

“Come and See”  
John 4:28-30  
(Preached at Trinity, May 2, 2018)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

**Disclaimer:** These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. As we've seen, Jesus entered Samaria by Divine appointment. There was a sinful Samaritan woman who had been ordained to eternal life. Jesus made His way into Samaria and arrived at Jacob's well at precisely the right moment to intercept the adulterous Samaritan woman.
2. The Samaritan woman was surprised to find a Jewish man sitting by the well and even more surprised when He asked her for a drink and engaged her in conversation. Jesus began speaking of things she did not understand. He shared her great need of the Living Water that only He could supply.  
**John 4:10-11 NAU** - "Jesus answered and said to her, 'If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water.'" <sup>11</sup> She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water?"
3. Like Nicodemus, like all lost men, she was only capable of thinking in terms of physical, temporal realities. She was blind to the corruption of her sin and of her need for a Savior. Jesus turns to the issue of her sin. Jesus was exposing her true need.
4. She tried to change the subject.  
**John 4:20 NAU** - "Our fathers worshiped in this mountain, and you *people* say that in Jerusalem is the place where men ought to worship."
5. Jesus amazed her with His answers. She began to see Him as far more than she had originally seen. He knew everything about her.  
She comes to the realization that Jesus is no ordinary man.  
**John 4:19 NAU** - "Sir, I perceive that You are a prophet."
  - A. This could have simply been a statement to deflect attention from her sin. Or she might have been wondering if this was the One. The Samaritans believed the Pentateuch. They had an expectation of the coming of a Prophet.  
**Deuteronomy 18:15 NAU** - "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him."
  - B. The Samaritans saw no prophet after Moses except the Messiah – the Christ. Could this be the one? As Jesus continued to talk with her she was becoming more and more certain:  
**John 4:25 NAU** - "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.'"
  - C. In **Verse 26** Jesus puts to rest her doubts and reveals Himself  
**John 4:26 NAU** - "Jesus said to her, 'I who speak to you am *He*.'"

6. Upon having her faith confirmed she did what all of our Lord's disciples do. She ran to tell others. Notice the suddenness of her action.  
**John 4:28 NAU** - "So the woman left her waterpot, and went into the city"  
 It was as if she had completely forgotten the reason she had come to the well. She couldn't wait to tell the good news to her city.
7. This is an amazing testimony of this woman.
- A. First, she was a sinful woman, apparently with a horrible reputation. I pointed out, the usual time that ladies gathered at the well was in the evening when the hot sun was not as intense. It is assumed the Samaritan woman went to the well during the heat of the day was to avoid the condemning stares and whispers from the other women.  
 In spite of what she once was, she was not to be deterred now from proclaiming Christ.
- B. Second, she was a woman. It wasn't customary for first century women to publicly address men. Notice, the text tells us she began making proclamation to the men. John Owen notes they were probably the leading men of the city. <sup>1</sup>  
**John 4:28-29 NAU** - "So the woman left her waterpot, and went into the city and said to the men, <sup>29</sup> "Come, see a man who told me all the things that I *have* done; this is not the Christ, is it?"
- C. She speaks with boldness and excitement, and yet with humility. She was convinced that Jesus was the Christ and yet, she speaks without an air of disrespect to her hearers – "this is not the Christ, is it?"
8. Consider her bold proclamation of Christ.
- I. On one hand, proclaiming Christ is a commanded duty
- A. The Great Commission commands us to go  
**Matthew 28:19-20 NAU** - "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, <sup>20</sup> teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."
1. This charge to bring the Gospel to the lost is placed upon every believer. Not all are called to be pastors who preach and baptize but all are called to witness their faith.  
**1 Peter 3:15 NAU** - "But sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence"
2. Although we don't find the direct command of Christ here there is adequate evidence in the Gospels that every follower of Christ told others of what they had experienced.

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<sup>1</sup> John J. Owen, *A Commentary, Critical, Expository, and Practical, on the Gospel of John*, (New York: Leavitt & Allen, 1861), 78.

3. When the demon possessed man was healed he wanted to stay with Jesus but Jesus commanded him, "Go tell."  
**Mark 5:18-20 NAU** - "As He was getting into the boat, the man who had been demon-possessed was imploring Him that he might accompany Him. <sup>19</sup> And He did not let him, but He said to him, "Go home to your people and report to them what great things the Lord has done for you, and *how* He had mercy on you." <sup>20</sup> And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed."

- B. The Great Commission is to be carried out by those in every walk of life  
 It could be translated, "As you go . . ."  
  1. We should have a mind on evangelism as we interact with people
  2. We need to be intentional – looking for ways to share the Gospel

II. On the other hand, not only is it a commanded duty, as Christians we feel a compelling determination to share

- A. Even when hindered God's people share
  1. There were times when Jesus specifically told His disciples not to go. It was as if they couldn't help themselves. The more He ordered them not to tell the more they told.  
**Mark 7:32-36 NAU** - "They brought to Him one who was deaf and spoke with difficulty, and they implored Him to lay His hand on him. <sup>33</sup> Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue *with the saliva*; <sup>34</sup> and looking up to heaven with a deep sigh, He said to him, "Ephphatha!" that is, "Be opened!" <sup>35</sup> And his ears were opened, and the impediment of his tongue was removed, and he *began* speaking plainly. <sup>36</sup> And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it."
  2. Even in the face of great danger, they went and told  
**Acts 8:1-4 NAU** - "Saul was in hearty agreement with putting him to death. And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. <sup>2</sup> *Some* devout men buried Stephen, and made loud lamentation over him. <sup>3</sup> But Saul *began* ravaging the church, entering house after house, and dragging off men and women, he would put them in prison. <sup>4</sup> Therefore, those who had been scattered went about preaching the word."
- B. When a man meets Christ he cannot keep it to himself
  1. Those captivated by His grace and mercy—those who are transformed from haters of God to those who have fallen in love with Christ must tell others about Him.  
 The Gospels give many examples.

2. Upon conversion Matthew held a supper in honor of Christ. Matthew wanted all of his friends and acquaintances to meet Jesus. He wanted them to meet the Savior
  3. When the Gerasene demoniac was delivered he wanted all to know  
**Mark 5:20 NAU** - "And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed."
  4. Philip couldn't contain himself  
**John 1:43-46 NAU** - "The next day He purposed to go into Galilee, and He found Philip. And Jesus said to him, "Follow Me." <sup>44</sup> Now Philip was from Bethsaida, of the city of Andrew and Peter. <sup>45</sup> Philip found Nathanael and said to him, "We have found Him of whom Moses in the Law and *a/so* the Prophets wrote-- Jesus of Nazareth, the son of Joseph." <sup>46</sup> Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."
  5. The Leper in Mark 1 – another example of one commanded not to tell  
**Mark 1:44-45 NAU** - "and He said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them."  
<sup>45</sup> But he went out and began to proclaim it freely and to spread the news around, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere."
- C. The great evangelistic enterprise is etched upon the hearts of God's people
1. We can't contain it. Paul said:  
**1 Corinthians 9:16 NAU** - "For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel."
  2. Christianity is a matter of the heart. Out of the heart proceeds holiness and a passion for Christ. Christianity changes our heart.  
We find Jesus irresistible and we find proclaiming Him irresistible
  3. How can we contain sharing His wondrous works? He has saved my soul. He has reconciled me to the Father. He has united me with Himself.
  4. Every way we look at Christ He is glorious. He does all things gloriously. A part of our new nature is the desire to publish the glories of Christ.

## Conclusion:

1. There is something more about the testimony of this Samaritan woman. She was now overwhelmed by the glory of Christ. She had met the Messiah. She had met the One who knew everything about her. She had met the source of Living Water that flowed forth unto eternal life. Her heart was now entwined with His. Jesus was hers and she was His. Upon her conversion she saw evangelism as both her Commanded Duty as well as her Compelling Determination
2. But, she also now had a compassionate desire – a sincere concern for the people of her town. She now had a love for them that she never had before.  
James Montgomery Boice – “What made her want to share her discovery? There is only one answer. It was love, the love of the Lord Jesus already beginning to spring up within her. She had learned of this love from Christ. He had loved her, a sinful woman. Now she was to love as he loved. Before, she had loved in one sense only. It was an imperfect, human love. Perhaps it was even largely sexual. Now she was able to love with a measure of the love with which Christ had loved her. This was a divine love, and it changed her completely.”<sup>2</sup>  
E.J. Young writes: – “Those who thus speak are filled with such a burning desire to make known the doctrines of true religion that they would also persuade others to go with them. That faith that keeps silent about the gospel is a dead faith. As Calvin remarks, ‘And indeed nothing could be more inconsistent with the nature of faith than that deadness which would lead a man to disregard his brethren, and to keep the light of knowledge choked up within his own breast.’”<sup>3</sup>
3. Not only did she want to tell them of what Jesus had done for her. She wanted them to experience it for themselves. Her words were, "Come, see a man who told me all the things that I *have* done; this is not the Christ, is it?"
4. This was Philip’s words to Nathaniel:  
**John 1:45-46 NAU** - "Philip found Nathanael and said to him, "We have found Him of whom Moses in the Law and *also* the Prophets wrote-- Jesus of Nazareth, the son of Joseph." <sup>46</sup> Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."
5. May God burn these words within our own breast, “Come and see!”

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<sup>2</sup> James Montgomery Boice, *The Gospel of John: An Expository Commentary*, (Grand Rapids, MI: Baker Books, 2005), 310.

<sup>3</sup> Young, E.J. *The Book of Isaiah, Volume I*, (Grand Rapids: Eerdmans Publishing Company 1965), Page 104.