

## STUDY #10

## JESUS AND THE SAMARITAN WOMAN

## John 4:1-26 (ESV)

**4** Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John <sup>2</sup>(although Jesus himself did not baptize, but only his disciples), <sup>3</sup>he left Judea and departed again for Galilee. <sup>4</sup>And he had to pass through Samaria. <sup>5</sup>So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. <sup>6</sup>Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.

<sup>7</sup>A woman from Samaria came to draw water. Jesus said to her, "Give me a drink."<sup>8</sup> (For his disciples had gone away into the city to buy food.) <sup>9</sup>The 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.) <sup>10</sup>Jesus 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." <sup>11</sup>The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? <sup>12</sup>Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." <sup>13</sup>Jesus said to her, "Everyone who drinks of this water will be thirsty again, <sup>14</sup>but 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." <sup>15</sup>The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

<sup>16</sup>Jesus said to her, "Go, call your husband, and come here." <sup>17</sup>The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; <sup>18</sup>for you have had five husbands, and the one you now have is not

your husband. What you have said is true." <sup>19</sup>The woman said to him, "Sir, I perceive that you are a prophet. <sup>20</sup>Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." <sup>21</sup>Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. <sup>22</sup>You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup>But 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. <sup>24</sup>God is spirit, and those who worship him must worship in spirit and truth." <sup>25</sup>The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things." <sup>26</sup>Jesus said to her, "I who speak to you am he."

## Key Words:

**"left Judea"** ( v. 3)—to avoid a premature collision with the Pharisees and to prevent a public rivalry between His followers and those of John the Baptist, Jesus left Judea and went to Galilee.

**"had to"** (v. 3)—John often uses this verb to speak of Jesus fulfilling the mission given Him by the Father.

**Samaria**— an area occupied by a people group who adopted a corrupted form of Judaism. Jews rejected them and racial animosity was strong between the two peoples. Strict Jews would always avoid Samaria by going across the Jordan and make a long detour to avoid contaminating themselves with contact with Samaritans.

**"sixth hour"** (v. 6)—noon; an unusual hour of the day to draw water showing us that she was avoiding interaction with people.

**“draw water” (v. 7)**—this was the women’s work. Women usually came to the well during the cool of the evening to collect water.

**“...no dealings” (v. 9)**—In the Greek literally: “They don’t use the same utensils.”

**“living water” (v. 11)**—salvation, including forgiveness of sin and the ability and desire to live an obedient life that glorifies God.

**“this mountain” (v. 20)**—The Samaritans built a temple on Mount Gerizim.

**Salvation was from the Jews (v. 22)**—salvation was from the seed of Abraham, from the tribe of Judah, from the family of David, from the city of Bethlehem, that the Savior of the world was to come.

#### **Related Passages:**

**Isaiah 12:3**—“With joy you will draw water from the wells of salvation.”

**John 7:37-38**—<sup>37</sup> On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. <sup>38</sup> Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’”

**Revelation 21:6**—“And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment.”

## Discussion Questions

\*1. Generally speaking, do people approach you with the question “How can I be saved?” or, for the most part, do you have to initiate gospel conversations with people? What is the account of the woman at the well an example of? (O/I)

2. What led Jesus to leave Judea and go to Galilee? (O) (vs. 1-3) Was it common for Jews to “pass through Samaria? (I) Why/why not? (O) Knowing the rest of the story, what was the real reason Jesus was compelled “to pass through Samaria” (v. 4)? (I)

3. How do we see Jesus’ humanity in this passage? (O) (v. 6-8) Why do you think He did not just command the well to be filled to the brim with water? (I) Did He ever perform a miracle for His own benefit? (I) How do we see Jesus’ deity in this passage? (O/I)

\*4. Make a list of observations of the woman that Jesus met at the well. (O)

Gender (v. 7):

Race (vs. 7 & 9):

Morality (vs. 16-18):

Social standing: (Hint: why was she drawing water at noon?)

Religious knowledge (v. 22):

Other?

5. Recall our study of Jesus’ interview with Nicodemus in John 3:1-15. In what ways does the Samaritan woman contrast with Nicodemus (3:1-15)? (O/I)

\*6. Why was it shocking to the woman that Jesus asked her for a drink of water? (O) (look at the Key Word section) What barriers/prejudices did Jesus sweep aside? (I) What hinders us from sharing the gospel with people? (A) How can we follow Jesus' example? (A)

\*7. Read vs. 7-15 and circle the words "water," "drink," and "thirsty/thirst."

Describe the illustration Jesus uses to explain "the gift of God" (v. 10)

Why is that an effective illustration? (I/A)

What are the characteristics and effects of the "living water"? (v. 13-14) (O)

Jesus demonstrated a physical need for physical water and asked the woman who was equipped to meet that need. What is the spiritual parallel? (v. 10 & 13) (I)

In what ways is this truth repeated in John 7:37-38? (O)

\*8. One barrier to sharing the gospel for many people is how the other person is going to react. Look at the woman's words in the following verses and describe her responses:

v. 9—

vs. 11-12—

v. 15--

Was Jesus **deterred** by her shock (v. 9), **defensive** at her scorn & mockery (vs. 11-12), or **discouraged** by interest in this "living water," but with lack of fully understanding his illustration (v. 15)? (O/I) How can this serve as an example to us? (A)

\*10. What was the purpose of Jesus telling the woman to "Go, call your husband, and come here"? (I) How had the woman been trying to satisfy her spiritual thirst? (O) (v. 17-18) Does she feel convicted? (v. 19) (I) Jesus obviously knew of the woman's immorality, so how can we follow Jesus' example in relating to this woman? (A)?

\*11. Read vs. 19-24. This woman has been offered “the gift of God” and has been convicted by the exposure of her sin. Now her question is “Where do I go to worship? Where do I go to make things right?” How does Jesus answer her? (O) How did Jesus draw the woman’s mind away from worshipping *at a place* to worshipping *a person*? (I) What is the nature of God-honoring worship? (O/I) What elements of “religious” worship are to be set aside in order to worship in “spirit and truth”? (A)

12. Look at vs. 9, 11, and 19. What did the woman call Jesus in each of those verses? (O) What does this progression show? (I) Now look at vs. 25 & 26. Who does Jesus say that He is? (O) Do you find it interesting that it is to this woman—a religiously indifferent, immoral, Samaritan outcast—that Jesus first declares His identity? (A)

**PRE-STUDY #11**  
**The Savior of the World**

**John 4:27-42 (ESV)**

<sup>27</sup> Just 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?"<sup>28</sup> So the woman left her water jar and went away into town and said to the people,<sup>29</sup> "Come, see a man who told me all that I ever did. Can this be the Christ?"<sup>30</sup> They went out of the town and were coming to him.

<sup>31</sup> Meanwhile the disciples were urging him, saying, "Rabbi, eat."<sup>32</sup> But he said to them, "I have food to eat that you do not know about."<sup>33</sup> So the disciples said to one another, "Has anyone brought him something to eat?"<sup>34</sup> Jesus said to them, "My food is to do the will of him who sent me and to accomplish his work."<sup>35</sup> Do 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.<sup>36</sup> Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together.<sup>37</sup> For here the saying holds true, 'One sows and another reaps.'<sup>38</sup> I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

<sup>39</sup> Many Samaritans from that town believed in him because of the woman's testimony, "He told me all that I ever did."<sup>40</sup> So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days.<sup>41</sup> And many more believed because of his word.<sup>42</sup> They 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."

**Key Words:**

**Samaritans**— a people group who adopted a corrupted form of Judaism. There was strong racial animosity between the two peoples.

**"talking with a woman" (v. 27)**—In Judaism, for a rabbi to speak with a woman was at best a waste of time, and at worst a distraction from studying the Torah, which could lead to eternal damnation.

**"Can this be the Christ?" (v. 29)**—The woman described her conversation with Jesus and humbly deferred the question of His identity to the men. This showed a lot of tact and her enthusiasm made them curious.

**"Fourth months" (v. 35)**—indicates that this interaction most likely took place in December, four months before the spring harvest in April.

**Related Passages:**

Isaiah 49:6  
Matthew 28:19-20  
Galatians 3:28  
Romans 10:12  
Romans 1:16  
Matthew 4:1-4

**Study Questions:**

1. Look at the end of v. 42. What do the people of the town call Jesus? (O) Why is that significant? (I)

2. What three things did the woman do in vs. 28-29?

- 1.
- 2.
- 3.

How did the woman's actions in v. 29 confirm the genuineness of her faith? (I) What was the effect of her actions? (O) (v. 30)

3. Read vs. 31-34. How did doing the will of His Father override Jesus' physical hunger? (O)

4. What is the spiritual meaning of the illustration that Jesus uses in vs. 35-38?

