



Jesus and the Woman at the Well

Part 2

Story Elements

- **Text:** John 4:1-45
- **Setting:** circa AD 27 in Sychar, Samaria
- **Characters:** God, Jesus, a Samaritan woman, and the disciples
- **Plot:** Jesus announces to a Samaritan woman that he is the Messiah.
- **Key word(s):** "_____ " – The story takes place at Jacob's well, where a woman has gone to draw water. Jesus capitalizes on the event to preach the gospel.
- **Climax:** *John 4:17–18* The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands;

and he whom thou now hast is not thy husband: in that saidst thou truly? This verse is where Jesus reveals his divine power to the woman by revealing her private life of sin before he reveals that he is the Messiah.

Review

- (vv 5-6) *En route* to Galilee, Jesus and his disciples passed stopped in a Samaritan called Sychar.
 - (vv 5-10) When Jesus stopped at Jacob's Well (Gen. 33:19) for rest, he asked a woman there for a drink. The woman was shocked that Jesus would even speak to her. Jesus responded to her by offering her a drink of "living water." By *living water* Jesus meant the life-giving, sin-cleansing, soul-changing power of the _____.
 - (v 19) Because Jesus spoke plainly of the woman's secret sinful life, she couldn't help but discern the work of God, saying, *I perceive that thou art a* _____.

Which Mountain?

- (v 20) The woman was convinced that Jesus was a prophet (a high remark indeed, coming from a Samaritan, because the Samaritans only believed in two prophets: _____ and the Messiah). Her comment sounds like an effort to change the conversation's subject, but it could have been a legitimate question. Matthew Henry explains: "...it should seem, she proposed it [her comment] with a good design; she knew she must worship God, and desired to do it aright; and therefore, meeting with a prophet, begs his direction. Note, It is our wisdom to improve all opportunities of getting knowledge in the things of God."¹
- (v 21) *Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.* There are two reasons why Jesus said this:
 - The temple in Jerusalem would be destroyed in about _____ years, and worship there would cease.
 - The gospel would bring gentile worshippers into the kingdom from all over the world. John Gill explains, "One place would be as lawful, and as proper to worship in, as another; and men should lift up holy hands, and pray, and offer up spiritual sacrifices in every place, even from the rising of the sun, to the going down of the same, *Malachi 1:11*."²

Malachi 1:11 *For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; And in every place incense shall be offered unto my name, and a pure offering: For my name shall be great among the heathen, saith the LORD of hosts.*

¹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1994), 1936.

² John Gill, *John Gill's Exposition of the Bible*, <https://johngill.thekingsbible.com/CommentaryVerse/43/4/21>

4. (vv 23-24) Jesus' answer shows that the Messiah will usher in a new era where worship is not about *where* but about *how*: ***in spirit and in truth***.
 - (a) In spirit – through the Spirit in our spirit, as opposed to earthly ceremonies that focus on objects, places, and tangible things. Matthew Henry reminds us, “Those that revolted from Christianity to Judaism are said to *begin in the _____*, and *end in the flesh*, Gal. 3:3.”³
 - (b) In truth – holding sincerely the truths of God, rightly understood through Christ, in a heart changed by the Spirit.

APPLICATION➔ Not only is the *object* (the Father) of worship important but so also is the _____ (in spirit and truth) of worship.

5. (vv 25-26) The Samaritan woman, like her Jewish counterparts, was ignorant of many things. But this she did know: **the Messiah will come and explain everything**. Jesus then plainly announced to her, *I that speak unto thee am he*. “So true is it, that ‘babes’ can receive what often must remain long hidden ‘from the _____ and prudent.’”⁴ (cf. John 10:24; 8:56-58).

White Harvest!

6. (vv 27-30) When his disciples returned from grocery shopping, they were surprised to see Jesus talking with this woman. But their surprise was outmatched by her excitement: she went back to the town and announced, *Come, see a man, which told me all things that ever I did: is not this the _____?*
7. (vv 31-34) Meanwhile, the disciples urged Jesus to eat, but he said, *I have meat to eat that ye know not of*. He was talking about _____. *My meat is to do the will of him that sent me, and to finish his work*.
8. (vv 35-38) Jesus takes a moment to teach his disciples about winning souls:
 - (a) *they are white already unto harvest* - the fields of Gospel labor are ready for the picking. Being *white unto harvest* refers to the change in color of grain from green (unripe) to a light yellow (ripe). To see these fields ready for harvest takes _____.
 - (b) *he that soweth and he that reapeth may rejoice together* - Sowing and reaping in the Gospel is a _____ work.
 - (c) *I sent you to reap that whereon you bestowed no labor: other men laboured and ye are entered into their labours* - even the first disciples, the Apostles (“sent ones”) benefited by the previous work of other Gospel laborers. Who were they? _____

9. (vv 39-42) Many Samaritans in the town believed on Jesus, and he and the disciples stayed there for _____ days.

Answer Key: Key word(s): “water” • 1. a) Holy Spirit; b) prophet • 2. Moses • 3. a) 40 • 4. a) spirit; ➔manner • 5. wise • 6. Christ • 7. soul winning • 8. a) faith; b) united; c) The prophets, John the Baptist, teachers of the Bible, and Jesus himself • 9. two

³ Henry, 1937.

⁴ Alfred Edersheim, *The Life and Times of Jesus the Messiah*, <https://ccel.org/ccel/edersheim/lifetimes/lifetimes.viii.viii.html>