

Jesus and the Samaritan Woman

MEMORY VERSE: “*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*” (John 4:14).

“He who seeks to quench his thirst at the fountains of this world will drink only to thirst again. Everywhere men are unsatisfied. They long for something to supply the need of the soul. Only One can meet that want. The need of the world, ‘The Desire of all nations,’ is Christ.”—*The Desire of Ages*, p. 187.

Suggested Reading: *Testimonies for the Church*, vol. 4, pp. 384–387. (At the bottom of this page)

1. JESUS IN SYCHAR

Sunday, Feb 16

a. On His journey to Galilee, where did Jesus and His disciples stop? John 4:5, 6.

John 4:5, 6

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. **6** Now Jacob’s well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

“As Jesus sat by the well side, He was faint from hunger and thirst. The journey since morning had been long, and now the sun of noontide beat upon Him. His thirst was increased by the thought of the cool, refreshing water so near, yet inaccessible to Him; for He had no rope nor water jar, and the well was deep. The lot of humanity was His, and He waited for someone to come to draw.”—*The Desire of Ages*, p. 183.

b. Who came to the well, and what favor did Jesus ask of her—and what should we learn from this? John 4:7.

John 4:7

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

“The hatred between Jews and Samaritans prevented the woman from offering a kindness to Jesus; but the Saviour was seeking to find the key to this heart, and with the tact born of divine love, He asked, not offered, a favor. The offer of a kindness might have been rejected; but trust awakens trust. The King of heaven came to this outcast soul, asking a service at her hands. He who made the ocean, who controls the waters of the great deep, who opened the springs and channels of the earth, rested from His weariness at Jacob’s well, and was dependent upon a stranger’s kindness for even the gift of a drink of water.”—*Ibid.*, p. 184.

a. How did Jesus call the woman's attention to the gift of salvation? John 4:10.

John 4:10

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.

“The water that Christ referred to was the revelation of His grace in His word; His Spirit, His teaching, is as a satisfying fountain to every soul. Every other source to which they shall resort will prove unsatisfying. But the word of truth is as cool streams, represented as the waters of Lebanon, which are always satisfying. In Christ is fullness of joy forevermore.”—*Testimonies to Ministers*, p. 390.

b. What was the woman's reaction to Christ's offer? John 4:11, 12.

John 4:11, 12

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 woman's understanding did not comprehend the meaning of Christ; she supposed that he was speaking of the well before them.”—*The Spirit of Prophecy*, vol. 2, pp. 140, 141.

c. How did Jesus distinguish between one kind of water and another—and how is this message to bless us, too? John 4:13, 14; Revelation 22:17.

John 4:13, 14

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.

Revelation 22:17

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

“We should cherish love and gratitude, we should look unto Jesus and become transformed into His image. The result of this will be increased confidence, hope, patience, and courage. We shall be drinking of the water of life of which Christ spoke to the woman of Samaria. He said: ‘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. . . . 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.’ This water represents the life of Christ, and every soul must have it by coming into living connection with God. Then blessed, humble, grateful confidence will be an abiding principle in the soul. Unbelieving fear will be swept away before living faith. We shall contemplate the character of Him who first loved us.”—*Testimonies to Ministers*, p. 226.

a. How did the Samaritan woman show that she still did not understand Christ's words? John 4:15.

John 4:15

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

“The divine grace which He alone can impart, is as living water, purifying, refreshing, and invigorating the soul.

“Jesus did not convey the idea that merely one draft of the water of life would suffice the receiver. He who tastes of the love of Christ will continually long for more; but he seeks for nothing else. The riches, honors, and pleasures of the world do not attract him. The constant cry of his heart is, More of Thee. And He who reveals to the soul its necessity is waiting to satisfy its hunger and thirst. Every human resource and dependence will fail. The cisterns will be emptied, the pools become dry; but our Redeemer is an inexhaustible fountain. We may drink, and drink again, and ever find a fresh supply. He in whom Christ dwells has within himself the fountain of blessing— ‘a well of water springing up into everlasting life.’ From this source he may draw strength and grace sufficient for all his needs.”—*The Desire of Ages*, p. 187.

b. Like the Samaritan woman and the wilderness sojourners in the Exodus, how do we often fail to recognize the wonderful grace that flows from Christ? Psalms 78:15, 16, 19, 20 (first part); 114:7, 8.

Psalms 78:15, 16

He clave the rocks in the wilderness, and gave them drink as out of the great depths. 16 He brought streams also out of the rock, and caused waters to run down like rivers.

Psalms 78:19, 20

Yea, they spake against God; they said, Can God furnish a table in the wilderness? 20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

Psalms 114:7, 8

Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; 8 Which turned the rock into a standing water, the flint into a fountain of waters.

“Moses smote the rock, but it was the Son of God who, veiled in the cloudy pillar, stood beside Moses, and caused the life-giving water to flow. Not only Moses and the elders, but all the congregation who stood at a distance, beheld the glory of the Lord; but had the cloud been removed, they would have been slain by the terrible brightness of Him who abode therein.”—*Patriarchs and Prophets*, p. 298.

“Christ's gracious presence in His word is ever speaking to the soul, representing Him as the well of living water to refresh the thirsting soul. It is our privilege to have a living, abiding Saviour. He is the source of spiritual power implanted within us, and His influence will flow forth in words and actions, refreshing all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, and for that joy which brings no sorrow with it. This is the result of an indwelling Saviour.”—*Testimonies to Ministers*, p. 390.

a. What new subject did Jesus introduce in His conversation with the Samaritan woman—and how did she respond? John 4:16, 17 (first part).

John 4:16, 17

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:

“Jesus now abruptly turned the conversation. Before this soul could receive the gift He longed to bestow, she must be brought to recognize her sin and her Saviour. He ‘saith unto her, Go, call thy husband, and come hither.’ She answered, ‘I have no husband.’ Thus she hoped to prevent all questioning in that direction.”—*The Desire of Ages*, p. 187.

b. How did Jesus supplement her answer—and what does this remind us about all that He knows about every single one of us? John 4:17 (last part), 18; Psalm 139:7, 8, 11, 12.

John 4:17, 18

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.

Psalm 139:7, 8

Whither shall I go from thy spirit? or whither shall I flee from thy presence? **8** If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

Psalm 139:11, 12

If I say, Surely the darkness shall cover me; even the night shall be light about me. **12** Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

“The greatness of God is to us incomprehensible. ‘The Lord’s throne is in heaven’ (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.”—*Education*, p. 132.

“Heavenly angels examine the work that is put into our hands; and where there has been a departure from the principles of truth, ‘wanting’ is written in the records.”—*Child Guidance*, p. 155.

“God’s law reaches the feelings and motives, as well as the outward acts. It reveals the secrets of the heart, flashing light upon things before buried in darkness. God knows every thought, every purpose, every plan, every motive. The books of heaven record the sins that would have been committed had there been opportunity. God will bring every work into judgment, with every secret thing. By His law He measures the character of every man. As the artist transfers to the canvas the features of the face, so the features of each individual character are transferred to the books of heaven. God has a perfect photograph of every man’s character, and this photograph He compares with His law. He reveals to man the defects that mar his life, and calls upon him to repent and turn from sin.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 5, p. 1085.

a. What did the woman at the well finally realize about Jesus? John 4:19. Was this recognition sufficient?

John 4:19

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

“The listener trembled. A mysterious hand was turning the pages of her life history, bringing to view that which she had hoped to keep forever hidden. Who was He that could read the secrets of her life? There came to her thoughts of eternity, of the future Judgment, when all that is now hidden shall be revealed. In its light, conscience was awakened.

“She could deny nothing; but she tried to evade all mention of a subject so unwelcome. With deep reverence, she said, ‘Sir, I perceive that Thou art a prophet.’ Then, hoping to silence conviction, she turned to points of religious controversy. If this was a prophet, surely He could give her instruction concerning these matters that had been so long disputed.”—*The Desire of Ages*, pp. 187, 188.

b. When the woman manifested hope in the coming of the Messiah, what did Jesus say to her? John 4:25, 26.

John 4:25, 26

The woman saith unto him, I know that Messias 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 gospel invitation is not to be narrowed down, and presented only to a select few, who, we suppose, will do us honor if they accept it. The message is to be given to all. Wherever hearts are open to receive the truth, Christ is ready to instruct them. He reveals to them the Father, and the worship acceptable to Him who reads the heart. For such He uses no parables. To them, as to the woman at the well, He says, ‘I that speak unto thee am He.’”—*The Desire of Ages*, p. 194.

PERSONAL REVIEW QUESTIONS

Friday, Feb 21

1. Why did Jesus never perform a miracle in His own behalf?
2. What resource did Jesus use to lead the Samaritan woman to the gospel?
3. What did the Master say concerning the water of life?
4. Why did Christ mention the personal life of the Samaritan woman?
5. Name a promise associated with the coming of the Messiah.

Suggested Reading: *Testimonies for the Church*, vol. 4, pp. 384–387.

On the morning of October 23, 1879, about two o’clock, the Spirit of the Lord rested upon me, and I beheld scenes in the coming judgment. Language fails me in which to give an adequate description of the things which passed before me and of the effect they had upon my mind. (4T 384.1)

The great day of the execution of God’s judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before Him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire: “Ledger of Heaven.” One of these books, containing the names of those who claim to believe the truth, was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth engaged my attention. As these persons were named, one by one, and their good deeds

mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this did not seem to rest upon my mind with the greatest force. **(4T 384.2)**

Another book was opened, wherein were recorded the *sins* of those who profess the truth. Under the general heading of selfishness came every other sin. There were also headings over every column, and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins. **(4T 384.3)**

Under covetousness came falsehood, theft, robbery, fraud, and avarice; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, and hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc. As I beheld I was filled with inexpressible anguish and exclaimed: "Who can be saved? who will stand justified before God? whose robes are spotless? who are faultless in the sight of a pure and holy God?" **(4T 385.1)**

As the Holy One upon the throne slowly turned the leaves of the ledger, and His eyes rested for a moment upon individuals, His glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire. Trembling seized them, and their faces turned pale. Their first appearance when around the throne was that of careless indifference. But how changed their appearance now! The feeling of security is gone, and in its place is a nameless terror. A dread is upon every soul, lest he shall be found among those who are wanting. Every eye is riveted upon the face of the One upon the throne; and as His solemn, searching eye sweeps over that company, there is a quaking of heart; for they are self-condemned without one word being uttered. In anguish of soul each declares his own guilt and with terrible vividness sees that by sinning he has thrown away the precious boon of eternal life. **(4T 385.2)**

One class were registered as cumberers of the ground. As the piercing eye of the Judge rested upon these, their sins of neglect were distinctly revealed. With pale, quivering lips they acknowledged that they had been traitors to their holy trust. They had had warnings and privileges, but they had not heeded nor improved them. They could now see that they had presumed too much upon the mercy of God. True, they had not such confessions to make as had the vile and basely corrupt; but, like the fig tree, they were cursed because they bore no fruit, because they had not put to use the talents entrusted to them. **(4T 385.3)**

This class had made *self* supreme, laboring only for selfish interests. They were not rich toward God, not having responded to His claims upon them. Although professing to be servants of Christ, they brought no souls to Him. Had the cause of God been dependent on their efforts, it would have languished; for they not only withheld the means lent them of God, but they withheld themselves. But these could now see and feel that in occupying an irresponsible position in reference to the work and cause of God they had placed themselves on the left hand. They had had opportunity, but would not do the work that they could and should have done. **(4T 386.1)**

The names of all who profess the truth were mentioned. Some were reproved for their unbelief, others for having been slothful servants. They had allowed others to do the work in the Master's vineyard, and to bear the heaviest responsibilities, while they were

selfishly serving their own temporal interests. Had they cultivated the abilities God had given them, they could have been reliable burden bearers, working for the interest of the Master. Said the Judge: "All will be justified by their faith and judged by their works." How vividly then appeared their neglect, and how wise the arrangement of God in giving to every man a work to do to promote the cause and save his fellow men. Each was to demonstrate a living faith in his family and in his neighborhood, by showing kindness to the poor, sympathizing with the afflicted, engaging in missionary labor, and by aiding the cause of God with his means. But, like Meroz, the curse of God rested upon them for what they had not done. They had loved that work which would bring the greatest profit in this life; and opposite their names in the ledger devoted to good works there was a mournful blank. **(4T 386.2)**

The words spoken to these were most solemn: "You are weighed in the balances, and found wanting. You have neglected spiritual responsibilities because of busy activity in temporal matters, while your very position of trust made it necessary that you should have more than human wisdom and greater than finite judgment. This you needed in order to perform even the mechanical part of your labor; and when you disconnected God and His glory from your business, you turned from His blessing." **(4T 386.3)**

The question was then asked: "Why have you not washed your robes of character and made them white in the blood of the Lamb? God sent His Son into the world, not to condemn the world, but that through Him it might be saved. My love for you has been more self-denying than a mother's love. It was that I might blot out your dark record of iniquity, and put the cup of salvation to your lips, that I suffered the death of the cross, bearing the weight and curse of your guilt. The pangs of death, and the horrors of the darkness of the tomb, I endured, that I might conquer him who had the power of death, unbar the prison house, and open for you the gates of life. I submitted to shame and agony because I loved you with an infinite love, and would bring back my wayward, wandering sheep to the paradise of God, to the tree of life. That life of bliss which I purchased for you at such a cost, you have disregarded. Shame, reproach, and ignominy, such as your Master bore for you, you have shunned. The privileges He died to bring within your reach have not been appreciated. You would not be partaker of His sufferings, and you cannot now be partaker with Him of His glory." Then were uttered these solemn words: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11. The book then closed, and the mantle fell from the Person on the throne, revealing the terrible glory of the Son of God. **(4T 387.1)**

The scene then passed away, and I found myself still upon the earth, inexpressibly grateful that the day of God had not yet come, and that precious probationary time is still granted us in which to prepare for eternity. **(4T 387.2)**