### Welcome to the month of May study of the Gospel of John (1 of 7 signs each Sunday) May 10, 2020

### JOHN 4:5-6 Jesus in the city of Samaria

5.So (Jesus came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph.   
6. Jacob’s well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour.

**“So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph”**

For a little OT reading: Genesis 33:18-19 Jacob purchased a plot at Shechem.

And: Joshua 24:32—Joseph’s bones interred at Shechem.

**“It was about the sixth hour”**

Usually women draw water earlier or later in the day to avoid the heat.

### JOHN 4:7-9. A woman of Samaria came to draw water

7. A woman of Samaria came to draw water. Jesus said to her, “Give me a drink.” 8. For his disciples had gone away into the city to buy food. 9. The Samaritan woman therefore said to him, “How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?”

**“Give me a drink”**

Jesus’ request is natural in one sense. Having no bucket, he cannot draw water from the deep well.

**“His disciples had gone away into the city to buy food”**

Jesus is alone when he meets the woman by the well

It sets the stage for Jesus’ later conversation with his disciples when they return with food.

**“How is it that you, being a Jew, ask a drink from me, a Samaritan woman?”**

The woman expresses surprise that Jesus would ask her for a drink.

Why do you think she was surprised?

**“For Jews have no dealings with Samaritans”**

If it is surprising that a Jew would ask hospitality of a Samaritan, it is even more surprising that a man would ask hospitality of a woman.

What do you think the consequences of him talking to her and seeking her hospitality was a problem?

### JOHN 4:10-15. If you knew the gift of God

10. Jesus answered 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.” 11. The woman said to him, “Sir, you have nothing to draw with, and the well is deep. From where then have you that living water? 12. Are you greater than our father, Jacob, who gave us the well, and drank of it himself, as did his children, and his livestock?”13. Jesus answered her, “Everyone who drinks of this water will thirst again, 14. but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life.” 15. The woman said to him, “Sir, give me this water, so that I don’t get thirsty, neither come all the way here to draw.”

Jesus’ conversation with the Samaritan woman follows the same pattern as his conversation with Nicodemus that we studied last Sunday…The pattern is repeated in six places in the early chapters of John:

Nicodemus and “born anew/from above” (3:3-9)  
The Samaritan woman at the well and “living water” (4:10-15)  
The disciples and “food to eat” (4:31-380

We’ll review the following later in this study of the “signs in John’s Gospel”

The crowd and “bread of life” (6:27-40)  
The Jews and “the bread which came down out of heaven” (6:41-48)  
The Jews and “eats my flesh and drinks my blood” (6:51-60)

**“If you knew the gift of God, and who it is who says to you, ‘Give me a drink'”**

The well to which the woman came to draw water is Jacob’s well, a gift to her generation from the long-dead Jacob.

**“you would have asked him, and he would have given you living water”**

The phrase, “living water,” can mean running water, as in a stream. The woman seems to take offence to Jesus and asks: “Are you greater than…Jacob”

What is the irony in her question to Jesus that day?

Water is a common Old Testament metaphor for the satisfaction of spiritual needs. You may recognize these OT verses: “He leads me beside still waters” (Psalm 23:2). “As a deer pants for the water brooks, so my soul pants after you, God (Psalm 42:1). “With joy you will draw water out of the wells of salvation” (Isaiah 12:3).

The phrase, “living water,” comes from the Old Testament: A little homework to review these during the week:

Jeremiah 2:13 Jeremiah 17:13

**“The woman said to him, “Sir, you have nothing to draw with, and the well is deep. From where then have you that living water? Are you greater than our father, Jacob, who gave us the well, and drank of it himself, as did his children, and his livestock?”**

Do you think she expects a “No” answer?

She appears to be referencing ancient patriarchs, Abraham, Isaac, and Jacob and holds them in high esteem.   
Why do you think she is quizzing Jesus this way?

**“Everyone who drinks of this water will thirst again, but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life”**

Jesus baptizes with the Holy Spirit (1:33)  
He “gives the Spirit without measure” (3:34)  
“It is the Spirit who gives life” (6:63).

**“Sir, give me this water, so that I don’t get thirsty, neither come all the way here to draw”**

The woman misses the point completely, asking only for the equivalent of a faucet in her kitchen. Still, she proves more responsive than Nicodemus, whose last words to Jesus were a protest. She does not understand what Jesus has to offer, but wants it nevertheless.

### John 4:16-26. Sir, I perceive that you are a prophet

16. Jesus: “Go, call your husband, and come here.”   
17a. Woman: “I have no husband.”   
17b. Jesus: “You said well, ‘I have no husband,’ 18. for you have had five husbands; and he whom you now have is not your husband. This you have said truly.”  
19. Woman: “Sir, I perceive that you are a prophet. 20. Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship.”   
21. Jesus: “Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father. 22. You worship that which you don’t know. We worship that which we know; for salvation is from the Jews. 23. But the hour comes, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such to be his worshipers. 24. God is spirit, and those who worship him must worship in spirit and truth.”   
25. Woman: “I know that Messiah comes,”. “When he has come, he will declare to us all things.” 26. Jesus: “I am he, the one who speaks to you.”

This is the first of Jesus’ “I am” sayings in this Gospel. Although we will study each later, Jesus will also share these, I am statement:

• “I am the bread of life” (6:35).  
• “I am the living bread” (6:51).  
• “I am the light of the world” (8:12; 9:5).  
• “Before Abraham came into existence, I AM” (8:58).  
• “I am the sheep’s door” (10:7).  
• “I am the door” (10:9).  
• “I am the good shepherd” (10:11).  
• “I am the resurrection and the life” (11:25).  
• “I am the way, the truth, and the life” (14:6).  
• “I am the true vine” (15:1).  
• “I am he” (18:5).

English translations often translate this “I am he” or “I who speak to you am he,” but there is no “he” in the Greek. Ego eimi, “I am,” brings to mind God’s self-identification to Moses. God said, “I am who I am”—and “You shall tell the children of Israel this: ‘I AM has sent me to you'” (Exodus 3:14). With his ego eimi statements, Jesus uses God’s name for himself, a fact that English translations obscure.

### John 4:27-30. Come, see a man who told me everything

27. At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, “What are you looking for?” or, “Why do you speak with her?” 28. So the woman left her water pot, and went away into the city, and said to the people, 29. “Come, see a man who told me everything that I did. Can this be the Christ?” 30. They went out of the city, and were coming to him.

**“At this, his disciples came. They marveled that he was speaking with a woman”**

Why do you think they marveled at Jesus’ conversation with this woman?

**“So the woman left her water pot, and went away into the city”** (

**“and said to the people, “Come, see a man who told me everything that I did! Can this be the Christ?”**

What is the significance of this statement?

**“They went out of the city and were coming to him”**

The woman’s public enthusiasm is so unlike the downcast person they have known. It is obvious that something wonderful has happened to her at the hands of the man at the well.

Do you enjoy stories of genuine conversion from bad to good, whether religiously-oriented or not?

### John 4:39-42. Many Samaritans believed in him

39. From that city many of the Samaritans believed in him because of the word of the woman, who testified, “He told me everything that I did.” 40. So when the Samaritans came to him, they begged him to stay with them. He stayed there two days. 41.Many more believed because of his word. 42**.** They said to the woman, “Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world.”

The Lord bless you and keep you; the lord make his face to shine on you and be gracious to you and give you peace.

Numbers 6:24-26