

TURNING LIFE AROUND Sunday School- April 22, 2012

Unifying Topic: WOMAN OF SAMARIA

Lesson Text

I. The Samaritan Woman (John 4:7-15)

II. True Worshipers (John 4:23-26, 28-30)

The Main Thought: But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4:14, KJV).

Unifying Principle: Our lives can be shaped by public perception and reputation. How can our lives be turned around? In His acceptance of the Samaritan woman, Jesus restored her life.

Lesson Aim: To help the students understand the significance of Jesus' teaching about the living water.

Life aim: To show students that no matter how much success they attain in this life, true satisfaction is only found in Jesus Christ.

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- 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
4:8 (For his disciples were gone away unto the city to buy meat.)
4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?
4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.
4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
- 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.
4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.
4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.
4:26 Jesus saith unto her, I that speak unto thee am he.
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- 4:28 The woman then left her waterpot, and went her way into the city, and saith to the men,
4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?
4:30 Then they went out of the city, and came unto him.

HISTORY:

There were Pharisees that¹ opposed John the Baptist, but they were even more opposed to Jesus Himself. By this time word had filtered out to them that Jesus was baptizing even more than John. This angered the Pharisees. Jesus was preaching; His men were baptizing. Jesus left these religious people of that day and went out to where His message would be more readily accepted (vv.1-3). It says, "*He must needs go through Samaria.*" Jesus had a compelling compassion that drove Him to a woman in need. This was also the most direct route to Galilee. Samaria needed the gospel as much as other areas. His journey took Him to Sychar, a city a few miles southeast of Samaria and near Mount Gerizim. According to Genesis 33:19, Jacob bought this parcel of ground and later gave it to his son Joseph (Gen.48:22). It's called Jacob's well. Jesus rested there about six o'clock in the evening (**w4-6**).

LESSON:

John 4:7-15 The Samaritan Woman

4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. The very purpose Jesus had come for, had arrived. This Samaritan woman had come to draw water. Right away Jesus took the initiative in the conversation by asking her for a drink of water from the well. We know not her name. Evidently her name was not important. Jesus transcends the barrier of race. He was a Jew and she was a Samaritan; He was a teacher and she was a prostitute. She was a member of the hated mixed race. She had a reputation and she was in a

¹ <http://www.lovetheLord.com/books/john/10.html>
<http://pitwm.net/pitwm-sundayschool.html>

public place. She's in the right place at the right time! This was no chance encounter for it was said: "*And he must needs go through Samaria*" 4:4. There was a need!

4:8 (For his disciples were gone away unto the city to buy meat.)²This tells us a few things about the disciples. They had money to buy meat. Had they been with Jesus, this conversation with Jesus and the woman would have been harder. The disciples would not have wanted Him speaking to her.

4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. The Jews considered the Samaritans to be in a continual state of uncleanness, thus they would have thought that drinking water from this woman's water jar would make a person ceremonially unclean. Therefore, Jews thought themselves better than the Samaritans. And she as a woman was not too highly thought of either. This was not a barrier for Jesus. Jesus treated all the same.

4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. Now this is a powerful statement, "*If you knew the gift of God...*" The gift of God refers to the living water. The emphasis is now taken off of Jesus' need for physical water and is placed on the woman's need for spiritual water. To the Jew, living water was water that was always flowing and moving along, such as a creek fed by springs or a lake with both an inflow and an outflow. Dead water was stagnant water such as ponds or pools that were always sitting still with no inflow or outflow. However, when Jesus spoke of living water, He meant much more than living streams and lakes.

1. Living water is of God. The water that God gives is the most alive water there is.
2. Living water is the gift of God. The word "*gift*" means it is freely given, not earned or deserved.
3. Living water is given by asking for it. The woman had never received living water because she had never known about it and had never asked for it. Now it is available for the asking.

4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? The well she was speaking of was very deep and Jesus didn't have a container to draw the water out. She wonders where is Jesus going to get this living water?

4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? The woman saw clearly that Jesus was making an unusual claim. She didn't quite understand what the claim was, but she knew something when she asked "*Are you greater than our father Jacob who gave us the well?*" Jacob had to dig the well in order to secure water for his family. "*Was Jesus greater, able to do more than Jacob did?*" To her, Jesus was claiming to be greater than one of the greatest religious fathers, Jacob himself. He was claiming to have access to a much better water for quenching the thirst of men. Her emphasis had always been on Jacob, as was the emphasis of most Samaritans. Jesus will have to draw her away from that without demeaning Jacob.

4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: Men have two thirsts: a physical thirst and a spiritual thirst. Men know how to quench their physical thirst, but their spiritual thirst is a different matter. The stagnant waters of the flesh and the world never quench a man's thirst. They are like salt water; they only make a man crave for more and more. He is not speaking of actual water, but symbolically of the Spirit of the Living God demonstrating God's power and presence which carries with it salvation and eternal life. Jesus shows her that she has need of "water" that will cleanse her of sin.

4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. Jesus continues by stating that if one drinks of Jacob's well, he will need to drink again, but if one drinks of Christ's well, he shall never thirst again. This water produces a

² <http://www.lovetheLord.com/books/john/10.html>
<http://pitwm.net/pitwm-sundayschool.html>

well that keeps on bubbling into everlasting life.

1. The living water keeps a man from ever thirsting again. His inner thirst is gone forever. It is quenched and fully satisfied.
2. The living water is "*a well of water*" placed in the man. The well is not placed outside the man, but placed in him.
3. The living water springs up and continues to bubble up, flowing on and on. It is ever in motion.
4. The living water springs up into everlasting life. It will never end.

No one had ever spoken of this living water, but here Jesus brings it to a woman in Samaria. Just as Nicodemus in chapter 3 had to be born again; born of the water and Spirit, this woman of Samaria had to have the living water living in her that will cause her spiritual life to come alive, to the presence of God. All these are images of the Spirit of God. It was not just a drink of water but a gushing spring that will well up within her.

4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. The Samaritan woman is now eager to receive this water. She had only come for the physical water but now wants this water Jesus is talking about. This time she asks for it. Her action speaks loud and clear!

- That I thirst not (physical thirst).
- That I will not have to come and draw water every day.

She only grasped that this water would satisfy her thirst and she wouldn't have to thirst again. This water would fill her heart's desire.

NOT APART OF THE LESSON:

SYNOPSIS OF John 4:16-22

Jesus has to go further to get her to understand. Even though she had requested this living water, before she could be given the living water of spiritual rebirth, she had to be convicted of her sin and renounce it. He brings up her husbands, for she had had five husbands. The woman gives the right answer but not the whole answer, and Jesus agreed with her, she didn't have a husband for the one she was living with at that time wasn't even hers. She couldn't keep anything hidden from Jesus. The first point was that she was still trying to find satisfaction by going from man to man. Second point is that the sinner cannot evade his sin. One has to face it and renounce it if one wants the living water of spiritual rebirth. Jesus had confronted the woman of her sin and she now looks at Jesus differently.

She now looks at Him as a Prophet. She knew enough that a Prophet was one sent by God. Both Jews and Samaritans recognized that God intended them to worship in a certain place (Deut.12:5). Because she brought up about worship, Jesus wants her to believe that the hour comes when the place of worship unto the Father will not be important—not in this mountain (Mount Gerizim for the Samaritans) and neither at Jerusalem (the Temple for the Jews). There was always a dispute as to where to worship God; where a person could truly meet God. Jesus calls out the Samaritans, letting her know that true worship and salvation are of the Jews. He lets her know that...

1. The Messiah who is salvation of all men comes through the Jews, not from any other source.
2. Jesus identifies Himself with the Jews. They are His people and He came to them first with the Gospel.
3. Salvation is of the Jews in the sense that the whole OT, which taught about salvation, was from the Jewish people. All other worship is an expression of man's own ideas, no matter how rational and highly esteemed and followed.

³Most of the religions of the world were established by humans: the humans who established the religions may have had noble goals and noble ideals, but in the final analysis they were established by humans. That was not the case with the Jewish religion: it was established by God. One of the reasons that God established the Jewish religion was to provide the human lineage by which the Messiah would come, and to provide a way of salvation for the human race through the Messiah. The Messiah was never meant to be the Savior just of the Jews, but of the whole world.

Jesus did not hold back but told the woman boldly the truth that the Samaritans way of worship held no validity

with God. The only faith that God will accept is that which came through the Jews. The place of worship will no longer be limited to their place of worship. John's gospel reveals to us that there has to be a new birth (Jh.3:1-3); new water (Jh.4:11, 13-15); and a new temple (Jh.2:19-21;4:20-24).

[BACK TO THE LESSON](#)

John 4:23-26, 28-30 True Worshipers

4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. Nevertheless, Jesus says "*the hour cometh and now is.*" But now He brings up about true worshipers. Now if there is to be a new birth, new water, and a new temple, there has to be true worshipers! You just can't seek to worship the Father any kind of way! The hour or time is at hand when your worship has to be the action of the heart, not an action of ceremonial guidelines; not an action of innovative spectacularism. Jesus draws the mind of the woman from the place of worship to the Person or Being worshiped. The question is: 'Is your love and worship truthful to the Father?' Jesus wants us to know that true worship must be sincere and not just simply lip service (meaning your voice saying one thing and your heart is somewhere else).

Jesus tells the woman that "*true worshippers shall worship the Father in spirit and in truth.*" The word "*Spirit*" is not capitalized because this is speaking of man's spirit.

1. True worshipers are not contained to a special place and locality. God has made a way through His Son Jesus that our bodies would be the temple of God. There will no longer be an issue of where to worship.
2. True worshipers are the opposite of false worshipers. The Samaritans worshiped according to their ancestral land. And their OT worship was not in spirit and in truth. They only knew a part of the Pentateuch, thus being in ignorance of following the Messiah who is Salvation; the True God. They seemed to only have a measure of the truth.

So the question is: What does it really mean to worship God in spirit and truth?

1. To worship in the spirit is not in a specific place or in outward sacrifices, but it is your spirit; your heart, your soul, your mind, your strength (all of you) connecting with God's Spirit seeking intimacy, communion and fellowship through the Person of Christ with the Father.
2. ⁴To worship in truth means your worship is according to the whole council of God's Word, especially in light of the New Testament revelation. The Way, Truth and Life is the Son, Jesus Christ; the truth of God's revealed Word!

Therefore, to worship God in which He desires to be worshiped, will only be by the spirit (the heart) and truth (the Word)!

4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth. By knowing that God is a Spirit, means He is the very embodiment of life eternal, of permanent, unending existence. God exists forever and ever. He does not age physically, decay, deteriorate, or die. He is the Perfect Being, the Perfect Life.

God has created us of three parts: body soul, and spirit. Our connection with the Father will be through our spirit, not through flesh or the soulish part of man (meaning the "Will"). Therefore, our "Will" has to die to the "spirit man" of us. There is only one way to worship God and that is having a heart connection (Spirit to spirit) and a Word connection (the truth of His Word) to really know who He is.

4:25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

Well, she brought up the subject! She knows about Christ the Messiah coming, so this is Jesus' chance to explain more. It appears that she realized more about Him than many others do. She knew enough to say that the Messiah "*was coming*" and would "*tell us all things.*" At the well she first saw a Jew, then a Prophet, finally the Messiah.

4:26 Jesus saith unto her, I that speak unto thee am he. Jesus reveals Himself to this woman because He had already laid the groundwork for her to believe. He continued to listen to her and inform her of the truth.

1. He claimed to be "the Messiah."

⁴ http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7936&commInfo=31&topic=John
<http://pitwm.net/pitwm-sundayschool.html>

2. He claimed to be the great "I Am" which is the basic name for God.
3. He claimed to be the Supreme One, the Supreme Authority who would tell her all things. He had already told her...
 - a. about her sin was true (her husbands).
 - b. she must take care of her sin (ask for the living water).
 - c. she must worship God in spirit and in truth.

4:27 The disciples came back from buying food to find Jesus talking to the woman at the well. They didn't say a word as to why Jesus would be talking to her. ⁵The Rabbis' had taught that a man should not salute a woman in a public place. They marvelled because in their eyes, He was too good to speak with the woman. In Christ there is no male or female, Galatians 3:28. Jesus was interested in the spirit, not the flesh. The spirit knows no gender.

4:28 The woman then left her waterpot, and went her way into the city, and saith to the men, — She was so excited that she left her waterpot behind. It was like leaving your old life behind for a new life. The Messiah had confronted her; she had actually met Him, and He had met the need of her heart and life. She had to tell everyone about a man she had met. She was an outcast from society, had no friends because of the immoral life she had lived. Jesus has given her that opportunity and throughout the city she tells of the goodness of God; and she goes straight to tell the men.

4:29 Come, see a man, which told me all things that ever I did: is not this the Christ? She readily tells the men of the city to "*Come see a man.*" That's what Philip said to Nathanael, "*Come and see.*" She's not just talking about any man but "the" man! It is the man who told her all she's ever done. It is the man that spoke of her husband which is not hers. He dealt with her sin and shame. She could now face anyone. Can this be the Christ? The same question Nicodemus was interested in. ⁶While Nicodemus comes to faith very slowly and somewhat reluctantly, the woman at the well seems to grasp the issues and trust in Jesus as the Messiah. While Nicodemus, an influential leader among the Jews, brings no one to Christ, the woman at the well brings the whole town out to hear Jesus, and eventually to trust in Him. ⁷They never responded to her before, but now they do, because God is working in her. She immediately becomes an evangelist; she has to tell what happened to her.

4:30 Then they went out of the city, and came unto him. After hearing the woman they come out of the city, coming to Jesus. It was her dynamic witness, the striking change seen in her life that caused this enormous response. They had to see who she was talking about and wanted that same help she had received!

SUMMARY:

⁸Jesus is passing through Samaria on His way from Judea to Galilee when He becomes tired, hungry, and thirsty and sits down by a well to rest. And while He is alone a Samaritan woman approaches the well to draw water. When Jesus asks this woman for a drink, a conversation begins that is the longest recorded encounter between Jesus and any person in Scripture. It is a startling encounter in many ways. In that age Jews did not engage in long conversations with Samaritans; unrelated men and women did not speak to one another; and Rabbis did not talk to "compromised" people. Yet Jesus throws off these social conventions to reach out to this woman. The woman was shocked that Jesus would even speak to her. Yes, ⁹The Samaritan woman went to the well in order to get water. Jesus was revealing to the woman that He was the source of living water. In other words, He was the source of true spiritual life and of eternal life. Jesus also told the woman that there was a difference between the water that she came to the well to get, and the living water that He could give. He has seen who she is and He wants to replace her thirsty life, with the thirst quenching water of the Holy Spirit of God. ¹⁰The woman of Samaria

⁵ <http://www.lovetheLord.com/books/john/11.html>

⁶ <http://bible.org/seriespage/woman-well-john-41-42>

⁷ <http://www.raystedman.org/new-testament/john/the-man-who-understood-woman>

⁸ <http://www.pbc.org/messages/meeting-at-a-well>

⁹ <http://www.biblegems.com/JOHN3V28.HTM>

¹⁰ <http://www.biblegems.com/JOHN4V20.HTM>

made the same mistake that many people make in reference to the worship of God: she thought that there was a particular place that you had to be in, in order to be closer to God and in order to worship God.

This statement may have been¹¹ a smoke screen to keep Jesus away from her deepest need so Jesus directed the conversation to a much more important point. He stated that the location of the worshipers is not nearly as important as the attitude of the worshipers (vv.21-24). "God is a Spirit" (v.24). He is not a physical being limited to one place. She knows that the Messiah will come and tell us all things. Then Jesus reveals Himself (v.25-26). He is everywhere and He can be worshiped anywhere at any time. It is not where we worship that counts but how we worship. When the disciples came back from purchasing food they were amazed to find Jesus conversing with a woman and especially a Samaritan (v.27).

The woman left her water pot and went into the village to share her new faith (v.28). She told them that she had met "*a man who told her about all the things she had ever done*" (v.29). Then she asked a question, "Could this be the Christ?" Just as Jesus had captured her attention by curiosity, so she raised these people's curiosity. She probably knew that the people would not respond favorably to dogmatic statements from a woman and especially one of her reputation. This woman's face must have reflected her inner conviction. As a result she persuaded not only one man but a whole company of men to go with her out of the city to see Jesus for themselves (v.30).

APPLICATION:

This points out that if we are going to convince people to come to the Lord we must portray genuine enthusiasm for what He has done for us.

¹¹ <http://www.family-times.net/commentary/it-is-not-where-we-worship-but-how/>
<http://pitwm.net/pitwm-sundayschool.html>