

1. How do you understand the word **must** in verse 4? The word must conveys the notion of unavoidableness and necessity. John used the same word in other instances too (9: 4; 10: 16; 12: 34; 20: 9; cf. 3: 7)
 - a. John uses the word **must** only in few occasions. Whenever he uses the word it is associated with something which is urgent and part of God's plan. It is also closely connected with the mission of Jesus Christ. Therefore, the word **must** conveys that God's plans cannot be thwarted. Racial indifferences, social obstacles, and personal revenge cannot stop God's plan. Jesus' mission will be accomplished at any cost and nothing can stop it. (As carriers of Jesus mission, believers should be committed to accomplish the mission that they had entrusted with.

2. The conversation between Jesus and Samaritan Woman is constructed on the basis of a level difference. A progressive level difference is visible in the conversation. Samaritan woman's level differs in regards to her understanding of Jesus (vv 9, 11, 15, 19, 29) and in regards to her spirituality and character (vv 9, 11, 12, 15, 19, 20, 28, 29). How do you understand the level differences? How did Jesus use this level difference to address the Woman?

The conversation reveals that the woman progressed in her understanding of Jesus from a Jew to the Messiah. She called him first a Jew (9), then a Sir (11, 15), then a prophet (19), and finally almost as the Messiah (26, 28, 29). The more she spend her time with Jesus the more she grown in her understanding. Samaritans acknowledged no prophet after Moses other than the one spoken of in Dt. 18: 18, and him they regarded as the Messiah. For her to speak of Jesus as a prophet was thus to move into the area of messianic speculations.

Jesus, being tired of thirst, came down to the level of Samaritan Woman, not to the level of spiritual poverty though. The term tired/wearied shows human limitation. As fully human, Jesus could start her conversation from her level. As Samaritan woman progressed in her understanding and spirituality, Jesus came along with her until she fully recognizes Jesus.

Spirituality/character: Hostility to Moderation (11). Curiosity to know who Jesus is (12). She wanted Jesus to do provide for her (15). She acknowledges her failure and continue to talk with Him (19 ff.). She wants to know about true worship (20).

3. How does the true worship defined in the context of the conversation (4: 22 – 24)? It seems like the definition of the true worship is reserved for the end of the conversation. Does this has anything to do with the level difference?
 - a. By introducing the combination of **spirit and truth**, Jesus was taking the concept of worship from the level of material to spiritual (cf. c & d)
 - b. Intention and relationship with God is more important than place and rituals. One must worship, not simply outwardly by being in the right place and taking up the right attitude, but in one's spirit. The combination **spirit and truth** points to the need

- for complete sincerity and complete reality in our approach to God. Father not only seeks the worship but the worshippers too.
- c. God is not bound in any way to places or things (24). Since God's essential nature is spirit the worship brought to him must be essentially of a spiritual kind and not material.
 - d. Genuine worship is spiritual. It is not dependant on place and things
 - e. The word **time** in the gospel refers to the suffering, death, and the resurrection of Jesus which brings a new beginning to spirituality. Thus Jesus connects the worship to the new system
 - f. **A time is coming** is prophetic language (the woman has just acknowledged Jesus as a prophet). Jesus was prophetically referring to his death and also the destruction of Jerusalem and the temple happened in around AD 66 – 70. The incident even destroyed Mount Gerizim also. The enemy can destroy a place or a building with its power but not a concept. The worship in spirit and truth cannot be destroyed even if the whole world may be destroyed. Therefore Jesus was introducing an **indestructible concept of worship** (cf. Paul & Silas in prison).
 - g. The woman was speaking about the worship of **the fathers** (v 20); Jesus responded by speaking of worship of **the Father**. The word Father not only talks about authority and sovereignty but also relationship too. Therefore Jesus was talking about a worship based on relationship too.
 - h. Worship should come out of knowing who God is. (Samaritans have only limited knowledge of God as they reject the writings of Prophets, the Psalms, and historical books of the OT and accepts only Pentateuch (v 22 cf. 10).
 - i. God is Spirit does not refers to Holy Spirit but identifies God as spiritual rather than material being. (In Scripture spirituality is a higher realm than material)
 - j. If we take the Spirit as Holy Spirit, then the three relationship of worship emerges in these verses. Worship is paternal in focus (The Father), personal in origin (the Son), and pneumatic in character (the Spirit). The Holy Spirit is also called as the Spirit of Truth (14: 16, 15: 26; 16: 13)
 - k. If we take the truth as the Word of God, the spiritual worship is always guided by the Word of God. The Word of God put boundaries and it examines the Worship. The Holy Spirit never supports a worship that breaks the boundaries of the Word of God as the Spirit is called as the Spirit of truth.
 - l. Jesus uses the neuter, **that which** and not the masculine, **him whom**, as might have been expected. This point out to the whole system of worship.
 - m. Jesus answered to the Woman in verse 26 by saying **I that speak to you, I am** (Is. 52: 6). He did not say that He is the Messiah but it is implied. Jesus is more than either Jew or Samaritan had comprehended in the word Messiah¹. He doesn't come to

¹ Jews expected a royal Messiah to come out of the house of David. Samaritan expected a prophet Messiah who would be a teaching Messiah as well (v 25)

bring victory to Jew over Samaritan or Samaritan over Jew or Jew and Samaritan over Romans. He came to lead the whole world into true worship.

4. Jesus addresses the personal life of the Samaritan Woman before talking about true worship. How does it connected to the true worship? (4: 16 – 18)

5. How does the fruits of the true worship is identified in this passage? (4: 28, 29, 34, 35, 36, 39 – 42)?
 - a. True worship is acknowledging Jesus and making him known. The true worship will produce the fruit of taking Jesus to others.
 - b. The woman abandoned her original purpose, like disciples left their natural occupation for the sake of witnessing to Jesus, in order to tell town people about Jesus. (Stands in contrast to Nicodemus).
 - c. It is also implied that she has been freed of her burden as she left her
 - d. It will also bear the fruit of doing God's Will

Jesus' statement could be taken to imply that four months remained until the harvest when the statement was made. Sowing and reaping were separated by a minimum of four months. Therefore, literally it was sowing time but metaphorically/spiritually it was reaping time. The coming of Jesus has led into a time of harvest. Sowing preceded reaping. Reaping is a time of joy and happiness. Sowing, on the other hand, was often laborious. Usually sower is the same person who reaped. Therefore the sower has to wait until the time of harvest to be rejoiced. But Jesus state that others have done the sowing for them. The others can mean Jesus and his predecessors, most immediately John the Baptist (and all the preceding prophets). The field is ready or will completely ready as Jesus complete his mission and he will send his disciples into the joy harvest

6. How do you understand the term **living water** in this conversation? (John 4: 6; 7: 38 – 39; 47: 1 – 12; Jeremiah 2: 13 & 17: 13, 14; Is. 55: 1; Song 4: 15)
Living Water: In the gospel of John the word life qualifies the main functions of Jesus, such as; living water, bread of life, Light of life. The blessings and functions of Jesus is distinguished that of the world by adding light to everything Jesus brings in. But one need to be careful addressing this. Jesus is the bread of life and he is the Light of Life but

he is not the living water. Living water is something Jesus gives and then it flows out of the receiver's heart (7: 38 – 39). Therefore it can be the Spirit.

In Jeremiah 2: 13 & 17: 13, 14 the term **living water** (spring of living water) is associated with Yahweh. An invitation can be issued in these term (Is. 55: 1). Flowing water in Ezekiel 47: 1 – 12. The bride (church) is addressed as the garden fountain and a flowing water (Song 4: 15)

The expression of living water can be taken as flowing water (water in a river or stream) as opposed to the water in a pond or cistern. Water that flowed was greatly preferred for purposes of ritual purification. It was **living water** that took away defilement and made acceptable worshipers out of unclean people.

The water from Jacob's well might quench a thirst but it cannot prevent thirst from rising again. It can quench the thirst but not the cause of the thirst but the living water can and that is why it is called as the living water. [A change in the appetite may also be required (Matt 5: 6).