

John – Lesson Five (3:22–4:42)

Wow, we are in our fifth week of study! The Word of God is so rich – I hope you have been enjoying and feeling challenged by the truths in this gospel . . . and more importantly, that it is transforming your life! Please take a moment to pray before we start in John 3. Jesus has just finished His conversation with Nicodemus...

²²After this Jesus and his disciples went into the Judean countryside, and he remained there with them and was baptizing. ²³John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized ²⁴(for John had not yet been put in prison). ²⁵Now a discussion arose between some of John’s disciples and a Jew over purification. ²⁶And they came to John and said to him, “Rabbi, he who was with you across the Jordan, to whom you bore witness – look, he is baptizing, and all are going to him.” ²⁷John answered, “A person cannot receive even one thing unless it is given him from heaven. ²⁸You yourselves bear me witness, that I said, “I am not the Christ, but I have been sent before him.’ ²⁹The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom’s voice. Therefore this joy of mine is now complete. ³⁰He must increase, but I must decrease.”

Give a quick summary of what is happening here:

We aren’t going to go into too much detail in this section, but the main thing I see is that John the Baptist continues to deflect the attention away from himself and onto Christ. I love the last statement – take a moment to copy verse 30 here (in nice big letters ☺):

Wow. This seven-word statement is profound. Let’s meditate on it... What does/should this look like in our lives? How can we practically–speaking do this? How is this related to our thoughts, words, *and* deeds?

In *The Pursuit of God*, A.W. Tozer describes various “self-sins”, their prevalence in our lives, and how we can address them. Please underline the statements that stand out to you as you read.

To be specific, the self-sins are self–righteousness, self–pity, self–confidence, self–sufficiency, self–admiration, self–love and a host of others like them. They dwell too deep within us and are too much a part of our natures to come to our attention till the light of God is focused upon them. The grosser manifestations of these sins – egotism, exhibitionism, self–promotion – are strangely tolerated in Christian leaders, even in circles of impeccable orthodoxy.... Promoting self under the guise of promoting Christ is currently so common as to excite little notice. One should suppose that proper instruction in the doctrines of man’s depravity and the necessity for justification through the righteousness of Christ alone would deliver us from the power of the self–sins, but it does not work out that way... Self is the opaque veil that hides the face of God from us. It can be removed only in spiritual experience, never by mere instruction... There must be a work of God in destruction before we are free. We must invite the cross to do its deadly work within us. We must bring our self–sins to the cross for judgment... We must confess, forsake, repudiate the self–life, and then reckon it crucified. (selected from pp.42–45)

Reflect on these. Which “self-sins” do you tend towards? What do you think God may be calling you to do about it?

This is a journey, sisters. But I hope it is one where people continually see more and more of Jesus and less and less of us. May we exalt *Him* above everything.

³¹He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. ³²He bears witness to what he has seen and heard, yet no one receives his testimony. ³³Whoever receives his testimony sets his seal to this, that God is true. ³⁴For he whom God has sent utters the words of God, for he gives the Spirit without measure. ³⁵The Father loves the Son and has given all things into his hand.

A quick summary... John is telling us that Jesus is “above all” – He is above everything. Many do not put their faith in Him (“receive His testimony”), but whoever does affirms that God is true. Jesus is the very message of God the Father, speaking His words . . . He has the Spirit “without measure” and has been given all things by His Father who loves Him. I love these verses in Hebrews that echo a similar sentiment:

“In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word.” (Hebrews 1:1–3a NIV)

The Son is the radiance of God’s glory. I love that. And now John is going to make a most powerful statement and one that we will dive into deeply. Please read it a couple times and let its message sink in...

³⁶Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

Wow. This verse says so much, so clearly, and yet it’s a message that we often want to ignore. Eternal life, the wrath of God, belief in God, obedience . . . we need to discuss all of these! I’m not sure if you are a “good news first” or “bad news first” kind of person, but we are going to go with the “bad news” first. 😊 *Whoever does not obey the Son shall not see life, but the wrath of God remains on him.* Yikes. Let me begin by asking you . . . how does this strike you? And can you put this in your own words . . . what exactly is John saying?

Sisters, this is not something we like to talk about, but we must. It is real. And people’s eternal destinations are at stake. God is clear in His Word that He is a just God who punishes sin and that without the righteousness of Christ to cover those sins, His wrath remains. The word wrath here is defined as “anger exhibited in punishment” (NAS NT Greek Lexicon). Wow, we don’t like to think of God as angry, do we?!? There are countless Scriptures about the Lord’s anger against people as well as His wrath though. I know this isn’t pleasant, but let’s look at a few of them (there are tons more). Read these and jot down a note or two about each:

Romans 2:4–8

Ephesians 5:5–16

Romans 5:6–11

Psalms 7:11

In addition to all these, the Bible recounts God being angry with Moses (Exodus 4:14), Balaam (Numbers 22:22), Solomon (1 Kings 11:9), and Israel (Numbers 25:3 – just one example), among many others. And if all that anger and wrath wasn’t enough, the Bible speaks very strongly about the wrath of God being manifested in a place called Hell. We need to look at a few of those passages as well . . . hang in there with me, I know this isn’t easy. Please look these up and jot down a quick note about each.

Matthew 25:35–46

Luke 12:1–9

Revelation 20:15

Matthew 13:49–50

2 Thessalonians 1:6–10

Ladies, I know that was a lot of work. The reason we looked up so many (and there are a ton more we could have read), is because I honestly don't think we believe in Hell. Even if we think we believe in it, I don't know if we really do . . . because if we did, I think our lives would look a lot different. We would be warning people of the destruction that is coming. I mean, if a train was about to run over someone, wouldn't you run and yell and even push them out of the way? And yet this is more than that – this is *eternal*. Everlasting. Never-ending. Forever. Friends, I don't like writing about this . . . it's not fun at all. But I think we avoid this topic all too much. Please, please take time to think about this. Write some thoughts down. What do you believe about Hell? Do you believe these Scriptures? And how does that or should that impact your life?

Sisters, as hard as it is to believe some parts of the Bible, and as much as we don't want to believe in Hell, we cannot deny that it is there. May we be willing to accept the Truth of His Word in full . . . and let it transform us from the inside out. The reality is, the Lord does not rejoice in punishing people with Hell . . . He desires for people to turn to Him so that He can give them life. Look up this verse that I love – Ezekiel 33:11 – what does it say?

And so it is time for some good news! The Lord has provided an escape from Hell . . . a way for His wrath to be satisfied. We are going to learn a little theology today ☺. Take a look at this verse from 1 John 4:9.

In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.

This word, *propitiation*, refers to the “appeasement or averting of God's wrath and judgment” (Holman Bible Dictionary). This dictionary commentary goes on to say that the word used here was often used in Greek writings to refer to “soothing the anger of the gods”. God's wrath was upon all people because of their sin. But in His great mercy, He sent His Son Jesus Christ to come and live as a perfect Man, without sin, and then go to the cross where the punishment for mankind's sin could be paid. It was heaped upon Jesus – your sin and mine – so that we could go free. The Word says that we must believe in Him – fully put our trust in Him – in order for this “propitiation” to be applied to us. The question is . . . have you believed? Our verse in John is “whoever *believes* in the Son has eternal life”. Have you placed your faith in the only One who can save you?

Oh Jesus, thank You for paying the penalty that I should have paid. Thank you for taking the Father's wrath upon Yourself, when it should have been placed on me. I have sinned so much, and yet You did nothing wrong and took my place upon that cross. Thank You, Jesus, for that gift – that grace.

And that gift not only includes the wrath of God being averted away from us, it includes the gift of eternal life! Heaven. A beautiful, glorious place awaiting the saints of God. Please open your Bible to Revelation 21 and read the first six verses. Feel free to write down anything that stands out to you.

I have to be honest – I spent many years of my Christian life not really understanding Heaven and therefore not looking forward to it. I felt guilty that I didn't really want to go to Heaven all that much – it was too foreign of a concept, and all I ever imagined was bowing down before the throne of God in worship, for *eternity*. And the truth is, that didn't sound all that exciting to me – even though I was saved, and even though I loved Jesus very much. But when I started to learn about the New Earth – as described in Revelation 21 and other places in the Bible – and the fact that the Lord will one day restore this Earth to be full of beauty yet without any sin or pain or disease – and that we will live forever with our brothers and sisters in Christ, worshipping the Lord in the context of His creation – it just all started to make sense, and I began to long for Heaven. I don't know if any of this is resonating with you, but I'd like you to just write down some of your thoughts about Heaven here.

Before we move on, I'd like to address some common myths about Heaven. This is a bit long, but worth it! Take a look and do some introspection to see if you may have any of these misconceptions:

1. Good people go to Heaven.

"There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one." (Romans 3:10–12 NIV)

"For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it." (James 2:10 NIV)

2. Heaven will be boring.

"People sometimes say, 'I'd rather be having a good time in Hell than be bored in Heaven.' Many people imagine Hell as a place where they'll hang around, shoot pool, and joke with friends. That could happen on the New Earth, but not in Hell.

Hell is a place of torment and isolation, where friendship and good times don't exist. Hell will be deadly boring. Everything good, enjoyable, refreshing, fascinating, and interesting is derived from God. Without God there's nothing interesting to do. King David wrote, 'In Your presence is fullness of joy; at Your right hand are pleasures forevermore' (Psalm 16:11, NKJV). In the presence of God, there's nothing but joy...

Our belief that Heaven will be boring betrays a heresy – that God is boring. There's no greater nonsense. Our desire for pleasure and the experience of joy come directly from God's hand. He made our taste buds, adrenaline, sex drives, and the nerve endings that convey pleasure to our brains. Likewise, our imaginations and our capacity for joy and exhilaration were made by the very God we accuse of being boring. Are we so arrogant as to imagine that human beings came up with the idea of having fun?

'Won't it be boring to be good all the time?' someone asked. Note the assumption: sin is exciting and righteousness is boring. We've fallen for the devil's lie. His most basic strategy, the same one he employed with Adam and Eve, is to make us believe that sin brings fulfillment. However, in reality, sin robs us of fulfillment. Sin doesn't make life interesting; it makes life empty. Sin doesn't create adventure; it blunts it. Sin doesn't expand life; it shrinks it. Sin's emptiness inevitably leads to boredom. When there's fulfillment, when there's beauty, when we see God as he truly is – an endless reservoir of fascination – boredom becomes impossible.

Those who believe that excitement can't exist without sin are thinking with sin-poisoned minds. Drug addicts are convinced that without their drugs they can't live happy lives. In fact – as everyone else can see – drugs make them miserable. Freedom from sin will mean freedom to be what God intended, freedom to find far greater joy in everything. In Heaven we'll be filled – as Psalm 16:11 describes it – with joy and eternal pleasures." (excerpts from Randy Alcorn's book *Heaven*)

3. Heaven will be a purely spiritual place, not physical.

"Scripture gives us many images that are full of implications about Heaven. Put them together, and these jigsaw pieces form a beautiful picture. For example, we're told that Heaven is a city (Heb. 11:10; 13:14). When we hear the word *city*, we shouldn't scratch our heads and think, *I wondered what that means?* We understand cities. Cities have people, buildings, activities, gatherings, art, music, athletics, events of all kinds, and goods and services.

Heaven is also described as a country (Heb. 11:16). We know about countries. We also know what Earth is like, and thus we know much of what the new Earth will be like. If we can't imagine our present Earth without rivers, mountains, trees, and flowers, then why would we try to imagine the New Earth without these features? If the words *Earth* means anything, it means that we can expect to find earthly things there – including atmosphere, mountains, water, trees, people, houses – and even cities, buildings, and streets (which are specifically mentioned in Revelation 21–22).

Just as a new car is a better version of an old car – but with all the same essential components (four wheels, an engine, transmission, steering wheel, etc.), so too will the New Earth be a far better version of the old Earth, but with the same essential physical components.

The New Earth will be God's dwelling place, but it will also be fashioned by God for resurrected people to live there. We'll love our eternal home, and we'll love being with Jesus and his family – which will be *our family forever.*" (from *Heaven: Biblical Answers to Common Questions* by Randy Alcorn)

4. We won't remember anything from Earth when we get to Heaven.

"When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. They cried out with a loud voice, 'O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?' Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been." (Revelation 6:9–11 ESV)

Observations on this passage from Randy Alcorn in his book *Heaven*:

-They ask God to intervene on Earth and to act on their behalf.

-Those in Heaven are free to ask God questions, which means they'll have an audience with God.. It also means they need to learn. In Heaven, people desire understanding and pursue it.

-People in present Heaven know what's happening on Earth. The martyrs know enough to realize that those who killed them have not yet been judged.

-Heaven dwellers have a deep concern for justice and retribution. When we go to Heaven, we won't adopt a passive disinterest in what happens on the earth. On the contrary, our concerns will be more passionate and our thirst for justice greater. Neither God nor we will be satisfied until his enemies are judged, our bodies raised, sin and Satan defeated, Earth restored, and Christ exalted over all.

-The martyrs clearly remember their lives on Earth. They even remember they were *murdered*.

5. People become angels when they die.

"What is man that You are mindful of him, and the son of man that You visit him? For You have made him a little lower than the angels, and You have crowned him with glory and honor" (Psalm 8:4-5)

"I'm often asked if people, particularly children, become angels when they die. The answer is no. Death is a relocation of the same person from one place to another. The place changes, but the person remains the same. The same person who becomes absent from his or her body becomes present with the Lord (2 Cor. 5:8). The person who departs is the one who goes to be with Christ (Phil. 1:23). Angels are angels. Humans are humans. Angels are beings with their own histories and memories, with distinct identities, reflected in the fact that they have personal names, such as Michael and Gabriel. Under God's direction, they serve us on Earth (Heb. 1:14). Michael the archangel serves under God, and the other angels, in various positions, serve under Michael (Dan. 10:13; Rev. 12:7). In Heaven human beings will govern angels (1 Cor. 6:2-3)." (selected from <http://www.epm.org/blog/2014/Jan/10/become-angels-heaven> by Randy Alcorn)

I know we can never understand Heaven completely before we get there, but there is so much we can learn and so much we can look forward to. The Lord has prepared a beautiful place for us – it is a gift for His beloved – I hope I get to enjoy it beside you! Here's some space if there's anything else you'd like to jot down:

And lastly (I know I am *really* drawing out this verse from John – please bear with me!), I want us to see a connection between some words here. John 3:18 that we looked at last week says, "Whoever does not *believe* stands condemned" and the verse from this week, John 3:36, says, "Whoever does not *obey* the Son will not see life, but the wrath of God remains on him". Do you see the connection? The one says "believe" and the other says "obey". They go hand in hand. If we believe, then we will obey. If we don't obey, then we don't believe. There is a life change that goes along with a heart change. We could look up so many verses that point to this, but I'll just leave us with one, also written by the author of our gospel, John:

My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense--Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. We know that we have come to know him if we obey his commands. The man who says, "I know him," but does not do what he commands is a liar, and the truth is not in him. But if anyone obeys his word, God's love is truly made complete in him. This is how we know we are in him: Whoever claims to live in him must walk as Jesus did. (1 John 2:1-6 NIV)

Any thoughts on this?

Our next passage is about the "woman at the well". You are going to see that once she discovers the Messiah – once she discovers this eternal life – she runs and tells everyone she knows. May this be a lesson to us . . . the world is in desperate need of truth-tellers . . . desperate for people willing to share the realities of both Heaven and Hell, so that people can be presented with the opportunity to receive God's gift of salvation and eternal life and avoid the coming wrath of God and Hell. Will you be one of them?!? I hope so.

¹Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John ²(although Jesus himself did not baptize, but only his disciples), ³he left Judea and departed again for Galilee. ⁴And he had to pass through Samaria.

If you still have the map from the other week handy, take a look at it and see what John is talking about here – the path that Jesus “had” to take (verses 3–4). You can also find these places online if you look for a map of Jesus’ life.

It looks like a straight shot, right? Well, some context is crucial here. What does the last statement in John 4:9 say?

Because of that animosity, Jews actually never went through Samaria – they took a route around. A Jew needing to go from Judea to Galilee, like Jesus did, would go north until they got close to the border with Samaria, then cross over the Jordan and go up the east side of the Jordan (through the province of Perea), and then cross back over into Galilee once they were past Samaria. And yet our verse says “he had to pass through Samaria”. He *had* to because He had a woman He needed to meet. I find this amazing. Here Jesus was, on Earth to save the world, and often feeding thousands of people at a time, or preaching to hundreds at a time, and He chose a specific journey to meet with one specific woman, in order to introduce Himself as the Messiah to her. Jesus was willing to enter a place where none of His fellow Jews would go. He loved this woman! This begs the question . . . are there places we never go? Do we avoid certain places? Do we stick to our own kind and avoid those who are different from us? Are we willing to enter places foreign to us in order to introduce people to the Messiah? Do we love people this much?

⁵So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. ⁶Jacob’s well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour. ⁷A woman from Samaria came to draw water. Jesus said to her, “Give me a drink.” ⁸(For his disciples had gone away into the city to buy food.) ⁹The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (For Jews have no dealings with Samaritans.)

I love seeing Jesus’ humanity here. What does verse 6 tell us?

I think I like that verse so much because I so often get weary too ☺. How about you? Is there anything in particular that is making you weary right now? Physically, emotionally, or spiritually? Jot it down here, and then take heart, because Jesus is about to give us some good news...

Before we move on though, notice the conversation that has begun between the woman and Jesus. He tells her to give Him a drink. She is shocked because He is a Jew and she is a Samaritan *and* she is a woman . . . and He is actually talking to her. This would have been unheard of given the relations between Jews and Samaritans. Next Jesus is going to answer her question in a most peculiar way (He has a habit of doing that!).

¹⁰Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” ¹¹The woman said to him, “Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? ¹²Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and livestock. ¹³Jesus said to her, “Everyone who drinks of this water will be thirsty again, ¹⁴but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.” ¹⁵The woman said to him, “Sir, give me this water, so that I will not be thirsty or have to come here to draw water.”

What is Jesus saying that He can offer?

Living water. I LOVE THIS. It reminds me of this portion from Isaiah 55:1-3 & 6-7 ... underline some key statements here that relate to what Jesus is trying to convey to this woman at the well.

Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost. Why spend money on what is not bread, and your labor on what does not satisfy? Listen, listen to me, and eat what is good, and your soul will delight in the richest of fare. Give ear and come to me; hear me, that your soul may live. I will make an everlasting covenant with you, my faithful love promised to David... Seek the LORD while he may be found; call on him while he is near. Let the wicked forsake his way and the evil man his thoughts. Let him turn to the LORD, and he will have mercy on him, and to our God, for he will freely pardon. (NIV)

What stands out to you here? In what ways do you need Jesus to bring you some fresh, living water?

This woman doesn't yet understand what Jesus is offering her . . . she is too caught up in the practical (how can He make her never thirst again, in a literal sense). But Jesus, in His great mercy, does not condemn her for this . . . instead He brings up some information that is going to make her start to realize that He is indeed God, and that He can indeed offer her eternal life. Look here:

¹⁶Jesus said to her, "Go, call your husband, and come here." ¹⁷The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; ¹⁸for you have had five husbands, and the one you now have is not your husband. What you have said is true." ¹⁹The woman said to him, "Sir, I perceive that you are a prophet.

Wow. Here is a woman who was living in sin and an outcast in her own society. Jesus brings this up to her, but then is about to show her His immeasurable grace. We will see this in a moment, but first, she highlights an issue that she has with Jews, regarding the place for worship.

²⁰Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." ²¹Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. ²²You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. ²⁴God is spirit, and those who worship him must worship in spirit and truth."

The Samaritans were originally Israelites who intermarried with people from pagan religions. They followed some of God's laws, but also followed their other "gods" and wouldn't come to the temple in Jerusalem but instead "worshiped" at Mount Gerizim which was nearby. The Jews despised them for all these reasons. So the woman is pointing out this fact that Jews say Jerusalem is the place they need to worship. She doesn't get it that that isn't the point – it's not where you worship, but who and how you worship. "Worship" here literally means to bow down before someone/thing. It's an awe of who God is and a recognition of His greatness. Jesus says here that the Father is seeking people who will worship Him in spirit and in truth. What do you think Jesus means by this? What does this look like in real life? How can we worship Him in spirit and in truth? And are we doing that? Am I doing that?

This isn't just about the music. I think there can be a tendency in our day to worship Him in a way that is filled with Spirit but lacking in truth . . . and there can also be a tendency to worship Him in truth but lacking in the Holy Spirit. But *true worshipers worship the Father in spirit and truth*. We need to worship Him in truth – from a biblical standpoint *and* from a heart standpoint where we mean what we are thinking/praying/speaking/singing/doing. Our worship

should also come from the Holy Spirit overflowing within us. Spirit-filled and truth-filled worship – this is what the Father is seeking. *May the words of our mouths and the meditations of our hearts be pleasing in Your sight, oh Lord, our Rock and our Redeemer!* (Psalm 19:14, my paraphrase)

²⁵The woman said to him, “I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.” ²⁶Jesus said to her, “I who speak to you am he.” ²⁷Just then his disciples came back. They marveled that he was talking with a woman, but no one said, “What do you seek?” or, “Why are you talking with her?” ²⁸So the woman left her water jar and went away into town and said to the people, ²⁹“Come, see a man who told me all that I ever did. Can this be the Christ?” ³⁰They went out of the town and were coming to him.

The woman here finally gets it, *after* Jesus flat-out tells her that He is the Messiah. (Don’t some of us need that bluntness too?!?) And then after an interruption by the disciples, she runs off to tell everyone that she has found Jesus. I love this commentary I found that related this woman’s encounter with Jesus and Nicodemus’ encounter from the last chapter.

In spite of the similarities in the two meetings between Nicodemus and the Samaritan woman, there are differences in the way Jesus unveiled grace to them. While Nicodemus needed to see himself as a sinner in order to understand grace, the Samaritan woman, who knew she was a sinner, needed to see herself as a person of worth and value. And this provides us with one of the most powerful lessons in all of Scripture. This story teaches us that God finds us worthy of His love in spite of our bankrupt lives. God values us enough to actively seek us, to welcome us to intimacy, and to rejoice in our worship. As a result of Jesus’ conversation, only a person like the Samaritan woman, an outcast from her own people, could understand what this means. To be wanted, to be cared for when no one, not even herself, could see anything of value in her—this is grace indeed. (www.gotquestions.org/woman-at-the-well.html)

Yes, friends, this is it. This is Jesus. Full of grace *and* truth. He is so gentle with this woman . . . so full of grace. He shows her, just by His willingness to associate with her and have a deep conversation with her, that He cares. That He loves her. That He wants her to have the living water – the eternal life – that He can give her. And this is the message He wants you to have as well . . . and the message we need to offer this world that so desperately needs to hear it. Any thoughts!?

The disciples come in during this conversation and are concerned for their Master...

³¹Meanwhile the disciples were urging him, saying, “Rabbi, eat.” ³²But he said to them, “I have food to eat that you do not know about.” ³³So the disciples said to one another, “Has anyone brought him something to eat?” ³⁴Jesus said to them, “My food is to do the will of him who sent me and to accomplish his work. ³⁵Do you not say, ‘There are yet four months, then comes the harvest? Look, I tell you, lift up your eyes, and see that the fields are white for harvest. ³⁶Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. ³⁷For here the saying holds true, ‘One sows and another reaps.’ ³⁸I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

His disciples, knowing His weariness, and knowing He hasn’t eaten, want Him to take care of Himself and eat. What does He say that His food is?

Sometimes I just really love the things that Jesus says . . . this is one of those times ☺. Jesus started this conversation weary from the journey. We would think from a natural standpoint that food and water and rest would give Him energy. But instead what rejuvenates Him is to do the will of the Father. Have you ever experienced this? When you know you are doing exactly what you have been called to do, and instead of it draining you, it actually energizes you?

And then the Lord tells the disciples to look up and see that the fields are ready for harvest. Sisters, this is a message for us too! Jesus is calling us to look up – look up from our own circumstances, look up from our own problems, look up from ourselves . . . and see the harvest around us. There are lost people who need to be saved. There are broken people who need to be healed. There are seeds that have been planted . . . will we be part of the reaping?

And here is the fruit that came from a faithful witness by Jesus, and a faithful witness by this woman:

³⁹Many Samaritans from that town believed in him because of the woman’s testimony, “He told me all that I ever did.” ⁴⁰So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. ⁴¹And many more believed because of his word. ⁴²They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.”

Friends, this is what it’s all about. This is our task. This is our mission. To lead people to saving faith in Jesus Christ. Because He is indeed the Savior of the world.