

Thirsty No More
These Things are Written that You May Believe Series
John 4:1-42
Pastor Bryan Clark

It started out like any other day. Whatever hopes and dreams she once had, had given way to survival. She was outcast; she was immoral, and her days were filled with shame. She had no idea that an ordinary, routine trip to the well would change her life forever. Her story is found in John, Chapter 4. If you have a Bible, I invite you to join us. When we last left our story in John's Gospel, we learned that the ministry of John the Baptist was decreasing. The ministry of Jesus was increasing. Therefore, Chapter 4, Verse 1:

Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus Himself was not baptizing, but His disciples were), He left Judea and went away again into Galilee. And He had to pass through Samaria. So He came to the city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph; and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour. (*NASB, John 4:1-6)

You remember the Pharisees were the religious leaders that already were concerned about John's movement. So now, with Jesus' movement increasing beyond John's, the potential of more tension between the religious leaders and Jesus was increasing. So, Jesus is moving out of the southern area called Judea to travel up north to Galilee, which is the area where he was born. The text tells us he had to go through Samaria. It's helpful to understand, that's not a geographical reference; it's a missional reference. So, what I mean by that is this: In the south, down around Jerusalem, was the area called Judea. Jerusalem would have been the primary hub there and the home of the religious leaders of the day. Right above that to the north was an area called Samaria. Right above that to the north, then, was an area called Galilee, which is where Jesus grew up and lived. So, the shortest route from the south to the north would have been straight; but to do that, you had to go through Samaria, and there had been hundreds of years of conflict between the Samaritans and the Jews. The Jews hated the Samaritans and the Samaritans hated the Jews. It's a long story. The Samaritans were kind of a part-Jewish mixed race with other races. There was a lot of conflict. At one point, they built their own temple on Mount Gerizim, and the Jews went in and tore it down—so a lot of conflict! They just really didn't like each other at all.

So, typically, when a Jew, certainly a practicing or orthodox Jew, or rabbi, would head to Galilee, they would go out around by the Jordan River, even east of the Jordan, and then come in at Galilee. So Jesus could have traveled that path. That was the customary path. So, when the text tells us He had to go through Samaria, it's not saying because there wasn't a route, but because He was *on mission*. And Jesus knew there was a harvest waiting for Him in Samaria.

It's also interesting to notice that the text tells us *Jesus was weary*. We're always kind of confounded by this mysterious doctrine of the fact that Jesus was both fully God and fully human, and what exactly does that mean? But, as a human, He grew hungry; He grew tired; He was weary. And now, looking for a place to rest, He comes to a city named Sychar, and there's Jacob's well. It's a piece of ground that Jacob gave to Joseph. They had dug a well there. By the first century that well was about

1,800 years old and still producing water. As a matter of fact, it's still there today, and it's still producing water—somewhere a hundred foot or more deep. Quite amazing! So typically they would build a rock wall around the well in order to make sure that critters and people didn't stumble into it. So, it's likely Jesus gets there and He's sitting down on that wall that surrounds the well. The **sixth hour** would be noon. So, it's Jewish time, heat of the day, and a very unusual time for a woman to come to the well. Verse 7:

There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city of buy food. Therefore the Samaritan woman said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) (Vs. 7-9)

Now you have to appreciate how many social barriers Jesus climbed over to have a conversation with this woman. First of all, it's unusual for a Jew to be traveling through Samaria. It was very unusual for a Jewish man to speak to a woman in public. As a matter of fact, most Jewish men didn't even speak to their wives in a public setting. So Jesus, as a Jewish man, a rabbi, is speaking to a woman, but not just a woman, but a Samaritan woman. So this woman is taken aback by this and rightfully so. This is contrary to everything she understood. I would say that when she responds to Jesus, the language I would use is: it's a bit sassy. She's got an attitude. This is a woman that's been hurt. She's been rejected; she's been despised. She knows that the Jews look down on them as Samaritans. She's got a bit of an attitude, and that's reflected in her comment to Jesus. "What's the deal? You, being a Jewish man, speaking to me as a Samaritan woman?" Verse 10:

Jesus answered and said to her, "If you knew the gift of God and who it is that says to you, 'Give me a drink,' you would have asked Him, and He would have given you living water."

This is a great response! She kind of throws this attitude out; Jesus doesn't bite, but rather He responds, "*If you just knew who it is that's talking to you, and if you only knew what I have to give you, you would realize I have what you've been looking for your entire life.*" One of the things that we've talked about a lot in this study of John's Gospel is wrestling with the question: What are you looking for? What are you seeking for? What is it that's finally going to satisfy? This woman had a dry and thirsty soul. She had been looking for something her whole life. She had no idea that what she had been looking for her whole life was right there, standing in front of her, talking to her, ready to offer her what she needs, freely, as a gift. That's essentially what Jesus says to her.

The idea of **living water** was basically a phrase that was used in those days to describe water that was moving, water that was active—so a river or a creek. It could even refer to a well if the well had some sort of a spring. That's contrary to, like a cistern, that just held water that quickly became stagnant. So, in her mind, that's what she's hearing.

She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? You are not greater than our father Jacob, are You, who gave us the well and drank of it himself and his sons and his cattle?" (Vs. 11-12)

So Jesus is offering her, essentially, better water. You can hear the attitude is still there. She says, "*You know You have nothing to draw with, so where exactly are You going to get this better water?*" The Samaritans only believed in the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy—what we call the Pentateuch. They didn't accept anything

written after that, so they had really strong ties to Jacob. Their mount where they worshipped was the place where Jacob had built an altar to offer a sacrifice. Jacob was a really big deal to the Samaritans, so essentially what she's saying is: "*Who do You think You are? You're not greater than Jacob, are You?*" And the Greek grammar there expects a negative answer. She's certain He's not. "You're not greater than Jacob, who gave us this well, who gave us this water, so what's the great water You have to offer that's better than what Jacob gave us?" That's basically what she said there.

Jesus answered and said to her, "Everyone who drinks of this water will thirst again; but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life." (Vs. 13-14)

So Jesus identifies the water in this well can satisfy your physical thirst, but tomorrow you'll be thirsty again. "What I'm offering you is not water like that. I'm offering you water that will satisfy your dry and thirsty soul. You receive My water and you'll never be thirsty again."

Now one of the interesting comparisons to think about is: Jesus had a conversation in the previous chapter with a religious leader by the name of Nicodemus. Nicodemus and this woman could not be more different. Nicodemus was a religious leader; he was called *the teacher* in Israel. He would have been considered by the people a very righteous man, but something inside of him tells him he still hasn't found what he's looking for. So, he goes to Jesus by night and he's trying to figure this out. The woman at the well is immoral; she's shameful. She's a Samaritan. She's an outcast. Nobody in the city would have viewed her as righteous. Yet she, too, is searching for something that will satisfy. And while the language is slightly different, what Jesus says to Nicodemus is exactly what He says to this woman: that Jesus has what she's been looking for and it's offered to her freely as a gift. It's very important to understand the need of Nicodemus was just as great as the need this woman had. And what Jesus offered was the same. "What you're looking for is Me. What you're looking for is what I can offer." Jesus said to the woman that it would become "within you". No more external religion. No more ritual cleansings. You remember, John the Baptist said that his baptism was just a ritual cleansing, but what Jesus would offer would be new birth *from the inside out*. He's changing the water to wine. He's the fulfillment of the old covenant. This is going to be something new and powerful that will be an internal, new birth, where she will experience this well of water from the inside out. So, that's what He offers her, but the woman still doesn't understand.

The woman said to Him, "Sir, give me this water, so I will not be thirsty nor come all the way here to draw." (Vs. 15)

So she's still thinking water. Just like Nicodemus, she's confused by the imagery, by the metaphors. What she's hearing Jesus say is, "I can give you something that will make your miserable life a little bit more convenient." That's what she wants. "If you can save me a trip to the well every day, that sounds like a good deal." It's kind of what I would say religion offers people. People that are feeling the shame and the guilt of their sin, struggling along, what religion offers is, "We'll give you something that will make you feel just a little bit better about your life," but that's not what Jesus is offering her. So, he unlocks the conversation. Verse 16:

He said to her, "Go, call your husband and come here."

Now while this seems like a rather odd thing to say, it wasn't so odd in that culture. If a rabbi is teaching a woman by herself, it would be customary for her to call her husband to come to participate

in the teaching. But Jesus, being God in the flesh, knows more of this woman's story. He knows this is the way to unlock the conversation. Verse 17:

The woman answered and said, "I have no husband." [Again, you can hear her attitude; she doesn't want to talk about it. "Don't bring it up; next question."] But Jesus said to her, "You have correctly said, 'I have no husband'; for you have had five husbands, and the one whom you now have is not your husband; this you have said truly." (Vs. 17-18)

So, Jesus identifies that this woman has had five husbands. Now it's starting to make sense. Why is this woman all alone at the well in the heat of the day? Most of the women would have come to the well in the evening, in the cool of the day. As a matter of fact, in a culture where women were allowed very little socialization, the primary place was around the well in the evening, as they would come together, catch up on the day's activities, and go back to their city. This woman is at the well in the heat of the day to avoid the social contact. She's tired of the looks. She's tired of the finger-pointing. She's tired of feeling shame. So, she goes when she believes no one else will be there.

Now, nobody knows for sure whether she had been divorced five times, or whether some of her husbands died. We're not really told. But what we do know confidently, is, whether it's a Samaritan culture or whether it's a Jewish culture, to choose to live with a man you're not married to, would have been considered highly immoral. There's no question, whatever has transpired, at this point she's given up. She's given up trying to be right. She's given up trying to live within the boundaries of the culture. She's just surviving, and she found somebody to survive with. Essentially Jesus is trying to help her understand that she's been looking for love in all the wrong places. The multiple marriages give evidence of this searching, this desire to find something that will satisfy, and what Jesus offers her is the living water that her soul has been longing for.

When I read this, I do find myself wondering: What is her story? What was done to her? What has she done? What has been her story that brings her to this point of despair and hopelessness where, now, life for her is mere survival? Until she encounters this conversation with Jesus. Verse 19:

The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshipped in this mountain, and you people say that in Jerusalem is the place where men ought to worship." (Vs. 19-20)

So she's referring to Mount Gerizim, which was the mountain where the Samaritans worshipped, where Jacob had built an altar; where they, at one time, had built their temple until the Jews tore it down. So there's this ongoing conversation: "Who's right, the Samaritans or the Jews?" She wants to change the subject. "I don't want to talk about my husbands," so she shifts to this argument. "Okay, we say it's this mountain; you say it's that mountain. Which mountain is correct?" Verse 21:

Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But an hour is coming, and now is, when true worshippers will worship the Father in spirit and truth; for such people the Father seeks to be His worshippers. God is spirit, and those who worship Him must worship in spirit and truth." (Vs. 21-24)

So essentially what Jesus says is, "The hour has come; it now is, when your question is no longer relevant." So, He goes back and says, "*Samaritans worship what they do not know.*" In other words,

their theology is all mixed up. Because they only believed the first five books of the Old Testament, they were confused about a lot of things. He identifies that the temple in Jerusalem is correct. That is where God wanted it built, but the hour has come where that question is no longer relevant because worshippers will no longer go to a mountain. They'll no longer go to a temple. It will no longer be about cleansings and rituals and places and lands. It will be about *an encounter with a Person*. Again you go back, and Jesus is changing the water to wine. What was ritual, what was a picture, what was a shadow, is now finding reality in the person of Jesus. He's identified Himself. He is the new temple. There's no longer a need for the temple. It won't be about a mountain; it won't be about a people; it won't be about a place; it won't be about any of that. It will be about an encounter with a Person.

Those who worship must worship in spirit and truth.

There's quite a bit of discussion about what is meant by **spirit**. Some people take the position of a kind of enthusiasm and joy, but that's certainly not what is meant. Some people take it as the Holy Spirit, and that certainly may be the case. But, in this context, Jesus is talking about why it no longer will be about this mountain or that mountain, no longer this temple or that temple. Essentially what He's saying is, "God is spirit, and those who worship Him will connect with His Spirit. His Spirit will dwell within us, and our spirit will connect with His Spirit. It will no longer be an external ritual or practice or place; it will be an internal new birth experience with God himself.

A group of us just came back this week from Israel. Israel is an amazing place...a fascinating place. But one of the things you see is, there are so many people there trying to find God, in the sense that He's somewhere there geographically—He's more there than He is anywhere else in the world. So, they're trying to find it; they're trying to touch it; they're trying to be there. You see people all over trying to get close to some sort of a building or a relic or a place, as if somehow God's presence is greater there. If I can touch Him there, there's more of God there than there is in Lincoln, Nebraska. This is a common problem with religion. But what Jesus was saying is, "It will no longer be like that." Jesus is the fulfillment of the promise. God doesn't dwell in a building; He doesn't dwell on a mountain; He doesn't dwell in a ritual; He doesn't dwell in a relic. There's no place you can go; there's nothing you can touch; there's no place you can see where God is more present. But rather, God is a spirit, and God's Spirit connects with our spirit. God is fully present within us as believers. God is just as here, fully and powerfully in Lincoln, Nebraska, as he is in Jerusalem. Essentially, that's what Jesus was saying. The days of going to a temple or a mountain or a practice or a ritual or a relic are over. It's now an internal, personal experience with the living God. Verse 25:

The woman said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us."

So, certainly the Samaritan woman has some level of teaching, some level of understanding. It kind of sounds like she's not completely buying Jesus' explanation. "When the Messiah comes, He'll know." That's basically what she just said. Then, verse 26:

Jesus said to her, "I who speak to you am He."

Literally, the Greek there is, "**I Am** who *speaks to you*." This is an amazing moment where Jesus, clearly, early in His ministry, identifies Himself as the Messiah. It's worth noting this didn't happen in Jerusalem. It would have caused a riot because of the power and influence of the religious leaders. That's why He left Judea. It didn't happen in Galilee, because a prophet is not honored in his own country, and this is where Jesus grew up. Jesus is the boy next door in Galilee. It happened in a place

where the Jews despised these people. But it was here that Jesus publicly declared, “*I am the long-awaited Messiah.*”

Now, the big idea of this passage is certainly Jesus’ identification as the Messiah. He has come. But it’s also worth noting how skillfully Jesus maneuvers this conversation to have the necessary conversation with the Samaritan woman. First of all, you have to realize how many social barriers Jesus worked His way through to even have a conversation with this woman. Jesus was far more concerned about this woman’s eternal soul than He was about what we would call political correctness. So, He goes over one barrier after another to have this conversation. Second, notice how many times the woman basically tries to start some irrelevant argument that Jesus easily could have gotten drawn into. She’s sporting a bit of an attitude toward Jesus as a Jewish man. Jesus could have tried to straighten her out about that and the history and who’s right and who’s wrong. She responds back, “You’re not greater than Jacob. Who do you think you are?” He could have gone off on that one. She wants to get into an argument. “Which mountain is right? Who has it right?” But in each of those, Jesus basically ignores what she says and keeps moving toward the necessary conversation that she might encounter the long-awaited Messiah.

It’s just a reminder. If we’re going to be serious stewards of the gospel, this is a skill we have to learn. We cannot get sidetracked by conversations that, in the end, don’t really matter. We don’t have to argue about everybody’s theology. We don’t have to argue about everybody’s politics. We don’t have to straighten out everybody; we don’t have to fix everything that we think people have wrong. In a conversation, there are dozens of ways to get off track and make a mess of the conversation. The skill is understanding what matters and not get caught up in unnecessary conversations, but keep the conversation moving toward that which will matter forever. Jesus models that beautifully. Verse 27:

At this point His disciples came, and they were amazed that He had been speaking to a woman, [That word means they’re just shocked; This again underscores how unusual it was that Jesus, as a Jewish man, was talking to a Samaritan woman.], **yet no one said, “Why do you seek?” or, “Why do you speak with her?”** [They’re thinking it, but nobody’s going to say it.] **So the woman left her waterpot, and went into the city and said to the men, “Come see a man who told me all the things that I have done. This is not the Christ, is it?” They went out of the city and were coming to Him.** [The grammar is “continually coming to Him”.] **Meanwhile, the disciples were urging Him saying, “Rabbi, eat.” But He said to them, “I have food to eat that you do not know about.” So the disciples were saying to one another, “No one brought Him *anything* to eat, did he?”** (Vs. 27-33)

So, the disciples get back from purchasing food, and they were probably hot and tired too. They’d been traveling with Jesus, and they’re shocked to see Jesus talking with this woman. In the meantime, she leaves her waterpot and she runs to the city. Now, people try to make some kind of big point of the fact **she left the waterpot**. I think it’s as simple as she found something that she thought was far more important. She wasn’t thinking about water. She’s running back to the city to tell people what she’s experienced.

But His disciples are trying to get Him to eat food. But Jesus isn’t interested in the food. And you kind of hear their frustration and, frankly, I can relate to it. Jesus has them go down to the city. They’re hot and tired. They buy food; they bring it back. Now they have the food, and Jesus doesn’t want it. They’re kind of frustrated, like, “He says He has his own food. Who gave him food? You know, if He’s got food, why did He send us down to the city?” That’s kind of where it’s at right there.

Jesus said to them, “My food is to do the will of Him who sent Me and to accomplish His work. Do you not say, ‘There are yet four months and *then* comes the harvest’? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. Already he who reaps is receiving wages and is gathering fruit for eternal life; so that he who sows and he who reaps may rejoice together. For in this case the saying is true, ‘One sows and another reaps.’ I sent you to reap that for which you have not labored; others have labored and you have entered into their labor.” (Vs. 34-38)

So, Jesus again is speaking metaphorically. *My food is to do the will of My Father.* And what we have here is a *harvest*. Now, this idea, “*You say there’s four months, then come the harvest,*” was that it’s believed that’s some sort of a proverb or a saying that the people were familiar with. The basic idea is, you know, any farmer knows that when you plant, then you have to wait until harvest. Well, what Jesus is saying is there will be no waiting today. The harvest is coming in. Most people believe the reference to the fields being white for harvest, is referring to the fact that they could see the people coming out of Sychar towards the well. In that ancient culture, they would have been wearing white outer garments because of the heat, so the field is white for harvest. They’re looking at them. Here they come. In the ministry of Jesus, this is the first significant harvest where you have all these Samaritans coming out of Sychar and there is going to be a great harvest of souls this day. The disciples didn’t sow. The disciples haven’t done any of the work. That’s the point Jesus is making. You didn’t sow; you didn’t plant the seed; you didn’t do anything—only you get in on the reward. This is a great moment, and it’s the reminder that some people sow, some people water, some people reap. That’s how God works.

Now, nobody quite gets who did the sowing. Was it John the Baptist? Is he talking about the Old Testament prophets? Exactly who did that, we don’t know. What we know is they had been brought to a point that, when they heard the message of Jesus, they were ready to receive it. So, Jesus identifies this great harvest of souls in Samaria.

From that city many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all the things that I *have* done.” So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. Many more believed because of His word; and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world. (Vs. 39-42)

Again, it’s worth noting, this isn’t in Jerusalem. This isn’t in Galilee. This is in Samaria, the place most Jews avoided. But Jesus must go there because Jesus understood the harvest was ready. Some of them believed because of the testimony of the Samaritan woman. It’s interesting to think about Nicodemus and this woman. At the end of the Nicodemus story, he’s confused, he’s in the dark, and he leaves. But the Samaritan woman believed and ran to town to share her testimony. This, again, is the problem with highly religious people. They’re so wrapped up in their self-righteousness, it’s hard for them to comprehend their need for a Savior. This Samaritan woman had no self-righteousness. She had no other hope. She had long since believed she had no possibility of standing right before a holy God until she encountered Jesus. And whatever it is that Jesus told her, she believed that He was the Messiah and what He offered her was what she’d been searching for her whole life. So, she runs to town. She starts telling everybody. Some believe, but many leave, come, and spend time with Jesus. He stayed two more days, and they say, now it’s no longer just based on her testimony, but it’s based on their own encounter with Jesus that they’ve come to believe He, indeed, is the Savior of the world!

So, as we wrap this up, there's a couple things to think about. One is, it's just this reminder that, no matter how far gone you are, no matter what you've done, no matter what's been done to you, no matter how shamefully you've lived, no matter what's your story, the Samaritan woman wasn't more lost than Nicodemus. The biggest difference is she understood that and Nicodemus, in John chapter 3, still didn't. But it doesn't matter who you are or what you've done, Jesus offers the forgiveness of sin. He offers new life. He offers the living water that your soul has been thirsty for—and He offers it freely as a gift to those who believe.

Most of us in the room, we have experienced new life in Christ. We would say, "That's true. We have experienced this ourselves." So, what is the first thing this woman does when she experiences new life in Christ? She runs to town and tells her story. Again, she runs to town and tells her story! She was so excited. How could she not tell someone? Which does raise a legitimate question: If we have experienced this new life in Christ, if we've found the living water that satisfies our thirsty soul, how could we not tell people that this is what we've found? How could we not share our story with the people around us? So, just a question. "When was the last time you shared your story with someone else? A month ago? Six months ago? A year ago? Five years ago? How could we believe what we believe, how could we experience this living water that satisfies our soul and keep it a secret? How could we not tell the people around us?" Certainly, we work with people that need to hear this. Certainly there are people next door that need to hear this. Certainly there are people that we do our hobbies with that need to hear this.

I'm not talking about backing somebody into a corner and laying it on them. Nobody wants you to do that. What we're talking about is, with love, with kindness, with compassion and respect, just tell your own story. "This is what Jesus has done for me." The woman invited the people, "Come, see for yourself." That's not complicated. One of the reasons we're going through the Gospel of John is to encourage all of us to invite the people around us, "Hey, this has been meaningful to me; just like to invite you in case you're interested." There are invitations all over the building. Take a handful. All you have to do is say to someone, "Hey, this has been really meaningful to me. Just thought you might be interested. Here's an invitation." The research shows that most people going into the Christmas season are more likely to accept that invitation this time of year than almost any other time of the year. So, I would encourage all of us. Don't make it complicated. Don't make it more difficult than it needs to be. "This is something that has changed my life. It's been really helpful to me. Just wanted you to know you're invited. Here's an invitation. Like to have you come and join us." If we've experienced this new life in Christ, how could we possibly not share it with the people we care about around us?

Our Father, I pray that You would make us faithful stewards of the gospel. That, like the woman at the well, we would be diligent to tell our story, that others might know that Jesus is, indeed, the Savior of the World! In His name we pray, Amen.

Scripture taken from the NEW AMERICAN STANDARD BIBLE
Copyright 1960, 1962, 1963, 1971, 1972, 1973, 1975, 1977, 1987, 1988,
The Lockman Foundation. Used by permission.
Lincoln Berean Church, 6400 S. 70th, Lincoln, NE 68516 (402) 483-6512
Copyright 2019 – Bryan Clark. All rights reserved.

Thirsty No More
That You May Believe
John 4:1-42
Pastor Bryan Clark

Opening Discussion

1. Who do you think is more likely to respond to the Gospel, the highly religious person or the outcast? Why?
2. Who would be the Samaritan woman in our culture today? Why?

Bible Study

1. Read John 4:1-6. Why did Jesus leave Judea? What do you know about Samaria? Why did Jesus “have to go through” Samaria?
2. Read John 4:7-26. What were the social barriers Jesus had to climb over to reach the Samaritan woman? What might this scene look like in today’s culture?
3. Try to identify all the times in the conversation when Jesus could’ve gotten sidetracked from the message the woman needed to hear. What do we learn from this about our conversations with unbelievers?
4. Obviously the Samaritan woman had been looking for love in all the wrong places. She was “thirsty” but did not know where to find what would satisfy her thirsty soul. How might this search for what satisfies play out in our culture today?
5. Read John 4:27-42. What is the result of the Samaritan woman’s witness? Why was there such a harvest in Samaria but Jesus had to leave Judea?
6. Compare Nicodemus with the Samaritan woman. How were they alike and how were they different?
7. How does the Samaritan woman and the people of Sychar flesh out John 3:16, 36?

