



Day 1

-  Please pray for holy guidance and insight before you begin today's study.
-  This lesson is longer than normal. Apologies. It seemed wise to present this conversation as a contiguous 'whole' versus breaking it up into two lessons that requires a 'stop-and-then-restart'.

Jesus Teaches a Samaritan Woman


¹ The Pharisees heard that Jesus was gaining and baptizing more disciples than John, ² although in fact it was not Jesus who baptized, but his disciples.

Q1. Were the Pharisees concerned about Jesus' ministry, already? Why? (See verse 1 ↑).

Q2. Were the Pharisees still concerned about the ministry of John the Baptist?

³ When the Lord learned of this, he left Judea and went back once more to Galilee.

Q3. Why did Jesus leave Judea? (Was it, perhaps, to avoid persecution? Was it His time to be persecuted by the religious leaders? Were Jesus' disciples fully trained?)

 Judea: see map next page

Lesson 6: John 4:1-42




Source: <https://i.pinimg.com/originals/58/ee/03/58ee033e77a7522077079efed9ae4004.jpg>

Jesus walked from Judea to Galilee through Samaria

⁴ Now he had to go through Samaria.

Q4. What was the relationship of the Jews toward the Samaritans?

 In order to avoid Samaria Jews would frequently cross the Jordan River and travel along the eastern side of the river.

1 Kings 16:23-24 [The Message (MSG)]


Omri took over as king of Israel in the thirty-first year of the reign of Asa king of Judah. He ruled for twelve years, the first six in Tirzah. He then bought the hill Samaria from Shemer for 150 pounds of silver. He developed the hill and named the city that he built Samaria, after its original owner Shemer.

Lesson 6: John 4:1-42

1 Kings 16:29-33 [The Message(MSG)]

Ahab of Israel

Ahab son of Omri became king of Israel in the thirty-eighth year of Asa king of Judah. Ahab son of Omri was king over Israel for twenty-two years. He ruled from Samaria. Ahab son of Omri did even more open evil before God than anyone yet — a new champion in evil! It wasn't enough for him to copy the sins of Jeroboam son of Nebat; no, he went all out, first by marrying Jezebel daughter of Ethbaal king of the Sidonians, and then by serving and worshiping the god Baal. He built a temple for Baal in Samaria, and then furnished it with an altar for Baal. Worse, he went on and built a shrine to the sacred whore Asherah. He made the God of Israel angrier than all the previous kings of Israel put together.


 The Jews treated the Samaritans as outcasts and had nothing to do with them.

Q5. Why did Jesus decide to go through Samaria, instead of bypassing the region?

John 12:49-50

⁴⁹ For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. ⁵⁰ I know that his command leads to eternal life. So, whatever I say is just what the Father has told me to say."

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

 Commentators believe that these two verses (↴) reference the land Jacob (also known as Israel) purchased from the sons of Hamor and then gave to his beloved son Joseph.

Genesis 33:18-19

¹⁸ After Jacob came from Paddan Aram, he arrived safely at the city of Shechem in Canaan and camped within sight of the city. ¹⁹ For a hundred pieces of silver, he bought from the sons of Hamor, the father of Shechem, the plot of ground where he pitched his tent.


Genesis 48:21-22

²¹ Then Israel said to Joseph, "I am about to die, but God will be with you and take you back to the land of your fathers. ²² And to you, as one who is over your brothers, I give the ridge of land I took from the Amorites with my sword and my bow."

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

Q6. What time was it? And why is this important?

Lesson 6: John 4:1-42

 “About the sixth hour — i.e., as elsewhere in St. John, following the ordinary mode of counting, about 12 o’clock [noon]... It is contended, on the other hand, that this was not the usual time for women to resort to the wells to draw water, but the narrative perhaps implies an unusual hour, as it speaks of only one woman there.” [©about 1880, *Ellicott's Commentary for English Readers*, edited by Charles J Ellicott. <https://biblehub.com/commentaries/john/4-6.htm>]

Q7. If you had to assume... what was the weather like?

Q8. Presumably, the disciples were weary, too; why did Jesus stay behind at the well?


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.)

Q9. Do you think the Samaritan woman was surprised at Jesus' request? Why? Or why not?

Q10. How do you think the Samaritan woman felt when a Jewish man asked her for water?

Lesson 6: John 4:1-42

Day 2

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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.)

Ezra 4:3-6

³ But Zerubbabel, Jeshua, and the rest of the heads of the families of Israel answered, "You have no part with us in building a temple to our God. We alone will build it for the LORD, the God of Israel, as King Cyrus, the king of Persia, commanded us."

⁴ Then the peoples around them [e.g., Samaritans] set out to discourage the people of Judah and make them afraid to go on building. ⁵ They hired counselors to work against them and frustrate their plans during the entire reign of Cyrus king of Persia and down to the reign of Darius king of Persia.

⁶ At the beginning of the reign of Xerxes, they lodged an accusation against the people of Judah and Jerusalem.

 This is but one example of the enmity between Jews and Samaritans. While the events recorded in Ezra occurred approximately 460 B.C., it could be argued that people-groups of this region have l-o-n-g memories and do not easily forgive.

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."

Q11. The Son of God knows His audience. He frequently begins a conversation with provocative questions and statements. There are several thoughts in Jesus' statement that could provoke discussion with the Samaritan woman. What do you find?

(1)

(2)

(3)

(4)

Lesson 6: John 4:1-42

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 flocks and herds?"

 This is the only place in the Bible that references "Jacob's well".

Q12. The Samaritan woman is curious about "living water". Do you think she understands Jesus' Words?

¹³ Jesus answered, "Everyone who drinks this water will be thirsty again, ¹⁴ but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him 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."

Q13. Verse 13: to what water is Jesus referring?

Q14. What is the "water I give" to which Jesus refers?

Q15. Verse 14: Is this a metaphor? Why does the person who "drinks the water I give. . . will never thirst"?

Lesson 6: John 4:1-42

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."

Q16. Do you think Jesus got her attention?

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

Q17. Would the requirement to "worship ... in Jerusalem" be a barrier to the Samaritans' faith in the one true God? Why? (Would Samaritans be welcome in Jerusalem? At the Jewish Temple?)


²¹ Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem."

Q18. Was Jesus disrespectful when He addressed the Samaritan as "woman"?

Q19. If the Samaritans are not to worship God on their "mountain nor in Jerusalem", where do you think they are to worship?

Lesson 6: John 4:1-42

Day 3

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²² You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.

Q20. Why did Jesus say “salvation is from the Jews”?

Q21. Why would Jesus say that the Samaritans worship “what you do not know”?

Q22. Jesus said that the Jews “worship what we do know”. Who do they worship? How do they know whom they worship?

Who?

How?

²³ Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks.

Q23. What did Jesus mean when He says “the time . . . has now come”?

Q24. How should we explain the phrase “true worshipers will worship the Father in spirit and truth”?

Q25. The sentence “They are the *kind* of worshipers the Father seeks” is curious; doesn't the Father want all kinds of worshippers?

Lesson 6: John 4:1-42

24 God is spirit, and his worshipers must worship in spirit and in truth."

Q26. As we read verse 24, in one word what is God's attribute? Or characteristic?


Q27. Again, if we didn't get it the first time the Gospel writer John repeated "worshipers must worship in spirit and in truth". What does that mean "in spirit and in truth"?

In spirit?

In Truth?


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

Q28. Jesus through His leading questions and teachings elicited her hope that the "Messiah is coming". Do you think this indicates that the Samaritans have received some religious instructions? Who taught them?

 "The Jews and Samaritans, though so much at variance in other things, agreed in the expectation of the Messiah and his kingdom. [The] Samaritans [were] probably grounded on the writings of Moses, which, as has been observed, they received as of divine authority. It was also, doubtless, strengthened by the slight acquaintance which they had with the writings of the prophets, and by the hopes which they knew were entertained by the Jewish nation, not to mention the general expectation which now prevailed in many parts of the East, that a great prince was soon to arise in Judea; which is called Christ." [©about 1800, *Commentary of the Old and New Testaments* by Joseph Benson. Text Courtesy of BibleSupport.com. <https://biblehub.com/commentaries/john/4-25.htm>]

26 Then Jesus declared, "I who speak to you am he."


Q29. What do you think she felt when she heard Jesus state that He was the Messiah?

 "She was an alien and a hostile Samaritan, merely speaking to her was thought to disgrace our Lord Jesus. Yet to this woman did our Lord reveal himself more fully than as yet he had done to any of his disciples. No past sins can bar our acceptance with him, if we humble ourselves before him, believing in him as the Christ, the Saviour of the world." [©1706, *Concise Commentary on the Whole Bible* by Matthew Henry; <https://biblehub.com/commentaries/john/4-25.htm>]

Q30. Are there any takeaways from Jesus' conversation with the Samaritan woman that we can use today in our testimony to unbelievers?

Lesson 6: John 4:1-42

Day 4

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The Disciples Rejoin Jesus

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?"

Q31. Why were the disciples surprised to see Jesus talking to "a woman"?

Q32. Do you think the disciples were weary (physically tired), too?

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

Q33. Verse 28: Was it uncharacteristic for the woman to leave her water jar at the well when she hurried back into town? What does the water jug mean to the owner? What can we assume in that she left it?

Q34. Verse 30: Why did the townspeople come out of town to see Jesus?

Lesson 6: John 4:1-42

³¹ Meanwhile his disciples urged him, "Rabbi, eat something."

³² But he said to them, "I have food to eat that you know nothing about."

Q35. Verse 31: What does the term "Rabbi" mean?

Q36. Verse 32: What kind of "food" was Jesus referencing?

Q37. Do you think Jesus was as weary now as He was when He first stopped at the well and allowed His disciples to leave Him and go into town and search for food?

³³ Then his disciples said to each other, "Could someone have brought him food?"

Q38. The disciples have been with Jesus for some time, now. Why do you think they were speculating amongst themselves whether Jesus had eaten food given to Him by another person?

³⁴ "My food," said Jesus, "is to do the will of him who sent me and to finish his work."

Q39. Who sent Jesus?

Q40. Do we know what God's will was for Jesus?

Lesson 6: John 4:1-42

John 19:28 [The Death of Jesus]

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty."

Romans 12:2


Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing, and perfect will.

Hebrews 2:10

In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.

Q41. What "work" needed to be "finished"?

Day 5

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³⁵ Do you not say, 'Four months more and then the harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest.

Q42. The comment 'Four months more and then the harvest' is curious. What do you think Jesus meant?

Q43. To what "fields" was Jesus referring?

Q44. And how could those "fields" be "ripe for harvest"?

Lesson 6: John 4:1-42

³⁶ Even now the reaper draws his wages, even now he harvests the crop for eternal life, so that the sower and the reaper may be glad together.

Q45. Who is the “reaper”? And what “crop for eternal life” is s/he reaping?

Q46. Who is the “sower”? And what seed does the “sower” sow?

Q47. What are the “wages”?

Q48. If it hasn't been answered already, does this passage apply to us today?


³⁷ Thus the saying 'One sows and another reaps' is true. ³⁸ I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor."

Q49. What is the “hard work” that others have done?

Q50. Jesus said to the disciples that “you have reaped the benefits of their labor”. What “benefits” have they “reaped”?

Lesson 6: John 4:1-42

Day 6

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Many Samaritans Believe

³⁹ Many of the Samaritans from that town believed in him because of the woman's testimony, "He told me everything I ever did."

Q51. Why would the townspeople believe a disreputable woman whom they shunned (she had to draw water in the heat of the mid-day sun, when she would not run into other townspeople)?

Q52. Why was her testimony fruitful?

Q53. When a person first expresses belief and faith in Christ Jesus, is it necessary to verbalize that new belief to others?

Romans 10:8-11

⁸ But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming: ⁹ That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. ¹¹ As the Scripture says, "Anyone who trusts in him will never be put to shame."

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.

Q54. Was "two days" significant? And why didn't Jesus stay longer?

Lesson 6: John 4:1-42

Q55. How do you know that the Samaritans were open to hear the Word of Christ Jesus?

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."

Q56. Why do you think the Samaritans could say, "this man really is the Savior of the world"?

Q57. What would this world be like today, if the Jews had responded to Jesus the way the Samaritans did?

Q58. Yet, because the Jews responded the way they did, what do we have, today?

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