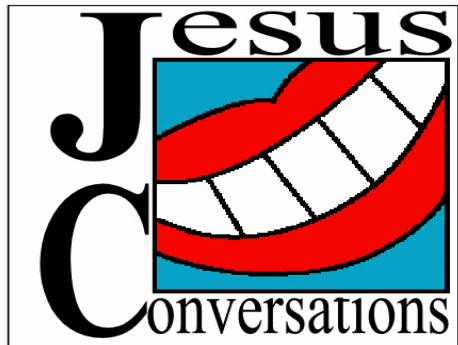


***The Hope
we have to share!***

What is it about your experience of Jesus that, if shared appropriately with another, would offer them hope of living life in a new way?

Jesus Conversations is an initiative of the Evangelism and Renewal Committee of the Board of Mission NSW Synod. The project was launched at the annual meeting of Synod in September 2005 and is designed to encourage individuals, congregations and faith communities to discover their own faith story and be equipped to share that story across their particular community.



This series of studies will be looking at the conversations that Jesus had! How did Jesus go about his conversations and what can we learn from them?

For more information contact the Board of Mission Rural Office
 PO Box 70, Orange NSW 2800 Tel. 6361 4224 Fax. 6362 5328
 bomrural@bigpond.net.au

These materials can be downloaded from the Board of Mission website:
<http://www.nsw.uca.org.au/bom/RURAL/about.htm>

- What key phrase or thought strikes you most here and how might you be able to adapt this and share your faith story in a meaningful way?

The second part of this story is a teaching on theology.

In every situation that Jesus found himself in he spoke in the particular context that was before him. Too many Christians today have only one language and only one culture.

*‘Paul then stood up in the meeting of the Areopagus and said:
 “Men of Athens! I see that in every way you are very religious.*

For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. Now what you worship as something unknown I am going to proclaim to you.”’

Acts 17:22,23

Paul was not speaking to non-believers. They believed in lots of gods!

- What are some of the ‘gods’ that are a part of our local community?

- What kind of language might be required?

Jesus was speaking to a religious Jew so he used familiar language culminating in a story about Moses and connecting the ‘Jesus conversation’ to this great leader through the familiar but with a new possibility for the ending.

Our challenge is to infiltrate our community, hearing their stories, feeling their pain and prayerfully connecting their story to ours and from ours to Jesus.

Take time to look at some of the stories in part four of the Jesus Conversations DVD particularly looking at chapter five

Consider for a moment the short passage in Luke 6:1-11.

- Is it possible that our devotion to ‘rules’ might hold us back from being or doing what God might call us to?

The Nicodemus passage has two parts. The first is in the interplay between Jesus and Nicodemus in verses 1-10. In reality part one is a dialogue and part two is a monologue.

- How is this initial conversation played out? Who leads it off and where are key points of change or interest?
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- As we are now at our final study can we detect any principles of conversation that Jesus uses through our six examples?
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- Jesus was a genius at being able to paint pictures and in the use of metaphors. What are some examples of story or metaphor that might speak to people in our own culture and context today?
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To reduce this wonderful conversation down to just one memorable phrase is to miss so much!

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INTRODUCTION

This years question is a difficult one: It asks How?

How can you tell someone else about how your experience of Jesus changed you in such a way that might encourage them to consider this way also?

There are number of things to consider:

- We have to know how we are all different
- We have to be familiar with the issues and problems of people outside our faith circle if we are to make a difference
- We need to know ‘How to give the reason for the hope we have’ in a natural, sensitive and open way. (1Peter 3 :15,16)

Our bible study looks at the way that Jesus had conversations that were different on each situation that came his way. The DVD hopefully demonstrates the different approaches a random variety of people have with their contacts in each context.

This chapter of the DVD has interviews with a further 11 people.

These are broken into 6 separate sections but can be used across the studies. Some of them point to another ‘Jesus conversation’ to enhance the study or may simply refer to the one contained in the study booklet.

We thought that it might be useful to categorise some certain areas:

1. With illness
2. People of the world
3. People of other cultures
4. Friends
5. Church people
6. Contacts people who are people

- People are not as easily attracted to the light as we might think. How might we cater to those who find the dark a safer place?

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Many of us know now that the term ‘*born again*’ in this passage can also be translated ‘*born from above*’. Sadly born again is now a much abused term and many people outside the church use the term quite derisively of those of us in the church.

*‘Jesus said, “You’re absolutely right.
Take it from me: Unless a person is born from above,
it’s not possible to see what I’m pointing to - to God’s kingdom.”’
John 3:3 The Message*

It seems that we all too often fall into the danger of doing exactly what Nicodemus did. We try to simplify something down to an understandable level and in doing so we risk missing the whole point.

- How does this dilemma speak into our desire (or lack of it!) to share faith today ?

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Do you think people are really seeking simple answers to life’s complicated problems or are they more willing to deeply engage if we are also eager to make the journey alongside them?

- What are some possible ways of engagement in your context?

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Study six

‘How can a man be born when he is old?’

John 3:1-21

Perhaps the best known of all of Jesus’ conversations is that held with Nicodemus. We know that he was ‘a man of the Pharisees’. We know that he came at night to speak with Jesus and that he also became a supporter of Jesus as described in John 19:38-42. Clearly this Jesus conversation was a very powerful and influential one indeed!

A danger of a familiar reading is that we already know what it says and so can fail to engage with the text. The Bible is the LIVING word of God. It is not a lifeless text but one that should be entered into with fresh hope every time we hear it.

Try to put aside any preconceived ideas of this reading and listen deeply as you hear John 3:1-21 read out loud.

Take the journey slowly; perhaps reading it once and then reading it through again asking the questions:
What stopped me or what struck me as I heard this story afresh?

- Share what we already know about Nicodemus.
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The opening verses introduce Nicodemus in both a positive and negative vein. In the positive instance he seeks out Jesus as one would in those days as a first step in becoming his disciple. In the negative context he comes at night which, particularly in John’s gospel is seen as a metaphor of being separated from God. Many years ago African American slaves found this passage very helpful. They were only allowed to worship at their master’s discretion and so they would gather secretly at night. Nicodemus gave them proof that one could still come to Jesus even when the authorities had forbidden it.

The people on the DVD suggest several things:

- Empathy opens doors for conversation
- We need to listen for clues in the conversation
- We need to listen to peoples story
- We need to hang out where the people are
- All people have a God story hidden in their story
- Culture and generation issues will influence our conversations
- Opportunities come in conversation to tell your story if we listen to others first
- Jesus conversations flow out of Jesus like lives
- Generosity, hospitality, grace and humility will speak much louder than our words

Two comments were given by some people doing the Jesus Conversation material.

“It’s really simple”

“It’s do-able”

We hope that this might be so for the whole church as we first discover our story and then find that this very story might bring life and hope to others.

Study One

One thing I know...

John 9:1-41

Nowadays we have made the Christian journey a little too complicated. The works of faith are done by ‘professionals’ or following a great deal of mission planning, prayer, blessing and sending out! Jesus did it as he went along. We can presume that he was constantly in prayer to God; but most of what we see as ‘ministry’ was Jesus living out his days. He bumped into people or they bumped into him and transformation was never far away.

- Think of a time in your journey when God may have worked through you in the most natural of circumstances.

**‘There are children standing here, Arms outstretched into the sky,
But no one asks the question why, He has been here.
Old men kneel to accept their fate. Wives and daughters cut and
raped.
A generation drenched in hate. Yes, he has been here.
And I see no bravery,
No bravery in your eyes anymore.
Only sadness.’**

James Blunt - Back to Bedlam

James Blunt wrote the above words as a soldier in the British army patrolling the devastated streets of Kosovo in the 1990’s. The words are striking as he reflects on the dominance of evil and the loss of hope in those times.

- Bringing the question closer to home; do you feel that there is hope and bravery in the church's eyes - our eyes - today, or perhaps sadness?

Read out loud the first stanza of this story in verses 1-12

Sometimes it can be legitimate to set up a verbal trap for people. There can even be a level of fun discovered in it!

Consider the story of Nathan and King David in 2 Samuel 12:1-10

- Have you ever found yourself caught in a verbal trap, or have you sprung one yourself at some time?

*“Therefore, I tell you, her many sins have been forgiven
—for she loved much.*

But he who has been forgiven little loves little.”

Then Jesus said to her, “Your sins are forgiven.”

Luke 7:47

Simon didn’t have less to be forgiven than the woman. He was just ignorant of his need for forgiveness. If we don’t realise our need, then we receive less!

- Take some time out as a group and reflect on this verse. It may be a good time for a significant period of silence.

Read again the final verses contained in 48 - 50

Jesus now slips into the background as we pick up the responses of other guests. Remember the theme of this chapter in wrestling with the identity of Jesus. Healer - Prophet - Great prophet—more than a prophet?

‘Who is this who even forgives sins?’

- How high a priority in your life is the matter of forgiveness?

It is in and through Jesus’ acts of forgiveness that we see the window of grace opened most powerfully. Here we see the very heart and being of God. Wise words and miracles were a strong part of Jesus’ ministry; but it is in his acts of forgiveness that we most deeply see and experience the love of God.

- **What is it about your experience of Jesus that, if shared appropriately with another, would offer them hope of living life in a new way?**

24.

‘Simon, I have something to say to you ...’

A Denari in Jesus’ time was the equivalent of a days wages. So we have a debt comparison of seven weeks wages alongside that of around 18 months wages. Perhaps today it might be \$100,000 compared to \$10,000. The monetary figure doesn't really matter as much as the benevolence of the one who forgives the debt.

Here is the crux of the Jesus Conversations studies. If God has touched us by his grace in such a way that our lives have been powerfully transformed, then we can never get away from the fact that we have been forgiven! God’s love, poured out for us, should be the central influence over our lives. It is here that new life begins - for us and for others.

- How do you respond to the above thought?
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The problem being expressed in our gospel story is one of hospitality and up to now we have had no clue as to just how Jesus had been received by his host. The things that Jesus speaks of are not rules to be obeyed, but acts of grace that might be offered.

- Are there any acts of grace that you have felt and that have powerfully affected your life?

Look again at Part 3 of the Jesus Conversations DVD and discuss any acts of grace that you see in some of the stories.

Look again at verse 43 and try to get into the picture at some level. Do you feel that Simon answers with great confidence, doubt, or some level of suspicion that might be a sting in the tail?

*‘Simon replied, “I suppose the one who had the bigger debt.”’
“You have judged correctly.” Jesus said.’*

Jesus is involved in less than a conversation and more of a dialogue in this first part.

- What strikes you most about this section?
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Consider again some of the testimonies in part 4 of the Jesus Conversations DVD in the light of the various responses and questions of these opening verses.

- How does this Bible story fit with chapter one’s testimony?

Jesus wasn’t very good at the PR side of his ministry. After the healing, the man had no idea who to give the credit to!

Take time to hear the second part of the story contained in verses 13-34 In Act one the stage was shared by the disciples, Jesus and the blind man. Act Two sees the Pharisees, the blind man and his family take centre stage. The main theme here is one of interrogation by the Pharisees.

When Jesus made mud from the dirt and his saliva he would have had to knead the mixture into a kind of poultice. This was one of the 39 acts of work that were forbidden on the Sabbath and thus he was accused of not keeping the Sabbath.

- What is there in this passage that puzzles or stirs you?
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- How does the formerly blind man’s role develop in this passage?
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- In what ways might we still practice the art of the Pharisee today?

In John Bunyan’s Pilgrim’s Progress, Christian is being assisted by the Interpreter and is lead to a dust filled room. A man is called in to sweep the room and the situation is made worse as he causes the dust to fly around and begin to choke Christian. He then calls in a woman to sprinkle water and having done this the room was swept and cleansed. The dust represents the Law and its ability to choke while the water is the gospel.

- How often do we stir up the dust first and only later - or sadly not at all - think to introduce the gospel water?

‘He replied, “Whether he is a sinner or not, I don’t know.

One thing I do know. I was blind but now I see.”’

‘The man answered, “Now that is remarkable!

You don’t know where he comes from, yet he opened my eyes.”’

The Bible is full of unlikely heroes and here we have another one. An unnamed blind man who appears to have not spoken a word in his meeting with Jesus, who now moves into theological discussion with the religious experts of the day!

- **What is it about your experience of Jesus that, if shared appropriately with another, would offer them hope of living life in a new way?**

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A problem with reading Scripture is that we can tend to hold it at arms length. We might think that we are getting into it; but the real need is for it to get into us! Unless we see something of ourselves in Simon the Pharisee we are in serious danger of missing the point of the whole story!

Complete the reading of this passage

- In the Middle East hospitality is and was in Jesus’ time of the utmost importance. What is going on for Simon as Jesus interacts with him?

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Take time to watch the final chapter of the Jesus Conversations DVD

- What are your thoughts or feelings in response to what you have heard? Did you hear something that stirred, affirmed or inspired you?

The woman’s actions were well outside the socially acceptable norms. Touching or caressing a man’s feet could have sexual overtones as did the letting down of a woman’s hair; something forbidden in public.

If she was someone seen as unclean then her act of touching Jesus rendered him unclean also. The host is scandalized and surely so is Jesus?

- How did Jesus open his conversation with Simon?

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A little bit of byplay such as throwing riddles around the gathering was a common form of banter in these times and Jesus rolls out a fairly simple one for his host.

Study Five

More than a prophet

Luke 7:36-50

- Share around your group the most embarrassing thing that has ever happened you?

Read out loud Luke 7:36-38 and reflect on your response if you were receiving the ministrations of this woman, or you might assume the role of the gracious host and ask yourself what is going on for you at this time?

This final story in Luke 7 is the culmination of the chapter where the identity of Jesus builds up progressively. The centurion's servant is healed, then Jesus raises the Widow's son and the response is -'**a great prophet has appeared among us**'- and people are filled with awe and praised God. Then John the Baptist's disciples asking Jesus, '*Are you the one who was to come or should we expect someone else?*' It is here that Jesus poses the question about what people are really looking for. '**A prophet? Yes, I tell you, and more than a prophet.**'

The final story juxtaposes a Pharisee named Simon and, once again, an unnamed woman, who it seems is of doubtful reputation. It is interesting that the first scene after Jesus speaks of people accusing him of being a glutton and a drunkard finds him in a Pharisee's home, eating and drinking!

In the following chapter 8 we come across the question in verse 25b, '*In fear and amazement, they asked one another, "Who is this? He commands even the winds and the waters, and they obey him?"*'

- Who is Jesus to you right now?
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- How many in your group can put their hand up to seeing something of themselves in the character of Simon the Pharisee?

We can begin to transform our communities as we learn to share our experience of Jesus - our conversation if you like - in a manner that connects with our particular audience at a particular time.

This means that a formula approach can be dangerous. Evangelism is not a formula but a lifestyle. It is something that we do as we go along!

Take time now to hear the final act of the story where Jesus has a conversation with the man.

- Consider the contrast between the end of verse 34 and verse 35.

As with the Samaritan woman being confronted with possibility that the anticipated Messiah might be already present, Jesus poses the same question of the man born blind. This then is more than a healing but something that takes on world shaking possibilities!

It is worth noting the progress of revelation for this man:

1. John 9:11 - Jesus the
2. John 9:17 - Jesus the
3. John 9:30-33 - Jesus the
4. John 9:38 - Jesus the

- What can we learn from this progression as we journey with people?

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- How do you understand verse 39?

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Study Two
Just say the word

Matthew 8:5-13

In this study we have the reverse of week one. Here Jesus is the one being appealed to and another unnamed person seeks help.

In Mark 12:37 we read in the King James Version ‘And the common people heard him gladly.’ Many people may not necessarily hear the church gladly anymore. Indeed our most useful purpose may be that we are occasionally good for a hand out; but for the REAL stuff people tend to look elsewhere.

- Why do you think this change has occurred?

People do still look to the church for help, it is just that they are probably even wiser than we are! They don’t look to the building anymore, they look to those who say they are the church. Us!

- Share some occasions when people may have seen you as a person of healing or hope.

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Read Matthew 8:5-13 out loud and consider any point that may have stopped or puzzled you. After sharing any thoughts it can sometimes be useful to hear the passage read once more.

When ever we read centurion we tend think of Roman armies and presume that the person in question was Roman. This is not necessarily so as many Roman troops were recruited locally and it is quite likely that this centurion was of fairly local origin.

What really won the argument was one woman's love for her child. A gentile woman approached a Jewish teacher and healer almost certainly knowing the odds were stacked against her. Love overcame boundaries of gender, ethnicity and religion and that love was manifest through an outsider!

*‘and you speak of signs and wonders
I need something other
I would believe if I was able
But I’m waiting on the crumbs from your table’*

‘Everyone should be quick to listen, slow to speak and slow to become angry, for man’s anger does not bring about the righteous life that God desires. Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you. Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like.’ James 1:19-24

- What then is our role today and what might this look like for us in our local context?

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- With this in mind what do you see as important aspects of faith sharing over and above a formulaic approach?

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‘For such a reply you may go; the demon has left your daughter.’

Jesus is not commending a person’s faith here; but rather her wit and perhaps her courage! She found healing and hope in simply seeking to confront Jesus.

- How easy is it for people to confront us today. How available are we to the community that we say we are a part of?

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- How willing are we to let them set the agenda?

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Perhaps a key thing for us to learn from this passage is the skill of graciously losing an argument? Even when we know that we are wrong, we can so easily slip into justifying our position and then, rather than really engaging with a person, we will walk away from the situation and risk missing a key moment.

- When did you last lose an argument and then find to your surprise that perhaps a bigger war was won?

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- Presuming that he was local and now a soldier with an oppressing army. How might he have been seen by the citizens of Capernaum?

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It is a worthwhile exercise to take a look at Luke’s version of this event to find some perhaps surprising variations. In Luke 7:1-10 the centurion does not actually make an appearance and the people acting on his behalf were Jewish elders. Indeed, it seems that he was very generous in his support of the Jewish people, going so far as to build the local synagogue!

- Why do you think there might be these variations between Matthew and Luke?

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- Consider times when you may have changed a story around to suit the context of your audience.

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- Who are the benefactors of your community and how might you begin a conversation with them?

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- Who are the needy, oppressed or even the enemy?

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Take some time to consider chapter 3 of the Jesus Conversations DVD

- Did any particular testimony strike you?

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‘I will come and cure him.’

This is a very confident statement! There are several other places in Scripture where people show a distinct lack of confidence:

Moses (Exodus 3:11-4:13), Gideon (Judges 6:11-15), Jeremiah 1:6, Peter (Luke 22:54-62), Thomas (John 14:50) and perhaps Jesus (John 2:1-4)

- Have you ever known a God moment when you just knew that you knew it was right?

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- Has there been a moment that looking back you feel that you may have missed? (Luke 19:41,42)

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- How do you think someone who does not share your belief might respond if you were able to tell your story in such a way that speaks into their situation and time?

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‘Lord, I am not worthy ..’

From a very great distance now it does seem that our centurion friend had a very good grip on a godly life:

‘and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?’ Micah 6:8

- How well do we treat the ‘gentiles’ among us? How easily do the poor or marginalized find welcome? Do they have to fight their way in to our company?

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‘First let the children eat all they want ..’

- Who do you see as the children in this story?

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Take a few moments to look again at chapter three of the Jesus Conversations DVD

- Is there anything in the people’s testimony that has a link to this story or to your story?

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- Which story do you resonate with and which ones do not connect?

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‘even the dogs under the table eat the children’s crumbs.’

Faith sharing can begin even when we are reluctant to bother. To our surprise - if we are alert - the opportunity to engage at a spiritual level comes from the ‘pagan’ side of the conversation.

This lady came up with a reply to Jesus’ fairly insulting rebuff with one of her own! Perhaps a key here is not to find a winning formula but to be aware of God at work even when we are not!

‘Yet he could not escape notice,..’

- How would it be for us to be a part of local churches, or indeed individual Christ followers, who could not escape notice?

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- How does Jesus’ initial treatment of this woman sit with you?

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Taking the conversations of Jesus seriously is an interesting exercise. They do not follow a set formula that we can photocopy and pass out for all to follow.

In this instance Jesus is VERY reluctant to even have a conversation at all? When he does it is almost by force and he tries to deflect the woman’s request with a little bit of metaphoric byplay. It is only when the Syro-Phoenician lady takes Jesus on that the tide of the conversation is turned.

- Is there a personal story that you can think of that relates in some way?

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- Despite the lack of any formula is there anything that we can learn from this Jesus conversation?

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- Discuss or consider what it means to live out a life of justice, mercy and kindness. What changes might have to take place in our lives both corporately and privately?

*‘For you died, and your life is now hidden with Christ in God.’
Colossians 3:3*

*‘In the same way count yourselves dead to sin
but alive to God in Christ Jesus.’ Romans 6:11*

- How do the above passages touch us today? Are they simply good words or something to truly aspire to?

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It seems that God works best with people who have in some way died to themselves, or are at least willing to journey with Jesus knowing that regular spiritual funerals will occur.

‘But only speak the word and my servant will be healed.’

The centurion speaks of authority. He is given this authority by rank. He sees in Jesus the same authority but of a higher nature.

- What is your reflection or understanding of authority? Consider also John also 1:1-3 and Genesis 1:1-31

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It is interesting to consider that Jesus affirms just two people in Matthew’s gospel for having great faith in contrast to the disciples who are regularly rebuked for not having enough!

*‘Then Jesus answered her, “Woman, great is your faith!
Let it be done for you as you wish.”’
Matthew 15:28*

‘When Jesus heard him, he was amazed and said to those who followed him,

“Truly I tell you, in no one in Israel have I found such faith.”

Matthew 8:10

- What do you consider to be some of the barriers to our being able to share our faith journey with others?

**‘With faith I plunge me in this sea,
 Here is my hope, my joy, my rest;..
 Though waves and storms go o’er my head,
 Though strength, and health, and friends be gone,..
 This anchor shall my soul sustain,
 When earth’s foundations melt away
 Loved with an everlasting love.’**

A hymn by John Wesley -

Now I have found the ground wherein - The Methodist Hymn Book

We may need to be praying that we see the faith of others and give affirmation to it, before we can begin to share our own.

Study Four

Crumbs from the table

Mark 7:24-30

**‘You speak of signs and wonders
 I need something other
 I would believe if I was able
 But I’m waiting on the crumbs from your table’**

U2 - ‘Crumbs from your table’

- From the ‘How to dismantle an atomic bomb’ album

U2 have a lot to say about God but it would appear that they don’t have a great deal of faith in the church! They probably follow the line of many people today who have a great deal of time for Jesus but simply don’t see him reflected in the institutional church.

- Do you agree with this thinking and if so, how does this scenario affect our possible Jesus Conversations?

Take time to absorb this story by reading it out loud more than once.

One reading allows us to discover the facts and further exploration allows us space to get behind the facts.

In this particular Jesus Conversation, Jesus is actually trying to hide! Tyre is well out of his usual travel zone and yet, Mark assures us that ‘he could not escape notice.’

- How do you respond to this picture of Jesus who wanted to keep his presence a secret?

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Up to this point Jesus had been on reasonably safe ground. It was all very nice and theological. This was a transition moment for Jesus and the woman.

- Do you have a similar story to tell?
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- *‘Just then his disciples returned ..’*
What strikes you about this moment of the disciples arriving and the woman leaving and what can we learn from it?
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- Read out loud again verses 34-38 and consider what your food is.
- What was the woman’s testimony to the towns people?
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- What is yours?
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Gather up your reflections and thoughts as you prepare to close in prayer.

Consider your meeting places and any new ones that might be appropriate, and ask how this passage might help you in future Jesus conversations.

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Study Three

‘Will you give me a drink?’

John 4:1-42

So often Christians seem convinced that they are the ones with all of the answers and those who are not following Christ are the ones who need filling up with whatever ‘magic potion’ we have available. Jesus sometimes began his conversations from a point of need.

Can you think of a time when you were helped by someone who might have been seen as something of a Samaritan woman? Someone who you might not have been expected to help out?

How did you initially react and how did you respond to this act of kindness?

Read the whole of the story out loud. You might like to share the load a little or have different people reading the part of the woman, Jesus, and everyone join in the part of the disciples and the townspeople.

- What struck you, stopped you or puzzled you about any part of this story?
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- Why do you think that Jesus left Judea when news of his growing prestige, popularity or power came to him?
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- Is there anything here that we can learn from?
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This particular passage marks a distinct change in the ministry of Jesus. Until now Jesus' focus had stayed within the confines of traditional Judaism; but now he turns to those who would have been reckoned as outsiders, and even enemies.

In the preceding chapter we have the famous story of Nicodemus' conversation with Jesus. We have his name and his proud tradition. Suddenly we find ourselves with an unnamed woman from a people shunned by the establishment.

- Who are the shunned of your society?
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- Who are the enemies of today?
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'Now he had to go through Samaria.'

- There is still debate about the *'had to'* part of this verse. Did Jesus have to because it was geographically expedient for him to go that way? Or did he have to because he HAD TO!?
- Have you ever known a 'had to' moment that had nothing to do with expediency?
- Jacob's Well would have been a popular meeting place for that town. Where are your meeting places and the meeting places of your community?
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'When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?"'

Jesus' conversation began with his need, not the woman's. His only agenda appeared to be the fact that he was tired and thirsty. There wasn't really a starting point for Jesus in terms of a faith sharing exercise; he was simply thirsty and wanted a drink and nothing more.

- Who REALLY opened the conversation up?
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Take some time look at the Jesus Conversation DVD part 4 in particular Chapter 3 and reflect on some common ground among those being interviewed.

- Is there a story that has touched your life?
- Who needs 'living water' in your community?
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What strikes you most about the conversation between Jesus and the woman?
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Can you identify a point where Jesus picked up on her REAL thirst?
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'Go, call your husband and come back.'