

The Prodigal Daughter

I. Slide1 **Announce:**

- A. Slide2-6 Dan: Xmas eve services. Office hours. Wed night. Orphan Dolls. Mochas.
- B. Slide7 Gift Cards: bring *1 gift card*, of any amount, to Christmas Eve service. We will bless *Local Org's* we work with them.
- C. Prayer: Jesus you are about *individual, face-to-face, divine encounters*.

II. Slide8a **Intro:**

- A. This story this morning is John's version of *the prodigal son* (except here, *daughter*).
 1. As Jesus was willing to **eat** with **the tax collectors and sinners**, **here** He's willing to share **a drinking cup** w/a Samaritan adulteress.

III. Slide8b **THE PRODIGAL DAUGHTER (1-15)**

- A. Slide9a (1-3) Jesus departs to avoid *a popularity contest* w/John's ministry, Jesus turned to Galilee. **But** on the way...**He had an important appointment**.
- B. (6) **Wearied** - Jesus truly human. [He experienced weariness, hunger, thirst]
- C. (7) Here His *unsuspecting appointment* arrives at a Samaritan well about 1/2 mile out of town. *A thirsty sun-parched woman, carrying a water-pot on her head*.
- D. Women normally drew water at **dawn & dusk**, the cooler hours of the day. It was a time of the women **visiting & exchanging local news, gossip, stories**.
 1. **But here** it's **noon**, the hottest time of the day, which hints to her reputation. Maybe **braving the hot sun** to avoid **the searing stares** of the more reputable.
- E. She comes bearing an **empty waterpot**, a telling symbol of *her parched, barren heart*.
- F. **Give Me a drink** - The One who spoke forth Niagara. The One who probably shaped the Nile w/his finger nail in the sand. The One who could bring forth gallons of wine...**now sits thirsty?**
- G. (9) **How is it a Jew talks to me?** - Samaritans were *ceremonially unclean, racially impurer, and religiously heretical*.
 1. Slide9b It was as bad as the **racial situation** in our country not too long ago.

2. Where over the **water fountains** were the words, **White & Colored**. You can't imagine anything more demeaning. [finally led to the **Civil Rights Act** of 1964]
3. **Slide10 Here**, there was only **one water fountain** in Sychar & over it was a sign that read, **Colored/Samaritan**. [get it? He's asking for a drink from a Samaritan **yes**, **but also** to drink from her Samaritan **well**, from her Samaritan **bucket**, from her Samaritan **cup**]

H. **Slide11a** So most **Jews** looked down on **Samaritans** because:

1. Their **racial divide** - 1/2 breed. **Assyrian invasion 720bc** would use **inter-racial marriage** to cause loss of racial purity to those they conquered (explain).
2. Their **religious divide** - Yes both sides believed in a **monotheistic faith** in the God of **Ab, Is, & Jacob**. **But** the Samaritans only held to the **1st 5 books of Moses**. **Thus** they esteemed Moses & were awaiting **a Prophet** like him, called the **Taheb/Restorer**. **Also**, different style of worship.
3. Their **gender divide** - **ask a drink from me, a Samaritan woman**.
4. Their **style of worship divide** - different **style** of worship & **place** of worship.
5. **Slide11b** Their **geographical divide** - Most Jews went out of their way to avoid Samaria (3 days to cut across, versus 6 days around the Jordan)

I. **But not Jesus**, **Jesus** is for...*outcasts, hurting, lonely, messed up, & washed up* people.

J. **Slide12a** He didn't *look down on Samaritans*. **He loved them**. *Samaria was part of His mission*

1. Later when Jesus cuts through Samaria his disciples ask if they can **call down fire from heaven**. He says **No**, and rebukes them. (Lk.9)
2. He **healed** the Samaritan Leper, the only 1 of the 10 **to give glory to God** (Lk17)
3. **And** of course in the **parable of the good Samaritan**, he made **the Samaritan man that hero the story** (Lk.10:30).
4. **Here in this story**, he not only risked ceremonial uncleanness by contact with this woman at the well, **but** also offered **the gift of salvation** to this foreigner. **Then** he offered it to **her whole town**.
5. **Slide12b** **And** at the end of this story, He checks into **ExtendedStay** for 2 days in **Sychar** (Jn.4:43).

- K. (10) Jesus doesn't always answer our **questions...but** our **needs**.
- L. **Living water** - *i.e.* a spring, freshwater. A metaphor for eternal life.
1. And He will give her **living water** if she does what? Just **asks**.
- M. **Slide13** (11) **Nothing to draw with & the well is deep** - She was right. Today it is 75' deep
1. This of course before it was **glamorized & enshrined in marble**, then wrapped **w/a cave** around it, topped off w/a **Greek Orthodox church** on top of it.
 2. Mr. Jesus Sir, you have no bucket or rope.
- N. She tries to mildly put Jesus in His place w/her *who-do-you-think-you are* question.
1. Jesus patiently appeals to her immediate desire for physical water.
 2. In doing so He appeals to **her greater**, though less obvious, **spiritual thirst**.
- O. (13) **Will thirst again** - **Love, success, wealth, fame...** a few of the countless **springs** where we have stooped to drink. **And we thirsted again...and again**.
- P. (14) **Fountain of water** - Here is **the love of God** coming down like the Amazon River rushing down to water one flower.
1. Rev 21:6 **I will give of the fountain of the water of life freely to him who thirsts**.
 2. **Well** (11,12) a man made cistern. **Fountain** (14) a running spring.
- Q. (14 end) **Oh and yes, ma'am, I am** superior to Jacob. And **my gift** is superior. And **my water** is superior. And **my well** is superior. and my sons and daughters are superior... **THEY NEVER DIE!**
- R. (15) **She wants it**. She recognizes her thirst. **But now sin** must be dealt with.
1. **Slide14a** Before the **cleansing water must come** the **confessing daughter** [no conversion w/o conviction].
- S. Sensing the conversation is beginning to meander down a dead-end path, **Jesus points to her personal life**. [He pulls out *a full length mirror*, forcing her to take a good hard look at **herself**]
1. Like the sobering reflection that greets you when you first wake up.
 2. The woman's glimpse of herself makes her **flush w/embarrassment**.
 - a) She'll try to **tilt the mirror away**, but Jesus makes her look head-on to face the emptiness of her heart.
 - b) **Slide14b** We all know the story of **the good Samaritan**...this is the story of **the bad Samaritan**.

c) Remember, He needed to go through Samaria, which was a gracious act where He felt constrained to keep *a divine appointment*, in Samaria, with *a serial adulteress!*

(1) This story reveals *the woeful truth* about ourselves, and *the wonderful truth* about Jesus.

(2) The reason the Bible tells us *woeful news about ourselves* is to make *the greatness of grace & the greatness of salvation* feel as wonderful as they really are. See the story is not mainly about *her*, or even about *us*, *Slide14c* but about *Him*.

T. (16) Insert Jn.3:17 here, *For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.*

IV. Slide15 THE BAD SAMARITAN (16-18)

A. (17) *I have no husband* - a polite deflection.

B. Oh, I guess living together doesn't constitute marriage.

1. *I don't need a piece of paper to love you, it only complicates things.* But that person is assuming that **love** is *a particular kind of feeling*.

a) The Bible speaks of **love**, *not by* how much you want to receive *but by* how much you're willing to give of yourself to someone.

b) *So* when someone says, *I love you, but let's not ruin it by getting married, that person really means, I don't love you enough to close off all my options.*

c) The biblical essence of **love** is *a sacrificial commitment to the good of the other.*

2. *But we love each other. It feels right. We were married in the sight of God.*

It's interesting Jesus didn't ask her, *yah but are you married in the eyes of God, cuz that would be different?*

3. Allow God to **expose** you & **cleanse** you.

V. Slide16 THE CLEVER SAMARITAN (19-26)

A. (19,20) Christ's sharp perception pricks her conscience...squirming, she shifts to more comfortable conversation. [It's the *let's argue religion trick*]

1. What about the heathen in Africa? What about them Pygmy's in Pygmy-land? How can a *good* God allow suffering & evil? What about creation & evolution? Sprinkling or immersion? Wine or grape-juice? KJV or NLT? **Steelers** or the **Saints** this afternoon at 1:30?
 2. **So** she tries to move **from** the conversation about her *immoral lifestyle* to the ongoing religious controversy.
- B. **Slide17a** This mountain - *i.e.* Gerizim, was visible from where they stood.
1. **A temple** was on Mount Gerizim in the **4th cent BC**. **It was destroyed by the Jews in the 2nd cent BC**. The *ruins* probably still visible at that time.
- C. (21-24) Jesus doesn't take up the debate. *Rather*, He points to *a future salvation* where worship will not be limited to any local sacred site. Jesus contrasts *real worship with ritual worship*.
- D. (23) **Spirit and truth** (*or, spiritual & sincere* worship) - Authentic worship involves an *inward change of heart, not just outward observance*.
- E. **Slide17b** msg *But the time is coming - it has, in fact, come - when what you're called will not matter and where you go to worship will not matter. "It's who you are and the way you live that count before God. Your worship must engage your spirit in the pursuit of truth. That's the kind of people the Father is out looking for: those who are simply and honestly themselves before Him in their worship.* (23)
1. **Slide18a** **Not** the **Location** of worship **but** the **Object** of worship.
 2. **Not Where** you worship **but How** you worship.
 3. **Not just How** you worship **but ultimately Who** you worship.
 4. You don't need to find God in a **special** place, true worship finds Him in **every** place.
 5. **Slide18b** True worship is not a certain **place**, a certain **time** in the week, or a certain **format**. True worship is a relationship.
- F. This answers why we do Missions & Evangelism? *Because the Father is seeking such to worship him.* [Let's give Him what He deserves]
- G. **Don't miss it**. The **Father** is seeking/pursuing her worship. And **He** is seeking her through **Jesus**.
1. God the father *graciously pursues us and seeks a gracious relationship w/us*.

- a) Everything He does is **intentional**. Everything He does is **purposeful**.
 - b) Everything is **not just happening**. Everything He does is **by design**.
- H. (25) Look at her progress, she saw Jesus as: a Jew (9), Sir (11), greater than Jacob (12), a prophet (19), Messiah (25), Christ (29).
- I. (26) Remember vs.10, Jesus' opening words to her...*if you knew...Now she knows!*
- 1. There wasn't too many people who received *this straight of an answer*.
 - 2. Lit. *I Am speaks to you*. [John links Jesus to Yahweh, from Ex.3:14...23 x's]
- J. (27) Then right at this dramatic cliff-hanging moment, guess who shows up with Costco Hot Dogs? (*Hebrew National of course*) The disciples in a very awkward situation for everyone, well, except for Jesus.

VI. Slide19 THE FOCUSED SAMARITAN (27-30)

- A. The woman left her waterpot - The jar she came to fill stands *empty*, but the heart she had not come to fill now *overflowing with living water*.
- 1. Earlier Jesus turned tepid water into the most festive of wines; He now takes *the emptiest of lives & fills it full*. Swindoll; John; pg.57
- B. Funny, their whole conversation starts with Jesus saying, *give me a drink*...when all the time *He wanted to give her one*.
- C. Slide20 Is.55:1-3 nlt *1 Is anyone thirsty? Come and drink - even if you have no money! Come, take your choice of wine or milk - it's all free! 2 Why spend your money on food that does not give you strength? Why pay for food that does you no good? Listen to me, and you will eat what is good. You will enjoy the finest food. 3 "Come to me with your ears wide open. Listen, and you will find life. I will make an everlasting covenant with you. I will give you all the unfailing love I promised to David.*
- D. He can do that with your life too.
- 1. No matter how **stagnant** the water...no matter how **empty** the pot.
 - 2. All it takes is *one sip of faith* to be **spiritually hydrated**.

- a) He freed **a prodigal woman** from habitual immorality;
He freed **worship** from the limitation of place.
He desires to free **you** today from a *dehydrated, parched, barren, sin filled life*.