

## Pine Knoll Sabbath School Study Notes

### Fourth Quarter 2024: *Themes in the Gospel of John*

### Lesson 5 “The Testimony of the Samaritans”

#### Read for this week’s study

John 4:1–42; John 3:26–30; Jeremiah 2:13; Zechariah 14:8; Ezekiel 36:25–27.

#### Memory Text

“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’” (John 4:42, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Setting of the Encounter
- III. The Woman at the Well
- IV. “ ‘Sir, Give Me This Water’ ”
- V. The Revelation of Jesus
- VI. The Testimony of the Samaritans
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. The Samaritans were a people of mixed race and religion who lived in the mountains between Jerusalem and Galilee. Their ethnic and religious heritages were drawn from both the northern Israelites who never went to Babylon or Assyria and the captive peoples the Assyrians brought in to replace those who went into exile. The result was a unique form of Judaism that was grounded in the five books of Moses, but also included non-Jewish elements from both local and foreign sources. You may wish to do an internet search on Samaritan theology (they still exist), perhaps beginning with the “Samaritanism” article in Wikipedia. Be prepared to share what you learned about the Samaritans. In Jesus’ day, Jews avoided Samaria and Samaritans as much as possible. (Sabbath Afternoon’s Lesson)
2. Read John 4:1-4. Why did Jesus decide to leave the area by the Jordan River and return to Galilee? Why do you think Jesus HAD to get to Galilee by passing through

- Samaria? Read John 4:5-9. How did Jesus open His dialogue with the woman at the well? (Sunday's Lesson)
3. Read John 4:10-15. How does Jesus use this encounter to break down the woman's defenses against anything a Jew might tell her about religion? What is the Old Testament background to Jesus' choice of language: "living waters", water of life (Jeremiah 2:13; Zechariah 14:8)? (Monday's Lesson)
  4. Read Ezekiel 36:25-27. In what ways is Ezekiel's use of water different than John's and what do you make of this difference? In terms of human reality, what are these water metaphors actually pointing to? Why does Jesus not explain that at this point, but instead seems to totally deflect the situation in another direction (John 4:16)? What is He hoping to accomplish with this? (Tuesday's Lesson)
  5. Read John 4:16-24. What did Jesus do to show this woman that He knew her deepest secrets, and how did she respond to this? What do you think Jesus meant by "worshiping in Spirit and in truth"? Given that statement, why did God give instruction for a sanctuary in Old Testament times? Read John 4:25-26. What did Jesus reveal about His true identity? Why does He tell this messed-up woman a secret He didn't even reveal to His disciples until much later? (Wednesday's Lesson)
  6. Read John 4:27-29. What was it that convinced the woman that Jesus must be exactly who He claimed to be? What did the Samaritan woman do next? Read John 4:30-42. What lessons can be learned about the spread of the gospel? (Thursday's Lesson)
  7. Why do you think Jesus was more readily received by the Samaritans than by His own people? (Friday's Lesson)
  8. What does this story tell us about a God who knows our deepest, darkest secrets? What does it tell us about how to relate to people whose faith or lack of it is very different from ours? (Friday's Lesson)

### Thoughts from Graham Maxwell

Think how Jesus treated the women. And He stunned the observers by treating them so. Even a Samaritan woman? You remember, the disciples were surprised; one, that He was talking to a Samaritan, but two, that He was talking to a woman. You don't do that. But He did. He spoke to her very kindly, even though He knew what she had been doing. His treatment of the woman taken in adultery. Think how He sought to recover her dignity and self-respect. The way He treated Mary, who was known as a wicked woman in the town, so that she too might recover dignity and self-respect. How graciously He treated women. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Proverbs*, recorded January 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/29MMPOGIA66> (Part 1) <http://pkp.cc/30MMPOGIA66> (Part 2)

## Further Study with Ellen White

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." {DA 194.2}

Christ came to our world with a consciousness of more than human greatness, to accomplish a work that was to be infinite in its results. Where do you find Him when doing this work? In the house of Peter the fisherman. Resting by Jacob's well, telling the Samaritan woman of the living water. He generally taught in the open air, but sometimes in the Temple, for He attended the gatherings of the Jewish people. But oftenest He taught when sitting on a mountainside, or in a fisherman's boat. He entered into the lives of these humble fishermen. His sympathy was enlisted in behalf of the needy, the suffering, the despised; and many were attracted to Him. . . . And to those who are longing for rest and peace today just as truly as those who listened to His words in Judea, He is saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (*Signs of the Times*, June 24, 1897). {LHU 167.6}

He [Christ] passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellowmen only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God. . . . {LHU 183.2}

Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through union with the Divine, may be accomplished for the saving of souls that are ready to perish. There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God. All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in mind and heart. {MH 159.4}

To reach the people, wherever they are, and whatever their position or condition, and to help them in every way possible—this is true ministry. {MH 156.2}

God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures.

And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing. {SC 77.1}

Jesus knew the wants of the soul. Pomp, riches, and honor cannot satisfy the heart. “If any man thirst, let him come unto Me.” The rich, the poor, the high, the low, are alike welcome. He promises to relieve the burdened mind, to comfort the sorrowing, and to give hope to the despondent. {DA 454.2}

To the heart that has become purified, all is changed. Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God. Weak and erring men and women show to the world that the redeeming power of grace can cause the faulty character to develop into symmetry and abundant fruitfulness. {PK 233.2}

When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?—A changed life. {OHC 159.5}

God calls upon His creatures to turn their attention from the confusion and perplexity around them, and admire His handiwork. The heavenly bodies are worthy of contemplation. God has made them for the benefit of man, and as we study His works, angels of God will be by our side to enlighten our minds, and guard them from satanic deception. {4BC 1145.10}

Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being. In each one He sees capacity for improvement. With divine energy and hope He greets those for whom He has given His life. In His strength they can live a life rich in good works, filled with the power of the Spirit. {7T 225.4}

All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, ... that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. {TMK 99.5}