



Questions

Study Procedure: Read the Scripture references before answering questions. Unless otherwise instructed, use the Bible only in answering questions. Some questions may be more difficult than others but try to answer as many as you can. Pray for God's wisdom and understanding as you study and don't be discouraged if some answers are not obvious at first. Do not read the study notes for this lesson until AFTER you have completed your questions.

Day One: Lesson 5 Review

1. There were two different scenes of discussion in John 3. Name the main subject of each discussion of the following people.
 - (a) Nicodemus and Jesus _____
 - (b) John the Baptist and his disciples _____
2. Jesus used illustrations to help explain what was required to enter the kingdom of God. What does each one describe?
 - (a) being born again _____

 - (b) the wind _____

 - (c) the bronze serpent _____

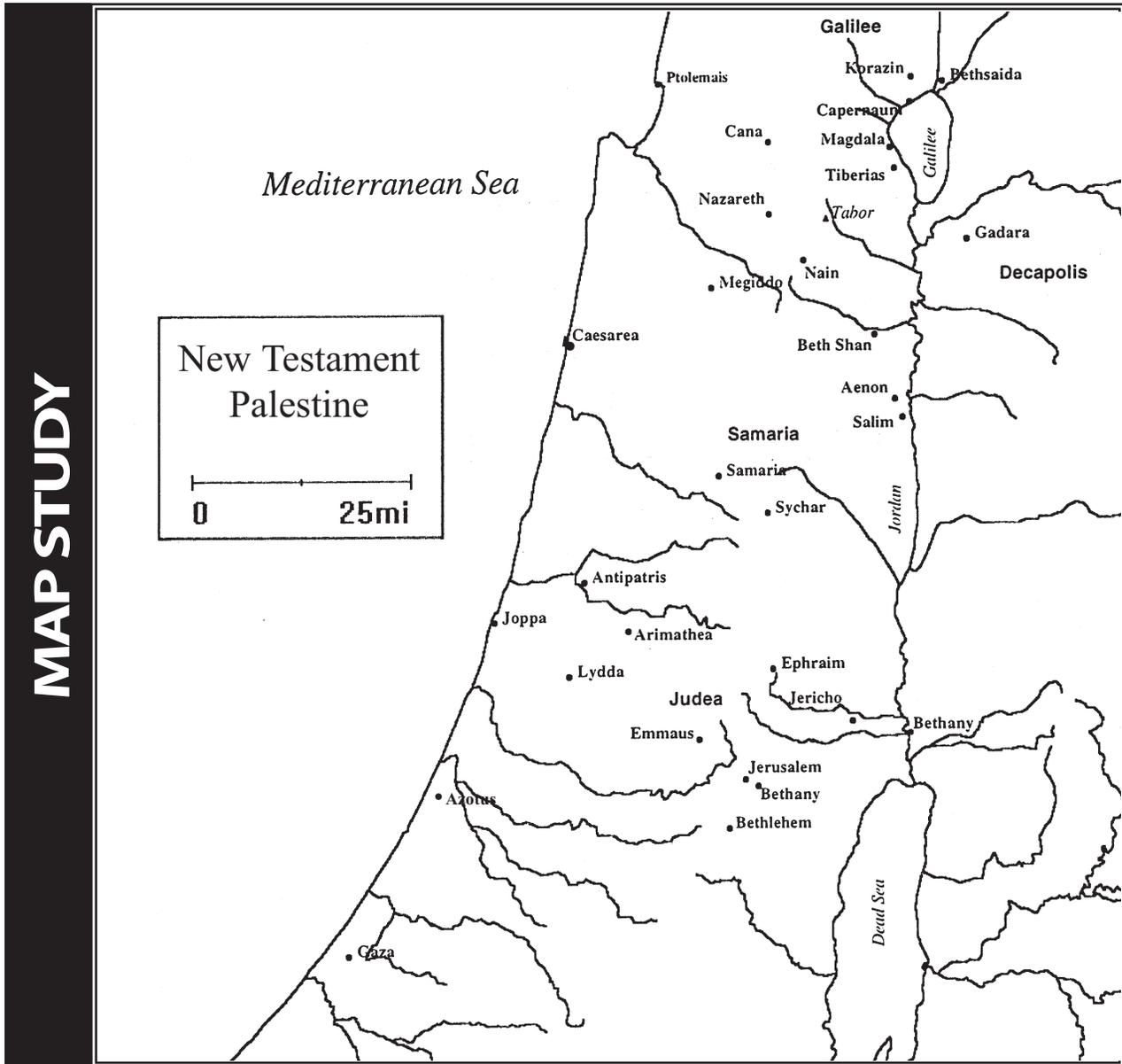
3. Both Jesus and John used the word "must" in dealing with their respective situations. Write out the verse where each is found, with its verse number.
 - (a) Jesus _____

 - (b) John _____
 - (c) What alternatives do we have as far as salvation and Christian growth are concerned, according to these verses? _____

Day Two: The Samaritans (John 4:1-8)

1. Read 2 Kings 17:24-41 and explain the origin of the Jewish prejudice against the Samaritans. You may also look up "Samaritans" in a Bible dictionary for more information. _____

- Using the map, trace the travels of Jesus to this point in His ministry: Bethany beyond the Jordan, Bethsaida in Galilee, Cana of Galilee, Capernaum, and Jerusalem. Leaving Judea in the south, He went north to Galilee, traveling through Samaria and stopping at Sychar. He left Sychar in Samaria and went to Cana in Galilee. Shade in lightly the divisions of Judea, Samaria, and Galilee. This will help you gain a good working knowledge of the land of Palestine as you become familiar with the map.



- Most Jews went out of their way to avoid going through Samaria when traveling to Galilee from Judea or vice versa. John stated in verse 4 about Jesus' travels: "But He needed to go through Samaria." Why do you think this was so? _____

4. What was mentioned about Jesus in the first part of John 4 that indicated He also had physical needs? _____

Day Three: Another Seeker (John 4:9-12)



1. What indication was given in this passage that Samaritans, in general, and this woman, in particular, were social outcasts from Jewish society?

2. Jesus dealt personally with this woman just as He had done with Nicodemus, yet they were so different. Contrast the two.

Nicodemus	The Samaritan Woman
(a) _____ _____ _____ _____ _____	(b) _____ _____ _____ _____ _____

3. In spite of their differences, what did both Nicodemus and the Samaritan woman have in common?

4. Give examples of how both Nicodemus in John 3 and this woman in John 4 gave literal interpretations to what Jesus intended to be spiritual truths.

(a) Nicodemus _____

 (b) Samaritan woman _____

Day Four: Living Water and True Worship (John 4:13-24)



1. What can we apply from Jesus' example as we attempt to engage our friends and family in conversations about spiritual matters? _____

2. After Jesus had explained about the *"living water"* and His being the source of it, He said something to make the woman conscious of her own sin. What was it? _____

3. How did she respond that indicated Jesus had spoken truly about her life? _____

4. After she changed the subject, how did Jesus let her know that the place of worship was secondary to her nation's essential need, which was true worship? _____

Day Five: Messiah Is Here! (John 4:25-30)

1. The climax of Jesus' conversation with the Samaritan woman was in verse 26 when He revealed to her something He had not yet told anyone else. What was it? _____

2. How did she respond to this good news? _____

3. What were the results of her testimony? _____

4. What have you learned from this lesson that would help you engage people in conversation about Jesus Christ? _____

5. Now take a few minutes to read your study notes for this lesson.

Notes

JESUS MINISTERS TO THE SAMARITANS (JOHN 4:1-30)

Under Surveillance (John 4:1-3)

Word had reached Jesus that the leaders in Jerusalem were upset because He was drawing larger crowds for baptism than John the Baptist. The hour had not yet come for His final confrontation with His enemies in Jerusalem; so Jesus headed northward for Galilee. There were several roads leading from Judea to Galilee: one near the coast of **Perea**, one near the Mediterranean sea coast, and one through the heart of Samaria.

Perea - a region of land east of the Jordan River

Not the Usual Way (John 4:4,5)

Strict Jews, because of their dislike for the Samaritans, avoided traveling through Samaria altogether. They would rather take a much longer route than have any contact with the Samaritans. The reason for the hostility of the Jews toward the Samaritans went back to the time when Israel was a divided kingdom. The northern kingdom of Israel had Samaria as its capital. The southern kingdom of Judah had Jerusalem as its capital. When the Assyrians conquered the northern kingdom in 722 BC, they **deported** many citizens to Assyria, replacing them with their people (2 Kings 17:23,24). These immigrants brought their pagan gods with them but then also added the worship of Jehovah (2 Kings 17:25-41). The **animosity** started because the Jews who had remained in Samaria had not remained faithful to their faith. They intermarried with the people imported by the Assyrian Empire. Besides that, the Samaritans accepted only the **Pentateuch** as their sacred Scripture and worshiped at a temple they built at Mount Gerizim rather than remaining loyal to the original temple at Jerusalem.

deported - expelled from a country

animosity - long standing or deep-seated hostility

Pentateuch - the first five books of Jewish Scripture

Although traveling through Samaria was the shortest way to Galilee from Judea, the route was more likely chosen by Jesus because He had a divine appointment with a needy Samaritan soul. *"So He came to a city of Samaria...called Sychar."* While this city is named only in John 4:5, it is considered to be **synonymous** with Shechem, which was frequently mentioned in Old Testament history. In Shechem, God appeared to Abram (Genesis 12:6,7), Jacob lived when he first returned from Padan Aram, Dinah was disgraced, and the Shechemites were murdered (Genesis 33:18-34:31). Shechem was one of the cities of refuge when Israel took possession of the land of Canaan (Joshua 20:7-9). Here Joshua gathered all the tribes when he addressed them for the last time (Joshua 24:1). It was in this city that the bones of Joseph were buried (Joshua 24:32; Acts 7:16). Finally, close by Shechem, was the city of Samaria itself and the two hills of Ebal and Gerizim, where the solemn blessings and cursings were given after Israel entered Canaan (Joshua 8:33). Shechem was a very interesting and important city in biblical history.

Jesus had a divine appointment with a needy Samaritan soul.

synonymous - alike in meaning

At Jacob's Well (John 4:6)

John's gospel gives to us not only the divine nature of Christ but also His human nature. Jesus, being weary, hungry, and thirsty, as a result of a long journey, sat down by Jacob's well. According to Jewish timing it would have been about noon. His disciples had gone into the town to buy food. The well top

probably had a wooden or stone ledge where weary travelers could rest. Jesus, resting by the well, was soon joined by “a woman of Samaria.”

Jesus’ Request (John 4:7,8)

Jesus began the conversation by asking the woman for a drink of water. His request for water was not unusual, but His asking to use the utensil of a Samaritan woman was. Jews, especially the rabbis, were very careful about defilement. The request Jesus made was a natural one, because He was thirsty, but it was also a strategic one which revealed His insight into the situation. Two methods can be used if you wish to gain entrance into another person’s heart: (1) do that person a favor or (2) give that person an opportunity to do you a favor. Jesus was alone and had nothing with which to draw water.

Jesus used things familiar to people to teach spiritual truths. He drew lessons from the common ordinary things of life, things that could be easily understood by those with whom He was talking.

In the East, the giving and receiving of a drink of water is the seeking and the making of a covenant of hospitality, with all that covenant implies. Jesus, in His wise approach to the Samaritan woman, began with a subject that was on her mind. She came to draw water, and Jesus asked for a drink of water. Jesus used things familiar to people to teach spiritual truths. He drew lessons from the common ordinary things of life, things that could be easily understood by those with whom He was talking. To be thirsty and hungry is a blessing, for the body needs water and food to exist. This is true in a spiritual sense also. Without the “water of life” which is Jesus Christ, you would be spiritually dead. The same is true in regard to the “bread of life.” If you do not feed on the richness of the word of God, you suffer from spiritual malnutrition.

Talmud - the collection of ancient Jewish writings that makes up the basis of Jewish religious law

ill repute - loss of or damage to one’s reputation; bad reputation

Freedom of speech between man and woman was condemned by the rabbis. The **Talmud** taught that it was scandalous for a man to talk to a woman on the street. As a result, women were prohibited from teaching school because such work would involve them in consultation with the fathers of their students. Christ brought about a revolution in the treatment of women. He brushed aside all social regulations which tended to degrade or oppress them. The disciples were surprised that Jesus would have open conversation with a woman and questioned this among themselves. After all, this woman was not only a woman of Samaria but a woman of **ill repute** in her community.

New Offer Made (John 4:9,10)

Jesus asked for a drink of water, but we do not read in the text that His natural thirst was actually quenched. He perhaps made the request after the woman had drawn the water. In all probability she was surprised that Jesus would even converse with her. A Jew would not ask a favor of a Samaritan. Jesus used her refusal to give Him a drink of water as an opportunity to offer her what she needed so desperately. After rebuking her lightly for her refusal to extend so small a favor, He told her to ask Him for a far greater gift: “the gift of God—living water.” Jesus is the agent and channel through which this gift is given, though He did not tell her immediately who He was. He only indicated that He might be the One by the reference to His request for a drink. This caused the woman to respond with more questions, and this was what Jesus wanted. Even though she did not grasp the significance of His words at once, she would think about them until all became clear.

Jesus used her refusal to give Him a drink of water as an opportunity to offer her what she needed so desperately.

Living water meant fresh, flowing water as opposed to still or stagnant water from a **cistern**. The living water Jesus offered had its source in God Himself. The gift of God is not dry doctrine but a living Being. In John 4:10 we find the three keys to finding Christ: (1) the key of knowledge and faith — “*If you knew the gift of God,*” (this brings us into contact with the Savior); (2) the key of prayer— “*you would have asked Him*”; and (3) the key of appropriation— “*He would have given you living water.*” This is the supreme result. The asking must precede giving, and the results are sure. It is the response to prayer.

cistern - a container for catching and storing rainwater

**His Offer
Questioned
(John 4:11,12)**

“*Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water?*” This woman’s question is like that asked by Nicodemus in John 3:4. Both this woman and Nicodemus knew Jesus was speaking about something beyond the physical, something higher than the natural. Nicodemus asked, “*How?*” while the woman asked, “*Where?*” Both questions required a conclusive response from Jesus. What kind of water was Jesus talking about, and how could it be obtained? If Jesus meant other water than this in Jacob’s well, He was claiming to be superior to Jacob, who had dug this well and left it to his descendants. Her conclusions and her questions revealed her growing interest in Jesus’ words. Step by step Jesus enlightened her.

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**Its Meaning
Explained
(John 4:13,14)**

“*Whoever drinks of the water that I shall give him will never thirst.*” The reply of Jesus answered both questions in the mind of the woman: the kind of water and the identity of the One offering it. This water was spiritual, not material. No material water existed that would quench thirst forever. “*Whoever drinks of this water will thirst again.*” This contrasted the water in Jacob’s well with the spiritual water Jesus offers: “*But the water that I shall give him will become in him a fountain of water springing up into everlasting life.*” A fountain of water springing up is active and produces cleansing and freshness. Christ Himself is the living water. To accept this gift we must choose to drink of the fountain of the grace of God. Jacob’s well was free and accessible to all; yet its ability to quench thirst was only temporary. Christ’s living water produces a well springing up in the one who receives it. This well represents all the blessings that come as a result of choosing to drink.

Christ Himself is the living water. Christ’s living water produces a well springing up in the one who receives it.

**New Offer
Misunderstood
(John 4:15)**

The woman responded to what she felt was an offer and an invitation on Jesus’ part. Jesus knew the woman did not yet believe, even though she had asked Him for the “*living water.*” Her reason for wanting the water was to relieve her from having to travel a distance to get water that would quench her thirst. She still clung to the thought of some wonderful, natural water which would stop natural thirst permanently.

**Her Conviction
Awakened
(John 4:16-18)**

Sin must be confessed before salvation can be obtained. Jesus said, “*Go, call your husband, and come here.*” He asked her to do what He knew she could not do. In this way her sin would be brought into the open, and she would be reminded of just what kind of woman she was

Sin must be confessed before salvation can be obtained.

and the immoral life she had led. To this request she gave an honest and truthful confession, as far as she went. It is interesting to notice how Jesus did not condemn her for not telling all but commended her for her honest confession, *"I have no husband."* Jesus completed her confession and revealed to her His knowledge of her past life. We cannot hide a past life of sin from Christ, for He knows the heart.

**Her Confession
Progresses
(John 4:19-24)**

"Sir, I perceive that You are a prophet," meaning she acknowledged Jesus had spoken the truth about her life, and in this she completed her own confession. Only in a supernatural way could He have known her past life. She immediately questioned Him about who was right regarding worship, the Jews or her ancestors? Here Jesus dealt with a very important issue, an error which came from a tendency to localize God. This woman realized she needed forgiveness and cleansing but was confused about where she could find this. Who was right? The Jews or the Samaritans? Would Jesus send her to the temple in Jerusalem, instructing her to offer a sin offering?

Jesus' words to the woman told her that the specific place of worship is secondary and that true worship itself is the essential.

Jesus asked her to believe Him. Jesus' words to the woman told her that the specific place of worship is secondary and that true worship itself is the essential. Only for a time the place would be important, and then it would disappear. The Samaritans could also become children of God by faith in His Son. Jesus did not compel this woman to go to Jerusalem but taught her that all should worship the Father *"in spirit and truth."* Worshipers must worship in a genuine way. We need to learn what true worship really is, for the Father seeks those who truly worship Him. *"God is Spirit, and those who worship Him must worship in spirit and truth."* This expresses the nature of God and the necessity on our part for true worship.

**Her Perception
Completed
(John 4:25-30)**

She already knew that God, salvation, and true worship were related to the hope of the Messiah: *"When He comes,"* she said *"He will tell us all things."* She had just heard great things from the lips of Jesus, and she was eager to learn more when the Messiah came. What a wonderful expectation! Jesus' words had affected this very ordinary woman who was in need of a Savior. Jesus revealed to her what He had not revealed to anyone else, and this brought their conversation to a climax: *"I who speak to you am He."* Can you imagine the great excitement that ensued? She left her waterpot behind and went to tell others the good news. At this point the physical was not important—only the spiritual. She did not sink at His feet in worship, but her action gave indication that she believed in Him. She urgently called the people of her community: *"Come, see a Man who told me all things that I ever did. Could this be the Christ?"* She invited them to see for themselves. She characterized Christ as a man with supernatural insight into her past life. Perhaps previously this woman had withdrawn from her community due to her sinful life, and by coming to them so boldly, they knew something special had happened and were willing to go and talk to this man Jesus. A changed life is the best advertisement for the truth of the gospel. That is what Jesus gives to those who receive His gift of *"living water."*

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