

## COVENANT – JESUS CHRIST

### *The Woman at the Well*

#### LESSON 02

MARCH 15, 2026

#### **LESSON TEXT**

John 4:1–42

#### **FOCUS VERSES**

John 4:13–15

<sup>13</sup>Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

<sup>14</sup>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.

<sup>15</sup>The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

#### **TRUTH ABOUT COVENANT**

Jesus invited a marginalized woman into covenant.

#### **MY RESPONSE TO COVENANT**

I will reach to the marginalized and invite them into covenant.

#### **COVENANT CONTEXT**

After Jesus' middle-of-the-night conversation with Nicodemus, Jesus broke Jewish protocol and had a middle-of-the-day conversation with a woman in Samaria. He taught her and introduced Himself to her as the Messiah. Jesus was extending covenant relationship beyond the Jews to a people group the Jewish people loathed. Clearly, God's covenant was for all people.

#### **TEACHING OUTLINE**

**Icebreaker:** What should we do to welcome and love people who are largely different from us?

**Teacher Tip:** Connect the group's answers to Jesus welcoming a woman at a well in Samaria who was different from Him in many ways.

**Lesson Connection:** Share the Lesson Connection. **(I)**

##### I. LIVING WATER

###### A. Jesus Asked the Woman at the Well for a Drink

**DISCUSS:** How can we emulate Jesus' example of reaching out to those on the margins?

###### B. The Samaritan Woman Asked Jesus for Living Water

***DISCUSS:** Why do you think the Samaritan woman recognized Jesus' spiritual language more quickly than Nicodemus did?*

C. I will tell everyone about Jesus' living water.

## II. BUT I'M A SAMARITAN

A. The Woman Disqualified Herself Before Jesus

***DISCUSS:** How can we avoid mistakenly disqualifying ourselves based on our own preconceptions about ourselves?*

B. Jesus Qualified the Woman and Revealed His Messianic Identity (**V**)

C. I will help people see that Jesus reaches to all.

## III. THE SAMARITAN HARVEST

A. The Disciples' Priority Was Physical; Jesus' Priority Was Spiritual

***DISCUSS:** How can we avoid being focused more on physical desires than spiritual desires?*

B. Jesus Invited the Samaritans into Covenant

C. I will never allow prejudices to keep me from pointing people to Jesus.

***DISCUSS:** How can we ensure we are a welcoming church for people of all backgrounds?*

### **Internalizing the Message**

#### **PRAYER FOCUS**

Lead the group in prayer and consider the following topics of focus:

- For God to spark within us a sincere love for all people, regardless of background
- For God to help us recognize that His love for us can overcome our low opinions of ourselves

#### **LESSON CONNECTION (I)**

In 1886 the Statue of Liberty, the famed figure that still towers over New York Harbor, was dedicated. Gifted to the United States of America by the French, the Statue of Liberty was a celebration of the freedom many found in the United States. The grand statue, made of gleaming copper, stands as a sentinel watching over the city of New York.

Preparation for building the Statue of Liberty ignited the imagination of a woman named Emma Lazarus. Emma, a woman of Jewish descent, was an author known for her passionate defense of the Jewish people who were fleeing Europe due to Russia's call for violence against the Jews. Having dedicated herself to supporting these refugees, Emma saw in the Statue of Liberty an image of what she believed America to be. To Emma, America was a place where those who had been rejected elsewhere could be accepted there. In her mind, America was a nation where the abused could find healing and the downtrodden could find a new life. Soon across the harbor would stand a gleaming copper statue that represented all these attributes she saw in her nation. Emma sat down and began to write a sonnet, which she titled "The New Colossus," putting words to the ideals she felt the statue represented.

Emma wrote the sonnet in 1883 to be sold at a fundraising auction as part of an effort to raise money for the base of the Statue of Liberty. After the auction, the poem disappeared into obscurity. It was not widely published by well-known magazines or newspapers of the day. The average person would not have heard of it. In fact, the poem did

not resurface until after Emma's death in 1887.

In 1901, Georgina Schuyler, a friend of Emma, rediscovered "The New Colossus" and worked hard to have it immortalized as a sonnet. Today, if you go into the base of the Statue of Liberty, you will find Emma's sonnet emblazoned on a plaque inside. Perhaps the heart of Emma's sonnet is found in the second stanza: "Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door." These words have become linked to the Statue of Liberty and encapsulate the very essence of what many believe the United States of America should stand for.

While some today may debate whether America has lived up to these ideals, the church should rise above these debates and look at these lines as a descriptor of the church's calling to reach all people, especially the downtrodden. Many "huddled masses yearning to breathe" have been rejected by society, but God's church is called to love them and encourage them to step toward their purpose found in Jesus Christ. With the light of God's Word as its lamp, the church should be standing beside a "golden door," welcoming the rejected home.

## ***BIBLE LESSON***

### **I. LIVING WATER**

#### **A. Jesus Asked the Woman at the Well for a Drink**

As Jesus began His earthly ministry and His fame and popularity grew, the Pharisees grew increasingly skeptical of His ministry. Jesus saw through their traps and decided to travel from Judea to Galilee. As He embarked on this journey, Jesus made what many would have considered to be a highly unusual decision: He chose to travel through Samaria. Most Jews at the time chose to take a longer route to go around Samaria. They traveled days out of their way to avoid trafficking through Samaria. The Jews despised the Samaritans and avoided them at all costs, but Jesus walked into the center of Samaria with a purpose.

Upon arriving there, Jesus met a Samaritan woman who was drawing water out of a well. Seeing this woman, Jesus asked her to draw up a drink of water for Him. Surprised, the woman questioned why He would ask her for a drink. After all, "the Jews have no dealings with the Samaritans" (John 4:9). Why would a Jewish holy man ask for a drink from *this* Samaritan woman? Little did this woman know, but Jesus had come with a message with the power to tear down long-standing barriers between people groups, no matter how long they were up or who built them.

***DISCUSS:** How can we emulate Jesus' example of reaching out to those on the margins?*

#### **B. The Samaritan Woman Asked Jesus for Living Water**

Jesus answered her question, but not like she expected. He told her if she knew who He really was, she would be asking Him for living water. Even though He didn't have a water pot to draw water, He claimed to give living water. His answer confused her, and Jesus explained that this living water had the power to keep her from ever thirsting again. Now she was intrigued. She asked Jesus to give her this living water so she would no longer need to walk to the well.

Up to that point, the Samaritan woman was a little like Nicodemus, whom we met in our last lesson. She didn't

understand what Jesus was teaching either. Then Jesus asked her to go get her husband so they could all talk. He was clearly new in town. He had not yet heard the five-and-a-half husband jokes. She matter-of-factly responded, “I have no husband.” Jesus’ next words must have shaken her to the core: “Thou hast said well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband” (John 4:17–18). How did He know?!

Clearly Jesus was not just another man; He must be a prophet. She gathered her thoughts and announced: “Sir, I perceive that thou art a prophet” (John 4:19). Now she was thinking spiritually, not just physically. Interestingly, she seemed to make that leap faster than the learned Nicodemus did one chapter earlier. With all formal education in Scripture, Nicodemus struggled with Jesus’ words, asking repeatedly what they meant. Meanwhile, this Samaritan woman, someone with a great degree of sin or pain in her past, quickly began to understand the supernatural meaning of Jesus’ words to her.

***DISCUSS:** Why do you think the Samaritan woman recognized Jesus’ spiritual language more quickly than Nicodemus did?*

### **C. I will tell everyone about Jesus’ living water.**

Once Jesus miraculously told her about her past, she rushed into the city to tell everyone she could about Jesus. Scripture says she even left her water vessel behind. The living water she had found in Jesus became more important to her than the physical water she had originally gone to draw. Her excitement ought to remind us of the joy we felt when we first were filled with the Spirit of God. In our excitement, we wanted to tell everyone we met about how wonderful God is and how He changed our lives. May we never lose that joyful feeling and that desire to tell others about the power of Jesus. Let us never lose the wonder found in His so sweet salvation. In Jesus’ Sermon on the Mount, He called us “the light of the world,” and He added, “a city that is set on an hill cannot be hid” (Matthew 5:14). God often elevates us to places where we can spread the gospel to those who have never heard it before. This Apostolic message God has so graciously given us cannot and should not be hidden from our lost world.

## **II. BUT I’M A SAMARITAN**

### **A. The Woman Disqualified Herself Before Jesus**

When this woman met Jesus, she had every reason to doubt why He would even speak to her. As a Samaritan, she was rejected by the Jewish people, who disdainfully regarded the Samaritans as an idolatrous people whose Jewish ancestors had corrupted when they intermarried with the sinful Gentiles. In her day, a woman was not typically treated with the same respect a man would have been. And perhaps most significantly, she was a woman whose complicated past had likely become inescapably woven into her reputation among her own people. It is no wonder this woman’s first reaction to Jesus’ request for water was to question why He would speak to her.

Often, we make the mistake of disqualifying ourselves from communion with God. We allow our sins, our self-perceptions, and the perceptions of others to define us and ultimately disqualify us from entering into a meaningful relationship with Jesus Christ. However, in spite of our attempts to disqualify ourselves, Jesus still reaches for us, inviting us to enter into a covenant relationship with Him.

***DISCUSS:** How can we avoid mistakenly disqualifying ourselves based on our own preconceptions about ourselves?*

### **B. Jesus Qualified the Woman and Revealed His Messianic Identity**

While the Samaritan woman doubted her own worth, Jesus still offered her living water. Perhaps this woman was not worthy in her own eyes or in the eyes of others, but in the eyes of Jesus, she was a soul in need of the salvation He came to give. In fact, her salvation was so important to Jesus that for the first time in His earthly ministry, Jesus directly revealed He was indeed the prophesied Messiah. (See John 4:25–26.)

(V) Notably, just as Jesus first revealed His identity to this woman on the margins, He also first revealed His resurrection from the dead to Mary Magdalene, a woman who once had been possessed with seven demons. (See Mark 16:9; Luke 8:2; John 20:11–18.) Though both women’s pasts may have placed them on the fringes of society, Jesus chose them to be messengers of revelation.

### **C. I will help people see that Jesus reaches to all.**

In a society that looks to divide and to ostracize those who do not fit within its molds, Jesus is calling His church to look for those whom society rejects and looks down upon. In fact, Jesus, reading from Isaiah 61:1–2, proclaimed His purpose was “to preach the gospel to the poor;...to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Luke 4:18). This mission of our Savior now belongs to us. Regardless of socioeconomic status, race, gender, or age, we have been commissioned to reach every nation with the gospel of Jesus Christ.

## **III. THE SAMARITAN HARVEST**

### **A. The Disciples’ Priority Was Physical; Jesus’ Priority Was Spiritual**

Jesus had sent His disciples into the city to buy food so He could talk with the Samaritan woman. Upon their return, they offered a meal to Jesus. He refused, saying: “I have meat to eat that ye know not of.” The disciples looked at one another confused. Did someone else bring Jesus something to eat? Once again Jesus was speaking in spiritual terms rather than physical terms. Jesus went on to explain: “My meat is to do the will of him that sent me, and to finish his work” (John 4:34).

While the disciples had been focused on satisfying their earthly desire for food, Jesus was focused on satisfying His spiritual desire to invite men and women to become part of His kingdom. As we navigate the consumerism of today’s society, we must remain focused on the purpose to which God has called us. As Jesus told His disciples, the fields “are white already to harvest.” Ultimately, our decision to pursue God’s call wholeheartedly will result in rejoicing alongside people who found salvation through our efforts, just like the entire city of Samaria rejoiced, thanks to one woman at a well.

***DISCUSS:** How can we avoid being focused more on physical desires than spiritual desires?*

### **B. Jesus Invited the Samaritans into Covenant**

Because of one woman's testimony, the Samaritans came out of the city to meet Jesus for themselves. Many of those who were not convinced by her testimony alone were convinced when they heard Jesus teach that He was indeed the promised Messiah. Jesus had just left Judea because the religious elite among His own people were opposing Him, but He traveled to Samaria and began inviting those the Jews rejected to follow Him. Jesus was extending to the Samaritans the opportunity to participate in the new covenant He had come to offer. In many ways this act set the stage for the open invitation for all people, including the Gentiles, to enter into covenant with God in the New Testament.

### **C. I will never allow prejudices to keep me from pointing people to Jesus.**

Prejudice is one of the greatest obstacles to the church's mission. Allowing prejudice to control our actions and motivations can significantly hinder us from reaching people in desperate need of the Savior. The early church struggled with deep-seated prejudices, as we see in the conflict between Jews and Gentiles that occurred at the church council of Acts 15. Unfortunately, the church today often still battles with prejudice.

Our society seems to thrive on deepening the division between people groups, even while calling for more equality. But true equality is only found in Jesus Christ. When we are baptized with His Spirit, we all become parts of one body, where every member is equally valuable. (See I Corinthians 12:12–27.) The Holy Spirit, in many ways, is the great equalizer that unites us together, regardless of our racial, ethnic, or socioeconomic backgrounds. John recorded in Revelation 7:9 that “all nations, and kindreds, and people, and tongues” worship before God's throne. To allow prejudices to get in the way of our ministry to this hurting world is completely opposed to the nature and plan of God. Let us instead choose to be like Jesus, who raised up those who were rejected and invited them into the joy of newness of life.

***DISCUSS:** How can we ensure we are a welcoming church for people of all backgrounds?*

***Teacher Option:** Tell the story below or share one of your own to illustrate how the gospel is greater than prejudice and we all stand on “level ground” at Calvary.*

### ***INTERNALIZING THE MESSAGE***

In 1906 the Azusa Street Revival broke out in Los Angeles, California. In the middle of a city filled with division between racial and socioeconomic groups, a small group of believers began to earnestly preach the doctrine of baptism of the Holy Ghost with the supernatural sign of speaking in other tongues. People began to gather to see what was happening in this little mission building in the rough part of town. Some who came were seeking the experience for themselves, while others came to gawk at this unusual worship gathering. However, what surprised many about this gathering was the fact it had become a multiracial group. In a time of segregation and racial strife, both Black and White people joined together, seeking this Pentecostal experience. Clearly something powerful was at work. Frank Bartleman, an eyewitness of the revival, later wrote of the revival: “The ‘color line’ was washed away in the blood of Christ.”

Bartleman's statement encapsulates the power of the Holy Ghost. Churches that allow the unity of the Spirit to work in their midst will find that division and prejudice can truly be washed away in the blood of Christ. Both the highly-esteemed and the downtrodden can join together worshipping the same God because we are filled with the same Spirit. As a result, the church becomes a place where people from all levels of society can come and find salvation on level ground at the foot of the cross. The lonely can find the companionship of Jesus Christ and of a church family who loves them. The abused can find healing that only the power of the Spirit can give. The rejected can find the open arms of the Father. Those pushed to the margins can finally find the value they have in the eyes of the King of kings.

Today Jesus is still breaking down barriers, and He has called His church to do the same. We must follow the example He set when He invited the woman at the well, one of the most marginalized members of a hated community, to drink of the eternally satisfying living water and to experience the power of entering into covenant with Jesus. Through the equipping and empowerment of His Spirit, He has given us all we need to reach the marginalized. This mission did not stop in Samaria, and it did not stop at Azusa Street; this mission is still ours to carry out today.