

THE GOSPEL OF JOHN

JOHN 4.1-15



T. M. Moore

A Scriptorium Study

And beginning at Moses and all the Prophets,

He expounded to them in all the Scriptures the things concerning Himself. Luke 24.27

The Fellowship of Ailbe

The Gospel of John: John 4.1-15
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Introduction to *John 4.1-15*

In John 4 we see Jesus' intentionality about seeking the lost people He was sent to save. His interview with the woman at the well is a study in how we can reach out to others with the Good News of living water and everlasting life.

Jesus met this woman right where she was, but he zeroed in on a thirst she didn't know she had. Skillfully and graciously, Jesus led this conversation from the mundane to the spiritual, from the temporal to the eternal, from something to be given to something to be received.

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1 An Unlikely Route

Read and meditate on John 4.1-4.

The woman of Sychar came to the well hoping to draw some water. That would be hard work, and, in the end, she wouldn't get what she was seeking. She'd get more.

*¹When Jesus knew the Pharisees
had heard what He was doing, and that He
had baptized more disciples than had John –
²although the Lord Himself baptized no one,
but His disciples did – ³He left Judea,
departing to return to Galilee.
⁴And it was necessary that He through
Samaria should go.*

- John 4.1-4

Reflect

1. Verse 1 records the mood in Jerusalem after Jesus had been there and accomplished many signs. The report that reached John about Jesus baptizing, reached the Pharisees as well. With this one verse John sets a tone in his narrative that will continue to grow heavier and more prominent. How would you describe that tone? Complete this prayer: *You were no stranger to tension, Lord Jesus, and to people wishing you weren't around. As Your disciple I...*

2. At the same time, this verse introduces a contrary tone, represented by the reactions of the people to Jesus. How would you describe the mood suggested by the second part of verse 1? Meditate on Revelation 1.9. Life in the Kingdom of God finds us living in the tension between two moods. Explain. *Give me boldness, Lord, to keep my eyes on You and...*

3. John is careful to clarify that Jesus baptized no one, but His disciples did. The text might be read to suggest that Jesus only baptized His disciples, and no one else, but the Greek clarifies that John meant the disciples baptized, but Jesus did not ("disciples" in the nominative, not the accusative case). Why do you suppose it was important for John to point out that Jesus did not baptize but His disciples did? Why do we need to know this? *I know, Lord, that You have given me certain responsibilities, and I...*

4. The normal route for Jews to take from Jerusalem to Galilee was on the east side of the Jordan River, through the region called Decapolis. That way they didn't have to go through Samaria (see on, v. 9). But John said "He needed to go through Samaria." In what sense did Jesus "need" to take this unlikely route. Meditate on Luke 19.10 as you contemplate your answer. *You have sent Me, Lord, in the same way You were sent (Jn. 20.21). Help me to see the "needs" as I...*

5. From the beginning of His ministry, Jesus was on the move, seeking those He had been sent to save. He could have gone to Jerusalem, rented a store front, and put up a sign saying something like, "Religion at 11." But He didn't. Is there a lesson in this for churches? Explain. Bring together into one the prayers you composed for questions 1-4.

Summary

"It may perhaps surprise you that it is said, 'Jesus baptized more than John,' and after this was added, 'although Jesus himself did not baptize, but only his disciples did.' What then? Was the statement made false,

and then corrected by this addition? ... Or are both true, that is, that Jesus both did and also did not baptize? He did in fact baptize, because it was he who cleansed. And he also did not baptize, because it was not he who touched. The disciples supplied the ministry of the body; he afforded the aid of his majesty. Now, when could he cease from baptizing, so long as he did not cease from cleansing? In fact, John the Baptist said about him, "This is he that baptizes." Jesus, therefore, is still baptizing. And so long as we continue to be baptized, Jesus baptizes. Let a person come without fear to the minister below, for he has a master above." *Augustine (354-430 AD)*

Jesus never did anything randomly. He always had a purpose. His every move, all His teaching, and every good work He performed were intended to show the love God has for His world, and to bring near the Kingdom and redemption of God. Oh, that we might be as purposeful as Jesus in all our ways! How might you become a seeker of those in need of God's redeeming grace?

Closing Prayer

He sent from above, He took me;
He drew me out of many waters.
He delivered me from my strong enemy,
From those who hated me,
For they were too strong for me.
They confronted me in the day of my calamity,
But the LORD was my support.
He also brought me out into a broad place;
He delivered me because He delighted in me.

Psalm 18.16-19

Psalm 18.35, 36, 49 ([*I am Thine: I Am Thine, O Lord, I Have Heard Thy Voice*](#))

You have saved me, Lord, and Your gentleness
Holds me up and makes me strong;
You enlarge my steps as You guide and bless
And preserve me all life long.
I will thank You, thank You gracious Lord,
I will lift Your Name in praise
Till the nations hear Your saving Word
And amend their sinful ways.

2 Resting by Jacob's Well

Read and meditate on John 4.5, 6.

Jesus was a *real* Man, not a superman. He got hungry. He got angry. He became tired. Just like us, except without sin.

⁵He came unto a city there called Sychar, which was near the plot of ground that Jacob on his dear son Joseph had bestowed. ⁶Now Jacob's well was there. And Jesus, weary, sat a spell beside the well. And it was almost noon.

- John 4.5, 6

Reflect

1. In John's day, false teachers arose who wanted to guard the purity of God from any taint of human flesh. They insisted that Jesus didn't really come in a human body; He only *appeared* to be human. That might have made sense to some people. But John would have none of this talk. He has these *Docetics* right in his sights both here and 1 John 1, as he makes the case for Jesus being a human being like the rest of us. Why does this matter so much? Complete this prayer: *Lord Jesus, You became a Man, a true human person, just like me, so I know You understand...*

2. Jesus came to "a city of Samaria" while most Jews in His day would have nothing to do with the Samaritans. What does this tell us about Jesus? What does it suggest to us about seeking those who need His redeeming grace? *Show me, Lord, the people You want me to...*

3. Great saints in Scripture sometimes met their brides by wells. Like Isaac did, through his servant (cf. Gen. 24), and like Jacob (Gen. 29) and Moses (Ex. 2). John witnessed so many situations in Jesus' life that he couldn't tell them all; he had to *select* those stories that he thought would have the most impact for his purpose (cf. John 20.30, 31). So here Jesus meets a woman at Jacob's well. Why is this story important for John's purposes? What does it recall or suggest? *Thank You, Father, that You sent Your Son to make us His Bride and Your...*

4. John tells us that it was "about the sixth hour" when Jesus sat by the well. Noon. Heat of the day. Why would someone go out for water at such a time? How does this little detail add credibility to the story? *Lord, as You sent this woman to Jesus, You are sending people to me every day. Help me to...*

5. We note that Jesus arrived at the well before the woman (v. 7). What do you suppose He was thinking as He sat there? Is it a good idea for us to think and pray about the people we might see each day? How would you do that? Bring together into one prayer the prayers you wrote from questions 1-4.

Summary

"Our Lord Jesus Christ came to the field that holy Jacob had left to his son, Joseph. I do not think that this field was left to Joseph as much as to Christ, whom holy Joseph the patriarch prefigured, for truly the sun and moon adore him, while all the stars bless him. For this reason the Lord came to this field in order that the Samaritans, who were longing to claim for themselves the inheritance of the patriarch of Israel, might recognize their owner and be converted to Christ who became the legitimate heir of the patriarch." *Caesarius of Arles (ca. 470-543 AD)*

There can be no doubt that Jesus knew what He was doing when He decided to head north through Samaria. Are you as intentional in your Personal Mission Field as Jesus was in His?

Closing Prayer

Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
Let them exalt Him also in the assembly of the people,
And praise Him in the company of the elders.
He turns rivers into a wilderness,
And the watersprings into dry ground;
A fruitful land into barrenness,
For the wickedness of those who dwell in it.

Psalm 107.31-34

Psalm 107.33-38, 1-3 (*Faithfulness: Great Is Thy Faithfulness*)

You make the desert a river o'erflowing; You make a wasted life fruitful and strong!
You bless the hungry with fields for the sowing; bless and increase us who to You belong!
Lord, for Your wondrous works, and for Your steadfast love,
We give You thanks, we exalt Your great Name!
We who from east and west, north and south gather,
Boldly redemption in Christ we proclaim!

3 Upsetting Conventions

Read and meditate on John 4.7-9.

As we have seen, Jesus doesn't think twice about upsetting the *status quo*. Tables turned over in the temple, an inquiring theologian befuddled, and now this – a Jewish Man, *in Samaria*, *talking with* a woman of, shall we say, questionable reputation?

⁷A woman of Samaria came soon to draw some water. Jesus said to her, "Give Me a drink."⁸(Now His disciples were not present; they had gone away into the city to buy food.)⁹The woman to Him said, "How is it You, a Jew, ask me to give You water?" (For the Jews, you see, keep separate from Samaritans.)

- John 4.7-9

Reflect

1. This woman was probably in a hurry. She was there at noon because she didn't want to have to confront anybody else. But before she can fulfill her mission, here's this Jewish Man, asking her for a drink. Do you think she might have been a little *unsettled* about all this? Why or why not? Complete this prayer: *Lord, I don't like the idea of making people feel unsettled, but...*

2. Jesus takes the initiative in this encounter. He asks this woman for help. What do you suppose this woman, seeing a man at the well in the middle of the day, expected to hear? How does Jesus disarm her expectations, and what is the effect of this on what follows? *Lord, help me to show grace to...*

3. The woman is clearly astonished. She knows the score between Jews and Samaritans. Do you suppose there might have been a tinge of indignation or resentment in her response? Or was she simply astonished? What do you think, and why? *I should probably expect, Lord, that when I initiate a conversation with someone, with You in mind, that...*

4. John's parenthetical comment adds another note of tension to our story. But note: It wasn't that the Samaritans had a problem with Jews. Quite the contrary. Racism has been around for a long time, but Jesus shows us how to think about this problem. Right? Explain. *Lord, let me see people as people, not as...*

5. Jesus "needed to go through Samaria" because He had a very important appointment to keep. Explain. Has God set any appointments like this in your life for today? Bring together into one prayer the prayers you wrote for questions 1-4.

Summary

"Our Lord came to the spring of water like a hunter. He asked for water in order to give water, with water as a pretext. He sought something to drink, like a thirsty person, so that the way could be opened for him to quench thirst. He asked from her in order to teach her, and she in turn would ask from him. He was not ashamed as a rich person to ask like one in need, to teach poverty how to make a petition. He was not afraid of reproach because he was speaking to a woman by herself, in order to teach me that whoever keeps to the truth will not be shaken." *Ephrem the Syrian (fl. 363-373 AD)*

What conventions, stereotypes, fears, or other obstacles keep you from initiating conversations with others

about the Living Water of our Lord? What can you learn from Jesus about overcoming these?

Closing Prayer

My mouth shall tell of Your righteousness
And Your salvation all the day,
For I do not know *their* limits.
I will go in the strength of the Lord GOD;
I will make mention of Your righteousness, of Yours only.
O God, You have taught me from my youth;
And to this *day* I declare Your wondrous works.

Psalm 71.15-17

Psalm 71.12-16, 3 (*Solid Rock: My Hope is Built on Nothing Less*)

O God, be not too far from me; my ever-present Helper be!
Consume and shame my enemies; let them reproached and humbled be.
A Rock of habitation be; command Your Word to rescue me;
My Rock and Fortress ever be!

But as for me, my voice I raise to sing in hope and constant praise!
With saving grace my voice will swell Your never-ending grace to tell.
A Rock of habitation be; command Your Word to rescue me;
My Rock and Fortress ever be!

4 Living Water?

Read and meditate on John 4.10.

Talk about a way with words! Jesus knew just what to say to turn this conversation from the temporal to the eternal plane.

*¹⁰To her
then Jesus answered, "If you knew for sure
the gift of God, and Who it is Who said
to you, 'Give Me a drink,' you would instead
have asked Him, and He would have given you
the living water."*

- John 4.10

Reflect

1. We note that Jesus did not answer the woman's question about the racial issue. He knew that bigger issues were at stake than racial differences or hostilities. Was Jesus being rude by just brushing her question aside? Explain. Complete this prayer: *People can be distracted by so many different issues, Lord. Help me to...*
2. What "gift of God" did Jesus have in mind? Why is He vague about that *gift* at this point? Why did He think the mention of a *gift of God* might be of interest to her? *I thank You, Lord, for the gift of God, because...*
3. From the *gift of God*, Jesus turned the focus on Himself. What did He accomplish by doing this? *I need to always remember, Lord, that You...*
4. The conversation makes a complete turn-around at the end of verse 10, where the asker and the one asked change places. But the conversation has effectively been moved to a different level, and Jesus has made Himself the focal point of God's gift. How did *water* serve as both the starting-point and the vaulting-point for this conversation? Can you think of other everyday objects that Jesus used in a similar way? *Give me eyes to see the connections, Lord, between the gift of God and such things as...*
5. Jesus adds the adjective *living* before the promise of water. Why is "living water" an apt way of thinking about the gift of God? How do you experience this living water? Bring together into one your prayers from questions 1-4.

Summary

"Jesus calls the quickening gift of the Spirit 'living water' because mere human nature is parched to its very roots, now rendered dry and barren of all virtue by the crimes of the devil. But now human nature runs back to its pristine beauty, and drinking in that which is life-giving, it is made beautiful with a variety of good things and, budding into a virtuous life, it sends out healthy shoots of love toward God." *Cyril of Alexandria (375-444 AD)*

The gift of God is the living water of the Gospel, which flows to us by the aqueduct of God's Spirit, to refresh, renew, revive, and restore us. How many different ways can you identify that this living water brings such refreshment to people?

Closing Prayer

There is a river whose streams shall make glad the city of God,

The holy *place* of the tabernacle of the Most High.
God *is* in the midst of her, she shall not be moved;
God shall help her, just at the break of dawn.
The nations raged, the kingdoms were moved;
He uttered His voice, the earth melted.
The LORD of hosts *is* with us;
The God of Jacob *is* our refuge.

Psalm 46.4-7

Psalm 46.4-7 ([*St. Chrysostom: We Have Not Known Thee As We Ought*](#))

God's everlasting, joyous grace gladdens the city where He dwells.
Safely in Him, we will not be moved; when morning dawns, His love will be proved.
Fears and distresses Jesus dispels for His beloved, chosen race.

Kingdoms arise and rage and roar, threat'ning the earth with sore distress;
Nations may fall, earth melt away, His Word is yet our hope and stay.
God is among us, ever to bless; He is our stronghold evermore.

5 How's That?

Read and meditate on John 4.11, 12.

Jesus clearly delights to sow confusion into people's minds. We saw Him do this when confronted about His cleansing of the temple, as well as when He talked with Nicodemus. Now here again, He scrambles the brains of this woman, so that He can set them right in Him.

11Then the woman to Him said, "Sir, You have nothing by which to draw water, and the well is deep. How do You plan to get that 'living water'? 12Are You greater than our father Jacob, for he gave this well to us, and drank from it himself, and all his sons and livestock?"

- John 4.11, 12

Reflect

1. Just like Nicodemus, this woman is confronted by a conundrum: How can this Jewish Man get water, when He has nothing with which to draw it? How can you see that this woman has not quite made the jump from temporal to eternal matters? Complete this prayer: *I know it takes time, Lord, for some people to...*

2. It's also clear that she has decided that whatever *living water* is, it's not coming from this well. He claims to be able to give it, but He has nothing with which to draw water from this deep well. So *where* will He get *living water*? Where, indeed? *Lord, you can bring living water into any situation, any person, so today...*

3. What's the one-word answer to the woman's question in verse 12? Why? *Lord Jesus, You are greater than...*

4. There's a bit of "Who do You think You are?" about the woman's question in verse 12. She sees herself as heir to a venerable tradition, which she clings to as of some significance. Do people in our day get stuck in traditions, ways of thinking, or perceived rights and privileges, that cause them to have a hard time shaking loose from these to receive the gift of God? Explain. *Lord, I need to understand the things people cling to for meaning and significance, because...*

5. The woman appears to have become a little combative at this point. She pulls out the "tradition card" to trump Jesus' (the Jewish Man) claim about living water. Do you ever find that people can get a little combative when spiritual issues are the focus of a conversation? Why is that? How should we respond at such times? Bring together your prayers from questions 1-4 into one prayer.

Summary

"This well is clearly the grace of the Spirit, a stream proceeding from the living fountain. The Holy Spirit, then, is also the fountain of eternal life.... This water, the grace of the Spirit, is so refreshing. Who will give this fountain to my breast? Let it spring up in me, let what gives eternal life flow on me. Let that fountain overflow on us and not flow away.... How shall I keep this water so that it does not flow or glide away?"
Ambrose of Milan (333-397 AD)

People can become uneasy and even a little combative if they feel like their cherished way of life is being threatened, especially by anyone making claims they can't figure out. But should this surprise us? Why not?

Closing Prayer

God looks down from heaven upon the children of men,
To see if there are *any* who understand, who seek God.
Every one of them has turned aside;
They have together become corrupt;
There is none who does good,
No, not one.
Have the workers of iniquity no knowledge,
Who eat up my people as they eat bread,
And do not call upon God?
There they are in great fear
Where no fear was,
For God has scattered the bones of him who encamps against you;
You have put *them* to shame,
Because God has despised them.
Oh, that the salvation of Israel would come out of Zion!
When God brings back the captivity of His people,
Let Jacob rejoice *and* Israel be glad.

Psalm 53.2-6

Psalm 53 ([*Leoni: The God of Abraham Praise*](#))

The fool says in his heart, "There is no God at all!"
Corrupt are they in whole and part, unjust and small.
Not one of them does good; God sees their wicked ways.
None understands the Word of God or gives Him praise.

Have all these wicked men no knowledge of God's grace?
The Church they hate with passion and seek not God's face.
Lord, strike their hearts with fear, where fear was not before.
And scatter all who camp so near Your holy door.

The wicked flee in shame; their ways our God rejects.
Renew Your people in Your Name with great effects.
Let great rejoicing sound once we renewed have been,
And let salvation's Word resound from us again!

6 Life, or Not

Read and meditate on John 4.13-15.

The issue with this woman was the same as it was with Nicodemus: Life, or not? Jesus approached His message from a different starting-point with each, but one that was certain to keep the conversation going and launch it onto a higher plane.

¹³Yet
said Jesus to her, “Anyone who of
this water drinks will thirst again. ¹⁴But of
the water I shall give, whoever drinks
of it shall never thirst, but it shall spring
up like a fountain in him, flowing to
eternal life.” ¹⁵The woman said, “Oh, do,
Sir, give this water to me that I may
not thirst, nor come to draw here every day.”

- John 4.13-15

Reflect

1. Jesus flatly tells the woman that she will never not thirst if she keeps clinging to her current way of life. In what sense was this true? Complete the following brief prayer: *Apart from You, Lord, people have no certain or lasting hope, only...*
2. In what sense did Jesus mean that those who drink His water “will never thirst”? What’s He talking about, and why is He right? *Once I found You, Lord, I...*
3. How does the living water Jesus gives us become a “fountain of water” within us (cf. Jn. 7.37-39)? How should we experience this? How should we expect others to experience it from us? *Lord, today, let Your living water...*
4. Jesus injected the idea of everlasting life as the result of the living water He gives. He seems to equate “everlasting life” with “will never thirst.” How is this an apt comparison? *Thank You, for the living water, and the gift of everlasting life. Well up in me, Lord, so that...*
5. It’s clear from Jesus’ words that living water and everlasting life are not something to be merely enjoyed by whoever receives them. Rather, they should “become in him a fountain of water springing up into everlasting life.” What does this suggest about how we should share the Good News with someone? What should they expect if they receive God’s gift? Why is it important that we make this clear as we are offering the gift? Bring together into one prayer the prayers you composed from questions 1-4.

Summary

“Let us not overlook the fact that it is something spiritual that the Lord was promising. What does he mean when he says, ‘Whoever shall drink of this water shall thirst again?’ It is true both for this water and what the water signified. Since the water in the well is the pleasure of the world in its dark depth: from this people draw it with the vessel of lusts. Stooping forward, they let down the lust to reach the pleasure fetched from the depth of the well, and they enjoy the pleasure and the preceding lust that they let down to fetch it. For he who has not dispatched his lust in advance cannot get to the pleasure. Consider lust, then, as the vessel and pleasure as the water from the depth of the well. When one has gotten into the pleasure of this world, whether it be food or drink, a bath, a show, an affair, is there any way he or she will not thirst again?”

Therefore, 'whoever shall drink of this water,' he said 'will thirst again.' But if he receives water from me, 'he shall never thirst.' 'We shall be satisfied,' it says, 'with the good things of your house.' Of what water, then, is [Jesus] to give except of which it is said, 'With you is the fountain of life?' For how shall they thirst who 'shall be drunk with the fatness of your house?'" *Augustine (354-430 AD)*

Jesus is still being rather vague with this woman. However, everything He mentions is getting her attention and provoking her curiosity. He points indirectly to the emptiness of her life ("will thirst again"), but He will get more direct in just a bit. The lesson here is that we need both to challenge people's settled beliefs and convictions and to offer them something more appealing than what they've ever known. We can't do this with a "canned" Gospel presentation. Why not?

Closing Prayer

Your mercy, O LORD, *is* in the heavens;
Your faithfulness *reaches* to the clouds.
Your righteousness *is* like the great mountains;
Your judgments *are* a great deep;
O LORD, You preserve man and beast.
How precious *is* Your lovingkindness, O God!
Therefore the children of men put their trust under the shadow of Your wings.
They are abundantly satisfied with the fullness of Your house,
And You give them drink from the river of Your pleasures.
For with You *is* the fountain of life;
In Your light we see light.

Psalm 36.5-9

Psalm 36.5-9 ([*Landas: My Faith Has Found a Resting Place*](#))

Your lovingkindness, Lord, is great, it reaches heav'n above;
Your faithfulness mounts to the skies, and keeps us in Your love.
Your righteousness like mountains high and judgment like the deep
Preserve Your creatures one and all and in Your mercy keep.

How precious is Your love, O Lord; we shelter in Your wings.
We drink refreshment to the full from Your abundant springs.
You give us freely of Your grace, we drink it with delight;
Life's fountain is with You, O Lord, in Your light we see light.

7 Giver of Living Water

Read and meditate on John 4.1-15.

This story about the woman at the well offers a case study in how to give away the gift of God. I heartily recommend Paul Little's book, *How to Give Away Your Faith*, as a deeper study into this conversation. We're half way through it, and the best is yet to come.

¹When Jesus knew the Pharisees had heard what He was doing, and that He had baptized more disciples than had John – ²although the Lord Himself baptized no one, but His disciples did – ³He left Judea, departing to return to Galilee. ⁴And it was necessary that He through Samaria should go. ⁵He came unto a city there called Sychar, which was near the plot of ground that Jacob on his dear son Joseph had bestowed. ⁶Now Jacob's well was there. And Jesus, weary, sat a spell beside the well. And it was almost noon. ⁷A woman of Samaria came soon to draw some water. Jesus said to her, "Give Me a drink." ⁸(Now His disciples were not present; they had gone away into the city to buy food.) ⁹The woman to Him said, "How is it You, a Jew, ask me to give You water?" (For the Jews, you see, keep separate from Samaritans.) ¹⁰To her then Jesus answered, "If you knew for sure the gift of God, and Who it is Who said to you, 'Give Me a drink,' you would instead have asked Him, and He would have given you the living water." ¹¹Then the woman to Him said, "Sir, You have nothing by which to draw water, and the well is deep. How do You plan to get that 'living water'? ¹²Are You greater than our father Jacob, for he gave this well to us, and drank from it himself, and all his sons and livestock?" ¹ Yet said Jesus to her, "Anyone who of this water drinks will thirst again. ¹⁴But of the water I shall give, whoever drinks of it shall never thirst, but it shall spring up like a fountain in him, flowing to eternal life." ¹⁵The woman said, "Oh, do, Sir, give this water to me that I may not thirst, nor come to draw here every day."

- John 4.1-15

Reflect

1. What stands out to you as most striking about Jesus' approach to this woman? What can you learn from Him about being a witness in your own Personal Mission Field? Complete this prayer: *Thank You, Lord, for showing and teaching us how we may...*
2. Man, woman; Jew, Samaritan – lots of hurdles to overcome here for the Lord in bringing living water. What are some hurdles you might expect to encounter as you work harder at being a witness for Christ? *Whenever I confront an obstacle to sharing the gift of God, Lord, help me...*
3. Jesus switched metaphors with this woman. He didn't talk about being "born again" but offered as the gift of God, living water, that could well up to everlasting life. How might you learn to adjust your presentation of the Good News to meet the situation, interests, or concerns of the people to whom God sends you? What role might prayer have in helping to prepare you? *Lord, I'm not as ready as I want to be, but...*
4. Explain how Jesus took an ordinary, everyday, temporal thing and used it to launch this conversation onto a higher plane. Is it important that we learn how to do this? Why? *Again, Lord, I need You to help me...*
5. We can highlight the main points along which this conversation has unfolded thus far: water, gift of God from Me (Jesus), this water/thirst again, living water/everlasting life. Jesus met this woman right where she was, and used her need and concern to proclaim the Good News of everlasting life. We will only work to learn how to do this when we love people as Jesus did. What do you need, so that you will love the lost people in your Personal Mission Field like this? Bring together into one prayer the prayers you composed for questions 1-4.

Summary

"Sometimes Scripture calls the grace of the Spirit 'fire,' other times it calls it 'water.' In this way, it shows that these names are not descriptive of its essence but of its operation. For the Spirit, which is invisible and simple, cannot be made up of different substances.... In the same way that he calls the Spirit by the name of 'fire,' alluding to the rousing and warming property of grace and its power of destroying sins, he calls it 'water' in order to highlight the cleansing it does and the great refreshment it provides those minds that receive it. For it makes the willing soul like a kind of garden, thick with all kinds of fruitful and productive trees, allowing it neither to feel despondency nor the plots of Satan. It quenches all the fiery darts of the wicked one." *John Chrysostom (344-407 AD)*

May the Lord help us to proclaim His Good News in such appealing and effective ways as Jesus did! We have the *living water* within us. How should we expect this to help us in fulfilling our witness (Acts 1.8)?

Closing Prayer

The LORD shall send the rod of Your strength out of Zion.
Rule in the midst of Your enemies!
Your people *shall be* volunteers
In the day of Your power;
In the beauties of holiness, from the womb of the morning,
You have the dew of Your youth.

...

The LORD *is* at Your right hand;
He shall execute kings in the day of His wrath.
He shall judge among the nations,
He shall fill *the places* with dead bodies,
He shall execute the heads of many countries.
He shall drink of the brook by the wayside;
Therefore He shall lift up the head.

Psalm 110.2, 3, 5-7

Psalm 110.3-7 ([*Aurelia: The Church's One Foundation*](#))

Filled with the Spirit's power, in holy robes of love,
From early morning's hour, they serve their Lord above.
Christ reigns a priest forever, the King of Righteousness,
And King of Peace Who ever His chosen ones will bless.

The Lord at Your right hand, Lord, in wrath shall shatter kings,
When judgment by His strong Word He to the nations brings.
Then, all His foes defeated, He takes His hard-won rest,
In glorious triumph seated with us, redeemed and blessed!

Questions for reflection or discussion

1. Jesus came to *seek* the lost, and He sent us in the same way (Jn. 20.21). What does it mean for you to seek the lost people in your Personal Mission Field?
2. Jesus made Himself the Centerpiece of this conversation. Why? What was the woman trying to make as the centerpiece? How did Jesus keep the focus on Himself?
3. Jesus illustrates the principle of starting with people where *they* are, not where *we* are, in our thinking about spiritual matters. In what other ways did Jesus do this?
4. In what ways is the gift of God which Jesus gives like rivers of living water? Why is it important to present the Gospel in such positive terms?
5. What's the most important lesson you've learned from John 4.1-15? How are you putting that lesson to work in your walk with and work for the Lord?

Items for prayer:

The Fellowship of Ailbe

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Thank you.