

Week 11

Supernaturally Transformed

Sermon Series

August 31, 2024

Opening Monologue

We live in a world where divisions run deep, and ancient people groups divide neighbor from neighbor. At a well a remarkable encounter unfolds; where Jesus needs a drink, and a woman is trying to hide from the crowds of people. However, she is shocked when this Jewish man we know as a Savior speaks to her. This conversation would soon turn into supernatural transformation.

The barriers between them are many: Jew and Samaritan, man and woman, holy and outcast. Yet, in this moment, these divisions are about to be challenged... "Give Me a drink," Jesus says, breaking the silence of centuries mutual disdain. Startled, the woman responds, voicing the unspoken rules that have kept their people apart... "how can you ask me for a drink?"

What follows is a dialogue unlike any other, a conversation that transcends well water and touches upon worship, truth, and the coming of the Messiah—a conversation that will supernaturally transform not just one woman's life but the lives of a whole town. For this woman, known to us only through her encounter with Jesus, becomes a herald of hope, leaving behind her water jar to share the news of the Messiah with her people.

Jesus Christ can quench anyone's thirst... and it doesn't matter what you have done! Jesus is the way, truth and life... if you don't know him... just ask him for a drink.

Please listen into this week's real and raw sermon... and don't forget there is commentary to this Biblical text, sermon notes and study questions below. Be blessed in the Mighty Name of Christ Jesus!

Blessings in Christ!
Rev. Brad Standfest

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Key Sermon Text

[John 4:15-19](#), [20-27](#), [39-42](#)

The Tensions between the Jew and Samaritans

The relationship between the Samaritans and the Jews was complex and marred by deep-seated animosity that spanned centuries, rooted in differences over religious beliefs, practices, and historical conflicts. This hostility is evident in various narratives within the Scriptures, providing insight into their strained relations.

The origins of their enmity can be traced back to the division of the ancient Kingdom of Israel into two kingdoms after the reign of Solomon: the northern kingdom of Israel and the southern kingdom of Judah. The Assyrians later conquered the northern kingdom (around 722 BC), leading to the deportation of many Israelites and the resettlement of other peoples in the region. These events contributed to the emergence of the Samaritans, who were seen by the Jews as a mixed population that had intermarried with non-Israelites and adopted some of their practices, leading to religious syncretism.

The Samaritans claimed to worship Yahweh, the God of Israel, but they only accepted the first five books of the Hebrew Bible (the Torah) as Scripture and rejected the writings and traditions of the Jews. They also established their own temple on Mount Gerizim, claiming it to be the true place of worship, as opposed to the Jewish temple in Jerusalem. This religious divergence fueled mutual disdain and accusations of false worship.

By the time of Jesus, the animosity was such that Jews and Samaritans typically avoided contact with one another. John 4:9 hints at this tension when a Samaritan woman expresses surprise that Jesus, a Jew, would ask her for a drink of water, noting, “For Jews have no dealings with Samaritans.”

Jesus, however, challenged these deep-seated prejudices through His teachings and actions. The Parable of the Good Samaritan (Luke 10:25-37) is a powerful example, where Jesus uses a Samaritan as the hero who exemplifies love and compassion, contrasting with the neglect of a wounded man by a priest and a Levite, both members of the Jewish religious establishment. Through this parable, Jesus teaches the importance of love and mercy that transcends ethnic and religious boundaries.

Jesus’ Interactions with Samaritans

Jesus’ interactions with and mentions of Samaritans in the Gospels are significant because they highlight His message of love, inclusion, and the breaking down of social barriers. Samaritans and Jews in the first century shared a history of mutual disdain, primarily due to religious and ethnic differences. The Samaritans were descendants of the Northern Kingdom of Israel who had intermarried with other peoples during the Assyrian captivity. They accepted only the Pentateuch (the first five books of the Old Testament) as Scripture and worshiped God on Mount Gerizim instead of Jerusalem. These differences led to deep-seated animosity between Jews and Samaritans.

Jesus and the Samaritan Woman at the Well

As mentioned in a previous response, in John 4:1-42, Jesus speaks with a Samaritan woman at Jacob’s well. This encounter is remarkable for several reasons, including Jesus’ willingness to engage with a Samaritan and a woman, both of which broke social norms of the day. Through this interaction, Jesus reveals Himself as the source of “living water” and ultimately the Messiah, leading many Samaritans in her town to believe in Him.

The Parable of the Good Samaritan

In Luke 10:25-37, Jesus tells the Parable of the Good Samaritan in response to a lawyer’s question about who qualifies as a neighbor. In

the parable, a man is beaten and left for dead on the side of the road. A priest and a Levite, both respected Jewish figures, pass by without helping him. It is a Samaritan who stops to care for the man, providing for his recovery. Through this story, Jesus teaches that love for one's neighbor transcends ethnic boundaries and social status, defining "neighbor" as anyone in need and showing that mercy is a universal calling.

Jesus' Healing of the Ten Lepers

In Luke 17:11-19, Jesus heals ten lepers, but only one returns to thank Him—a Samaritan. Jesus points out that while many were healed, only this foreigner returned to give glory to God. This story not only highlights gratitude but also underscores that faith and God's mercy are not confined to a single ethnic group.

The Samaritans' Reception of Jesus

In Luke 9:51-56, as Jesus and His disciples are traveling to Jerusalem, they pass through a Samaritan village that does not welcome them because they are headed to Jerusalem. James and John, two of Jesus' disciples, ask if they should call down fire from heaven to destroy the village, but Jesus rebukes them and they go to another village. This incident reflects the tension between Jews and Samaritans but also shows Jesus' rejection of violence and his commitment to peace.

These encounters with Samaritans demonstrate Jesus' revolutionary approach to social divides, emphasizing love, mercy, and inclusion. Jesus' interactions with Samaritans serve as an enduring reminder that God's love and salvation are offered to all people, regardless of ethnicity or social standing.

Commentary

Importance of the Well

Jesus comes to a well in Sychar of Samaria (5-9)

a. Now Jacob's well was there: Sychar was ancient Shechem, and was the capital city of the Samaritans.

- This is where Abram first came when he arrived into Canaan

from Babylonia. (Genesis 12:6)

- This is where God first appeared to Abram in Canaan, and renewed the promise of giving the land to him and his descendants. (Genesis 12:7)
- This is where Abram built an altar and called upon the name of the Lord (Genesis 12:8)
- This is where Jacob came safely when he returned with his wives and children from his sojourn with Laban. (Genesis 33:18)
- This is where Jacob bought a piece of land from a Canaanite named Hamor, for 100 pieces of silver (Genesis 33:19)
- This is where Jacob built an altar to the Lord, and called it El Elohe Israel (Genesis 33:20) This established the connection between Jacob and what became known as Jacob's well there in Sychar.
- Sychar (Shechem) was also the place where Dinah, the daughter of Jacob, was raped—and the sons of Jacob massacred the men of the city in retaliation. (Genesis 34)
- This is where the bones of Joseph were eventually buried when they were carried up from Egypt (Joshua 24:32)
- This is where Joshua made a covenant with Israel, renewing their commitment to the God of Israel and proclaiming, as for me and my house, we will serve the Lord. (Joshua 24)

John 4

JESUS AND THE WOMAN AT THE WELL / 4:1-26

Jesus had to pass through Samaria on his way to Galilee. In Jesus' encounter with the Samaritan woman and with the Samaritans in Sychar, he revealed that he is "the gift of God" (4:10), who gives "a fountain of water springing up into everlasting life" (4:14 NKJV) to each believer. He also revealed that he is the expected Messiah (4:25-26). Furthermore, Jesus pointed the Samaritans to the truth about salvation, God's nature, and the worship of God: Salvation comes from among the Jews (the Messiah is a Jew), God is spirit, and God must be worshiped in spirit and in truth.

4:1-2 The Pharisees heard that Jesus was gaining and baptizing more disciples than John. Somehow Jesus realized that his popularity had come to the attention of the Pharisees. They had scrutinized the

activities of John the Baptist and sent emissaries to question him about his identity (1:19–28). John always pointed his followers to a greater one, the coming Messiah. Because the greater one had come and was in fact drawing the crowds away from John, the Pharisees began to watch Jesus closely.

Jesus had gained many more disciples than just the Twelve. We know that he had at least seventy-two committed disciples (Luke 10:1–17). We are also told that various disciples came and went, especially when times were difficult or when Jesus predicted troubles ahead (Luke 9:57–62; John 6:66).

Part of the information received by the Pharisees was incorrect **because it was not Jesus who baptized, but his disciples.** This parenthetical remark helps to explain John the Baptist’s statement in 1:33 that the Messiah would baptize in the Holy Spirit—in contrast to John who baptized in water. Thus, Jesus never personally performed water baptism; his disciples continued to perform that task during the early years of the church. These baptisms, still following the pattern set by John the Baptist, indicated repentance and confession of sin (see Matthew 3:6). The other Gospels summarize John’s and Jesus’ messages as being almost identical, requiring the same personal application: “Repent, for the kingdom of heaven is near” (Matthew 3:2 NIV). Later, in Acts, we find the disciples carrying out Jesus’ command to make disciples of those who believed in him by baptizing them in his name (see Matthew 28:18–20; Acts 2:37–41; 8:12, 36–38).

4:3 He left Judea and started back to Galilee. Knowing that the Pharisees (in Jerusalem) had heard about his popularity and that they would begin watching him closely, and at the same time knowing that his “hour” had not yet come (see also 2:4), Jesus wisely decided to withdraw from possible conflict by leaving Judea and returning to Galilee. Thus, Jesus’ first Judean visit had come to an end—a visit begun by his coming to Jerusalem for the Passover (see 2:13). The other Gospels do not record this visit.

4:4 He needed to go through Samaria. Literally, “and it was necessary for him to pass through Samaria.” Since the Samaritans were hated by the Jews, many of the strict Jews traveling from Judea to Galilee took

a route around Samaria (through Perea, east of the Jordan River, see the map on this page), even though that route took more time. But for those who were trying to make the best time, it was faster to go through Samaria to Galilee. The context does not indicate that Jesus was in a hurry to get to Galilee (see 4:40, 43). Thus, the necessity must be understood in a different way: Jesus went to Samaria to give the Samaritans what he had given to Nicodemus—the offer of eternal life by being born again. And, furthermore, by going to Samaria and bringing the gospel to the despised Samaritans, he showed that he was above the Jewish prejudices.

Where did these prejudices come from? Samaria was a region between Judea and Galilee where Jews of “mixed blood” lived. In Old Testament days, when the northern kingdom of Israel, with its capital at Samaria, fell to the Assyrians, many Jews were deported to Assyria. King Sargon of Assyria repopulated the northern kingdom with captives from other lands to settle the territory and keep the peace (2 Kings 17:24). These captives eventually intermarried with the few Jews who remained in the land to form a mixed race of people who became known as Samaritans. The Jews hated the Samaritans because they were no longer “pure” Jews. The Jews who lived in the southern kingdom felt these Jews had betrayed their people and nation through intermarriage with foreigners. And the hatred continued down through the years. For example, when a remnant of Jews returned from captivity in Babylon, they refused the Samaritans living in the land any participation in rebuilding the temple or the city of Jerusalem, even though the Samaritans claimed to have the same God as the Jews (see Ezra 4:1–6, where the Samaritans are called “enemies”). The Samaritans had adopted the Pentateuch as their Scriptures and set up a place for worship on Mount Gerizim using for their guidelines Deuteronomy 11:26–29; 27:1–8. Although they knew about a coming Messiah, they were far from having an accurate knowledge of the truth.

4:5–6 He came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. According to Genesis 33:19, Jacob purchased a piece of land in this vicinity and then later gave Joseph some land in Shechem (Genesis 48:22). Joshua 24:32 says that Joseph was buried on that land (the Jews had brought Joseph’s bones with them when they made their exodus from Egypt). Jacob’s well was there indicates that the land must have included the parcel on which

Jacob's well was dug. Thus, this well was highly valued by the Samaritans who claimed Jacob (also called Israel) as their father (4:12), just as the Jews do.

Jesus, tired as he was from the journey. The trip was laborious and made Jesus tired. He had walked from Judea to Sychar—a trip that probably took two days. Jesus' weariness shows his true humanity. He waited while his disciples, more rested, or hungrier, than he, went to find food. He never seemed to worry that the limitations he took in becoming human might somehow undermine his claims to be the Son of God. Such expressions about Jesus' humanity help us identify with him.

It was about the sixth hour. It was noontime, the hottest part of the day.

4:7 A Samaritan woman came to draw water. Two facts are unusual about the woman's actions: (1) she could have gone to a closer well (scholars have identified wells that were closer to Sychar at Ain Asker—Sychar or Ain Defne at Balata); (2) women generally drew water later in the day, when the temperature was cooler. This woman, whose reputation seems to have been well known in the small town (4:18), probably chose the well farther away from home and came to that well at an unusual hour in order to avoid contact with other women.

Jesus said to her, "Will you give me a drink?" Again, this statement reveals Jesus' true humanity; he was really thirsty. And since Jesus did not have any container, he asked the woman for a drink. Even though such a request startled her (4:9), it drew her into a conversation with Jesus.

4:8 (His disciples had gone into the town to buy food.) This parenthetical statement serves to inform the reader that Jesus was alone with this woman. Jesus could not ask his disciples to help him get water, for they had gone into Sychar to buy food. Their intention, of course, was to share this food with Jesus (4:31). Thus, we see Jesus, weary from his journey, depending on others for food and drink.

4:9 The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" The Samaritan woman was very surprised—first, that a Jew would even speak to a Samaritan; second,

that a Jewish male would speak to a Samaritan woman (she also had a bad reputation and this was a public place); third, that a Jew would drink from a Samaritan's cup. The surprise is explained by the Gospel writer who clues us in on the relationship between Jews and Samaritans: (Jews do not share things in common with Samaritans.) This explanatory sentence is also rendered "For Jews do not associate with Samaritans" (NIV). The Greek word translated "associate" literally means "to share the use of." Some commentators, therefore, think John was saying that Jews and Samaritans would not share the same utensils or facilities. This interpretation is reflected in the TEV: "Jews will not use the same dishes that Samaritans use." The Jewish ceremonial laws described not only certain people as ceremonially unclean, but also anything they touched. In strict religious terms, many Jews of Jesus' time considered the Samaritans to be permanently unclean.

NO PREJUDICES ALLOWED

This woman (1) was a Samaritan, a member of the hated mixed race, (2) was known to be living in sin, and (3) was in a public place. No respectable Jewish man would talk to a woman under such circumstances. But Jesus did. The attitude of the Jews toward the Samaritans in Jesus' day is not unlike that which has been frequently displayed in America by whites toward blacks. In the past, whites have not allowed blacks to share the same public facilities with them. For Jesus to ask for a drink of water from a utensil belonging to a Samaritan woman was to go against the accepted prejudices of the time.

The gospel is for every person, no matter what his or her race, social position, religious orientation, or past sins. We must be prepared to share this gospel at any time and in any place. We must also be prepared to deal with those who may be accustomed to being ill-treated and who are not sure of our motives. Jesus crossed all barriers to share the gospel, and we who follow him must do no less—even if misunderstood.

4:10 Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have

given you living water.” The woman was ignorant of God’s gift—the gift of life, represented by “living water”—and she did not know the giver, Jesus the Messiah. Jesus makes an extraordinary offer to this stranger—living water that would quench her thirst forever.

4:11 “Sir, you have no bucket, and the well is deep. Where do you get that living water?” Jesus’ remark concerning “living water” produced several practical questions in the mind of the Samaritan woman. Like Nicodemus, she did not immediately sense the depth of Jesus’ words. Obviously, she thought, if this “living water” was in some way the water at the bottom of this spring-fed well, Jesus was in no position to offer it because he had no container for drawing it. The woman assumed that Jesus would not want to use her jar because of the strong prejudice (see 4:9). She began to wonder if Jesus had access to some source of water other than Jacob’s well. Yet she could clearly see that he had no container with which to get or store this “living water.” So she began to probe the identity of the stranger.

4:12 “Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?” What caused this response? Perhaps the woman sensed in Jesus’ words a possible dishonoring of the well provided by their great ancestor, Jacob. Or perhaps the woman was beginning to have some inkling of who Jesus was claiming to be. He certainly accepted her in a way that must have challenged her thinking.<

4:14 “Those who drink of the water that I will give them will never be thirsty.” The water Jesus offers quenches spiritual thirst so completely that those who drink will never be thirsty again. Jesus’ “water” continually satisfies the desire for God’s presence because “the water that I will give will become in them a spring of water gushing up to eternal life.” The gift that Jesus gives—a spring gushing up to eternal life—suggests the availability, accessibility, and abundance of the divine life for believers. The expression to eternal life probably means “resulting in eternal life.”

4:15 “Sir, give me this water so that I won’t get thirsty and have to keep coming here to draw water.”

The woman’s response reveals that she took Jesus’ words literally. The woman must have been thrilled to think that this man could give her

water that really quenches thirst and would not have to be drawn from a well. Obtaining water was hard work—requiring trips to the well twice a day and carrying heavy jars full of water home.

LIFE AFTER LIVING WATERS

The woman mistakenly believed that if she received the water Jesus offered, she would not have to return to the well each day. She was interested in Jesus' message because she thought it could make her life easier. But if that were always the case, people would accept Christ's message for the wrong reasons. Jesus did not come to take away challenges, but to change us on the inside and to empower us to deal with problems from God's perspective. Indications that living water is flowing within us come from the reality of our new life in Jesus, our awareness of the Spirit within, a sense of direction to life, the specific guidance we receive from God's Word, opportunities to love and serve others, and the comforting knowledge that we are surrounded by other believers also on the way to heaven.

4:16–18 “Go, call your husband, and come back.” In response to Jesus' offer of living water, the woman expressed her desire. She still did not understand the nature of the water, but she was open to something that promised to change her life. Jesus abruptly shifted the subject from his living water to her style of living. The woman perceived her need for living water at one level; Jesus knew that her need was far deeper, so he turned the conversation to reveal his knowledge of her personal life—and her sin of adultery. Jesus wanted to make this woman see her sin and her need for forgiveness and then offer her the living water—salvation. She must have realized that this was not a man who could be fooled, for she answered transparently, “I have no husband.” The woman spoke the truth without any explanation.

Jesus said to her, “You are right in saying, ‘I have no husband;’ for you have had five husbands, and the one you have now is not your husband.” Although he confronted the woman's sinful life, Jesus managed to affirm her truthfulness. He did not accuse or excuse; he

simply described her life so that she could draw some clear conclusions about the mess in which she was living. The conclusions we reach without knowing the facts will usually err in one of two directions: We will accuse others and raise their defenses, or we will excuse others and enable their denial. We see in Jesus' communication with this woman that faced with an accepting confrontation, people will often respond positively. When we speak to others about themselves, we must limit our words to what we know.

4:19 "I can see that you are a prophet." In saying this, the woman acknowledged the truthfulness of Jesus' remarks about her life. At the same time, she recognized that he must be a prophet who had the power to "see" the hidden past as well as the future. The theme of people "seeing" Jesus appears several times in John (especially in chapter 9). The persons Jesus encountered saw him many different ways, but he consistently directed their attention to recognize him for who he really was—their Savior.

Many commentators have pointed out that the woman may have been purposely attempting to avert any further disclosure of her personal, sinful life by shifting the conversation to religion. Notice how Jesus responded to her change of direction. He was not presenting a system or a gospel outline; he was having a conversation with someone who needed the living water. Jesus made no attempt to turn the discussion back to her life-style; rather, he entered into a dialogue about the true place of worship. Jesus kept the woman's interest by demonstrating his willingness to let her direct the discussion.

4:20 "Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." The unspoken question is, If you are a prophet, who's right? The Samaritans had set up a place for worship on Mount Gerizim, basing their authority to do so on Deuteronomy 11:26-29; 27:1-8; the Jews had followed David in making Jerusalem the center of Jewish worship. The split had come in the days of Ezra and Nehemiah (Ezra 4:1-2; Nehemiah 4:1-2) when the Samaritans had offered to help rebuild the temple in Jerusalem but had been rebuffed. So there was an ongoing debate between the two groups as to who was correct. The Scriptures authenticated Jerusalem as the place of worship (Deuteronomy 12:5; 2 Chronicles 6:6; 7:12; Psalm 78:67-68); thus, the Jews were correct and the Samaritans in error. The Samaritan woman wanted to hear what a

Jewish prophet had to say about this.

4:21 “A time is coming when you will worship the Father neither on this mountain nor in Jerusalem.” Both the Jews and the Samaritans were convinced the correct way to worship God depended on a particular geographical location. But Jesus pointed to a new realm—not at Mount Gerizim or in Jerusalem, but in the Spirit of God. He also knew that the temple in Jerusalem soon would be destroyed. The first readers of John would have known this as a historical fact because it would have already happened!

4:22 “You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.” The Samaritans worshiped, but their system of worship was incomplete and flawed because it had no clear object. Because the Samaritans only used the Pentateuch (Genesis through Deuteronomy) as their Scriptures, they did not know what the rest of the Old Testament taught about worship. The Jews, with whom Jesus explicitly identified himself here, did know whom they worshiped, for they had the full revelation in the Old Testament Scriptures. These Scriptures revealed that salvation is from the Jews, for the Messiah would come from the Jewish race (Genesis 12:3).

Jesus’ answer to the woman’s religious problem is strikingly similar to Paul’s approach with the Athenians (Acts 17:16–34). In both cases, the gospel was explained, not as a criticism of the desire and need to worship, but as the revelation of the nature of true worship. It’s as if, in both cases, the message is: “You are demonstrating a good quality in desiring to worship, but your worship is misdirected; the perfect object to be worshiped, the Messiah, has come.” The living water that comes from Christ and is ever present in the believer makes the idea of continual worship a possibility. Worship becomes, at least in part, the enjoyment of our relationship with Christ wherever we are at any moment.

4:23 “But the hour is coming, and is now here.” The new worship is now here among Jesus’ followers (including both Jews and Samaritans who are united in Christ), although the end of worship in the temple or on Mount Gerizim is still future—is coming. Jesus announced that a new time had come, a time in which “the true worshipers will worship the Father in spirit and truth.” True worshipers are to be recognized by

the way they worship. After making the place of worship and order of worship secondary to our spiritual relationship with God, Jesus defined real worship. According to him, worship would take on two new aspects: It would be in spirit and in truth (see also 4:24).

The expression in spirit refers to the human spirit—the immaterial, inner being in each person, the God-breathed entity that corresponds to the nature of God himself, who is Spirit. Using the terms of Jesus' conversation, worship involves the person's awareness of that personal "spring of living water" that God has planted in him or her. God indwells believers—that is where true worship takes place. Our body can be anywhere, yet worship occurs as our attention and praise are turned toward God. We need to consciously focus on God when we are in a house of worship because we easily assume that our presence in church is all that we need in order to worship. We can usually remember how long the worship service lasted, but can we remember exactly when we actually worshiped the Lord?

The phrase in truth means "in a true way" or "with genuineness." This would speak to all people—Jews, Samaritans, and even Gentiles; all need to worship God by recognizing God's character and nature as well as our common need for him. We worship in truth because we worship what is true.

4:24 "God is spirit." In the Greek text, the word spirit comes first for emphasis: "Spirit is what God is." Here is a simple yet sublime definition of the nature of God. He is spirit. God is not a physical being limited to place and time as we are. He is present everywhere, and he can be worshiped anywhere, anytime.

WHAT GOD ISN'T As spirit, God relates to us without the limitations that we possess:

- He is never tired.
- He is never distant.
- He is never distracted.
- He is not limited by time and space.
- He can be present in all people.
- He cannot be destroyed or overpowered.

In Christ, God experienced all our weaknesses firsthand. He knows them, but they do not control him. Someday we will leave

our present limitations behind and be fully in God's spiritual presence. Worship includes saying to God, "Thank you for understanding where I am; I can hardly wait to be where you are!"

Anyone who wants to worship God must worship in spirit. There is no other way to truly worship God. Of course, a person cannot do this if his or her spirit has not been reborn by God's Spirit (3:6, 8). Worship is to spiritual rebirth what growing up is to physical birth. Our life of worship begins when we are born by God's Spirit.

4:25 "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Talk of a new kind of worship must have reminded the Samaritan woman about the coming of the Messiah. Her comment was only loosely related to what Jesus had just said. She probably uttered it with a sigh, revealing her uncertainty about an unknown future. The Samaritans believed in the coming of "the Prophet" predicted by Moses (Deuteronomy 18:15-18), whom they called "the Restorer." The Samaritans may have also heard of the coming Messiah from John the Baptist who had been baptizing in northern Samaria (3:23). They, as with the Jews, probably did not consider "the Prophet" and "the Messiah" to be the same person. Either way, both groups were expecting someone who would be a political liberator. They could not accept the idea that the long-awaited one would be a suffering servant before he would become the conquering king.

The woman had already perceived that Jesus was a prophet (4:19); his comments made her wish for the coming Prophet who would explain everything.

4:26 "I who speak to you am He." Literally, "I am [he], the one speaking to you." Although Jesus avoided telling the Jews directly that he was the Christ (see 10:24ff.), he told this Samaritan woman that he, the one who sat there with her on the well, was the promised Messiah.

JESUS TELLS ABOUT THE SPIRITUAL HARVEST / 4:27-38

The sudden arrival of the disciples interrupted the conversation. Jesus seems to have made no effort to continue the exchange. He had placed himself before the woman as the one she was expecting. What

the woman would have said in response to Jesus' revelation is unknown. But what she did is clear. She immediately went and told her neighbors that she had just encountered a unique and wonderful person whom they should also meet. She knew little about Jesus, but she knew him. The news she shared about the stranger at the well raised great curiosity among the townspeople.

Meanwhile, Jesus spoke to his disciples about the importance of being able to look at the world from God's perspective, seeing people as a spiritual harvest to be reaped for God. Jesus reminded his disciples of his mission to do the will of God and accomplish his work; in so doing he encouraged their participation.

4:27 Just then his disciples returned and were surprised to find him talking with a woman. Jesus had broken two cultural taboos: (1) Jews did not speak with Samaritans, and (2) a male did not normally speak with a female stranger. Jesus' behavior amazed his disciples; yet they did not query him concerning his motives, for they must have come to realize that all of his motives were good. Anyone else would have been called to account.

4:28 Leaving her water jar, the woman went back to the town. Beyond displaying the woman's excited state of mind, this action has several significant explanations: On the one hand, it speaks of the woman leaving behind her water jar representing her thirst for true life and satisfaction; on the other hand, it also reveals her intention to return. The water jar was a valuable and practical household object. But as useful as it was to get water from the well, it was useless for obtaining the water of life. However, she had just met someone who promised living water and who had displayed intimate knowledge of her life and profound understanding of spiritual truths. We can't be sure how much she understood of what Jesus had told her, but she was convinced that everyone in town ought to hear what he had to say.

4:29-30 "Come and see a man who told me everything I have ever done!" In essence, the Samaritan woman was saying that Jesus could have told her everything about her life, for in telling her about her relationships with various men, he revealed his knowledge about her history. She made no promises about what Jesus might know about everyone else, but she appealed to their curiosity. What was it about this stranger that could make a woman who had every reason to be

ashamed of her life now speak publicly about her experience of transparency before him? Her invitation proved irresistible.

“He cannot be the Messiah, can he?” In Greek speech, this is a tentative question: “Perhaps this may be the Christ?” She probably knew that her reputation preceded her, and any assertion on her part regarding her belief in this man would go unheeded. At this stage, she may also not have been fully convinced that Jesus was the Messiah. But her question did serve to stir up curiosity and had the desired effect—the people came out of the town and made their way toward him.

4:31–33 Meanwhile his disciples urged him, “Rabbi, eat something.” After the woman left for the town, the disciples urged their master to eat. His response was baffling: “I have food to eat that you do not know about.” The disciples thought he was talking about physical food; instead, Jesus was saying that he was spiritually satisfied by having shared the Good News with the Samaritan woman.

4:34 “My food,” said Jesus, “is to do the will of him who sent me and to finish his work.” This statement shows that Jesus lived to please his Father and in so doing found spiritual satisfaction (17:4). To do God’s will meant that Jesus submitted himself to the Father’s plan and enjoyed carrying out his Father’s desires. Satisfying the Father gave Jesus true satisfaction. To finish God’s work speaks of completing the task—all the way from sowing the seed to reaping the harvest (see following verses). According to 17:4, Jesus accomplished all that the Father wanted him to do before leaving this earth. Preeminently, Jesus had revealed the Father to the world.

All Christian service and acts of compassion must be done by those who submit to God’s will. It must be God’s work, not ours, and the motivation to do it will come as we are rightly related to the Father.

HUNGRY?

Jesus spoke about the “food” that provided his spiritual nourishment. We are nourished by Bible study, prayer, and attending church. Spiritual nourishment also comes from doing God’s will in order to be his kind of people in the world. We are nourished not only by what we take in but also by what we give out for God.

Recognize the spiritual hunger to which Jesus referred in statements like, “Blessed are those who hunger and thirst for righteousness, for they will be filled” (Matthew 5:6 NIV); and “Do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ ... But seek first his kingdom and his righteousness, and all these things will be given to you as well” (Matthew 6:31, 33 NIV). Don’t you hunger to do God’s will?

4:35 “Four months more, then comes the harvest.” For farmers, approximately four months elapsed between the end of sowing and the beginning of reaping.

“Lift up your eyes and look at the fields, for they are already white for harvest!” From Jesus’ spiritual perspective, the time for harvesting had already arrived. The Samaritans, who were coming from town, were ready to be harvested. In telling the disciples to lift up their eyes and look at the fields, Jesus may well have been directing them to look at the approaching Samaritans. This may help explain Jesus’ use of the word white to describe a harvest. Harvests in Palestine do not look white, but Samaritans often dressed in white. They were ready to be harvested.

4:36–37 “The reaper draws his wages ... he harvests the crop for eternal life.” The reaper of this spiritual harvest derives satisfaction from bringing others to experience eternal life. This parallels Jesus’ experience with the Samaritan woman; he was satisfied by offering her the gift of life.

“The sower and the reaper may be glad together.” Jesus here mentions the sower in addition to the reaper. Jesus, as both sower and reaper, sowed the seed through a single Samaritan woman and reaped a harvest from many in a Samaritan city. This sowing and reaping transpired so quickly that the sower and reaper could rejoice together. Normally, the sower’s joy is hopeful, for it is based on a future harvest. The reaper’s later joy is complete, for it is based on the stored harvest. But in the context of eternity, the sower and reaper will be together and can rejoice over the harvest they both accomplished. The sower and the reaper do not have the same role—the point of the next verse: “Thus the saying ‘One sows and another reaps’ is true.”

This saying may have come from verses like Deuteronomy 20:6; 28:30; Micah 6:15; Job 31:8, but it is not a direct quotation of any known biblical passage.

4:38 “I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor.” This probably refers to the coming harvest of Samaritan believers reaped by Jesus and his disciples, as well as to the harvest that would come after Pentecost (see Acts 1:8; 2:41; 9:31; 15:3). The others who labored may have been some of the Old Testament prophets or, more likely, John the Baptist and his followers (see 3:23).

MANY SAMARITANS BELIEVE IN JESUS / 4:39–42

As he has done before (1:12; 2:23; 3:18), John points out that to “believe in him” is the required response when a person encounters Jesus. As a result of Jesus’ conversation with the Samaritan woman, her bold witness in town, and the people’s curiosity, many became believers. The choice is a significant challenge to the whole person—mind, will, emotions, experience. The response is profound, but not complicated. At some point a person’s mind must stop asking how, his will must stop asking why, his emotions must set fear aside, and his experience must not be allowed to say “Jesus can’t be trusted either.” Jesus’ proof was compelling. John was convinced and believed; the Samaritans were convinced and believed; so have millions of others. The unavoidable question each person must ask is, “Have I believed in Jesus?”

4:39–42 Many of the Samaritans from that town believed in him because of the woman’s testimony. Many of the Samaritans who believed in Jesus were first drawn by the testimony of the woman about the mysterious man who told her everything she had ever done. They invited Jesus to stay longer, and because of that, others believed when they heard Jesus for themselves (4:41).

They said to the woman, “We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world.” Many Samaritans had come to know absolutely and positively that Jesus was the Savior of the world. This

last statement is the climax of this passage (4:1-42), for it speaks of how Jesus had come to be, not just the Jews' Messiah, but the world's Savior as well.

Resources: Rev. Brad Standfest, Bruce B. Barton, John, Life Application Bible Commentary, David Guzik, John, David Guzik's Commentaries on the Bible (Santa Barbara, CA: David Guzik, 2013), Jn 4:5-9.

Sermon Notes:

Well... We have been in a Summer Sermon Series Titled:
Supernaturally Transformed...

Do you remember a movie Titled Back to the Future?

Back to the Future was about an Eccentric Scientist who created a Time Traveling DeLorean...

In the series Michael J Fox (Marty McFly) Travels Back in Time only to Mess the future up...

The whole movie Centers on them Repairing the Future of what they messed up...

If you had the ability to go Back in Time would you change anything?
Right off the top of my head if I could go back and let my 5th grade teacher have it !! LOL

If someone could look back on your life & See what kind of person you once were ... what would they see?

I will be honest I did some pretty Stupid, Embarrassing things... I DONT want anyone to know about _____

I was Blessed as a Child and & Teenager to grow up in a Christian Home.

Scripture says

Psalm 103:11-12 For as high as the heavens are above the earth, so great is his love for those who fear him; as far as the east is from the west, so far has he removed our transgressions from us.

I still don't want people to know what I did...

Today in our Main Text we meet a Samaritan Woman who said this about Jesus:

[Come meet Jesus]... "He told me everything I ever did" (John 4:39b)

Listen Carefully... You're not getting anything you did past Jesus...

Before we hop into this Awesome Gospel Account... The Woman at the Well... Let me give you some understanding of the Jewish & Samaritan

relationship:

I Quote from multiple theological sources:

“The relationship between the Samaritans and the Jews was complex and marred by deep-seated animosity that spanned centuries... rooted in differences over religious beliefs, practices, territories, and historical Conflicts. The Jews cursed them, and believed them to be accursed. Their most merciful wish was that the Samaritans would be annihilated.”

John 4:1-13

Very important point for those of us who are Christians...

Witnessing to People starts with a Conversation; even with people who don't think or believe like you do...

Jesus didn't blast this woman in judgment nor tell her all about her Spiritual flaws...

Jesus looked past all of her Scars and Pain.... Into her Soul that was Thirsty...

Friends... We all Thirst...And its only Jesus Christ that can Satisfy ...

John 4:15-19

Listen... Jesus Knows Everything about us...

Everything...

Jesus looked into her Soul and Saw her junk... The Sin that was Slowly killing her

John 4:20-27 & 39-42

Spiritual Applications for Supernatural Transformation

1. As a Witness of Jesus Christ, Start conversations with people; who you may not even agree with... “It's the kindness of Christ that leads to repentance” (Romans 2:4)
2. Stop Judging and Start Loving as Jesus showed us how to do.
3. Jesus knows everything you have ever done and offers forgiveness to everyone who asks.
4. If you are Thirsty come to Jesus... He will satisfy your soul.

Devotional Questions

Read John 4:1-42, the story of Jesus and the Samaritan women.

1. Encountering Jesus Personally: The Samaritan woman had a personal encounter with Jesus that supernaturally transformed her life. Reflect on a time when you felt you encountered Jesus personally. How did that encounter change your perspective or life direction? _____
2. Breaking Barriers: Jesus crossed cultural and societal boundaries to speak with the Samaritan woman. Are there any barriers in your life—whether they be prejudices, assumptions, or fears—that prevent you from reaching out to others? How can you follow Jesus' example in breaking down these walls?

3. Living Water: Jesus offered the woman “living water” leading to eternal life. What does living water mean to you in your spiritual journey? How does this image of water relate to your thirst for something greater in life? _____
4. True Worship: Jesus speaks of worshiping in spirit and truth, highlighting that true worship is not about the location but about the heart and spirit. Reflect on your own worship. Does it reflect a heart and spirit oriented toward God, regardless of your physical setting? _____
5. Spiritual Conversations: The Samaritan woman went from a casual conversation about water to discussing deep spiritual truths. How comfortable are you in shifting conversations to a spiritual level? Ask God to help you recognize opportunities to speak about spiritual matters with others. _____
6. Witnessing: After her encounter with Jesus, the Samaritan woman became a witness to her community. Reflect on your own witness. Are there people in your life who need to hear about your encounters with Jesus? How can you share your story in a way that invites others to seek Him? _____
7. Transformation: The story of the Samaritan woman is a story of transformation—moving from a life of seeking to a life of fulfillment in Christ. In what ways are you seeking fulfillment in

things other than Jesus? How can you open yourself more fully to the transformation He offers? _____