

## C H A P T E R

# 4

Chapters 3 and 4 of John are worthy of careful study, as they illustrate how well our Lord understood individuals and how He dealt with two individuals from sharply contrasting positions: a patrician gentleman from the highest ranks of Jewry and a sinful woman from the despised Samaritan people.

**Read verses 1 through 26.** These verses record Jesus' meeting the woman of Samaria at Jacob's well and the ensuing conversation.

**Verses 1 through 3.** Why Jesus left Judea for Galilee at this time is a matter of speculation. The possibility of a growing rivalry between His disciples and those of John certainly would not suit His purpose.

73. True or False? The reason Jesus left Judea for Galilee probably was that He did not wish to encourage rivalry between His disciples and John's.

**Verses 4 through 5.** Why Jesus needed to go through Samaria on the way from Judea to Galilee is a good question. (Look at your map.) Jews generally avoided any association with Samaritans, and most went far out of their way to avoid any such associations. Jesus was free from such narrow and prejudiced actions. He had a mission to all.

74. True or False? Jesus went through Samaria on the way to Galilee because it was the shortest way.

**Verses 5 and 6.** Jesus came to a historic spot, a spot as important to the Jew as to the Samaritan. Jacob had dug the well and given the well and this parcel to his son Joseph. It was near the city called Sychar. Locate Sychar on the map. Being tired from His journey, Jesus sat down on the well curbing to rest.

75. True or False? As He was the Son of God, Jesus had none of the physical limitations which afflict the ordinary person.

**Verses 7 through 9.** These verses relate that while the disciples had gone to the city to buy bread, a Samaritan woman came to draw water, and Jesus asked her for a drink. Her answer was, "How is it that you, a Jew, ask a drink of me, who am a woman of Samaria?" There might have been something of a sneer in her remark, or it might have been a feeler for a possible liaison. It was unusual for a Jew to address a Samaritan, and she wished to find the reason behind it.

76. The woman said, "How is it that you, a \_\_\_\_\_ ask a drink of me who am a \_\_\_\_\_?"

**Verse 10.** As with Nicodemus, Jesus did not answer the woman directly, but looking deep into her heart and seeing her deep need, He said, "If you knew the gift

of God, and who it is that is speaking to you, you would have asked of Him and He would have given you living water." "The gift of God:" Salvation; "Who:" The Son of God, through whom the "gift" is given; "Living water:" the Holy Spirit. (See John 7:36 - 39.)

77. The Samaritan woman did not know the \_\_\_\_\_, nor the meaning of the term, \_\_\_\_\_, neither did she know the \_\_\_\_\_ of these gifts.

**Verses 11 and 12.** These verses, which record the reply of the woman, show that she did not yet understand what Jesus was talking about. How like this woman and Nicodemus we are, our minds so filled with human concepts, the material and the fleshly, that we do not understand spiritual truths. She was being practical and realistic. How could this dreamer, who had no bucket to draw with, give water to anybody? Her ancestor, Jacob, had made a noble achievement in digging this well, which had been a blessing to him and all his descendants for many generations.

78. The Samaritan woman was more interested in \_\_\_\_\_ matters than in \_\_\_\_\_ truths.

**Verses 13 and 14.** One drink of this water, and you will never thirst again. What an incredible claim. But even more startling, one drink, and not only will your thirst be satisfied, but you will become an endless source of supply of this "living water." Possibly the significance of the term "living water" has escaped most of us, for how many of us can be described as "springs of living water?"

79. Christians are meant to be " \_\_\_\_\_, " **NOT MERE CISTERNs.**

**Verses 15 through 19.** This woman, slow of comprehension because of a mind clouded by greed, still did not comprehend. She thought how great it would be not to have to make the daily trip to this well for water. When she asked for some of this marvelous water, Jesus said, "Go call your husband, and come here." When she replied, "I have no husband," Jesus told her that she spoke the truth. The man she was now living with was not her husband, for she had had five husbands. Surprised, the woman said, "I see you are a prophet."

80. Because He revealed to this woman her past life, she recognized Jesus as a \_\_\_\_\_.

**Verses 20 through 23.** Unwilling to face her weakness and admit her own deep need, the woman sought to change the subject by introducing a theological

question. "Where is the correct place of worship?" Jesus' answer, in essence, was that it was not a question of *where*, but *how* God is worshipped. Going through a form of worship without integrity is a mockery and the worst form of hypocrisy.

81. True or False? Ritual, including time and place of worship, was important in the Jewish religion.

"A time for change has come," said Jesus, "and soon Jews will no longer be able to worship in Jerusalem, nor you Samaritans in Mt. Gerazim. You Samaritans worship in ignorance, but we Jews know what we worship, for salvation is from the Jews." God has spent centuries in preparing a people- a people from whom a maiden could be selected, worthy of being the mother of Jesus, God's Son. The twelve apostles, the first Christian congregation, the messengers who carried the gospel to the then known world, were all of the Hebrew race. For our Bible we are indebted almost entirely to the Jews.

82. " \_\_\_\_\_ is from the Jews."

**Verses 23 and 24.** Was not Jesus saying here that formality and outward show will no longer be acceptable to God in place of worship? In fact, it never was. (See Isaiah 1:13, Amos 5:21 - 24.) God is a Spirit, and He is seeking righteous worshippers in sincerity; those who worship in spirit and truth.

83. What God demands of worshippers is sincerity, for His followers to worship Him in

\_\_\_\_\_ and in \_\_\_\_\_.

**Verses 25 and 26.** The Samaritan woman surprised us when she revealed her knowledge of the coming Messiah. Just imagine her surprise when Jesus said, "I that speak to thee am He."

84. True or False? Jesus here declared for the first time that He was the Messiah.

**Read verses 27 through 42.** When the disciples returned from where they had gone to find food, they were surprised to find Him talking with the Samaritan woman but they did not question Him about it.

85. True or False? The disciples were surprised that Jesus was talking with this Samaritan woman.

**Verses 31 through 34.** These verses record the conversation between Jesus and His disciples upon their return from the city. Jesus' reply to their urging to eat something was. "I have meat to eat that you know not of," and this puzzled them. What they did not understand was that strength is received by doing the right thing, that is, doing the "will of God."

86. Jesus' \_\_\_\_\_, or, that from which He received \_\_\_\_\_,

was to do the will of Him who sent Him.

**Verses 35 through 38.** Jesus and His disciples were evidently in a position where they could look out over fields of growing grain. Jesus drew a comparison: planting

the truth in the minds of men is like sowing good seed. It is accomplished only through hard labor and much tribulation, but at harvest time there is joy and jubilation. (See Isaiah 9:3, Psalms 126:5, 6.) There is a joy at harvest in both agricultural and spiritual fields, but Jesus pointed out one big difference: the worker for souls "gathereth fruit unto life eternal."

87. Both \_\_\_\_\_ and \_\_\_\_\_ are important, and will \_\_\_\_\_ together at harvest time.

Jesus was probably referring to the crowds coming out of the city toward them when He said, "The fields are ripe unto harvest." But whose labors were they entering into? The Prophets, probably, for the Samaritans believed the prophecies of the coming Messiah, and were prepared to receive the woman's testimony.

88. True or False? We today, as well as Jesus' disciples, have entered into the labor of the Prophets.

*Verses 39 through 42.* Many Samaritans believed because of the testimony of the woman, and when, in answer to the entreaty of the people, Jesus stayed two more days preaching and teaching, many more believed. The response of the Samaritans proved that Jesus was correct when He said, "The fields are white unto harvest."

89. True or False? The Samaritan woman's part in the "Revival at Sychar" was unimportant.

*Read verses 43 through 54.* After two days, Jesus and His disciples departed for Galilee. This was their original destination when they left Judea. The statement of Jesus, "that a prophet has no honor in his own country," is probably an explanation of the fact that He went to Cana of Galilee, rather than to Nazareth. He had been completely rejected at Nazareth.

90. True or False? When Jesus said, "A prophet has no honor in his own country," He was speaking of Nazareth, for in general, the Galileans received Him well.

*Verses 46 and 47.* A Nobleman of Capernaum whose son was critically ill, having heard of the reputation of Jesus as a healer, hurried to Cana when he heard Jesus had returned there, and implored Him to come and heal the sick boy. This man had great faith, but not such great faith as the Centurion (See Matthew Chapter 8) who said, "Just say the word and my child shall live." This man thought the personal attendance of the healer was necessary.

91. The Nobleman thought that Jesus must be there in \_\_\_\_\_ that his son might be \_\_\_\_\_.

*Verse 48.* Jesus shunned popularity. He performed "signs and wonders" to meet a need, and often human needs must be met before spiritual truths can be taught. Though these words seem to be a rebuke to the Nobleman, they were meant for all who heard.

92. Jesus' rebuke, "Except ye see signs and wonders, ye will not believe," was meant for

\_\_\_\_\_ who heard.

**Verses 49 through 50.** The Nobleman seemed to be saying. "Let's get going. While we are standing here talking, my son is dying." His instant response to Jesus' words, "Go thy way, thy son liveth," showed that his faith had been strengthened. The word of truth, spoken with authority, brings conviction.

93. The Nobleman's action in immediately returning to his home was evidence that his \_\_\_\_\_ had become stronger.

**Verses 51 through 54.** These verses recount the Nobleman's journey homeward and his meeting his servants, who reported the son's recovery. When he asked the time of recovery, he found that it was the exact time that Jesus said, "Thy son liveth." This confirmed his belief. In fact, he and his whole house believed. The chapter closes with the statement that this was the second miracle performed by Jesus in Cana, the first being the changing of water into wine.

94. The result of this second miracle was that the Nobleman and his entire household became \_\_\_\_\_.

**ANSWERS:**

73. True  
healed

74. True

75. False

76. Jew, Samaritan woman

77. Gift of God, living water, giver

78. Material or worldly, spiritual

79. Springs of living water

80. Prophet

81. True

82. Salvation

83. Spirit, truth

84. True

85. True

86. Meat, strength

87. Sower, reaper, rejoice

88. True

89. False

90. True

91. Person,

92. All

93. Faith

94. Believers