TELLING THE GOOD NEWS · STUDY NOTES

Study 6: Jesus with individuals

For personal study or groups

Your name

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How to use these notes. Watch each part's video on biblehelp.net, or read the text below. Look up each passage in your own Bible and write the answer on the lines. The verses are printed at the back if you need them. At the end there are questions to think about on your own or to discuss in a group.

PART 1

A woman at a well

A conversation at Jacob's well (John 4:1–30)

When a door opens, what do we say to a real person sitting in front of us? The best way to learn is to watch the Lord Jesus. This study looks at four conversations. No two are the same. Jesus never used a script, but He always knew what each person needed, and He always brought them to Himself. We are not learning a technique, and no one can do what He did, for He knew every heart. But He has left us an example.

1. He had to pass through Samaria (4:1–6). Samaria lay between Judea and Galilee, and the shortest road ran through it. Many strict Jews would rather go the long way round. In John's Gospel, when something must happen, it usually belongs to the Father's plan. There was a person He had come to meet. Jesus was "weary from His journey": the eternal Son truly became a man. And it was in His tiredness that He did this work. Many of our best opportunities will come when we do not feel ready. The sixth hour was about noon, the hottest part of the day. It may be that this woman came alone so that she would not have to meet anyone.

1 **Read John 4:1–6**

Where was Jesus going, and what do we learn about Him from these verses?

2. Jews and Samaritans. The bad feeling went back hundreds of years. After the Assyrians conquered the northern kingdom, settlers from other nations mixed the worship of the Lord with the worship of their own gods. Later the Samaritans built a temple on Mount Gerizim, and the Jews destroyed it. By the time of Jesus, each people despised the other.

See also: 2 Kings 17:24–33.

3. He begins with something ordinary (4:7–9). "Give Me a drink." He does not begin with "You are a sinner" or "I am the Messiah". He begins with the water in front of them both. And He begins by asking for help. The Maker of the water lets her do something for Him. Sometimes

the best way into a conversation is to let the other person help us, and to show that we value them.

2 **Read John 4:7–9**

How does Jesus begin the conversation? Why is the woman surprised?

The barriers Jesus crossed

Jew and Samaritan. Man and woman. A holy teacher and a woman whose life was far from right. And He was tired, which is perhaps the barrier we know best. Who would you find it hard to speak to? A few words of kindness can cross a barrier that has stood for years.

4. The gift of God (4:10–12). She thinks she is being asked for something. In fact she is being offered something. She does not know the gift of God, and she does not know who is speaking to her: the two things every person needs to know. "Living water" meant running water, fresh from a spring, but the words meant more. God had called Himself "the fountain of living water" (Jeremiah 2:13). Jesus does not correct her at once. He has made her curious. A good conversation about Christ will often raise a question in the other person's mind.

3 **Read John 4:10–12**

What does Jesus offer her, and what does she think He means?

See also: Jeremiah 2:13.

5. Thirsty again (4:13–15). "Everyone who drinks this water will be thirsty again." That is true of all that this world offers. Money, success, pleasure, love and family are often good gifts from God, but none can fill the place in us that was made for God. The water Jesus gives becomes "a fount of water springing up to eternal life": the Holy Spirit, the life of God in the soul. She is interested, but she still thinks of her bucket. Many would like what Jesus can do for them, but do not yet know that they need Him.

4 **Read John 4:13–15**

How is the water Jesus gives different from the water in the well?

See also: John 7:37–39.

6. To the place that hurts (4:16–18). She has asked for living water, and she does not yet know how thirsty she is. So Jesus goes to the place in her life that hurts, as a doctor must find out what is wrong before he gives the medicine. We do not know how those marriages ended, and we should not say more than the Bible says. But the Lord says plainly that her present life is wrong. He does not shout or shame her. There is no one else there. He even begins by agreeing with her, and He never comes back to it to condemn her. We must not skip sin, for no one will come to a Saviour who does not know they need saving. But we speak of it as Jesus did: privately, gently, truthfully, and always in order to offer something better.

5 **Read John 4:16–18**

Why does Jesus bring up her husbands? How does He do it?

7. When the subject changes (4:19–20). The conversation has come too close, and she raises the great argument between Jews and Samaritans. We all know this move. Sometimes such questions are honest, and they deserve an honest answer. But sometimes they are a way of escape.

6 **Read John 4:19–20**

What question does she raise, and why might she raise it now?

8. In spirit and in truth (4:21–24). Jesus does not refuse to answer, but He uses her question to bring her back to the heart of the matter. The place would no longer matter, for He Himself is the meeting place between God and man. Yet He does not pretend that both sides are equally right: "salvation is from the Jews". Kindness does not mean hiding the truth. And see this

phrase: "the Father is seeking such as these to worship Him." She thought she had come to find water. In fact, the Father had come to find her.

7 **Read John 4:21–24**

What does Jesus say about true worship? Who is seeking whom?

9. "I who speak to you am He" (4:25–26). Jesus did not often say this so plainly, yet He said it to one Samaritan woman, by a well, at noon. He began with water, and He ended with Himself. That must be the aim of every conversation we have about the gospel.

8 **Read John 4:25–26**

What does Jesus tell the woman at last? How has the conversation led up to it?

10. "Come, see" (4:27–30). "Then the woman left her water jar." She forgot what she came for, because she had found something better. She goes back to the very people she may have been avoiding. She has no training and does not know very much, but she tells what she knows. She points away from herself, even though it means mentioning her past. She does not say "go" but "come". And she asks a question, letting them find out for themselves. Many believed, and in the end they said that He "truly is the Savior of the world". We bring people to the place where they can hear Him for themselves.

9 **Read John 4:27–30**

What did the woman do, and what can we learn from what she said?

See also: John 4:39–42.

11. Learning from Jesus at the well. Cross the barrier. Begin with something ordinary. Go to the real need. Do not be side-tracked. And lead to Christ.

PART 2

A teacher at night, and a tax collector in a tree

Two men, one need (John 3:1–16; Luke 19:1–10)

One man was among the most respected in the land, and the other among the most despised. One came to Jesus, and to the other Jesus came. Yet they had the same need, and they found it met in the same Saviour.

1. A teacher who came at night (John 3:1–2). Nicodemus was a Pharisee and "a leader of the Jews". If anyone was on the way to heaven, surely it was this man. John does not tell us why he came at night, but darkness in this Gospel is the place of those who have not yet come to the light. He calls Jesus a teacher. He thinks Jesus has something to add to what he already has.

10 **Read John 3:1–2**

Who was Nicodemus, and what did he think of Jesus?

2. A new beginning (3:3–4). Jesus said this not to a thief, but to the best man in the room. Suppose that after a job interview you ask how you could improve, and you are told: "You would have to be a completely different person." Nicodemus does not need a little more teaching or effort. He needs a new beginning. The word can also mean "born from above". You did nothing to bring about your first birth, and you will do nothing to bring about the second.

11 **Read John 3:3–4**

What does Jesus say is needed? Why was this hard for Nicodemus to hear?

3. Water, Spirit and wind (3:5–8). "Israel's teacher" should have known this, so it must be in the Old Testament. Through Ezekiel, God promised clean water and a new heart and spirit. Water and Spirit together describe one work of God: making us clean and giving us new life. Nothing we inherit, and nothing we can do, will make us alive to God. Only the Holy Spirit can. We cannot see or control the wind, but we can see what it does. It is a comfort as we speak about Christ: the Spirit is free, even with hearts that seem completely closed.

12 **Read John 3:5–8**

What does the wind teach us about the new birth?

See also: Ezekiel 36:25–27.

4. Firm with the proud (3:9–13). Jesus was gentle with the woman at the well, and firm with this man. He treats people differently because they are different. A proud and learned man may need to hear that he does not know as much as he thinks. Someone who is ashamed and hurt may need gentleness first. We need wisdom to know which is which.

13 **Read John 3:9–13**

How does Jesus speak to Nicodemus? Why is He so direct?

5. Look and live (3:14–15). Bitten by snakes in the wilderness, the people did not have to fight the poison or prove they were sorry. They had only to look. So the Son of Man would be lifted up on the cross. To believe is to look away from yourself, and to look to Him. We do not tell people to give birth to themselves. We lift up Christ.

14 **Read John 3:14–15**

How does the story of the snake help us to understand faith?

See also: Numbers 21:4–9.

6. For God so loved the world (3:16). The cross did not change God's mind. It came from His love, and that love reaches out beyond Israel to the world. "That He gave His one and only Son": this is the greatest gift there has ever been. "Shall not perish" is the warning, and we must not leave it out. "Eternal life" is the promise. "Everyone who believes": there is one way, and it is open to anyone. So we must not write anyone off.

15 **Read John 3:16**

What does this verse say about God, about us, and about the way to be saved?

It seems the wind had blown

We do not read the end of that night's conversation, but John mentions Nicodemus twice more. He speaks up for Jesus before the council (John 7:50–51). And after the crucifixion he brings spices to bury the Lord (John 19:39). The man who came at night stood up in the open at the darkest hour.

7. A man up a tree (Luke 19:1–4). Tax collectors worked for the Romans, and could add as much as they liked for themselves. They were hated as traitors and thieves. Zacchaeus was a chief tax collector, and very wealthy. A rich and important man does not usually run or climb trees, but he did not care how it looked. He wanted to watch from a distance, as many watch Christianity: interested, but out of reach.

16 **Read Luke 19:1–4**

Who was Zacchaeus, and what did he do to see Jesus?

8. "I must stay at your house" (19:5–7). In all that crowd, Jesus stopped at one tree and called one man by name. Zacchaeus thought he was looking for Jesus, but Jesus was looking for him. He does not ask him to change first. In that culture, to eat at a man's house was to accept him. The crowd could see Zacchaeus' sin clearly, but not their own. Christians too can grumble when Jesus goes to the "wrong" people.

17 **Read Luke 19:5–7**

What does Jesus do, and how do Zacchaeus and the crowd respond?

9. Salvation comes first (19:8–10). Nobody told Zacchaeus to do this. Repaying fourfold was what the law required of a sheep thief (Exodus 22:1), and he treats himself as the thief he has been. Real repentance reaches the wallet, puts things right as far as it can, and comes with joy. Listen to the order: Zacchaeus was not saved because he gave his money away. He gave his money away because salvation had come. Good works are the fruit of salvation, and never its cause. The Son of Man "came to seek and to save the lost".

18 **Read Luke 19:8–10**

What shows that Zacchaeus has changed? Why did the Son of Man come?

Two men, one need

Nicodemus was respected, religious, and came by night. Zacchaeus was despised, dishonest, and up a tree. The first needed to hear that he was further away than he thought. The second needed to hear that he was not too far away at all. Both needed new life from God.

10. Learning from Jesus. He treated each person differently: there is one gospel, but He did not have one speech. He was honest with the respectable. He was welcoming to the despised. And He pointed both to Himself.

PART 3

One who went away sad

The cost, the love and the impossible (Mark 10:17–31)

So far the people in this study have come to Christ, or seem to have done. But it does not always end like that, even for Jesus. This conversation has much to teach us about what we do when someone says no.

1. The greatest question (10:17–18). Everything about this man is promising. He runs and kneels, and he asks the greatest question there is. But "what must I do" shows that he thinks eternal life is gained by doing. "Why do you call Me good?" is not a denial that Jesus is good, or that He is God. It makes the man think about what he is saying, and about who Jesus is.

19 **Read Mark 10:17–18**

What is good about the way this man comes to Jesus? What does his question show?

2. The mirror of the law (10:19–20). Eternal life cannot be earned by keeping the commandments. Jesus is holding up a mirror: the law shows God's holiness and how far short we fall. He lists the commandments about how we treat others, and leaves out those about putting God first. The man was sincere, and sincerely mistaken. Jesus taught that anger and lust break these commandments too. When someone says, "I try to be a good person", we should not call them a liar, but we can help them to look in the mirror.

20 **Read Mark 10:19–20**

Which commandments does Jesus list? Why might this man think he had kept them?

3. "One thing you lack" (10:21–22). "Jesus looked at him, loved him." He knew how the man would respond, and He loved him. Whatever else we do, we must love the person in front of us. The command to sell everything was a word for this man. Jesus did not say it to everyone. His wealth had taken the place of God, and he had not kept the first commandment. Everyone has something like that: money, a relationship, success, the approval of others. The question is who is on the throne. And Jesus was offering far more than He was asking: treasure in heaven, and Himself. The man wanted eternal life, but he wanted his money more.

21 **Read Mark 10:21–22**

What did Jesus feel for this man? What was the "one thing"?

See also: Matthew 6:24.

What Jesus did not do

He did not lower the price. He did not run after him. And He did not stop loving him. If you have spoken to someone about Christ and they went away, do not think you must have failed. It happened to the Lord Jesus.

4. The camel and the needle (10:23–25). Wealth was often thought to be a sign of God's favour, so the disciples are amazed. Jesus uses the largest animal they knew and the smallest hole. You may hear of a small gate called the Needle's Eye, but there is no good evidence for it, and it misses the point. It cannot be done. Riches make us feel that we have no need of God, and many of us today are rich by the standard of those disciples.

22 **Read Mark 10:23–25**

Why is it so hard for the rich to enter the kingdom? What does the picture of the camel mean?

5. Possible with God (10:26–27). "Who then can be saved?" is the right question. No one can give themselves a new heart, and you cannot talk anyone into the kingdom. "But not with God." Zacchaeus was a rich man, and he got through the eye of the needle. So if someone you know has gone away sad, keep praying. The story is not finished until God finishes it.

23 **Read Mark 10:26–27**

What is impossible, and what difference does God make? How does this encourage you?

6. What is gained (10:28–31). Those who leave everything for Christ gain a new family, the family of God, in every place. But Jesus adds "along with persecutions": He will not lower the price, even in a promise. When we speak of the cost, we must speak of the gain as well. The young man could see only what he would lose. Jesus offers treasure in heaven, a family on earth, and Himself.

24 **Read Mark 10:28–31**

What does Jesus promise, and what does He warn about?

7. Study 6 in summary. At the well, Jesus crossed barriers and went to the real need. With Nicodemus and Zacchaeus, He met each person where they were. With the rich young man, He told the truth about the cost, and left the outcome with God. We will never know a person's heart as He did. But we can listen, love them, tell the truth, and point them to Him.

THINK IT THROUGH

Questions for reflection and discussion

1. Who is your "Samaria", the person or place you would rather go round? What ordinary thing could begin a conversation this week? Could you simply say to someone, "Come and see"?

2. Is there a good, kind, religious person you have assumed does not need Christ? Is there someone you have written off as too far away? Whose house could you go to, and whose table could you sit at?

3. Have you ever made following Christ sound easier than it is? What might the "one thing" be for you? Who has gone away sad, that you could keep praying for?

HIDE IT IN YOUR HEART

Memory verse for study 6

Learn this verse by heart this week. Cut out the card and keep it where you will see it.

TELLING THE GOOD NEWS · STUDY 6 · MEMORY VERSE

“But whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a fount of water springing up to eternal life.”

John 4:14

Berean Standard Bible · biblehelp.net

“I have hidden Your word in my heart that I might not sin against You.” (Psalm 119:11, BSB)

AT THE BACK

The Bible passages (BSB)

1 **John 4:1–6** *[1]When Jesus realized that the Pharisees were aware He was gaining and baptizing more disciples than John [2](although it was not Jesus who baptized, but His disciples), [3]He left Judea and returned to Galilee. [4]Now He had to pass through Samaria. [5]So He came to a town of Samaria called Sychar, near the plot of ground that Jacob had given to his son Joseph. [6]Since Jacob's well was there, Jesus, weary from His journey, sat down by the well. It was about the sixth hour.*

2 **John 4:7–9** *[7]When a Samaritan woman came to draw water, Jesus said to her, "Give Me a drink." [8](His disciples had gone into the town to buy food.) [9]"You are a Jew," said the woman. "How can You ask for a drink from me, a Samaritan woman?" (For Jews do not associate with Samaritans.)*

3 **John 4:10–12** *[10]Jesus answered, "If you knew the gift of God and who is asking you for a drink, you would have asked Him, and He would have given you living water." [11]"Sir," the woman replied, "You have nothing to draw with and the well is deep. Where then will You get this living water? [12]Are You greater than our father Jacob, who gave us this well and drank from it himself, as did his sons and his livestock?"*

4 **John 4:13–15** *[13]Jesus said to her, "Everyone who drinks this water will be thirsty again. [14]But whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a fount of water springing up to eternal life." [15]The woman said to Him, "Sir, give me this water so that I will not get thirsty and have to keep coming here to draw water."*

5 **John 4:16–18** *[16]Jesus told her, "Go, call your husband and come back." [17]"I have no husband," the woman replied. Jesus said to her, "You are correct to say that you have no husband. [18]In fact, you have had five husbands, and the man you now have is not your husband. You have spoken truthfully."*

6 **John 4:19–20** *[19]"Sir," the woman said, "I see that You are a prophet. [20]Our fathers worshiped on this mountain, but you Jews say that the place where one must worship is in Jerusalem."*

7 **John 4:21–24** *[21]"Believe Me, woman," Jesus replied, "a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. [22]You worship what you do not know; we worship what we do know, for salvation is from the Jews. [23]But a time is coming and has now come when the true worshipers will worship the Father in spirit and in truth, for the Father is seeking such as these to worship Him. [24]God is Spirit, and His worshipers must worship Him in spirit and in truth."*

8 **John 4:25–26** *[25]The woman said, "I know that Messiah" (called Christ) "is coming. When He comes, He will explain everything to us." [26]Jesus answered, "I who speak to you am He."*

9 **John 4:27–30** *27 Just then His disciples returned and were surprised that He was speaking with a woman. But no one asked Him, "What do You want from her?" or "Why are You talking with her?" 28 Then the woman left her water jar, went back into the town, and said to the people, 29 "Come, see a man who told me everything I ever did. Could this be the Christ?" 30 So they left the town and made their way toward Jesus.*

10 **John 3:1–2** *1 Now there was a man of the Pharisees named Nicodemus, a leader of the Jews. 2 He came to Jesus at night and said, "Rabbi, we know that You are a teacher who has come from God. For no one could perform the signs You are doing if God were not with him."*

11 **John 3:3–4** *3 Jesus replied, "Truly, truly, I tell you, no one can see the kingdom of God unless he is born again." 4 "How can a man be born when he is old?" Nicodemus asked. "Can he enter his mother's womb a second time to be born?"*

12 **John 3:5–8** *5 Jesus answered, "Truly, truly, I tell you, no one can enter the kingdom of God unless he is born of water and the Spirit. 6 Flesh is born of flesh, but spirit is born of the Spirit. 7 Do not be amazed that I said, 'You must be born again.' 8 The wind blows where it wishes. You hear its sound, but you do not know where it comes from or where it is going. So it is with everyone born of the Spirit."*

13 **John 3:9–13** *9 "How can this be?" Nicodemus asked. 10 "You are Israel's teacher," said Jesus, "and you do not understand these things? 11 Truly, truly, I tell you, we speak of what we know, and we testify to what we have seen, and yet you people do not accept our testimony. 12 If I have told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? 13 No one has ascended into heaven except the One who descended from heaven—the Son of Man.*

14 **John 3:14–15** *14 Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, 15 that everyone who believes in Him may have eternal life.*

15 **John 3:16** *For God so loved the world that He gave His one and only Son, that everyone who believes in Him shall not perish but have eternal life.*

16 **Luke 19:1–4** *1 Then Jesus entered Jericho and was passing through. 2 And there was a man named Zacchaeus, a chief tax collector, who was very wealthy. 3 He was trying to see who Jesus was, but could not see over the crowd because he was small in stature. 4 So he ran on ahead and climbed a sycamore tree to see Him, since Jesus was about to pass that way.*

17 **Luke 19:5–7** *5 When Jesus came to that place, He looked up and said, "Zacchaeus, hurry down, for I must stay at your house today." 6 So Zacchaeus hurried down and welcomed Him joyfully. 7 And all who saw this began to grumble, saying, "He has gone to be the guest of a sinful man!"*

18 **Luke 19:8–10** *8 But Zacchaeus stood up and said to the Lord, "Look, Lord, half of my possessions I give to the poor, and if I have cheated anyone, I will repay it fourfold." 9 Jesus said to him, "Today salvation has come to this house, because this man too is a son of Abraham. 10 For the Son of Man came to seek and to save the lost."*

19 **Mark 10:17–18** *17As Jesus started on His way, a man ran up and knelt before Him. “Good Teacher,” he asked, “what must I do to inherit eternal life?” 18“Why do you call Me good?” Jesus replied. “No one is good except God alone.*

20 **Mark 10:19–20** *19You know the commandments: ‘Do not murder, do not commit adultery, do not steal, do not bear false witness, do not cheat others, honor your father and mother.’” 20“Teacher,” he replied, “all these I have kept from my youth.”*

21 **Mark 10:21–22** *21Jesus looked at him, loved him, and said to him, “There is one thing you lack: Go, sell everything you own and give to the poor, and you will have treasure in heaven. Then come, follow Me.” 22But the man was saddened by these words and went away in sorrow, because he had great wealth.*

22 **Mark 10:23–25** *23Then Jesus looked around and said to His disciples, “How hard it is for the rich to enter the kingdom of God!” 24And the disciples were amazed at His words. But Jesus said to them again, “Children, how hard it is to enter the kingdom of God! 25It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.”*

23 **Mark 10:26–27** *26They were even more astonished and said to one another, “Who then can be saved?” 27Jesus looked at them and said, “With man this is impossible, but not with God. For all things are possible with God.”*

24 **Mark 10:28–31** *28Peter began to say to Him, “Look, we have left everything and followed You.” 29“Truly I tell you,” Jesus replied, “no one who has left home or brothers or sisters or mother or father or children or fields for My sake and for the gospel 30will fail to receive a hundredfold in the present age—houses and brothers and sisters and mothers and children and fields, along with persecutions—and in the age to come, eternal life. 31But many who are first will be last, and the last will be first.”*

Scripture: Berean Standard Bible (BSB), public domain. Quotations keep its American spelling. Like many English Bibles, it often says ‘man’, ‘he’ or ‘brothers’ where it means people in general, men and women alike.

FOR GROUP LEADERS

Study 6: Jesus with individuals

> **Memory verse:** “But whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a fount of water springing up to eternal life.” (John 4:14). Say it together at the end, and ask who can say it without looking.

Aims

- See from John 4 how Jesus crossed barriers, began with something ordinary, went to the real need, and led a woman to Himself.
- See from John 3 and Luke 19 that Jesus met each person where they were, and that the respectable and the despised need the same Saviour.
- See from Mark 10 that Jesus loved a man, told him the truth about the cost, did not lower the price, and left the outcome with God.

Suggested timing (about 110 minutes)

- **5 min** Welcome and short prayer.
- **35 min** Part 1 video (18 min); John 4:1–6, 7–9, 10–12, 13–15, 16–18, 19–20, 21–24, 25–26, 27–30.
- **35 min** Part 2 video (16 min); John 3:1–2, 3–4, 5–8, 9–13, 14–15, 16; Luke 19:1–4, 5–7, 8–10.
- **30 min** Part 3 video (14 min); Mark 10:17–18, 19–20, 21–22, 23–25, 26–27, 28–31.
- **5 min** Reflection questions. Close in prayer for people you know by name.

For most groups, take one part each week.

Tips

- Remind the group that this is not a technique. Jesus knew every heart, and we do not. What we can copy is His love, His honesty, and the way He leads people to Himself.
- On the woman's past, keep to what John says. We do not know how her marriages ended. Do not let the discussion become speculation about her.
- "Born of water and the Spirit" has been understood in different ways. The study reads it from Ezekiel 36, as one work of God. If someone raises baptism, acknowledge the question gently and return to the main point: we need new life from God.
- The study says that it seems Nicodemus came to believe. John does not say so directly, so hold this with care.
- John 3:16 may raise questions about who Christ died for. Keep to the words of the verse: "everyone who believes".
- The command to sell everything was for this man. Help the group to see that, without using it to avoid the challenge. Ask what the "one thing" might be for each of us.
- Do not press anyone to name their "one thing" aloud.
- Some in the group may carry the sadness of someone who has walked away from Christ. Part 3 can help, so give time for it, and pray for those people.
- On Mark 10:25, if the Needle's Eye gate comes up, the point is that the thing is impossible with man, and possible with God.

Answers to watch for

- **John 4:1–6:** from Judea to Galilee through Samaria; He was truly a man, and tired; it was part of His Father's plan.
- **John 4:7–9:** by asking for a drink; a Jew, and a man, was speaking to a Samaritan woman.
- **John 4:10–12:** living water; she thinks of running water, and a bucket and rope.
- **John 4:13–15:** the well leaves us thirsty again; His water becomes a fount within, springing up to eternal life.
- **John 4:16–18:** to show her the truth about herself and her need; privately, gently and truthfully, without condemning her.
- **John 4:19–20:** where to worship; perhaps because the conversation had come too close.
- **John 4:21–24:** the place will not matter; worship in spirit and in truth; the Father is seeking worshippers.
- **John 4:25–26:** He began with water and ended with Himself.
- **John 4:27–30:** she left her jar and told the town; she told what she knew, pointed to Jesus, and invited them to come and see.
- **John 3:1–2:** a Pharisee and a leader; he thought Jesus was a teacher from God.
- **John 3:3–4:** to be born again; he was a respected, religious man who thought he was already near.
- **John 3:5–8:** it is God's free work; we cannot control it, but we can see what it does.
- **John 3:9–13:** directly, even firmly; because a proud and learned man needs to see that he does not understand.
- **John 3:14–15:** the people had only to look; to believe is to look away from ourselves to Christ.
- **John 3:16:** God loved and gave; we would perish without Him; the way is believing in the Son.
- **Luke 19:1–4:** a chief tax collector, very wealthy; he ran ahead and climbed a tree.
- **Luke 19:5–7:** Jesus called him and chose to stay with him; Zacchaeus was joyful, and the crowd grumbled.
- **Luke 19:8–10:** he gave to the poor and repaid fourfold; to seek and to save the lost.
- **Mark 10:17–18:** he ran and knelt, and asked the greatest question; he thought eternal life was gained by doing.
- **Mark 10:19–20:** those about how we treat others; he had kept them outwardly, but had not seen how deep the law goes.
- **Mark 10:21–22:** He loved him; his wealth had taken the place of God.
- **Mark 10:23–25:** riches make us feel we have no need of God; it is impossible for man.
- **Mark 10:26–27:** no one can save himself, but all things are possible with God; so we keep praying.
- **Mark 10:28–31:** a new family now, with persecutions, and eternal life to come; the cost is real.