

Life Group Notes 10/30/2022
Mark Warren John's Gospel Week 4

This new format design is intended to make the notes easier to follow. Any footnotes remain at the end, and are referenced in the message with an asterisk (*). If you have observations or questions feel free send me an email with your comment or observations at tbeachhead@comcast.net.—Pete Mehegan, the Scribe.

(This is written to give you good things to enjoy, because look again at what Paul told Timothy (1 Tim 6:17-18)! I think he was thinking of us at the time: **17 Instruct those who are rich in the present age not to be conceited and not to put their hope in the uncertainty of wealth, but in God, WHO RICHLY PROVIDES ALL THINGS TO ENJOY. 18 Instruct them to do good, to be rich in good works, and to be generous and ready to share...**)

Note: Be good to one another. Be sensitive and kind. Let God heal our hearts...and guide our discussions. **PLEASE PRE-READ THESE NOTES AND CHOOSE THE DIRECTION THAT IS APPROPRIATE FOR YOUR GROUP. The purpose is to unite, not divide; to proclaim fearlessly the freedom the gospel brings. Any part of these notes might be appropriate as a crowd breaker for your own group. The goal is to create memories from Sunday that will serve for a long time. BE COGNIZANT OF YOUR GROUP'S TIME AND BE SENSITIVE! Some groups would like to dwell on a single idea. Let the Spirit be your guide. Never feel obligated to complete this study. This study is also a great devotion, taken slowly through the week.**

Note: I have highlighted suggested discussion questions Pastor Mark has raised this week, 10/30, John 4. Let's allow the Holy Spirit to guide all our discussions, using the highlights as trail blazes. **The purpose is to minister to one another.**

At the end of the message notes, pages 7 to 10, I have made footnotes (*) to help dig deeper into some of the people and events in this passage. *These notes are offered to enhance understanding, and are not designed to complicate discussions in life group.* This week I covered:

1. The pharisees. Who are they? Where did they come from? (From last week.)
 2. The problem with making more disciples than John.
 3. On Samaritans. Who are they? Where do they come from? What is their religion?
 4. On Jacob's well.
 5. On Jesus and the gifts of the spirit.
 6. On repentance.
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Jesus and the Samaritan Woman

¹When Jesus realized that the Pharisees were aware He was *gaining and baptizing more disciples than John ²(although it was not Jesus who baptized, but His disciples), ³He left Judea and returned to Galilee.

⁴Now He had to pass through Samaria. ⁵So He came to a town of Samaria called Sychar, near the plot of ground that Jacob had given to his son Joseph. ⁶Since *Jacob's

well was there, Jesus, weary from His journey, sat down by the well. It was about the sixth hour. **7**When a *Samaritan woman came to draw water, Jesus said to her, **"Give Me a drink."** **8**(His disciples had gone into the town to buy food.) (Note: Another detail from the Apostle John's experience on the practical working of team life. They did not produce food miraculously, as a part of the ministry, or eat only leftovers.)

9"You are a Jew," said the woman. "How can You ask for a drink from me, a Samaritan woman?" (For *Jews do not associate with Samaritans.)

10Jesus answered, **"If you knew the gift of God and who is asking you for a drink, you would have asked Him, and He would have given you living water."**

1. Summarize what you read.
2. (Note: The "sixth hour" is twelve noon...the heat of the day. **Why would she come at this hour?**)
3. **Explain what Jesus is doing here. How could she have known?**
4. **How did Nicodemus know in the previous chapter? See last week's notes.**

11 "Sir," the woman replied, "You have nothing to draw with and the *well is deep. Where then will You get this living water? **12**Are You greater than our father Jacob, who gave us this well and drank from it himself, as did his sons and his livestock?"

13Jesus said to her, **"Everyone who drinks this water will be thirsty again. **14**But whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a fount of water springing up to eternal life."**

1. **Did she understand Jesus' offer?**
2. **Do you? Do you have a testimony?**
3. **What water is Jesus talking about? Thirst for what?**

Look ahead at John 7: 37On the last and greatest day of the feast, Jesus stood up and called out in a loud voice, "If anyone is thirsty, let him come to Me and drink. **38**Whoever believes in Me, as the Scripture has said: **'Streams of living water will flow from within him.'**" **39**He was speaking about the Spirit, whom those who believed in Him were later to receive. For the Spirit had not yet been given, because Jesus had not yet been glorified....

1. **What is he talking about?**
2. **Is this the same water?**
3. **Here's a personal challenge in advance of chapter 7: Try to find where in the scripture it says, 'Streams of living water will flow from within him.'**

15The woman said to Him, "Sir, give me this water so that I will not get thirsty and have to keep coming here to draw water."

16Jesus told her, **"Go, call your husband and come back."**

17"I have no husband," the woman replied.

Jesus said to her, **"You are correct to say that you have no husband. **18**In fact, you have had five husbands, and the man you now have is not your husband. You have spoken truthfully."**

1. **What is her thought?**
2. **Why is coming to the well such a problem for her?**

3. ***What gift of the Holy Spirit is Jesus relying on here?**

4. **What does this word of knowledge inspire in the woman?**

19“Sir,” the woman said, “I see that You are a prophet. 20Our fathers worshiped on this mountain, but you Jews say that the place where one must worship is in Jerusalem.”

21“Believe Me, woman,” Jesus replied, “a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22You worship what you do not know; we worship what we do know, for salvation is from the Jews.

23 But a time is coming and has now come when the true worshipers will worship the Father in spirit and in truth, for the Father is seeking such as these to worship Him. 24God is Spirit, and His worshipers must worship Him in spirit and in truth.”

1. **Describe the woman’s response to Jesus’ word of knowledge.**

2. **What is the impact?**

3. **What is the difference between knowing and not knowing ?**

4. **Why do the Jews know what they worship?**

5. **Has that knowledge helped them?**

6. **Look at Acts 17:** 22Then Paul stood up in the meeting of the Areopagus and said, “Men of Athens, I see that in every way you are very religious. 23For as I walked around and examined your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. Therefore what you worship as something unknown, I now proclaim to you.

7. **Is Paul doing for the Athenians what Jesus did for the Samaritan woman?**

8. **What does it mean to worship in “spirit and in truth”?**

9. **Have you seen or experienced this kind of worship?**

10. **What is involved?**

25The woman said, “I know that Messiah” (called Christ) “is coming. When He comes, He will explain everything to us.”

26Jesus answered, “I who speak to you am He.”

1. **How does the woman’s claim reflect the Samaritan’s continued connection to their ancient Jewish roots?**

2. **Why is Jesus’ response remarkable?**

3. **Does Jesus try to correct the woman’s concept of “Messiah”?**

Pastor Mark says, “There are three things the enemy likes to use against us.

1. Unforgiveness.
2. Bitterness.
3. Fear and the flip side of fear is pride.

Mark suggests reasons for why the woman has had four husbands and is now living with the fifth.

1. **Can you guess? What is the woman’s reputation in the town?**

2. **Why does her coming to the well alone at noon support the claim?**

3. **How often do you think she has had a conversation like this at the well?**

4. **What might she have expected when Jesus began the conversation?**

Mark describes a gift he received once as pastor of a twenty-year-old Mercedes convertible. He became troubled, because of the expense it represented, to drive it around town. He said, "It was a gift I couldn't appreciate because I was afraid of what people would say." Mark says, "I don't want anyone to stumble. I don't want to be a distraction."

1. **Do you understand this?**
2. **Have you ever "noticed" expensive clothes or cars that others were enjoying and make "humble suggestions"?**
3. **Have you ever been a victim of such "suggestions"?**
4. **Do you have a testimony? What's your reaction?**
5. **(Be careful and constructive. How often have you experienced a similar controversy? What did you do? Did you stumble? Did another stumble?)**

He goes on, "Some of you are still bitter from someone who hurt you. You've said you will never forgive them because "...they don't deserve your forgiveness." **Look at how Jesus teaches the Lord's Prayer in Matthew 6:**

12And forgive us our debts,
as we also have forgiven our debtors.

13And lead us not into temptation,
but deliver us from the evil one'

14For if you forgive men their trespasses, your heavenly Father will also forgive you. **15**But if you do not forgive men their trespasses, neither will your Father forgive yours. Pastor Mark says, "It's not that God is unable to forgive your sins. It is that you are unable to receive forgiveness."

1. **How much bitterness and unforgiveness is "safe"?**
2. **What have you done to deserve forgiveness?**
3. **Respond to what Pastor Mark said. Is he right?**
4. **How does that work? Look up Colossians 3:** **12**Therefore, as the elect of God, holy and beloved, clothe yourselves with hearts of compassion, kindness, humility, gentleness, and patience. **13****Bear with one another and forgive any complaint you may have against someone else. Forgive as the Lord forgave you.** **14**And over all these virtues put on love, which is the bond of perfect unity....
5. **What happens when you decide to forgive? Do you have a testimony?**

Pastor Mark says, "You cannot have what you cannot give. It's a simple principle. It's not that He's withholding it from you. It's that we can't receive it." He says, "This is the enemy's purpose. He wants to control you with bitterness and unforgiveness, because he understands that if we cannot forgive, we cannot be forgiven. We cannot worship as we ought, in spirit and truth."

6. **Respond. Do you understand?**

The Disciples Return and Marvel

27Just then His disciples returned and were surprised that He was speaking with a woman. But no one asked Him, "What do You want from her?" or "Why are You talking with her?"

28 Then the woman left her water jar, went back into the town, and said to the people, **29** "Come, see a man who told me everything I ever did. Could this be the Christ?" **30** So they left the town and made their way toward Jesus.

31 Meanwhile the disciples urged Him, "Rabbi, eat something." **32** But He told them, "I have food to eat that you know nothing about." **33** So the disciples asked one another, "Could someone have brought Him food?" **34** Jesus explained, "My food is to do the will of Him who sent Me and to finish His work. **35** Do you not say, 'There are still four months until the harvest'? I tell you, lift up your eyes and look at the fields, for they are ripe for harvest. **36** Already the reaper draws his wages and gathers a crop for eternal life, so that the sower and the reaper may rejoice together. **37** For in this case the saying 'One sows and another reaps' is true. **38** I sent you to reap what you have not worked for; others have done the hard work, and now you have taken up their labor."

1. **Why are the disciples surprised to see him talking with the woman?**
2. **Why is it significant that they asked no questions? Why would they have asked Him "Why are you talking to her?"**
3. **Does Jesus tell her to leave her sixth man?**
4. **Remembering what Pastor Mark said, do you know why not? What is important?**
5. **Describe the changes in the woman's attitude toward Jesus. What was her first response?**
6. **How does she describe him after He demonstrates that He knows her?**
7. **When He tells her that He is the Messiah, what does she do?**
8. **What set the woman free to return to town? Predict her future.**
9. **When she returns to the town what does she do?**
10. **How did she become a witness to Jesus? What proof does she have for her claims?**
11. **Describe her courage, returning to town and creating a such a stir?**
12. **Explain why the disciples urged him to eat something? What had they gone to town for?**
13. **Explain what food Jesus had. Complete this verse, "Man shall not live by bread alone..." What was sustaining Jesus?**
14. **Answer the disciples question. What food did Jesus have?**
15. **Go slowly. What is Jesus saying? Pastor Mark says, "Your true satisfaction in life is doing the work God sent you to do." Is this what Jesus is saying?**
16. **How much time is left if the field is ripe? Is there time to eat? What do you eat?**
17. **Look closely at this statement, "I sent you to reap what you have not worked for." What did the disciples do to "reap" what another sowed? Where had they 'reaped'?**
18. **How much labor has gone already into the food you "harvest" from the grocery store? Have you ever thought of the labor that went on before and went into your meal?**

Many Samaritans Believe

39 Many of the Samaritans from that town believed in Jesus because of the woman's testimony, "He told me everything I ever did."

1. **What did the woman do that caused "many of the Samaritans" to believe?**
2. **Why did she do it?**
3. **Was there any shame or guilt involved?**

4. **Did she become a witness by something she did? Or by something she saw Jesus doing?**

Pastor Mark says, "There are two things here. First, the need for repentance. John the Baptist talked of the need for repentance. Sometimes I think *repentance is like trying to get ourselves right with God. I question if that is actually true. I think it makes us right with God, but that's not the purpose. The purpose of repentance is acknowledging the agreement you made with the enemy. Repentance is realizing 'I bought into a lie. I've been walking in a lie, and I repent of that.' When we repent from the lie that we lived in, it sets us free to enjoy a right relationship with the Father in Heaven. Don't be afraid of repentance, thinking, 'I messed up again. I need to repent.' You have to come to the place where you stop thinking, 'I need to do something to repent,' because repentance is a gift for you that breaks the bondage that came when you accepted the lie. You've exchanged the lie for the truth. When you have unforgiveness, you have to repent of that, because that is what has hindered you and created an identity in you that has held you in bondage and prevented you from fulfilling the purpose God has for you." He says, "The food we want to eat is the food of setting other people free."

1. **See the note on repentance below. How does what Mark describes constitute a "complete change of mind."**
2. **How is it a gift?**
3. **What is the "fruit in keeping with repentance" that John the Baptist would expect? What becomes the center and purpose for your life?**
4. **How does this "food" Mark is talking about sustain us and nourish us?**

⁴⁰So when the Samaritans came to Him, they asked Him to stay with them, and He stayed two days. ⁴¹And many more believed because of His message. ⁴²They said to the woman, "We now believe not only because of your words; we have heard for ourselves, and we know that this man truly is the Savior of the world."

1. **Why would the Samaritans ask Him to stay?**
2. **What had they become?**
3. **How do you know the Samaritans were "born again?" What did they see?**
4. **Describe the progression of faith. When did they start to believe?**
5. **Now what has changed in their experience? How does personal eyewitness experience buttress faith?**
6. **Have they seen "the kingdom of God?"**

Pastor Mark points out the gentle way that Jesus uses to bring out repentance in the woman by using the gift of the Word of Knowledge. He says, "The Roman Catholic church uses confession as a means to gently shine light on the things that have been done in darkness. There it became, unfortunately, ritual and baggage were added. But the principle is right. We need to bring what is in darkness to light because it's part of our healing journey. As long as we keep it in the dark, we are not free. We are still living under fear." (**Remember chapter 3, "They did not come to the light because their deeds were evil."**) "Some of you are afraid of what people would say if they only knew. We need to have confidence that we do not need to walk through this life in fear."

1. **How did Jesus word of knowledge serve to release the woman from the fear of her past?**
2. **Was there any need for fear? Or shame? Why not?**
3. **Did He condemn her? Did He judge her? How does that instruct us when another confides their secrets to us?**
4. **How does "perfect love cast out fear?"**

Look up Revelation 12:10 "Now have come the salvation and the power and the kingdom of our God, and the authority of His Christ.

For the accuser of our brothers has been thrown down— he who accuses them day and night before our God.

¹¹They have conquered him by the blood of the Lamb and by the word of their testimony.

And they did not love their lives so as to shy away from death.

1. **Who threw down the accuser?**
2. **Who is "they" who conquered him?**
3. **What three weapons were used to overcome him?**
4. **How many of these weapons did the woman at the well use in this story today**
5. **Revelation 19:10 says, "The testimony of Jesus is the spirit of prophecy." What was Jesus' testimony here and how did His testimony set her free?**

Mark concludes saying, "So you just need to walk in and identify those things in your life. Identify where there is unforgiveness and forgive...

...and then prophecy interrupted the sermon: "I hear Jesus saying that as you obey what you're hearing in the Holy Spirit, Jesus is so faithful, and you can trust Him. He is going to come as you confess in your quiet time or even to a friend and fill you with His love and His Holy Spirit as you can't even imagine. He is saying, 'Trust Me.' His plans for you are amazing above whatever dream or imagination you have, you have to step over that threshold that the enemy is keeping as a line where he's pummeling you. As soon as you make that choice in your heart saying, 'No, Lord. I'm going to do what you want me to do and allow all the gifts you have for me. I'm going to be setting people free.' This is the testimony that He is building in you. But you have to step over that line as Pastor Mark was saying."

1. **What did this prophecy say and confirm?**
2. **What do you need to do?**

Take the time to pray.

Scribe's notes:

1. **On Pharisees:** From last week's notes: *Pharisaíos* – properly, "a separatist, a purist"; a Pharisee." If we were writing the history, it's likely we'd call them "Puritans." "Pharisee" is derived from the Aramaic term, *peras* ("to divide and

separate"). This literally refers to a "separatist"; hence, a Pharisee told everyone he was "separated from sin...unlike that tax collector over there." That was part of the problem. The pharisees claim their origins from the Maccabees in the Hasmonean revolt against Antiochus Epiphanes, around 165. Their determination to enforce repentance and put a barrier between Israel and sin also distinguishes their legalism as historic.

2. **On making and baptizing more disciples than John:** These parenthetical statements that the four authors of the gospels make are delightful and instructive, though easily missed. The Pharisees' response to Jesus "gaining and baptizing more disciples than John" presented a real threat to his continued ministry. The fame of John the Baptizer had spread throughout the empire among devout Jews to where it had become a threat to the authority and credibility of the Scribes and Pharisees. John had openly challenged them in their practice and their own hypocrisy without being arrested, and without being "kicked off" the Twitter of that day. Now Jesus had only increased the challenge. The plot to kill Jesus began very early in His ministry, so that Mark begins the tension in the third chapter of his account. Clearly, the threat was great enough that Jesus removed himself from the area to return to Galilee ninety miles north, where the immediate influence of the Sanhedrin was less pronounced.

It's also interesting to note that "...it was not Jesus who baptized." In the previous chapter, John 3:22, we learned, "...Jesus and His disciples went into the Judean countryside, where He spent some time with them and baptized." **Is this an accidental representation of Jesus' own methodology, and a shift in His own role? Did He begin by baptizing, and then turn that task over to the disciples?**

3. **On the Samaritans, who they are and whom they worship:** In order to get to Galilee, Jews would rather bypass Samaria, and travel on the East Bank of the Jordan, through the Gentile area called the Decapolis than be "defiled" by the Samaritans. Jesus unexpectedly chose the shorter, direct route to Galilee, passing through Samaria.

The Story of the Samaritans' origins can be found in 2 Kings 17, where the Jews of the Northern Kingdom, the "Israelites", whose capital, Samaria, gave them the name, were carried away for their sins into foreign lands by Sennacherib, king of Assyria. Here is the account:

9The Israelites secretly did things against the LORD their God that were not right. From watchtower to fortified city, they built high places in all their cities. **10**They set up for themselves sacred pillars and Asherah poles on every high hill and under every green tree. **11**They burned incense on all the high places like the nations that the LORD had driven out before them. They did wicked things, provoking the LORD to anger. **12**They served idols, although the LORD had told them, "You shall not do this thing."

13Yet through all His prophets and seers, the LORD warned Israel and Judah, saying, "Turn from your wicked ways and keep My commandments and statutes, according to the entire Law that I commanded your fathers and delivered to you through My servants the prophets."

14But they would not listen, and they stiffened their necks like their fathers, who did not believe the LORD their God. **15**They rejected His statutes and the covenant He had made with their fathers, as well as the decrees He

had given them. They pursued worthless idols and themselves became worthless, going after the surrounding nations that the LORD had commanded them not to imitate.

16They abandoned all the commandments of the LORD their God and made for themselves two cast idols of calves and an Asherah pole. They bowed down to all the host of heaven and served Baal. **17**They sacrificed their sons and daughters in the fire and practiced divination and soothsaying. They devoted themselves to doing evil in the sight of the LORD, provoking Him to anger.

18So the LORD was very angry with Israel, and He removed them from His presence. Only the tribe of Judah remained, **19**and even Judah did not keep the commandments of the LORD their God, but lived according to the customs Israel had introduced. **20**So the LORD rejected all the descendants of Israel. He afflicted them and delivered them into the hands of plunderers, until He had banished them from His presence.

21When the LORD had torn Israel away from the house of David, they made Jeroboam son of Nebat king, and Jeroboam led Israel away from following the LORD and caused them to commit a great sin. **22**The Israelites persisted in all the sins that Jeroboam had committed and did not turn away from them. **23**Finally, the LORD removed Israel from His presence, as He had declared through all His servants the prophets. So Israel was exiled from their homeland into Assyria, where they are to this day.

At that time, Sennacherib reinhabited the land with other conquered exiles from other foreign lands, and had them live in the land. They brought with them all the foreign deities that they had served and worshiped according to their customs.

Samaria Resettled

24Then the king of Assyria brought people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim and settled them in the towns of Samaria to replace the Israelites. They took possession of Samaria and lived in its towns.

25Now when the settlers first lived there, they did not worship the LORD, so He sent lions among them, which killed some of them. **26**So they spoke to the king of Assyria, saying, "The peoples that you have removed and placed in the cities of Samaria do not know the requirements of the God of the land. Because of this, He has sent lions among them, which are indeed killing them off." **27**Then the king of Assyria commanded: "Send back one of the priests you carried off from Samaria, and have him go back to live there and teach the requirements of the God of the land." **28**Thus one of the priests they had carried away came and lived in Bethel, and he began to teach them how they should worship the LORD.

29Nevertheless, the people of each nation continued to make their own gods in the cities where they had settled, and they set them up in the shrines that the people of Samaria had made on the high places. **30**The men of Babylon made Succoth-benoth, the men of Cuth made Nergal, the men of Hamath made Ashima, **31**the Avvites made Nibhaz and Tartak, and the Sepharvites burned their children in the fire to Adrammelech and Anammelech the gods of Sepharvaim.

32So the new residents worshiped the LORD, but they also appointed for themselves priests of all sorts to serve in the shrines of the high places. **33**They worshiped the LORD, but they also served their own gods according to the customs of the nations from which they had been carried away.

34To this day they are still practicing their former customs. None of them worship the LORD or observe the statutes, ordinances, laws, and commandments that the LORD gave the descendants of Jacob, whom He named Israel.

"To this day" speaks to the descendants, now called the "Samaritans" whose very lands were avoided by God-fearing Jews, because their mingled race was despised for their defilement of blood and by foreign worship/customs and laws. It also explains the root cause of the Samaritan woman's surprise that Jesus would speak to her: She's a woman alone. She's a Samaritan. Notice, racism was enforced in Jewish Law, because they were told to reject foreigners or be polluted by their ways, their customs and their gods. When Jesus recognized that the Samaritan woman worshiped a God "whom she did not know," because salvation comes from the Jews, he revolutionized the concept of "race," and opened the way to reconciliation.

4. **On Jacob's well:** *Be'er Ya'aqov*), also known as **Jacob's fountain** and **Well of Sychar**, is a deep well constructed into the bedrock that has been associated in religious tradition

with [Jacob](#) for roughly two millennia. It is situated inside an [Eastern Orthodox](#) church and monastery, in [Balata village](#) on the outskirts of the [Palestinian](#) city of [Nablus](#) in the [West Bank](#).^{[1][2]} The well has been measured at 40 feet in depth. No well of Jacob is specifically mentioned in the [Hebrew Bible](#) (the base of the [Old Testament](#)); [Genesis 33:18–20](#) only states that when Jacob returned to Shechem from [Paddan Aram](#), he camped "before" the city and bought the land on which he pitched his tent and erected an altar. [Jacob's Well - Wikipedia](#)

5. **On Jesus and the gifts of the Spirit:** In 1 Corinthians 12, Paul sets out a list of the supernatural gifts of the Holy Spirit, used to strengthen, empower, enlighten and encourage both believers and the called in their faith. *7But the manifestation of the Spirit is given to each one for the profit of all: 8for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, 9to another faith by the same Spirit, to another gifts of healings by 10the same Spirit, 10to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.* Not one of these gifts listed is without representation in the life and ministry of Jesus in the gospels and throughout the book of Acts. In this passage, Jesus displays the word of wisdom in telling the woman to call her husband, and the word of knowledge, when He reveals that he already knows her lifestyle and her plight.
6. **On Repentance:** The Greek word for "repent" is *metanoeo*, and it means to change one's mind or purpose. It implies a change **after** being with, thinking differently afterwards. It's a change of purpose. Look at how John the Baptist describes repentance in Luke 3: *7Then John said to the crowds coming out to be baptized by him, "You brood of vipers, who warned you to flee from the coming wrath? 8Produce fruit, then, in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. **How did the woman at the well "produce fruit in keeping with repentance?" What changed? How did the Samaritans show change?***