

**Sermon Point-Form Script**  
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**WATER**

-obviously essential to life

-times in my life where I think very little about water. Now much more

1. tap water not good (hauling water for house, filling up RO water) (Instagram post)

2. As a farmer growing crops, I can't not think about water - rain, snowfall, melt, etc.

-my water is secure, my livelihood is secure,

-not so for many around the world

UN Water site: "water is linked to almost everything in the world"

-access to (affordable) water is a human right (not always even followed in Canada!)

-UN info water categories: climate change, natural disasters, ecosystems, finances, gender, human rights, quality and waste water, scarcity, transboundary waters, water and urbanization, wash water, water food and energy,

I think that Jesus fully understands the importance of water when he chooses to use water as the symbol for the eternal life, the kingdom of God, the gift he has to offer the world. "Living water."

Go step by step through this passage of the woman at the well.

(Sometimes I get a text, and think 😊 "What?" and other times 😊 rich, full, many messages)

1. Vs 3-4: Jesus left Judea and when back once more to Galilee. Now he had to go through Samaria...

- Not "on the way" from Judea back to Galilee. Yes Samaria is in between Judea and Galilee, but Jews would have typically returned via the east bank of the Jordan river in order to avoid the Samaritans.
- Attitude of "Samaritans are wrong and they should know better"

- Samaritans were people (half-Jew half-Gentile) who shared the same faith background, both shared the Torah, but had developed own worship traditions in the 700 years since they were split apart by the Assyrians (into northern kingdom)
- Jesus has to go to Samaria, not geographically, but theologically, Jesus just finished telling Nicodemus in the last chapter about how “God so loved the world” and Samaritans are a part of that world that God loves.
- This is putting the 3:16 verse into action.
- Jesus goes out of the way for an encounter with a Samaritan.

## 2. Sits down at Jacob’s well.

- To us this means little, but to an early church audience this mention of Jacob’s well really set the scene
- Scene local’= in romantic comedies is a “meet-cute” a scene in which a future romantic couple meets for the first time.
  - Jacob and Rachel
  - Moses and Zipporah
  - Isaac and Rebekah
  - The well is a place of intimacy. Signalling to the listeners something is going to happen here. We already know that she’s not here to meet the cute Jewish boy at the well, she’s here to meet God.
- Jesus is alone -no disciples; not typical
- Enter woman, (Not a typical time of day to get water)
- Jesus talks to her
- She immediately states that this conversation is inappropriate (man and woman; rabbi and woman; Jewish Rabbi and Samaritan woman! ALONE!)

## 3. Should be noted the sharp contrast of the last story (Nicodemus) in ch 3

- Nicodemus is named, a man, a religious leader, a priest, comes to Jesus at night, in private,
- This story is an unnamed woman, Samaritan, religious outsider, socially marginalized (5 husbands), meets Jesus in a public place at high noon.
- Entirely opposite.
- Both ask a question about the practicality of what Jesus is suggesting. How is this possible? You can’t get water out of a well without a bucket and can’t crawl back into mothers womb?
- The outcome of the interaction is completely different too. Nic doesn’t’ commit (not until after Jesus’ death -at his burial -does he confess in his belief in Jesus) and SHE tells her town immediately. Doesn’t even take her empty water pail along with her!

## 4. Progression of how she sees Jesus:

1. Thirsty Jew with no manners (request for water)

2. He has something that I need. (living water, way out of daily life)
  3. Sees he's a prophet (he knows her story)
5. Corrective needed here: maybe because she is unnamed like so many of the other women that Jesus interacts with that we conflate their stories here, or maybe we are just inserting our own misogynist views of woman here, but we like to assume from the line "You have had 5 husbands and the man you are living with now is not your husband" means that she is some kind of woman with easy morals.
    - Most likely she is either a widow x 5 or been the victim of divorce (not her choice) or both. And now she's probably living with the brother of her dead husband. Either way she has been horrifically marginalized. (Maybe that's why she has to fetch water mid-day and not in the am like the rest of the woman.)
    - This discourse between her and Jesus is not to shame her, or blame her. No line of "Go and sin no more"
    - No acknowledgement of sin at all. No condemnation.
    - This is to name her sad truth while revealing who he is. This is a moment of shared mutual revelation of truth that is fundamental to what relationship is.
    - Jesus sees her pain, and offers her a relationship of compassion and trust.
  6. With trust established, she ask Jesus theological questions of their separatism, and Jesus brings them together theologically, around places for worship (it doesn't matter, what matters is to worship in spirit and in truth).
  7. I AM. -The first I AM statement in John
    - I AM - Jesus is God, the Word made fleshed, the incarnation of the spirit of God
    - A jaw dropping kind of moment
      - Progression continues from 3. Seen as a prophet
        4. He is the Messiah and the Savior of the world
    - She becomes an immediate disciple. Salvation is in entering into the relationship with Jesus in the here and now.
    - She leaves the scene to tell her whole town about what she has experienced. Psalm 95 fits here –"let us come before him with thanksgiving and extol him with music and song"
  8. It is a way of salvation and not a moment.
    - This moment is not just personal revelation but it is so profound to her that she runs to tell her whole town.
    - In all of John it is only these Samaritan's that call Jesus the "savior"
    - Yet, in her sharing of her experience she did not just tell them what happened, she invited them "Come and See"
      - Same use of words as Jesus used in the calling of the disciples "come and see"

This, salvation is an invitation into a relationship. The Samaritans then spend the next few days with Jesus building that relationship and seeking his teaching and guidance.

- That invitation is still there for us today to 'come and see'
- That's what the season of Lent is about. A time to leave our bucket at the well and enter into relationship with the spirit, with Jesus, with God.

Mission Class -mission of church vs mission of God (mission Dia)

- Read a few chapters of a book by Gustavo Gutierrez (a founder of liberation theology- developed mainly by Latin American Roman Catholics, that emphasizes liberation from social, political, and economic oppression as an anticipation of ultimate salvation.)
- "To believe in God is more than simply to profess God's existence; it is to enter into communion with God and -the two being inseparable- with our fellow human beings as well."
- Goes on to say that salvation or conversion (happen again and again) needs to have both personal and social dimensions.
- Here could be a launching point for many different sermon conclusions
  - Call to be in solidarity with the poor and oppressed
  - Call to share the hope that we have with those around us
  - Call to action our of our complacent attitude with our natural environment or our political and social and economic privilege.
  - Call to put the love of people (all people) before the love of our material things we gather up around us "Are we more courteous to images than to the human beings who are sunk in ignorance, sorrow, poverty and slavery?"
  - ... what does it mean to you (personal and social dimensions)

Social dimension I want to highlight:

Call to **community**. Being community to each other.

- Being an open and inviting community to those on the fringes and the margins, those who are new or those who have been here a long time but still don't feel they are "in"
- Noticed NSMC activities are not in the bulletin (being inviting?)

Invitation to relationship or salvation or \_\_\_\_\_

- To call us to being community that cares for each other, to walk with to each other when all we here is fear or hysteria on the news
- To walk with each other many aspects of our lives (like I have witnessed many times here)
- Today walk with each other and our new young ones, like baby Taylor, as they enter into this community.

We are about to acknowledge formally the entering of Taylor into this community of faith; to commit to being her support (and fam), to teaching her about God's kingdom and God's love.

- But Taylor does not only need to here today that we are going to support her and her family, she and her family will need to here it and feel it many times over.
  
- As a parent, I want my own kids to feel a part of this community.
  - It saddens me when they don't want to come to church (just for old people)
  - Not 2 grandparents in the pews, but 50 grandparents
  - I want you to know them and they to know you.

How? -maybe games after the next potluck

-maybe restarting the mentoring program for the few teens or near teens

-one church every person took turns leading s.s. (all developed relationships)

Like the woman at the well, our conversion or our commitment needs to be something that pours out into the rest of our life.

-it is both personal and social

-I need to be reminded sometimes of how and where my own conversion plays out in my life. Am I daily entering into my relationship with the spirit, so that my actions demonstrate my belief in God and the love for the things that God loves? And I ask you to ponder that too.

“Are my actions demonstrating my belief in God and the love for the things that God loves?”

Ritual of Response:

-we will use glasses of water to symbolize our life, the ordinary water we use

-each confession read I will pour one glass into the jug, as a symbol of giving it over to God

-As I pour each one our response is a singing response. “Kyrie eleison” (#20) translates as “Lord have mercy upon us”

-I will hold up the full jug, as living water that Jesus still offers to us.

-“Follow me, follow me, come as a child and come and see”

