

# CLOSE ENCOUNTERS with Christ

## “Seeing the Savior in Action”

Key Verse - 20:31—*“But these are written that you might believe that Jesus is the Christ, the Son of God; and that believing, you might have life through His name.”*

### Study Number Three – The Conversation with the Samaritan Woman – John 4:1-26

We’re looking together at “Snapshots of the Savior” from the Gospel of John.

In our last study the Lord Jesus had a conversation with a MAN. In this study He has a conversation with a WOMAN.

In study 2 He had a conversation with a JEW. In this study He has a conversation with a SAMARITAN.

In our last passage He had a conversation with an outstanding RELIGIOUS and MORAL, UPSTANDING INDIVIDUAL. In this passage He has a conversation with an OUTCAST, IMMORAL WOMAN.

And on and on we can go.

In the previous study He talked about the NEW BIRTH. In this study He’s going to talk about the LIVING WATER.

This study is divided into TWO PARTS:

1. THE INTRODUCTION—verses 1-6 and
2. THE INTERVIEW—verses 7-26.

Let's get started In John chapter 4.

## **I. The Introduction—verses 1-6**

### **v. 1 When therefore the Lord knew that the Pharisees heard that Jesus was making and baptizing more disciples than John**

“When therefore the Lord knew that the Pharisees heard that Jesus was making and baptizing more disciples than John”

### **v. 2 although Jesus himself was not baptizing but His disciples,**

“although Jesus himself was not baptizing but His disciples,”

### **v. 3 He left Judea and came again into Galilee.**

“He left Judea and came again into Galilee.”

Now, the Pharisees we met in our last study—at least one of them is Nicodemus—were very threatened by the fact that Jesus was around.

He was a competitor to their cause and they didn't like Him. And one of the things they were trying to do was to cut His ministry so it wouldn't have the effect that it should have.

And one of the plans that they hit upon, when they began to discover that John the Baptist was losing disciples to Jesus' cause, was to remind the followers of John the Baptist what was happening so that there could be a wedge driven between the followers of John the Baptist and Jesus Christ.

Now John the Baptist, the leader of this group, recognized his position. Because he says:

### John 3:30

He Christ must continually be increasing and I must be decreasing.

“I'm just a voice crying in the wilderness, 'Prepare the way of the Lord.'”

So John was receptive to the fact that he was pointing people to Jesus Christ. And the fact that the disciples of John the Baptist started following Jesus was just exactly what John wanted to happen and what needed to happen.

So there would not be a conflict, Jesus chooses to leave Judea and go north to Galilee.

What they're talking about is leaving the southern region and heading to the north. And they're going to do that right away to avoid any premature conflict with these other followers of John the Baptist.

Now in verse 4 there's something here that is significant.

**v. 4 Now it was necessary for Him to be going through Samaria.**

“Now it was necessary for Him to be going through Samaria.”

Well, the reason that John says that is for one of two reasons:

1. Either the quickest way to get to Galilee was to whip through Samaria to avoid this conflict, or
2. because “fore ordained before the foundation of the world, there was a woman that desperately needed Him.”

And the Lord Jesus is super sensitive to the direction of the Father and He knows there's a ministry waiting for Him in Samaria.

The more we walk with the Lord and the more we fellowship with Him, the more we become sensitized to ministerial needs in the hearts of people. For instance, many times God graphically underscores in life the fact that people are brought across our path at a very particular time.

As Christians we need to become more and more sensitive to the fact that the Lord has special, sacred encounters for us on a daily basis. And as a result of those encounters, He also has a ministry for us.

And perhaps what we call an interruption now—if we are sensitized to the Spirit—would be an opportunity for us to have a ministry in the life of somebody else. That’s part of the growing process and Jesus, so sensitive to the will of the Father, knew it was necessary to go through Samaria because there was a ministry to be had in that area.

Now there’s another ramification to that being “necessary...to go through Samaria.” When a Jew wanted to leave the south to go to the north to visit relatives, they hated the Samaritans so badly that they crossed the Jordan River, went up neutral territory and then crossed back over into the land of Galilee, visited with the relatives, then came back over and back down and in.

Now the reason they hated them so badly was that Samaritans were half-breeds. They were people who were pure Jews that had married Gentile people, or people from other races. They were foreigners.

It got so bad, as a result of these mixed marriages, that they formed their own religion and everything. And they had their own deal going for them and there was this deep resentment and hatred between them. So Jews didn’t associate with them at all.

And so John says, “it was necessary for Jesus to be going through Samaria.” So He is not following the normal route at this particular point. He’s going there, sensitized by the Father, that there is someone there who needs Him.

**v. 5 So He is coming to a city of Samaria called Sycakr, near the small plot of ground which Jacob gave to his son Joseph.**

“So He is coming to a city of Samaria called Sycakr, near the small plot of ground which Jacob gave to his son Joseph.”

Genesis 33:18-19 gives the biblical record of this ground which Jacob gave to his son Joseph.

**v. 6 Now there was a spring belonging to Jacob there. Then Jesus, having become wearied as a result of the journey, thus He was sitting upon the curbstone of the spring. It was about the sixth hour.**

“Now there was a spring belonging to Jacob there. Then Jesus having become wearied as a result of the journey, thus He was sitting upon the curbstone of the spring. It was about the sixth hour.”

We need to paint a little picture here so we can get the feel for this passage.

It’s about twelve o’clock noon. It’s probably 95-100 degrees.

They're just about smoking in their tracks. They'd been walking for quite some time. And here He is, "sitting on the curbstone" of the well, after a very dusty and hot journey.

Sometimes we forget the HUMANITY of Jesus Christ as it's seen here.

It's beautiful how John and the other gospel writers describe the fact that Jesus ate, slept, wept, was weary, labored, prayed, drank water. He did the things which we all do as human beings.

Another very interesting study that we can make, by the way, is to see how close the Bible puts the HUMANITY and the DEITY of Christ together.

For instance, in this passage He's sitting here pooped out at the well, and in just a minute He's going to be omniscient and show this woman that He knows everything about her.

In Luke 2 at the account of His birth, He's born in the manger and yet an angel announced that He's the Prince of Peace.

In Mark 4, one minute He's sacked out in the boat, and the next minute He's standing up saying, "Peace be still," and the winds and waves obey His voice.

We get to John 11 in one of our future studies. In that passage we will see Him weeping with Mary and Martha, and in the

next minute He's saying, "Lazarus, come forth," and the dead obey His voice. It's a beautiful, beautiful study to see how the deity and the humanity of Christ are wedded together by many of the writers.

It's very interesting, we can see the humiliation of Christ here. He's just left the curbstone of glory for the curbstone of a well. He's left the throne of His authority to the humiliation of being human, with the eventuation of Him going to the cross. He experienced what it was to be weary, and yet He's the one who said, "Come unto Me, all ye that are weary and are heavy laden and I will give you rest."

Now we're going to look together from this INTRODUCTION to the INTERVIEW that's before us.

We've got the Lord Jesus traveling with His disciples to the north. We'll get rid of the disciples in just a minute when we get to verse 8.

## **II. The Interview—verses 7-26**

**v. 7 A woman of Samaria is coming to draw water. Jesus is saying to her, "Give me to drink."**

"A woman of Samaria is coming to draw water. Jesus is saying to her, 'Give me to drink.'"

Now evidently this woman is an outcast woman.

The only reason we say that is that she's violating some very obvious traditions of the time. Women just didn't come in the middle of the day to the well, unless there was a reason for it.

It was the common practice of women to have the one big social event of the day, and that was to hit the well with the rest of the women and have a chance to chat and have a good time socializing. And they always went out there in the evening and had their special time when they met together. This was their big blow-out of the day. Leave hubby home with the kids while they hit the well.

And this woman doesn't get to the well at the normal time. Genesis 24 is a passage of scripture that describes it the best.

Remember when Jacob, Abraham's servant goes to find a wife for Isaac? It says he comes to the well at evening time when it's time for the women to go out. And he makes the request that the woman that gives him a drink and then says she'll water his camels is the one for Isaac. Sure enough, Rebekah is the one that comes out there with the rest of the women to draw water.

That helps us understand some of the patterns that they followed.

This woman is coming in the middle of the day. Why is she coming like this? Well, she probably just got up. She hadn't been out of the sack very long because she's got a lot of extracurricular activities she's involved in at night time.

And secondly, this woman's coming to the well to get water because she doesn't have a very high opinion of herself. She's got a problem with an inferiority complex. She doesn't like social contact with other women, in other words.

Now here she comes. She's probably surprised to see anybody at the well. She's used to hitting the well and there's nobody there, she gets her water, and then she heads for home.

It's interesting that Jesus breaks another barrier. And that is, the barrier of asking her a favor. Men just didn't talk to women in public, not even their own wives. And here He comes across with this question and asks her for a favor.

It's kind of a neat thought to realize that Jesus always seeks out His own. He sought out Moses while he was busy shepherding. He confronted Jacob while he fled. He was the one who also found Zacchaeus in a tree. He found Saul of Tarsus on the Damascus Road. He's the one who told the parable of the lost sheep, when there were 99 safe. That wasn't enough. He still went and got the one that was lost.

So the Lord Jesus searches for His own, and here He has one of His own, foreordained before the foundation of the world to be His own. He's going to share now with her Himself.

Now let's get rid of the disciples. Verse 8 does that for us.

**v. 8 For His disciples had gone off into the city in order**

**that they might buy food.**

“For His disciples had gone off into the city in order that they might buy food.”

Well, as soon as they hit the well and got a little something to drink, Philip announces the news that if they don't hit town and get some groceries, no one is going to eat.

When there are thirteen hungry vultures, that's a crisis. Philip's in charge of the food service, of course, and Judas has the money. Philip says, “Well, Judas and I are heading to town. We're going to shop at the Samaritan Safeway. Judas says he'll buy y'all Icees if you want to go along.” So the rest of the guys say, “We're coming with you.”

So they all went to town. Now we set the scene for laying bare this woman's heart. He's going to reveal Himself to her as one who can meet her needs.

We're going to tread on very tender ground right now. While we walk through this interview together, hopefully it becomes so sacred we can all identify with it. And above all, everyone will really understanding what “Living Water” is.

There are a lot of interpretations of the “Living Water.” The Bible itself tells us what the “Living Water” is. The Lord Jesus tells us what it is in another passage.

**v. 9 Then the Samaritan woman is saying to Him, “How**

**is it that you, being a Jew, are asking a drink from me being a woman of Samaria?” for Jews do not associate with Samaritans.**

“Then the Samaritan woman is saying to Him, ‘How is it that you, being a Jew, are asking a drink from me being a woman of Samaria?’ for Jews do not associate with Samaritans.”

We have a couple of bad barriers that are crossed right here by the question that Jesus asked:

1. “Jews don’t associate with Samaritans.”

There’s a racial barrier here that’s a problem.

2. Men never talk to women in public.

Here Jesus is crossing these two barriers to ask this favor.

How does Jesus answer her in verse 10?

**v. 10 Jesus answered and said to her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me to drink,’ you would have asked Him, and He would have given you living water.”**

“Jesus answered and said to her, ‘If you knew the gift of God, and who it is that is saying to you, “Give me to drink,” you would have asked Him, and He would have given you living water.’”

“If you knew the gift of God,”

Remember when we read in our last study, as Jesus was placing the evidence before Nicodemus so he could make an intelligent decision, He said, “God so loved the world that He gave His only begotten Son.”

Now Jesus calls Himself a “gift from God.”

The apostle Paul picks up on this beautifully in 2 Corinthians 9:15 when he says, “Thanks be unto God for his unspeakable gift.” This gift can’t even be described.

“If you knew the gift of God [woman], and who it is that is saying to you, ‘Give me to drink,’” the tables would have been reversed and you would have been asking Me for “living water.”

Now that’s a term in the passage that we need to understand. What is Jesus promising to her if she’d have asked for it in this “living water?”

In John 7:37-39 Jesus, in another passage just a little bit later, interprets what He means by “living water.” Listen to the verses and it’ll become obvious.

### John 7:37-38

Now on the last day, the great day of the feast, Jesus stood

and He cried out saying if any man is thirsty, let him come to me and drink. He who believes in me as the scriptures said, from his innermost being shall flow rivers of living water.

Then John tells us what he means:

### John 7:39

But he spoke of the spirit whom those who believed in him were to receive, for the spirit was not yet given because Jesus was not yet glorified.

What is “living water?” It is the indwelling presence of the Holy Spirit as a result of a relationship which comes through faith in receiving Christ as our Savior.

In essence Jesus is saying to this woman, “If you had a relationship with Me you would have living water dwelling within you as an evidence of the fact that you’re My child.”

Ephesians 5:18 says, “Be filled with the Holy Spirit.”

Look at that passage. That’s like being filled with water—saturated with Him.

What about 1 Thessalonians 5:19 when it says, “quench not the Holy Spirit”? The Holy Spirit is “living water,” and we can turn off the faucet. We do that oftentimes and we have desert experiences because we do so.

**v. 11 She is saying to him, “Sir, you are not having anything with which to draw and the well is deep. From where, therefore, are you having this water, this living water.**

“She is saying to him, ‘Sir, you are not having anything with which to draw and the well is deep. From where, therefore, are you having this water, this living water.’”

What does she have on her mind? She still has physical water. That reminds us of Nicodemus. He couldn't get his mind off of physical birth and on spiritual birth.

He has the same problem as the woman. She can't get her mind off of physical wells and buckets. And here she is, thinking of material elements, when the Lord's talking about a spiritual relationship.

She's limiting the Son of God to a jar or a bucket to get water. Isn't that interesting?

Limiting the Son of God, the one who created the world and all the water that's in it, created the heavens and spangled them with the stars, the moon and the sun; the one who rained manna from heaven and took honey out of the carcass of a lion, took water out of the rock in the wilderness, who took water that was in a stone jar and turned it into wine and served it to wedding guests, is limited to a jar or a bucket to get water out of a well.

Do we really trust God? Trusting God is really trusting Him when we have no visible evidence that He's going to provide, but we're thanking Him in advance for the provision which He's going to make.

That's William Carey saying, "Expect great things from God and attempt great things for God." (source unknown)

Are we limiting God to a bucket? A bucket that we can see?

He has the ability to meet all of our needs. Believe that? Can we really trust Him one hundred percent to satisfy every need?

Oftentimes our actions seem to indicate that God is limited just to what we can accumulate for ourselves, to carry out His purpose. Well, it's exciting to see that the Lord can meet our needs beyond our ability to comprehend when we're willing to trust Him.

Verse 12—what a question.

**v. 12 You are not greater than our father Jacob, who gave us this well, and he himself drank from it, and his sons and his cattle, are you?**

"You are not greater than our father Jacob, who gave us this well, and he himself drank from it, and his sons and his cattle, are you?"

The Lord, if He could laugh at this particular point, probably had a real chuckle inside.

“You’re not greater than our father Jacob?”

“Oh man, do I know Jacob.” He remembers Jacobs real well, that wily fox that pulled all kinds of shenanigans, who operated by plotting and planning and programming instead of by the power of the Spirit of God. He was the guy who, in the process of running away, tried to plan everything. When he got to Laban’s house, how he was going to get Rachel. He got tricked into getting Leah and stayed seven more years to get Rachel and then stayed another six or seven years. He got in a fight with a herdsman of Laban and took off, headed back.

He knew he was going to get wiped out by Esau. And one night at Peniel he wrestled all night with the Lord Jesus. Yes, the Lord Jesus knows him. The Lord Jesus touched him in the thigh and he never walked the same again. He was always seen as a man who walked with a limp.

“Yes, I know old Jacob.”

But notice Jesus never indulges in self-defense, or never gives the evidence that could be obvious if she knew the whole story.

**v. 13 Jesus answered and said unto her, “Everyone who keeps on drinking out of this water shall thirst again.**

“Jesus answered and said unto her, ‘Everyone who keeps on drinking out of this water shall thirst again.’”

He too is pointing to the well. He’s saying, “You know something, woman? Everybody that comes here to drink will be back again because they’ll never be satisfied.”

How many people live their lives like that? There is within the heart of every one of us a deep, insatiable desire that only the Lord Jesus can satisfy.

And when we substitute something else for that relationship, all it will do is precipitate a greater thirst.

Here’s a guy who starts out with goals to make money. He makes a little, so he has to have a lot. And he spends his whole life in the process.

He’ll ruin his health, neglect his family, and fail in his responsibility, just because he never has enough to be satisfied.

Here’s a guy with the satisfaction of sex. He never gets enough. Here’s a kid that gets started on drugs very innocently and he can never get off. Here’s somebody that starts to smoke and he’s enslaved. Never get rid of it in order that Christ might be Lord in that area of his life.

**v. 14 But whoever takes a drink of the water which I shall give him shall positively not thirst into the**

**ages, but the water which I shall give him shall become in him a spring of water bubbling up unto life eternal.”**

“But whoever takes a drink of the water which I shall give him shall positively not thirst into the ages, but the water which I shall give him shall become in him a spring of water bubbling up unto life eternal.”

Jesus says, “When you take a drink of the water from a relationship with Me, you’re not going to thirst anymore.”

What does He mean by that? He means that the indwelling presence of the Holy Spirit will meet every need that we have.

The question is, do we believe that when we have a need, God is able to meet that need with new supplies of His divine grace? And that there is never a thirst which we have that He is not able to satisfy?

There are some people who are mad at God because we think He made a promise and didn’t keep it.”

Ever stop to think that maybe our dried up well is our fault?  
Ever stop to think that we might be living in disobedience?

When we are living in disobedience in one area of our life, no matter how small or insignificant we might think it is, we have plugged the fountain of Living Water. By an act of our will, we have turned off the spigot and quenched the divine

Spirit, the source of Living Water.

How do we know that?

Remember David in Psalm 32? The little story of David sacking out on the roof when he should be out leading the troops. Some chick failed to pull a shade and he gets involved and he goes for a whole year trying to hide that sin.

And during that year in Psalm 32 he says, “Your hand was heaven upon me and my moisture has been turned into the drought of summer.”

He’s saying in essence, like Peter spoke of the false teachers, “They are dry wells in which there is no water.” Evidence of a bad relationship. But mind you, it’s a bad relationship. It’s not that there is no relationship.

So he says, “My moisture has turned into the drought of summer.” What’s it mean?

“I’m a dried up well. I’m living in a desert experience because of disobedience and sin in my life. Emotionally I’m dried out. I don’t have any capacity to love others.”

“When you look at me intellectually, I can’t think straight. When you look at me physically, I’m totally destroyed because of the disobedience in my life.”

He was so quick to lash out and blame God for the fact that

we've got a crummy relationship, failing to accept the responsibility that we might be plugging a spring.

The Holy Spirit was correctly looked upon on the symbol of a dove in the scripture, and he's frightened by the slightest offense. And we can disturb that heavenly guest by the slightest disobedience. And that heavenly guest will never force Himself into a relationship with us.

And when there's sin and disobedience and we're out of fellowship with Him, we're going to be a dried up well until we deal with it. Instantaneously, at the moment we deal with it, we're going to feel like we're drowning because the joyful presence of the Holy Spirit will once again fill our whole being.

A lot of people get that all fouled up and they think for the first time they got the Holy Spirit. He's there. Why don't we look at it from a biblical point of view? Why don't we look at from the standpoint that this is what the problem is? We have a dried out well. The Spirit's there and He waits to manifest Himself. He just can't, while we're living in sin and in disobedience.

With David we have to say, "Create in me a clean heart, O God, and renew a right spirit within me and restore unto me the joy of my salvation," which is an evidence of the Holy Spirit once again being in control in the life of His child. (ref. Psalm 51:10-12)

He's really gotten their attention.

**v. 15 The woman is saying to him, “Sir, give me this water, in order that I may not be thirsty nor continually coming here to draw.”**

“The woman is saying to him, ‘Sir, give me this water, in order that I may not be thirsty nor continually coming here to draw.’”

Now it could be that she’s thinking only of physical water again. She’s thinking of convenience and how to avoid the trip to the well every day, pray possible.

**v. 16 He is saying to her, “Be going on your way, call your husband and come here.”**

“He is saying to her, ‘Be going on your way, call your husband and come here.’”

Well, what in the world does a husband have to do with water? It fits into the context of what we just covered. Before there can be evidences of that divine resident in the heart of a person who has a relationship, we have to deal with the sin and the disobedience. And we have to probe the depths. And He’s on the way to meeting her request by instantaneously probing the depth of her wounds.

Jesus realizes one thing, and that is before we’ll have the evidence of the Holy Spirit as the “living water” within us as a person, **THREE THINGS** have to take place:

1. There has to be **CONVICTION** of the sin which is quenching the Spirit,
2. there has to be **CONFESSION** of that sin, and
3. a **CLEANSING** as a result of our confession.

Then we're prepared to be vessels of "living water."

**v. 17** The woman answered and said, "I am not having a husband." Jesus is saying to her, "You spoke rightly that you are not having a husband."

"The woman answered and said, 'I am not having a husband.' Jesus is saying to her, 'You spoke rightly that you are not having a husband.'"

**v. 18** For you have had five men, and now the one whom you are having is not your husband, this true thing you have said."

"For you have had five men, and now the one whom you are having is not your husband, this true thing you have said."

What does she say first of all?

"I am not having a husband."

What's she doing? She's avoiding the personal, because she

knows He's getting awfully close to the evidence that's going to condemn her and she still wants to wear the mask.

“I am not having a husband”

In other words, “I'm available.”

Now Jesus is young and good looking. He's asked for a favor here. It could be possible that she's up to her old way of life in the fact that she's saying, “I am not having a husband.”

She's probably threatened by the fact that she's soon going to get honest here if this discussion continues to go in the direction that it's going.

Jesus does it. He says to her, “You know, you've said it right. You're not having a husband, for you've had five men and now the one you are having as your husband is not your husband, this true thing you've said.”

Just that quick—stuck it in and broke it off.

He awakens her very quickly by the fact that He knows all about her and she's confronted.

“You've had five guys as husbands, and now the guy you're living with is not your husband, this true thing you've said.”

Alright, why bring out her sorted past at this point? Why talk about these bad things?

The reason being is that she has full evidence of the fact that she's drunk at many wells and still is unsatisfied.

Don't you think at the moment that He reveals this in this one sentence that she thinks of the day when she was innocent as a young girl? And when she had those fond dreams of being a mother and having a family? And having the security of a husband that loved her? Don't you think she thinks back on that and wishes she could have an instant replay so she could do it all over again?

Then some selfish creep comes along and promises her the world and gives her nothing. Saying, "I love me and I want to use you" or "I want to gain experience at your expense." They end up married and have a couple of children and then he checks out because he runs away from responsibility in his immaturity.

Another guy comes on the scene, promising her the same thing. And here we go through five of them altogether in the cycle. Now it's degenerated to the point where sex is nothing but satisfying animal appetites. And so why sweat the marriage bit? Just have all your cake and eat it too, without the responsibility.

And here she is. That's exactly the way a lot of kids are living today. Walk around these university campuses and we see these characters going around, "I'll live with you for six weeks and when I get turned off and don't like you, I'll live with

somebody else.”

And so on and on they go. None of them really know what it is to have true human, unselfish and sacrificial love for somebody else. That’s the reason when they finally do get married, they are not mature enough to accept the responsibility for another human being. That’s the reason they end in divorce.

Human love with the Lord Jesus can be one of the most empty and saddest things that we’ll ever see.

Now, perhaps we have some skeletons in our closet. Maybe we realize that we have some secrets in our heart that we think we’re keeping from God. This ought to tell us that we don’t keep secrets from God.

Don’t believe it? Start in Genesis. Adam and Eve blew it. What’d they do? They hid from God. God said, “Where are you at?” They say, “We’re over here.”

The Lord says, “Why are you there?”

“We did it.”

Cain murders Abel. “Cain, where’s your brother Abel?”

“Sorry, am I my brother’s keeper?”

“His blood cries out to Me from the ground.”

We see the same thing in the biblical record and over and over again.

Achan said, “Awe man, nobody’s going to know among three million people if I steal a few things from Jericho and hide it in the floor of my tent.”

Oh no? Stones come pelting down upon his head and the head of his family. He’s made painfully aware of the fact that we don’t hide things from God.

David comes along and he tries for a whole year to hide his sin. Nathan steps into his presence and he tells him a little story. And he says, “You’re the man! You stand condemned.”

Ananias and Sapphira, “You gave all that you had to the church, huh? That’s really great of you. Ananias, I’ve got to tell you something. You’re going to read the obituary in the morning, it’s going to have your name in it. Goodbye, because you’ve lied to the Holy Spirit in what you’ve done.” You can’t hide from God.

“Sapphira, you gave everything to the Lord, huh?”

“Yep, sure did.”

“Sorry, you’re going to read your name in the obituary in the morning.” They come and take her out too.

God's judgment falling upon somebody who's trying to hide something.

Hebrews 4:13 says: "All things are naked and open unto the eyes of him with whom we have to do."

We can't hide from God. What secrets are we keeping? Some dishonest transaction that's quenching the Spirit? Those evil thoughts? That long-standing difference? Those answers of an exam that we bought and we haven't settled it yet? Those lies we told?

Oh, how many of us miss the flood-tide of God's blessing in our lives? Well, if we could only know the blessing we're missing because of the disobedience that's keeping us like a dried-up well, we'd deal with it right now.

The Spirit of God is not going to give us the blessing of the abundant life until we deal, in the same way this woman is being dealt with, and that is: "Come now, let us reason together, saith the Lord. Though your sins be as scarlet, they shall be white as snow." (ref. Isaiah 1:18)

Our sins, which were many, call all be forgiven by coming to the foot of the Cross.

Proverbs 28:13 says, "He that covereth his sins shall not prosper, but who so confesses and forsaketh them shall have mercy."

This is painful, but it's got to be done before a relationship can be right with the Lord.

Don't blame the Lord for our desert experience. Blame yourself and accept the responsibility and pray, "Search me, O God and know my heart. Try me and know my thoughts." (ref. Psalm 139:23)

**v. 19 The woman is saying to Him, "Sir, I am beginning to see that you are a prophet.**

"The woman is saying to Him, 'Sir, I am beginning to see that you are a prophet."

What a profound statement. She recognizes the fact that He's a Jew, He's greater than Jacob, and now He's a prophet! But she's evading the personal. She's getting it off her sorted past, back on Him again.

**v. 20 Our fathers worshipped in this mountain, and you are saying that in Jerusalem is the place where it is necessary to worship."**

"Our fathers worshipped in this mountain, and you are saying that in Jerusalem is the place where it is necessary to worship."

"I've got to tell you something, you're not part of my group so you don't have a right to tell me. You don't wear my denominational tag. Sorry, we worship in a different place

than you do.”

Man will always try to find refuge in religion when it gets personal. But he will never find the joy of a personal relationship until he deals with the problem in his life.

**v. 21 Jesus is saying to her, “Believe me, woman, that an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.**

“Jesus is saying to her, ‘Believe me, woman, that an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.’”

It’s not a PLACE, it’s a PERSON—Jesus Christ that provides the basis for proper worship now.

**v. 22 You worship that which you are not knowing. We are worshipping that which we are knowing, for the salvation is out of the Jews.**

“You worship that which you are not knowing.”—Like a lot of cults and “isms” do today.

“We are worshipping that which we are knowing, for salvation is out of the Jews.”

**v. 23 But the hour is coming, and now is, that the true worshippers shall worship the Father in spirit and in truth. For indeed the Father is seeking such as**

**these who worship Him.**

“But the hour is coming, and now is, that the true worshippers shall worship the Father in spirit and in truth. For indeed the Father is seeking such as these who worship Him.”

We can't see Him. It's going to be “in spirit” and “in truth,” because it's through a relationship with Jesus Christ, the One who said “I am the truth! And you shall know the truth, and the truth shall make you free.”

**v. 24 God is spirit, and to those who are worshipping Him it is necessary to worship in spirit and truth.”**

“God is spirit, and to those who are worshipping Him it is necessary to worship in spirit and in truth.”

**v. 25 The woman is saying to Him, “I know that Messiah (the one who is called Christ) whenever that One comes, He will make known unto us all things.”**

“The woman is saying to Him, ‘I know that Messiah (the one who is called Christ) whenever that One comes, He will make known unto us all things.’”

**v. 26 Jesus is saying to her, “I am He, the One speaking to you.”**

“Jesus is saying to her, ‘I am He, the One speaking to you.’”

Isn't that amazing? The Lord Jesus chooses a sinful, outcast woman to reveal the secret of the ages that He's the promised Messiah.

How beautiful to see the Savior pointing at her, not only to her sinfulness, but to the fact that He's the Messiah—the one who is ready to provide for her forgiveness.

If we, as Christians have a need, it's pointing up another problem. Perhaps He's speaking to us and He's saying, "Go call your husband." He's making an offer of "living water," which is legitimate.

But we cannot realize the possession of it until we deal with the problem.

If we're in this position and the Spirit and the bride say, "Come, and let him that hears come. And let him that is thirsty come," and whosoever will, let him take of the water of life freely. And realize that the condemnation of Jeremiah the prophet in Jeremiah 2:17 is true.

### Jeremiah 2:17

Did you not bring this upon yourself when you forsook the Lord your God when he guided you in the way, and now what are you doing in the ways of Egypt to drink the waters of the Nile?

We have forsaken the living God and we've hewn out cisterns

that can hold no water. As a result, it's pretty dry and pretty dusty. And the Lord didn't intend it to be like that.

Here are the lessons we get out of the passage.

Lesson #1: When we are sensitive to the Spirit's leading, every encounter becomes our opportunity. "Reach out. Reach out and touch someone."

Lesson #2: The indwelling Spirit is the water.

Lesson #3: Sin must be faced before salvation can be enjoyed (Proverb 25; Psalm 32:51)—Spirit can be quenched and grieved.

# CLOSE ENCOUNTERS with Christ

## “Seeing the Savior in Action”

Key Verse - 20:31—*“But these are written that you might believe that Jesus is the Christ, the Son of God; and that believing, you might have life through His name.”*

### Study Number Three – The Conversation with the Samaritan Woman – John 4:1-26

#### NOTES

#### I. The Introduction—verses 1-6

v. 1 When therefore the Lord knew that the Pharisees heard that Jesus was making and baptizing more disciples than John

v. 2 although Jesus himself was not baptizing but His disciples,

v. 3 He left Judea and came again into Galilee.

v. 4 Now it was necessary for Him to be going through Samaria.

v. 5 So He is coming to a city of Samaria called Sychar, near the small plot of ground which Jacob gave to his son Joseph.

v. 6 Now there was a spring belonging to Jacob there. Then Jesus, having become wearied as a result of the journey, thus He was sitting upon the curbstone of the spring. It was about the sixth hour.

#### II. The Interview—verses 7-26

v. 7 A woman of Samaria is coming to draw water. Jesus is saying to her, “Give me to drink.”

v. 8 For His disciples had gone off into the city in order that they might buy food.

v. 9 Then the Samaritan woman is saying to Him, “How is it that you, being a Jew, are asking a drink from me being a woman of Samaria?” for Jews do not associate with Samaritans.

## NOTES

v. 10 Jesus answered and said to her, "If you knew the gift of God, and who it is that is saying to you, 'Give me to drink,' you would have asked Him, and He would have given you living water."

v. 11 She is saying to him, "Sir, you are not having anything with which to draw and the well is deep. From where, therefore, are you having this water, this living water."

v. 12 You are not greater than our father Jacob, who gave us this well, and he himself drank from it, and his sons and his cattle, are you?

v. 13 Jesus answered and said unto her, "Everyone who keeps on drinking out of this water shall thirst again."

v. 14 But whoever takes a drink of the water which I shall give him shall positively not thirst into the ages, but the water which I shall give him shall become in him a spring of water bubbling up unto life eternal."

v. 15 The woman is saying to him, "Sir, give me this water, in order that I may not be thirsty nor continually coming here to draw."

v. 16 He is saying to her, "Be going on your way, call your husband and come here."

v. 17 The woman answered and said, "I am not having a husband." Jesus is saying to her, "You spoke rightly that you are not having a husband."

v. 18 For you have had five men, and now the one whom you are having is not your husband, this true thing you have said."

v. 19 The woman is saying to Him, "Sir, I am beginning to see that you are a prophet."

v. 20 Our fathers worshipped in this mountain, and you are saying that in Jerusalem is the place where it is necessary to worship."

v. 21 Jesus is saying to her, "Believe me, woman, that an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father."

v. 22 You worship that which you are not knowing. We are worshipping that which we are knowing, for the salvation is out of the Jews."

v. 23 But the hour is coming, and now is, that the true worshippers shall worship the Father in spirit and in truth. For indeed the Father is seeking such as these who worship Him."

v. 24 God is spirit, and to those who are worshipping Him it is necessary to worship in spirit and truth."

## NOTES

v. 25 The woman is saying to Him, "I know that Messiah (the one who is called Christ) whenever that One comes, He will make known unto us all things."

v. 26 Jesus is saying to her, "I am He, the One speaking to you."

## QUESTIONS:

1. Read John 4:1-26 and in your own words pull out the main thought of this passage.

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2. Why do you think it was necessary for Jesus to be going through Samaria?

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3. How does Jesus reveal his humanity, according to verses 6 & 7?

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4. What response does Jesus get from the Samaritan woman for His request of water in verse 9?

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5. How does Jesus refer to himself in verse 10, and what does He mean by “living water”?

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6. How does Jesus get personal with the woman in verses 16-18?

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7. What conflict does the woman underscore in verse 20?

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8. How is it necessary to worship God, according to verse 24?

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9. What verse in the study has meant the most to you?

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10. What lesson have you learned from this study?

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**LESSONS FROM THE PASSAGE:**

What are some of the lessons we can learn from this particular study?

LESSON #1: When we are sensitive to the Spirit's leading, every encounter becomes our opportunity. "Reach out. Reach out and touch someone."

LESSON #2: The indwelling Spirit is the water.

LESSON #3: Sin must be faced before salvation can be enjoyed (Proverb 25; Psalms 32:51)—Spirit can be quenched and grieved.

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**ADDITIONAL NOTES:**

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