



April 12 - A Witness from the Well

WEEKLY READING: LUKE 24 - JOHN 4

TODAY'S PASSAGE: JOHN 4:1-30

MAIN POINT

Jesus Christ is the source of your satisfaction, nothing else. Anything else will always leave you thirsty again.

MAIN PASSAGE - John 4:1-30

Jesus and the Woman of Samaria

[1] Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John

[2] (although Jesus himself did not baptize, but only his disciples),

[3] he left Judea and departed again for Galilee.

[4] And he had to pass through Samaria.

[5] So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph.

[6] Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.

[7] A woman from Samaria came to draw water. Jesus said to her, "Give me a drink."

[8] (For his disciples had gone away into the city to buy food.)

[9] The Samaritan woman said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans.)

[10] Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

[11] The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water?"

[12] Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock."

[13] Jesus said to her, “Everyone who drinks of this water will be thirsty again,

[14] but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.”

[15] The woman said to him, “Sir, give me this water, so that I will not be thirsty or have to come here to draw water.”

[16] Jesus said to her, “Go, call your husband, and come here.”

[17] The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’;

[18] for you have had five husbands, and the one you now have is not your husband. What you have said is true.”

[19] The woman said to him, “Sir, I perceive that you are a prophet.

[20] Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.”

[21] Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

[22] You worship what you do not know; we worship what we know, for salvation is from the Jews.

[23] But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

[24] God is spirit, and those who worship him must worship in spirit and truth.”

[25] The woman said to him, “I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.”

[26] Jesus said to her, “I who speak to you am he.”

[27] Just then his disciples came back. They marveled that he was talking with a woman, but no one said, “What do you seek?” or, “Why are you talking with her?”

[28] So the woman left her water jar and went away into town and said to the people,

[29] “Come, see a man who told me all that I ever did. Can this be the Christ?”

[30] They went out of the town and were coming to him.

(ESV)

BACKGROUND

John 4 takes place within the longstanding tension between Jews and Samaritans, a divide rooted in history, ethnicity, and worship practices. Samaritans were descendants of Israelites who had intermarried with foreign nations after the Assyrian exile (2 Kings 17), and they developed a form of worship centered on Mount Gerizim rather than Jerusalem. As a result, Jews in Jesus’ day typically avoided Samaria altogether, often traveling around it to maintain ceremonial purity and avoid social interaction. Against this backdrop, Jesus’ decision to travel through Samaria and speak directly with a Samaritan woman would have been highly unusual and culturally inappropriate, especially given the

added barrier of gender norms—Jewish rabbis generally did not engage in public theological conversation with women.

The setting at Jacob’s well also carries significance, as wells in the Old Testament were often places of encounter and covenant-related meetings (Genesis 24; Exodus 2). Key themes in the passage—such as “living water” and true worship—interact with these cultural and religious tensions, pointing beyond physical needs and geographic worship locations to a deeper spiritual reality in which access to God is no longer tied to ethnicity or place, but to the transforming work that Jesus brings.

CHRIST CONNECTION

In this passage, Jesus reveals Himself as the true source of the “living water” that satisfies the deepest spiritual thirst of the human heart. While the Samaritan woman came to draw physical water, Jesus points her to the eternal life that only He can give. He also exposes her sin not to condemn her, but to lead her to repentance and restoration, showing that His grace extends even to those considered outsiders or unworthy. By declaring that true worship is no longer confined to a place but is done “in spirit and truth,” Jesus makes clear that He Himself is the way people are brought into right relationship with God. Through His life, death, and resurrection, Jesus opens the door for all people—regardless of background—to receive new life and become true worshipers of the Father.

LIFE GROUP - THE FLOW

- 15 minutes - Conversation and relationship-building
 - 15 minutes - Year of Prayer guided prayer time
 - 5 minutes - Introduction (icebreaker, activity, or illustration)
 - 35 minutes - Study and apply the Bible
 - 5 minutes - Optional activity
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YEAR OF PRAYER - GROUP PRAYER (15 min)

If your group is large enough, have members break into groups of 2-3. They can pray out loud through these prompts as you lead. If your group is not big enough to split into groups, encourage members to still pray out loud.

Always pause and ask the Holy Spirit to guide your time of prayer.

Father God, as in every time that we gather, we do so to hallow Your name—to honor Your name to bring glory to Your name. We acknowledge that You are Elohim (The Strong Creator God) –You are Jehovah (The Relational God) – You are Adonai (Master over All). We praise you for being our Elohim, our Jehovah and our Adonai.

If you have words of Worship or Adoration, lift those to the Father now. (pause)

We thank you for these additional names of the One True God—for allowing us a greater understanding of Your Character and Your Attributes. We Love you Lord.

As we are still in the Father’s presence, ask the Holy Spirit to search your heart and reveal to you any unconfessed sin. In the quiet of this moment confess and repent of that sin, knowing that the Lord is faithful to forgive your sin and restore you to a right relationship with Him. (Pause)

Hebrews 8:12 reminds us that God will be merciful toward our iniquities and remember our sins no more.

In this quiet moment thank God for this promise. (pause)

Father God, we want to express words of thanksgiving for your ongoing goodness to us. We can all pray in agreement that your faithfulness to us is never ending. Thank you for the realization of Your promise when You said You would never leave us or forsake us.

Please share your words of Thanksgiving now. (pause)

Now we turn our focus to petitions and intercessions. I ask, Father, that You guide us in using our time wisely. You tell us to number our days. Help us make every day matter, may it count for Your kingdom purposes. You've given each of us 1440 minutes in each new day. May we begin each day by giving it back to you, allowing you to guide our steps.

Do you have petitions or intercessions to share? If so, offer them up to the Lord now. (pause)

Have group members start with those we are Asking God to Save:

Friends -

Family -

Co-workers -

Others -

Then have group members share Prayer Requests

Father, I pray for each person present-- Give each of us ears to hear what You desire for us to learn—acknowledging that in all things we are desperate for Your intervention in our lives, drawing us ever closer to You day to day. We love You and desire to be pleasing in Your sight, as Your children. All that we have prayed, has been prayed in faith, believing and in agreement. We ask these things in the mighty name of our Lord and Savior Jesus Christ.

Amen

INTRODUCTION (5 min)

As your group time begins, use this section to introduce the topic of discussion.

- **Can you remember a time when you had a really strange or awkward conversation? What happened?**
- **Who is your favorite person to sit down and talk to? Why?**

We all have favorite people to talk with—it could be a spouse, parent, or friend. Conversations go all sorts of directions, but the best conversations often have an intentional goal—a purpose that seeks to help and improve one or both people. Jesus had this type of conversation with a woman in Samaria. Through it, He taught the woman, and teachers believers today, that He alone is the source of satisfaction. Anything else will always leave you thirsty again.

STUDY AND DISCUSS (40 MIN)

Unpack the biblical text to discover what the Scripture says or means about a particular topic.

Teaching Toolbox:

The “Back to the Text” Method

It’s easy for discussion to drift into personal opinions or experiences without staying grounded in Scripture. As a leader, your role is to gently guide the group back to what the passage actually says.

Step 1 - Affirm the Comment

When someone shares, affirm it briefly: “That’s a helpful thought.” This keeps people feeling heard.

Step 2 - Redirect to Scripture

Then guide the group back to the text: “Where do you see that in the passage?” or “What does this verse show us about that?”

Step 3 - Let the Bible Lead

Encourage the group to look at the passage again and respond from it, not just from personal opinion.

Step 4 - Tie It Together

After a few responses, summarize: “So what we’re seeing here is...” This helps reinforce biblical truth.

Tip: You don’t need to correct every comment—just gently keep bringing the conversation back to Scripture so that God’s Word stays central.

PASSAGE 1: 4:1-9

READ THE PASSAGE: HAVE A VOLUNTEER READ JOHN 4:1-9.

Jesus and the Woman of Samaria

[1] Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John

[2] (although Jesus himself did not baptize, but only his disciples),

[3] he left Judea and departed again for Galilee.

[4] And he had to pass through Samaria.

[5] So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph.

[6] Jacob’s well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.

[7] A woman from Samaria came to draw water. Jesus said to her, “Give me a drink.”

[8] (For his disciples had gone away into the city to buy food.)

[9] The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (For Jews have no dealings with Samaritans.)

Commentary

Leader Prep: Use the following commentary to prepare ahead of time. As you lead, feel free to summarize key insights rather than reading it word-for-word.

4:1–3. These verses set the scene by explaining why Jesus leaves Judea for Galilee. The mention of the Pharisees highlights rising opposition to Jesus’ ministry, particularly as His influence grows beyond that of John the Baptist. Although Jesus Himself was not baptizing, His disciples were acting under His authority, showing the expansion of His work. Jesus’ decision to withdraw reflects both wisdom and timing—He avoids unnecessary conflict before His appointed hour (John 7:30). This movement also sets up the encounter in Samaria, showing that what appears to be a simple travel decision is actually part of God’s intentional plan.

4:4. John notes that Jesus “had to pass through Samaria.” Geographically, this was the most direct route, but many Jews deliberately avoided it due to deep hostility toward Samaritans. The word “had to” suggests more than convenience—it implies divine necessity. Jesus is not merely traveling; He is intentionally going to meet this woman. This reflects a recurring theme in John’s Gospel: Jesus acts according to the Father’s purpose, seeking those who are spiritually lost (Luke 19:10).

4:5–6. The setting at Jacob’s well connects this encounter to Israel’s history. Wells in the Old Testament were often places of significant meetings (Genesis 24; 29; Exodus 2), sometimes involving covenant or marriage imagery. John’s mention of Jesus being “wearied” emphasizes His true humanity—He experiences physical fatigue just as any person would. Yet even in His weariness, He engages in ministry. The detail that it was “about the sixth hour” (likely noon) is significant, as this was not a typical time for women to draw water, hinting that the woman may have been socially isolated.

Guide Discussion

Leader Note: You do not need to cover every question. Use the questions that best help your group engage with the passage.

1. **Good for Students.** How might the Samaritan woman have felt when she came to the well and found a Jewish man there speaking with her?
 2. **Discuss.** What two issues does the woman raise in verse 9, and why are they significant?
 3. **Deeper Dive.** What does this interaction reveal about the barriers Jesus was willing to cross to reach people?
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PASSAGE 2: JOHN 4:10-15

READ THE PASSAGE: HAVE A VOLUNTEER READ JOHN 4:10-15.

[10] Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”

[11] The woman said to him, “Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water?”

[12] Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock.”

[13] Jesus said to her, “Everyone who drinks of this water will be thirsty again,

[14] but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.”

[15] The woman said to him, “Sir, give me this water, so that I will not be thirsty or have to come here to draw water.”

Commentary

Leader Prep: Use the following commentary to prepare ahead of time. As you lead, feel free to summarize key insights rather than reading it word-for-word.

4:10. Jesus shifts the conversation from physical water to “the gift of God” and “living water.” In the ancient world, “living water” referred to fresh, flowing water, such as from a spring. Jesus uses this familiar term to point to a deeper spiritual reality. The “gift of God” ultimately refers to eternal life and the indwelling presence of the Holy Spirit (John 7:37–39). Jesus presents Himself as the source of this life-giving water, inviting the woman to recognize who He truly is.

4:11–12. The woman responds with confusion, interpreting Jesus’ words in purely physical terms. Her reference to Jacob highlights the importance of this well in Samaritan identity and tradition. Like many in John’s Gospel, she initially misunderstands Jesus by focusing on earthly categories (John 3:4). Her question, “Are you greater than our father Jacob?” is ironic—though she does not yet realize it, Jesus is indeed far greater, as He offers not temporary provision but eternal life.

4:13–14. Jesus contrasts physical water, which satisfies only temporarily, with the spiritual water He provides, which leads to eternal life. The imagery of a “spring of water welling up” suggests an ongoing, internal source of life rather than something external and temporary. This points to the transforming work of God within the believer, not merely meeting surface needs but changing the heart. The promise of eternal life reinforces the central theme of John’s Gospel (John 20:31).

4:15. The woman expresses interest, but still misunderstands Jesus’ meaning. Her desire to avoid thirst and repeated trips to the well shows she is still thinking in physical terms. This reflects a common pattern—people are often drawn to Jesus for practical benefits before understanding their deeper spiritual need. Jesus will now guide her from this misunderstanding to a recognition of her true condition.

Guide Discussion

Leader Note: You do not need to cover every question. Use the questions that best help your group engage with the passage.

1. **Good for Students:** The Samaritan woman and Jesus had two different ideas about “living water.” What did each of them mean?
2. **Discuss.** What are some specific ways people try to satisfy spiritual thirst apart from Jesus?

3. **Deeper Dive:** If Jesus offers true satisfaction, why do people still struggle to come to Him? What responsibility do we have in responding to Him?

PASSAGE 3: JOHN 4:16-26

READ THE PASSAGE: HAVE A VOLUNTEER READ JOHN 4:16-26.

[16] Jesus said to her, “Go, call your husband, and come here.”

[17] The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’;

[18] for you have had five husbands, and the one you now have is not your husband. What you have said is true.”

[19] The woman said to him, “Sir, I perceive that you are a prophet.

[20] Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.”

[21] Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

[22] You worship what you do not know; we worship what we know, for salvation is from the Jews.

[23] But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

[24] God is spirit, and those who worship him must worship in spirit and truth.”

[25] The woman said to him, “I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.”

[26] Jesus said to her, “I who speak to you am he.”

Commentary

Leader Prep: Use the following commentary to prepare ahead of time. As you lead, feel free to summarize key insights rather than reading it word-for-word.

4:16–18. Jesus directs the conversation to the woman’s personal life, revealing His supernatural knowledge. His instruction to call her husband exposes her situation—not to shame her, but to bring her to a place of honesty and repentance. Her history of multiple relationships and current living arrangement suggests brokenness and possibly social rejection. Jesus’ knowledge demonstrates His authority and shows that true worship and relationship with God must be grounded in truth, not hidden sin.

4:19–20. Recognizing Jesus as a prophet, the woman shifts the conversation to a theological question about worship. The debate between Mount Gerizim (the Samaritan place of worship) and Jerusalem (the Jewish temple) reflects a longstanding division. Her question may be sincere, but it also serves to

move away from the personal nature of the conversation. This reflects a common human tendency to avoid heart-level issues by turning to religious debate.

4:21–22. Jesus responds by redefining the nature of worship. He declares that the time is coming when worship will not be tied to a specific location. However, He affirms that “salvation is from the Jews,” recognizing that God’s redemptive plan has been revealed through Israel and fulfilled in Himself. This statement maintains the authority of God’s revealed truth while also pointing forward to a broader, more inclusive reality.

4:23–24. Jesus introduces the concept of worshiping “in spirit and truth.” This marks a shift from external, location-based worship to a relationship grounded in the inner life and aligned with God’s truth. Worship “in spirit” refers to genuine, heartfelt devotion empowered by the Spirit, while “in truth” refers to worship that is consistent with God’s revealed Word and centered on Christ. Together, these define true worshipers as those who know God rightly and respond to Him sincerely.

4:25–26. The woman expresses hope in the coming Messiah, whom she understands will bring clarity and truth. Jesus responds with a direct and personal revelation: “I who speak to you am he.” This is one of the clearest self-identifications of Jesus as the Messiah in the Gospel of John. Significantly, this revelation is given not to a religious leader, but to a Samaritan woman—highlighting the grace of God in revealing Himself to those who are often overlooked. This moment brings the conversation to its climax, as Jesus makes clear that He is the fulfillment of all the woman’s hopes and the source of the life He has been describing.

Guide Discussion

Leader Note: You do not need to cover every question. Use the questions that best help your group engage with the passage.

1. **Good for Students:** What does Jesus reveal about the woman’s life in verses 16–18, and how does she respond?
2. **Discuss.** Why does the woman try to shift the conversation to a debate about worship in verse 20?
3. **Deeper Dive:** What does this passage teach us about true worship, and how should that shape the way we approach God?

PASSAGE 4: JOHN 4:27-30

HAVE A VOLUNTEER READ JOHN 4:27-30.

[27] Just then his disciples came back. They marveled that he was talking with a woman, but no one said, “What do you seek?” or, “Why are you talking with her?”

[28] So the woman left her water jar and went away into town and said to the people,

[29] “Come, see a man who told me all that I ever did. Can this be the Christ?”

[30] They went out of the town and were coming to him.

Commentary

Leader Prep: Use the following commentary to prepare ahead of time. As you lead, feel free to summarize key insights rather than reading it word-for-word.

4:27. The disciples return and are surprised to find Jesus speaking with a woman, reflecting the cultural norms of the time—rabbis typically avoided public conversation with women, especially those outside Jewish society. Their silence shows a level of respect for Jesus, even though they do not yet fully understand His mission. This moment highlights how Jesus consistently challenges social expectations in order to pursue people with truth and grace.

4:28–29. The woman leaves her water jar and goes back to the town, signaling a shift in priorities—what brought her to the well is now secondary to what she has discovered. Her invitation to others, “Come, see a man who told me all that I ever did,” reflects both her amazement and the personal nature of her encounter with Jesus. Though her understanding is still developing (“Can this be the Christ?”), she becomes an immediate witness. This demonstrates that a full theological understanding is not required to begin sharing about Jesus—transformation naturally leads to testimony.

4:30. The townspeople respond to her testimony by going out to meet Jesus. This shows the power of personal witness, especially coming from someone whose life had likely been marked by social stigma. God uses even unexpected individuals to draw others to Himself. The scene begins to shift from a one-on-one encounter to a broader movement, illustrating how the gospel spreads outward from individual transformation to community impact.

Guide Discussion

Leader Note: You do not need to cover every question. Use the questions that best help your group engage with the passage.

1. **Good for Students:** How did this encounter with Jesus impact the woman? What evidence do you see in the passage?
2. **Deeper Dive:** What does the woman’s response teach us about what happens when someone truly encounters Jesus?

OPTIONAL ACTIVITY (5–6 min)

Choose one of the following activities if time allows.

FIRST OPTION: “GRACE VS. FAIRNESS” (GROUP INTERACTION)

Time: 5 minutes

Supplies: None (or index cards optional)

Instructions

Say something like:

In John 4, the woman immediately goes and invites others:
“Come, see a man...”

Step 1 – Ask the group:

If Jesus has truly changed your life, who are 1–2 people you could invite to “come and see” this week?

Give them 30–60 seconds to think.

Step 2 - Pair (optional)

Have them briefly share with one person:

Who came to mind?

Step 3 - Action

Ask:

What’s one simple way you could take a step toward that person this week?

Examples:

- invite them to church
- have a conversation
- check in
- share something God is doing

Optional Close

Let’s take a moment and silently pray for those people.

SECOND OPTION: SONG REFLECTION – “COME TO THE WELL” BY CASTING CROWNS

Time: 5–6 minutes

Supplies: None

Instructions

Play the song as a group (or read a portion of the lyrics).

Then ask:

- What line or phrase from the song stood out to you the most?
- How does this song reflect what Jesus means by “living water” in this passage?
- In what areas of life are people most tempted to look for satisfaction apart from Jesus?
- What would it look like this week for you to “come to Jesus” instead of trying to satisfy that need on your own?

FINAL TAKEAWAY & PRAYER

After discussion concludes, read the takeaway statement:

Jesus alone satisfies our deepest needs, and when we truly encounter Him, it changes us and moves us to invite others to know Him.

Either pray something like the guide below, or invite someone in the group to close in prayer.

Thank God for Jesus, who is living water and the reason you never have to thirst again. Ask Him to draw you closer to Him as you seek to never let your past or present condition prevent you from surrendering your life to Him.
