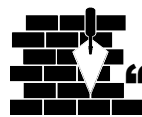


## Woman at the Well - "The Power Of Incarnational Ministry"



### “Building Blocks”

1. **(Q1)** It is very important to see how this amazing conversation *began* before jumping ahead to the conclusion. Jesus asked *her* for a drink. He had a need (“*wearied as he was from his journey...*”), and asked her for help. It was *this*, in contrast to all the bad “history” between the two ethnic groups (i.e. Samaritans, Jews), that produced the vitality out of which this startling interaction flowed.
2. **(Q2)** There is no indication that *either* of these men came to faith in these narratives. It is startling that Jesus healed a man who not only *didn’t* come to faith, *didn’t* even know who Jesus was, but also went to tell those who were seeking to kill Jesus where he was once he *did* find out his identity! (John 5:13, 15, 16, 18).
3. **(Q4-Acts 16:1-4)** It is at least likely that Timothy had come to faith under Paul’s ministry in Lystra on his first missionary journey through that area (cf. Acts 14 and 1 Tim 1:2; 2 Tim 1:2).
4. **(Q4-Acts 18)** We must continually remind ourselves that the theological “clarity” we enjoy as believers was *not* available in these early years of the church. They were literally unpacking their theology as they went along. Just as Jesus “grew in wisdom and stature,” the early church had to do the same thing. We can not even begin to imagine the inertia involved in trying to understand the concept of a trinitarian deity, when monotheism was the *hallmark* of Judaism in the Ancient Near East for twenty centuries! What transpired between Priscilla & Aquila with Apollos is an excellent example. They pulled him aside and “taught him the way more accurately.” He wasn’t teaching heresy, just an anemic theology. And, we mustn’t minimize the fact that Apollos *welcomed* the correction!
5. **(Q5)** Keep in mind that at this point, Timothy is nearly 20 years *older* than he was when Paul first asked him to join them. Paul is facing death in Rome when he writes these words. The date is around AD 66.
6. **(Q5)** This passage is very important on a number of levels. First, Paul is really talking here about *disciple-making*, not *disciple-ship*. He is instructing Timothy about the importance of doing for and with other men what Paul had done for and with him. However, and even more important, *disciple-making* is a non-negotiable aspect of *disciple-ship*. In other words, a true disciple is a disciple-maker. The message we see from Andrew “finding Peter” to Paul mentoring Timothy, is that there’s really no such thing as being a “Christian,” in a solitary or recipient sense only.
7. **(Q8b)** There are *two* reasons this method is less appealing and takes more faith than mass-evangelism. The first is—even though we deny it—we are materialists more than supernaturalists. If we can’t sense it (see, touch, etc.), it’s not “real.” So, we live as though sorority sisters are more “real” than angels, and text messages more “real” than prayer. Second, the face-to-face, life-to-life method is more costly *to me*. It takes a *year of my life!* A year in which I am observed, studied, and my spirituality is constantly “on stage.” An evangelistic rally or a pro-life rally is easier than a year of discipleship, or a year of dedicated friendship. Taken together, the idea of paying the personal cost of

time and integrity to invest in a single” fruit” for a whole year is a faith-stretching demands. But, Emperor Penguins do it. It seems like we could too!



## “Stumbling Stones”

1. **(Q1)** The supernatural “details” of this story (Jesus’ knowledge of her past life, etc.) can easily eclipse the more human elements. *What* Jesus already knew is not nearly as important as what he was able to help *her* discover about herself and him.



## “Going Deeper”

1. **(Q3)** Have you ever tried to initiate a spiritual conversation with a *group* of unbelievers? If so, how’d it go? How about a group of *believers*? Does your own experience substantiate the major principles in this chapter? Explain.
2. **(Q5)** Timothy didn’t just “hear” Paul *talk* about discipleship. He also *saw* firsthand what the life of a disciple-maker is like. What are some of the elements of discipleship and disciple-making that Paul highlights in his comments to Timothy later in this same letter (@ Tim 3:10-17)?
3. **(Q10)** Have group members share their responses to *both* parts of this question. Take time to pray for the individuals they have put on their lists. Write down the names. Check on how they’re doing from time to time (perhaps every other week). For group members with no names, begin praying that God would provide names to be added to the list.