

Women of the New Testament – Lesson 8: The Samaritan Woman

John 8:13 I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Did we learn our lesson? Study Questions from Lesson 7 (Mary and Martha)

1. According to John 11:18-19, in what town does Martha, Mary and Lazarus live?

Answer: Bethany.

2. According to Luke 10:38, who received Jesus into the house?

Answer: Martha.

3. According to Luke 10:40, what was Martha doing while Jesus visited?

Answer: Cumbered with serving (taking care of her visitors).

4. According to Luke 10:39, what was Mary doing as Jesus visited?

Answer: Sitting at the feet of Jesus, listening to Him.

5. Complete the following scripture:

Matthew 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

True / False

False The cares of this world will improve witnessing (MATT 13:22 – **Becometh unfruitful**)

True The believer should trust in the Lord as a child (MATT 18:3 - **Become as little children**)

False Jesus instructed Mary to help Martha (LUKE 10:42 – **Not be taken away from her**)

False All believers should try to be alike (1COR 12:2 – **Members in particular**)

Extra Credit - In your opinion, are you more like Martha or Mary, and if so, how?

Lesson 8: The Samaritan Woman

'Nobody knows the trouble I've seen, nobody knows but Jesus' – African American spiritual song (Possibly late 1700's – First published in 1867)

We all have a past. Some are more dramatic and turbulent than others, but none have been without trials. This song was born out of a time of uncertainty, conflict, and danger from both within and without, as slavery did not merely confine a person to servitude, but dehumanized the victims as they became property, and difficult to define who was friend or foe. The lyrics declare nobody (not family, friends, or enemies) know everything about you – The troubles you have had to face, both internal and external and the tolls they have taken on you.

Slavery had been abolished, but the human condition continues, where nobody can know all of the challenges you have faced – Work, home, finances, the good/bad choices you have made – People pretty much know the 'you' you want them to: Revealing just enough to have a good relationship remain good.

The song also declares a biblical truth – Nobody knows but Jesus! The Lord sees through the camouflage of our lives to know the real 'you' and all you have been though, and all you have done:

- **1 Chronicles 28:9** For the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

King David reveals to his son Solomon, that the Lord does more than 'know' every heart – each is sought.

- **Luke 16:15** **Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.**

The Lord reiterates the knowledge of God – The hearts of all lay open before the Lord with nothing concealed, and

the worldly heart is as filthy rags (**ISI 64:6**), regardless of standing, position or desire, and nothing is hidden; All are known of God.

In this lesson we will look at the Samaritan woman at the well, to see an image of ourselves.

Who is this woman

All we know of her origin, she is Samaritan. Like all societies, the culture of Samaria is a result of the past.

The region of Samaria represents the region after the separation of the Kingdom of Israel with Rehoboam (King Solomon's son) losing all but Judah and Benjamin (the kingdom of Judah). The remainder of the former Israel falls to Jeroboam, who becomes king of the new Israel (from the Jordan river to the sea), and he leads Israel away from God (**1 Kings 12 – 14**), establishing his own religion using the 'lowest of the people' to build his own kingdom.

The people of the 'new' Israel were once part of the previous kingdom, are still of the 12 tribes of promise, as Samaria is part of the land assigned to the Tribes of Ephraim and the half-tribe of Manasseh (the house of Joseph), which is north of, and borders Judah.

The area was conquered by the Assyrians in 721 BC and the population was a combination of both Jew and Gentile (not claimed by either – Not 'pure' Jewish, and not 'pure' Assyrian).

In the Samaritan culture as Jewish, it is a mix of the old (looking to the elements of the promise of God):

- Genesis 26_3-4 – The promise of God to Isaac

(3) Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;

(4) And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.

The other side of the mixture is a separation from the ordinances delivered by Moses (Exodus, Leviticus, Numbers and Deuteronomy) where the Samaritans do not follow the law as the Jew of Judah, who consider the Samaritans as Gentiles.

A 'chance' encounter with the Lord

John 4: 7-9 – The Lord reaches out (read JOHN 4:5-6)

(7) There cometh a woman of Samaria to draw water: Jesus saith unto her, **Give me to drink.**

(8) (For his disciples were gone away unto the city to buy meat.)

(9) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

The Lord is travelling to Galilee and must pass through Samaria. However, all that the Lord does is deliberate. For example, had no one been there, Jesus could have simply gotten His own water (Jesus is a fully functional human being).

The presence of the Samaritan woman was an opportunity to reach of those who are considered 'unreachable' as she responds with a remark to punctuate the separation between the Jews of Judah and the remnant that occupy the land surrounding Judah. She does not know the Lord's scope:

- Luke 19:10 – The Lord's mission

(10) **For the Son of man is come to seek and to save that which was lost.**

The Lord uses this same description in the parable of the lost sheep (LUKE 15:3-7 - **Joy shall be in heaven over one sinner that repenteth**).

The Samaritans are not 'truly' Jews, but they are among the lost of the twelve tribes, descendants of Abraham, Isaac and Jacob, and children of the promise (**GEN 26**) – They are truly of the lost of Israel!

An unexpected response

John 4:10-12 – The Lord reaches out

(10) Jesus answered and said unto her, **If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.**

(11) The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

(12) Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

The Lord references 'the gift of God' which ties to the woman's connection with her Hebrew heritage, and alludes to the gift of eternal life in living water.

Not prepared for this answer, the woman focuses on the worldly state and challenges Jesus' ability to fend for Himself, and His position of authority, as she cites Jacob as the source of her inheritance as a Hebrew.

Jesus asserts His position of authority

John 4:13-15 – A different approach to life

(13) Jesus answered and said unto her, **Whosoever drinketh of this water shall thirst again:**

(14) **But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**

(15) The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

The Lord identifies Himself as the source of life when he says 'I shall give' and the woman responds with a skeptical plea for this life – Not accepting Jesus' position of Lord, but chiding Him that she need not return to the well.

The Test

John 4:16-19 - What is your character?

(16) Jesus saith unto her, **Go, call thy husband, and come hither.**

(17) The woman answered and said, I have no husband. Jesus said unto her, **Thou hast well said, I have no husband:**

(18) **For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.**

(19) The woman saith unto him, Sir, I perceive that thou art a prophet.

The Lord issues a simple test of character – Will the woman respond in truth, or, in shame, will she conceal?

The woman responds truthfully, and the Lord expounds on His knowledge of her (facts a stranger could not know) and she realizes there is much more to this man than appearances portray.

The Confirmation

John 4:20-26 - What is your truth?

(20) Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

(21) Jesus saith unto her, **Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**

(25) The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

(26) Jesus saith unto her, **I that speak unto thee am he.**

The woman cites a difference in doctrine, but the Lord asserts worship of the Father will soon not be so. She also provides another connection to her Hebrew heritage in believing in the Messiah. The woman lives a worldly life but has a place in her heart reserved for the truth (**ROM 2:14-15** – The law written in their hearts), where, once the light shines into that darkness, there is opportunity for receiving the truth and coming into the light of life (**JOHN 8:12** – **I am the light**). Jesus reveals to the woman that He is that Christ – The one they have been waiting for,

The testimony

John 4:28-29 – Knowing the truth (what do you do)

(28) The woman then left her waterpot, and went her way into the city, and saith to the men,

(29) Come, see a man, which told me all things that ever I did: is not this the Christ?

Upon knowing the truth in her heart, the woman's first response is to witness – Tell others!

As with many examples in scripture, upon learning the truth and having a change of heart, a transformation occurs. This woman, as with much of the world, had a 'good' place in her heart, where, once the light of the Lord shined, she knew the truth, and life would never be the same.

Each heart is capable of the change, where the Holy Spirit is now given (**JOHN 15:26**) and one can be transformed from lost into a new creature (**2 COR 5:17** – Old things passed away) with eternal life (**JOHN 3:16**).

The question to ask: Will we remain slaves to this world (**ROM 6:16** - His servants ye are to whom ye obey), or to live in the freedom of truth (**JOHN 8:32** – **The truth shall make you free**) – The choice is yours.

Next Lesson: Priscilla

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Study Questions

1. According to John 4:7, what does Jesus ask of the Samaritan woman?

2. According to John 4:10, what did Jesus claim to be able to provide to the woman?

3. According to John 4:11, how did the Samaritan woman respond?

4. According to John 20:26, what did Jesus disclose to the Samaritan woman?

5. Complete the following scripture:

John 8:13 I am the _____ of the world: he that followeth me shall not walk in _____,
but shall have the _____ of _____.

True / False

Reference

T F Samaritans have no part in the promise to Abraham

T F The Lord came to seek the righteous

T F There is joy in heaven when one sinner repents

T F The woman testified of Jesus before others

EXTRA CREDIT – In your opinion, what are you a slave to, and why?
