

Gospel of John Chapter 4

Key verse: **John 3:35-36**

The Father loves the Son and has given all things into his hand. ³⁶ Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

John 4(ESV)

Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John ² (although Jesus himself did not baptize, but only his disciples), ³ he left Judea and departed again for Galilee. ⁴ And he had to pass through Samaria. ⁵ So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. ⁶ Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour. ⁷ A woman from 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 said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans.) ¹⁰ Jesus answered her, "If you knew the gift of God, and who it is that is saying 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 water with, and the well is deep. Where do you get that living water? ¹² Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." ¹³ Jesus said to her, "Everyone who drinks of this water will be thirsty again, ¹⁴ but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life." ¹⁵ The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

¹⁶ Jesus said to her, "Go, call your husband, and come here." ¹⁷ The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; ¹⁸ for you have had five husbands, and the one you now have is not your husband. What you have said is true." ¹⁹ The woman said to him, "Sir, I perceive that you are a prophet." ²⁰ Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." ²¹ Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. ²² You worship what you do not

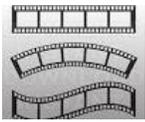
know; we worship what we know, for salvation is from the Jews.²³ But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. ²⁴God is spirit, and those who worship him must worship in spirit and truth.” ²⁵The woman said to him, “I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.” ²⁶Jesus said to her, “I who speak to you am he.”²⁷ Just then his disciples came back. They marveled that he was talking with a woman, but no one said, “What do you seek?” or, “Why are you talking with her?” ²⁸So the woman left her water jar and went away into town and said to the people, ²⁹“Come, see a man who told me all that I ever did. Can this be the Christ?” ³⁰They went out of the town and were coming to him.

³¹Meanwhile the disciples were urging him, saying, “Rabbi, eat.” ³²But he said to them, “I have food to eat that you do not know about.” ³³So the disciples said to one another, “Has anyone brought him something to eat?” ³⁴Jesus said to them, “My food is to do the will of him who sent me and to accomplish his work. ³⁵Do you not say, ‘There are yet four months, then comes the harvest’? Look, I tell you, lift up your eyes, and see that the fields are white for harvest. ³⁶Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. ³⁷For here the saying holds true, ‘One sows and another reaps.’ ³⁸I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

³⁹Many Samaritans from that town believed in him because of the woman's testimony, “He told me all that I ever did.” ⁴⁰So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. ⁴¹And many more believed because of his word.⁴²They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.”

⁴³After the two days he departed for Galilee. ⁴⁴(For Jesus himself had testified that a prophet has no honor in his own hometown.) ⁴⁵So when he came to Galilee, the Galileans welcomed him, having seen all that he had done in Jerusalem at the feast. For they too had gone to the feast.⁴⁶ So he came again to Cana in Galilee, where he had made the water wine. And at Capernaum there was an official whose son was ill. ⁴⁷When this man heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son, for he was at the point of death. ⁴⁸So Jesus said to him, “Unless you see signs and wonders you will not believe.” ⁴⁹The official said to him, “Sir, come down before my child dies.” ⁵⁰Jesus said to him, “Go; your son will live.” The man believed the word that Jesus spoke to him and went

on his way.⁵¹ As he was going down, his servants met him and told him that his son was recovering.⁵² So he asked them the hour when he began to get better, and they said to him, "Yesterday at the seventh hour the fever left him."⁵³ The father knew that was the hour when Jesus had said to him, "Your son will live." And he himself believed, and all his household.⁵⁴ This was now the second sign that Jesus did when he had come from Judea to Galilee.



Scene It

1. **Summary** of Events: Write down what happened in each scene of this chapter and how it relates to the theme of the book.

Scene	Passage	Location	Characters	What Happened?
10	4:1-42	Samaria, Sychar	Jesus, Women at the Well, disciples	
11	4:43-54	Judean Countryside	Disciples of Jesus and John	

Sign #2 _____

2. It is important to notice recurring themes throughout a literary work. This is not different for Biblical narratives. The author is developing themes and motifs throughout this gospel. What information is revealed about the *signs* which Jesus performed and about *belief*?

Signs:

Believe (any form of the word):

Other repeated words:

- Do you learn anything about **God the Father** or the **Holy Spirit** in Chapter 4? Write it below.
- What do you learn about Samaria's history from the following summary given by Bible.org? Why did the Jews have hatred for the Samaritans?

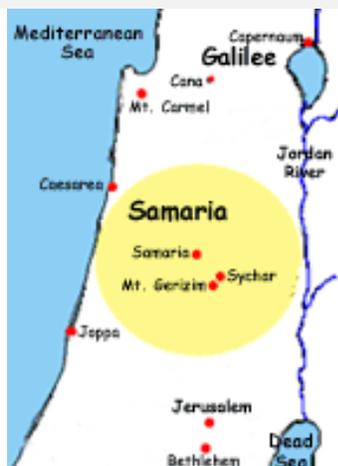
(<https://bible.org/article/geographical-historical-spiritual-significance-shechem>)



Shechem first steps on the pages of Scripture as Abram enters the land of Canaan. From Ur, across the Fertile Crescent and down into Canaan, the Bible mentions Shechem as the first city to which Abram came (Gen. 12:6). Here Abram built an altar to the Lord, and here God confirmed His promise to give the land to Abram.

Abram spent a lot of time traveling in and around Shechem. It was also in Shechem that Jacob (re-named "Israel") built an altar and named it "El-elohe-israel," meaning "God, the God of Israel" (Gen. 33:17-20). Here also Jacob dug a well for his many herds. This well is still there today.

While Jacob's family lived in Shechem, Jacob's daughter, Dinah, was raped by a man named Shechem, the son of the ruler, Hamor. Jacob's two sons, Levi and Simeon, made a deceptive pact with the males of the city and slaughtered them all in revenge of Dinah.



After Moses brought the nation of Israel out of Egypt, God commanded Israel to enter the Promised land and go to Shechem to pronounce the blessings and the curses of the Mosaic Covenant on the nation (Deut. 27:4). Joshua did this, and dividing the nation, "Half of them stood in front of Mount Gerizim and half of them in front of Mount Ebal" (Josh. 8:33). From Mount Ebal, they shouted the curses if they disobeyed the law, and from Mount Gerizim, they shouted the blessings if they obeyed. And there on Mount Ebal, Joshua built an altar to God, and on a pillar of stones he wrote a copy of the law (Josh. 8:30-35).

At the end of the conquest Joshua gathered the whole nation to Shechem again, reminding them of their previous pledge and the blessings and curses they themselves pronounced. He then set up another stone in Shechem, saying: “Behold, this stone shall be for a witness against us, for it has heard all the words of the LORD which He spoke to us; thus it shall be for a witness against you, lest you deny your God” (Josh. 24:27).

During the reign of Solomon, Jerusalem was established as the only appointed place God allowed for worship. When the kingdom split under Solomon’s son, the dissenter, Jeroboam, set up a rival sanctuary in Bethel, complete with a golden bull image. This rival center would enable the northern tribes to worship without crossing the border into Judah. Ironically, this idolatrous center was just south of Shechem, where their forefathers and Joshua made the covenant to worship God alone (1 Kings 12:25-33). Jeroboam chose Shechem as the capital for the Northern Kingdom, perhaps because of the significant history there for Ephraim. Shechem had great spiritual significance for Abraham, Jacob, Joseph, and Joshua. Also Shechem was situated on the essential crossroads along the Way of the Patriarchs. As discussed earlier, in addition to this crucial north-south road, another road also went northwest to the International Highway, and still another went east towards the Transjordanian Highway. It made a good choice for a capital.

Samaria became significant in Shechem’s history because the people who later worshipped on Mount Gerizim came to be known as “Samaritans” (named after the capital Omri had chosen). After the Assyrians dragged the Northern Kingdom into exile in 722 BC, the Assyrians repopulated the area with a mixed breed—partly Jewish, partly Assyrian. These people did not know the Lord (2 Kings 17:24-41) and thus they continually struggled with idolatry.

When Judah returned from exile to the southern portion of the nation, the Samaritans requested to help rebuild the temple in Jerusalem. However Zerubbabel refused, and the Samaritans developed almost a cult—devoted only to the Pentateuch. They built their own temple on Mount Gerizim, which was immediately by Shechem. In 107 BC, John Hyrcanus further widened the rift between the Jews and Samaritans by destroying the Samaritan’s temple on Mount Gerizim.

By the time Jesus spoke to the Samaritan woman at Jacob’s well, near Shechem, the racial hatred between Jews and Samaritans was paramount. And the ensuing argument about the true place of worship—Gerizim or Jerusalem—was in full force (John 4:20).

5. What do you observe about our Lord, **Jesus Christ**?
 - a. What do you learn about His *character*?

 - b. How does he interact with *people*?

 - c. How does Jesus conduct *ministry*?

 - d. What do you learn about the way Jesus evangelizes the lost in this chapter? Observe his methods and content.

 - e. What *names/titles* of Jesus are mentioned, if any?

6. Pray: As you just took time to observe your Lord, now take time to praise God for the person and work of Jesus Christ. Be sure to thank God that Christ's perfect life has been credited to your account as if you lived it.

7. The Book of John is full of **irony** and our first example of this is in chapter 2. Find the example of irony from this chapter and write it below. Here is the meaning of irony:
 - the expression of one's meaning by using language that normally signifies the opposite, typically for humorous or emphatic effect
 - a state of affairs or an event that seems deliberately contrary to what one expects and is often amusing as a result
 - and a literary technique, originally used in Greek tragedy, by which the full significance of a character's words or actions are clear to the audience or reader although unknown to the character.

