

Audio Transcript of Sermon
March 28, 2020
Jesus-The Ministry and the Samaritans

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. In our lead up to the Christian Passover and Christian Days of Unleavened Bread we've been looking at the life of Jesus Christ. Last week, we looked at Jesus Christ as he started his adult ministry after his baptism at age 30. And, one of the very first acts that Jesus did was a miracle when he turned water into wine and saved a wedding feast in Cana. Whenever there is a miracle that can't be explained, that always gets the attention of people, and it's no different now than it was thousands of years ago. And, the miracle that Jesus Christ that Jesus Christ completed by turning water into wine got the attention of the Pharisees. We'll continue the story this week in John three, beginning in verse one. John three verse one.

John 3:1-36

**1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.**

So, Nicodemus came to Jesus by night because night hides a lot. Nicodemus did not want to be publicly seen with Jesus. That's a reason why people come at night. If the Pharisees were truly impressed and wanted to learn more, they would have invited Jesus down to visit with them in the grandest of fashion. The exact opposite happened here. They did recognize that Jesus was a teacher sent by God because they knew only God could allow those miracles to take place. Verse three.

**3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

Nicodemus understood matters solely from the physical sense. He did not understand the spiritual teaching that Jesus was teaching him, it was beyond his ability to understand. Verse six.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

So, Nicodemus was solely focused on that physical existence. He could not comprehend that spiritual rebirth, and so, Jesus went on to explain in greater detail.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

With all of that teaching of Jesus, Nicodemus still didn't get it, so Jesus responded in verse ten.

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Now it was the turn for Jesus to challenge Nicodemus.

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

Jesus Christ was using an earthly example to teach Nicodemus and Nicodemus rejected that example. There would be no way that Nicodemus would be able to understand what Jesus Christ would ultimately like to teach him. Verse thirteen.

13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should not perish, but have eternal life.

Verses thirteen, fourteen, and fifteen we understand as Christians, but Nicodemus did not understand these teachings because he was focused solely on that physical existence. Verse sixteen.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

With Jesus Christ, we know that he was not sent to condemn us, no matter where we are on our spiritual development, no matter what sins we may have in our life, because we have Jesus Christ sent to save the world, he was not sent to condemn us, he was sent that we might be saved. So, no matter where we are in life, as long as we are recognizing the salvation that is offered to us by Jesus Christ, as long as we do nothing that is disrespectful to that sacrifice and reject the teachings of God, there will be a way for us to be brought toward that future time of salvation. Verse eighteen.

18. He that believeth on him is not condemned:

We are not condemned if we believe that Jesus Christ came so that we could have everlasting life.

but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

As first-century apostolic Christians, sometimes we undervalue the role and significance of the life of Jesus Christ. We sometimes look to our own selves for our own salvation with this idea that we have to work it out to earn salvation. Salvation is a gift that comes with a very high price, the death and sacrifice of Jesus Christ. But verse eighteen says if we believe we are not condemned. We still have to take action to get to that salvation. We cannot punt on the opportunity on everlasting life that has been given to us. We can't drop the ball and fumble.

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We must continue on in our Christian development always looking forward to this future time of salvation, never looking back to our past existence. Verse nineteen.

19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

The only people who will be condemned are those who living in a world of darkness reject the light and embrace the darkness. People who reject the light, who reject the teachings of Jesus Christ are evil. As Christians, we live in a world that embraces evil, that calls evil good, and that calls good evil. We must continue to look forward to our future time of salvation, we cannot ever look backwards. Verse twenty.

20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

There are people who reject the Bible, who reject God, who reject Jesus Christ not because they disagree with what is being taught, they reject because of their ego, they do not want to be proved wrong. The reality is, each and every one of us has room for growth and development. None of us is perfect as Jesus Christ was perfect. We are on this path and journey of spiritual growth, but we can stay on that path and journey of spiritual growth knowing that as long as we stay on that path, as long as we do not reject God and Jesus Christ that we are not condemned. We will not be condemned now, we will not be condemned in the future. And, in that, we can take incredible great confidence. Verse twenty-one.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

What we do will be made known to others, that we are listening to God, that we are obeying God, that we are submissive to God. There are many people that I have met in my life who made comments to me that I have this strange religion, their words, not my words. And in their own way, they are testifying to what is said in verse twenty-one. When people do not understand our faith, they may use words to diminish our faith, but in the words they use to diminish our faith, they are reaffirming that what we are doing in our life is of God. Verse twenty-two.

- 22. After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.**
- 23. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.**
- 24. For John was not yet cast into prison.**
- 25. Then there arose a question between some of John's disciples and the Jews about purifying.**
- 26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.**
- 27. John answered and said, A man can receive nothing, except it be given him from heaven.**
- 28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.**
- 29. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.**
- 30. He must increase, but I must decrease.**

John knew and understood and fully respected that the time of his ministry was drawing down. He had accomplished what he was sent by God to do. And, even though his purpose and significance on earth was diminishing, he still took great joy in what he had done because he considered himself to be part of that wedding ceremony. He understood that his role was to support the bridegroom, Jesus Christ, as Jesus Christ prepared his bride for the marriage. Verse thirty-one.

- 31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.**

John very well knew that he was the earthly person and that Jesus Christ had come from heaven and was above all.

- 32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.**
- 33. He that hath received his testimony hath set to his seal that God is true.**
- 34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.**

- 35. The Father loveth the Son, and hath given all things into his hand.**
36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Those who believe that Jesus Christ was sent to give everyone everlasting life will themselves have everlasting life; those who reject Jesus Christ as Lord and Savior will suffer the wrath of God. In verse thirty-six, John the Baptist mirrored most of what Jesus Christ had previously said. Continuing the story in John chapter four verse one,

John 4:1-54

- 1. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,**
- 2. Though Jesus himself baptized not, but his disciples,)**
- 3. He left Judaea, and departed again into Galilee.**

So, even though Jesus Christ was given the attribution of baptizing more people than John, it was not actually Jesus himself who was doing the baptizing, it was the disciples of Jesus who did the baptizing. So Jesus departed Judea and departed again into Galilee,

- 4. And he must needs go through Samaria.**

Samaria was this lawless part of the region, that people who were of the children of Israel looked down upon. Verse five.

- 5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.**
- 6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.**

The sixth hour would be noon time.

- 7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.**
- 8. For his disciples were gone away unto the city to buy meat.)**

So, Jesus was there by himself and he asked the woman to draw him some water.

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

The Jews looked at the Samaritans as Gentiles, and they wouldn't have the Samaritans do anything for them because they saw the Samaritans as being beneath them. In the modern era, think of those people who are beneath society. Who are the people who can easily be forgotten? Who are the people whose needs can be easily overlooked? Those would be the people today who would most be like the Samaritans. Today, it would be like going up to a homeless person and asking them for a drink. That's the modern equivalent and yet Jesus Christ had no difficulty with that. Verse ten.

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Jesus was sharing with this Samaritan that he would have been willing to give her this living water, this opportunity for salvation, if she would have simply followed what Jesus Christ had asked of her. Verse eleven.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

So, this Samaritan woman was somebody who probably would not have believed Jesus Christ anyway. This Samaritan woman had doubt. She did not have a life of belief and because she did not have a life of belief, Jesus Christ would not have given her the living water. Verse twelve.

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Well water, tap water, water from a river or a pond, is water when it is clean we might use to temporarily take care of our thirst, but, Jesus Christ was sharing that the living water that he would have given her would have been everlasting and would have led to everlasting life. Verse fifteen.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

So, this woman was very desirous to have the water that would never make her thirst again, but she was not considering the spiritual side, she was considering only the physical side.

16. Jesus saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

Jesus was able to read this woman's mind and knew she was simply living with another person and that she had previously had five husbands. This was a woman even by today's standards would have been around a lot.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Jesus was sharing with her that salvation up until the time of his crucifixion would be through the Jews, but after his death and resurrection, salvation would be made available directly to people so that they could be called and have a relationship with God the Father. Verse twenty-four.

24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

25. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Even the Samaritan woman knew of the coming Messiah and what did Jesus tell her in verse twenty-six?

26. Jesus saith unto her, I that speak unto thee am he.

Jesus revealed himself to be the Messiah to this Samaritan woman, and in verse twenty-seven,

27. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

So, the disciples were thoroughly amazed that Jesus would spend time talking with the Samaritan because even they did not understand that salvation would be made available to all people on earth, not just those who were of the children of Israel.

28. The woman then left her waterpot, and went her way into the city, and saith to the men,

29. Come, see a man, which told me all things that ever I did: is not this the Christ?

30. Then they went out of the city, and came unto him.

So, the woman went back to the city and told the men, "Hey, here is somebody who knows every little bad thing that I did. This person has to be the Messiah." Verse thirty-one.

31. In the mean while his disciples prayed him, saying, Master, eat.

32. But he said unto them, I have meat to eat that ye know not of.

33. Therefore said the disciples one to another, Hath any man brought him ought to eat?

And verse thirty-four.

34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Jesus was thoroughly committed to doing the work of God the Father, and if you have found yourself in a tremendous amount of work, and you're passionate about getting it done, you'll find yourself amazed you can go an entire day without eating, without drinking, and all of a sudden you'll be surprised, "Wow! It's the end of the day already." That's what Jesus Christ was talking about. Naturally we recommend that you drink and eat as your body needs it, but Jesus Christ was so committed to doing the will of God, that He could overlook the need for physical food. Verse thirty-five.

35. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

The time to act is now. There is no delay in deciding to do something at a future time. The time to act is now. That's what Jesus was saying. Verse thirty-six.

36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37. And herein is that saying true, One soweth, and another reapeth.

38. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

These Samaritans wanted to hear the message of Jesus Christ, because here is somebody who appeared to be very accepting of them. They weren't people who

were going to be cast away by this person, they wanted to hear more. And again, it was a miracle that brought these people to Jesus Christ.

41. And many more believed because of his own word;

42. And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43. Now after two days he departed thence, and went into Galilee.

44. For Jesus himself testified, that a prophet hath no honour in his own country.

45. Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

So Jesus Christ healed this nobleman's son, and it was through that miracle that people believed. Miracles play a huge part in bringing people to salvation at this very early time. We'll continue the story in Luke four beginning with verse sixteen, Luke four verse sixteen.

Luke 4:16-44

16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this scripture fulfilled in your ears.

22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

They knew Jesus Christ was a person of miracles. They were likely waiting for the next miracle. They knew he was Jesus the son of Joseph and they were wondering how this person could have said these wonderful great things.

23. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24. And he said, Verily I say unto you, No prophet is accepted in his own country.

Jesus Christ was very much rejected in Galilee. He did not have the following that he was given by the Samaritans. Verse twenty-five.

25. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28. And all they in the synagogue, when they heard these things, were filled with wrath,

29. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

These people wanted to violently get rid of Jesus Christ because he was pointing out hypocrisy. Very few people were saved by these earlier prophets. Very few people had an intervention performed for them. So, these people, very angry with Jesus Christ, hoping that they would get some special dispensation, instead became angry and tossed Jesus out. Verse thirty.

30. But he passing through the midst of them went his way,

31. And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32. And they were astonished at his doctrine: for his word was with power.

Jesus Christ spoke with incredible conviction, and that incredible conviction carried over to the people who heard. The people who heard his conviction in speech likely became convicted of the truth in their own mind.

33. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

A person was possessed, and the demon wanted to challenge Jesus. Verse thirty-four.

34. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

So Jesus here performed an exorcism. Looking at the words that Jesus said would not follow the typical exorcism ceremony that we might look at in a movie where it is the Catholic priest who is exercising the demon. Jesus Christ has this

incredible spiritual power as the Son of God to command the demons to come out. Verse thirty-seven.

36. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37. And the fame of him went out into every place of the country round about.

What Jesus did was incredible, and it was incredibly for people to not consider that he was the Son of God the Messiah who would save the entire world.

38. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

People who have looked at these verses in the past have sometimes made the assumption that all illness is caused by a demon. That's an incorrect assumption to make. Jesus was able to get rid of the fever by simply telling it to leave the body much like he had told the demon to leave the body of the person who was possessed. The two are entirely different matters. People who are sick today, are not sick because they are possessed. They're sick because they have an illness. Medical doctors can perform treatments, can provide medicines to get rid of the illness. Jesus Christ as the Son of God, and there at the creation, has the power to immediately through voice, remove illnesses in the lives of people. Verse forty.

40. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

So here, Jesus is healing people, multiple miracles.

41. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

So, Jesus not only cast out these demons, but he made it so they couldn't speak and create a difficult situation, and when we look at the wording of verse forty-one, that devils also came out of many, that would tell us that demon possession and illness are different things. They're not one and the same, and so people who used to teach that maybe decades and decade ago, well, they're wrong because they have simply oversimplified the scriptures. Verse forty-two.

42. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44. And he preached in the synagogues of Galilee.

When you have a person in your community that is the Son of God who is able to create wonderful, great, miracles, healing people of their illnesses, and for those people who are possessed of a demon, able to cast out the demon, of course you want that person to stay with you. But, Jesus was not sent to be the minister in a single community, He was sent to be the savior of the entire world, and that required the Kingdom of God to be preached everywhere. We've gotten through a few more verses today, we are continuing this study next week when we meet again. Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.