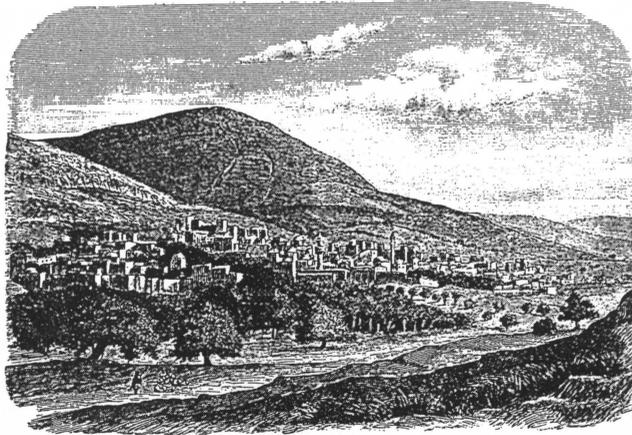
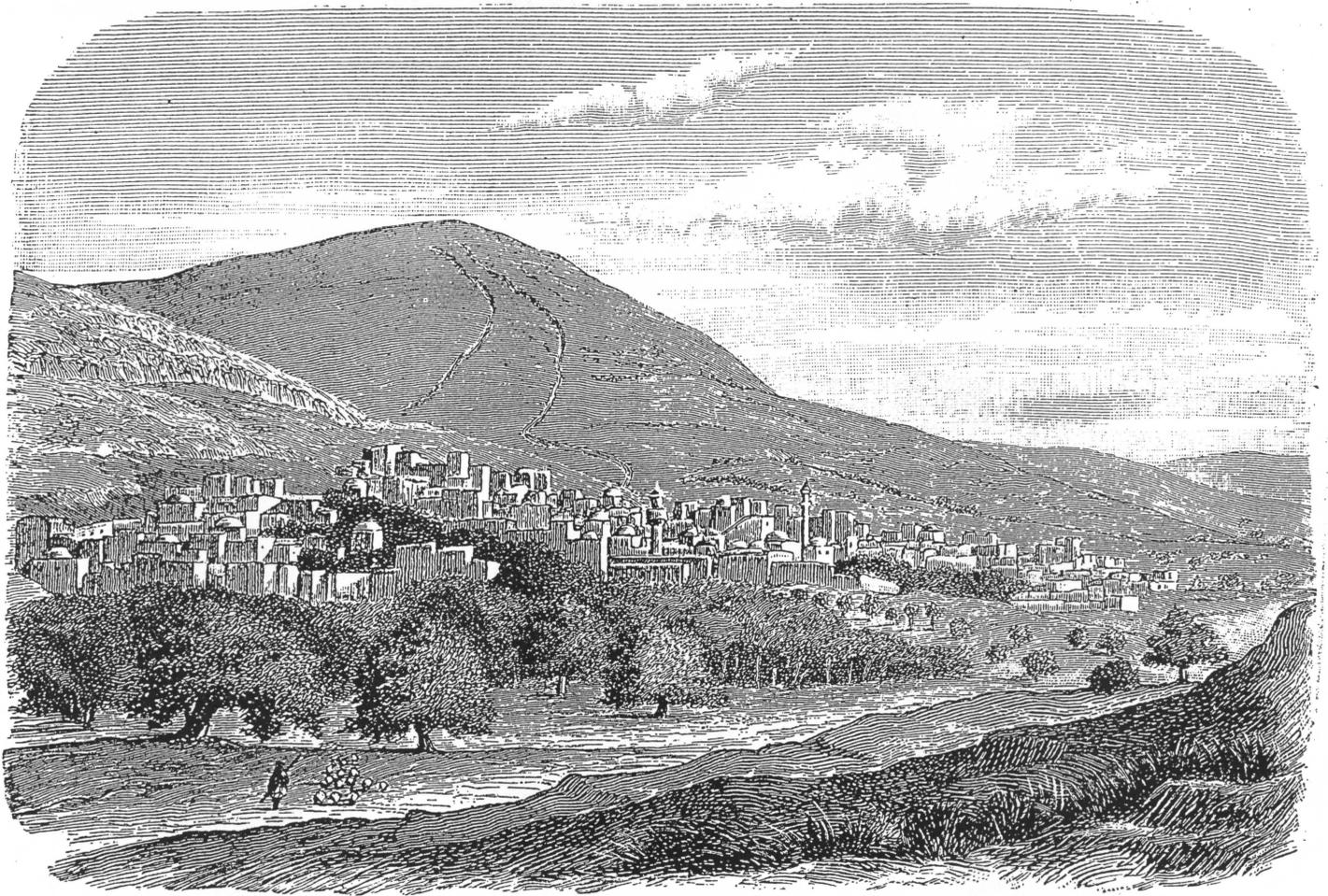


Mt. Gerizim - The Woman, the Well and True Worship

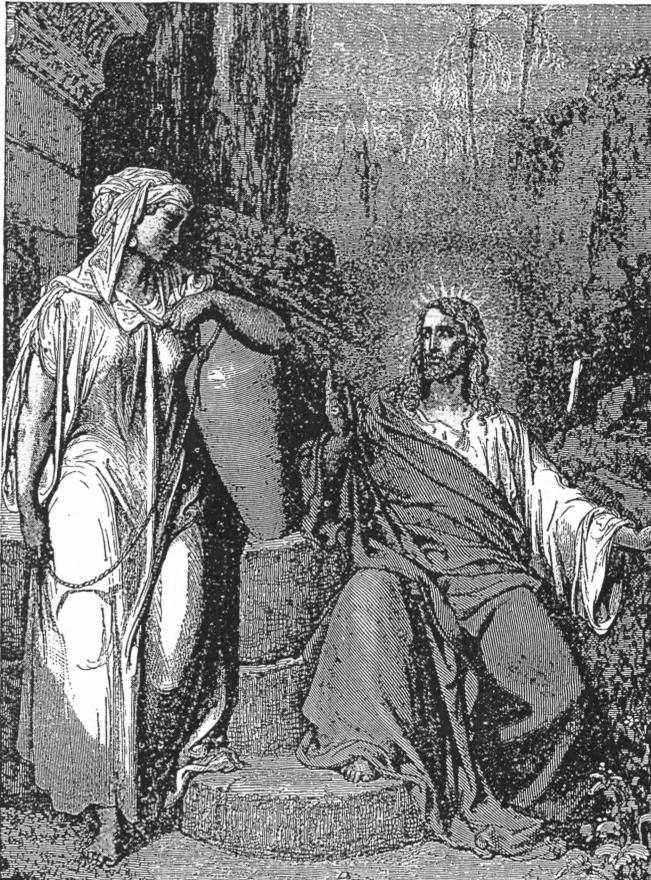


Der Berg Gerizim (Gazim).

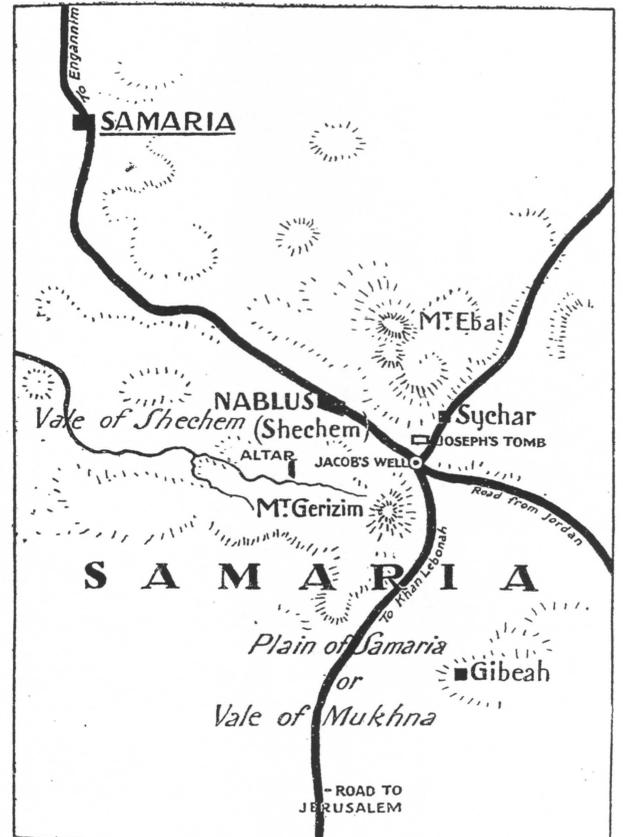




Der Berg Grifsim (Garijim).



THE DISCOURSE AT THE WELL.—Drawn by Doré.



COUNTRY ROUND JACOB'S WELL (GREEK CITIES UNDERLINED), PICTURE 3.

Mt. Gerizim – The Woman, the Well and True Worship

1A. The Significance of Mt. Gerizim:

1b. The importance for biblical worship::

A mountain in central Samaria, near Shechem and about ten m. SE of the city of Samaria, esp. important as the center of worship for the Samaritans. From Mount Gerizim and Mount Ebal (about three m. NE) the sacred sites of Shechem and Jacob's well are visible.

The most important reference to Mt. Gerizim is in John 4:20-23. The woman referred to "this mountain" as the worship center for the Samaritans. She said, "Our fathers worshiped on this mountain." Jesus answered "neither on this mountain nor in Jerusalem. . .but. . .in spirit and in truth" shall men worship the Father.

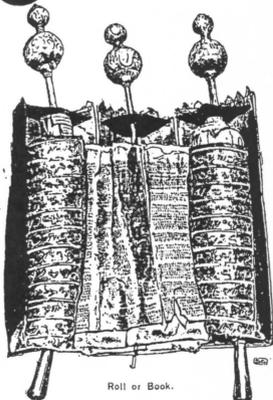
The area is sacred to Jews as well as Samaritans. Here, Abraham and Jacob entered the Promised Land (Gen. 12:6; 33:18). Jacob built an altar, dug a well, and purchased a burial ground at Shechem. The Israelites used it for a burial ground for the bones of Joseph (Josh 24:32). Both Mt. Gerizim and Mt. Ebal were the sites used when Joshua gathered all the people of Israel to Mt. Gerizim and Mt. Ebal for the ceremony of taking possession of the Promised Land. According to the command of Moses (Deut. 11:29; 27:11-14) Gerizim was to be the mount to pronounce the blessing on godliness, while Ebal would be the mount from which would be declared the curse of God upon wickedness. There Joshua read the law of Moses in full to the whole assembly (Josh. 8:30-35) gathered before Gerizim and Ebal, but he built an altar only on Mt. Ebal (Josh. 8:30).

Joshua called Israel back to Shechem, under the shadow of Gerizim and Ebal, to renew the covenant, which he did in this manner: "he took a great stone, and set it up there under the oak in the sanctuary of the LORD" (Josh 24:26). This site was sacred to the Israelites in the early days of their occupation of the Promised Land. In the movement toward centralization of worship at Jerusalem under David and Solomon, other worship centers were not looked upon with favor. When the division of the kingdom took place, Jeroboam made Shechem the capital of the northern kingdom (1 Kings 12:25), discouraged worship at the Temple in Jerusalem, and substituted calf worship at Bethel and Dan. He thereby instigated a new and separate religion, centering at Shechem and Mt. Gerizim. (Merrill C. Tenney, Ed., *The Zondervan Pictorial Encyclopedia of the Bible*, Vol. 2, Grand Rapids: Zondervan, 1975, J. C. DeYoung "Gerizim," 701-703.)

2b. In relation to biblical events:

An older, somewhat dated volume, gives some additional details about the area:

A mountain of Ephraim opposite to Mount Ebal, in close proximity to Shechem. It became very important in the history of Israel, because from it the blessing was pronounced upon the people after the entrance into the promised land, Deut. xi, 29; xxvii, 1-13; while from the opposite mountain, Ebal, the curse was thundered against all transgressors, Josh. viii, 30-34. At Ebal a copy of the law, engraved



Roll or Book.

on limestone tables, was erected in the valley, and an altar raised to commemorate the renewal of the covenant between Jehovah and Israel, and to receive the first thank-offering for the occupation of the land of promise. The priests stood at the altar with their faces toward the East; on the left of these, at Ebal, six of the tribes; on the right, at Gerizim, the other six, and these evidently the most important and favored; these last, as standing on the favored *right* side of the altar, responded to the blessings spoken from the altar with amen, while the first six tribes answered and affirmed the curses. That a greater holiness did not at this time already attach to Gerizim above Ebal is evident from this, that the altar was erected at Ebal and not at Gerizim, Deut. xxvii, 4; and the curse was not pronounced upon the mountain, nor upon those standing upon it, but upon transgressors of the law. In Judg. ix, 7-21, we have the noted parable which Jotham addressed to the men of Shechem from "the top of Mount Gerizim."

After the exile the Samaritans obtained leave from Darius Nothus to erect a temple on Gerizim, and here they worshiped till the temple was destroyed by Hyrcanus. Still, however, they had here an altar, and cherished a determined hatred against the Jews, John iv, 20, 21. At the present day the few remnants of this people still living at Nablus visit the holy mountain at the four yearly festivals, when not prevented by Turkish fanaticism. (*Handbook of Bible Geography*, New York: Nelson & Phillips, 1877, 148-149.)



DESCENDANTS OF THE SAMARITANS AT WORSHIP.

2A. The Relation of the Samaritans to the Jews:

The history of the Samaritans is closely interwoven with that of the neighboring Jews. A few excerpts from a detailed article on the Samaritans must suffice:

In the New Testament Samaria is subordinate to Judea and Galilee. Since the exile a mixed race with a mixed creed had taken the place of the Ephraimites; the descendants of Joseph and Rachel who had remained or who returned from exile, intermarried with Greek and Syrian colonists. Henceforward the Samaritans were hated and abhorred as semi-heathen heretics and schismatics by the Jews of pure blood, and they hated them in turn. Christ broke through the national prejudice, held up a despised Samaritan as an example of true charity, revealed to a poor Samaritan woman of quick wit and light heart, the nature of spiritual and universal worship; and in view of the ripening grain around Jacob's Well he predicted a large harvest of converts, which was reaped by the apostles. (Philip Schaff, *Through Bible Lands: Notes of Travel in Egypt, the Desert, and Palestine*, New York: American Tract Society, 1878, 311.)

It is no wonder that the Jews consider the Samaritans as hybrid heretics who re-wrote biblical history to fit their own religious errors.

J. C. Kelso has a fine discussion of the Samaritan religion and its marked differences from Judaism in the *Zondervan's Pictorial Bible Dictionary*:

The Samaritan theology of NT times (as nearly as can be traced from scanty records) seems to be similar to that of the Jews. (1) Both considered themselves to be true Yahweh worshipers. (2) Both placed the supreme emphasis on the Pentateuch not only as Scripture but as a detailed way of life. The Samaritans rejected the remainder of the Jewish canon; but, according to the records available, the Jews never specifically

indicted them for this heresy. One might conjecture that the Samaritans did not include the other OT books in the canon because of the emphasis on the major importance of Jerusalem as a central sanctuary, and the relation of that city to the Messiah. The Samaritans, however, as did the Jews, looked for a Messiah, as is seen in the Samaritan woman's reference to Him (John 4:25).

(3) The major point of difference concerning the Pentateuch was that the Samaritans insisted that Mt. Gerizim was the only true central sanctuary for all Israel. The text of the Samaritan Pentateuch in Deuteronomy 27:4 reads Gerizim, not Ebal as in the Heb. MT. The Genesis passages that emphasized Jerusalem as the place of Abraham's offering of Isaac, and the Melchizedek episode were no problem to the Samaritans, who located these events at sites of similar name near Mt. Gerizim. Their interpretation may date from NT times, or even later. Following the Ten Commandments in Exodus and Deuteronomy, the Samaritan text adds another commandment requiring the building of an altar on Mt. Gerizim and the celebration of a sacrificial service there.

(4) Samaritans of OT times prob. held the same views of Moses as did the Jews, but when the Samaritans developed their own theology after A.D. 400, they exalted Moses excessively and gave him titles that Christians reserve uniquely for Christ.

(5) Like the Jews, the Samaritans looked for a final judgment with rewards and punishments in charge of the Messiah. Both Jews and Samaritans emphasized circumcision, the Sabbath, and the Kosher law. Thus Jews could stay in a Samaritan home for two days, eating their food and drinking water from Jacob's well (John 4:1-42). (1975, Vol. 5, 246-7.)

3A. The Worship on Mt. Gerizim:

A description of the top of Mt. Gerizim in Thomson's classic volume is worth citing here:

It was doubtless to this mountain, with its ruined temple, that our Saviour pointed when he enunciated that cardinal truth in religion, "Woman, believe me, the hour cometh when ye shall neither in *this mountain*, nor yet a Jerusalem, worship the Father. God is a spirit; and they that worship him must worship him in spirit and in truth." Josephus tells us that this temple was destroyed about a hundred and twenty-nine years before the birth of Christ; but the site of it has been the place where the Samaritans have continued to "worship the Father" from that day to this, *not* in spirit nor in truth, it is to be feared, but in form and fanaticism, according to the traditions of their elders. (*The Land and the Book*, London: T. Nelson and Sons, 1884, 477 [emphasis in the original].)

4A. The Discoveries on Mt. Gerizim:

For those interested in excavations on Mt. Gerizim over the past 25 years, with amazing discoveries brought to light, I'll refer to an article "Bells, Pendants, Snakes & Stones," in the *Biblical Archaeology Review*.

The archeologist Yitzhak Magen shows that a number of O.T. events were changed in the Samaritan Pentateuch.

In the Masoretic Text [the traditional Hebrew text], upon entering the Holy Land the Israelites are commanded to build an altar on Mt. Ebal (Deuteronomy 27:4), opposite Mt. Gerizim; in the SP [Samaritan Pentateuch], the altar is to be built on Mt. Gerizim. In Samaritan tradition, the Israelites' Tent of Meeting (or Tabernacle) was set up on Mt. Gerizim. In the MT, it is set up in Shiloh (Joshua 18:1). More importantly, wherever the

MT has “the place the Lord (Yahweh) *will* choose” (envisioning Jerusalem, which had not yet been conquered), the SP has “the place the Lord *has* chosen,” (referring to Gerizim). The SP even has an additional commandment to worship on Mt. Gerizim.

The SP makes no claim, however, that a temple was built on Mt. Gerizim. That happened only centuries later. (November/December 2010, Vol. 25, No. 6, 28. [emphasis in the original]).

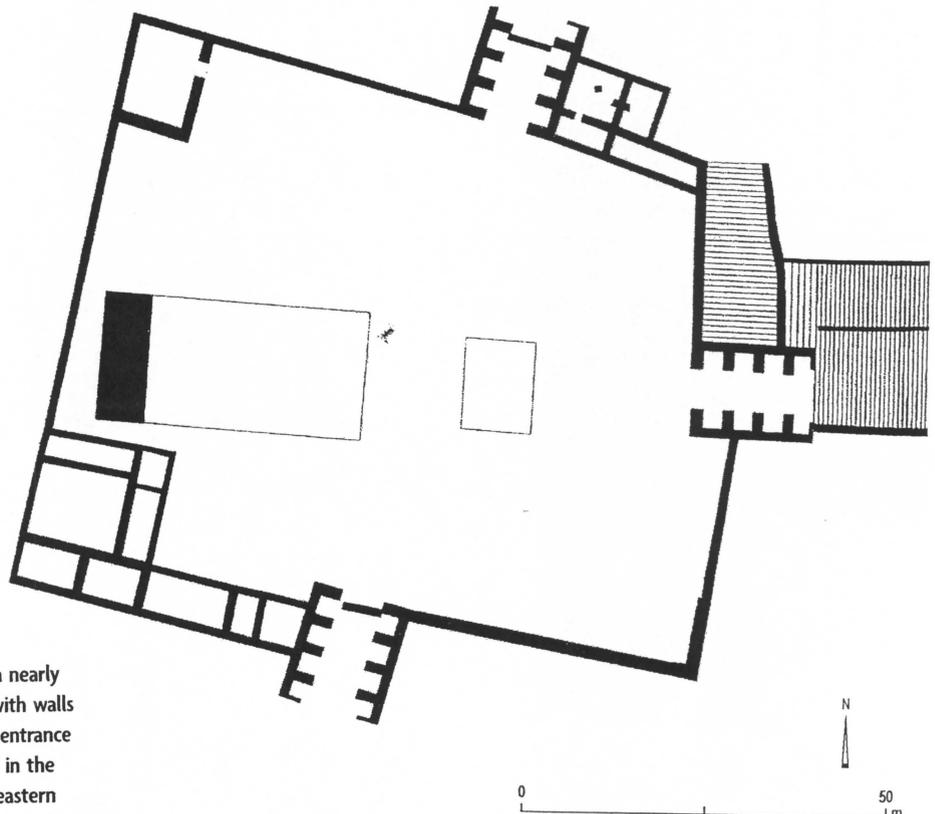
Although we have not found the temple itself, we have found the sacred precinct or compound in which the temple was located. IT is a nearly square compound (321 x 315 ft) that sits on the highest point on the mountain. The walls are more than 3 feet thick. Two sides of the enclosure (northern and western) are preserved for their entire length, sometimes to a height of nearly 7 feet.

Three of the four walls of the sacred precinct had impressive gates. The best preserved is in the center of the northern wall. All three are six-chambered gates (three chambers on each side of the gate). The path through each gate was nearly 50 feet long, and the gate with its chambers was almost as wide. There was no gate in the western wall, however, despite the fact that the site was easily accessible from this side. The reason for this is no doubt because the back of the Samaritan temple with its “holy of holies” faced this wall.



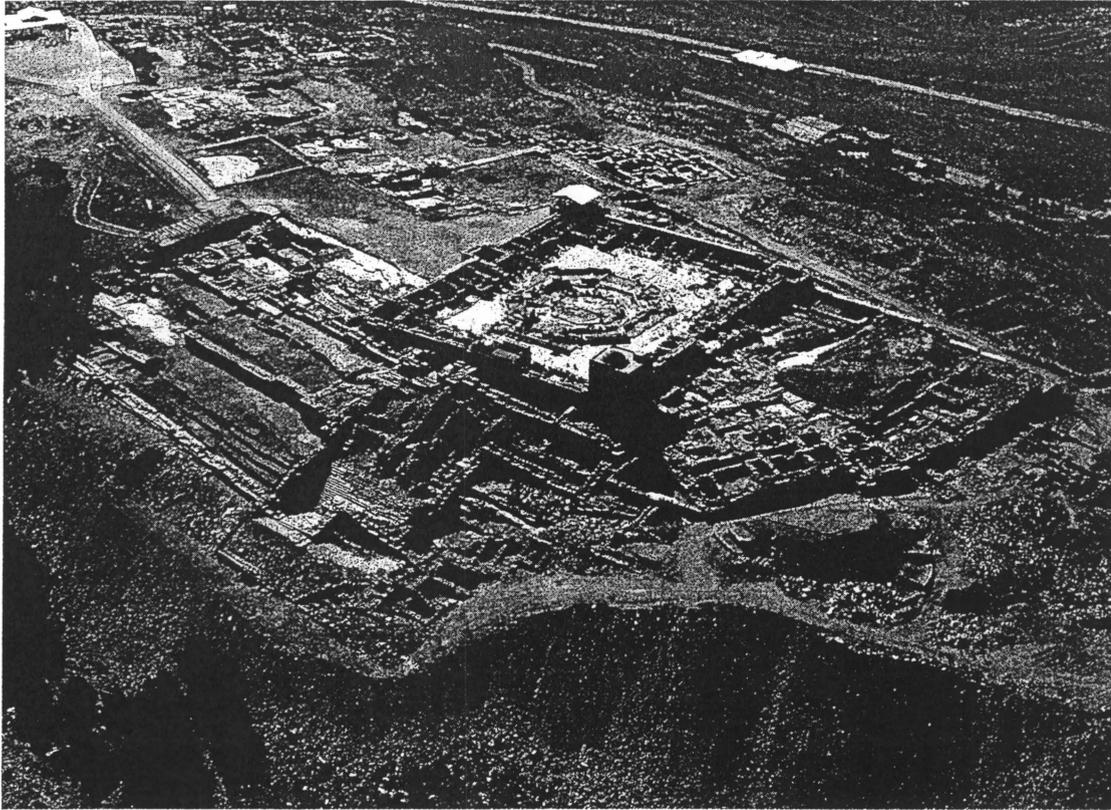
Samaritans at Prayer on Mount Gerizim. (From a Photograph.)

Plan of the Persian and Hellenistic period sacred precinct.



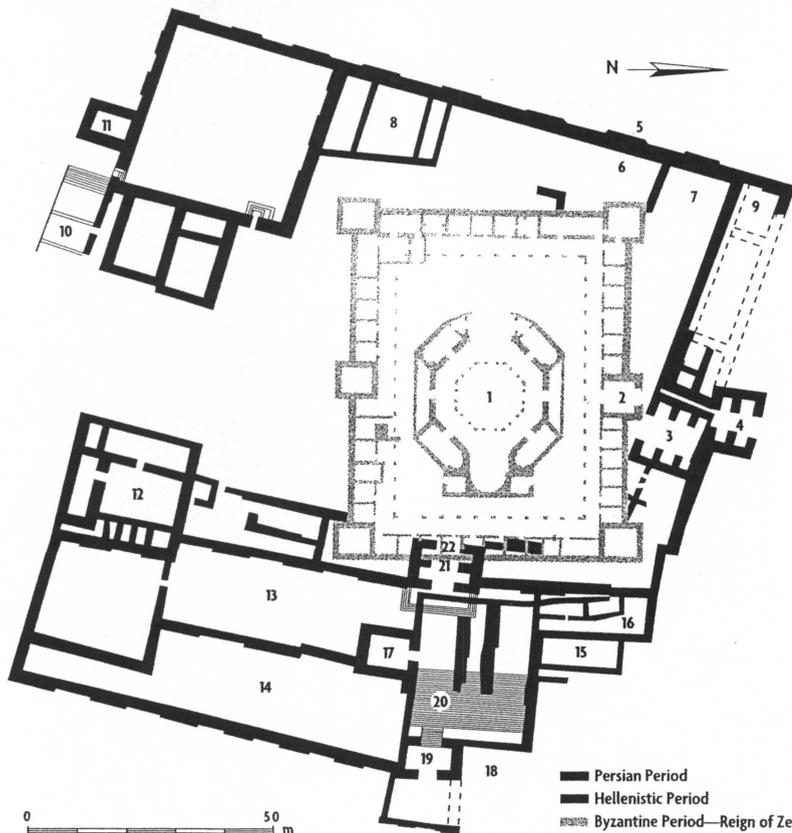
Hypothetical reconstruction of the Persian period sacred precinct.

THE SACRED PRECINCT from the Persian period was a nearly square compound more than 300 feet on each side with walls over 3 feet thick. Impressive six-chamber gates (with entrance halls)—similar to those at Gezer, Hazor and Megiddo in the First Temple period—were located on the northern, eastern and southern walls of the Samaritan precinct. The assumed proximity of the temple’s holy of holies to the western wall explains the absence of a gate on that side of the complex.



ALBATROSS PHOTOGRAPHY LTD., ISRAEL

A MORE COMPLEX COMPLEX. As construction continued in later periods, some of the earlier phases of the sacred precinct were demolished—especially in the central temple area. The Samaritan holy site reached its peak in the Hellenistic period (shown in dark blue below), doubling in size and adding new gates, gatehouses, buildings and monumental staircases on the eastern (pictured at left) and southwestern sides. The construction of the octagonal Church of Mary Theotokos in the Byzantine period (shown in pale green below) effectively destroyed all remains of the Samaritan temple that once stood on the site.



- 1 Church of Mary Theotokos and fortress
- 2 Gate of the fortified church enclosure
- 3–4 Northern gates of the sacred precinct
- 5–6 Walls of the sacred precinct
- 7–8 Courtyards in the corners of the sacred precinct
- 9 Northwestern tower of the sacred precinct
- 10 Western gate of the Hellenistic sacred precinct
- 11 Tower protecting the western gate
- 12 Southeastern citadel
- 13–16 Courtyards for accommodating pilgrims
- 17 Tower protecting the ascent to the sacred precinct
- 18 Paved street leading to the lower eastern gate
- 19 Hellenistic lower eastern gate of the sacred precinct
- 20 Monumental staircase leading to the eastern gate
- 21 Eastern gate of the sacred precinct
- 22 Remains of an altar, apparently Persian period

AFTER FELIX PORTNOV/COURTESY THE STAFF OFFICER OF ARCHAEOLOGY

5A. The Area of Mt. Gerizim and Mt. Ebal:

1b. The valley between the mountains:

While Van Dyke discusses the amazing view from Mt. Ebal, the vista from Mt. Gerizim is equally impressive:

About a mile from Jacob's Well, the city of Nablus lies in the hollow between Mount Gerizim on the south and Mount Ebal on the north. The side of Gerizim is precipitous and jagged; Ebal rises more smoothly, but very steeply, and covered with plantations of thornless cactus, (*Opuntia cochinillifera*), cultivated for the sake of the cochineal insects which live upon the plant and from which a red dye is made.

The valley is well-watered, and is about a quarter of a mile wide. A little east of the city there are two natural bays or amphitheatres opposite to each other in the mountains. Here the tribes of Israel may have been gathered while the priests chanted the curses of the law from Ebal and the blessings from Gerizim. (Joshua viii:30-35.) The cliffs were sounding-boards and sent the loud voices of blessing and cursing out over the multitude so that all could hear.

It seems as if it were mainly the echo of the cursing of Ebal that greets us as we ride around the fierce little Mohammedan city of Nablus on Friday afternoon, passing through the open and dilapidated cemeteries where the veiled women are walking and gossiping away their holiday. The looks of the inhabitants are surly and hostile. The children shout mocking ditties at us, reviling the "Nazarenes." We will not ask our dragoman to translate the words that we catch now and then; it is easy to guess that they are not "fit to print."

Our camp is close beside a cemetery, near the eastern gate of the town. The spectators who watch us from a distance while we dine are numerous; and no doubt they are passing unfavourable criticisms on our table manners, and on the Frankish custom of permitting one unveiled lady to travel with three husbands. The population of Nablus is about twenty-five thousand. It has a Turkish governor, a garrison, several soap factories, and a million dogs which howl all night.

At half-past six the next morning we set out on foot to climb Mount Ebal, which is three thousand feet high. The view from the rocky summit sweeps over all Palestine, from snowy Hermon to the mountains round about Jerusalem, from Carmel to Nebo, from the sapphire expanse of the Mediterranean to the violet valley of the Jordan and the garnet wall of Moab and Gilead beyond.

For us the view is veiled in mystery by the haze of the south wind. The ranges and peaks far away fade into cloudlike shadows. The depths below us seem to sink unfathomably. Nablus is buried in the gulf. On the summit of Gerizim, a Mohammedan *weli*, shining like a flake of mica, marks the plateau where the Samaritan Temple stood. (Henry Van Dyke, *Out-of-Doors in the Holy Land*, New York: Charles Scribner's Sons, 1948, 205-208.)

This vivid description of the area by Van Dyke permits the reader almost to visualize the beauty and uniqueness of that area of the world.

2b. The effects upon the traveler:

George Adam Smith describes his impressions from the heights of Mt. Ebal, although the same emotions would be elicited by the vistas from Mt. Gerizim:

It is on Ebal too that we feel the size of the Holy Land—Hermon and the heights of Judah both within sight, while Jordan is not twenty, nor the coast thirty miles away—and that the old wonder comes strongly upon us of the influence of so small a province on the history of the whole world. But the explanation is also within sight. Down below us, at the mouth of the glen, lies a little heap of brown stones. The road comes up to it by which the Patriarchs first entered the land, and the shadow of a telegraph post falls upon it. It is Jacob's well: Neither in this mountain nor in Jerusalem shall ye worship the Father: but rather the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. (George Adam Smith, *The Historical Geography of the Holy Land*, Gloucester, Mass.: Peter Smith, 1972, 96-97).

A traveler's report on Samaritan distortions:

It is interesting and surprising to note with what fire and conviction the high priest still dilates upon the, to him, obvious fact that Gerizim is the only place where men ought to worship Jehovah. He points out that the ark was left there by Joshua, that all accounts of its removal are in spurious records of the Jews; that the whole story of Shiloh and Samuel and Eli are "inventions of the Evil One"; and the temple of Jerusalem, with the supposed sanctity of Mount Moriah, nothing less than a fraud, it being on Gerizim that Abraham would have offered up his son Isaac.

Even at his advanced age he is actively engaged in the disseminating what he believes to be the truth on this subject, and points you to the ruins on Mount Gerizim, above his head, of the magnificent temple built by Sanballat, the Horonite, in opposition to the temple which Nehemiah was restoring at the time in Jerusalem. There, to this day, the Paschal lamb is sacrificed as nowhere else in the whole world, and is indeed perhaps the most interesting sight of a religious nature to see in all Palestine. (Alfred T. Schofield, *Palestine Pictured*, London: Sampson Low, Marston & Co., Ltd., n.d., 70-71.)

3b. Jacob's well:

1c. The mystery of the well:

Mount Ebal and Mount Gerizim now rise before us in their naked bulk; and, as we mount toward the valley which lies between them, we stay for a while to rest at Jacob's Well.

There is a mystery about this ancient cistern on the side of the mountain. Why was it dug here, a hundred feet deep, although there are springs and streams of living water flowing down the valley, close at hand? Whence came the tradition of the Samaritans that Jacob gave them this well, although the Old Testament says nothing about it? Why did the Samaritan woman, in Jesus' time, come hither to draw water when there was a brook, not fifty yards away, which she must cross to get to the well?

Who can tell? Certainly there must have been some use and reason for such a well, else the men of long ago would never have toiled to make it. Perhaps the people of Sychar had some superstition about its water which made them prefer it. Or perhaps the stream was owned and used for other purposes, while the water of the well was free.

It makes no difference whether a solution of the problem is ever found. Its very existence adds to the touch of truth in the narrative of St. John's Gospel. Certainly this well was here in Jesus' day, close beside the road which He would be most likely to take in going from Jerusalem to Galilee. Here He sat, alone and weary, while the disciples went on to the village to buy food. And here, while He waited and thirsted, He spoke to an unknown, unfriendly, unhappy woman the words which have been a spring of living water to the weary and fevered heart of the world: "God is a spirit, and they that worship Him must worship Him in spirit and in truth." (Henry Van Dyke, 203-205).

2c. The visit to the well:

George Adam Smith offers several solutions why the woman went past several water streams to obtain her water at Jacob's well:

Granted that Sychar is either Shechem, the present Nablus, or 'Askar, is it likely that a woman from either, seeking water, should have come past streams in their immediate neighborhood to the distant, deep and scanty well of Jacob? There is a fountain in 'Askar: and a stream, turning a mill, flows down the valley "a few rods" from Jacob's well. This the woman, if from 'Askar, must have crossed, while, if from Shechem, she must have passed near it and other sources of water. Jacob's well is over one hundred feet deep, and often dry.

In answer to this, it may be said that the difficulty is not why the woman should have come to the well, but why the well should be there at all. That anyone should have dug so deep a well in the neighbourhood of many streams is perplexing, unless in those far away summers the streams ran dry, and the well was dug so deep that it might catch their fainting waters below the surface. Be that as it may, the well is there, testifying past all doubt the possibility of the woman's use of it. Dug for man's use by man, how impressively among the natural streams around it explains the intensity of the woman's words: *Our father Jacob gave us the well. It was given, not found.* The signs of labour and expense stand upon it the more pathetically for the freedom of the waters that rattle down the vale; and must have had their share in increasing the fondness of that tradition which possibly was the attraction of Jacob's fanatic children to its scantier supplies.

It is impossible to say whether the well is now dry, for many feet of it are choked with stones. Robinson says there is a spring in it, Conder that it fills by infiltration. If either is correct, we can understand the double titles given to it, both of which our version renders by *well*. It is *Jacob's fountain*, Πύλη (iv. 6); but the pit ῥοφῆσις deep (iv. 11); and *Jacob gave us the pit* (iv. 12). By little touches like these, and by the agreement of the rest of the topography—Mount Gerizim, and the road from Judea to Galilee—(as well as by the unbroken traditions of three religions), we feel

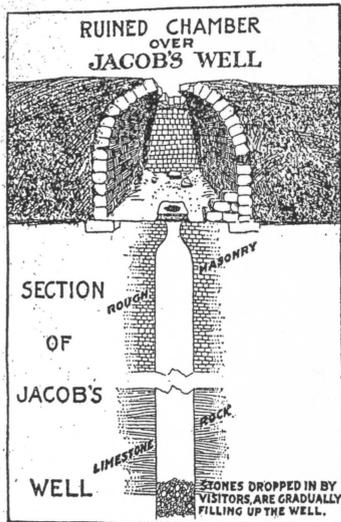
sure that this is the Jacob's well intended by the writer, and that he had seen the place.

(George Adam Smith, 244 [emphasis in the original].)

It is not certain when the well was cleaned, but the gentle reader should be assured that Jacob's Well it is functioning again and has for at least 40 years. In antiquity travelers at times reported its either being almost filled with rubble or completely dry, but this writer can attest to the fact that anyone can visit the well now and drink from its living waters—clear, cool, refreshing--reliving somewhat the scene of John 4.

Smith further quotes a medical missionary to Nablus who suggests why the woman might have by-passed several waters to draw her water from Jacob's well:

Apart from the sacred character of the Well, its waters have a great reputation for purity and flavour among the natives of El-'Askar and Nablus. . . From the nature of the soil the springs at Nablus are mostly very hard water, 'heavy' as the natives say. . . Now Jacob's Well has . . . the reputé of containing cool, palatable, refreshing water, free from the deleterious qualities of their other supplies (24-246).



Ruined Chamber over Jacob's Well.
Palestine Exploration Fund.

3c. The certain identification of the well:

One is inclined to ask why Jacob dug a well when there is such a copious spring, Ai Balata, a few rods distant. But we must remember that his property here was limited, and that the Canaanites would probably object to the foreigner using their stream. After the well Jacob builds an altar to Elohim, having taken the precaution to purchase the land,—as the Church requires an edifice to be paid for before consecrating it.

Tradition, like an endless chain, has passed on from generation to generation the site of Jacob's well, and here at the beginning of the twentieth century after Christ we stand in the presence of the twentieth century before Him. Yes the world is old; but how it comes back to the old mother-breasts of Nazareth and Bethlehem, of Shechem and Shiloh, and how wrinkled we find them and how milkless! Look! There is not one drop of water in the well of Jacob and of the Samaritan woman. **No spot in all the Holy Land is better authenticated. Nowhere can we surer say, "Here the feet of the Man-God have trodden and rested"** (Rev. J. T. Durward, *Holy Land and Holy Writ*, Baraboo, Wisconsin: The Pilgrim Publishing Company, 1913, 102, emphasis added).

4c. The significance of the well:

Here our Savior sat, weary from traveling, hungry and thirsty for the salvation of souls. . . Here he delivered that marvelous discourse with the Samaritan woman, which no thoughtful traveler will omit to read and to

ponder on the spot. The patriarchal memories are absorbed in the memories of Him who is greater than "our father Jacob," and who is himself and alone the never-failing fountain of life eternal. There is no reasonable doubt as to the identity of the well. Jews, Samaritans, Mohammedans, and Christians are here agreed. The tradition is supported by the landscape, which is a living illustration of the narrative of John. The well is a natural resting-place on the highroad from Jerusalem to Galilee, over which Christ traveled, in the grain-field which Jacob bought, and which was then, as now, whitening to the harvest, near Joseph's tomb and the town of Shechem, and in full view of Mount Gerizim, to which the woman pointed as the true place of worship, as the Samaritans of the present day still do. The well is sunk in the living rock, 75 feet deep, but covered with rubbish and surrounded by the ruins of a Christian church, which is mentioned by Jerome, and was destroyed during the Crusades. The Palestine Exploration Fund has recently been furnished with money to restore the Well and to make it comfortably accessible alike to Protestants, Greeks, and Roman Catholics. (Schaff, 312-313.)

The Saviour of the world, came to redeem a fallen race, stops long enough in his great mission to preach to an audience of *one!* Think of it, ye great and mighty "canons" who must have cathedrals and great audiences and fine music. And how natural. "Give me to drink." Here was the well, and the woman then, as now, had come to draw water. We came upon such a scene at Bethany, where three young women vied with each other in offering their water-pots. But this woman in her astonishment (perceiving he was a Jew) desires a reason for such an unusual request. A bigoted Jew would have gone all the way to Shechem thirsty before he would ask a favor of a Samaritan. Not so with Jesus. Water from the hands of a Samaritan is just as acceptable to the Lord as Jew. An then commences that delicate, yet wonderful unfolding of her life until at length she sees in the wayside traveler the promised Messiah, and asks for that living water which springeth up unto life everlasting: (John Lemley, *The Land of Sacred Story*, Albany, New York: 1891, 208).

Give me to drink, O thou prophet!
That my soul thirst not again;
Wearied and faint and often
I have drawn of this well in vain.

I am weary of sin and labor,
And I long to be forgiven;
From this mountain of Samaria
Riseth my prayer to heaven.

I know when Messiah cometh
His blessing will be free,
But how speakest thou, O, prophet!
Ye deal not with such as we?

Then, Jesus in spirit feasting,
Forgetting all earthly need,
Gave of the heavenly manna,
The fainting woman to feed.

Gave of the living water
From the well of eternal life,
To the weary, wayside wanderer
From the mart of sin and strife.

What though his disciples marvel,
And murmur against his ways;
He came to comfort the mourner,
The fallen one to raise.

He ever waiteth at Sychar
For the weary who draw near;
'Tis the feast and joy of his spirit,
The prayer of the lost to hear.

(Cited by John Lemley,
The Land of Sacred Story, 208-209).



tain that which
thou dost prom-
ise, make us to
love that which
thou dost com-
mand; through
Jesus Christ our
Lord. AMEN.

Christ and the Woman at the Well: John 4:1-42

1A. The Return to Galilee: 1-3

- 1b. The apprehension of the Pharisees:
- 2b. The activity of John the Baptist:
- 3b. The ascendancy of the disciples of Christ:

2A. The Route Through Samaria: 4

- 1b. The possibility of routes to Galilee:
 - 1c. The route Trans-Jordan:
 - 2c. The route Cis-Jordan:
- 2b. The purpose of the rest in Samaria:
 - 1c. The declaration of His Messiahship: 4:26
 - 2c. The refutation of the Samaritan error: 22
 - 3c. The regeneration of the woman and citizens: 39
 - 4c. The description of true worship: 23-24
- 3b. The place of the action in Samaria: 4-5
 - 1c. Outside the city of Sychar:
 - 2c. Near the property of Joseph:
 - 3c. By the well of Jacob:
 - 1d. The condition of the well:
 - 1e. Its antiquity:
 - 2e. Its appearance:
 - 3e. Its access:
 - 2d. The centrality of the well:
 - 3d. The circumstances at the well:

- 1e. A stressed Savior:
- 2e. A scorching sun:
- 3e. A searching sinner:

3A. The Request of the Savior: 7

- 1b. The approach of the damsel:
- 2b. The absence of the disciples:

4A. The Reasoning With the Woman: 9-26

- 1b. The woman's first question: 9
Why does a Jew ask a Samaritan for water?
- 2b. The Savior's answer: 10
Because who I am, I can give you even better water.
- 3b. The woman's second and third questions: 11-12
 - 1c. How can you get better water from this deep well?
 - 2c. In what way are you greater than our Patriarch Jacob?
- 4b. The Savior's answers: 13-14
I dispense water that has internal and eternal effects.
- 5b. The woman's response: 15
Please give me this miraculous water.
- 6b. The Savior's response: 16
Summon your spouse.
- 7b. The woman's response: 17a
I have no husband.
- 8b. The Savior's answer: 17b-18
You have been married five times and now live in sin.
- 9b. The woman's response:
 - 1c. I see you are a prophet.
 - 2c. Since you know theology: We Samaritans worship on Mt. Gerizim. You Jews worship in Jerusalem. Who is right?
- 10b. Christ's response: 21-24

- 1c. The time will come when worship will no longer be limited to two mountains: 21
 - 2c. The Samaritans are wrong in their worship: 22a
 - 3c. The Jews are right: 22b
 - 4c. **Salvation comes from the Jews:** 22c
 - 5c. Worship is in spirit and in truth: 23
 - 6c. True worship is rare.
 - 7c. Worship must be according to God's standard and truth: 24
- 11b. The woman's response:
- Ultimate truth and salvation will come from the Messiah (The Samaritans knew of a coming Messiah from Deuteronomy 18 and related passages.)
- 12b. The response of Jesus: 25
I am the Messiah.



Jefus am Jakobsbrunnen. (Joh. 4.)

5A. The Return of the Disciples: 27

1b. Their surprise:

2b. Their silence:

6A. The Response of the Woman: 28-29

1b. She departed in haste: 28

--she left her water pot

--as someone well observed:

“She left behind the water pot and went away with the well.”

2b. She declared Christ: 29

1c. Christ’s perceptiveness;

2c. Christ’s person:

7A. Reasoning With the Disciples: 31-38

1b. The disciples’ request: 31

2b. The Savior’s response: 32

3b. The disciples’ ignorance: 33

4b. The Savior’s instruction: 34-38

1c. The importance of His ministry: 34

2c. The immediacy of His mission: 35-38

1d. His discerning of the spiritual need:

2d. His dissemination of the spiritual seed:

3d. The reaping of souls:

4d. The reaping of rewards:

5d. The rejoicing of the sower and reaper:

8A. The Revival Among the Samaritans: 39-42

1b. The salvation of the sinners of Sychar: 39

1c. The Samaritans' salvation:

2c. The woman's witness:

2b. The searching out of the Savior: 40-42

1c. An urgent invitation: 40

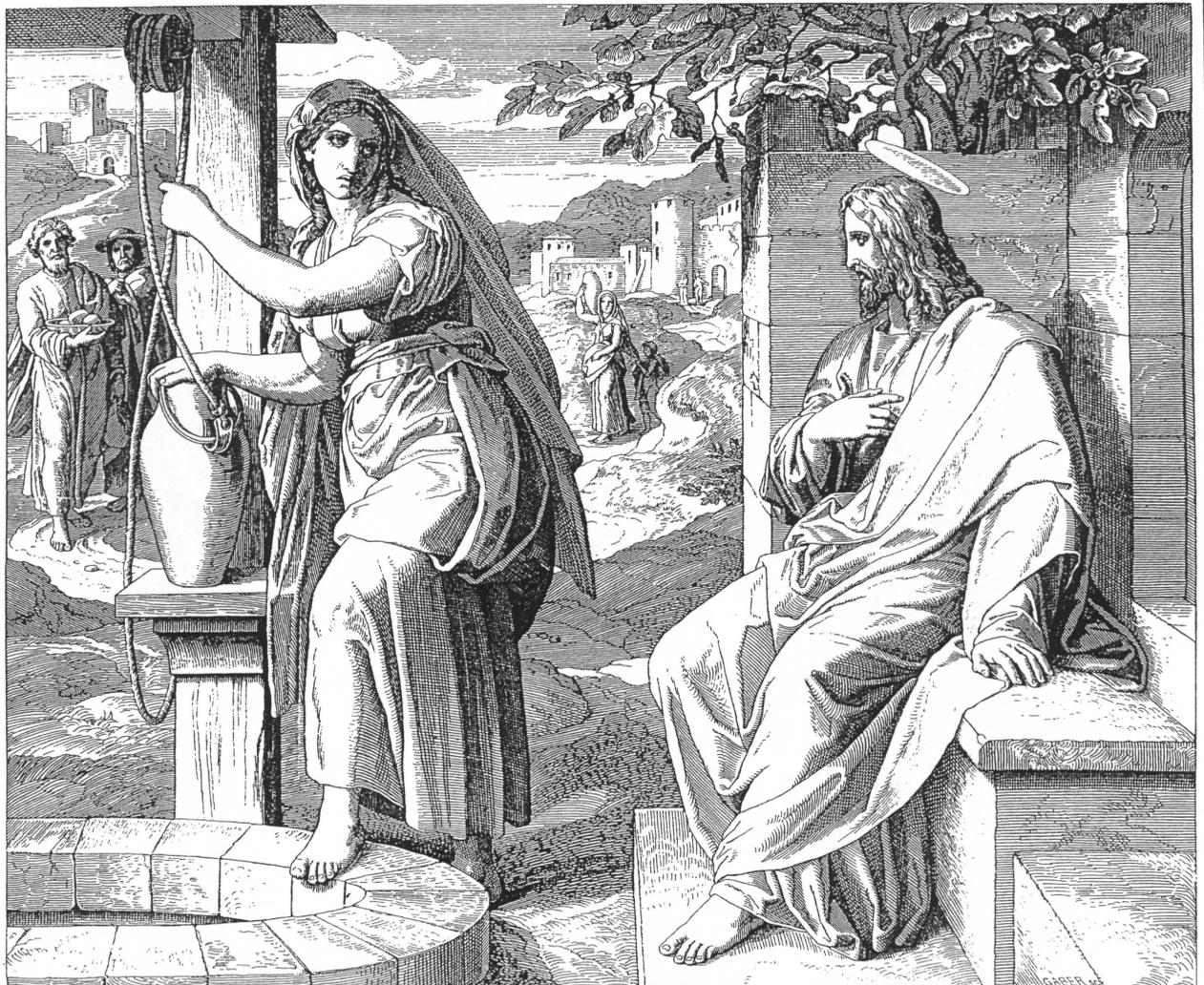
2c. An unscheduled interruption: 40

3c. An unusual revival: 41

4c. An unavoidable conclusion: 42

1d. A response to Christ's delightful words:

2d. A recognition of Christ's divine nature:





Nicodemus Comes to Jesus by Night.

Christ's Concern For Conversions



Jesus and the Woman of Samaria. Cupping.

<i>Nicodemus: John 3:1-21</i>		<i>The Woman of Samaria: John 4:1-42</i>
	The Person	
	The Location	
	The Amount of Verses	
	The Time of Day	
	The Religion	
	The Relationship to the Old Testament	
	The Place of Worship	
	The Number of Exchanges	
	The Confrontational Statements	
	The Prerequisite for Salvation	
	The Testimony	
	The Reference to an Old Testament Person	
3:13	The Divine Attribute	4:18, 39