

BIBLE WOMEN – NEW TESTAMENT
Mary Magdalene – The Samaritan Woman
Lesson 18 – By Beverly McKey

I. MARY MAGDALENE

- A. Magdalene is not her last name. It simply indicates that Mary was from the city of Magdala and therefore a Magdalene.
1. Mary's town of Magdala was a thriving center of the fishing industry on the coast of Galilee about three miles from Capernaum.
 2. Smoked fish was produced there in large quantities.
 3. Dye works and primitive textile factories added to the wealth of the community.
 4. We have no record of Mary's parents or that she was married or that she had children.
 5. Since she was free to follow Jesus in His journeys, it is likely that she had no family obligations
 6. She apparently had substantial wealth which she used to help Jesus and his disciples with their daily needs.
 7. Many Greeks lived in Magdala and the town had a worldly Hellenistic culture that focused on self and wealth which they loved to display.
 8. Remains of the ancient town still exist, about two kilometers from the modern village of Migdel Nunya (meaning 'fish tower').
 9. This village was almost completely destroyed in the Arab-Israeli war in 1948.

II. Mary Magdalene was perhaps more involved in the ministry of Christ than any other woman.

- A. Mary Magdalene as was disciple of Jesus **Luke 8:1-3**
1. Mary is first mentioned early in the Galilean ministry of Jesus as one who was following Jesus through every and village as He preached about the kingdom of God. **Vs. 1**
 2. She was described as "*one out of whom had come seven demons.*" **Vs. 2**
 - a. She experienced firsthand the power of Jesus to perform unbelievable miracles.
 - b. She had seen sicknesses of all kinds healed, the lame made to walk and even the dead raised.
 - c. Imagine what her life was like before she met Jesus and was possessed by seven demons.
 - 1) Only one other time is reported where Jesus cast out multiple demons from one person. In that case it was legions of demons that were cast into pigs who then ran off a cliff and drown in the lake.
Mark 5:1-20

2) We don't know how the demons manifested themselves in Mary, but most other demon possessions caused insane actions that could cause physical damage to themselves. For example:

Mark 5:2-5 – ¹² *And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit, ³ who had his dwelling among the tombs; and no one could bind him, not even with chains, ⁴ because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him. ⁵ And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones."*

- d. However it affected her, she was so grateful for the liberation, she left her home and followed Jesus from town to town along with other women who may also have been the recipient of some miracle.
 3. She is listed among other women who contributed to the ministry of Jesus materially and financially by providing food, shelter and funds when needed. **Matthew 27:55-57, Mark 15:41, Luke 8:2**
 4. This leads us to believe that she either came from a wealthy family or she was a successful business woman herself. **Vs. 2**
 5. Considering the number of passages that include Mary Magdalene, she was a leader among the other women who were disciples of Jesus.
 6. In most scriptures her name is listed first among other women.
- B. Many have confused Mary Magdalene with the "sinful woman" who washed the feet of Jesus with her tears and dried them with her hair in **Luke 7:36-39**
1. Since they also assume that the "sin" of this woman in Luke 7 was prostitution, many have called Mary Magdalene a prostitute as well.
 2. There is no scriptural or historical evidence to support that idea.
 3. Pope Gregory I first propagated the idea in the sixth century that Mary Magdalene was a prostitute and the same woman who washed the feet of Jesus with her tears.
 - a. However, Luke never said the woman who washed the feet of Jesus was a prostitute, but simply that she was a sinner. **Luke 7:37**
 - b. Also, Luke never named the sinful woman, so connecting her to Mary Magdalene is only speculation at best.

III. **Mary Magdalene was present at the crucifixion, burial and resurrection of Jesus.**

- A. A group of women watched the crucifixion. There can be some confusion as to their identities because "Mary" was such a common name and a few of these women were named Mary.
 1. Mary, the mother of Jesus
 2. Mary Magdalene – **Mark 15:40**
 3. Mary – the mother of James the Less and of Joses – **Mark 15:40**
 - a. Also known as the mother of James and Joseph – **Matt.27:56**

- b. Her son James was the disciple of Jesus who was called “the less” to differentiate him from James, the brother of John, the sons of Zebedee.
 - c. James, the less, was the son of Alphaeus, so this Mary was the wife of Alphaeus.
 - d. The “other” Mary may also refer to this same Mary in the book of Matthew. **Matt. 27:61; 28:1**
4. Salome – the mother of the sons of Zebedee (James and John)
- a. **Mark 15:40** – Mark simply identifies her as “Salome”.
 - b. **Matt. 27:56** – Matthew only identifies her as “the mother of Zebedee’s sons”.
5. Some have speculated that Mary, the mother of James and Joses was actually Mary, the mother of Jesus.
- a. They justify it by saying that since Jesus was dead at that time, she was referred to as the mother of two of her living sons, James and Joses (Joseph) and the brothers of Jesus. **Matthew 13:55**
 - b. I do not accept this theory, since the mother of Jesus had always been identified as “the mother of Jesus” in every other instance.
- B. Mary Magdalene was faithful to Jesus to the very end, following him all the way to the cross.
1. Mary Magdalene witnessed the crucifixion, along with a few of the other faithful women who followed Jesus. **Matt. 27:55-56, John 19:25**
 2. She stayed there, along with Mary, the mother of (James and) Joses until the body of Jesus was claimed by Joseph of Aramathea.
 - a. Since it was getting near sundown, the bodies of the three crucified ones could not be left on the cross on the Sabbath, so Joseph took the body of Jesus, wrapped it in clean linen cloth, laid Him his own new tomb and rolled a great stone over the door. **Matt. 27:58-60**
 - b. Mary Magdalene and the “other Mary” followed him and saw where Jesus was laid. **Matthew 15:47, 61**
 3. **John 19:31** – *“Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (**for that Sabbath was a high day**), the Jews asked Pilate that their legs might be broken, and that they might be taken away.”*
 - a. John is the only gospel writer that explains that this preparation day is the day before a special kind of Sabbath (not just a normal weekly Sabbath).
 - b. On the day before any Sabbath, the people had to make the food they would need for meals on the Sabbath and also take care of any other chores that needed to be done since no work could be done on any Sabbath.
 - c. In this case, the next day was the first day of The Feast of Unleavened Bread, which always began the day after the Passover meal was celebrated and it lasted seven days: **Leviticus 23:4-8**

- 1) The first day of the Feast of Unleavened Bread and the last day of this feast were designated by God as “a holy convocation” or special Sabbath.
- 2) Other special celebrations that every Jew was expected to observe had rules regarding the “holy convocations” or Special Sabbaths.

Leviticus 23

 - a) The Festival of Weeks also known as Pentecost – fifty days after the regular Sabbath after Passover. The first day and the last day were both special Sabbaths. **Vs. 15-22**
 - b) The Festival of Trumpets – the first day of the seventh month; that day is a special Sabbath **Vs. 23-25**
 - c) The Day of Atonement – the tenth day of the seventh month; that day is a special Sabbath **Vs. 26-32**
 - d) The Festival of Tabernacles or Booths – the fifteenth day of the seventh month; The first day and the eighth day are special Sabbaths **Vs. 33-36**
- 3) Special Sabbaths might coincidentally occur on a weekly Sabbath, but that was not very often, since each of the special Feasts authorized by God fell on specific calendar days not just on Saturdays. (For example, every seven years or so, Christmas will fall on a Sunday, but not always.)
- d. The religious world has assumed that since the word “Sabbath” was used that it must be referring to a Saturday.
 - 1) Since that assumption has been accepted, it has been also accepted that Jesus must have been crucified on a Friday. Our calendar still celebrates “Good Friday” as the day Jesus was crucified.
 - 2) This assumption has a major problem in that, since the Jewish days were from sunset to sunset, Jesus would only be in the tomb for two nights and one and a half days (Friday night and Saturday night) and then He arose on the next morning (the first day of the week).
- e. Jesus, himself said that he would be “three days and three nights in the heart of the earth” **Matthew 12:38-40**
 - 1) The Pharisees had just asked Jesus for a sign to prove that He was sent from God.
 - 2) Jesus said they were an evil and adulterous generation and no sign would be given to them except the sign of the prophet Jonah.
 - 3) Jesus said, “For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.”
 - 4) Jesus was speaking of the time His body would be in the tomb.
 - 5) There is no way you can stretch Friday afternoon to Sunday morning at dawn into three days and three nights.
 - 6) However, the following time-line fits the timing that Jesus predicted:
 - e) Wednesday sunset to Thursday sunset:

- i Jesus celebrated the Passover meal with His twelve disciples at sunset. **Mark 14:12-16**
 - ii Later Jesus prayed in Gethsemane **Vs. 32-36**
 - iii Jesus was arrested in Gethsemane and the trials occurred all through the night, which was against the Jewish law. **Vs. 43-64**
 - iv At nine o'clock in the morning Jesus was crucified. **Vs. 25**
 - v Because of the special feast taking place, the legs of the two criminals crucified with Jesus were broken to hasten their death, but Jesus was already dead.
 - vi It was forbidden to allow bodies to hang on a cross during the holy days which would begin at sunset.
 - vii Joseph of Aramathea claimed the body of Jesus, wrapped in clean linen and buried Him in his own new tomb before sunset. **John 19:38-42**
 - viii Mary Magdalene saw where Jesus was buried so she could come back with spices for burial after the Sabbath.
 - ix This was also Preparation Day during which the Jews had to get food prepared and chores done that would last through the Holy Convocation (Sabbath) **and** the weekly Sabbath as well. **John 19:31-34**
- f) Thursday sunset to Friday sunset:
- i Jesus was one night in the tomb.
 - ii The holy convocation (a Sabbath rest) for the first day of The Feast of Unleavened Bread was celebrated. No work could be done.
- g) Friday sunset to Saturday sunset:
- i Jesus was two nights in the tomb.
 - ii The weekly Sabbath was celebrated, when no work could be done.
 - iii This means that the Jews had TWO Sabbath days in a row, which was possible during special feast days.
- h) Saturday sunset to Sunday dawn:
- i Jesus was three nights in the tomb and arose on the first day of the week, which had begun at sunset Saturday.
 - ii Mary Magdalene went to the tomb with more spices only to find the tomb empty.
- i) Needless to say, some may not agree with my time line, but I cannot see any other way to make it agree with the way Jesus said it would occur. He simply could not have been crucified on Friday.

- j) While salvation is not dependent upon agreement on this subject, we need to uncover the truth of all that we teach.
 - k) I am very interested in hearing any other timeline that also matches the “three days” and “three nights” that Jesus predicted.
4. At dawn on the day after the weekly Sabbath, on the first day of the week, Mary Magdalene, Mary the mother of James and Salome went to the tomb with the spices. **Matthew Mark 16:1**
- a. They discussed along the way who would roll away the large stone covering the opening of the tomb.
 - b. Suddenly they felt a great earthquake and an angel of the Lord, descending from heaven came and rolled back the stone and sat on it; his appearance was like lightning, and his clothing white as snow **Matt. 28:1-3**
 - c. Both the women and the guards saw this and they shook with fear.
 - d. The angel said to the women, *“Do not be afraid; I know that you are looking for Jesus who was crucified.”* **Vs. 5**
 - e. He told them that Jesus had been raised and he invited them to look in the tomb.
 - f. Then he instructed them to go quickly and tell His disciples that Jesus had been raised from the dead and that they should go to Galilee and wait for him. **Vs. 4-5**
 - g. Apparently, Mary Magdalene was so shocked she was not sure what the Angel told her since she ran to Peter and John (the other disciple whom Jesus loved) and she said to them: *“They have taken the Lord out of the tomb, and we do not know where they have laid him.”*
 - h. Immediately Peter and John ran to the tomb and Peter reached it first.
 - 1) He looked inside the tomb and saw the linen wrappings lying there.
 - 2) **Matthew 20:9** tells us that *“they did not understand the scripture, that He must rise from the dead.”*
 - 3) Apparently they left the tomb and Mary was left alone.
 - i. Mary Magdalene stood outside the tomb weeping.
 - 1) Finally she looked inside and saw two angels in white, sitting where the body of Jesus had been, one at the head and the other at the feet.” **Matt. 20:11-12**
 - 2) They said to her, *“Woman why are you weeping?”* She said to them, *“They have taken away my Lord, and I do not know where they have laid him.”* **Vs. 13**
 - 3) When she turned around she saw Jesus standing there, but she did not recognize Him, so she said to Him, *“Sir, if you have carried Him away, tell me where you have laid him, and I will take Him away.”* **Vs. 15**
 - 4) Then He called her name, “Mary!” and immediately she knew it was Jesus.

- 5) Jesus told her to go tell the disciples that He was going to ascend to the Father, so she ran to tell them "*I have seen the Lord.*" And she told them what Jesus said to her. **Vs. 17-18**
5. Jesus honored Mary Magdalene's devotion to Him by:
 - a. Allowing her to be the first to see the empty grave
 - b. Allowing her to be the first to see the risen Lord
 - c. Allowing her to be the one to announce his resurrection to the Apostles.

IV. SAMARITAN WOMAN – JOHN 4:1-45

- A. In order to fully understand the account that John reports about the Samaritan woman, let's review why the relationship between the Jews and the Samaritans was so bitter.
 1. Solomon was the last king of the united nation of Israel.
 - a. Ten tribes made up the Northern Kingdom with Jeroboam (previously a commander in the army of Solomon) as the first king. **I Kings 11**
 - b. The capital city of the northern kingdom was Samaria.
 - c. Rehoboam, the son of Solomon, reigned over Judah and Benjamin, who voluntarily remained loyal to Rehoboam. **I Kings 12**
 - d. Their capital and seat of worship for Judah remained in Jerusalem.
 - e. Each of the kings of the northern kingdom were more evil than their predecessor, so God eventually allowed the nation to be destroyed and conquered by the Assyrians in 722BC.
 2. The Assyrian kingdom dominated the ancient world from the ninth century BC to the seventh century BC. It was Assyrian policy to:
 - a. Deport the strongest of the conquered people to other lands within the empire but left the older and weaker citizens behind, in order to destroy their sense of nationalism and eliminate any hope of rebellion
 - b. Import Assyrian citizens into the captured territory to colonize the area for Assyria.
 - c. Plunder the conquered land of all valuables to support Assyrian aggression.
 3. The Assyrian were ferocious and became known for cruelty and atrocity.
 - a. They skinned prisoners alive.
 - b. They cut off various body parts .
 - c. There are records of Assyrian officials pulling out tongues and displaying mounds of human skulls.
 - d. This was done to instill horror and fear in the nations surrounding them in order to exact tribute payments from them to ensure their safety.
 4. Assyria was a world empire for about 300 years until finally the brutal empire fell in 607BC, being conquered themselves by the Babylonians.
 5. The nation of Israel never recovered from captivity and became known as the ten lost tribes.
- B. The religion of the Assyrians, much like that of the Babylonians, emphasized worship of nature.

1. Over a period of about 200 years, the Jews and the Assyrians living together merged into a nation known as Samaria.
 - a. These Samaritans were a mixed race of Jewish and pagan ancestry because they intermarried over many generations.
 - b. Their religious beliefs became a combination of different and often contradictory beliefs by merging the practices and traditions of both belief systems, resulting in a corrupted form of Judaism.
- C. The nation of Judah was also taken captive by the Babylonians 136 years after the Assyrians captured Israel.
 1. After 70 years of captivity, Cyrus, king of Persia believed that God wanted him to rebuild the temple in Jerusalem and restore the Jews to their land.
 2. He allowed over 42,500 Jews to go back to Jerusalem to begin the work.
The book of Ezra
 3. The Samaritans wanted to help with the building of the temple, but the Jews would not let them help because they were not considered true Jews.
 4. By that time, Cyrus had been replaced by Ahazerus (king when Esther became queen).
 5. The Samaritans were angry and they wrote a letter to king Ahazerus saying that the temple in Jerusalem was being rebuilt and that he should stop it.
 - a. They said he could look up their history in his own records and see that these people had always been rebellious against kings and refused to pay taxes, which would diminish his own income.
 - b. The king then sent out a decree demanding that they stop the building.
 - c. After Ahazerus, Darius became king (Daniel lived under the rule of king Darius as well).
 - 1) The prophets Haggai and Zechariah told the Jews in Jerusalem that God wanted the temple rebuilt so the building began again.
 - 2) Again, the Samaritans wrote to the king demanding that he stop the building.
 - 3) King Darius looked in the historical books and found that King Cyrus had ordered the temple built, so Darius told the Samaritans that the building would continue and anyone who interfered would be severely punished.
 - d. King Darius also gave permission for other Jewish captives to go back to their home land and assist with the building.
 - e. When the building of the Temple was complete the leaders of the people came to Ezra saying that the many of the people, even some of the priests and Levites had intermarried with the pagan nations around them.
 - 1) Ezra was grieved by the news because it was considered an abomination before God.
 - 2) Ezra prayed to God for a solution and then God instructed them all to separate themselves from their foreign wives and children, so the people did as God commanded and put away their foreign wives.

6. The Jews who were living in Judah were worshipping God strictly according to the Law of Moses and they developed a great hatred for the mixed blood of the Samaritans and their perversion of Judaism.
 7. There were some similarities between the Jewish and Samaritan theology:
 - a. They both considered themselves true worshippers of Jehovah God.
 - b. Both placed supreme importance on the Pentateuch (the first five books of the Old Testament) as a way of life; however, the Samaritans rejected the rest of books of the Old Testament (Joshua – Malachi)
 - c. Both groups looked for the Messiah.
 - 2) The Samaritans expected Him to rule from Mount Gerazim, where their temple was built.
 - 3) The Jews expected Him to rule from Jerusalem.
 - d. The Samaritans insisted that Mount Gerazim was the only true central sanctuary and place of worship for all Israel, while the Jews insisted upon the temple in Jerusalem.
 - e. The Samaritans exalted Moses almost to that of deity.
 - f. Both groups believed same regarding circumcision, the Sabbath, dietary laws (clean and unclean foods), and ceremonial laws.
 4. Because of the defective observance of Judaism combined with pagan ancestry, the Samaritans were despised by the Jews who returned from captivity.
 - a. The Jews' hatred of the Samaritans was so deep that they refused to pass through Samaritan territory. **See the map attached of Judea and Samaria.**
 - 1) When traveling from Judea to Galilee, Jews would cross the Jordan River heading east, then travel north along the river until they passed Samaria, then cross the river going back west to get to Galilee.
 - 2) They went miles out of their way to avoid touching Samaritan land.
 - 3) They would not touch a Samaritan nor anything that belonged to a Samaritan.
 - b. The only thing worse than a Samaritan was a Gentile and the Jews considered them both mongrel dogs that did not deserve any kindness.
- D. It was into this environment that Jesus was born which helps us understand the attitude of the Samaritan woman at the well.
1. **John 3:22-36** – Before John was put in prison, Jesus came to Judea and his disciples were baptizing many.
 2. John, the Baptizer's disciples came him saying, *"Rabbi, He who was with you beyond the Jordan (Jesus), to whom you have testified, behold, He is baptizing, and all are coming to Him!"*
 - a. John reminded them that he was NOT the Christ, but only one who was sent before the Christ."
 - b. John said, *"He must increase, but I must decrease."* **John 3:30**

3. When Jesus knew that the Pharisees heard that Jesus was baptizing more disciples than John, He left Judea to go back to Galilee, so He decided to go through Samaria.
 - a. The twelve disciples were not with Jesus because they had gone to buy food and would catch up with Him later.
 - b. Jesus came to a city of Samaria called Sychar, near the plot of ground that Jacob had given to his son Joseph many centuries before.
 - c. Jacob's well was there and since Jesus was very tired from his journey, he stopped at the well at about noon. **John 4:1-6**
4. A woman of Samaria came to draw water from the well and Jesus said to her, *"Give Me a drink."* **Vs. 7**
 - a. The woman was shocked that a Jew would ask her for water, first because she was a woman and secondly because of the hatred that existed between Jews and Samaritans.
 - b. After all, Jews would certainly not drink from a Samaritan's cup, so she asked, *"How is it that You, being a Jew, ask a drink from me, a Samaritan woman?"* **Vs. 9**
 - c. Jesus answered, *"If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."* **Vs. 10**
 - d. This really confused the woman because she could see that he had nothing with which to draw water from a well, much less give her any.
 - e. She asked, *"Are You greater than our father Jacob, who gave us the well, and drank from it himself...?"* **Vs. 12**
 - f. Jesus then explained that one who drinks water from Joseph's well would thirst again, but he who drank from the water Jesus had to offer would never thirst again because it would become a fountain of water springing up that would give everlasting life." **Vs. 14**
 - g. The woman, still confused, asked him to give her that water so she would never have to be thirsty nor have to draw water from a well again. She thought that sounded like a great deal. **Vs. 15**
5. Here, Jesus changed the subject and asked her to go bring her husband to Him.
 - a. The woman then had to admit that she had no husband.
 - b. Of course, Jesus already knew that for He said, *"You have well said, 'I have no husband,' for you have had five husbands; and the one you now have is not your husband; in that you spoke truly."*
 - c. With this statement the woman realized that this was no ordinary man and she said, *"I perceive that You are a prophet."*
 - d. Since He was a prophet, she decided to get Him to settle an old question about religion: She said, *"Our fathers worshiped on this mountain (Mt. Gerazim), and you Jews say that in Jerusalem is the place where one ought to worship."*
 - e. It is to her credit that she was seeking the truth of the matter.

- f. Jesus said, *"Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such (true worshipers) to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth."* **Vs. 21-24**
 - g. The woman admitted that she knew that the Messiah was coming, one called the Christ, and then He would tell them all they needed to know.
 - h. It was then that Jesus revealed that He was that one, the Christ. **Vs. 26**
 - i. At this point the disciples came and they were shocked that he was talking with a woman.
6. After hearing Jesus say that He was the Christ, the woman left her water pot and went into the city.
- a. There she told all of the men, *"Come, see a Man who told me all things that I ever did. Could this be the Christ?"* **Vs. 29**
 - b. The men rushed out to see this man.
7. Meantime, the disciples were trying to get Jesus to eat, but He said, *"I have food to eat of which you do not know."* **Vs. 32**
- a. At this the disciples were confused. Where did He get food to eat?
 - b. Jesus said, *"My food is to do the will of Him who sent Me, and to finish His work."*
 - 1) Here Jesus explains that doing the work of the Father is much more satisfying than physical food.
 - 2) Jesus was feeling satisfied because the Samaritan woman had listened to His message and was indeed going to tell others.
 - c. *Do you not say, 'There are still four months and then comes the harvest'? Behold I say to you, lift up your eyes and look at the fields, for they are already white for harvest! And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. For in this the saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors."*
 - d. Jesus was giving credit to the prophets who came before that even this Samaritan woman knew (through the prophets) that a Messiah was coming.
 - e. While other Jews would never come into the territory of Samaria, much less talk to a Samaritan woman, Jesus recognized them as potential fruit to be harvested.
 - f. The fact that she knew the words of the prophets, made His job easier to accomplish.
 - g. Jesus wanted His disciples to understand that the salvation of souls often occurs in a process that may have been started by someone else,

then they will be able to reap the final harvest with their additional teaching.

8. **John 4:30-42** – ³⁹ *And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did."* ⁴⁰ *So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.* ⁴¹ *And many more believed because of His own word.* ⁴² *Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."*
- a. Teaching this one woman resulted in many Samaritans in the city believing in Jesus as the Christ.
 - b. The larger lesson to the twelve disciples was that while the true Jews were denying that Jesus was the Christ, this group of people so hated by the self-righteous Jews were easily converted to belief in Jesus.
 - c. The seeds of the gospel had been planted in Samaria, which would open the door to the Apostles as they spread the gospel after the death of Jesus when the church was established.
 - d. This confirms the lesson that spreading the gospel is often a process that many may participate in and then all share in the harvest.
 - e. This teaching is confirmed in the writings of Paul in **I Corinthians 3:5-7**:
⁵ *Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one?* ⁶ *I planted, Apollos watered,*
⁷ *but God gave the increase.* ⁷ *So then neither he who plants is anything, nor he who waters, but God who gives the increase.*
- E. The Samaritan woman is such a good example to us still today.
1. She was looking for the truth of acceptable worship.
 2. She was willing to listen to someone with a different message than she had ever heard before.
 3. She first recognized Him as a JEW, but after listening to Him speak, she recognized that He was a PROPHET, then after more discussion she went into the city saying, "Could He be the CHRIST?"
 4. She couldn't wait to tell everyone in the town that she thought she had found the Christ and she wanted them to meet Him too.
 5. Many of us were very eager to spread the good news when we first became Christians, but as the years pass we get less enthusiastic.
 - a. Sometimes we assume that certain people would never be interested in the Bible anyway, so we don't bother to tell them.
 - b. What if the Samaritan woman had assumed that no one in town would believe her anyway and kept this great news to herself?
 - c. Today we may be letting the rules of being "politically correct" stop us from spreading the gospel.
 - d. You know the rules of polite conversation says: Never discuss politics or religion. We need to get over that attitude.

- e. Are we afraid to discuss the Bible with people who may disagree with us? If so, we won't ever talk to anyone about their need for the gospel.
- f. Do we get discouraged if don't see any results from our attempts to spread the gospel?
 - 1) Maybe we need to remember that we are "planters" and not always "reapers".
 - 2) Perhaps someone else will reap results based on the seeds you planted.
- g. Are there people we would never approach because they are so very undesirable (in our opinion)? I'm sure the Samaritan woman was grateful that Jesus didn't feel that way about her.

The Divided Kingdoms of Judah and Israel



When Israel was conquered by the Assyrians, only a small remnant of Israelites were left in the land (predominantly from the tribes of Ephraim and Manasseh). Assyrian citizens were imported to colonize the land. The Israelites intermarried with these Assyrians and, over time, a religion developed that was a combination of a corrupted version of Judaism and foreign religions. They built a temple on Mt. Gerazim where they worshipped.

The Jews and the Samaritans were bitter enemies. Samaria was located directly between Judea and Galilee, so in order to get to Galilee, Jews would cross the Jordan River going east, then travel north along the river until they passed the territory of the Samaritans. Then they would cross the Jordan going west into Galilee. They went miles out of their way to avoid touching Samaritan soil.

JUDEA, SAMARIA AND GALILEE – NEW TESTAMENT TIMES

