



SHARING
JESUS
{without *freaking out*}

Proverbs 11:30

New American Standard Bible

The fruit of the righteous is a tree of life, And he who is wise wins souls.

PRICIPLES
FOR
BIBLICAL
EVENGELISM
FOUND IN
JOHN 4, “THE
WOMAN AT
THE WELL.”

1. TAKE THE INITIATIVE! JN. 4:6-9
2. OFFER GOD’S MERCY! JN. 4:10-14
3. IDENTIFY SPIRITUAL NEEDS! JN. 4:9-10
4. CONFRONT SIN JN! 4:16-18
5. REJECT FALSE WORSHIP! JN. 4:19-24
6. REVEAL CHRIST! JN. 4:25-26

REJECT FALSE WORSHIP! JN. 4:19-24

- There are two kinds of people in the world: those who worship God acceptably, and those who do not. And the fact is, apart from faith in Christ—apart from God’s saving work in a sinner’s life—acceptable worship is impossible.
- Because **WORSHIP** is inextricably linked to **SALVATION**, it shouldn’t be a surprise that the topic comes up in Christ’s conversation with the **Samaritan woman** at the well. We’ve been looking at their interaction as a **model** for personal evangelism—last time we saw how Christ shockingly exposed and confronted her sin in [John 4:16-18](#).
- Her stunned reaction steers the conversation to the topic of **WORSHIP**.
- The woman said to Him, ***“Sir, I perceive that You are a prophet. Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship.”*** (John 4:19-20)

- We've already discussed the *origins* of the **Samaritan people**—that they were the offspring of Jews who had intermarried with pagan Gentiles after the Assyrian invasion. One of the results of that intermarrying was the corruption of their faith. They kept the *Pentateuch* but adopted other pagan idols and rituals along with it, merging the sacrificial systems and creating a **FALSE**, hybrid religion. They even built an alternate temple and altar on *Mount Gerizim*, not far from where Christ was talking with the woman.
- Her question then is a simple one: She wants to know **which religious system is correct**. She's already acknowledged that Christ must be a prophet to know what He knows about her life. The guilt she spent so much time trying to avoid has now come down in full force on her head. Jesus has unmasked her as a *sinner*, and she wants to be right with God. And she knows that to quench her guilt requires **WORSHIP**.

- So, she falls back on the only thing she knows, *external religion*. The fact is, **all unrepentant sinners** see worship as *external*. They cannot understand or appreciate the internal transformation that takes place in salvation, so they're left grasping at impotent ceremonies and rituals to absolve the guilt of their sins.
- She wants to know which system of works holds the key to her absolution. Is it the Samaritan faith, a *Judeo-pagan hybrid*? Or is it the *Jewish system*, **based solely** on the **LAW** and the **PROPHETS**? Which temple should she visit to reconcile with God? Where does she need to go and what does she need to do to find forgiveness and peace?
- Christ's answer is monumental, giving us the most definitive teaching on the *THEOLOGY OF WORSHIP* in all the gospels. And it starts with a **DENUNCIATION OF EXTERNAL FORMS OF WORSHIP.**

- Jesus said to her, ***“Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth.”*** (John 4:21-24)
- The Lord makes it clear that it’s ***NOT THE “PLACE”*** where she worships that matters. What she’s looking for is not dependent on a ceremony or ritual. Instead, true worship is about ***LOVING, HONORING, OBEYING***, and ***SERVING GOD FROM THE HEART.***

- Jesus' answer is a **critique** of the **Samaritan faith, apostate Judaism**, and any system of **works-based salvation and righteousness**. God was **never** interested in rituals and sacrifices alone—what always mattered most was the **heart behind those acts of worship**. That's why He condemned the hypocrisy of Israel's religion (**Amos 5:21-23; Malachi 1:6-14**). They were divorced from **true faith** in God, Israel's sacrificial system was a useless pantomime. **(DRAMA)**
- In His death, Christ **abolished** the sacrificial system once and for all. When He died, God miraculously shredded the curtain that separated the Holy of Holies from the rest of the temple, signifying the end of the Old Testament system and ratifying the New Covenant. There are no more temples, no more altars, and no more sacrifices. **IN CHRIST, EVERY PLACE IS A SANCTUARY AND EVERY BELIEVER A PRIEST**. We no longer require mediation—we have the Spirit of God dwelling in us.

- In this simple conversation, Christ ushers in a new era of worship—one that isn't bound to *externals* and *symbols*. **TRUE WORSHIP** comes from the **love of God** and **the knowledge of Scripture**, and it can happen anywhere and everywhere.

- That's a vital point when it comes to sharing the gospel with *nonbelievers*. Salvation isn't about praying a **special prayer**, walking an aisle, or any other ritual. **IT'S ABOUT BOWING TO THE LORD IN REPENTANCE AND FAITH, SUBMITTING TO HIS WORD, AND WORSHIPING HIM IN SPIRIT AND TRUTH.** Anything short of that is *EMPTY RELIGION*.

REVEAL CHRIST! JN. 4:25-26

- When it comes to evangelism, we often hear about “*asking Jesus into your heart*” or “*making a decision for Christ.*” But condensing the whole process of repentance and faith into a short—and often **unbiblical**—phrase like that trains us to emphasize the wrong things in evangelism. Instead, we need to emphasize biblical methods and models of what it means to preach the gospel.
- To that end, we’ve been examining Christ’s interaction with the **SAMARITAN WOMAN** at the well, looking at their conversation as a **model** for our own personal evangelism. We’ve already seen how the Lord **initiated** the conversation, **identified her spiritual need**, offered **God’s mercy**, **confronted her sin**, and exhorted her to reject her false worship. Today we’ll look at the wonderful conclusion of their conversation and see how Christ revealed the truth about who He is and what He came to accomplish.

- We'll pick up their discussion in **(John 4:25)**, as she responds to Christ's exhortation to **REJECT HER FALSE WORSHIP**. *“The woman said to Him, ‘I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.’”*
- As we previously discussed, the Samaritan religion was a hybrid of the Pentateuch and pagan idols and rituals adopted during the Assyrian captivity. It's not clear exactly what this woman believed prior to her divine appointment with Christ. What is clear is that she held on to at least some kind of **JEWISH MESSIANIC THEOLOGY**—possibly based on **(Genesis 3:15 or Deuteronomy 18:15-18)**.

- Regardless of what specific prophecy she was referring to, she knew *something* about Messiah. She knew the Messiah is God's anointed One who would come to fill the earth with righteousness and truth. She's just been told she needs to worship God in spirit and truth (**John 4:24**). And implied in her response is the understanding that she won't know the full truth until it's revealed in Messiah's arrival.
- That makes Christ's response to her in (**John 4:26**) all the more glorious: "**Jesus said to her, 'I who speak to you am He.'**" There is no "**He**" in the original text—this is an **I AM** statement, where Christ self-applies the name of God. In essence He's saying, **The one speaking to you is the I AM**. She's asking for the **TRUTH**, and He unveils that **He is in fact the Truth incarnate**.
- When they first began talking, she was completely ignorant and completely disinterested in who He was and what He had to say. After a few short minutes, she wants forgiveness for her wretched life, she is repentant, and she's hungry for God's truth about eternal life.

- We don't know what else was said between **Christ** and the **Samaritan woman**, but it's safe to assume the conversation didn't abruptly end there. And we do know from further into John's gospel that her **repentance was real** and that she was **CONVERTED**. In fact, John goes on to explain how her salvation was the first of many conversions in her community.
- From that city many of the Samaritans believed in Him because of the word of the woman who testified, ***"He told me all the things that I have done." So, when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. Many more believed because of His word; and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."***
(John 4:39-42)

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- The transforming work we see so vividly in **John 4** is only accomplished by God. As believers, our job is to *initiate evangelistic conversations, identify sinners' spiritual needs*, offer the surpassingly rich *mercy of God* to meet those needs, *confront their sin*, and exhort them to *reject their false worship* and *turn to the true worship of the true God*. And we can't do any more than that. It's up to the Lord to disclose Himself to them—to penetrate the darkness of their hearts and reveal His true nature to them. **IT'S A DIVINE WORK** that we **CANNOT** manufacture or duplicate. **In terms of salvation, only God can reveal the life-transforming truth about His Son (John 1:15-26).**

- Admittedly that means many of our evangelistic encounters may end ***without a clear resolution***. How and when the Lord reveals Himself to people is beyond our control or influence. Our task is to **LOOK** for **opportunities** to proclaim the person and work of Christ to the people we encounter, and to make the most of those opportunities. We must trust the Lord to bring forth the spiritual fruit **how and when HE CHOOSES**.
- From a results perspective, that might initially seem frustrating. But from an eternal perspective, it's **LIBERATING**. **Our job is to faithfully sow the seed of the gospel. We leave the spiritual harvest up to the Lord.**