



Walking the **Long Way**



John 4

¹ Now Jesus learned that the Pharisees had heard that he was gaining and baptizing more disciples than John —
² although in fact it was not Jesus who baptized, but his disciples. ³ So he left Judea and went back once more to Galilee.

⁴ Now he had to go through Samaria.

⁵ So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph.

⁶ Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.

⁷ When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" ⁸ (His disciples had gone into the town to buy food.)

MATCHES MADE AT WELLS

- Isaac (through Abraham's servant) and Rebekah (Genesis 24)
- Jacob and Rachel (Genesis 29)
- Moses and Zipporah (Exodus 2)



⁹ The Samaritan woman said to him, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?”
(For Jews do not associate with Samaritans.)

“The welfare of her soul is not for her
of primary concern.”

R.V.G. TASKER

⁹ The Samaritan woman said to him, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?” (For Jews do not associate with Samaritans.)

¹⁰ Jesus answered her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.”

¹¹ “Sir,” the woman said, “you have nothing to draw with and the well is deep. Where can you get this living water? ¹² Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?”

¹³ Jesus answered, “Everyone who drinks this water will be thirsty again, ¹⁴ but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.”

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

Jeremiah 2

¹¹ Has a nation ever changed its gods?

(Yet they are not gods at all.)

But my people have exchanged their glorious God
for worthless idols.

¹² Be appalled at this, you heavens,
and shudder with great horror,”
declares the Lord.

¹³ **“My people have committed two sins:**

They have forsaken me,
the spring of living water,
and have dug their own cisterns,
broken cisterns that cannot hold water.

Leaving God is one sin; making
your own match is another.

¹⁶ He told her, “Go, call your husband and come back.”

¹⁷ “I have no husband,” she replied.

Jesus said to her, “You are right when you say you have no husband. ¹⁸ The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.”

“It’s complicated.”

The woman is bound in a life
of compounding sin—what
John Wesley called *complicated
wickedness, complicated villainy, and
complicated misery.*

¹⁹ Sir,” the woman said, “I can see that you are a prophet. ²⁰ Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.”

²¹ “Woman,” Jesus replied, “believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. ²³ Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. ²⁴ God is spirit, and his worshipers must worship in the Spirit and in truth.”

25 The woman said, “I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.”

26 Then Jesus declared, “I, the one speaking to you—I am he.”

27 Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, “What do you want?” or “Why are you talking with her?”

28 Then, leaving her water jar, the woman went back to the town and said to the people, 29 “Come, see a man who told me everything I ever did. Could this be the Messiah?”

“Only those who in following Christ leave everything they have can stand and say that they are justified solely by grace [God’s sheer, suprarational favor toward us]. They recognize the call to discipleship itself as grace and grace as that call.”

DIETRICH BONHOEFFER

Cost of Discipleship

**We cannot know that we are
fully loved until we know that we are
fully known.**

This is the 7th jar in John's Gospel (6 jars being at the wedding in Cana). She no longer needs the jar for water because she has met the 7th man.

John 19

²⁸ Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” ²⁹ A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. ³⁰ When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

““The welfare of her soul is not for her
of primary concern.”

R.V.G. TASKER

**Nor is it for any of us. The welfare of our souls is what
God takes on Himself without our permission; we
wouldn't *and* we couldn't come to Him
without His first coming to us.**

““The welfare of her soul is not for her
of primary concern.”

R.V.G. TASKER

**Nor is it for any of us. The welfare of our souls is what
God takes on Himself without our permission; we
wouldn't *and* we couldn't come to Him
without His first coming to us....
*often through a witness.***

³⁹ Many of the Samaritans from that town believed in him because of the woman's testimony, "He told me everything I ever did." ⁴⁰ So when the Samaritans came to him, they urged him to stay with them, and he stayed two days. ⁴¹ And because of his words many more became believers.

⁴² They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."

“But Jesus himself does not choose the straightway.
He wanders highways and byways. He seeks out
lonely places. He rambles about in the wilderness.
He plots the longest distance between two points
and takes that.”

MARK BUCHANAN

God Walk

**Walk the long road of evangelism.
The long road of evangelism can also be the
way of the cross.**

“Whoever regards suffering and trouble in their own life as something wholly hostile, wholly evil, can know by this that they have not yet found peace with God at all. Actually, they have only sought peace with the world, thinking perhaps that they could cope with themselves and all their questions with the cross of Jesus Christ... They sought peace only for their own sake.

“When sufferings come, however, this peace quickly disappears. It was no peace with God because they hated the sufferings God sends... Whoever loves the cross of Jesus Christ, whoever has found peace in him, they begin to love even the sufferings in their life, and in the end, they will be able to say with Scripture, ‘We also rejoice in our sufferings.’”

DIETRICH BONHOEFFER

A Testament to Freedom

QUESTIONS:

1. Are we interested in introducing people to Jesus?
2. Are we willing to suffer to introduce people to Jesus?



**WALKING THE LONG ROAD
OF EVANGELISM**

Own the oddness.

When the woman says, “There’s a Jewish man who calls himself the Messiah who is at the well at noon,” it’s strange. The oddness of her story is no less odd than the oddness of your story. Your story will be odd to everyone with whom you share it until they meet Jesus.

WALKING THE LONG ROAD
OF EVANGELISM

Develop your *testimonies*.

THREE GUIDING QUESTIONS

1. What were you like or would you be like without Christ?
2. Describe a specific time or season when Jesus showed up in your life.
3. What difference is Jesus making now?



**WALKING THE LONG ROAD
OF EVANGELISM**

Be proactive.

“I don’t have a powerful story.”

Just like Jesus makes the woman a valid witness (v. 42), so does He make us valid witnesses.

Your testimony does not validate Jesus;
Jesus validates your testimony.

“I don’t want to be a hypocrite.”

Hypocrisy is not about perfection; hypocrisy is about pride. Hypocrisy is not about having room left to grow; it is about believing you have *no* room left to grow.

“I want _____ to make their own choices.”

“Force may make hypocrites, but it can
make no converts.”

WILLIAM PENN

“Silence can actually invalidate the plausibility of faith. By not talking about your faith you are not giving your teenager options; you are actually taking options away.”

AMANDA DRURY

Saying is Believing



King Street Church Sends Out

APPROXIMATELY
1,200 MISSIONARIES
EVERY WEEK



TO THE
160,000
PEOPLE
IN FRANKLIN COUNTY

New Testament scholar N.T. Wright calls the woman *the evangelist to the Samaritans*. To whom is God sending you as the evangelist?

John 4

³⁰ They came out of the town and made their way toward him.

³⁴ “My food,” said Jesus, “is to do the will of him who sent me and to finish his work. ³⁵ Don’t you have a saying, ‘It’s still four months until harvest’? **I tell you, open your eyes and look at the fields! They are ripe for harvest.**