

**THE SERMONS, LECTURES, AND SONGS OF  
SIDNEY EDWARD COX**

CD 90-2

Gospel of John

Chapters 4 and 5

The Woman of Samaria and the Judgment of God

**Editorial Note: On many occasions, Sidney Cox delivered what were a series of either sermons or Bible lessons on the Gospel of John.**

**This sermon was a part of such a series delivered to an unknown church or group in Miami, Florida in the late 1950s. His initial review seems to indicate this was the 3<sup>rd</sup> or 4<sup>th</sup> of this series – having previously taught Chapters 1, 2 and 3 (and possibly 4). However, I have been unable to locate the other sermons from this particular series.**

**From 1956 – 1960, Sidney and Violet Cox resided in Miami, Florida where Sidney served on the teaching faculty of the Miami Bible College as “Professor of New Testament.” As was the case throughout his life, while in Miami, he was often invited to preach and teach in surrounding churches.**

**J. Douglas Cox, grandson of Sidney and Violet Cox. August 10, 2010**

We're talking about the Gospel of John and about the distinctions of it and the fact that it is a distinct book and not just a repetition of Matthew and Mark and Luke, but it is a distinct book with a peculiar message to a people that were not in existence at all. (inaudible) the grace of God was made manifest in the cross of Christ.

This book is a family letter to the family of God; has in it all the family affairs - how we become members of the family of God; by what means does this miraculous thing take place; what should be our behavior; what is the purpose of it all; what is God's gracious provision for his children down here while we are still down here on the earth; and so on. All the way through the Gospel of John you will find this is the theme of it all.

Now, we've been talking about the various pictures of our Lord as you've discovered them in each one of the chapters of this book. We found Him in Chapter 1 as the Word of God. And then in Chapter 2 He is the Cleansing of God. You will remember that the incident there was the cleansing of the temple. In Chapter 3 He is the Salvation of God, because there is the great salvation chapter showing us the necessity of the new birth and the method of the new birth and the ground of the new birth; why it is that God can do this marvelous thing for us, and what kind of a fruit does the new birth produce, what kind of a person, and you find it all there in that third chapter of John.

Now, let's go on one further, if you please, and we'll look a little bit this morning at Chapters 4 and 5. Because you will remember that in Chapter 4 we find our Lord as the Satisfaction of God. There you find Him talking to the Woman of Samaria, and telling her not merely about a temporary satisfaction

but about a permanent satisfaction. “If you drink of the water that I shall give you, you shall never thirst. Drink of this water, you'll thirst again. Drink of this water and you'll never thirst again.”<sup>1</sup>

I think there's an old chorus that our great grandfathers used to sing, something about, “What never thirsts again, no, never thirsts again.”<sup>2</sup>

And this then, is the theme of this fourth chapter, the Satisfaction of God. Whatever God does, it was always in the permanent, overflowing superlative way, so that there is never any lack in that which God provides. When God provides living bread, there's always enough of it. When God provides living water, there is always enough of it. When God provides light, there is always enough of it. And when God provides life, it is eternal life. And so you find this all the way through. Now, let's have a look at this picture that we find here in the beginning of the fourth chapter.

I'm not going to spend much time there, although this woman is a very fascinating character. In the first place remember that this chapter gives to us one of those private conversations of Jesus. You will remember that we have reminded ourselves that in the Gospel of John there are fifteen private conversations. One of the distinctions of this book is that the teaching ministry of our Lord to individuals is emphasized. Now, you've got the conversation with Nicodemus. You've got the conversation with Nathaniel. Now, in the fourth chapter you have the conversation with the Woman of Samaria.

And by the way, how very poor we would be if we didn't have this lovely conversation recorded. Supposing we could take out of this book this conversation, as many folks would like to do, this conversation with the Woman of Samaria? How poor we would be without it. How full of richness and tenderness it is - this Woman of Samaria.

Now in addition to it being one of the private conversations, it is again one of the great illustrations. For in the beginning of the third chapter we find the illustration of Nicodemus; the perfect man after the flesh who needed the redeeming grace of God and the impartation of God's life. He needed to be born again. Now, we can understand why a woman like the Woman of Samaria might need to be born again. If our Lord had just said it to her, then we would have understood it, but when He says it first to the perfect one and then to the imperfect one, it completes the picture. Not only does the man here require it, but the woman here requires it. Not only the down and out, but the up and out, as well. All classes, there isn't any exception to it - they all need the new birth. Now, I want us to take just a little look, please, at this conversation that our Lord had with this woman.

By the way, she wasn't much of a woman, was she? Not a character that we would seek out, not one that was particularly attractive, that Woman of Samaria. And yet one of the strange things that we discover is this, that the greatest thing our Lord ever said about God the Father, He said to that woman. Now, remember, if you please, that our Lord doesn't reserve the pearls of His wisdom and of His word for those who may seem to appreciate it, but He gives the best He has to the worst of us. Now, that's the way with the grace of God. Here is the great thing that our Lord said, and He said it to an audience of one, and not much of a one at that. And this is what He said, “God is a spirit and they that worship

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1 John 4:13,14

2 Refers to a song by May A. Stephens written in 1903, What, Never Thirst Again.

Him must worship Him in spirit and in truth.”<sup>3</sup> Now, if there is any, if we have any right to say that one thing that our Lord said is greater than another, and I'm not sure about that, but if there is any right, then surely a greater word than that never fell from His lips. This remarkable word about God the Father, and remember that all the way along our precious Lord is glorifying His Father, always. “God is a spirit and they that worship him must worship him in spirit and in truth.”

Now, I want you to notice just one thing about this story, and that is the teaching method of our Lord. You know, teaching depends upon certain things. One, is the arousing of interest. You can't teach anybody anything until interest has been aroused. Now that's one of the first principles of teaching. Interest produces desire. When the interest is aroused, desire follows, and unless a teacher can arouse interest and produce desires so that the mind will reach out its hands to take in that which is being offered to it, there is no real teaching at all until that takes place. There may be a lot of talking, but there is all the difference in the world, beloved, between talking and teaching. We don't teach anything until somebody learns something. We may do a lot of talking. Now I want you to notice that our Lord did some teaching right here, and notice the way in which He, the Great Teacher, sets the example.

Did you notice that He said to this woman, “If thou knewest the gift of God and who it is that saith unto thee, that speaketh unto thee, you would have asked of Him living water, if thou knewest.”<sup>4</sup> Now, look. Have you ever done this with a little child? Have you ever said to a child, “I've got something in my hand. Would you like to see it?” Now, immediately that child, regardless of what you've got in your hand, he wants to know what's in that hand, you see. You try that with a child and immediately you are creating an interest, a desire. That boy wants to know what you've got in your hand. “Would you like to see what I've got in my hand? What do you think I've got in my hand, there?” Well, if I brought something into this room this morning and I had brought it out from underneath and said, “What do you think I've got in my hand?” Well you know we're only just grown up boys, aren't we? Because every last one of us in this room would have wanted to know. What have you got in your hand? What have you got?

Well, now did you notice that our Lord did exactly that thing with that woman? He said, “If thou knewest the gift of God,” and immediately there was an interest aroused. And immediately there was a desire. If thou knewest the gift of God. Now, from that point of interest he was able to lead this woman out from that which she understood to that which she didn't understand. Now there's the pathway of teaching again.

Any teacher will tell you that the fundamental principle of teaching is this: from the known to the unknown. Now notice that our Lord didn't start with something the woman didn't know. He started with something she did know. What did she know? She knew about Jacob's well. She could tell you all about Jacob's well. “Art Thou greater than our father, Jacob?”<sup>5</sup> She knew all about Jacob's well, sure. She knew all about the water that was in Jacob's well. She'd been there every day and expected to come there every day from then on. She knew all about that water and that well. Sure, she knew all about that.

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3 John 4:24

4 John 4:10

5 John 4:12

But there was something she didn't know. And so our Lord led her out from that which she knew to that which she didn't know - from a well on the outside to a well on the inside. The water that would satisfy a temporary need, to water that would spring up into everlasting life. Not merely water flowing at the bottom of a well, but water springing up into everlasting life. And in that incident, you have a picture of the Great Teacher at work. You have the picture of the Great Teacher starting from the known to the unknown and doing the thing that every teacher must do – first arouse interest, create desire and then you can impart information. Now that's exactly what our Lord did and in that incident there of the Woman of Samaria you have one of the finest illustrations of the art of teaching that you can find anywhere in the scripture. The Great Teacher is at work right there. And the woman learns about a permanent satisfaction, something that does not need to be constantly repeated.

You know, that's the thing that the world is constantly facing, that everything the world offers has got to be repeated. It's got to be repeated over and over and over and over and over and over again.

I sat in an office a few days ago with a fine businessman here in this city, and he was making out some papers. We sat in his office there and talked with him for a few minutes there. But quite unconsciously, or so it seemed, he reached into that package and stuck one of those things in his mouth and lit the end of it there, went on with his work and in a little while he put it down and then just a minute or two afterwards reached into the packet and stuck another one in there. Didn't seem to know what he was doing, and yet there it was, the one - no satisfaction, the other - a moment of satisfaction, the next - a moment of satisfaction. But it had to be repeated over and over and over and over again. And Mrs. Cox and I looked at each other when we got out and said, "I wonder how many packages of cigarettes he smokes a day?" And it would be an amazing thing. Now, why, a temporary, momentary satisfaction? But our Lord knows something better than that - the source of permanent satisfaction. That's what that woman needed to know and that's what every one needs to know.

I remember hearing Dr. McQuilkin, who was the founder of Columbia Bible College,<sup>6</sup> say to a group of young people on one occasion at the Benlykin Bible Conference, and he said this, he said, "You know, so many times young people will come to a gathering like this, or similar gatherings, where young people are brought together. And they come there to get their buckets filled up. And there they come, and they get a spiritual infilling and the bucket is filled up and they go back again there, and for a week or two the bucket is filled with the blessing that they have received. But," he says, "it doesn't take them long to discover that the place where the blessing flowed in is also the place where the blessing flows out. And it isn't very long before their buckets are empty and they need to be filled again." And then he stopped and he looked at those young folks and he said, "What you need, young people, is a well of water inside, not just a bucket where you can go to somebody's well on the outside." The average Christian is spending most of their time carrying some little old bucket to somebody's well to try to get it filled up instead of learning the secret of a well of water within. That's what our Lord was telling to this woman - the secret of a well of water within.

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<sup>6</sup> Dr. Robertson McQuilkin served as the third president of Columbia International University (formerly Columbia Bible College), located in Columbia, South Carolina. During his tenure from 1968 to 1990 he distinguished himself as a spiritual and practical visionary. Under his leadership, CIU made advancements in accreditation standing and faculty development, growth in the graduate and seminary programs, the initiation of radio ministry and the expansion of campus facilities.

Now, just for a moment, let me remind you of the fifth chapter of John in which our Lord is presented to us as the Judgment of God. Let me read you the key verse, it's Verse 22. Here is what it says, "For the Father judgeth no man, but hath committed all judgment unto the Son." In our previous touching of this chapter, we reminded you that in Chapter 5 there is a courtroom scene, and everything that you would find in a courtroom, you'll find in Chapter 5. When you talk about judgment, you begin to imagine and bring before your mind the place where judgment is exercised.

If I wanted to see judgment in action here in the City of Miami, I'd go to the courthouse or the city hall or somewhere and I would walk into a room dedicated to the purpose of judgment – the courtroom. Now, you've got a courtroom here. Now, if I walked into that room what would I expect to find in that place where judgment is being exercised? What would I expect to find? Well, the first thing I'd expect to find would be a judge, that's the first thing. You couldn't have any judgment without a judge. So the first thing you find in this chapter is our Lord is the one to whom the Father hath committed all judgment. And there He sits upon that judgment seat. You'll find Him here in this chapter.

Now, let me ask you another question. If I went into a room and saw a judge upon the bench, how would he get there? By whose authority would he occupy that position? Did he get there because of something that he had chosen? Was that his idea? Oh, no, not at all. It wouldn't do for some smart, young lawyer, for instance, to pick up his briefcase on a Monday morning and say, "Well, now I've arrived; I've done a mighty good job with all these cases that have come to me. I think from now on I'll be a judge." And so he picks up his briefcase and goes on down there; he's going to be a judge. Oh, no, that's not the way in which it works at all.

If he's going to sit on that bench, he's going to sit there by authority of somebody who has the right to place him there. He's going to be appointed if he's a federal judge. Some other kind of a judge, he's going to be elected or something of the sort. But he's going to have authority back of him. Now, you listen, and see what it says here. Verse 26: "For as the Father hath life in Himself, so He hath given to the Son to have life in Himself."<sup>7</sup> Now, watch it. "And hath given Him authority to execute judgment also."<sup>8</sup> Now where did our Lord receive the authority to execute judgment? He received it from God the Father. Now that's the second thing you notice.

Now, how does that judge exercise judgment? Does He do it merely by what He thinks? Oh, no. He's got a standard of laws by which He measures every case that comes before Him. He doesn't look at that prisoner at the bar or that person that's being judged there before Him. He doesn't look at there and listen to the evidence and then say, "Well, I sort of figure it out this way. Maybe this, or maybe that." Not at all. That's not the way He does it at all. He takes that case with all the evidence and He measures it alongside of the law that governs those sort of things.

Now, the next thing you find here in Chapter 5 is the standard by which our Lord will judge. Now let me read it to you. It's Verse 24 and it's so familiar that we've all got it in our hearts. This is what it says: "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation." Now, the word 'condemnation' there is the same word as 'judgment.' "Shall not come into judgment, but is passed from death unto life." Now

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7 John 5:26

8 John 5:27

every case that comes before our Lord Jesus, He judges on the basis of what that one has done with His Word. It's the Word that is the standard. If we received the Word, then judgment doesn't rest upon us. If we refuse the Word, judgment rests upon us. Now that's the standard by which He judges.

Now in a courtroom, you would expect to find a judge, the authority by which he sits there, the standard by which he judges. You would expect to find in the cases brought before him, that there would be witnesses there. Well, now let's look. (Is that our time?) Let's look and see for just a moment. You will find here that there are four witnesses that are given here in this particular chapter. There is the witness of John the Baptist. Verse 36: "I have a greater witness than that of John." Then, the second thing that He has is the witness of the works that He has done. You remember, our Lord said, "If you won't believe me for My words, believe Me for what I do, for the very work's sake. I've done these things before your eyes." Now, the next thing is the witness of the Father Himself. For the Father testifies to the fact that the Son has been appointed by Him to do this work. And the fourth witness is the witness of the scriptures in Verse 39.

So you've got the witness of John, "Ye sent unto John and he bore witness unto the truth."<sup>9</sup> John had spoken to these people; the works of Christ had spoken to these people and about them; the Father had said something about them and about the Son; and the scriptures bore witness as well. So you've got four witnesses that are there.

Now, in addition to that, you have the prosecuting attorney, for it isn't the judge that prosecutes; the judge pronounces sentence. The evidence, the prosecution, is presented by somebody else. And so you will find the judge saying to these cases before him, "I'm not judging you. There is another who witnesses against you, even Moses, who speaks against you." Let me give you the words here. "Do not think that I will accuse you to the Father. There is one that accuseth you, even Moses, in whom ye trust." - Verse 45.

So you've got a judge, the place where he sits, the authority by which he sits there, the standard by which he judges, the witnesses that are brought forth, the prosecuting attorney that is there.

Now in this chapter you will find two cases; in one case the Word is believed, and in the other case the Word is refused. Now right at the beginning of the chapter you will find the picture of a man, thirty-eight years sick; never been able to get into that pool there when the waters were troubled. And our Lord says to him there, "Take up your bed and walk."<sup>10</sup> And the man did what our Lord had said. Supposing that man had said, "Well, now here, wait a minute, wait a minute. I've been here thirty and eight years and you come and tell me to pick up my bed and walk. You know quite well I can't walk. Now if you've got anything to say to me, say it with money. That's the thing I need. Give me something that will bring some little bit of relief here to me. Don't tell me to do the impossible."

Well, that man didn't talk that way. Without one questioning word he did exactly what our Lord had said. Now the result was, blessing came to that man; strength came to that man; healing came to that man. But all because he received the Word.

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9 John 5:33

10 John 5:8

Now later you find a group of Jewish folks who are persecuting the Lord Jesus and they are persecuting him because He says He is the Son of God, making Himself equal with God. This man says He is the Son of God. Now remember, that one of the witnesses to that fact is the Father Himself. Do you remember what the Father had said? They all knew about it, about the baptism of our Lord, this word from the excellent glory had come. “This is my beloved Son. Hear Him.”<sup>11</sup> Instead of hearing Him, they refused Him. Instead of receiving Him, they rejected Him. Was that not the word in John 1:11, “He came unto His own and His own received Him not.”

So you've got one crowd that receives Him not, and judgment falls upon them and rests upon them. You've got one that receives Him and blessing comes. So you've got a judge, and a place where he sits, and a standard by which he judges, and you've got the witnesses that are there, you've got the prosecuting attorney, you've got two cases: one where the Word is received, one where the Word is rejected; one that brings blessing, the other that brings condemnation. And in the fifth chapter of John, our Lord is the Judgment of God.

Now, I'll look forward to seeing you again at the end of August, when perhaps, if the Lord wills, we may pick up again the thread of this and go on for a little while longer, and then see how the Lord leads us with some other line of study immediately following.

(Prayer)

Our Father, into Thy hands we commit ourselves, for every need of every heart, for Thy protecting care around these men and this class. Bless the one who shall be carrying on from week to week in the teaching. O God, our Father, wilt thou protect this precious thing and may out of it there come more and more the light of Thy glory. And so we would commit ourselves to thee for protecting care and journeying mercies. Through Jesus Christ, our Lord, Amen.

(audio ends)

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<sup>11</sup> Luke 9:35