

1-3	<ul style="list-style-type: none"> • Jesus isn't yet ready to confront impending questions from the Pharisees in Jerusalem, so He decides to head northward, back into Galilee for a time. <ul style="list-style-type: none"> ○ Mt. 4:12 and Mk 1:14 both link this movement to John's arrest. ○ Question: Why do you think He feels the need to do this? <ul style="list-style-type: none"> ▪ He has already displayed the knowledge, courage and authority to confront them. ▪ Why would He shy away from an opportunity to continue teaching "on the big stage"?
4-6	<p>To reach Galilee, they must first pass through the region of Samaria</p> <ul style="list-style-type: none"> • In this way, John sets the scene for the next highlighted conversation: <i>"a city of Samaria called Sychar"</i> <ul style="list-style-type: none"> ○ These details are relevant to the story, so we need to be sure not to overlook them. ○ Samaria – The region between Judaea (to the south) and Galilee (to the north), bordered by the Mediterranean (to the west) and the Jordan River (to the east). <ul style="list-style-type: none"> ▪ Historical context: 2 Kg. 17:24; Ezra 4:1ff ▪ Samaritans were viewed as "half-breed" children of Jews and foreigners. ▪ They may have some lineage back to the patriarchs, but their mixed background, lifestyle and worship made them outcasts from Hebrew/Jewish society. ▪ They held only the Pentateuch as their law, not accepting the books of history, wisdom or prophecy as scripture ▪ They also believed that held the only authentic copy of the law ▪ Their religion was an amalgamation of pagan worship and pieces and parts of Hebrew worship ▪ They built a temple for themselves on Mt Gerizim (the site where the covenant blessings were pronounced in Deut 27), but it was demolished by John Hyrcanus 100 years before Jesus ○ Sychar – Adjacent to Shechem, at the base of Mt. Ebal. <ul style="list-style-type: none"> ▪ Historical context: Gen 33:18-19; 48:21-22; Josh 24:32 ○ The road north forks just short of Sychar. This fork is the site of Jacob's Well. <ul style="list-style-type: none"> ▪ The well is estimated between 75 to 100 ft deep, so it would be essential to be equipped to be able to draw the water. • John gives a glimpse of Jesus' humanity from time to time. <ul style="list-style-type: none"> ○ His earthly life wasn't an ambivalent, inhuman experience. ○ He felt fatigue and thirst, as we do. • The <i>sixth hour</i> - The Jews would calculate from sunrise, so the time is around the noon hour.
7-9	<p><i>A woman of Samaria</i></p> <ul style="list-style-type: none"> • Two background variables in play here: ethnicity and gender <ul style="list-style-type: none"> ○ Thus, she is doubly surprised to be addressed, especially so directly, by a Jewish man. • Jews were disgusted by Samaritans, so they would usually pass by on the other side (!) of the Jordan to travel north. • The word <i>associate</i> here may have deeper context than simple public avoidance. <ul style="list-style-type: none"> ○ <i>sigchraomai</i> – "to use jointly", as in, to share a vessel, etc. ○ Because Samaritans are considered corrupt half-breeds, the Jews considered them to be "dirty" or "impure". <ul style="list-style-type: none"> ▪ <i>"He who eats the bread of a Samaritan is as he who eats swine's flesh."</i> ○ Thus, to share a cup or bucket with a Samaritan would be to make oneself unclean, soiled.
10	<ul style="list-style-type: none"> • First, note that this conversation follows the same general pattern as the one with Nicodemus: <ul style="list-style-type: none"> ○ Initial interaction

	<ul style="list-style-type: none"> ○ First unclear statement ○ Misunderstanding ○ Second unclear statement ○ Discourse/explanation <ul style="list-style-type: none"> ● However, note the sharp differences between the two individuals: <ul style="list-style-type: none"> ○ Nicodemus <ul style="list-style-type: none"> ▪ Deeply religious Jew ▪ ‘Moral’ person ▪ Socially prominent ▪ Wealthy ▪ Ruler among the Jews ▪ Religiously ‘correct’ ▪ Religion at the center of his life ○ Samaritan woman <ul style="list-style-type: none"> ▪ Not a Jew ▪ Living in immorality ▪ Social outcast ▪ Poor ▪ No respect or status ▪ In religious error ▪ Religion is not a priority <p><i>“If you knew the gift of God and Who it is that said to you, ‘Give me to drink...”</i></p> <ul style="list-style-type: none"> ● The word “gift” here (dorea) is always used in the NT in reference to a divine gift. <ul style="list-style-type: none"> ○ Question: what is the gift? ○ Twofold answer: Jesus (3:16) and the Holy Spirit (3:34) <ul style="list-style-type: none"> ▪ Simply put, if she had understood the nature of Who was speaking and the gift of eternal life through the Holy Spirit that He was offering, she would have sought <u>Him</u> out. <p><i>“...you would have asked of Him, and He would have given you living water.”</i></p> <ul style="list-style-type: none"> ● In the OT, “living” water can refer to running or springing water, as opposed to a stagnant pool or pond (Gen 26:19). ● Jesus obviously has a double-meaning in mind here, though, as this most likely alludes to passages like Jer. 17:13 and Zech. 14:8, where this water is linked to life and salvation.
11-12	<ul style="list-style-type: none"> ● The woman doesn’t understand, so her resulting question is still based on physical circumstances. <ul style="list-style-type: none"> ○ Just like Nicodemus’ initial response (3:4). ○ Like the Pharisees, the Samaritans apparently placed some amount of value on their connection to the patriarchs. ● Her reference to “<i>our father Jacob</i>” may be based on a Samaritan claim to have been descendants of Joseph via Ephraim & Manasseh. <ul style="list-style-type: none"> ○ Question: Why do you think this particular branch of the family line would have been of importance?
13-14	<p>Jesus’ reply emphasizes the contrast between the physical and spiritual water:</p> <ul style="list-style-type: none"> ● The physical water will temporarily quench thirst, but she will become thirsty again. ● The spiritual water will not only quench thirst, but also do so “without measure” (3:34). ● There is a difference of vocabulary between the Samaritan woman’s use of the word “well” in 4:12 and Jesus’ use of the word “well” in 4:14: <ul style="list-style-type: none"> ○ <i>phrear</i> – the masonry structure of a well ○ <i>pege</i> – the water itself ○ Jesus is more than the physical person standing there speaking with this woman; He is the Source and the Substance that gives the water its importance!

	<ul style="list-style-type: none"> • Also notice the difference of accessing the water in this narrative: <ul style="list-style-type: none"> ○ The water in Jacob’s Well is separated from the individual by circumstances (distance, vessels, etc.) that they must overcome to retrieve it. ○ The spiritual water will be freely given (3:34), “springing up” from within the individual by God’s power.
15	<ul style="list-style-type: none"> • Her response shows that, though visibly impressed, she is still thinking in physical terms. • However, we are potentially seeing initial glimpses of belief...
16-18	<p>Jesus’ next statement is strategic: <i>“Go call your husband...”</i></p> <ul style="list-style-type: none"> • Socially, it wasn’t good etiquette for a woman to be speaking alone with a man unless her husband was present, so it is appropriate for Jesus to make this request. • In terms of Jesus’ purpose, though, it presents the woman with a dilemma that she’ll have to explain. <ul style="list-style-type: none"> ○ She doesn’t have a husband to call and she most likely wouldn’t like to confess her immoral relationship to a stranger. • Jesus commends the truthfulness of her response, yet also strategically addresses the evasion in her wording. <ul style="list-style-type: none"> ○ He is able reference both her past sin (<i>“You have had five husbands.”</i>) and her present sin (<i>“the man you now have is not your husband.”</i>). • This direct line of questioning will act as a litmus test of the Samaritan woman’s heart. <ul style="list-style-type: none"> ○ Is her conscience pricked by her deeds being exposed by the light? ○ Or will she shy away, preferring her deeds to remain hidden in darkness? (cf 3:19-21)
19-24	<p>She is beginning to recognize His superhuman knowledge (no Google in these days!)</p> <ul style="list-style-type: none"> • ...but she seems to attempt to redirect the subject away from her own personal life by bringing up a point of religious contention between Jews and Samaritans: the proper place of worship. <ul style="list-style-type: none"> ○ (Thought: isn’t this the way many discussions go these days when moral impropriety is addressed?) • Jesus goes with the topic change, though, which ironically enables Him to elaborate further on His point of the importance of spiritual worship versus spiritual worship. <ul style="list-style-type: none"> ○ As He does in many other places, Jesus shows His masterful understanding by answering in a way that she doesn’t expect: <ul style="list-style-type: none"> ▪ <i>“Believe Me, woman, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.”</i> ○ The obvious implication is not that worship will <u>cease</u> in all locations, but that it will be <u>acceptable</u> in all locations. ○ This goes back to the concept of Zech. 14:8-9, 20-21: <ul style="list-style-type: none"> ▪ <i>“On that day living water will flow out from Jerusalem, half of it east to the Dead Sea and half of it west to the Mediterranean Sea, in summer and in winter. The Lord will be king over the whole earth. On that day there will be one Lord, and His name the only name...”</i> ▪ <i>“On that day ‘Holy to the Lord’ will be inscribed on the bells of the horses, and the cooking pots in the Lord’s house will be like the sacred bowls in front of the altar. Every pot in Jerusalem and Judah will be holy to the Lord Almighty, and all who come to sacrifice will take some of the pots and cook in them. And on that day there will no longer be a Canaanite in the house of the Lord Almighty.”</i> ○ Not only would worship be acceptable in all locations, but all people of all locations and backgrounds will be able to worship. • However, they must all come to the same knowledge of the One they are worshipping. <p><i>“You Samaritans worship what you do not know. We [Jews] worship what we do know because salvation is from the Jews.”</i></p>

- This is the primary difficulty with Samaritan worship: it attempted to blend pagan practices with worship of God.
 - So then, like the men of Athens in Acts 17, they were really worshipping an “unknown God.”
 - They didn’t have a true knowledge or understanding of God because they didn’t have a true understanding of His laws, which forbade pagan worship.
- Although the Jews didn’t always get their worship of God right (understatement!), they at least worshiped the One True God.
 - The law had been given to the Jews so that God’s path to salvation could be preserved by His providential power through them, both through the law and eventually through the birth of Jesus within their lineage.

“But an hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth. God is spirit and those who worship Him must worship in spirit and truth.”

- The way this sentence is structured is meant to reference the previous statement (4:21), and to underline the immediacy of the need for believers who participate in true spiritual worship.
 - So then, Jesus reaffirms the main emphasis of His discourse:
 - The only true worship is spiritual worship!
 - Not outward displays of piety or ritualism.
 - God is spirit, so man’s worship must mirror His nature.
 - Spiritual worship can only be accomplished according to truth!
 - Not according to any other source of revelation.
 - God is truth, so man’s worship must mirror His word.

“‘I know that Messiah is coming’ (who is called Christ). ‘When He comes, He will explain everything to us.’”

- This statement possibly comes in response to Jesus stating that the Samaritans “worship what they do not know.”
 - So the woman states what she does know.
 - Because of the Samaritan emphasis on the Pentateuch, her statement probably is in reference to Deut 15-19.
- But her statement couldn’t have set up Jesus more perfectly:
 - *“I, who am speaking to you am He.”*
 - Jesus’ response mirrors the manner God revealed Himself to Israel:
 - *“Ego eimi” = “I AM”*