



**Evangelizing Jesus Style  
No One Is Out of Reach of His Grace  
John 4:3 – 43**

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John the Baptist provided a clear message to the Jewish religious leadership in chapter 1, “I am not the Messiah, I am the herald of Isaiah 40, and the Messiah is coming after me.” A few months have gone by, Jesus introduced Himself at Passover to them all in the Temple by exercising Messianic authority and cleansing the Temple. He continued to minister in and around Jerusalem during the Festival period doing signs and teaching. Then He and His disciples went to another location in Judea and His disciples began baptizing.

John was a prophet, and his prophesy regarding his ministry became fulfilled. The numbers shifted, now everyone is going to see and hear Jesus. The Jewish religious leadership figured that out and once Jesus knew the message of the herald was fulfilled, He headed north.

This was also needed “because the Pharisees were trying to incite competition between Jesus and John the Baptist (John 3:25–30), Jesus left Judea and started north for Galilee.” (Weirsbe 1996, 299)

That is how the world always reacts to ministry, they see it as a competition and want to pit us against each other. This is because the world wants to impose its standard of success on the church and unfortunately, many times the church goes along with it.



We should never consider “success” in ministry by the standards of the world, but rather by the standards of the “Word.”

Jesus had clearly revealed to them that the prophecy they had heard from John the Baptist was indeed being fulfilled. They were already moving down the path to rejecting Messiah. To prevent them from interfering any further, He heads north.

You see, He has an appointment to make.

We pick up in John 4:3

John 4:3–6

“He left Judea and went away again to Galilee. And He had to pass through Samaria. So He came to a city of Samaria called Sychar, near the parcel of land that Jacob gave to his son Joseph; and Jacob’s well was there. So Jesus, tired from His journey, was just sitting by the well. It was about the sixth hour.” (NASB 2020)

In terms of geography, Judea is in the south and Galilee is in the north and in between them is Samaria and to the northeast, an area of ten cities called Decapolis which was predominately gentile. The people of Samaria were seriously disliked by the Jews of Jesus time.

The Jews of Jesus time believed that “the Samaritans are a mixed people whose religion was contaminated when the Assyrians settled foreigners in the former kingdom of Israel in the eighth century B.C.E. according to a certain understanding of the account in 2 Kings 17.” (Pummer 2016, 13)

One of the reasons Jesus came was to correct the assumptions and misunderstandings of the professionals in Jerusalem.

What we will see in John beginning here, is the Samaritans accepting the message of Jesus while the Jews further increasing their rejection of the message. Yes, we will discover there are real differences in what they believe, but we will see the marginalized, reached by Jesus.

This is the set up for His second interview in John. The first was with the eminent representative of the Jewish religious class, Nicodemus who insisted on a night visit. He met him where he was intellectually, and it changed Nicodemus’ life forever, but he was not too outspoken about it.

Now He will interview someone who is most likely illiterate based on standards within the culture of the day, and was not only marginalized, simply because she is a Samaritan, but there are two other strikes as well. In the culture, a woman is someone who is marginalized, and as we will learn, she also is serial monogamist; a sexual sinner, and is even a pariah among other women as well.

This meeting is in the middle of the day, it will break all cultural norms of the day, and pariah that she is, Jesus is not ashamed to be seen with her since He is the one who will initiate the conversation.

After walking all morning, it is noon time and Jesus wants to rest for a bit. So, He pulls up a rock around Jacob’s well, which based on the time of day, would not be busy at all. Most of the women would normally go to the well first thing in the morning or in the evening just before nightfall. Sychar is somewhere near Shechem.

Jesus is sitting at the well, resting while His disciples go into town for take-out.

John 4:7–9

“A woman of Samaria came to draw water. Jesus said to her, “Give Me a drink.” For His disciples had gone away to the city to buy food. So the Samaritan woman said to Him, “How is it that You, though You



are a Jew, are asking me for a drink, though I am a Samaritan woman?" (For Jews do not associate with Samaritans.)" (NASB 2020)

Why is this woman coming to draw water at noon time during the heat of the day? Simple, we are going to find out that she has a "reputation" in the local community, "the explanation may be very simple—she chose the time and the place to avoid other women." (Morris 1995, 228)

This is unusual, it is the middle of the day, and this woman comes by herself. Normally several would travel together to do this chore, but the facts we see here points again to her reputation in the community. "A girl or woman with a reputation for sexual impurity would not be welcome among women who upheld the stricter Mediterranean values for women's chastity." (Keener 2012, 595)

Jesus, who is obviously an observant Jewish man with an accent or dialect that also points to that, does the unthinkable. But this is what He does to reach others. He has already broken the self-imposed rules of normal Jewish propriety by having the disciples go into town to get food from the Samaritans, risking defilement. Jesus now goes one step further; He initiates a conversation while alone and at a well with a Samaritan woman.

For the culture of the day, this would be shocking.

This is so shocking, based on the cultural norms of the time, that even the woman understands what has just taken place. And one other thing about wells, "unless one is looking for a mate, one should avoid speaking to women in public, especially at wells, which were known to be places where men could "pick up" women." (Köstenberger 2004, 104) After all, look at what happened to Jacob (Genesis 29:10) and Moses (Exodus 2:16 – 17).

Jesus is not ashamed to be seen with her or be seen talking to her.

John 4:10–12

"Jesus replied to her, "If you knew the gift of God, and who it is who is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." She said to Him, "Sir, You have no bucket and the well is deep; where then do You get this living water? You are not greater than our father Jacob, are You, who gave us the well and drank of it himself, and his sons and his cattle?" (NASB 2020)

Unlike with Nicodemus, this time Jesus gently begins to change the topic. She expects a discussion or lecture on moral purity and the sins of Samaritans, and why they cannot share drinking vessels, instead He ignores the insult and responds in a manner to increase her curiosity, and this changes her attitude.

He says that if she knew God's gift of living water and recognized His own identity, she herself would be the one asking for water, that of the spiritual kind. God's Word had used water to picture the refreshing vitality of spiritual life in a quality God gives (Ps. 36:8–9), and the blessing the Spirit puts in lives (Isa. 44:3). (Rosscup 2008, 1792)

She has moved miles just in a minute or two. From an arrogance of implied cultural superiority over a Jewish man who would talk to her, to now she says, "Sir."

Once again, she asks a question based on her understanding of the conversation and thinking she can still control the conversation, just like Nicodemus. How can you get "living water" without a pot? She thinks Jesus is talking about running water.

Jesus began His conversation with the woman where she was. She was hot, she didn't appreciate having to come in the middle of the day to get water, but she also knows who she is; and now this Jew is



asking for me, me, to get Him water. He begins right there with the discussion and has already driven towards the spiritual.

“He then captured her curiosity by implying that He was not just the person that He appeared to be, and that He could give her something very valuable though free.” (Constable 2003, 2022, Jn 4:10) Living water. But again, she thinks running water.

She has indicated a respect in her response, but she is still focused on the material. It is still all about water in her mind. She knows that Jacob is the one who dug the well, and now this guy shows up saying He can do better. Are you teasing me? There is no way you can be greater than the man who dug this well.

With that she hopes to regain a bit of control over the conversation, after all, she has experience dealing with men, lots of men as we will soon discover. She knows a thing or two about how to manipulate a man, and Jesus challenges that capability.

There something here for those of us who want to share Jesus with others, notice the approach Jesus is using. Totally different than His conversation with Nicodemus. Jesus meets each person where they are at and begins the discussion where there is a common interest and adapts.

John 4:13–15

“Jesus answered and said to her, “Everyone who drinks of this water will be thirsty again; but whoever drinks of the water that I will give him shall never be thirsty; but the water that I will give him will become in him a fountain of water springing up to eternal life.” The woman said to Him, “Sir, give me this water so that I will not be thirsty, nor come all the way here to draw water.”” (NASB 2020)

In the Greek, there is word play going on with the tense of the word “drink.” When it is used the first time, it “implies drinking again and again while...verse 14 implies a one-time drinking.” (Utley 1999, 44)

She misses that and just like Nicodemus, she continues thinking physical and not spiritual. Jesus tells her that only He can supply the water that once you take a drink, you are not only satisfied but this water becomes a fountain in you that brings eternal life. She misses that part of the conversation.

The enemy is working overtime now to try and drive her away from this conversation. Satan is having her focus on the physical, not the spiritual even though Jesus has been very clear. Jesus knows that. It is important, if you are sharing Christ with others, to always be sensitive to what the Holy Spirit leads you to say. He knows the schemes of the enemy and what the lies are. You may be planning to say one thing, but the Spirit leads you to say something else, because that is what needs to be heard.

I have that happen all the time while teaching. We must let the Spirit guide us as we share. Jesus does and abruptly changes the topic.

John 4:16–20

“He said to her, “Go, call your husband and come here.” The woman answered and said to Him, “I have no husband.” Jesus said to her, “You have correctly said, ‘I have no husband’; for you have had five husbands, and the one whom you now have is not your husband; this which you have said is true.” The woman said to Him, “Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and yet you Jews say that in Jerusalem is the place where one must worship.”” (NASB 2020)

She is avoiding the truth that has just been given to her and the enemy is working overtime to blind her to it.

What Jesus has just done is masterful. Yes, He is God and is allowing the Holy Spirit to guide the conversation. But let’s consider what you and I would know if we were having the conversation.



It is hot, it is noon, no one comes to the well at noon unless there is a specific reason, and she has no specific reason other than getting the water needed for the day. She is avoiding the other women for a reason. Maybe, just maybe, she has stolen a boyfriend or two or maybe even a husband. The question Jesus asks makes her confront the truth of her own condition.

Although the water is available for all, there is a condition to be met—there must be a thirst, a need. She must, therefore, recognize that she is a sinner. So our Lord says to her, “Go call your husband.” That is a touchy subject. She becomes flippant again. (McGee 1991, 69)

You can almost hear the gasp of the enemy. She responds truthfully, but has swung the door wide open and Jesus, being God, exercises what we would call a word of knowledge, and He hits her right between the eyes.

He answers her directly, “correct.” “You have had five husbands and the guy you are living with right now you are not married to. So, this is a correct statement.”

Here is the thing, when we come to Jesus, He insists that we recognize our condition as a sinner, and He further insists that we come clean with Him about that condition. There are no secrets with God. He wants a relationship with us, He already knows all about us, and He simply wants us to recognize that fact and come clean about our condition.

What is it we all want to do when we are confronted with the truth about who we truly are? For those of us who know Jesus, this can happen as a result of reading scripture, hearing the Word taught, hearing a song, or the Holy Spirit reminding us of something we need to repent about. I don’t know about you, but I want to change the topic. I don’t like being confronted by the Lord with who I am without Him. Praise the Lord 1 John 1:9 is in the Bible and we can repent of our sin and come back into relationship, but if you are sharing with someone who does not know Jesus, be ready for this. The enemy wants to change the topic and will use any smoke screen possible.

She goes for the religious argument. Not unusual, I have heard others use religious smokescreens as well. Things like, I’m a Christian because I go to XYZ church.

But the woman at the well, being shocked by a word of knowledge from the Lord, turns to the tried-and-true butter him up method. Acknowledge that you are apparently talking to a prophet and then go to that argument that has always worked so well in the past, how worship takes place and where worship takes place. In other words, I go to XYZ church.

Yes, Jesus is indeed a Prophet, the one specifically prophesied by Moses in Deuteronomy 18:15. He is also God, and she is about to discover that fact.

She is trying to evade what she is being forced to confront, her sin. Using a religious argument is her last gasp effort to prove to herself and to Jesus that she isn’t so bad after all, she does know a thing or two about worship.

Jesus engages directly now and shows her, “no, you really do not know that much about worship at all.”

John 4:21–26

“Jesus said to her, “Believe Me, woman, that a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, because salvation is from the Jews. But a time is coming, and even now has arrived, 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.” 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.” Jesus said to her, “I am He, the One speaking to you.”” (NASB 2020)



Jesus is showing her the future. Where you worship is about to become totally irrelevant. By the way, that holds today, where we worship is not important, who we worship though is and as Jesus says, “true worshippers will worship in spirit and truth.”

No masks. We come to worship Him because of who He is and what He has done for us. We don't deserve any of it. It is all possible solely because of His grace. We approach in spirit, prepared to worship, nothing in the way of the relationship and we worship knowing who we are in Christ.

The Father seeks people who will worship him in the Spirit and in accordance with the teaching of Jesus. This is a reminder that worship is not restricted to what we do when we come together in church, but is about the way we relate to God through the Spirit and in accordance with the teaching of Jesus, and that touches the whole of life. (Kruse 2017, 150)

Her notion of worship is in the process of being changed by the one she is talking to.

She is now being taught about who God is. Jesus tells her a truth she most likely already knows, that God is spirit, but the thing she did not know, because of her view on location, was that our worship is not tied to location, but to our heart. He is not a God who lives on a mountain, or in a valley, or in a rock. “He is an independent, incorporeal, personal Being.” (Hendriksen and Kistemaker 1953-2001, 168)

Based on the message being given to this woman, she “becomes the first model of a worshiper in Spirit and truth that the Father sought for himself. The barriers of past moral character, gender, and ethnic religion were not the final determinants of the kind of person God would seek.” (Keener 2012, 619)

She is beginning to realize something about who she is talking to, so she brings up the idea of the expectation that was rampant in the culture, of Messiah coming very soon. This is now her heart talking.

Even the Samaritans were expecting Messiah, and she was too. This is more of her heart speaking, the mask has been removed, now she is the one who is talking. The defenses are down, and she reveals what it is she truly longs for.

Jesus responds to her with the same statement He gave Moses at the burning bush, “Jesus said to her, “I am He, the One speaking to you.”” (John 4:26, NASB 2020)

In the Greek, Ἐγώ εἰμι (ego eimi), I am. He is God. He will use this title seven times in John (in 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5). John wants us to know He is God.

It is interesting that Jesus, who does not give unqualified acceptance to the title of Messiah when it is offered to him by Jews, accepts it from a Samaritan. (Brown 2008, 172-173)

It is at this point that the disciples arrive back at the well with lunch and when they see He is talking to a woman, totally counter cultural, they are shocked. Remember, sexism was normal in the culture, but Jesus was not a hostage to any of the cultural standards, and they are now learning that.

John 4:27–31

“And at this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, “What are You seeking?” or, “Why are You speaking with her?” So the woman left her waterpot and went into the city, and said to the people, “Come, see a man who told me all the things that I have done; this is not the Christ, is He?” They left the city and were coming to Him. Meanwhile the disciples were urging Him, saying, “Rabbi, eat something.”” (NASB 2020)

What is the reaction of this woman who came to the well miserable, hot, discouraged with life and just trying to do another day? She has just met the Messiah, and He said He was, by using words only God would use, “I am.” Her life has suddenly changed.



She runs into town, excited, filled with joy, and no longer caring about her reputation, now all she cares about is telling others about who it is she has just met. Has she been trained in theology? No. Has she memorized tons of scripture and prepared in depth to witness? No.

She runs to town, and everyone can see, something has changed. The morose woman of reputation now wants everyone to know what has happened. She is born again.

How do we know? She left the water jar because it would slow her down, she had news that couldn't wait because it so changed her life in an instant. She simply tells her story, and the change from then to now is so dramatic, people who live there start heading out to see this one she has announced is the Messiah.

She is confessing to anyone who would listen, Christ.

And did you see her message, "come and see." She has been changed and they can see that, so they follow her back to meet Jesus. She was openly declaring what had just happened to her.

Romans 10:9–13

"If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, "Anyone who trusts in him will never be disgraced." Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For "Everyone who calls on the name of the LORD will be saved." (NLT)

Nicodemus was interested in spiritual things, and he came to Jesus asking how to be saved yet we don't see any evidence until years later. This woman had no interest at all in spiritual things. None. Christ sought her out. What do we see happen in her life as a result of meeting Jesus? She was born again and gives immediate evidence of the change in her life by confessing Christ to everyone. Come and see.

She wanted those who she had avoided, to now come and meet the one who changed her and saved her.

Meanwhile, back at the well, the disciples are trying to get Jesus to eat, and He is teaching them a lesson about ministry.

John 4:31–38 "Meanwhile the disciples were urging Him, saying, "Rabbi, eat something." But He said to them, "I have food to eat that you do not know about." So the disciples were saying to one another, "No one brought Him anything to eat, did he?" Jesus said to them, "My food is to do the will of Him who sent Me, and to accomplish His work. Do you not say, 'There are still four months, and then comes the harvest'? Behold, I tell you, raise your eyes and observe the fields, that they are white for harvest. Already the one who reaps is receiving wages and is gathering fruit for eternal life, so that the one who sows and the one who reaps may rejoice together. For in this case the saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored, and you have come into their labor.'" (NASB 2020)

Most likely in the middle of the conversation, Jesus sees, off in the distance, the results of the woman telling everyone about Him. The people coming out to the well. Jesus uses this as a opportunity to teach His disciples.

Doing ministry is not only all about doing things when it is convenient or on my schedule, but it is also all about those appointments that God has made in advance. We must be aware of those and be willing for the interruption that they cause. We may think it is an interruption, but for the one when are talking with, it can wind up being life.



As Jesus points out, the fields are white already for harvest. He is talking about harvesting wheat and the color change that takes place when it is ready to harvest. The wheat changes color and from a distance may almost look white when compared to the previous deep green.

As He says this, He is looking back towards Sychar, and the landscape is changing color as the city begins walking towards the well. The disciples have already been in town, and they may have passed the woman as they headed in, and she headed out. They had an opportunity, and they had missed it. Jesus is now showing them and us, to be situationally aware of what is going on around us. We may be missing out on ministry simply because we are “too busy” and are not looking for those appointments that God has for us. Imagine they're now participating in leading to Christ, the same vendor they just bought lunch from.

Here is the thing, we never know who is watching us unless we look up and see what is going on around us. As believers, situational awareness is something we should begin to cultivate.

One other thing Jesus also points out, some of us have ministry of sowing seeds, and others harvest. All are equally important though. Our job is to be faithful to what it is Jesus has called us to since none of us has the whole picture.

I believe we will be blown away once we enter the Kingdom and meet those who we are there who we had no idea we were part of reaching for Jesus, but we were simply faithful to what we were called to do.

John 4:36–37

“Already the one who reaps is receiving wages and is gathering fruit for eternal life, so that the one who sows and the one who reaps may rejoice together. For in this case the saying is true: ‘One sows and another reaps.’” (NASB 2020)

The Samaritan woman acted on what she knew and told everyone. The Holy Spirit made sure we see that too.

John 4:39–43

“Now 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 truly is the Savior of the world.’ And after the two days, He departed from there for Galilee.” (NASB 2020)

All because she went back to town and said to “come and see.”

Let me make the same invitation, we are studying the book of John and all throughout we see Jesus. But there is more, come and see.

### **ABC's of Salvation**

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.





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