

# THE CHOSEN + BIBLEPROJECT | SEASON 1 READING PLAN

## DAY 1 OF 7

### **No Such Thing as Too Tainted**

Does it ever feel like God is disappointed with you because you're not perfect like him? In a world that loves labeling people "bad" or "dirty" or "broken," it's easy to think less of ourselves and even feel threatened by the presence of a holy, perfect God.

Mary's neighbors labeled her as perpetually "unclean," rejecting her for being "too tainted." They even call her "Lilith," a traditional label to mark a woman as demonic or sinful. What's worse is that many assumed God would destroy "bad," "dirty," or "broken" people in order to cleanse his world. But the prophet Isaiah confronts those common assumptions by predicting that the Messiah would care for—not do away with—those who had lost their way. Rather than condemning and throwing people away, God heals and restores. Isaiah said renewal would begin through a humble person who would love *everyone* with gentleness. Ignoring the fake label "Lilith," Jesus calls her "Mary," and that dose of truth begins to open her eyes.

Mary had been crushed by the world, and when talking about the Messiah, Isaiah said, "A crushed reed he will not break." Isaiah also said, "A dim wick he will not extinguish." Mary's life was slipping into darkness, growing dim, but Jesus did not condemn her. He filled Mary with love and light; he did not break or extinguish her.

Jesus saw Mary as a beloved and infinite miracle of God, not "damaged goods" to throw away. You, too, are a beloved and infinite miracle of God, created within his unending love. He does not crush us or snuff us out. We can trust that Jesus treats us in the same gentle, loving way that he treats Mary of Magdala.

It is God, not the world, who names us. May we embody the same life-giving way of life every day with everyone we meet.

### **Reflection Questions**

1. Isaiah talked about a kind of person who would treat everyone gently (Isa. 42:1-3). When Jesus meets lost and hurting people like Mary in this scene, he never tears them down. Instead, he builds them up. How might Mary have responded if Jesus had blamed her for spiritual evil beyond her control or if he had rejected her for being unclean? Does Jesus' approach teach us how to engage with others (and even ourselves)? If so, how?
2. In Matthew 18:10-14, Jesus tells a story (parable) about a shepherd searching for his lost sheep, suggesting that every person is infinitely valuable to God. How do you think Mary felt after Jesus' interaction with her? Who in our world might be experiencing shame and isolation similar to Mary's? For you, what does it feel like to recognize that you are known by God and infinitely valuable to God?

3. After watching The Chosen and considering the scene where Jesus heals Mary, what would you say are the most important things you've learned about Jesus' character?

## **Scripture**

### **Isaiah 43:1 ESV**

But now thus says the LORD, he who created you, O Jacob, he who formed you, O Israel: "Fear not, for I have redeemed you; I have called you by name, you are mine.

### **Isaiah 42:1-3 ESV**

Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. He will not cry aloud or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice.

### **Matthew 18:12-14 ESV**

What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of my Father who is in heaven that one of these little ones should perish.

### **Luke 8:2 ESV**

and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out

## DAY 2 OF 7

### **From Chaos to Rest**

Seeing Mary of Magdala rested and smiling is shocking for the religious expert Nicodemus, who had previously been unable to offer her healing or rest. Mary had been abused by people and was troubled to her core by evil spirits. Nicodemus had tried his best to help, but nothing worked.

Now, he sees her restored and radiant—she’s healed! He figures his trusted religious healing practices must have taken longer than expected to work. Mary says no—nothing Nicodemus did helped her. Mary’s healing came from Jesus, the real healer who knew her true name and gave her true sabbath rest, the opposite of chaos and darkness.

This creatively imagined scene with Mary and Nicodemus maps onto the biblical story of Jesus healing a blind man on the Sabbath (John 9:1-25), the day of rest. Like Nicodemus, the onlooking religious “experts” are shocked and even furious. They demand to know how this blind man has regained sight.

Like Mary, the blind man isn’t sure how he was healed. All he knows is that he could not see, and now he can. Between then and now, the only thing that happened was an encounter with Jesus. The experts, who trust their tradition and authority, could be happy and thankful for God’s healing work. But instead they are furious, and they accuse Jesus of wrongdoing.

We all face the temptation to blindly trust in what experts call authoritative religious traditions. We might have been taught that eloquent and lengthy prayers will impress God and get his attention. Or we might think that regular church attendance or generous giving can earn his favor, and then he will reward us with rest. But God already favors us as his beloved children and offers sabbath rest in Christ.

The transformation from broken to healed, from chaos to restfulness, happens through our allegiance to Jesus and trust in his love, not through perfectly executed rituals or adherence to human traditions. Jesus invites us to find rest in him through unfamiliar, unexpected ways—ways that shock the so-called experts.

### **Reflection Questions**

4. Nicodemus’ response to Mary’s healing mimics the Pharisees’ response to Jesus healing a blind man (John 9:1-25). In both cases, the people cannot believe that true healing has taken place. But why? What makes these so-called experts and teachers of religious law so suspicious of Jesus?
5. Nicodemus followed common Jewish exorcism practices when he attempted to help Mary, but Jesus’ simple words proved more effective for healing her. How does it feel when we discover that our trusted methods and ways of life prove to be ineffective? When Nicodemus learned that Jesus’ way was better and more life-giving than his own, what thoughts or decisions would he have had to wrestle with?

## Scripture

### **John 9:1-6 NKJV**

1 Now as *Jesus* passed by, He saw a man who was blind from birth. 2 And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?” 3 Jesus answered, **Neither this man nor his parents sinned, but that the works of God should be revealed in him.** 4 **I must work the works of Him who sent Me while it is day, *the night is coming when no one can work.*** 5 **As long as I am in the world, I am the light of the world.”** 6 When He has said these things, He spat on the ground and made clay with the saliva; and he anointed the eyes of the blind man with clay.

### **John 9:18-25 NKJV**

18 But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. 19 And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?” 20 His parents answered them and said, “We know that this is our son, and that he was born blind; 21 but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself.” 22 His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue. 23 Therefore his parents said, “He is of age; ask him.” 24 So they again called the man who was blind, and said to him, “Give God the glory! We know that this Man is a sinner.” 25 He answered and said, “Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see.”

### **Matthew 11:28-30 NKJV**

**28 Come to Me, all you who labor and are heavy laden, and I will give you rest. 29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 For My yoke is easy and My burden is light.”**

### **Fighting Evil with Love**

Many have come to expect that God will save the world and establish his Kingdom by destroying his enemies and doing away with rebels and evildoers. It's how the world operates.

The same assumption was popular in Jesus' day, making it nearly impossible for people to recognize Jesus as the real Messiah, whom they expected to be the most powerful warrior king ever. This is how the people were interpreting the prophetic promises about Israel's restoration. They thought the Messiah was supposed to wage war and destroy all their enemies.

Jesus was the most important and powerful king of his day, but he never harmed human beings for any reason. Instead, he teaches peace, showing all who will pay attention to him a profound way of love. He teaches people to pray for the well-being of their enemies, rather than asking God for the power to destroy them. He fights evil not with violence but with patient love, constant forgiveness, and generous healing. Without partiality or prejudice, he loves everyone, everywhere.

Consider also if the most important and powerful kings in our world spend quality time with children, listening to and respecting them as beloved and valued members of society. When Jesus invites the children to come to him, he is showing God's impartial love for every human being. This is the way of God's Kingdom—to love God and love all neighbors mutually, without exception.

We can find real encouragement by paying attention to Jesus, the infinitely powerful King who loves everyone without concern for their social status, even "enemy" status. To children, he says, "Come to me." And on behalf of his enemies, including the misguided and malicious soldiers killing him on a Roman cross, he prays for their forgiveness. He loves them and seeks their good. May we embrace the same gentle and expansive kind of love for all people.

### **Reflection Questions**

1. Do we hope for God to bless and heal his enemies, those who bring violence and corruption to God's good world? Or would we rather see God eliminate his enemies?
2. What if you had been one of these children, learning from Jesus in your earliest years that God's power to set the world right is seen in his love, forgiveness, and healing, rather than his ability to kill his enemies? How would your perspective on harmful neighbors and national enemies change?

3. What does Jesus' willingness to spend time with young children tell us about the kind of person he is? What does it suggest about how he sees you?

## **Scripture**

### **Matthew 5:43-45 NKJV**

#### **Love Your Enemies**

43 "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' 44 But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, 45 that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

### **Matthew 18:1-5 NKJV**

#### **Who Is the Greatest?**

1 At that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?" 2 Then Jesus called a little child to Him, set him in the midst of them, 3 and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. 4 Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. 5 Whoever receives one little child like this in My name receives Me.

### **Matthew 19:13-14 NKJV**

#### **Jesus Blesses Little Children**

13 Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them. 14 But Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven."

## DAY 4 OF 7

### **Saved by a Gift**

Simon (Peter) is stressed about how he will pay the bills, struggling to scrape together enough income. He's focusing all his attention on a possible catastrophe. Simon is stuck, trapped, and haunted, but Jesus enters his life and saves him with a gift.

Notice that Jesus doesn't do this because Simon did the right thing or prayed well. Instead, compelled by love, Jesus gives to him generously. "Grace" in the New Testament means "gift," and God's gift brings freedom and life.

At first, Simon seems unwilling to receive Jesus' gift. Maybe his heart has become hardened. Or perhaps he feels ashamed and unworthy. "Depart from me," he says to Jesus, "I am a sinful man" (Luke 5:8). But Jesus has a different perspective. Maybe Peter hasn't worked to earn or deserve this good gift, but he is a child of God, so Jesus treats him as worthy.

This loving gift compels Simon to follow Jesus, saving him in ways that restore his faith, marriage, and more. Grace is God's gift to us, and it's true that we have not (and cannot) earn it. But this doesn't mean God sees us as unworthy of receiving it. To the contrary, God graciously gives himself to each of us in order to rescue and restore us because he values us so highly. His gift, when we receive it, creates an unbreakable bond that draws us into true life.

### **Reflection Questions**

1. Jesus gives Simon a valuable gift in this scene. Do you think Simon was most surprised by the value of the gift itself? Or do you think he was most surprised by the kindness and good intention of the giver?
2. Think about a time when you've received a good gift from someone. What kind of bond did it create between you and the gift giver?
3. What makes us hesitant (or unwilling) to receive good gifts from others? In Ephesians 2:4-8, Paul briefly explains why God saves us from death and makes us alive in Christ. It's not because we've cleaned up our lives or because we've accomplished something in ourselves to warrant the gift. So why does God give us the gift of life? (Hint: It's also why he gives Peter a boatload of fish.)

### **Scripture**

#### **Luke 5:1-10**

##### **Four Fishermen Called as Disciples**

1 So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, 2 and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. 3 Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the

boat. 4 When He had stopped speaking, He said to Simon, **“Launch out into the deep and let down your nets for a catch.”** 5 But Simon answered and said to Him, “Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net.” 6 And when they had done this, they caught a great number of fish, and their net was breaking. 7 So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. 8 When Simon Peter saw it, he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord!” 9 For he and all who were with him were astonished at the catch of fish which they had taken; 10 and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, **“Do not be afraid. From now on you will catch men.”** 11 So when they had brought their boats to land, they forsook all and followed Him.

## **Ephesians 2:4-8**

4 But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus, 7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,



### **Divine Love Filled Full**

Is it possible to love someone more than they deserve? The world around us says yes. We should show love to those who need or deserve it—but not to the evildoers or enemies.

While Jesus travels around to teach and heal people, big crowds gather to hear him. Hurting people listen to Jesus, and they are filled with new hope and faith in God. Yet religious “experts” lurk in the shadows, irritated or outright angry with Jesus. To them, he’s a lawbreaker, in part because he is loving people whom they believe to be undeserving. He blesses people who, according to them, should be shunned and punished. These religious authorities lost their love for others, seeing God’s law as a tool for condemning and ostracizing, and their hearts have hardened in fear.

But Jesus has been showing up in the world as Israel’s promised leader, who would guide people into faithful obedience, according to God’s law. Jesus makes his attitude toward the law crystal clear. “I am filling it full,” he says, “not breaking it.” Jesus’ way involves generous healing and, above all, love. He loves all people, even as the most respectable religious leaders urge him to stop.

Jesus’ love is fearless and shows no partiality—he brings healing to a socially ignored paralyzed man to show God’s goodness and care. Then he forgives the man rather than holding his sins against him. “Illegal!” cry the experts. “Not fair! According to the law, you cannot do that! Only God can do that!”

But no threat from the authorities, no traditional expectations, and no misinterpretation of God’s law can stop Jesus from offering God’s healing forgiveness. He does not try to gain social favor by conforming to the regulations of the religious establishment. And by doing so, he adheres to the law of love, which fulfills or “fills full” all of God’s laws. All of this suggests it is not possible to love people too much. If all of God’s instruction aims to transform us into people who love God and love others with everything we’ve got, then followers of Jesus can live according to his example by loving everyone without reservation.

### **Reflection Questions**

1. What does the response of the teachers and experts in the law reveal about what they see as most important in the law? What do Jesus' words and actions reveal about what he sees as most important in the law?
2. In your own words, describe the whole point of Israel’s law—the most important commandment of all.
3. How might others see us if we always forgave and loved without partiality? Would they honor us or pity us, and why?

## **Scripture**

### **Mark 2:1-12**

#### **Jesus Forgives and Heals a Paralytic**

1 And again He entered Capernaum after some days, and it was heard that He was in the house. 2 Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. 3 Then they came to Him, bringing a paralytic who was carried by four men. 4 And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.

5 When Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven you.”

6 And some of the scribes were sitting there and reasoning in their hearts, 7 “Why does this Man speak blasphemies like this? Who can forgive sins but God alone?”

8 But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, “Why do you reason about these things in your hearts? 9 Which is easier, to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, take up your bed and walk’? 10 But that you may know that the Son of Man has power on earth to forgive sins”—He said to the paralytic, 11 “I say to you, arise, take up your bed, and go to your house.” 12 Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, “We never saw anything like this!”

### **Romans 13:8-10**

#### **Love Your Neighbor**

8 Owe no one anything except to love one another, for he who loves another has fulfilled the law. 9 For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if there is any other commandment, are all summed up in this saying, namely, “You shall love your neighbor as yourself.” 10 Love does no harm to a neighbor; therefore love is the fulfillment of the law.

### **The Journey Is the Destination**

Jesus' discussion with Nicodemus, whom he calls the "teacher of Israel," opens up a new way of thinking for Nicodemus (and for us). We are not pursuing a distant destination in some imagined post-death future. Jesus says we're invited to begin arriving at the eternal life destination right now, today, by believing in him. He calls us to trust him so much that we begin thinking and living like he does.

This doesn't mean we must all behave like first-century Jewish rabbis. Instead, we are to live an entirely new way of life, one that is "born from above" and finds its direction from God and human instinct inseparably combined, not only human instinct. By doing so, we enter into "life unto the age," which is another way of describing the New Testament concept of eternal life.

Jesus tells Nicodemus to be born again. That's a weird statement. None of us made a choice to be born in the first place. How can we make a choice to be born now? Being born implies that we are passively receiving life from someone else, first from our mothers, but now also from our Father God.

Though we cannot make ourselves "be born," we can choose to open our hearts to God's work by willfully following his way, trusting that he will make us new. We participate with him while also resting in the fact that he is faithful and just to complete the good work he's already begun in each of us.

That's the eternal life goal—to accept Jesus' invitation to enter a new way of life right now. Just as we cannot trace the path of the wind, so we will not always understand how the Spirit is working in us to bring about this new life. But like Nicodemus, we are drawn (perhaps insatiably at times) to the profound love of God given through Jesus, a love that promises to form us into new, fully alive men and women.

### **Reflection Questions**

1. Sometimes John 3:16 can be interpreted as Jesus talking about believing in him at a point in time, like we decide at some point in time to believe in Jesus, and then the decision is done. But John writes "whosoever believes" with a Greek verb form that indicates continuous, active believing in the here and now. He's saying that whosoever is continuously believing will be continuously receiving eternal life. How does this support or challenge the ways we have previously thought about belief in Jesus?
2. In your opinion, what are the most encouraging words from Jesus in this scene? What are the most confusing words from Jesus in this scene?
3. Jesus says he did not come into the world to condemn it. Instead, he was sent to save the whole world through his love, forgiveness, and restoration. How might our view of the world and everyone in it shift if we recognize that Jesus was and is in the process of rescuing and restoring everything?

# **Scripture**

## **John 3:1-17**

### **The New Birth**

1 There was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2 This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.” 3 Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.” 4 Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” 5 Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, ‘You must be born again.’ 8 The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.” 9 Nicodemus answered and said to Him, “How can these things be?” 10 Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things? 11 Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. 12 If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? 13 No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, 15 that whoever believes in Him should not perish but have eternal life. 16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

## DAY 7 OF 7

### **Surviving Versus Living**

How do we know if we're alive or dead? Check the vitals! Heart beating, lungs breathing, eyes blinking—these are signs of life. But what if all of our vitals check out while our hearts are filled with fear, anger, or self-loathing? Could we look at two different people who both have physically healthy bodies and say that one is fully alive while the other is barely hanging onto life?

Surviving is not the same as living. And we all share the desire of being made fully alive. Surviving happens when we live only according to our sensory perception—sight, taste, smell, touch, sound, etc. We use our physical senses to avoid harm and pursue health and safety. That's a good thing, but our senses never tell us the whole story. God built humanity to operate according to physical senses and his instructions together. That's when we start to truly live.

When we operate according to God's will and instruction, his own life starts flowing through us. When we join in the current of God's Spirit, the good fruit from the lush garden of Eden starts to grow within us. The Spirit's living water produces in us love, joy, patience, kindness, gentleness, and self-control. Those are the ways of God.

When Jesus tells the Samaritan woman that the water she drinks will only make her thirsty for more, he suggests that she's become content with survival mode. Even worse, the world has harmed her so profoundly that she might think survival is the best she will ever know before death. But Jesus blows that way of thinking apart. He promises her that drinking the kind of water that he gives, by living according to his ways, will produce a "well" within her that springs up into an endless stream of abundant life—a real, full, beautiful, and good life.

The story of the Bible is not about God helping us survive for as long as possible. It's a story about God intending to make humanity fully alive, by drawing people into his life, which is already endless and beautiful. May we transcend basic survival techniques to embrace life in the way of Jesus.

### **Reflection Questions**

1. In this scene, Jesus ignores major social norms so that he can patiently extend love and hope to the Samaritan woman. As a Jewish man, he was supposed to ignore and avoid her, according to the expectations and values of others. What ethnic or religious groups in our world have we been told to stay away from and why?
2. Jesus identifies true worship of God on the basis of sincerity and faithfulness to his teaching (rooted in Spirit and truth)—not on the basis of where it happens (this mountain or that, in the temple or not, etc.). He's saying that there is more than one way to worship and live for God, and God loves all worship done sincerely and in God's Spirit. Does this teach us anything about the best way to approach other God-honoring communities who worship sincerely yet differently than we do?

3. This story reveals a lot about Jesus' nature and character, his humanity and compassion. What else did you learn about Jesus' character from the ways he speaks and acts in this story?

## Scripture

### **John 4:4-26**

#### **A Samaritan Woman Meets Her Messiah**

3 He left Judea and departed again to Galilee. 4 But He needed to go through Samaria. 5 So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. 7 A woman of 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 Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. 10 Jesus answered and said to her, **"If you knew the gift of God, and who it is who says 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 with, and the well is deep. Where then do You get that living water? 12 Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" 13 Jesus answered and said to her, **"Whoever drinks of this water will thirst again, 14 but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."** 15 The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." 16 Jesus said to her, **"Go, call your husband, and come here."** 17 The woman answered and said, "I have no husband." Jesus said to her, **"You have well said, 'I have no husband,' 18 for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."** 19 The woman said to Him, "Sir, I perceive that You are a prophet. 20 Our fathers worshipped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship." 21 Jesus said to her, **"Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. 22 You worship what you do not know; we know what we worship, for salvation is of the Jews. 23 But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. 24 God is Spirit, and those who worship Him must worship in spirit and truth."** 25 The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." 26 Jesus said to her, **"I who speak to you am He."**

### **John 4:39-42**

#### **The Savior of the World**

39 And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." 40 So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. 41 And many more believed because of His own word. 42 Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."