

## GOSPEL OF JOHN

- I. Jesus leaves Judea and enters Samaria: Verses 1-6
- II. Jesus' 2<sup>nd</sup> discourse "the water of life" recounted: Verses 7-42
- III. Jesus leaves Samaria and goes into Galilee: Verses 43-54

### Jesus Departure for Galilee – Verses 1 – 3

#### EXEGESIS VERSES 1-3:

GNT John 4:1 Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης

NAS John 4:1 **When therefore the Lord knew** Ὡς ὡς (cs; "When/After") οὖν (infer.conj.; "therefore/consequently"; based on the accounts of John/B and Jesus ministry of 3:22ff) ὁ Ἰησοῦς (d.a. + n-nm-s; "Jesus"; from "Joshua/The Lord [Yahweh] saves"; Gk. noun for Lord is κύριος/kurios; emphasis is on Jesus' humanity ) ἔγνω γινώσκω (viaa--3s) **that the Pharisees had heard** ὅτι (cc; intro.ind.discourse) οἱ ὁ φαρισαῖοι Φαρισαῖος (d.a. + n-nm-p; "the Pharisees") ἤκουσαν ἀκούω (viaa--3p) **that Jesus was making and baptizing more disciples than John** ὅτι (cc; intro.ind.disc.) Ἰησοῦς (n-nm-s) ποιεῖ ποιεῖω (vipa--3s; "making") καί (cc) βαπτίζει βαπτίζω (vipa--3s; "baptizing") πλείονας πολὺς (comp.adj-am-p; "more/many") μαθητὰς μαθητῆς (n-am-p) (vipa--3s) ἢ (cs; "than") Ἰωάννης (n-nm-s)

GNT John 4:2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ

NAS John 4:2 (**although Jesus Himself was not baptizing**, καίτοιγε (cs; "although/yet") Ἰησοῦς (n-nm-s) αὐτός (nprnm3s) οὐκ (neg) ἐβάπτισεν βαπτίζω (viia--3s) **but His disciples were**), ἀλλ' ἀλλά (strong advers.) αὐτοῦ αὐτός (nprgm3s) οἱ ὁ μαθηταὶ μαθητῆς (d.a. + n-nm-p) "were" implied

GNT John 4:3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

NAS John 4:3 **He left Judea**, ἀφῆκεν ἀφίημι (viaa--3s; "left/departed/abandoned" cp. Mat.26:56) τὴν ἣ Ἰουδαίαν Ἰουδαία (d.a. + n-af-s) **and departed again into Galilee**. καί (cc) ἀπῆλθεν ἀπέρχομαι (viaa--3s; "departed"; compound verb "to go away from")

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*πάλλιν* (*ab*; "again"; denotes reoccurrence) *εἰς* (*pa*) *τὴν ἢ Γαλιλαίαν*. *Γαλιλαία* (*d.a.* + *n-af-s*)

### ANALYSIS VERSES 1-3:

1. The link of transition between Chapters 4 and 3 stems from the tie of John/B's and Jesus' ministries functioning together in time (3:22-23).
2. Though both ministries had similar characteristics in function such as content, ritual and enjoyment of many followers, they remained independent and separate from one another.
3. The author in the prologue through chapter 3 has alternately made reference to both Jesus and John the Baptist in the narratives.
4. He now utilizes the scenario of 3:22-23 to "spin off" from emphasis on both, to dedicate complete attention to the One who "must increase" (3:30), which the remainder of John's gospel focuses on.
5. As the author zeroes in strictly on Jesus ministry at this point, by implication so does the shift of attack in the A/C turn from the Forerunner to Messiah.
6. The overt signal of change was in the relative success of each ministry and **that now Jesus was making and baptizing more disciples than John**.
7. The author has already denoting the brewing controversy between John/B and the leaders of Judaism in Joh.1:19ff.
8. As noted, it was evident to the Jewish leaders that John's activities and corresponding response of followers was seen as a possible threat to their system of Judaism, causing a formal inquiry via a deputation to investigate, and subsequently it resulted in John being taken into custody. Mat.4:12 cp. Joh.1:42
9. Now, the success of Jesus' ministry quickly attracted their attention as well.
10. Jesus' rising popularity and increasing following was news **that the Pharisees had heard** about and hence the "heat" moves from **John to Jesus/the Lord**.
11. Again, it is **the legalistic Pharisees**, the dominant sect of Judaism and general reflection of Jewish leadership that are seen as the adversarial Jewish "KGB" poised to gather information and promote police action towards the One "following" in John's footsteps.
12. Their knowledge of Jesus' work in the Judean region was no doubt, going to lead them to confront Him just as they did John.
13. How **Jesus** came by this information is not mentioned, but John does mention later in this book that he himself had some relationship with the high priest. Joh.18:15
14. So it is not inconceivable that some of Jesus' disciples would hear scuttlebutt from one of their associates and bring the information to **Jesus**.
15. This is an example of Messiah under kenosis coming across information just as any other human would and making decisions based on what He finds out. cf. Joh.1:43
16. Thus, God is free to provide direction and guidance in the life of one whom is "tuned in" to His will, through circumstances and situations. Ex. Joh.5:30
17. **Jesus** clearly understood that His ministry was not complete and therefore by Divine design, took measures necessary in His humanity to avoid interruption of it. Joh.7:8; cp. 6:15
18. **When therefore Jesus knew that the Pharisees had heard** of the success His ministry was enjoying, according to God's plan for His ministry, **He left** the region of **Judea** (3:22), **and departed** setting out **again** (cp. 1:43) **into** the region of **Galilee**.
19. **The Pharisees** were for the rest of Jesus ministry His most persistent and dangerous enemies.
20. They realized the implications if Jesus' ministry continued with such success with the people.
21. They being extremely jealous of their influence over the people were worried and that fear would soon escalate their plans to murder. Joh.5:18

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22. Messiah understood that His ministry was by commission separate from John's and was to take a different tact, and to stay in **Judea** beyond a point would be self-defeating.
23. The verb "**He left**/ἄφῆρημι" **Judea** carries with it a nuance of "abandon".
24. Jesus had complete confidence and understanding that any +V **He left** behind would be provided for.
25. This very phrase underscores the fact that even for the Savior of the world, His number one priority in His ministry was not "how many can He evangelize", but to fulfill His role as Messiah qualifying Him to be the sacrificial Lamb.
26. Jesus abandoned a thriving ministry (large numbers were being saved and baptized) illustrating that as numbers were not the issue for John's ministry (3:26-27), neither was it the issue for Christ's ministry.
27. Rather, for both and with Christ perfectly, the issues for their ministries were to acclimate to their perspective niches, to bear witness to the truth no matter how many accepted or rejected it and fulfill God's plan for their lives as "Forerunner" and "Messiah".
28. The parenthetical insertion of verse 2, "**although Jesus Himself was not baptizing, but His disciples were**", is included by the author to denote the following:
  - A. The person of **Jesus** was set apart as superior to all men including even one as great as John the Baptist. Joh.1: 27, 30
  - B. Men can only teach or illustrate salvation while Christ is the reality of salvation. Joh.1:29; 1Tim.1:15
  - C. Men can only ritually baptize using the physical while Christ's baptism is real and spiritual. Joh.1:33
  - D. While John's baptism and those practicing it during this period was a means to call Israel to notice of the ushering in of their Messiah and parenthetically concluding the Age of Israel (Dan.9:26); Jesus' baptism by the Holy Spirit when it did finally occur, was a means for ushering in the Church Age dispensation (Act.2:1-4).
  - E. **Jesus Himself** baptized no one so as not to associate **Himself** with salvation by ritual. 1Pet.3:21 cp. 1Cor.1:14-17

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## EXEGESIS VERSIS 4-6:

GNT John 4:4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

NAS John 4:4 **And He had to pass through Samaria.** δέ (cc) αὐτὸν αὐτός (npram3s; "He Himself"; ref. Jesus) ἔδει δεῖ (viia--3s; "had to/it was necessary) διέρχεσθαι διέρχομαι (compl.inf./p/dep; "to go through/pass through") διὰ (pg; "through") τῆς ἡ Σαμαρείας. Σαμάρεια (d.a. + n-gf-s; "Samaria")

GNT John 4:5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ [τῷ] Ἰωσήφ τῷ υἱῷ αὐτοῦ.

NAS John 4:5 **So He \*came to a city of Samaria,** οὖν (infer.conj.; "So/Therefore") ἔρχεται ἔρχομαι (vipdep--3s; historical pres.; "He came") εἰς (pa) πόλιν πόλις (n-af-s; "city/town") τῆς ἡ Σαμαρείας Σαμάρεια (d.a. + n-gf-s; "Samaria") **called Sychar,** λεγομένην λέγω (adj./ptc/p/p/af-s; modifies [Sychar]; "being called") Συχάρ (n-af-s; "Sychar") **near the parcel of ground that Jacob gave to his son Joseph;** πλησίον (pg; "near/close by") τοῦ τὸ χωρίου χωρίον (d.a. + n-gn-s; "the place/spot/piece or parcel of ground") ὃ ὅς (apran-s; "that") Ἰακώβ (n-nm-s; "Jacob") ἔδωκεν δίδωμι (viaa--3s; "gave to") αὐτοῦ· αὐτός (nprgm3s) τῷ ὁ υἱῷ υἱός (d.a. + n-dm-s; "son") [τῷ] ὁ Ἰωσήφ (d.a. + n-dm-s; "Joseph")

GNT John 4:6 ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.

NAS John 4:6 **and Jacob's well was there.** δέ (cs; "and") τοῦ ὁ Ἰακώβ (d.a. + n-gm-s; "Jacob's"; descriptive gen.) πηγή (n-nf-s; "well/spring") ἦν εἰμί (viia--3s) ἐκεῖ (adv. of place; "there") **Jesus therefore, being wearied from His journey,** ὁ Ἰησοῦς (d.a. + n-nm-s) οὖν (inf.conj; "therefore") κεκοπιακῶς κοπιάω (circum.ptc/Pf/a/nm-s; used 23x; "to work hard/labor/to work to the point of fatigue/becoming weary from work") ἐκ (pg) τῆς ἡ ὁδοιπορίας ὁδοιπορία (d.a. + n-gf-s; "the journey/trip"; here obviously a trip on foot) **was sitting thus by the well.** ἐκαθέζετο καθέζομαι (vi/ipf/dep--3s; "was sitting") οὕτως οὕτω (adv; "thus/under these circumstances") ἐπὶ (pd; "by/lit. upon") τῇ ἡ πηγῇ (d.a. + n-df-s; "the well") **It was about the sixth hour.** ἦν εἰμί (viia--3s) ὡς (adv. with numerals; "about/approximately") ἕκτη. ἕκτος (ord.adj.-nf-s; "sixth") ὥρα (n-nf-s; "hour")

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### ANALYSIS VERSES 4-6:

1. Verse 4 on the surface has the appearance that it was physically necessary for Messiah **to pass through Samaria** on His way to Galilee.
2. This is not the case for two reasons:
  - A. Strict Jews who were hostile to the Samaritans and considered them heretical (Joh.8:48), would by-pass Samaria going to Galilee taking a longer route around.
  - B. The verb δέι/it was necessary/**He had to pass through**, is used 10x in John and in all occurrences it is used of a Divine necessity, not human necessity.
3. Therefore/**So**, it was by Divine design that Jesus took the route **He did and came to a city of Samaria called Sychar**.
4. One logical conclusion for God to send Christ to Galilee via this route is to note that +V existed in **Samaria** and this region too would benefit from His teaching.
5. Secondly and through deductive reasoning, if the Pharisees were indeed in process of finding Jesus and interfering with His ministry, what better route to take than one that these legalists would want to avoid.
6. The primary reason why it was God's will for Christ to minister in Samaria can only be seen through the historical significance this passage reflects.
7. Some background information on **Samaria** and **Sychar**:
  - A. The region of **Samaria** included the city of Samaria that was the capital of the Northern Kingdom of Israel as a result of the split from Judah during the reign of Rehoboam c. 928 BC. 1Kgs.12:16-17
  - B. This territory was considered as the land occupied by the tribes of Ephraim and Manasseh, the two sons of Joseph, which both were given a portion of the Promised Land. Cp. Isa.7:9; Gen.41:50-52; 46:20; 48:1-22
  - C. **Samaria** as part of the dispersion of the Northern Kingdom in 721 BC by the Assyrians, fell victim to a mass re-population by gentiles. 2Kgs.17:23,24
  - D. As a result, these peoples worshipped their own gods (polytheism) and also added Yahweh to the list. 2Kgs.17:29-31, cp. 25, 28, 32ff, 41.
  - E. Over time, their worship became mostly monotheistic centered around Yahweh, but with extreme peculiarities.
  - F. For example, they considered only the Pentateuch as sacred and worshipped in their own temple on Mt. Gerizim built c. 440 BC, instead of Jerusalem.
  - G. This stemmed in part due to the return of the exiles of the Southern Kingdom from Babylon and the Samaritan's offered help in rebuilding of the temple c. 500 BC, which help was rejected. Ezra 4:1-3
  - H. This engendered great bitterness between the "North" and the "South" and around 128 BC, the Jews under John Hyrcanus subdued Samaria militarily and destroyed their temple on Mt. Gerizim.
  - I. This attitude of estrangement continued to exist into New Testament times with the Jews speaking of the Samaritans as "no nation" and "the foolish people that dwell in Shechem, a city of fools".
  - J. **Sychar** has been identified by some as being ancient Shechem, but positive affirmation is absent in this regard.
  - K. However, the location as described in our passage places **Sychar** at least in very close proximity of Shechem, cp. Gen.33:18-19.
  - L. Since **Sychar** is **near the parcel of ground that Jacob** purchased outside of the city of Shechem, it is reasonable to conclude that not many miles distanced the two references if not the same location.

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8. The piece of land that **Jacob** (later name Israel by God; Gen.23:28) **gave to his son Joseph** is also where Joseph's bones were buried after their removal from Egypt. Josh.24:32
9. It is specifically in the **city called Sychar** that **Jacob's well** was located and is still designated as such even today located at Mt. Gerizim (Joh.4:20).
10. Though there is no OT record of Jacob ever digging a well **there**, it is certainly reasonable and expected that he did.
11. The well still in use today is 75 feet deep and is located in a crypt under the floor of a Greek Orthodox church, that has never been finished above the exterior walls.
12. It is supplied with water in two ways – through underground sources that make it a true well (πηγή/well or spring; vs.6), and by percolated surface water, which makes it a cistern (φρέαρ/cistern or reservoir; vs.11).
13. The historical input of John's narrative not only exposes the **well** of Jacob, but that this particular **parcel of ground** was part of the double portion that **Jacob gave to Joseph**. Gen.48:22; Josh.24:32
14. The mention of what once belonged to **Jacob** was given **to Joseph** highlights the blessing of "Israel" as seen passed down to the only son of **Jacob** whose person had a prophetic gleam of a Messianic type as seen in: (Psa.105:17-23; Gen.37, 39-43ff)
  - A. Joseph was beloved of his father – Jesus was His Father's Beloved Son. Mat:3:17
  - B. His brothers at the price of a slave sold Joseph – Jesus was sold for thirty pieces of silver, the price of a slave. Mat.27:9
  - C. Joseph was found taking upon him the form of a servant – Jesus humbled Himself and took upon Him a similar form. Phil.2:7
  - D. Joseph was victorious in resistance of temptation – Jesus was more than conqueror over Satan and the cosmos. Heb.4:15
  - E. Joseph was for his own sake, a blessing to others – God blesses us for Christ's sake. Eph.1:3
  - F. Joseph was falsely condemned and bound – likewise Jesus. Isa.53:9; Heb.7:26
  - G. Joseph was exalted to a prince and savior – Jesus was highly exalted because of His finished work and will be Prince and King of kings. Phil.2:9; Act.5:31; 1Tim.6:15
15. Hence, the tie spiritually behind this historical setting is between Israel and Christ.
16. It seems clear that the references to these OT believers and their significance geographically is mentioned to point out that the separation/rift between the Jews and Samaritans were not by God's directive will, rather due to the current –V and STA activity of men.
17. In other words, these peoples shared a common doctrinal history and God did not sanction the schisms/splits that had developed.
18. By divine design, the region of **Samaria** (as well as Galilee) was considered as much a part of Israel as Judea.
19. In fact, it is Israel as a whole and as a common/joint people that they are called "*The sons of Jacob and Joseph*". Psa.77:15
20. It seems equally clear that Jesus had no regard for "contemporary" thinking about the "racial problems" imagined or real that the Judeans and Samaritans propagated.
21. As John the Baptist proclaimed and as Jesus Himself did, Jesus' ministry was not to just a portion of the Jews, but to the entire nation of Israel. Joh.1:31; Mat.15:24
22. Therefore, as part of fulfillment of His ministry, it was necessary that Jesus **pass through Samaria** at some point and time, which it is recorded that He does at least twice with both a positive (Joh.4:39) and negative response (Luk.9:51-56).
23. The spiritual significance of why Jesus **had to** go into **Samaria** as well as Judea and Galilee is compressed into the historical background of verse 5.
24. The topography of Jesus' **journey** to **Sychar** included hilly or mountainous terrain. Josh.21:21 cp. Joh.4:20

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25. Jesus had apparently been traveling since early morning and by the time He arrived **there, it was about the sixth hour** or twelve noon.
26. Jewish time reckoned hours in twelfths from sunrise to sunset or approximately from 6AM to 6PM.
27. **Jesus therefore**, in His humanity **being wearied** from a laboring walk, **was** resting and **sitting by**/ἐπι – “upon” the mouth of **the well**.
28. In addition to His fatigue, Jesus was also in need of water (vs.7).
29. The author brings into focus the limitations associated with Christ’s humanity.
30. On various occasions Jesus was angry, hungry, thirsty, wearied, sad, etc.
31. In short, He was fully human and that was obvious.
32. This was one of the challenges of being a disciple of Jesus, orienting to the fact that He was God, all the while observing His obvious humanity and the limitations associated with being human.
33. It is under the irony of this physical weakness and need of water, that Jesus spins off to evangelize.
34. With a “background” of **Jacob** (Israel), **Jacob and Joseph** (Israel), **Joseph** (a type of Christ) and “Israel’s” **well** that seemingly has a limitless supply of life sustaining H<sub>2</sub>O, Jesus once again uses earthly things to make a proclamation of heavenly/spiritual things.

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## EXEGESIS VERSES 7-10:

GNT John 4:7 Ἔρχεται γυνή ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πεῖν·

NAS John 4:7 **There \*came a woman of Samaria to draw water.** Ἔρχεται ἔρχομαι (*vipd--3s*) γυνή (*n-nf-s*) ἐκ (*pab*) τῆς ἡ Σαμαρείας Σαμάρεια (*d.a. + n-abf-s*) ἀντλήσαι ἀντλέω (*vinf.purpose/aa*; "to draw out/dip out/remove liquid"; unique to John; used 4x same as 2:8,9) ὕδωρ (*n-an-s*) **Jesus \*said to her, "Give Me a drink."** ὁ Ἰησοῦς, (*d.a. + n-nm-s*) λέγει λέγω (*vipa--3s*) αὐτῇ αὐτός (*nprdf3s*; "to her") Δός δίδωμι (*vimp.aa--2s*; "you give") μοι ἐγώ (*npr-1s*) πείν· πίνω (*inf.aa*; acts as object of verb; lit. "give me to drink", omitting the implied noun "water"; emphasizes His thirst)

GNT John 4:8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσιν.

NAS John 4:8 **For His disciples had gone away into the city to buy food.** γάρ (*cs*; explanatory) αὐτοῦ αὐτός (*nprgm3s*) οἱ ὁ μαθηταὶ μαθητῆς (*d.a. + n-nm-p*) ἀπεληλύθεισαν ἀπέρχομαι (*vi/plu.Pf/a--3p*; denotes the action as completed up to a specific time in the past; "had gone away/went after") εἰς (*pa*) τὴν ἡ πόλιν πόλις (*n-af-s*; "the city") ἵνα ἵνα(*cs*; denotes purpose; "in order that"; not translated) ἀγοράσωσιν. ἀγοράζω (*vsaa--3p*; "might do business in the marketplace/buy or purchase at a market") τροφὰς τροφή (*n-af-p*; "food/nourishment/provision")

GNT John 4:9 λέγει οὖν αὐτῷ ἡ γυνή ἡ Σαμαρίτις, Πῶς σὺ Ἰουδαῖος ὦν παρ' ἐμοῦ πείν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης; (οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίτιαις.)

NAS John 4:9 **The Samaritan woman therefore \*said to Him,** ἡ Σαμαρίτις, (*d.a. + n-nf-s*) ἡ γυνή (*d.a. + n-nf-s*) οὖν (*infer.conj.*; "therefore") λέγει λέγω (*vipa--3s*) αὐτῷ αὐτός (*nprdm3s*; ref. Jesus) **"How is it that You, being a Jew, ask me for a drink** Πῶς (*interr.adv*; "How is it that/how can you") σὺ (*nprn-2s*) ὦν εἰμί (*circ.ptc/p/a/nm2s*; "while being") Ἰουδαῖος (*ap-nm-s*; "a Jew") αἰτεῖς αἰτέω (*vipa--2s*; "ask/request/demand") παρ' παρά (*pab*; "from") ἐμοῦ ἐγώ (*nprg-1s*) πείν πίνω (*purpose-inf/aa*; "to drink") **since I am a Samaritan woman?"** οὔσης; εἰμί (*adj.ptc/p/a/gfs/1st person*; "since I am/I being") Σαμαρίτιδος Σαμαρίτις (*n-gf-s*) γυναικὸς γυνή (*n-gf-s*) **(For Jews have no dealings**



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**with Samaritans.)** (γάρ (explan.conj.) Ἰουδαῖοι Ἰουδαῖος (ap-nm-p) οὐ (neg) συγχρῶνται συγχράομαι (vipd--3p; used only 1x; "to have dealings with/to associate with"; lit. in context, "to use implements or utensils together with someone"; referring to that with which the water must be drawn with) Σαμαρίταις.) Σαμαρίτης (n-dm-p)

GNT John 4:10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ἤδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πίνειν, σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.

NAS John 4:10 **Jesus answered and said to her,** Ἰησοῦς (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s; "answered/responded") καὶ (cc) εἶπεν λέγω (viaa--3s) αὐτῇ, αὐτός (npdf3s; "to her") **"If you knew the gift of God,** Εἰ εἰ(2nd class cond.part.; "If" - "and you don't") ἤδεις οἶδα (vi/pluPF/a--2s; "you knew") τὴν ἢ δωρεὰν δωρεά (d.a. + n-af-s; "the gift"; used 11x; something given for free, not based on merit) τοῦ ὁ θεοῦ θεός (n-subj.gm-s; the One producing the gift) **and who it is who says to you, 'Give Me a drink,'** καὶ (cc) τίς τίς(interr.pro./nm-s; "who") ἐστὶν εἰμί (vipa--3s; "it is") ὁ λέγων λέγω (d.a. + substant. ptc/p/a/nm-s; "the one saying") σοι, σύ (npd-2s) Δός δίδωμι(v/imp./aa--2s) μοι ἐγώ (npd-1s) πίνειν, πίνω (purp.inf/aa; "to drink") **you would have asked Him,** σύ (nprn-2s; you yourself) ἂν (part. of indefiniteness; with the aorist it expresses what would have been if this or that had been the case; "would have") ἤτησας αἰτέω (viaa--2s; "asked/demanded") αὐτὸν αὐτός (npam3s) **and He would have given you living water."** καὶ (cc) ἂν (part.; "would have") ἔδωκεν δίδωμι (viaa--3s; "gave/given") σοι σύ (npd-2s) ζῶν. ζάω (adj.ptc/p/a/an-s; "living") ὕδωρ (n-an-s; "water")

## ANALYSIS VERSES 7-10:

1. John continues the narrative with the use of a historical present to denote that as Jesus was resting at the well, **there came a woman of Samaria to draw water.**
2. As with many aspects of the ministry of Jesus, John records yet another historical event not recorded in the synoptics.
3. This scenario centers on an unnamed single **woman of Samaria** who portrays the following summary profile:
  - A. She has understanding of the difference between Jewish and Samaritan customs and beliefs (vs.9 cp. 20).
  - B. She considers herself of Jewish lineage (vs.12).
  - C. She has markings of intellectual honesty though overtly of questionable reputation (vss.16-18).
  - D. She has markings of a "religious" background from the source of scripture (vs.25).

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4. Highlighting her profile shows at least two common characteristics between the Judean Jews and this **woman** who represents their Northern counterparts in that both declare Jewish descent and appeal to scripture for their beliefs.
5. The not so obvious common denominator implied by context is that as with Judaism, Samaritanism adhered to a works system for salvation.
6. This clue is provided in the very evangelizing by Messiah as well as His use of the words “**gift of God**” (vs.10).
7. This lends further support as to the necessity of Jesus’ ministry to include **Samaria** in His commission regarding “*the lost sheep of the house of Israel*”.
8. However, to maintain a correct focus on the population of racial Jews actually residing in the region of **Samaria**, Mat.10:5-6 provides that clue.
9. If Jesus instructs His disciples to refrain from evangelizing in Samaria during His ministry, but yet He was required to do so, then one can surmise that only around the city of Sychar and along the outer fringes of the Samaritan border did racial practicing Jews of any substantial number, actually inhabit this region. Cp. Luk.17:11
10. If there were other pockets of Jews in other towns of Samaria the most that can be gleaned in their regard is that they were negative. Luk.9:53
11. Hence, the validity and necessity of Jesus ministry in Samaria, but yet the obvious absence of time spent there compared to time in Galilee and Judea, and why Jesus regarded other cities of Samaria on equal plane as Gentile cities.
12. It was essentially these “pockets” of Jews in Samaria that Jesus Himself would plant the “seed” of the gospel (vss.37, 38) that would later open the doors for evangelizing to all of Samaria following the dictates of God’s plan, “to the Jews first, then to the gentiles”. Act.8:25; cp. Rom.1:16
13. Through Divine timing and at a historical Israeli landmark, the first recorded +V of Jews in **Samaria** emerges in total contradiction to the legalistic viewpoint of their Southern relatives, and that +V being a **woman**.
14. The fact that it is a **woman of Samaria** that God brings into Jesus periphery further dismembers Judaistic thinking towards these “unclean people”.
15. The Mishnah (The first part of the Talmud, a body of Jewish civil and religious law, including commentaries on the Torah, or Pentateuch) records these words; “The daughters of the Samaritans are menstruants from the cradle (considered ceremonially unclean)”.
16. Principle: Jesus does not let the pressures of society or “religious” dictates of His time influence His thinking and approach in total obedience to God’s will during His ministry.
17. Principle: A legalistic approach to evangelism is one that caters to certain “types” and disregards others whom God knows as “seekers”.
18. Principle: Stick to your niche as according to BD and God’s will for your life and He will bring +V into your periphery.
19. As Jesus functions in His niche, God brings to Him this **woman of Samaria** engaged in a normal function of her niche, opening the door for **Jesus** to speak **to her** under natural circumstances and minus any “forced” intrusion or setup.
20. As Jesus was thirsty from His trip and she has come **to draw water**, He said to her, “**Give Me a drink.**”
21. As He used earthly things to explain heavenly things to Nicodemus, He now utilizes the same approach with the **Samaritan woman**.
22. The author in verse 8 explains that during this scenario, Jesus **disciples had gone away** from this area **into the city** (Sychar) in order **to buy food** and provisions.
23. Again, what we see is a situation where normal functions are occurring and God has set up an occasion that will be unobtrusive with no unnecessary pressure and as little distraction as possible for the gospel to be presented.

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24. In addition, the situation is one where there is legitimate reason for Messiah to engage in discourse with the **woman** (needing assistance to draw water) otherwise affected with the presence of **His disciples** who could have provided the water for Him.
25. Principle: God controls all circumstances and situations and will provide the proper setting for evangelism to occur absent of any pre-planned or pre-conceived attempts by men.
26. **The Samaritan woman** expresses no little surprise that Jesus has made this audacious (one who shows little or no regard for the accepted forms, institution, religions, etc.) request of her.
27. John parenthetically records the norm of relations between the Samaritans and mainline Jews at the end of verse 9 explaining, “**For Jews have no dealings with/lit. do not share utensils with Samaritans**”.
28. **Therefore**, it was with shock that she reacted and **said to Him, “How is it that You, being a Jew, ask me for a drink.**
29. Implied she is stating amazement that Jesus would even consider the idea of rendering Himself “defiled”.
30. In fact, it smacks to her of a “double whammy” defilement **since** she proclaims “**I am a Samaritan woman**”.
31. The view that mainline **Jews** had absolutely **no dealings with the Samaritans** is obviously incorrect based on verse 8.
32. It is with understanding that Jesus suggested a sharing of utensils together with her that puts the right “twist” on the legalistic attitude that existed.
33. In other words, this **woman** understood Judaistic teaching that it is by keeping the Law/works that determined one’s spirituality (Ph1) or lack thereof, before God.
34. It is **Jesus** response **to her** that reflects that even with the distinct difference between beliefs of **Samaritan** Jews and mainline Judaism, both systems were lacking some critical information.
35. He used a second class condition when He **said to her, “If you knew the gift of God and who it is who says to you, ‘Give Me a drink’...”,** indicating that she did not know salvation was via a **gift** and via a “person”.
36. Even in a separated environment geographically, the legalism of Judaism had spread.
37. Jesus directs the conversation immediately off the physical to higher, spiritual matters.
38. The genitive case **of God** is subjective and denotes He is the subject or the One giving **the gift**.
39. **The gift of God** refers in context to the **living water** and thus stresses the non-meritorious/non-works nature of salvation.
40. God gives it, and it is not earned nor deserved but comes on the basis of grace.
41. As the second clause states, she was not aware as to whom she was speaking.
42. The One she saw in front of her was God’s personal representative and One who had access to the free **gift of living water**.
43. Had she been aware of these two spiritual realities, **Jesus** states that she would have reacted in a completely different fashion and **would have asked Him and He would have given her living water**.
44. She would not be focused on the physical ramification of this Jew asking her for a drink, she would be asking **Him** for that which only He could provide.
45. Jesus directly indicates that if she would indeed ask for this great gift, He would then provide it freely.
46. His final statement implies two things:
  - A. She was positive and He knew this.
  - B. Anyone, who is positive and asks, receives.
47. The phrase “**and He would have given you living water**” indicates the following:
  - A. The Lord is the source. Jer.17:13

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- B. **Living water** symbolizes BD, in particular the doctrine of the gospel. Pro.13:14; 18:4
- C. It is provided freely, on a grace basis to anyone who chooses to avail him or herself of it. Isa.55:1; Rev.21:6; 22:17
- D. The implication of drinking equals faith in the truth.
- E. The result of drinking is eternal life that has the capacity for greater expression. Joh.4:14; 7:38
- F. Jesus Christ is the only dispenser of **living water** to mankind. Joh.7:37-38
- G. To be thirsty is to be lost, an unbeliever.

## GOSPEL OF JOHN

## EXEGESIS VERSES 11-12:

GNT John 4:11 λέγει αὐτῷ, Κύριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

NAS John 4:11 **She \*said to Him**, λέγει λέγω (vipa--3s) αὐτῷ αὐτός (npdm3s), **"Sir, You have nothing to draw with and the well is deep;** Κύριε, κύριος (n-vm-s; here not in "religious" sense but a polite address, "Sir") ἔχεις ἔχω (vipa--2s; "you have") οὔτε (conj.; used in an ascensive sense; "not even"/nothing) ἄντλημα (n-an-s; "vessel for drawing water/bucket/pail"; used only here) καί (cc) τὸ φρέαρ (d.a. + n-nn-s; "well/cistern/reservoir") ἐστὶν εἰμί (vipa--3s) βαθύ· βαθύς (a--nn-s; of an extreme degree; "deep") **where then do You get that living water?** πόθεν (interr.adv.; "from where") οὖν (infer.conj.; denotes a logical conclusion; "therefore/then") ἔχεις ἔχω (vipa--2s; "do you have/get") τὸ ζῶν; ζάω (d.a. + adj.ptc/p/a/an-s; ) τὸ ὕδωρ (d.a. + n-an-s)

GNT John 4:12 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;

NAS John 4:12 **"You are not greater than our father Jacob, are You** (the question "are You" is not in the Greek; this is a statement of perception), σύ (npn-2s) εἶ εἰμί (vipa--2s) μὴ (neg) μείζων μέγας (comp.adj.-nm-s; "greater than/outstanding/larger"; here to denote rank or authority) ἡμῶν ἐγώ (npg-1p; "our") τοῦ ὁ πατρὸς πατήρ (d.a. + n-gm-s; "father"; the phrase "our father/τοῦ πατρὸς ἡμῶν" is used 6x and denotes a racial/genetic relationship cp. Mk.11:10; Joh.8:53; Act.4:25; Rom.4:12; 9:10) Ἰακώβ, (n-gm-s; "Jacob") **who gave us the well,** ὃς (rel.pro./nm-s; "who") ἔδωκεν δίδωμι (viaa--3s; "gave") ἡμῖν ἐγώ (npd-1p; "to us") τὸ φρέαρ (d.a. + n-an-s; "the well/cistern") **and drank of it himself, and his sons, and his cattle?"** καί (cc) ἔπιεν πίνω (viaa--3s; "drank") ἐξ ἐκ (pAbl.; "of or from") αὐτοῦ αὐτός (npabl. of source/neuter3s; "it"; ref. the well) αὐτός (npnm3s; "he himself/personally") καί (cc) αὐτοῦ αὐτός (npgm3s) οἱ ὁ υἱοὶ υἱός (d.a. + n-nm-p; "sons") καί (cc) αὐτοῦ; αὐτός (npgm3s) τὰ τὸ θρέμματα θρέμμα (d.a. + n-nn-p; "flocks/cattle/livestock"; domesticated animals which are taken care of)

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### ANALYSIS VERSES 11-12:

1. The Samaritan woman interprets Jesus' words of verse 10 literally, as Nicodemus did in John 3.
2. However, the flavor of incredulity that she expresses is not the same as Nicodemus who considered himself on equal plane with Jesus as a teacher and in understanding God's plan.
3. Rather, what **she said to Him** simply reflects one who tries to figure out where He is coming from based on a strictly physical understanding.
4. But even absent of any arrogant approach, this demonstrates once again the limitations of the natural man when it comes to matters of doctrine; they can only grasp that which is physical and they have no perception or appreciation for that which is spiritual.
5. It is obvious that her expectant hostility from this "Jew" has been laid to rest by Jesus' words since now she addresses him in a polite and respectful manner, akin to our "**sir**".
6. It is not necessarily that she disbelieves Jesus claim of possessing a superior source of "water" either, but through deductive reasoning since He has produced no physical evidence of possessing it, does not understand how it will become available.
7. She appeals to the reality of the physical situation first by declaring to Him that **You have nothing to draw with and the well is deep.**
8. The well today as previously described continues to hold a depth of 75 feet and considering the hundreds of years of existence, the well at that time was probably around 100 feet.
9. With that depth and the fact that Jesus had no implement with to reach and draw from the well, it is obvious that she would point this out.
10. This leads her to an alternate assumption that this "water" that He is speaking of is from another source and leads to the question, "**where then do You get that living water?**"
11. It is obvious that she understands the term **living water** in an ordinary or idiomatic usage referring to "running/flowing water" such as a river or stream.
12. She considers Jesus' proposition as one of providing H<sub>2</sub>O of excellent quality, even over and beyond that from Jacob's well.
13. As her Southern neighbors, she and the Samaritans held the patriarchs in high esteem.
14. **Jacob**, the founder of this present water source, was considered among the same ranks in the eyes of the Jews as Abraham, Isaac and David. Mar.11:10; Joh.8:53; Rom.9:10
15. The only problem in the consideration of these patriarchs was that they only had appreciation for the physical inheritance passed down by them and have totally missed the spiritual inheritance they truly represented.
16. Her eyes only focused on the physical, can only compare Jesus' words to that which she understands and that is the physical inheritance of **Jacob/Israel** and that is the land upon which they live that includes this **well**.
17. It is with no little doubt then that her thinking is how can anyone possess something greater than what **our father Jacob** has already left us.
18. She was content with this available seemingly unlimited supply of water, and since He has no visible alternative, how can He claim to do better.
19. She sees Him as an ordinary man and based on appearance alone cannot fathom Him being on par with **Jacob** let alone proclaim to possess something of greater value than what is available now.
20. Therefore, it is with skepticism that she makes the statement, "**You are not greater than our father Jacob who gave us the well**".
21. It is the phrase "**our father Jacob**" that continues to clue the reader in as to the Samaritan Jews thinking with regard to what they considered necessary to have a relationship with God.
22. As with the Jews of Judea, she too considers the aspect of being a racial Jew a physical criteria of utmost importance to secure a place in the "kingdom of God", a theological glitch John the Baptist has already confronted (Mat.3:9) and Jesus confronts elsewhere (Joh.8:39ff).

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23. In order to emphasize the supreme importance she placed on this physical claim of equality she enjoyed as Jacob's descendant, she continues by adding, not only did he give this **well to us**, he personally **drank of it himself, and his sons, and his cattle**.
24. In other words by implication, she is stating that if the physical things that **Jacob** left for his descendants was good enough for him, his family and their existence, its all that we need too.
25. The discourse of events as John has revealed provides several clues regarding the Samaritans and the "Jews":
  - A. The Jews and Samaritans considered themselves distinct and separate as a race and peoples. vs.9
  - B. The reality of their race was that both regions contained racial Jews. vs.12
  - C. Their system of theology regarding salvation phase 1 was that both considered their racial heritage and a system of works as being necessary. vs.10 – "gift of God"; vs.12 – "greater than our father Jacob"
  - D. The deviations theologically included the Samaritans rejection of the O.T. as being holy excepting the Pentateuch and the geographical location for establishing the temple for worship. vs.20
26. The central controversy between the Jews and the Samaritans based on their "physical/natural" approach to God and His plan evolves around which geographical region of corporate Israel was considered to be holy and set apart for the worship of God. vs.20
27. This is implied in the Samaritan woman's appeal to **Jacob/Israel**.
28. As we shall see, of the two evils the Samaritans carry the greatest blame. vs.22

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## EXEGESIS VERSES 13-14:

GNT John 4:13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·

NAS John 4:13 **Jesus answered and said to her,** Ἰησοῦς (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viadep--3s; "responded/answered") καί (cc) εἶπεν λέγω (viaa--3s) αὐτῇ, αὐτός (npdf3s) **"Everyone who drinks of this water shall thirst again;** Πᾶς (a--nm-s) ὁ (dnms+) πίνων πίνω (d.a. +adj. ptc./p/a/nm-s) ἐκ (pg; "off/from") τούτου οὗτος (near dem.pro.-gn-s) τοῦ τό ὕδατος ὕδωρ (n-gn-s) διψήσει διψάω (vifa--3s; "will thirst"; used 16x; here of physical thirst) πάλιν· (adv; "again"; denotes a return to a previous state)

GNT John 4:14 ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

NAS John 4:14 **but whoever drinks of the water** δέ (ch) ὅς (rel.pro./nm-s +) ἂν (part. of uncertainty; "whoever") πίη πίνω (vsaa--3s; 3rd class cond.; maybe he will drink, maybe he won't) ἐκ (pabl.) τοῦ τό ὕδατος ὕδωρ (n-abl. of source/n-s; "the water") **that I shall give him shall never thirst;** οὗ ὅς (rel.pro./abl.n-s; "that"; ref. to water) ἐγὼ (nprn-1s; "I Myself/I personally) δώσω δίδωμι (vifa--1s; "will give") αὐτῷ, αὐτός (npdm3s; "to him") οὐ μὴ (double neg.; "absolutely not"; strongest construction) διψήσει διψάω (vifa--3s; "will thirst") εἰς (pa; "into") τὸν ὁ αἰῶνα, αἰών (n-am-s; "the age; idiomatic for "eternity/forever";) **but the water that I shall give him** ἀλλά (strong adver.) τό ὕδωρ (n-nn-s) ὃ ὅς (rel.pro./an-s; "that/which") δώσω δίδωμι (vifa--1s; "I will give"; harks back to the "free gift" vs.10) αὐτῷ αὐτός (npdm3s) **shall become in him a well of water springing up to eternal life.** " γενήσεται γίνομαι (vifd--3s; "will become") ἐν (pL) αὐτῷ αὐτός (npLm3s) πηγὴ (n-nf-s; "a well"; a well not dependent upon upon rain runoff/ground water but one fed by an independent self-contained supply of water cp. vs.6) ὕδατος ὕδωρ (n-gn-s) ἀλλομένου ἄλλομαι (adj.ptc/p/d/gn-s; "to leap/spring up/gush forth") εἰς (pa) αἰώνιον. αἰώνιος (a--af-s; "eternal") ζωὴν ζωή (n-af-s; "life")



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### ANALYSIS VERSES 13-14:

1. **Jesus** now responds and **answered her** not deterred by her lack of insight or preconceived ideas and sticks squarely with the issue at hand i.e., living water.
2. The words that He now says **to her** are designed to give her opportunity to rethink her perception as purely physical to the higher spiritual principle He is proclaiming.
3. He points out that **everyone who drinks of this physical water** from Jacob's well **shall certainly thirst again**.
4. He then contrasts the effect and result of drinking this physical water to the **water that He shall give**.
5. Whereas, physical water can only provide temporary results, **whoever drinks of the water** He is speaking of **shall never thirst**.
6. The force of the Greek demands strict attention here and could be rendered, "**Everyone who continually drinks** (participle of πίνω) will get thirsty **again** and continue to be in need of this life giving substance, **but whoever drinks** one time (aorist of πίνω) **of the water that I shall give him shall never ever** have need nor become thirsty again (lit. "will not thirst into forever").
7. He clearly indicates that He is the source of giving of this **water** and by implication from His previous statement in verse 10 is declaring **the water** as "the free gift".
8. However, the 3<sup>rd</sup> class condition of **whoever drinks** realizes that there are those who refuse to accept this gift of living water.
9. Jesus continues to expound upon the superior nature of **the water** that He is speaking of in vs. 14b.
10. The strong adversative *ἀλλά*/**but** indicates that not only does this **water** extinguish **thirst** forever; its properties include an overabundance of **thirst** quenching.
11. In fact He says, **the water that I shall give him shall become in** the sphere of his person **a well of water** leaping or **springing up to eternal life**.
12. The phrase "**the water that I shall give him**" in vs.14b assumes the individual has chosen to drink of **the water that I shall give him** in 14a.
13. As the future potential of drinking this **water** guarantees that one will **never thirst** again, it has further future ramifications.
14. This same **water** if drunk has ongoing future results in the entire being of the person.
15. The living water becomes a vigorous stream gushing forth from the one who has drunk but one time.
16. There is the future potential for that person to exploit this "**water**" and become a fountain of doctrine.
17. The phrase "**shall become in him**" denotes the future potential of existence of the individual.
18. The word "**well/πηγή**" denotes the source **of water** is self-sustained and non-dependent upon additional resources for its existence.
19. The words "**springing up**" indicate that one only need to "tap/drink of" this precious resource to release its full potential.
20. "**Into eternal life**" has both Phase 1 and Phase 3 implications:
  - A. Ph1 refers to the possession of the life of Christ through faith in Him, and is the present reality for every believer.
  - B. Ph3 refers to the eternal life niche that will be shared by all believers, but that has the potential for greater expression among those who exploit doctrine in time.
21. Passages that teach eternal life Ph1 include: Joh.3:15, 36; 5:24; 6:47; 10:28; 1Tim.1:16; 1Joh.5:13.
22. Passages that deal with eternal life as a future potential include: Mat.19:29; Mar.10:30; Luk.18:30; Joh.6:27; 1Tim.6:12

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23. The analogy as Jesus has presented it explained:
  - A. **Water** symbolizes Bible Doctrine, Phase 1 gospel specifically.
  - B. Drinking symbolizes faith in the gospel.
  - C. The fact that one must drink only once indicates that the SAJG requires only one act of faith in the individual's life in order to secure Phase 1 salvation benefits.
  - D. Never thirsting represents eternal security i.e., that one cannot lose their salvation or become an unbeliever again.
  - E. The **well of water springing up to eternal life** depicts the life giving Christ as the source in the believer via the human spirit and through the ministry of the Holy Spirit and BD that produces the maximum results that God's plan has to offer in eternity.
24. The explanation of Jesus' statement is that if one **drinks** (believes) he will **never thirst** (be an unbeliever) again.
25. The initial act of faith in Christ then sets the believer up for the potential of a further understanding of God and His plan and opens the door for the indwelling ministry of the Holy spirit and the Word of God via the GAP system.
26. **Eternal life** is defined in Joh.17:3 as the knowledge of God, so the believer who possesses a greater knowledge of God via GAP potentially has more eternal life, and this will be fully manifested in Ph3.
27. The exploitation of the **eternal life** niche ought to be the goal of each and every believer.
28. It is **Jesus** mention of **eternal life** that should have clued the woman that Jesus was not discussing physical **water**, but even that amount of spiritual insight is found void in this unbeliever as we see in verse 15.

## GOSPEL OF JOHN

## EXEGESIS VERSE 15:

GNT John 4:15 λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.

NAS John 4:15 **The woman** \*said to **Him**, ἡ γυνή, (d.a. + n-nf-s) λέγει λέγω (vipa--3s) πρὸς (pa) αὐτὸν αὐτός (npam3s) "**Sir, give me this water**, Κύριε, κύριος (n-vm-s) δός δίδωμι (v/imp.aa--2s) μοι ἐγώ (nprd-1s) τοῦτο οὗτος (near dem.pro./an-s) τὸ ὕδωρ, (d.a. + n-an-s) **so I will not be thirsty**, ἵνα ἵνα(cs; "in order that/so") μὴ (neg. +) διψῶ διψάω (vsub.pa--1s; "might not thirst") **nor come all the way here to draw.**" μηδέ (disjunctive part.; shows parallel negations; "nor that") διέρχωμαι διέρχομαι (vsub.pd--1s; "I might travel or come to/pass through") ἐνθάδε (adv.; "here/to this place") ἀντλεῖν. ἀντλέω (inf. of purpose/pa; "to draw/dip out"; same vs.4)

## ANALYSIS VERSE 15:

1. Verse 15 removes any doubt that **the woman** is relating Jesus' reference to living water on a physical plane with no spiritual comprehension.
2. However, there are subtle clues as to her demeanor both overtly and mentally with regard to Jesus' proposition that can be gleaned from the words she **said back to Him**.
3. Again, we don't see an attitude in her of contempt towards Jesus as seen in her continued address of Him as **sir**.
4. She is synonymous with Nicodemus (Joh.3) in that she is only able to comprehend Jesus' words literally and she has doubt as to the validity of Jesus' claim.
5. However, unlike Nicodemus who arrogantly regarded Jesus' teaching as ridiculous and impossible (Joh.3:4), she portrays one who is willing to give Jesus the benefit of doubt and though considers His claim as improbable, respectfully demands proof.
6. Unlike Nicodemus, this **woman** at least shows a sense of humility.
7. The evidence that she is willing to let Jesus prove Himself is seen in the use of the imperative/command in the phrase "**give me this water**".
8. This phrase also reveals to what degree of understanding she does have with regard to what Jesus said.
9. The 2<sup>nd</sup> person singular imperative of "You **give**/δίδωμι" indicates:
  - A. She understood that He is claiming He is the source from which this "living water" could be obtained.
  - B. That it was free with the asking.
10. The dative personal pronoun of "to **me**/ἐγώ" states that she desires to be the personal recipient of **this water**.
11. The near demonstrative pronoun of "**this**/οὗτος" **water** indicates her realization that whatever **water** He is speaking of is within their immediate location.
12. It is the remainder of the verse that clearly pictures her "natural" insight.
13. Since she is in a state of unbelief, she can only perceive based on her fleshly desires.
14. As with all STA thinking, that which they want is for the purpose to satisfy physically.
15. Since **the woman** still thinks Jesus is speaking of literal **water**, she places the potential of obtaining it to her physical advantage:

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- A. **So/in** order that **I will not be thirsty**.
  - B. **Nor** have to **come all the way here** anymore, to **draw** water for my needs.
16. To this STA controlled **woman**, she can only relate to the benefits of Jesus' claim of helping her here and now and providing a more relaxed and comfortable niche.
  17. But even in her slanted nearsighted view there is continued indication that she has advanced here thinking to what Jesus was saying.
  18. This is seen in the subjunctive moods of "might not thirst/διψάω" **nor** "might **come** to/διέρχομαι".
  19. Jesus clearly declared the future benefits of drinking this water, so even though she is still focused on only the physical, she understands some sort of benefits.
  20. Very subtly, she is giving evidence that at least her thinking has gravitated toward understanding that whatever **water** He is speaking of can be of an immediate benefit that will have future ramifications.
  21. It is all these subtle realizations that is enclosed in this verse that provides those with spiritual insight, discernment as to the kind of individual whose +V is primed with respect to their "seeking" of God's plan:
    - A. The individual will be removed from an "arrogant" approach to the one evangelizing to an attitude of humility or respect.
    - B. They will not readily discern all that the evangelist might say, but will openly with intellectual honesty give the evangelizing believer a hearing.
    - C. There will be an honest attempt to understand what is being said though obvious failure can be expected at the outset.
    - D. The evangelist must stick to the issue and not let others misperceptions or distractions split or preclude their own thinking and approach. (*The woman is still considering the issue of living water that Jesus has presented.*)
    - E. The potential +V individual will want proof or evidence with regard to the doctrine given.
    - F. They will show a desire to understand and willingness to be a recipient of what the doctrine has to offer.
    - G. They will be focused on what the evangelist has to say even in the midst of miscomprehension.
    - H. Once the evidence is given that what the evangelist says is true (vss.16-18), the individual under the convicting ministry of the Holy Spirit will come to grips with the salvation issue (Ph1) and believe (vss.39).
  22. Though **the woman** obviously has her problems, Jesus immediately provides proof that what He is saying is true thus elevating her thinking to the spiritual plane necessary for her to "receive the free gift of living water" (vs.25-26).
  23. Though the example here is one with evidenced perfect timing in the +V possessed by the individual coming to fruition/realization, it does not mean that one refuses to proclaim the truth to those who may give indication otherwise as the example of Nicodemus provides.
  24. Rather, it is an example of "testing the waters" (pun intended) and how God controlling all circumstances and situations can in the normal "routine" of the life of an adjusted +V individual, bring into their periphery other potential +V and reveal the "marking indicators" of their +V.
  25. John through this narrative brings into focus a second possible scenario when compared to the Nicodemus account of how God may bring into the adjusted believers periphery potential +V for the purpose of evangelizing:
    - A. Someone who will approach you personally based on their perception of your understanding of BD.
    - B. Someone who doesn't know you but in a general doctrinal conversation will give indicators as to having a true interest in the truth presented.

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26. In either case, a believer who does not make BD a daily issue in life, aborts their opportunity to enjoy any possibility to engage in sound evangelizing towards any potential +V God brings into their life.
27. What is true with Ph1 +V can also be applied to potential Ph2 +V.

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## EXEGESIS VERSES 16-18:

GNT John 4:16 Λέγει αὐτῇ, Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε.

NAS John 4:16 **He \*said to her,** Λέγει λέγω (vipa--3s) αὐτῇ, αὐτός (npdf3s) **"Go, call your husband, and come here."** Ὑπαγε ὑπάγω (vimp.pa--2s; "Go/depart/lead"; has the nuance of authority or right; "depart with authority and bring back/lead to") φώνησον φωνέω (vimp.aa--2s; "call/speak to") σου σύ (npg-2s) τὸν ὁ ἄνδρα ἀνὴρ (d.a. + n-ams; "man/husband") καί (cc) ἐλθὲ ἔρχομαι (vimp.aa--2s) ἐνθάδε (adv.; "here/to this place; same place vs.15)

GNT John 4:17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω.

NAS John 4:17 **The woman answered and said,** ἡ γυνή (d.a. + n-nf-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) καί (cc) εἶπεν λέγω (viaa--3s) αὐτῷ, αὐτός (npdm3s; "to Him"; not translated) **"I have no husband."** Οὐκ οὐ (neg + ) ἔχω ἔχω (vipa--1s; "I do not have") ἄνδρα. ἀνὴρ (n-am-s; "a husband") **Jesus \*said to her, "You have well said, 'I have no husband';** ὁ Ἰησοῦς, (n-nm-s) λέγει λέγω (vipa--3s) αὐτῇ (npdf3s) Καλῶς (adv.; "well/correctly/rightly/that which is true"; +) εἶπας λέγω (viaa--2s) ὅτι (cc; intro. ind.discourse) Ἄνδρα ἀνὴρ (n-am-s) οὐκ οὐ (neg.) ἔχω· ἔχω (vipa--1s; Lit. "A husband I do not have")

GNT John 4:18 πέντε γὰρ ἄνδρας ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἴρηκας.

NAS John 4:18 **for you have had five husbands,** γάρ (cs; explanatory; gives the reason why the woman has spoken rightly) ἔσχες ἔχω (viaa--2s; "you had") πέντε (card.adj.-am-p; "five"; modifies "husbands") ἄνδρας ἀνὴρ (n-am-p) **and the one whom you now have is not your husband;** καί (cc) ὅς (-rel.pro./am-s; "the one whom/he whom") ἔχεις ἔχω (vipa--2s) νῦν (adv.; "now/at the present time") οὐκ οὐ (neg. + ) ἔστιν εἰμί (vipa--3s; "keeps on not being") σου σύ (npgen. of relationship-2s) ἀνὴρ· (n-nm-s) **this you have said truly.** "τοῦτο οὗτος (near dem.pro./an-s; "this thing you has said") εἴρηκας. λέγω (viPFa--2s; denotes the ramifications of her honesty) ἀληθὲς ἀληθής (a--an-s; "true/a true fact"; translated like an adverb)

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### ANALYSIS VERSES 16-17:

1. Jesus who “knew all men” has a clear read as to the physical level of thinking of the woman.
2. He responds to her demand for proof of His possession of this living water with a change of subject as brought out from the absence of “answered/responded” in the words “**He said to her**”.
3. This phrase also notes His immediate reaction to the potential +V she has expressed in her desire and seeking for evidence. *(The absence of ἀποκρίνομαι infers that the subject speaking is not responding within the contextual train of thought and intent of the context previously advanced or in accordance/agreement with a situation facing them, but rather shows a direct response according to their own assessment and thoughts as to the intent of what was being said or according to the situation they may confront.)*
4. He now responds in such a way that it will get the woman’s eyes off of seeing only earthly things onto a realm that will demand a higher spiritual form of thinking.
5. The evidence He provides as proof that He is no ordinary man promoting empty promises comes in the form of Divine revelation.
6. All that He is about to say to her is information that she knows no stranger would be privy to and therefore Jesus must have Divine insight (vs.19).
7. Another not so obvious effect that His words will have is to demonstrate to her that her sins are not a bar to the living water that He offers.
8. Jesus knew that the woman had a “colorful/bad” reputation and it has been suggested that she was here drawing water during the heat of the day due to the fact that she was somewhat ostracized by other women.
9. One who believes in a “works for salvation” system would readily believe that their sins and failures are major if not insurmountable obstacles to a relationship with God.
10. People particularly think this about sins that are more shocking to them personally or to society in general.
11. This woman becomes another case study in the fact that Jesus can save any and all who comes to Him and believes.
12. There is no reason why any member of the human race cannot come to Christ and enjoy the living water other than the fact that they are negative and do not want to.
13. Jesus begins first by testing the woman’s intellectual honesty.
14. He issues 3 commands/orders to her:
  - A. **Go**/depart, which has a nuance of the individual having a right or authority by which to carry out the action and in context, transfers that right to the remaining imperatives.
  - B. **Call**/speak to **your husband** (with the right to do so).
  - C. **And come back here** (assuming the rights to perform the 1<sup>st</sup> two imperatives are in place).
15. The implication behind Jesus’ commands demands that the woman must have a husband in order for her to carry out His orders.
16. This issue hits at the very core of at least one of the woman’s failures in meeting the standards of God’s righteousness.
17. The very reference to it should at least cause her to realize that she falls short of the “glory of God”. Rom.3:23
18. It is her admittance of not having the capability to fulfill Christ’s commands that reflects a necessary ingredient for one to come to saving faith and that is her honesty with regard to her failings.
19. Though, when **the woman** responded/**answered and said to Him, “I have no husband”**, does not disclose the entirety or extent to which she has failed in this area, it minimally reveals intellectual honesty as to the reality of her life.

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20. In other words, she refuses to hide behind excuses or lies when confronted with facts of reality.
21. This is further substantiated in **Jesus** assessment of her response in the words He **said to her**, **“You have well said, I have no husband”** in vs.17b and **“this you have said truly”** in vs.18c.
22. The adverb **“well/καλῶς”** is a derivative of **καλός**, and means “good” intrinsically or that her words manifest that “good” deep within her reflecting what’s in her soul.
23. The noun translated as an adverb **“truly/ἀληθῆς”** means “truth/a true fact” and is the evidence of the intrinsic “good” within **the woman** via the verbal honesty with which she speaks.
24. The perfect of **“you have said/λέγω”** of vs.18c indicates that there are existing results attached to the woman’s honest approach to life as seen in:
  - A. Because she is honest and truthful she has an appreciation towards others who are honest and will recognize the truth when expressed by others, specifically regarding Jesus as Messiah (vss.25-26).
  - B. The fact that she is truthful to others will have a future impact on other +V (vs.39).
25. Principle: Those who are positive will first and foremost be honest with themselves and as a result will reflect honesty towards others.
26. It is Jesus’ continued explanation and interpretation as to the full reality of the woman’s answer that produces the desired effect upon her.
27. He reveals an attribute He possesses that no mere man could possibly have.
28. Only omniscience could possibly reveal unknown facts to someone who otherwise has never been in contact with a situation or the people around it.
29. Whether this insight was via God the Holy Spirit or Jesus tapped His Deity, it does not violate the doctrine of kenosis since it is strictly for the benefit of others.
30. This revelation that He provides gives evidence as to a trend of her STA and explains why her response is indeed accurate.
31. Jesus knows how truthful her statement in essence truly was since/**for** He reveals to her that **“you have had five husbands, and the one whom you now have is not your husband”**.
32. It is this declaration of her past 5 marriages and her current live in situation that quickly arrests her attention (vs.19).
33. He makes no observations about the previous five marriages, so we cannot know what the exact situation was in regard to each marriage.
34. It is Jesus’ emphasis on her current relationship status that implies that the previous marital relationships, which also demand divorce or other contractual annulment for the sequence of their occurrence to be validated as **“husbands”** by Christ, were relationships emulating a pursuit of the flesh.
35. It is obvious that this woman portrayed one of relatively low moral character and the fact that she had been married five times and **now** lives with a man **not** her **husband** indicates that she was “man-crazy”.
36. Her current situation further indicates that she had even dropped the pretense of marriage and resigned herself to pursuing men apart from accepted societal norms and standards.
37. The use of the verb **“have/έχω”** in the phrases **“you have had five husbands”** (valid marriages) and **“whom you [lit.] keep one having now”** (not a valid marriage) further indicates her pursuit of fleshly happiness in this area and ties her actions in both accounts together.
38. When considering the issues of marriage and divorce, one must make a distinction between what is correct Biblically and what is accepted socially.
39. Believers are challenged to GAP and apply the Biblical standards that are far more stringent than that which is allowed and even encourage by society.



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40. Marriage is defined as the legal relationship between a man and a woman for the purpose of founding and maintaining a family, which union has both legal and social implications, and for the believer, spiritual implications.
41. While society tolerates divorce for many frivolous reasons, the Word of God states that there is only one legitimate reason for one to apply for divorce i.e., adultery.
42. And even in that case, divorce is never commanded, only merely allowed. Mat.19:3-8
43. There are however, two conceivable reasons why an individual can remarry and still remain in the directive will of God:
  - A. As the innocent party of a divorce issued and sexual infidelity/adultery has occurred. Mat.5:31-32; 19:9
  - B. If a spouse dies, the contract is considered null and void and the remaining spouse is free to remarry. Rom.7:2-3
44. But it also must be understood that even though one may divorce not based on Biblical grounds, if they remarry, their new marriage is still considered to be a valid marital contract before God.
45. This is understood in the light of the fact that the first sexual consummating act of the new marriage is considered as “adultery”, thereby providing a Biblical “release” for the previous marriage and correspondingly making the divorce valid and new marriage valid before God. Mat.5:32; Mar.10:11-12; Luk.16:18
46. Based on the woman’s ongoing pursuit of an STA driven relationship and the fact that **Jesus** considers her first 5 relationships as valid marriages, again indicates that **the woman** at least to some degree in not judging too harshly, has been consistently violating this aspect of God’s plan.
47. He is pointing out to her by a general statement of facts that her life reveals gross failure in her endeavor to pursue God/salvation by being “good” under the works for salvation system she operates under.
48. It is her “intellectual honesty” that will produce the realization for her that indeed she needs to look elsewhere in order to obtain eternal life and that being “drinking of the free gift of living water” that He has offered, which ultimately she does.
49. *Doc. of Divorce and Remarriage*

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## EXEGESIS VERSES 19-20:

GNT John 4:19 λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

NAS John 4:19 **The woman \*said to Him,** ἡ γυνή, (d.a. + n-nf-s) λέγει λέγω (vipa--3s) αὐτῷ αὐτός (npdm3s) **"Sir, I perceive that You are a prophet.** Κύριε, κύριος (n-vm-s) θεωρῶ θεωρέω (vipa--1s; "perceive/understand through mental perception"; same 2:23 "beholding/to view attentively"; our word "theorize") ὅτι ὅτι (conj. intro. ind. disc.) σύ. (nprn-2s) εἶ εἶμί (vipa--2s) προφήτης (n-nm-s; "a prophet")

GNT John 4:20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.

NAS John 4:20 **"Our fathers worshiped in this mountain,** ἡμῶν ἐγώ (nprgen.relationship-1p) οἱ ὁ πατέρες πατήρ (n-nm-p; "fathers") προσεκύνησαν· προσκυνέω (viaa--3p; "worshiped"; lit. bow down to kiss someone's feet/pay homage to/do obeisance to (genuflection to show deference/veneration, reverence, honor"; an action to show submission/acquiescence (compliance)/respect; used 58x ) ἐν (pL) τούτῳ οὗτος (dem. adj.Ln-s; "this") τῷ τῷ ὄρει ὄρος (d.a. + n-L of location/n-s; "the mountain"; ref. to Mt. Gerazim) **and you people say that in Jerusalem** καί (cc) ὑμεῖς σύ (nprn-2p; "you all"; ref. to Southern/mainstream Judaism) λέγετε λέγω (vipa--2p; "keep on saying"; donotes a present reality) ὅτι (conj.; intro. ind. disc.; "that") ἐν (pL) Ἱεροσολύμοις Ἱεροσόλυμα (n-L of loc./n-p; "Jerusalem") **is the place where men ought to worship."** ἐστὶν εἶμί (vipa--3s) ὁ τόπος (n-nm-s; "the place/location") ὅπου (adv.; "where") δεῖ. (vipa--3s; "men ought/lit. it is necessary") προσκυνεῖν προσκυνέω (comp. inf./pa; "to worship")

## ANALYSIS VERSES 19-20:

1. **The Samaritan woman**, who initially viewed Jesus as nothing more than a thirsty Jew asking her for a drink, now has a different understanding regarding His person as seen in what she says **to Him**.
2. As the Greek reveals, she does not want to continue the context of discussion Jesus has initiated as seen in the absence of the word "answered/ἀποκρίνομαι".
3. Probably due to the embarrassing nature of the subject, she now attempts to draw attention elsewhere.
4. However, the primary impact of Jesus' intentions in His previous revelation is not lost upon her.

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5. Whereas, her eyes were only focused on the physical aspects of the discourse between them, now her understanding is stretched in a greater way elevating her thinking onto a spiritual plane.
6. If there was any doubt to an attitude of humility in this woman previously, that doubt is totally erased in her present address of Jesus as “**sir**”.
7. Her response denotes her understanding that Jesus is not an ordinary man, but He at least is a **prophet**.
8. Her words, “**I perceive that You are a prophet**” indicates the deductive reasoning she has used in Jesus proclamation of her checkered past and present and theoretically comes to this succinct conclusion.
9. The term **prophet** is used of one who speaks for another, especially for God, and is one whom delivers an inspired message. Mat.1:22; 2:5,15,17, et al.
10. It is clear from this passage and from Luk.7:39 that men generally recognized that prophets had insight into the character of those with whom they dealt.
11. Certain facts about prophets and prophecies:
  - A. Vocabulary:
    1. Greek:
      - a. Nouns – προφητεία: used 19x; translated “prophecy/prophetic utterances/prophecies/prophesying”; this word means to speak forth the words of God, which: declares that which cannot be known by natural means (Mat.13:14; 1Cor.13:2); was a temporary spiritual gift given to the early church no longer extant in the CA (Rom.12:6; 1Cor.12:10 cp.13:8); it denotes that prophecy was a communicative gift given for believers in the church (1Cor.14:6 cp. vs.22; 1Thess.5:20); the words of one prophesying are God inspired (2Pet.1:20,21); προφήτης: used 144x; translated “prophet” and refers to the office (Mat.3:3; 4:14; Eph.4:11); as one who prophesies (1Pet.1:10); can refer technically of writers of the OT (Mat.26:56; Luk.18:31) or post Mosaic writers both major and minor prophets (Mat.2:17,23; cp.5:17; 7:12; 11:13; 12:39; Luk.16:29,31; Act.2:16,30); προφήτις: used 2x for “prophetess”.
      - b. Adj. προφητικός: used 2x; translated “prophets” and describes scripture as prophetically God inspired (Rom.16:26; 2Pet.1:19)
      - c. Verb: - προφητεύω: used 28x; translated “prophesy/prophesied/prophesying/prophetesses (ptc.)/prophecies”; the verb emphasizes the act of prophesying and includes: those who falsely prophesy (Mat.7:22); the prophecy provides evidence of being a true prophet by being able to reveal unknown facts whether past or present (Joh.4:16-19; Mat.26:68; Luk.22:64) or future (Mat.15:7; Joh.11:51) indicating that God is behind the one communicating (1Cor.14:24).
    2. Hebrew:
      - a. Verb; root word - נָבֵא : Means “to prophesy” and is used to prophesy under influence of Divine Spirit/to prophesy falsely”.
      - b. Noun - נְבִיא : Translated “prophet/prophecy/them that prophesy” and can indicate a true or false prophet.
      - c. Noun - נְבוּאָה : Translated “prophecy/prophetic writing”.
      - d. Noun - נְבִיאָה : Translated “prophetess”
  - B. With regards to prophecy and its application for the Church we note the following:

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1. To secure a complete understanding of its intent and purposes as provided by God, it must be broken down according to the very words that describe it in some way.
  - a. The nouns prophetes and prophetis emphasizes the individual to whom the gift has been given and denotes:
    - 1) Both men and women could have this gift. Exo.15:20; Judg.4:4; Luk.2:36; Act.21:9
    - 2) The gift of prophecy may or may not include holding the office of prophet:
      - a) In the Eph.4:11 list of gifts that have authority/rank/office in the church, prophets are listed.
      - b) However, prophetesses (women) are excluded from having authority over men in the local church as designated by Paul. 1Cor.14:34 cp. 1Tim.2:12
      - c) This did not mean that women could not function under this gift to other women, children or in their daily routines.
      - d) Those men with this gift held equal rank with other men with the gift in the local church and were held accountable by one another. 1Cor.14:29,32
      - e) They were considered second in rank in the local church only preceded by the gift of apostle. 1Cor.12:28
  - b. The verb propheteuo emphasizes the function/action of the gift:
    - 1) The main function of the gift was to proclaim the truth of Bible Doctrine. Mat.15:7; Mar.7:6; Luk.1:67; Jud.1:14; Rev.10:11
    - 2) The information that was proclaimed was revealed supernaturally via God the Holy Spirit and was otherwise previously unknown to the prophet, but could be otherwise substantiated by Scripture. 1Pet.1:10
    - 3) The primary operation of this gift within the early church was to communicate yet unwritten New Testament scripture applicable for church age saints. 1Cor.13:9-10
    - 4) Of all the gifts available to the early church, Paul regards the function of this gift as of most/highest importance for a properly functioning local church and took precedence over the other temporary gifts. 1Cor.14:1,5,39
    - 5) In fact, the function of this gift is tantamount to the responsibility of all communicators and function of the gift of P-T today. 1Cor.14:3, 31 cp. 2Cor.10:8; 13:10; 1Tim.3:2; 4:11; 4:13; 2Tim.2:2,24; Eph.4:11,12
    - 6) Even though the primary function of the gift was directed towards the believers of the local church for Ph2 sanctification (1Cor.14:22), it also functioned with respect to Ph1 evangelizing. 1Cor.24 cp. function of the P-T 2Tim.4:5
    - 7) A validating aspect for the unbeliever to recognize that the one evangelizing was speaking the truth and thus had authority as God's communicator, came in the inherent ability of the functioning gift of a prophet to proclaim undisclosed facts concerning the unbeliever or others. Ex. Jesus and the Samaritan woman of our passage (Joh.4:1ff); 1Cor.14:24,25 cp. Mat.26:68; Luk.22:64
    - 8) But it is obvious that this function of the gift was only a secondary ability in order to validate its primary function of proclaiming BD.

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- 9) The temporary gift of tongues was the primary gift used for evangelizing Ph1 in the early church and was secondary in its application towards presenting Ph2 gospel. 1Cor.14:22 cp.vss.5,39
- c. The noun “propheteia” emphasizes the result or effect of the individual functioning under the gift of prophet, which was the content/instruction/words of the prophecy being equated as that which God speaks i.e., Bible Doctrine.
  - 1) The primary effect of the prophecies was to fill in the “gap” (pun intended) for the church of New Testament doctrine during the era of its existence before the canon of scripture was completed. 1Cor.13:9-11
  - 2) The content and instruction of the “prophetic utterances” was to reveal aspects of doctrine that pertained to the Church Age dispensation directly including a correct interpretation of all scripture. 1Cor.13:2 provides characteristics of prophecy as revealing “all/πᾶς mysteries/μυστήριον” (used for plan of God [Mat.13:11; Mar.4:11] and technically for the Church Age [Rom.11:25; 16:25]); and “all knowledge/πᾶς γνώσις” including a correct understanding of all scripture (Rom.2:20; 11:33; 15:14; 2Cor.10:5; 1Tim.6:20).
  - 3) The fact that the prophecies of this gift were considered equal with our written canon of scripture today is seen in the use of this noun as referring to the content of the Book of Revelation. Rev.1:3; 22:7,10,18,19
  - 4) All prophecy under this gift was underwritten/inspired by God the Holy Spirit. 2Pet.1:20,21 cp. 2Tim.1:14 of the P-T
  - 5) It is the use of this noun that encompassed both the individual prophet and the function of his gift into an embodiment or whole of expression/communication of Bible Doctrine. In other words, this noun reflects the primary purpose of the gift being the communication of Bible Doctrine to include: 1) all instruction, commands/dictates, exhortations, etc., necessary for a properly functioning church 2) harmonization of OT scripture with NT doctrine and 3) the forecast of new eschatological events.
  - 6) Without this noun, ipso facto you do not have a “prophet prophesying” therefore no valid gift of “prophecy”.
  - 7) This is why Paul chose to use this noun in his declaration of 1Cor.13:8-10 noting that the purpose of the gift was temporary and no longer valid or needed after the completion of NT scripture.
  - 8) All “prophetic utterances” that the early church was not to despise (1Thess.5:20) was secured in written form of the NT to carry the Church through the remainder of the Church Age.
- d. It is the adjective “prophetikos” that ties in the prophecies of those functioning under the gift with the scriptures. Rom.16:26; 2Pet.1:17-19
- C. It is also the use of the noun “propheteia” that helps decipher and provide apologetics as to why the list of spiritual gifts for the Church as presented by Paul in Corinthians and Romans are not parallel.
  1. Paul’s address of spiritual gifts to the Church at Corinth was delivered in the midst of a spiritually maladjusted and mal-functioning local church.
  2. He uses all three words (noun - prophet, verb – prophesying, noun – prophecy) in 1Cor.12,13,14 in his discourse on spiritual gifts.
  3. It is this gift, its function and effect that Paul leaves little doubt as to its utmost importance in comparison to the other gifts. 1Cor.12:28

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4. The Corinthians were totally messed up in the application of the temporary gifts and their (gifts) rank of priority as they were to function in the local assembly.
  5. Until they straightened this mess out, they would not have a clear read and understanding of a properly functioning local church.
  6. Until they allowed the gift of prophesy to fulfill its intended position and role of “building up” the church providing the necessary “intake” of spiritual food for all to make proper adjustments to the plan of God for the church, they would be “stymied/thwarted” spiritually and thus functionally.
  7. Therefore, it was necessary for Paul to list all of the temporary gifts so that the Corinthians could ascertain that the “prophet” demanded the first order of business for the church providing their spiritual needs, which in turn would provide the information necessary for the remaining gifts to function properly.
  8. He then includes 3 of the permanent gifts that also was necessary for the church to logistically function properly: helps (assisting others), teachers (necessary for continued studies of the OT as well as for children) and administration (logistically managing the church in a decent and orderly way).
  9. Until the Church at Corinth made this major adjustment, any further focus on other permanent gifts intended to carry the church after the temporary gifts are moot.
  10. The church at Rome however, did not have this problem.
  11. In fact, the book of Romans gives no indication of the church corporately not functioning with regards to spiritual gifts, as it should.
  12. However, to say that temporary gifts were not prevalent at Rome defies the time of its existence as both Romans and 1Corinthians was written mid-fifties AD.
  13. Since the temporary gifts were functioning properly at Rome, which would indicate the priority of “prophecy” established, it was not necessary for Paul to address the temporary gifts as he did at Corinth.
  14. He chooses the noun “propheteia” to describe the “gift” to denote that the content of the functioning gift has had its desired impact.
  15. In other words, he simply lists the “top” temporary gift indicating that the remaining subservient temporary gifts are functioning within their proper callings/posts.
  16. Since the temporary gifts are in line, it leaves Paul free to expound upon the permanent gifts that will ultimately help carry the Roman church (and other adjusted churches) into the far future.
  17. This did not mean that the Romans did not have their problems, only there was not a problem in the function of the temporary gifts, hence only an abbreviated inference to them in the form of the resulting effect of the “head” gift, was deemed all that was necessary by Paul in addressing that aspect of their worship and spiritual advancement.
- D. The fact that the gift of P-T took the place of the gift of prophecy is further supported by 2Pet.2:1 cp. the books of 1 & 2Tim. and Titus who are P-Ts (with Apostolic authority) given authority over the local churches they were in charge of at Ephesus and Crete. 1Tim.1:3; Ti.1:5 There is no evidence of either Timothy or Titus having the gift of prophecy but the gift was still operating per Eph.3:5.
- E. No distinction can be made between the office of prophet (Eph.4:11), and the prophecy of the prophet of Rom.12:6 other than one emphasizes the individual and the other emphasizes the individual’s communication/words.
12. Back to the text: Christ who held the title of Prophet as Messiah, utilizes the understanding of function of this gift to validate to **the woman** the authenticity of His words.
  13. But rather than let the **prophet** continue His “inspired” (all of Jesus’ words were inspired) declaration concerning her specifically, she quickly changes the subject.

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14. Since she now sees Him on a spiritual plane, she brings forth a subject considered by her and other Samaritans as a spiritual issue.
15. If she indeed perceived Jesus to be a prophet, she wants to hear His opinion on an ongoing controversy.
16. The controversy is stated in verse 20: “**Our fathers worshiped in this mountain, and you all say that in Jerusalem is the place where men ought to worship**”.
17. One of the chief differences between the Jews and Samaritans was **the place** that God deemed as necessary for **worship**.
18. The Jews believed that God had chosen **Jerusalem** as the permanent location.
19. The Samaritans believed it was Mt. Gerazim.
20. Their disagreement came about over the reading of Deu.12:5, which the Jewish text reads, “*..you shall seek the Lord at the place which the Lord your God shall choose from all your tribes, to establish His name there for His dwelling..*”, but the Samaritan text changes one letter of “will choose” to “has chosen” - בָּחַר vs. יָבַח .
21. The Samaritans argued for Mt. Gerazim because:
  - A. Shechem was the 1<sup>st</sup> place Abraham built an altar upon his arrival in Canaan. Gen.12:6-7
  - B. Jacob built an altar in this same vicinity. Gen.33:18ff
  - C. The Samaritans held that it was on this mountain that Abraham met Melchizedek. Gen.14:18
  - D. Their tradition stated that this was the mountain on which Abraham was to offer Isaac. Gen.22:1-14
  - E. This mountain was the recipient of God’s blessing. Deu.11:26-29
  - F. It was the place where God pronounced blessing on Israel after taking Canaan. Deu.27:12
22. Considering the misreading of Deu.12:5, the Samaritan’s concluded that with so many important events having occurred on and around this mountain that God must have set it apart for Himself.
23. While the OT is very clear that the place where God had decided to permanently establish a house for Himself, the Samaritans rejected all this since they rejected all scripture of the OT after the Pentateuch/Moses. 2Chron.3:1; 6:1-6; 7:12
24. So the Samaritans built their temple there and based on “tradition” continued to cling to a false interpretation of BD.
25. It is in the area of accepting the entire OT canon, the Law and the Prophets, that the Southern Jews had the superior position.
26. Even in the –V distorted application and interpretation of scripture, at least the Jews took their stand on the entire revealed Word of God rather than rejecting a mass majority of it.
27. Jesus turns her question to His advantage, not letting the change of subject deter Him from abandoning the real issue at hand, salvation.

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## ANALYSIS VERSES 21-24:

GNT John 4:21 λέγει αὐτῇ ὁ Ἰησοῦς, Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ.

NAS John 4:21 **Jesus \*said to her,** ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vipa--3s) αὐτῇ αὐτός (npdf3s; "to her"; ref. the woman) **"Woman, believe Me,** γύναι, γυνή (n-vf-s) Πίστευέ πιστεύω (v/imp./pa--2s; "believe") μοι, ἐγώ (npd-1s; "Me"; emphasizes the one whom she perceives as a "prophet") **an hour is coming** ὅτι (cc; indir.disc.; not translated) ὥρα (n-nf-s; "an hour"; period of time) ἔρχεται ἔρχομαι(vipdep.--3s; "keeps on coming") **when neither in this mountain, nor in Jerusalem,** ὅτε (temp. adv.; "when/in which time" ) οὔτε (cc; when used two x's = "neither...nor") ἐν (pL; "in/at") τούτῳ οὗτος (near dem.adj.-Ln-s; "this") τῷ ὁ ὄρει ὄρος (d.a. + n-Ln-s; "the mountain/Mt. Gerazim") οὔτε (cc; "nor") ἐν (pL; "in/at") Ἱεροσολύμοις Ἱεροσόλυμα (n-Ln-p; "Jerusalem") **shall you worship the Father.** προσκυνήσετε προσκυνέω (vifa--2p; "will you all worship") τῷ ὁ πατρὶ. πατήρ (d.a. + n-dm-s; "the Father")

GNT John 4:22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

NAS John 4:22 **"You worship that which you do not know;** ὑμεῖς σύ (nprn-2p; "you all yourselves"; ref. Samaritan Jews) προσκυνεῖτε προσκυνέω (vipa--2p) ὃ ὅς (-apran-s; "that which") οὐκ οὐ (neg. + ) οἴδατε· οἶδα (viPFa--2p; "you do not know") **we worship that which we know,** ἡμεῖς ἐγώ (nprn-1p; "we all ourselves"; ref. Judean Jews) προσκυνοῦμεν προσκυνέω (vipa--1p) ὃ ὅς (-apran-s; "that which") οἴδαμεν, οἶδα (viPFa--1p; "we know") **for salvation is from the Jews.** ὅτι (cs; used after verbs of perception to intro. what is perceived cp. 4:19; "for") ἡ σωτηρία (d.a. + n-nf-s; "the salvation") ἐστίν. εἰμί (vipa--3s) ἐκ (pabl.; "out of/from the source of") τῶν ὁ Ἰουδαίων Ἰουδαῖος (d.a. + ap-ablm-p; "the Jews")

GNT John 4:23 ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατήρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν.

NAS John 4:23 **"But an hour is coming, and now is,** ἀλλά (ch) ὥρα (n-nf-s) ἔρχεται ἔρχομαι (vipd--3s) καί (cc) νῦν (adv.; "now") ἐστίν, εἰμί (vipa--3s) **when the true**



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**worshippers shall worship the Father in spirit and truth;** ὅτε (adv.; "when/in that time") οἱ ὁ ἀληθινοὶ ἀληθινός (ascriptive.attrib.adj.--nm-p; shows quality; "true/genuine/real/pure"; denotes that which not only has the appearance of something, but the very nature of it corresponds with its appearance; ex. Joh.1:9; 6:32; 15:1; 17:3 ) προσκυνηταὶ προσκυνητῆς (n-nm-p; "worshippers") προσκυνήσουσιν προσκυνέω (vifa--3p; "will worship") τῷ ὁ πατρὶ πατῆρ (d.a. + n-dm-s) ἐν (pL) πνεύματι πνεῦμα (n-Ln-s; "spirit") καί (cc) ἀληθεία· ἀλήθεια (n-Lf-s; "truth") **for such people the Father seeks to be His worshippers.** καί (ascensive use; "even") γάρ (causal conj.; "for"; gives the reason for the time period and its characteristics) τοιούτους τοιούτος (dem.pro./am-p; "people such as/such people"; referring to definite individuals with special characteristics or qualities) ὁ πατῆρ (d.a. + n-nm-s; "the Father") ζητεῖ ζητέω (vipa--3s; "seeks/looks for/to earnestly look for based on desire or want") τοὺς ὁ προσκυνούντας προσκυνέω (subs.ptc./p/a/am-p; "the ones who worship") αὐτόν. αὐτός (npam3s; "Him"; ptc. + pro. = His worshippers)

GNT John 4:24 πνεῦμα ὁ θεός, καὶ τοὺς προσκυνούντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

NAS John 4:24 **"God is spirit, ὁ θεός, (d.a. + n-nm-s) ("is" supplied) πνεῦμα πνεῦμα(n-Pred.Nom./n-s) and those who worship Him must worship in spirit and truth."** καί (cc) τοὺς ὁ προσκυνούντας προσκυνέω (subst.ptc./p/a/am-p; "those who worship") αὐτόν αὐτός (npam3s) δεῖ (vipa--3s; "it is necessary" + ) προσκυνεῖν. προσκυνέω (compl.inf./pa; "to worship"; verb + inf. = "it is an absolute necessity to worship/must worship") ἐν (pL) πνεύματι πνεῦμα (n-Ln-s; "spirit") καί (cc) ἀληθείᾳ ἀλήθεια (n-Lf-s; "truth")

## ANALYSIS VERSES 21-24:

1. The woman in vss.19-20, while advancing in her thinking by regarding Jesus as a prophet, tries to test His "gift" by bringing up a controversial religious issue.
2. The effect of her question regarding the issue of **worship** is designed to cause Jesus to take sides, one way or the other.
3. It is easy to see how in her thinking, if this "Jewish" prophet sided against the religious views of her people, then the pain of His earlier disclosure regarding her personal failures might be pacified based on conflict of other "religious" grounds.
4. On the flip side, if He sided with the Samaritans, then pacification of pain would come through acknowledgement that "religiously" she was on the right track.
5. In either case, it gave her avenues to pursue in trying to avoid any further focus upon her personal life.

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6. **Jesus** however, while not sidestepping the issue, does not fall into this trap of engaging in controversy over men's traditional views of religion and thus frustrating the real purpose of His conversation, evangelizing.
7. It further emphasizes all of Judaism's legalistic approach to God denoting what they considered as issues in His plan.
8. That is, the physical location of where you worshipped took precedence over how you worshipped God.
9. **Jesus** response **to her** transcends beyond this physical concept of God's plan and rather addresses the spiritual realities regarding the aspect of **worship**, the noun or verb used 8 times in these verses.
10. As a prophet, **Jesus** proclaims the truth on the matter of what constitutes "real" worship of God versus the general human viewpoint saturating her own thinking.
11. Beyond that, He gives a veiled prophecy of the fall of the nation in vs.21 and the rise of the Church Age in vs.23.
12. Jesus for the first time in His conversation with the Samaritan addresses her sternly though not rudely, as "**Woman**" and indicates:
  - A. His assertion as a true authority over her intimating the spiritual rank she has placed upon Him as a prophet.
  - B. What He is about to say is still directed towards her personally, though stated as a general overview.
13. This is the same method of address Jesus used regarding His own mother in response to her theological human viewpoint regarding His ministry in Joh.2:4.
14. The words "**believe me**" is a challenge to trust her perceptions of Him as a prophet and thus be willing to jettison any erroneous thinking she has regarding this issue.
15. He informs her that **an hour is coming when** this controversy over place of **worship** will become moot.
16. The term "**hour**" is not a literal 60 minute hour, but refers to an extended period of time of a definite duration that is not exactly specified. Cp. 2:4
17. This "**hour**" will begin with the fall of the nation Israel to the Romans in 70 AD, consummated by the destruction of Jerusalem and the temple.
18. In fact, the dispersion of 70 AD will be of such complete eradication that **neither in this mountain** of Mt. Gerazim, **nor in Jerusalem will** Jews find the freedom or means to **worship** God. Cp. Luk.21:20-24
19. It is a fact that since that time, **neither in Mt. Gerazim nor in Jerusalem** has the Jews been able to engage in formal tabernacle and sacrificial worship as a people.
20. Jesus prophesies an event that will occur during the CA and without question was fulfilled.
21. For any that proclaim there are no prophecies fulfilled during the CA must throw this verse and Luke's passage out of the Bible.
22. The future plural of "**shall you all worship**" encompasses all Jews living during this period and lumps together the Samaritans with mainline Judaism lending further support that this Samaritan woman was of Jewish lineage.
23. The end of this period of time that is presently approaching will of course be recognized at the end of the CA via the rapture.
24. Though the **woman** placed the context of **worship** within the tradition of her ancestral "fathers", Jesus refers to **worship** in context of God **the Father**.
25. While her ancestors did things a particular way and she, like most Jews, followed these traditions, Jesus puts the real issue of **worship** in front of her.
26. His reference to **the Father** infers that worship is not based on "men's tradition", but according to God's directive will.
27. The term "**worship**" is defined as one who accepts/believes/pays homage to/adheres to/makes obeisance to some ideology, person or thing.

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28. To **worship the Father** is to be regarded as the direct acknowledgement to God, of His nature, attributes, ways and claims. Joh.9:35-38; cp. false accusation of Paul regarding worship, Act.18:12-13; Rom.1:25; 1Cor.14:24-25; Heb.11:21
29. The dative use of ὁ πατήρ/**the Father** denotes that He is the indirect object of **worship**.
30. In other words, He indirectly or circuitously (roundabout) receives the action of **worship**.
31. The direct acknowledgement towards God comes through one's acceptance and adjustments to His viewpoint via understanding of the Word/Scripture and living their life according to the doctrine. Rev.22:9 (God is dative use; emphasis is on "the words of this book".) cp. Deu.28:58; 30:9-10
32. It is the Bible, the Word of God that is God represented to mankind and one must adhere to it first in order to **worship the Father**.
33. It is under this realization regarding **worship** that Jesus addresses the real issue of controversy between the Samaritans and mainline Judaism in vs.22.
34. The personal pronouns σύ/**You "all yourselves"** and ἐγώ/**we "all ourselves"** regarding **worship** makes a clear distinction between what the Samaritans worshiped and what the rest of Judaism worshiped.
35. It defines both groups very basis for **worship**.
36. While the Samaritans engaged in a **worship** of God, their **worship** lacked information necessary for a complete understanding of **worship**.
37. Remember that they did not accept anything after the Pentateuch, rejecting all of the OT after Moses.
38. Their **worship** was based on a gross rejection of Scripture and a "doctored" rendition of the portion they did adhere too.
39. This is the sense of the clause, "**you worship that which you do not know**".
40. The neuter of the relative pronoun "ὅς/**that which**" indicates "that thing which" they **worship** is the Bible (the word "book/βιβλίον" is also neuter and is used to refer to content of scripture, Luk.4:17; Joh.21:25; et al), as is accepted by either the Samaritans or the Jews.
41. The accusative case of "**that which**" denotes it directly receives the action of the verb "**worship**".
42. Had the Samaritans accepted the revelation of God even up to Solomon, they would have had to acknowledge that **Jerusalem** was the chosen place that God established for His **worship**.
43. Like the Greeks of Act.17:23, they worshiped in ignorance and therefore were severely handicapped in making any adjustments to God and ultimately glorify Him.
44. The design of this statement is to make one question how, if the Samaritan belief is so remiss in content, can they claim to be true custodians of God's plan?
45. And if they cannot profess all of God's plan, why would God utilize them to promote His plan?
46. Jesus then declares the true caretakers of God's word in the clause, "**we worship that which we know**".
47. The Judean Jews had a decided advantage when it came to God since they received the entire canon of the OT as the oracles of God.
48. This is not to say that they at present were obedient to it, but that they at least possessed the essential ingredients for **worship**.
49. Those who attached themselves to the **worship** of Jews in Judea would at least have all the sufficient information concerning God's plan to include the person and work of Messiah.
50. In fact, all Messianic prophecies of the OT that are quoted in the NT come from the "Prophets". Ref. Lockyer; "All the Messianic Prophecies of the Bible", pgs. 525-528
51. This in turn is not to say that one could not come to a realization of a Messiah with just the Pentateuch, but to have a full representation of His person and works demands the entirety of the OT. Ex. Jonah and the whale = Christ's resurrection, Mat.12:39

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52. By no stretch of the imagination were the Samaritans true representatives of God's plan and therefore could not be the group/representatives from whom Messiah would appear.
53. Even though both Samaritans and "Jews" represented God, only the Southern Jews had a complete representation and since Christ had to fulfill all representation of Himself, He obviously would be **from the Jews**. Mat.5:17
54. That is the force of the final clause of vs.22, "**for salvation is from the Jews**".
55. **Salvation** has the definite article in the Greek, emphasizing that there is only one salvation and one Messiah.
56. Although **the Jews** had not historically been faithful to God and had violated His plan even concerning **salvation**, the fact is that they still possessed the entirety of truth and it is "out from" the truth that Christ is manifested.
57. This would also include His physical ties with Judea demanded by Scripture including His birth (Bethlehem), His function in the temple, His participation at feasts and His blood descent from the tribe of Judah, not Joseph.
58. The short narrative by Jesus in vs.22 summarizes the actual conflict existing regarding the Samaritans and the Jews.
59. Even though the Samaritans may have claim of Jewish descent, because of their rejection of a completed canon of OT Scripture and tribal position in God's plan (their lineage going back to Jacob through Joseph as implied in vss.5,6,12), they are disqualified from being in any group of "**Jews**" from which Messiah would come.
60. Because of their extremely abbreviated application of God's plan through a gross rejection of His word, mainline Judaism regarded them no better than the gentiles, hence the pronounced distinction of reference to them only as Samaritans rather than "true" **Jews**.
61. In vs.23 Jesus makes another prophecy concerning the subject of **worship**.
62. He uses the strong adversative "**ἀλλά/But**" to emphasize the total contrast of the woman's human viewpoint concerning what determines **worship** (by implication indicting the entire system of Judaism) compared to God's view of **worship**.
63. He speaks of a period of time (**an hour**) that **is coming, and in fact now is**.
64. This period of time includes the transition already underway during Christ's ministry from the age of Israel to the Church age.
65. The full realization of this beginning will be apparent in less than 3 years from the point of discussion (April, 33AD) known as the Day of Pentecost and the beginning of the CA.
66. The purpose of the inclusion of "**and now is**" emphasizes the results of the ongoing evangelizing by Jesus (and others) to the nation Israel, which will carry forward into the CA. Joh.7:39
67. This interpretation is supported by the description of this time being **when the true worshipers shall worship the Father in spirit and truth**.
68. The words "**true worshipers**" indicates that there are those who may **worship the Father**, but in reality it is a pseudo **worship** and fails to gain God's approbation/approval.
69. Jesus is declaring that in order for one to be a genuine worshiper of **the Father**, it is necessary to have two main ingredients being **Spirit/spirit and truth**.
70. The word "**spirit/πνεύμα**" is without the definite article and refers to the tandem action of God the Holy **Spirit** and the human **spirit**, both required for regeneration to occur (Joh.3:5) and both required for one to be in FHS (Rom.8:16; Eph.5:18; Ti.3:5 cp. Col.3:10).
71. Here the emphasis is being in Fellowship, a necessary requirement for one to have an understanding of God's word. Joh.14:16,17,26; 16:13
72. **Truth** is the entire content of Bible Doctrine.
73. Jesus is declaring that the difference between **worship** as perceived by Judaism/Samaritans of today and **true worshipers** is that the former reflects only a physical genuflecting or acknowledgement of God and His plan while the latter includes acknowledgement of the spiritual realities of His kingdom.

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74. Both the Samaritans and the Jews alike believed in **the salvation** by works apart from faith and therefore unregenerate corporately.
75. Even though they had the Bible, they did not have the other required asset for **worship** and therefore would not enjoy participation of worshiping **the Father** in this age to come.
76. To them, worship was simply to participate in a physical pilgrimage (when necessary) to the preordained place established by God whether a temple, mountain, Jerusalem, etc., but carried with it no spiritual reality behind the worship (exceptions noted).
77. Because of their spiritual dereliction, the custodianship of God's plan that placed upon them the responsibility to reflect "true worship" will be transplanted to a new "nation" of **true worshipers**.
78. Jesus is introducing a new era that will de-emphasize the place of worship and rather will concentrate on the content of **worship**.
79. While the Jews may have distorted this truth, the fact remained that the place (physical aspects) was never as much the issue in **worship** as content and obedience. 1Sam.15:22-23
80. So, Jesus the prophet announces to the woman that there is a time coming in which location will not be an issue in worship and, in fact, that very principle is now operating even with Jesus' ministry. Joh.9:38
81. The place of worship designed to teach doctrine (temple in Jerusalem), which had been paramount in the age of Israel, was gradually giving way to the reality of Israel's failure in this regard, to be replaced by a believing Church.
82. This is the force behind the final clause of vs.23, "**for such people the Father seeks to be His worshipers**".
83. Here, **the Father** is observed to be actively interested in the type of person who will engage in real **worship**.
84. Though this concept is unusual, it is not unique to the WOG. Mat.13:45
85. Most often the concept of seeking is limited to our seeking of God and points to the activity of positive volition looking for that which will satisfy them.
86. Here, God is the One seeking for that, which is truly satisfying to Him.
87. Since the principle "seek and you will find" is bona fide, God will find these types and ensure their place in His kingdom.
88. In vs.24 the phrase, "**God is spirit**" is designed to drive home the failure of Israel in their approach to Him and instead, proclaim the spiritual reality.
89. This declaration refers to His essential nature of being eternal, immaterial, omnipresent, etc., in contrast to the physical, material places that are employed in **worship of Him**.
90. Jesus then reemphasizes that **those who worship Him must worship in spirit and truth**.
91. He declares that apart from Fellowship with God and alliance to His Word, there is no **true worshiper**.
92. It infers to the fact that what a man does outwardly or where he is geographically does not impress God, but what is required is that **those who worship Him must** do so from the inner man, in FHS and in accordance with Bible Doctrine.
93. Many people possess a zeal for God, but their desire is not in line with sound doctrine. Rom.10:2
94. This tandem requirement for **worship in spirit and truth** states that where there is absence of truth, God will not establish fellowship and where fellowship with God is absent, truth will not be purely declared.
95. We see in John that both the Son and the Holy Spirit are subservient to truth. Joh.12:49; 16:13
96. It is **truth** that provides the directive will of God and instruction necessary for one to have fellowship with Him and maintain that relationship with Him.

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97. Correct content in **worship** is an absolute necessity and not merely something that is desirable; therefore those who profess loyalty to God may accurately be evaluated by the precepts of the Word of God.
98. That which is not in line with truth, no matter how pious it may appear or sound, does not constitute true worship of God.
99. Many are engaged in pseudo **worship of the Father** in various churches, but in reality are cranking out nothing more than human good based on religious tradition and human viewpoint. Mat.15:9
100. Again, this is the heart of the Church today and the reason God removes the Church from history and Israel will once again receive custodianship of His plan. Rev.3:14-16
101. **Worship** of God is hearing, believing and applying **truth** in fellowship. Rom.12:1-2
102. Over and over in the OT, the concept of **worship** is linked with service. Exo.20:5; 23:24; Deu.4:19; 5:9; 8:19; 11:16; et al.
103. When one obeys a particular doctrine, whether doctrine of demons or BD, he is engaging in the **worship** of the one he serves.
104. The **truth** regarding Israel corporately and the Samaritans was they worshiped the creation rather than the creator. Rom.2:25; Act.13:46
105. The following items do not impress God or gain His approbation:
  - A. The place or location of worship.
  - B. The size, architectural design or facade of the building.
  - C. Extra biblical overt activities such as candle lighting, incense, mood lighting or other scenarios designed to stir up the emotions.
  - D. Overt posture such as genuflecting, raising the hands, kneeling, etc.
  - E. Redundant/repetitive prayer or chanting.

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## EXEGESIS VERSES 25-26:

GNT John 4:25 λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.

NAS John 4:25 **The woman \*said to Him,** ἡ γυνή, (d.a. + n-nf-s) λέγει λέγω (vipa--3s) αὐτῷ αὐτός (npdm3s) **"I know that Messiah is coming (He who is called Christ);** Οἶδα (viPFa--1s; "I know") ὅτι (conj.; indir. disc.) Μεσσίας (n-nm-s) ἔρχεται ἔρχομαι (vipdep.--3s) ὁ λεγόμενος λέγω (d.a. + adj.ptc./p/p/nm-s; "He who is being called") Χριστός· (n-nm-s) **when that One comes, He will declare all things to us."** ὅταν (conj.; "when/whenever") ἐκεῖνος, (remote dem.pro./nm-s; "that One") ἔλθῃ ἔρχομαι(vsa--3s; "might come") ἀναγγελεῖ ἀναγγέλλω (vifa--3s; "He will declare/disclose/inform/provide information"; used 14x) ἅπαντα. ἅπας (ap-an-p; "all things") ἡμῖν ἐγώ(npd-1p; "to us")

GNT John 4:26 λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλῶν σοι.

NAS John 4:26 **Jesus \*said to her,** ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vipa--3s) αὐτῇ (npdf3s) **"I who speak to you am He."** Lit. "I myself am the One speaking to you" Ἐγώ (nprn-1s) εἰμί (vipa--1s) ὁ λαλῶν λαλέω (d.a. + subs.ptc./p/a/nm-s) σοι. σύ (npd-2s)

## ANALYSIS VERSES 25-26:

1. Jesus in the preceding verses has declared to the woman things only a prophet would know.
2. His words about a new era, coupled with His previous disclosure about her personal life, have put her on the track of thinking about Messiah.
3. The big question here is, from what source did **the woman** derive her information regarding her knowledge of knowing **that Messiah is coming (He who is called Christ)?**
4. While this analysis will explore how her knowledge could be derived from the Samaritan's understanding of the scripture's they accept, another source was available to them, which your Pastor-Teacher concludes is their primary source of information in this regard and will be revealed in the forthcoming analysis of 4:37.
5. The Samaritans, although rejecting all of the OT after the Pentateuch, had their own ideas about Messiah.
6. Their understanding is no doubt, based on their interpretation of Deut.18-19.
7. However, as with the Jews, their interpretation was fuzzy at best.
8. In fact, in the Samaritan writings "Memar Marqah", Messiah is referred to as **תהב**/Taheb (the 'restorer' or 'returning one') and regarded Moses as the one whom would return.
9. This fits their theology since they only regard Moses' writings as sacred.
10. Therefore, the Samaritan's are looking for a "Prophet" that would fit this bill.
11. Therefore, it could be within this frame of reference that **the woman said to Him, "I know that Messiah is coming (He who is called Christ).**
12. The verb **"I know"** harks back to Jesus' earlier proclamation regarding worshipping with a lack of knowledge versus knowledge intact in verse 22.

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13. It points to the common denominator of both Jewish and Samaritan beliefs and that is a messianic expectation.
14. Even though Jesus has revealed the gross failure of Samaritan theology in rejecting scripture, by implication, **the woman** is saying that there is one area that she is willing to “worship” and that she has knowledge of i.e., the appearance of **Messiah**.
15. The terms “**Messiah**” and “**Christ**” both mean “The Anointed One” and however distorted her thinking was concerning the prophet of Deuteronomy, she regarded Him as equal with God.
16. This is the force behind her closing comment that **when that One comes, He will declare all things to us**.
17. Whomever they thought **Messiah** would be, they understood that He was God’s ultimate spokesman and representative as Moses was pictured to be in Deut.5:4,5; vs.4 - “*The Lord spoke to you face to face at the mountain from the midst of the fire*”, vs.5 - “*while I was standing between the Lord and you at that time, to declare to you the word of the Lord; ...*”.
18. It was the Samaritan belief then, that the One **called Christ** would be a prophet that would provide information concerning the entirety of God’s plan beyond that already provided by Moses in the Pentateuch.
19. Now, this remarkable stranger whom she perceived as a prophet, has provided a ruling on worship that surpassed understanding of the Samaritans and even the Jews.
20. The stage is now set for evangelism to occur:
  - A. The woman regards Jesus as a prophet and therefore God’s spokesman.
  - B. He has authenticated His office in her mind and she links the truth of His words to her expectation of “The Prophet”, **Messiah**.
  - C. She understands that **He who is called Christ** is absolute authority regarding the Plan of God, (brought out by the perfect tense of “**I know**”).
21. **Jesus** now only has to **declare** the truth of His person **to her** by stating “**I who speak to you am He**”.
22. If the woman truly is positive (which she is cp. vs.39), she will accept His terse statement as truth and believe.
23. Her confused and distorted viewpoints theologically that will affect her Ph2 function are academic to this situation based on her continued +V or not.
24. If she continues to accept Jesus’ words as truth, then it is only a matter of time for a correct understanding of BD to be had. Cp. Vss.40-42.
25. But the primary issue regarding this unbelieving Samaritan woman has been resolved i.e., she identifies **Jesus** as **Messiah**.



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## THE WITNESS OF THE WOMAN

## EXEGESIS VERSES 27-30:

GNT John 4:27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς ἢ Τί λαλεῖς μετ' αὐτῆς;

NAS John 4:27 **And at this point His disciples came,** *Καὶ (cc) ἐπὶ (pd; "upon/at") τούτῳ οὗτος (near dem.pro./dn-s; "this thing/this point") αὐτοῦ αὐτός (nprgm3s) οἱ ὁ μαθηταὶ μαθητῆς (d.a. + n-nm-p) ἦλθαν ἔρχομαι (viaa--3p; "came/arrived") and they marveled that He had been speaking with a woman; *καί (cc) ἐθαύμαζον θαυμάζω (viIPFa--3p; "marveled/wondered at/surprised/amazed") ὅτι (conj. causal; "that/because") ἐλάλει· λαλέω (viIPFa--3s; "had been speaking")' μετὰ (pg) γυναικὸς γυνή (n-gf-s; "a woman") yet no one said, "What do You seek?" or, "Why do You speak with her?" μέντοι (conj.; "yet/however/nevertheless") οὐδεὶς (adj.card.pro./nm-s; "no one") εἶπεν, λέγω (viaa--3s) Τί τίς (interr.adj./an-s; "what thing?") ζητεῖς ζητέω (vipa--2s; "seek/want/search for") ἢ (cc; "or") Τί τίς (interr.adj./an-s; "why/what reason?") λαλεῖς λαλέω (vipa--2s) μετ' μετὰ (pg) αὐτῆς; (nprgf3s)**

GNT John 4:28 ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,

NAS John 4:28 **So the woman left her waterpot,** *οὖν (infer.conj.; "so/therefore"; looks back to the preceding context) ἢ γυνή (d.a. + n-nf-s) ἀφῆκεν ἀφίημι (viaa--3s; "left/departed/abandoned") αὐτῆς (nprgf3s) τὴν ἢ ὑδρίαν ὑδρία (n-af-s; "waterpot") and went into the city,* *καί (cc) ἀπῆλθεν ἀπέρχομαι (viaa--3s; "went/to go away from") εἰς (pa) τὴν ἢ πόλιν πόλις (n-af-s; "the city"; ref. to Sychar, the same city the disciples went to vs.8) and \*said to the men,* *καί (cc) λέγει λέγω (vipa--3s) τοῖς ὁ ἀνθρώποις, ἄνθρωπος (n-dm-p; "to the men")*

GNT John 4:29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα, μήτι οὗτός ἐστιν ὁ Χριστός;

NAS John 4:29 **"Come, see a man who told me all the things that I have done;** *Δεῦτε δευτε(adv.; "Come here"; used with a plural subject and denotes some excitement) ἴδετε ὀράω (vimpr/aa--2p; "see for yourselves") ἄνθρωπον ἄνθρωπος (n-am-s) ὃς (rel.pro./nm-s) εἶπέν*

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λέγω (viaa--3s) μοι ἐγώ (npd-1s; "to me") πάντα πᾶς (ap-an-p; "all things") ὅσα ὅσος (rel.pro./an-p; "as much as/all that") ἐποίησα, ποιέω (viaa--1s; "I did/had done") **this is not the Christ, is it?"** μήτι (inter.part.; "this is not, is it?" used in questions to indicate the expectations of a negative answer) οὗτος (near.dem.pro./nm-s; "this one") ἐστίν εἰμί (vipa--3s) ὁ Χριστός; (d.a. + n-nm-s)

GNT John 4:30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

NAS John 4:30 **They went out of the city, and were coming to Him.** ἐξῆλθον ἐξέρχομαι (viaa--3p) ἐκ (pg) τῆς ἧ πόλεως πόλις (d.a. + n-gf-s) καί (cc) ἤρχοντο ἔρχομαι (viIPFdep--3p; denotes continuous action and implies a large crowd; "they were coming") πρὸς (pa) αὐτόν. αὐτός (npam3s; ref. Christ)

## ANALYSIS VERSES 27-30:

1. **At the point** of Jesus profound revelation to the unnamed woman, **His disciples came** upon the scene, returning from their mission to the nearby city to buy provisions.
2. Upon their arrival (God's perfect timing), **they** were astounded **and marveled that He had been speaking with a woman.**
3. John does not record any reflections of the **disciples** regarding the fact that this **woman** was a Samaritan, only that it was a **woman.**
4. In order to appreciate fully the impact of their surprise concerning the situation, one must understand the Jewish mentality regarding women.
5. While this mentality may belong to men in general, the fact is that Jewish rabbis promoted a legalistic, unhealthy and unbiblical view of women and men's relationships to them.
6. Ostensibly/seemingly their purpose in promoting and maintaining a strict separation between men and women was to avoid the appearance and occurrence of sexual impropriety.
7. It is recorded that one of their sayings expressed the impropriety of carrying on a conversation with a woman by stating, "A man shall not be alone with a woman in an inn, not even with his sister or his daughter, on account of what men may think. A man shall not talk with a woman in the streets, not even with his own wife, and especially not with another woman, on account of what men may say."
8. However, it is apparent from other sources that the desire to avoid that, which was or may appear unseemly, was not the only sentiment expressed concerning women.
9. It was not merely discourse in public places that was frowned upon as one states, "talk not much with womankind. If this is true of a man's own wife; how much more of his fellow's wife."
10. The rabbis regarded women as inferior to men in every way, a fact which is expressed in a very ancient Jewish prayer that says, "Blessed are you O Lord....who has not made me a woman".
11. Although the Jews acknowledged the study of the Law to be the greatest good in life, they discouraged women from studying it at all per Rabbi Eliezer who said, "If any man gives his daughter a knowledge of the Law, it is as though he taught her lechery/exaggerated lustfulness".

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12. These attitudes were rampant among men of that day and even within Jesus' disciples own thinking since they regarded marriage as not desirable if divorce could not be for any cause other than adultery. Mat.19:10
13. But, it must be obvious by Jesus actions that He did not sanction this attitude and God did not sanction this legalistic approach.
14. Many unbiblical attitudes about women exist and men are wise to avoid the extremes on either side.
15. The fact that women are not equal to men physically and they were created to be man's helper and remain in a position of obedience to authority, does not render them less in the plan of God. 1Pet.3:7
16. The extremes that women are absolutely the equal of men or that women are to be regarded as only here for man to do with as he pleases, should be totally avoided.
17. Legalist Judaism had managed to take what should have been a healthy and natural relationship between men and women and turn it into the appearance of an unseemly, distasteful or even a sinful act.
18. So much for Jesus, the perfect righteous standard, in His approach in this regard, huh?
19. Even though the **disciples** were taken aback when they **came** back to the well, not **one** of them **said** what they were thinking.
20. The first of the two potential questions they wanted to ask was directed toward the woman, "**What do You seek?**", while the second was toward Jesus, "**Why do you speak with her?**".
21. The intent of the questions is to reveal their desire to interrogate both Jesus and the woman and could be rendered, "what business do either of you have being in this suspicious situation?"
22. The author reveals here the impact of the legalistic upbringing of the **disciples** being a desire to put their nose into business where it did not belong.
23. **Yet**, to their credit, **no one** of the group pursued an invasion into this private matter and they kept their mouths shut.
24. With the revelation that Jesus has made to her, timed with the return of the **disciples**, a natural change in circumstance provides an appropriate moment for the **woman** to exit the scene.
25. Keeping with the purpose of John's gospel, he records the witness and the evangelistic zeal **the woman** carries with her after her conversation with Jesus.
26. This reflects a characteristic of positive volition in that it desires others to know the truth.
27. Obviously she is quite excited about the fact that she has spoken with the man that she perceives to be the promised Messiah.
28. Her emotional state is observed by the phrase, "**the woman left/abandoned her waterpot**".
29. She was so excited that she completely forgot the initial reason she was at the well in the first place.
30. As she returns and goes **into the city**, she immediately begins talking **to the people/men** ("men" in the dative and plural number can refer to "mankind" cp. Mat.6:15).
31. The adverb "**Come**" reflects her insistence for those she encounters to follow her and **see** through first hand observance "**a man who told me all the things that I have done**".
32. Her invitation is an obvious exaggeration but in principle was true and would appeal to other Samaritans who also believed Messiah would be able to do so.
33. Her question at the end of vs.29, "**this is not the Christ, is it?**", is phrased in such a way as to expect or demand a negative answer, although it is obvious she was hoping for a positive response or affirmation to her own conclusion.
34. One thing that must be considered is that this woman did not have the best reputation in town, therefore her demeanor must have impressed these people so that **they went out of the city** traveling the short distance to the well **and were coming to Him**.
35. The Greek shows an extended period of time of **coming to Him** implying many participants.

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## JESUS' FOOD

## EXEGESIS VERSES 31-34:

GNT John 4:31 Ἐν τῷ μεταξύ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες, Ῥαββί, φάγε.

NAS John 4:31 **In the meanwhile the disciples were requesting Him, saying, "Rabbi, eat."**

*Ἐν (pL of time) τῷ τό (dLns+) μεταξύ (adv.; "between/meanwhile/prep. + d.a. + adv. = in the meantime/during the interval") οἱ ὁ μαθηταὶ μαθητῆς (d.a. + n-nm-p) ἡρώτων ἐρωτάω (viIPFa--3p; "were requesting/urging/asking") αὐτὸν αὐτός (npam3s; ref. Christ) λέγοντες, λέγω(circ.ptc./p/a/nm-p; "while saying") Ῥαββί, (n-vm-s) φάγε. ἐσθίω (vimp.aa--2s; "eat")*

GNT John 4:32 ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

NAS John 4:32 **But He said to them,** *δέ (ch) ὁ(dnms; acts as a pronoun; "He/the man")*

*εἶπεν λέγω (viaa--3s) αὐτοῖς, αὐτός (npdm3p; "to them") "I have food to eat that you do not know about." Ἐγὼ (nprn-1s; "I myself") ἔχω (vipa--1s) βρώσιν βρώσις (n-af-s; "eating/consuming a meal"; translated 'food' but emphasis is on the act of eating; used 11x) φαγεῖν ἐσθίω (inf. of purp./aa; "to eat") ἣν ὅς(rel.pro./af-s; "that 'food/eating'") ὑμεῖς σύ (nprn-2p; "you yourselves") οὐκ οὐ (neg. +) οἴδατε. οἶδα (viPFa--2p; "do not know about/no knowledge of")*

GNT John 4:33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μὴ τις ἦνεγκεν αὐτῷ φαγεῖν;

NAS John 4:33 **The disciples therefore were saying to one another,** *οἱ ὁ μαθηταὶ*

*μαθητῆς (n-nm-p) οὖν (infer.conj.; "therefore") ἔλεγον λέγω (viIPFa--3p; "were saying") πρὸς (pa) ἀλλήλους, ἀλλήλων (reciprocal pro./am3p; "one another"; another of the same kind) "No one brought Him anything to eat, did he?" Μὴ (neg. +) τις (ind.pro./nm-s; with neg. = "no one") ἦνεγκεν φέρω (viaa--3s; "brought/to bear/to carry") αὐτῷ αὐτός (npdm3s) φαγεῖν; ἐσθίω (inf. of purpose/aa; "to eat")*

GNT John 4:34 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρώμα ἐστὶν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

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NAS John 4:34 **Jesus \*said to them,** ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vipa--3s) αὐτοῖς αὐτός (npdm3p) **"My food is to do the will of Him who sent Me,** Ἐμὸν ἐμός (possessive adj.--nn1s; "My/mine") βρῶμά βρῶμα (n-nn-s; "food") ἐστίν εἰμί (vipa--3s) ἵνα (cc; "in order that/for the purpose of") ποιήσω ποιέω (vsaa--1s; "I might do/might accomplish") τὸ θέλημα (d.a. + n-an-s; "the will") τοῦ ὁ πέμψαντός πέμπω (d.a. + subs.ptc./a/a/gm-s; "of He who sent/the one having sent") με ἐγώ (npa-1s) **and to accomplish His work.** καί (cc) τελειώσω τελειόω (vsaa--1s; "I might complete/perfect/accomplish/finish or bring to an end") αὐτοῦ αὐτός (nprgm3s; ref. to 'He who sent') τὸ ἔργον. (n-an-s; "the work")

## ANALYSIS VERSES 31-34:

1. **In the meanwhile** during the interval between the woman going to the city and returning with the other Samaritans (vss.28 cp. 30), John brings the narrative back to what was occurring at the well.
2. **The disciples** having returned from buying provisions and food **were requesting Him, saying, "Rabbi, eat"**.
3. Whatever they were thinking about regarding the situation they came upon, they remained mute in that regard and now were focused in on fulfilling their desire for food.
4. The imperfect of **"were requesting"** implies they themselves already were eating and insisting that He too needed physical nourishment.
5. The fact is that during this recess of the woman and other's presence, is a good opportunity for Jesus to eat a quick bite of lunch.
6. **But**, He chooses not to do so in order to teach **them** a lesson on priorities.
7. The priorities established evolve around that which sustains physically versus that which sustains spiritually.
8. Jesus informs **them** that He has **food to eat that they do not know about**.
9. The noun He uses for **"food/βρῶσις"** means literally the act of eating sustenance/nourishment/livelihood.
10. It emphasizes the source or substance of what one is partaking for digestion and 2x is translated "rust" (Mat.6:19,20) denoting the corrosive action on metal.
11. **He** is telling **them** that He has a source of taking sustenance that supports life beyond the normal means that they recognize.
12. Jesus puts distance between Himself and **the disciples** as seen in the emphasis on the pronouns **"I"** and **"you"** in vs.32.
13. The perfect tense of **"do not know"** declares they lack knowledge with regard to this **food** and their ignorance carries with it existing results.
14. In other words, Jesus has a superior knowledge and source regarding what is most important to one's existence and until **the disciples** figure this lesson out, they will at best maintain a substandard/less than adequate quality of spiritual life.
15. **The disciples**, as is typical, validate the truthfulness behind Jesus' proclamation that they **do not know** by taking His words in a literal sense in vs.33.
16. Because their eyes only had vision to satisfy their immediate physical need, **therefore** they responded by **saying to one another, "No one brought Him anything to eat, did he?"**

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17. Here Jesus is talking about **food** that they **do not know about**, so in their thinking one of them must have **brought Him** something to eat, unnoticed.
18. To emphasize their frame of mind, John denotes that **the disciples** did not even consider that their "**Rabbi/teacher**" might actually be trying to teach them something since they don't bother asking Jesus what He meant, but rather deferred **to one another** for their answer.
19. The word "**one another**/ἄλλήλων" means "another of the same kind" and condemns all of **the disciples** in their failure to "GAP" or even seek the meaning to what Jesus **said to them**.
20. **Jesus** does not let His disciple's distraction with **one another** and their own thinking deter Him from concluding His lesson and emphatically says **to them**, "**My food is to do the will of Him who sent Me**".
21. The subjunctive mood of "**to do**" indicates potential and iterates that Jesus in His humanity, volitionally has to make this choice Himself.
22. It does not matter what they may be thinking or what **food** they may have, for Him personally, His source of nourishment is to do the Divine **will** of the Father.
23. He is stating that in the spiritual realm, one is not built up or sustained by physical food, rather it demands spiritual **food**.
24. By using a simple and well understood act of being hungry and eating food to nourish the body, He establishes a higher priority being that God's **will** and adherence to it takes precedence even to this most basic physical need.
25. This is in opposition to the attitude of some believers who seem to view any sort of sacrifice or inconvenience as something to be avoided at all costs.
26. The priority of the Son of God was doing God's **will** even if that meant that He had to forego some need in His own life, which He regularly faced this test throughout His ministry (no sleep, food, no privacy, no real home, etc.).
27. Our narrative as the example denotes it was **the will** of God to evangelize the woman, teach the disciples about priorities and continue to evangelize the town's people, even though it meant skipping lunch.
28. Jesus knows that by pursuing God's **will** first, God will in turn provide for Him the necessary physical needs of life. Mat.6:25-34
29. He not only emphasizes the supreme importance of that **will** in terms of priority, but declares the personal satisfaction of doing God's **will and** that is **to accomplish His work**.
30. Again, the subjunctive mood of "**to accomplish/complete**" is a personal or individual desire of Jesus and hinges on His fulfilling God's **will** for Him at the 1<sup>st</sup> advent.
31. The **work** that Jesus was here to complete refers to the entire agenda for Messiah, which would continue to lead through Samaria and eventually culminate on the cross.
32. In the life of Christ, there was a sense in which failure to fulfill the Divine **will** would leave the **work** of God unfinished, i.e. providing salvation for mankind.
33. By application, what was true for Jesus in His niche is true for every believer.
34. Each of us has a particular course to run that is individualized and we must complete our course, in order to fully accomplish the **work** of God for our own life.
35. When a believer fails to execute the known **will** of God in a timely manner because of a non-essential, he or she wastes a golden opportunity for Divine Good and demonstrate themselves as an unfaithful servant.
36. Observations:
  - A. Don't place physical needs above spiritual needs.
  - B. Since your first priority is to grow in the grace and knowledge of Jesus Christ, your life must be set up around Bible class.
  - C. This may mean individual sacrifices such as missing your meals at times, coming when you don't feel like it or not 100% physically well, sacrificing additional income not necessary for living grace, missing some great entertainment or other pleasure pursuits,

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- missing an hour of sleep, having to delay or reschedule activities we think are so important, etc.
- D. You will be called on to sacrifice in God's plan, so do not resist or resent the application.
  - E. Sacrifice may come in the form of functioning under your spiritual gift.
  - F. Be sensitive to others when they say they don't have time regarding what you may like to do with them since we all have our schedules we are prioritizing around BD and don't judge in this regard.
  - G. Don't have the attitude that others can sacrifice and you can ride on their efforts.
  - H. Those who do apply in fellowship will have a satisfaction and inner nourishment that those who do not apply will not have.
  - I. Don't let other's miss-focused approach to God's plan deter or interfere with the known established priorities God has for you personally.
37. It is obvious here that Jesus could have ate with the others, but He chose to delay any hunger in order to fulfill God's plan for His life.

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## EXEGESIS VERSES 35-38:

GNT John 4:35 οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν.

NAS John 4:35 "**Do you not say, ὑμεῖς σύ** (*nprn-2p*; "you yourselves") **οὐχ οὐ** (*neg.*) **λέγετε λέγω** (*vipa--2p*) **'There are yet four months, and then comes the harvest'** ὅτι(*cc*; *intro.ind.disc.*; *not translated*) ἐστίν εἰμί (*vipa--3s*; "there are/it is") Ἔτι (*adv.*; "yet/still") τετράμηνος (*ap-nm-s*; "period of four months") καί (*cc*) ἔρχεται; ἔρχομαι (*vipdep--3s*) ὁ θερισμός (*d.a. + n-nm-s*; "the harvest/harvest time") **Behold, I say to you, lift up your eyes, and look on the fields, ἰδοὺ** (*part.*; "Behold/listen!") λέγω (*vipa--1s*) ὑμῖν, σύ (*nrd-2p*) ἐπάρατε ἐπαίρω (*vimp./a/a--2p*; "lift up/raise"; *idiom - "look around"*) ὑμῶν σύ (*nrg-2p*) τοὺς ὁ ὀφθαλμοὺς ὀφθαλμός (*n-am-p*; "the eyes") καί (*cc*) θεάσασθε θεάομαι (*vimp./a/dep--2p*; "look at/on,/observe/view attentively/ contemplate the subject/time") τὰς ἢ χώρας χώρα (*d.a. + n-af-p*; "fields/cultivated or plowed lands") **that they are white for harvest.** ὅτι (*conj.purpose*; "that"; *completes the thought of theomai - "see that"*) εἰσιν εἰμί (*vipa--3p*) λευκαὶ λευκός (*a--nf-p*; "white/light/brilliant") πρὸς (*pa*) θερισμόν. θερισμός (*n-am-s*)

GNT John 4:36 ἤδη ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρη καὶ ὁ θερίζων.

NAS John 4:36 "**Already he who reaps is receiving wages, ἤδη** (*adv.* "now/already") ὁ θερίζων θερίζω (*d.a. + subs.ptc./p/a/nm-s*; "he who reaps/harvests the crops"; *ptc. = reaper*) λαμβάνει λαμβάνω (*vipa--3s*; "is receiving") μισθὸν μισθός (*n-am-s*; "wages/reward/ recompense/ money received for work/salary") **and is gathering fruit for life eternal; καί** (*cc*) συνάγει συνάγω (*vipa--3s*; "is gathering/collect/gather/gather together") καρπὸν καρπός (*n-am-s*; "fruit") εἰς (*pa*; "for/into") ζωὴν ζωή (*n-af-s*; "life") αἰώνιον, αἰώνιος (*a--af-s*; "eternal/everlasting") **that he who sows and he who reaps may rejoice together.** ἵνα (*conj.purpose*; "in order that") ὁ σπείρων σπείρω (*subs.ptc./p/a/nm-s*; "he who sows/plants/ scatters seed via broadcasting") καί (*adjunctive use*; "also/and") ὁ θερίζων. θερίζω (*subs.ptc./p/a/nm-s*; "he who reaps") χαίρη χαίρω (*vspra--3s*; "may or might rejoice") ὁμοῦ (*adv.*; "together")



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GNT John 4:37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

NAS John 4:37 **"For in this case the saying is true,** γὰρ (*explan.conj.*) ἐν(ρL) τούτῳ οὗτος (*dem.pro./dn-s; "this case/previous statement"*) ὁ λόγος (*n-nm-s; "the word/saying"*) ἐστὶν εἰμί (*vipa--3s*) ἀληθινός (*a--pred.n/m/-s*) **'One sows, and another reaps.'**

ὅτι (*conj. intro.indir.disc.*) ἄλλος (*a--nm-s; allos + allos = one...another*) ἐστὶν εἰμί (*vipa--3s*) ὁ σπείρων σπείρω (*subs.ptc./p/a/nm-s; "the sower"*) καί(cc) ἄλλος (*a--nm-s; "another"*) ὁ θερίζων. θερίζω (*subs.ptc./p/a/nm-s; "the reaper"; lit. "One is the sower and another the reaper"*)

GNT John 4:38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

NAS John 4:38 **"I sent you to reap that for which you have not labored;** ἐγὼ (*npn-1s; "I myself"*) ἀπέστειλα ἀποστέλλω (*viaa--1s; "to send with a commission"*) ὑμᾶς σύ (*npa-2p; "you yourselves"*) θερίζειν θερίζω (*inf.purp./p/a; "to reap"*) ὃ ὅς (*rel.pro./an-s; "that which"*) ὑμεῖς σύ (*npn-2p; "you yourselves"*) οὐχ οὐ (*neg.*) κεκοπιάκατε· κοπιάω (*viPFa--2p; "Labored/toiled/worked hard for"*) **others have labored, and you have entered into their labor."** ἄλλοι ἄλλος(*ap-nm-p; "another/others"*) κεκοπιάκασιν κοπιάω (*viPFa--3p; "have labored"*) καί (*conj.*) ὑμεῖς σύ (*npn-2p; "you yourselves"*) εἰσεληλύθατε. εἰσέρχομαι (*viPFa--2p; "have entered into"*) εἰς (*pa*) αὐτῶν αὐτός (*npn-3p*) τὸν ὁ κόπον κόπος (*n-am-s; "labor/work/intense labor"*)

## ANALYSIS VERSES 35-38:

1. Jesus continues to drive home the importance of placing God's will first and application of it.
2. He anticipates any of the disciples continued insistence for Him to eat and arguing that there was plenty of time for Him to do so and still perform God's work.
3. Since they arrived on the scene at the tail end of Jesus conversation with the Samaritan woman, they are not privy to the potential +V that Jesus had witnessed.
4. Therefore, their eyes only on their own desires and agenda disregard any urgency in the situation and the responsibility behind the evangelizing Jesus has injected.
5. He employs an agricultural metaphor to "wake them up to the spiritual reality in front of them".
6. The words, **"Do you not say, 'There are yet four months, and then comes the harvest'?"** are designed to bring out the issue of "timing" in God's plan.
7. In other words, He is saying that even they recognize there is a "proper time" for things to occur in life.

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8. This clause has occasioned many debates as to whether or not Jesus is quoting a parable that was common at the time or whether He was referring to actual conversation that had gone on by the disciples.
9. If he is referring to a proverb then it is unique in that there is no attestation of such a saying in any extant records and the meaning behind it implies that there is plenty of time before harvest and therefore what? One does not need to be in a hurry about things? Or take your time in life because what is going to happen is going to happen?
10. Though the suggested meaning may seemingly imply the demeanor of the disciples at the moment, it lacks authenticity, wisdom and reality that are attached to and taught by the meanings of proverbs. (*It doesn't contain a true proverbial flavor.*)
11. Suggestions as to why this is a direct statement made recently and not a proverb:
  - A. The adverb “**yet/still**” implies time at the present and would not be necessary in a proverb that would be applicable at any time.
  - B. It was not a period of **four months** between sowing and harvesting of wheat in Palestine, but six months (harvesting to occur Apr/May).
  - C. Again, there is no record of such a proverb.
  - D. Everytime John uses the words, “**you all say/do you all not say**” it denotes real people making a current statement.
12. It makes better sense that Jesus is reminding them of a recent observation they had made regarding the time of season and employs that observation as the lead into the metaphor.
13. It further provides a clue chronologically in John's gospel regarding the time of Jesus' ministry now being late 30 AD or early 31 AD.
14. Therefore, a time period of some 9 months has passed from Jesus' first Passover (2:13) to His encounter with the Samaritan woman during which His ministry has been primarily in Judea while advancing to its norther region and into Samaria.
15. Some object to this time rendering by saying that Jesus arrived at the well hot and tired and was seeking water to quench His thirst, however:
  - A. The text does not say He was hot, merely tired (4:6).
  - B. People need water year round, not only in the summer.
16. Jesus uses their recent observation to make His own observation regarding the time for **harvest**.
17. He emphatically proclaims, “**Behold, I say to you, lift up your eyes, and look on the fields, that they are white for harvest**”.
18. Jesus again is using the “earthly things” to teach “heavenly things”.
19. But what may be true in time in the physical realm, is not necessarily the case in the spiritual realm.
20. Whether there were any wheat **fields** in the immediate area or not, the disciples knew they were still green and not ready **for harvest**.
21. He challenges the disciples to “look around” and see what He is proclaiming.
22. **The fields being white for harvest** refers to the golden color of the wheat at the time it matures. (*The word “white/λευκός” means “bright,shinig, brilliant.*)
23. Since He is obviously not referring to physical wheat **fields**, He is making it plain to the disciples that He was referring to the approaching masses of Samaritans already coming to them (vs.30).
24. At the time of **harvest**, the farmer is not concerned with his meals, sleep, fatigue, health or otherwise, he is focused in on only one pressing issue; the window of opportunity of getting the crops into the barn.
25. His statement indicated that the Samaritans were ready to be harvested, i.e. evangelized.
26. He is proclaiming that +V has surfaced and the time is “ripe” to labor at gathering it in.
27. Although the wheat **harvest** is still some **four months** away, the time is now for the spiritual **harvest** of souls, and this pressing issue explained His refusal to stop and eat.

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28. Jesus here reemphasizes and sets the example that spiritual priorities must take first place and all other things, even necessary things must be set-aside at certain times.
29. One must be willing to endure personal sacrifice and discomfort at certain times to fulfill the pressing will of God.
30. Application: Do not criticize believers who forego certain things in order to make the necessary application that must be done at a certain time.
31. Application. You would be better off asking yourself why this believer is willing to sacrifice and all you can do is complain about what they are doing or how difficult your personal niche is.
32. Application: It should bother your conscience when you see someone making an application that you would not lift your hand to fulfill or to help out if possible.
33. Some applications, here evangelism, will demand a basic disruption of your routine lifestyle.
34. The time comes to make a sacrifice and step up to the plate, and just as quickly the opportunity is past.
35. Jesus is telling His disciples by implication that if they don't get their "eyes" off themselves and "pull their heads out" spiritually, be ready and aware of the spiritual reality around them, they will miss the times God's plan has for them to "perform His work".
36. Verse 36 continues the metaphor with emphasis on a two-fold result stemming from "bringing in the crops" in a timely manner.
37. The first phrase, "**already he who reaps is receiving wages**", refers to the present result that a farm hand would experience, a paycheck.
38. The second phrase, "**and is gathering fruit for life eternal**" recognizes the present result of the diligent worker as it applies to the +V that responds to the gospel.
39. In this particular instance, Jesus is "the reaper".
40. The **wages**/reward that Jesus **is receiving** is the full blessing that comes to Him both in time (SG2) and eternity (SG3) due to His faithfulness and willingness to sacrifice His own "well-being" on behalf of evangelizing others.
41. His Ph2 and Ph3 blessings from God continue because His food is "to do the will of Him who sent Me".
42. Jesus enjoyed unprecedented blessing from the Father due to His willingness to fulfill His will at all times, no matter the personal cost or inconvenience. Joh.10:17
43. The benefit Jesus receives in time is the enjoyment/self-satisfaction of having a direct involvement in evangelizing another sheep who the Father has given Him, which will translate to many other Samaritans shortly (cp.vs.39). Joh.10:27-29
44. This in turn is parlayed as part of His accumulated SG3 package of rewards. Mat.5:12; 6:1,2,5; 10:42; 1Cor.3:14; cp. Joh.3:35 for Jesus' reward.
45. The Ph3 emphasis of **gathering fruit for life eternal** refers to the process of harvesting crops and putting them away in storage to enjoy in the future.
46. Though the term **fruit**/καρπὸς can refer to divine good production indicating SG3, it also can refer to the converts of one's ministry. Rom.1:13
47. So while Jesus is continuing to receive His own reward, He is also producing a future reward for those who respond to His evangelizing.
48. In this sense, they too will enjoy the benefits of SG3 that comes with **life eternal**.
49. The act of presenting the gospel to these Samaritans and harvesting them for the kingdom will result in SG3 for the Lord and SG3 for the converts while fulfilling God's plan under the Doctrine of Election and Calling.
50. Therefore, the two-fold result of one who **reaps** is reward for themselves and reward for the convert.
51. Application: Some believers never seem to recognize that spiritual issues are pressing because they are consumed with other "pressing" issues that yield no such benefits.

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52. Application: Believers who disregard MPR and application of truth, like their cosmic counterparts are engaged in worthless things, which pays no wage from God and accrues no eternal benefits. Joh.3:20
53. The final phrase of vs.36, “**that he who sows and he who reaps may rejoice together**” indicates two different “workers” involved in the **harvest** coming to fruition.
54. The sower represents one who evangelizes but does not enjoy immediate results of conversion.
55. The reaper represents one who evangelizes with immediate conversion.
56. Jesus is teaching that there are those who present the truth of BD (here Ph1 gospel) to others but the timing of the recipient’s +V is not ready, though the seed has been planted.
57. Others may come along later and again faithfully present the truth and the timing is right for the individual to believe and the evangelist enjoys that experience.
58. While it is possible for the one sowing and the one reaping to be the same individual, it is equally possible for them to be two different individuals.
59. In the case of two individuals, the common denominator for both the sower and the reaper is that they **rejoice together** in the final outcome.
60. When and if, two different people were involved in the planting and harvesting of a large tract of land, they would both be equally happy at the final outcome.
61. Likewise, when someone comes to Christ or doctrine, it does not matter who did the planting and who did the reaping, both are to rejoice in the final result.
62. There is no competition between adjusted believers when engaged in application of BD.
63. In the case of the Samaritans including the Samaritan woman, the fact that **one sows and another reaps** indicates previous evangelizing had occurred in this area.
64. That is the force behind the phrase “**For in this case/situation the saying is true**” in vs.37a.
65. Staying within context of the situation, Jesus is stating that in seeing the ultimate result of conversion of the Samaritan woman and forthcoming villagers, He is the reaper, not the sower.
66. The word “ἄλλος/**one...another**” means another of the same kind and refers to another adjusted communicator who has traveled through this region prior to Jesus’ arrival.
67. The best solution to resolving who the sower was, would be in the person of John the Baptist.
68. It has already been noted that John and his disciples were north of this location in Aenon near Salim thus providing opportunity for them to pass this way also. Joh.3:22
69. It further helps clarify why the Samaritan woman responded to Jesus’ prophesy of 4:21-24 in the manner of “*I know that Messiah is coming (He who is called Christ)*” in vs.25. (Cp. Analysis Joh.4:25-26 points 3,4)
70. The work of John and his disciples in this region arousing Messianic expectation with his teaching that he was the forerunner of Messiah, seems to have paved the way for Jesus appearance.
71. While John the Baptist was the **one who sows**, Jesus was Himself **another who reaps**.
72. Jesus then applies the principle of sowing and reaping directly to the disciples in vs.38.
73. He informs them that they personally have not laid any of the groundwork while enduring the rigors of the ministry such as John the Baptist, and their commission is based on reaping **that for which they have not labored**.
74. The final phrase, “**others have labored, and you have entered into their labor**” demonstrates that the course of their ministry is based on their faithful predecessors having gone before them including Jesus’ ministry as well as John’s.
75. The word translated **labored**/κοπιᾶω emphasizes the result of hard work in becoming “weary or tired” (cp.4:6), while the final word **Labor**/κόπος emphasizes the effort or energy put into intense work.
76. Jesus provides a stark contrast as to the disciples approach to doing God’s will by worrying about food and their own comforts and well being, compared to John and **others** preceding

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- them who have exhaustively and fastidiously “plowed” the fields in their commitment to God’s plan.
77. Not until they get their “**eyes**” off self and start making the hard core applications that doctrine demands will they be considered worthy of the same recognition such as John in being “a faithful and hard worker for the Lord”.
  78. Though in time that they also will be sowers as well as reapers is true, for now they ride on the “coattails” of others and have “big footsteps” to follow in their ministries, when compared to John and Jesus.
  79. Application: While we can and should enjoy the benefits of other’s application in the local church, we must recognize our own responsibility to share in the labor of others doing our own “hard work” of application as God demands and provides.
  80. Jesus’ metaphor becomes an immediate reality for His disciples as they see souls from the Samaritan village reaped (vss.39-42).
  81. The details of this metaphor explained:
    - A. God is the Lord of the **harvest**; therefore all +V will be harvested. Mat.9:37-38
    - B. The **fields** represent areas of +V. Cp. Luk.8:5-8 where “soil” = volition.
    - C. The mature crops **white for harvest** represent those in time that are ready to believe.
    - D. To **look on the fields** represents the obligation of adjusted +V through spiritual discernment, to recognize the opportunities to proclaim the gospel as God reveals and provides.
    - E. Sowing represents prior evangelization.
    - F. Reaping represents the act of evangelizing with immediate conversion.
    - G. **Wages** represents the full blessings of SG2 and 3 for the adjusted “worker” who faithfully represents the “good news” to others.
    - H. **Gathering fruit for life eternal** represents the action of the one **who reaps** as it directly applies to the one evangelized and converts in its effect:
      - A. Towards the continued collection of believers in time per God’s plan under the principle of election and calling. Rom.8:30
      - B. Towards the resultant accumulation of SG3 for all whom make the SAJG.
    - I. The sower and the reaper who **rejoice together** represents all adjusted +V who in time had input in the evangelizing of +V and the fact that both the sower and the reaper share in the blessings that are bestowed upon those who faithfully apply in this area.
  82. This principle of evangelizing illustrates that conversion is determined by whether the individual is +V (ripe for harvest) and that it is the responsibility of other believers to faithfully represent the truth at all times, since we do not know who ultimately will be positive or when one’s +V will surface.
  83. It further destroys any arrogance that one may have by claiming other’s conversion was dependent solely upon their “work”.
  84. Beware of evangelists who like to throw out numbers who have been saved under their ministry.

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## THE HARVEST

## EXEGESIS VERSES 39-42:

GNT John 4:39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ἃ ἐποίησα.

NAS John 4:39 **And from that city many of the Samaritans believed in Him** δέ (cc) Ἐκ (pg) ἐκείνης ἐκείνη (remote dem.pro./gf-s; "that") τῆς ἣ πόλεως πόλις (d.a. + n-gf-s; "city"; ref. vss.28,30) πολλοὶ πολὺς (adj.pro.-nm-p; "many/much") τῶν ὁ Σαμαριτῶν Σαμαρίτης (d.a. + n-gm-p) ἐπίστευσαν πιστεύω (viaa--3p; "believed"; ref. saving faith) εἰς (pa) αὐτὸν αὐτός (nram3s) **because of the word of the woman who testified, διὰ** (pa; "because of"; denotes agency) τὸν ὁ λόγον λόγος (d.a. + n-am-s) τῆς ὁ γυναικὸς γυνή (d.a. + n-gf-s; subjective gen. produces the action; "the woman") μαρτυρούσης μαρτυρέω (circ.ptc./p/a/gf-s; "who testified/after testifying") **"He told me all the things that I have done."** ὅτι (cc; indir.disc.) Εἶπέν λέγω (viaa--3s; "He told") μοι ἐγώ (nrd-1s) πάντα πᾶς (ap-an-p; "all the things") ἃ ὅς (rel.pro.an-p; "that") ἐποίησα. ποιέω (viaa--1s; "I have done/I did")

GNT John 4:40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρίται, ἡρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

NAS John 4:40 **So when the Samaritans came to Him, οὖν** (infer.conj.; "So/therefore") ὡς (temporal part.; "when") οἱ ὁ Σαμαρίται, Σαμαρίτης (d.a. + n-nm-p) ἦλθον ἔρχομαι (viaa--3p) πρὸς πρὸς (pa) αὐτὸν αὐτός (nram3s) **they were asking Him to stay with them; ἡρώτων ἐρωτάω** (viIPFa--3p; "asking/requesting/urging") αὐτὸν αὐτός (nram3s) μέναι μένω (inf.purpose/aa; "to stay/remain") παρ' παρὰ (pL; "with/alongside") αὐτοῖς· αὐτός (nrdm3p) **and He stayed there two days. καί** (ch) ἔμεινεν μένω (viaa--3s) ἐκεῖ (adv.; "there/at that place") δύο (card.adj./af-p; "two") ἡμέρας. ἡμέρα (n-af-p)

GNT John 4:41 καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

NAS John 4:41 **And many more believed because of His word; καί** (cc) πολλῶ πολὺς (ap-dn-s + ) πλείους πολὺς (comp.ap/nm-p; idiom = "Many more/all the more") ἐπίστευσαν

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πιστεύω (viaa--3p) διά (pa) τὸν ὁ λόγον λόγος (d.a. +n-am-s) αὐτοῦ, αὐτός (nprgm3s)

GNT John 4:42 τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

NAS John 4:42 **and they were saying to the woman,** τέ (cc; "and so") ἔλεγον λέγω (viIPFa--3p; "they were saying") τῇ ἡ γυναικὶ γυνή (d.a. + n-df-s) ὅτι (conj.indir.disc.) **"It is no longer because of what you said that we believe,** Οὐκέτι (adv.; "no longer/no more") διά (pa; "because of") τὴν ἡ (dafs; + ) σὴν σός (possessive adj.-af2s; "your/yours" + ) λαλιὰν λαλιά (n-af-s; "speech/conversation"; d.a + adj. + noun = "what you said/your specific verbal input") πιστεύομεν· πιστεύω (vipa--1p; "we keep on believing/we keep on being convinced") **for we have heard for ourselves and know that this One is indeed the Savior of the world."** γάρ (explan.conj.) αὐτοὶ αὐτός (nprnm1p; "we ourselves") ἀκηκόαμεν ἀκούω (viPFa--1p; "have heard") καί (ch) οἶδαμεν οἶδα (viPFa--1p; "know") ὅτι (ch; "that"; emphasizes the result of hearing and knowing) οὗτος (near dem.pro./nm-s; "this One") ἐστίν εἰμί (vipa--3s) ἀληθῶς (adv.; "indeed/truly/surely") ὁ σωτὴρ (d.a. +n-nm-s; "the Savior/deliverer/one who rescues") τοῦ ὁ (dgms) κόσμου. κόσμος (n-gm-s)

## ANALYSIS VERSES 39-42:

1. The author continues the narrative using the mild adversative **δέ/And** rather than **καί** or **ἀλλὰ**, to denote that while there is a change in subject, it is not totally divorced from the previous context of Jesus teaching on sowing and reaping nor is it exclusively an extension of the teaching.
2. The aorist tense of the verb **believed** in verses 39 and 41, indicate the SAJG has been made. Cp 1:12
3. Within the context of the evangelism taking place, there are two distinct agents evangelizing brought out by the preposition **"because of/διά** in vss.39, 41.
4. One agent is **the** unnamed **woman** in vs.39 and the other is Jesus in vs.41.
5. The fact that it was **the woman** that was instrumental for evangelizing **many of the Samaritans** is further supported by the words **"So when/infer.conj. οὖν** – "therefore" and the temporal particle **ὡς** – "when" in vs.40 showing it was after the fact based on the what happened in vs.39 that **the Samaritans** arrived at the well.
6. While it is understood that "sowing" and "reaping" can go hand-in-hand, the emphasis of our verses is on "reaping" and the potential continued impact it has on other +V yet to convert.
7. In other words, in an area of +V/"fields white for harvest", the conversion of one can lead to the conversions of others no matter who initially labored in evangelizing.
8. In verse 39 the phrase, **"because of the word of the woman who testified"** illustrates the impact of Jesus "reaping" her as a convert and in turn she now becomes a "reaper" herself.

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9. It was her testimony about her encounter with Jesus and His prophecy regarding her checkered past that “**from that city** of Sychar, **many of the Samaritans believed in Him**”.
10. While her statement that **He told me all the things that I have done** is somewhat exaggerated, it points towards her full conviction that Jesus was who and what He said He was.
11. In her mind, even though Jesus didn’t literally tell her everything of her past, He could have, because He was Messiah.
12. The impact of her conviction and truthful openness regarding herself in light of her “colorful reputation” without doubt had impact on the villagers who were themselves positive.
13. This points out the following principles:
  - A. Positive volition can exist anywhere and often is found among those who society views as less than socially acceptable.
  - B. God can use anyone to get people’s attention and sometimes the worse the individual, the greater the impact.
  - C. Jesus never disregarded anyone in terms of potential positive volition, especially those who were not “socially acceptable”. Mat.9:10; 11:19
  - D. Do not think that God cannot use you due to some real or perceived shortcomings you possess.
14. Once again, we see the concept of the witness to the truth and the importance of this in the A/C.
15. This woman was not the one anyone would have picked to “evangelize” others, but her faith was such that she could not restrain herself from telling others of her find.
16. Another obvious principle here is that people talk about what occupies their attention and the things that they think are truly important.
17. Some have little to say about the plan of God due to a lack of interest and zeal on their own part.
18. Those who did believe **the woman** made it a point to head for the well immediately and “**came to Him**” whom they “**believed in**”.
19. Verse 40 centers on the first initial wave of +V from Sychar whom anxiously wants to meet this “Jew”.
20. Upon their arrival, they reflect a deep desire to fellowship with **Him** and **were asking Him to stay with them**.
21. The irony here cannot be missed; A Jew generally disliked by Samaritans (and vice versa) meets a woman of questionable morals, talks to her for a short time, she returns to those who have ostracized her proclaiming truth, and now **the Samaritans** are begging and urging **Him to stay with them**, which He does for **two days**.
22. Positive volition makes for relationships that transcend beyond social standards.
23. It brings people together and has no regard for political, economic, social, geographic, racial boundaries or even personalities or common likes and dislikes.
24. Believers who adhere to and accept the truth are united in the Royal Family and come to love one another, backgrounds aside.
25. During the period that Jesus **stayed there**, a second wave of +V surfaced **and many more believed because of His word**.
26. The initial sowing by John, reaping by Jesus and **the woman** opens the door for continued reaping by Jesus illustrating the principle of “*gathering fruit for life eternal*”.
27. The result of Jesus visit was two-fold:
  - A. It produced a conversion even larger than the first.
  - B. Both groups received Divine viewpoint to counter the religious human viewpoint they were raised in.
28. **His word** refers to the gospel Ph1 and whatever additional doctrine needed to orient **the Samaritans** spiritually in their thinking.
29. Verse 42 ends this particular scenario and serves to illustrate:



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- A. The limitations of **the woman** in her evangelistic role.
- B. The necessary ingredients for new believers to become well grounded spiritually.
- 30. The phrase “**and they were saying to the woman**” refers to the first group of believers who accepted her testimony in and of itself as all that was necessary to come to saving faith.
- 31. There statement, “**It is no longer because of what you said that we believe**”, expresses the fact that initially they did believe based on her word that Jesus was the Messiah.
- 32. The present tense of “**believe/keep on believing**” in this verse however, goes beyond the initial saving faith and indicates the continued matriculation/registering of information necessary to support and enhance their initial faith.
- 33. In one sense, this woman was a key and important figure in what has transpired, but based on her own limitations doctrinally, she has no more to offer.
- 34. She could only proclaim what she knew.
- 35. While her initial testimony was sufficient to evangelize, they now need additional truth to confirm and support what they have accepted.
- 36. Though their statement may be insensative and infer a lack of appreciation for the one who brought them to Messiah, it carries with it the fact of reality.
- 37. While there is a sense in which people may come to the truth based on another’s witness, sooner or later they must go to the source itself if they want to maintain firm confidence in their belief.
- 38. That is the force of their continued explanation to her in the final clause, “**for we have heard for ourselves and know that this One is indeed the Savior of the world**”.
- 39. The perfect tense of “**have heard**” and “**know**” demonstrates that any doubt that may have been present after their initial saving faith had occurred, has been permanently removed.
- 40. Jesus’ face to face teaching while he was with them served to re-enforce and escalate their +V to a higher level.
- 41. It promotes the principle that even though you may believe the witness of another, not until you engage in a first hand experience with the truth does the truth really have it’s full impact.
- 42. Application: This is why the student must personally attend Bible Class and have a “hands on” approach with the Bible, as it is taught, in order to acquire full confidence and maintain a firm belief in the faith.
- 43. The phrase, “**Savior of the world**” is only used here and in 1Joh.4:14.
- 44. In fact, the title “**Savior**” is only used two other times in the gospels; Luk.1:47 in Mary’s acknowledgment of Christ as her Savior and Luk.2:11 in the message of the angel to the shepherds of Christ’s birth.
- 45. It is a phrase that deals primarily with His mission at the first advent of providing salvation as a potential for all men (unlimited atonement).
- 46. He is not merely **the Savior** of the Jews, He is **Savior** of the entire world, all people, in all places, at all times. 1Tim.4:10
- 47. Whether people ever avail themselves of the eternal deliverance that He purchased with His sacrifice at the cross, does not change the fact that He has paid the spiritual price necessary to procure salvation for everyone.
- 48. This phrase proposes that Jesus taught the doctrine of the necessity of the cross during His stay.
- 49. In addition this phrase indicates that these **Samaritans** have oriented to the mission of Christ at the first advent.
- 50. Ironically, this puts these “lowly” **Samaritans** ahead of even Jesus own disciples spiritually in their orientation to God’s plan. Mat.16:21-23
- 51. Though **the Samaritans** had even a more messed up theological background than the Jews, it did not hinder their +V and adherence to the truth when it was presented correctly.
- 52. It further implies that the Samaritan viewpoint of Messiah was not wrapped up in the political expectations as with mainline Judaism denoting another difference in their theology.

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53. Principle: +V Believers who hook up with sound doctrine lacking knowledge enter the doctrinal arena with an attitude of humility because of their ignorance and when they hear the truth tend to more readily accept and adhere to it. This is compared to those who have preconceived notions that something is the truth when it is not and then have to overcome that influence when the truth is taught. Mat.18:1-4 cp. Jam.1:21
54. Principle: Not based on any righteous application of their own, it can't go unnoticed that because of the rift between mainline Judaism and the Samaritans, a natural separation was intact. In this case, the Samaritans escaped the pitfall of influence regarding Messiah's appearance, which "hamstrung" the majority of Judaism i.e., looking for a "political king". Joh. 6:15

## GOSPEL OF JOHN

## INTERLUDE IN GALILEE

## EXEGESIS VERSES 43-45:

GNT John 4:43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν·

NAS John 4:43 **And after the two days He went forth from there into Galilee.** δέ (cc) Μετὰ (pa; "after") τὰς ἢ δύο (d.a. + a-caf-p) ἡμέρα (n-af-p) ἐξῆλθεν ἐξέρχομαι (viaa--3s; "He went forth/to go out from") ἐκεῖθεν (adv.; "from there/from that place") εἰς (pa) τὴν ἢ Γαλιλαίαν· Γαλιλαία(d.a. + n-af-s)

GNT John 4:44 αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

NAS John 4:44 **For Jesus Himself testified that a prophet has no honor in his own country.** γάρ (explan. conj.) Ἰησοῦς (n-nm-s) αὐτός (nprnm3s) ἐμαρτύρησεν μαρτυρέω (viaa--3s; "testified/bore witness to the truth") ὅτι (conj. ind. disc.) προφήτης (n-nm-s) ἔχει. ἔχω (vipa--3s) οὐκ οὐ (neg.) τιμὴν τιμή (n-af-s; "honor/respect/price/a set value"; used 1x in John) ἐν (pL) τῇ ἢ ἰδίᾳ ἴδιος (d.a. + a--Lf-s; "one's own") πατρίδι πατρίς (n-Lf-s; "own country/homeland/hometown)

GNT John 4:45 ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτὴν.

NAS John 4:45 **So when He came to Galilee, the Galileans received Him,** οὖν (infer. conj.; "So/therefore") ὅτε (conj.; "when") ἦλθεν ἔρχομαι (viaa--3s) εἰς (pa) τὴν ἢ Γαλιλαίαν, Γαλιλαία (d.a. + n-af-s) οἱ ὁ Γαλιλαῖοι Γαλιλαῖος (d.a. + ap-nm-p; "the Galileans") ἐδέξαντο δέχομαι (viadep.--3p; "received/ welcomed favorably or warmly") αὐτός (nprnm3s) **having seen all the things that He did in Jerusalem at the feast;** ἑωρακότες ὀράω (circ.ptc./PF/a/nm-p; "after having seen") πάντα πᾶς (ap-an-p; "all things") ὅσα ὅσος (correlative pro./an-p; "as many as") ἐποίησεν ποιέω (viaa--3s; "He did") ἐν (pL) Ἱεροσολύμοις Ἱεροσόλυμα (n-Ln-p) ἐν (pd; "at") τῇ ἢ ἑορτῇ (d.a. + n-df-s; "the feast"; ref. 1st passover 2:13) **for they themselves also went to the feast.** γάρ (explan. conj.) αὐτοὶ αὐτός (nprnm3p; "they themselves") καί (adjunctive; "also") ἦλθον ἔρχομαι (viaa--3p; "went") εἰς (pa) τὴν ἢ ἑορτὴν. ἑορτή (n-af-s)

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### ANALYSIS VERSES 43-45:

1. **After the two days** Jesus spent at Sychar, He continued His initial plan of vs.3 and **went forth from there into Galilee.**
2. In spite of the enthusiastic welcome and fruitful results He had with the Samaritans, Jesus never lost sight of His goal of returning to **Galilee.**
3. He had been in Galilee for a period after His public exposure by John as the Messiah, performing the miracle in Cana. Joh.2 cp. 4:46
4. It was during this time Aug.-Sep. 29 AD – April 30 AD that He began His public ministry and called His disciples in a formal sense.
5. There is no question that they have been with Him since the feast of 2:17,22; 3:22; 4:8 etc. onward.
6. It is important to realize that Jesus' ministry has already included the some 6-month period in Galilee before it relocated to Judea for the past approximately 9 months.
7. This realization is needed to correctly determine what Jesus is saying in vs 44, **“For Jesus Himself testified that a prophet has no honor in his own country”.**
8. Many view this statement, as referring to Judea while the alternative is where He is going now, **Galilee.**
9. The fact is, is that Jesus has already made this comment while He was previously in Nazareth earlier in His ministry. Luk.4:22ff
10. Though He was born in Bethlehem in Judea, His residence while growing up and the place where His relatives lived was in Nazareth of **Galilee.** Luk.4:14,16 cp. again 22 where they knew His earthly father Joseph.
11. The axiom/self-evident truth of the matter is that Jesus only makes this comment in connection with **Galilee**, more specifically Nazareth. Mat.13:54 cp. 57; Mar.6:1 cp. 4
12. This is also the force of the words, **“his own country”** which implies a place of residence to include relatives. Mar.6:4
13. What may seem perplexing about this statement is why is it stated now when vs.45 on the surface seems to show the opposite of rejection.
14. The answer is found in differentiating what Jesus perceived regarding His ministry and what **the Galileans** perceived regarding Him.
15. This is supported by the words **“So when”** of vs.45 that relates the reception of **the Galileans** as being based on the real truth concerning them in vs.44, no matter how they may have overtly and surfacely responded to Him.
16. Jesus was not fooled by the initial hospitality and welcome that He received, He knew that under the surface there existed a hostility that would surface from time to time and would eventuate in His murder.
17. While Jesus was given a degree of respect by those in Israel including **Galilee**, nowhere did they state of Him what the Samaritans had come to believe, that He was the Savior of the world.
18. He never lost sight of the reality of His ministry as stated in 1:11 and knew what was behind the façade of men (2:24).
19. In addition, Jesus knew that prophets throughout Israel's history had met with hostility and rejection, often being killed by those to whom they had been sent. Mat.5:12; 23:29,30,31,34,37
20. Even though He was returning “home”, there was no delusion with regard to **the Galileans** as with the Judeans, they would overall reject Him.
21. The statement of vs.44 explained:
  - A. A prophet is one who has been commissioned by God with a particular knowledge and message that he is to communicate to those to whom he is sent.
  - B. He has Divine approval and sanction.

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- C. His message is often one of judgment and warning that arouses the hostility of those who are offending God.
  - D. The term **honor** refers to the proper value of something or someone; here it points to the fact the people do not treat the prophet with the commensurate respect and honor due him.
  - E. The reason he receives especially bad treatment from those who have been most closely associated with him is the basic principle that familiarity breeds contempt.
  - F. Therefore, the prophet, God's spokesman to a particular group is rejected and mistreated due to personal familiarity and a lack of regard for his true worth.
22. Principle: Adjusted believers who tell you hard things about issues related to the plan of God are doing you a great service and like prophets, have your best interest at heart. Pro.27:6
  23. Another explanation for why John inserted this comment in vs.44 relates to what actually was occurring in vs.45.
  24. On the surface it appears that **when He came to Galilee, the Galileans** warmly, enthusiastically **received Him**.
  25. The reason they were so friendly is explained by the remainder of the verse, "**having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast**", therefore they were eyewitnesses of all His miracles. Joh.2:23
  26. Though they were impressed by the miracles, they were not committed to the fact that Jesus was the Savior of the world, nor was there any deep commitment to the truth that He was teaching.
  27. Again, the irony stands out regarding His own people and those He just left; the Samaritans received Jesus and acknowledged Him and all that He said apart from any signs or miracles whereas these people are only focused on the supernatural and did not truly appreciate who Jesus was.
  28. As a believer it is wise not to be taken in by the initial response of people to God's plan because it may be superficial and short lived as with **the Galileans**.
  29. Like Jesus, we must recognize that some will turn on you even after years of ministering the truth to them.
  30. Biblical Christianity is a "religion" of rejection, often coming from those whom you are closest to and would most like to see make it spiritually.
  31. In order to remain oriented to God's plan and to fully appreciate and understand Christ, you must be willing to endure the heartache and rejection from those you love in your continued pursuit of the truth to the end.
  32. This is one aspect of the sufferings of Christ. Phil.1:29; 2Cor.1:5

## GOSPEL OF JOHN

## THE SECOND SIGN AT CANA

## EXEGESIS VERSES 46-48

GNT John 4:46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ.

NAS John 4:46 **He came therefore again to Cana of Galilee where He had made the water wine.** Ἦλθεν ἔρχομαι (viaa--3s) οὖν (inf.conj.; "therefore") πάλιν (adv.; "again/once more") εἰς (pa) τὴν ἢ Κανὰ (d.a. + n-af-s) τῆς ἢ Γαλιλαίας, Γαλιλαία (d.a. + n-gf-s) ὅπου(adv.; "the place where") ἐποίησεν ποιέω (viaa--3s) τὸ ὕδωρ (d.a. + n-an-s) οἶνον. οἶνος (n-am-s; "wine") **And there was a certain royal official, whose son was sick at Capernaum.** καί (cc) ἦν εἰμί (viIPFa--3s; "there was") τις (ind.adj./nm-s; "a certain") βασιλικός (pred.adj./nm-s; "royalty official/of or belonging to royalty or king/regal/a minister or officer of a court") οὗ ὅς (rel.pro./gm-s; "whose") ὁ υἱός (n-nm-s; "son") ἠσθένει ἀσθενέω (viIPFa--3s; "to be sick/ill") ἐν (pL) Καφαρναούμ. (n-Lf-s)

GNT John 4:47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἤμελλεν γὰρ ἀποθνήσκειν.

NAS John 4:47 **When he heard that Jesus had come out of Judea into Galilee, he went to Him,** οὗτος (demon.pro./nm-s; "this one") ἀκούσας ἀκούω(circ.ptc./a/a/nm-s; "while having heard") ὅτι(conj.; intro. ind. disc.; "that") Ἰησοῦς (n-nm-s) ἦκει ἦκω (vipa--3s; "had come/arrived/to be present") ἐκ (pg) τῆς ἢ Ἰουδαίας Ἰουδαία (d.a. + n-gf-s) εἰς (pa) τὴν ἢ Γαλιλαίαν Γαλιλαία (d.a. + n-af-s) ἀπῆλθεν ἀπέρχομαι (viaa--3s; "he went/departed") πρὸς (pa) αὐτὸν αὐτός (npam3s) **and was requesting Him to come down and heal his son;** καί (cc) ἠρώτα ἐρωτάω (viIPFa--3s; "was requesting/asking urgently") ἵνα(conj. purpose) καταβῆ καταβαίνω (vsaa--3s; "he might come down") καί (cc) ἰάσῃται ἰάομαι (vsad--3s; "heal/cure/make whole/restore") αὐτοῦ αὐτός (nprgm3s) τὸν ὁ υἱόν, υἱός (d.a. + n-am-s) **for he was at the point of death.** γὰρ (explan.conj.; "for") ἤμελλεν μέλλω(viIPFa--3s+; "at the point of/was about/destined for") ἀποθνήσκειν. ἀποθνήσκω (+comp.inf./pa; "death/to die/perish")

GNT John 4:48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.

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NAS John 4:48 **Jesus therefore said to him,** ὁ Ἰησοῦς (*d.a. + n-nm-s*) οὖν (*inf.conj.*) εἶπεν λέγω (*viaa--3s*) πρὸς (*pa*) αὐτόν, αὐτός (*npam3s*) **"Unless you people see signs and wonders, you simply will not believe."** Ἐὰν ἔάν (*conj. +*) μὴ (*+ neg. = "unless/except"*) ἴδητε, ὁράω (*vsaa--2p; "you all see/seeing that requires physical participation"*) σημεῖα σημεῖον (*n-an-p; "signs/marks/tokens that point to something greater"*) καί (*cc*) τέρατα τέρας (*n-an-p; "wonders/something so unusual it demands close attention/something that points to future events"; used 16x and always in connection with the word "signs"*) οὐ μὴ (*double neg.; "absolutely/positively will not"*) πιστεύσητε. πιστεύω (*vsaa--2p*)

## ANALYSIS VERSES 46-48:

1. Even though Jesus faced contempt of others, it does not dissuade Him from fulfilling God's itinerary for Him in His ministry.
2. **He came therefore again to Cana of Galilee** returning to the village at which He performed His first miracle **where He had made the water turn into wine.**
3. That the author reaffirms His first miracle declares that it was a true historic reality and not some story, parable, metaphor or other diluted perception.
4. While the Galileans overall were negative and only had a façade of interest, there is still no doubt that many people were attracted to Him as verse 45 denotes.
5. But even though many flocked to Him and even believed in Him, it did not mean they were committed to Him or His teaching.
6. Of those who had received information **that Jesus had come out of Judea into Galilee, there was a certain royal official** who had a **son** who **was sick** some 20 miles away at **Capernaum.**
7. **When he heard that Jesus** was in close proximity, **he went to Him** at **Cana** to implore **Him to come down and heal his son for he was at the point of death.**
8. The word, **"come down"** denotes a higher elevation of **Cana** versus **Capernaum**, which is located on the Sea of Galilee.
9. This **royal official** was most likely from Herod's court and the plural of **"you people"**, which includes the **official** in vs.48 indicates He was a Jew.
10. This scenario has elements of another similar healing recorded in Mat.8:5-13; Luk.7:1-10, but is not the same since the synoptic accounts for one thing places Jesus in Capernaum at the time.
11. The imperfect tense of **"was requesting"** indicated that this was not an isolated asking, but one that was made repeatedly over a period of time.
12. It further indicates that Jesus did not initially respond to him and do what he desired.
13. There was no doubt that the man was troubled and probably emotionally involved and that he recognized the fact that this was not some childhood or temporary illness from which **his son** would recover.
14. He knew that he was about to die.
15. After his continuous attempts to get Jesus' "ear", when **Jesus** finally did address **him**, the words He **said** seem harsh and without further content one might suppose He has no intention of doing anything for this man.

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16. It is also clear that He has a wider audience in view according to the plurals of **see** and **believe** in vs.48.
17. The man was typical of the Galilean mentality and those around that they were the type of people who only believed as long as they could see something overtly on which they could base their faith.
18. In this regard, they are a distinct contrast and inferior to the Samaritans who simply believed based on the testimony of a scarlet woman and the word of Jesus.
19. Jesus states the case in the strongest possible terms when He says, **unless you see signs and wonders, you absolutely will not believe.**
20. The fact remains however, that when they did observe **signs and wonders**, there were some among them who would and did believe.
21. Therefore, God provided what was necessary to harvest what +V existed in Galilee.
22. But it is still evident that Jesus is not even mildly impressed with this type of person and recognizes that they are lacking spiritually.
23. Take away the glorious miracles and test these people with doctrine and they would turn away faster than a Baptist preacher invited to a beer party.
24. Although certain people only believed based on what they could **see**, they did believe and were accepted by Christ for salvation. Joh.6:37
25. The phrase **signs and wonders** is used 16x and as mentioned the word **wonders** is never used apart from the word **signs**.
26. **Signs** are those things that point to something greater and represent the aspect of Jesus' miracles that point to the fact that He was no ordinary man, but the Son of God.
27. **Wonders** represent the aspect of the miracles that elicit awe and command the attention of those who witness them and is a non-verbal means of communicating that indeed what the **signs** point to has God's approval.
28. A faith based on a quantity of these **signs and wonders** is still faith and is sufficient in some cases to produce salvation (vs.53).
29. However, this type of mentality that relies on the overt manifestation of God's power does not and cannot produce a stable believer.
30. Watch out that you only trust God when things are "going good" and He is overtly blessing you, while other times when the going gets tough and you do not "**see**" Him operating in your life in an overtly positive way and you become faithless.
31. While we should not be impressed with the Galileans, neither should we lose sight of the fact that Jesus will give this man what he desires.
32. This should be an encouragement to us that even when we fail to faithrest and are faithless and waver with respect to God, He still has our best interests at hand and will do what we truly need. 2Tim.2:13



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## EXEGESIS VERSES 49-54:

GNT John 4:49 λέγει πρὸς αὐτὸν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.

NAS John 4:49 **The royal official \*said to Him,** ὁ βασιλικός, (d.a. + ap-nm-s; "The royal official") λέγει λέγω (vipa--3s) πρὸς (pa) αὐτὸν αὐτός (nram3s) **"Sir, come down before my child dies."** Κύριε, κύριος (n-vm-s) κατάβηθι καταβαίνω (vmaa--2s) πρὶν πρίν (temporal conj. of time; "before") μου. ἐγώ(nrg-1s) τὸ παιδίον (d.a. + n-an-s; "young child/infant") ἀποθανεῖν ἀποθνήσκω (temporal inf./aa; equivalent to temporal clause; "dies")

GNT John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου, ὁ υἱός σου ζῆ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

NAS John 4:50 **Jesus \*said to him, "Go your way; your son lives."** ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vipa--3s) αὐτῷ αὐτός (nrdm3s) Πορεύου, πορεύομαι (vimp./p/dep.--2s; "go your way/leave here and go there") σου σύ (nrg-2s) ὁ υἱός (d.a. + n-nm-s) ζῆ. ζάω (vipa--3s; "lives") **The man believed the word that Jesus spoke to him, and he started off.** ὁ ἄνθρωπος (d.a. + n-nm-s) ἐπίστευσεν πιστεύω (viaa--3s) τῷ ὁ λόγῳ λόγος (d.a. + n-dm-s) ὃν ὅς (rel.pro./am-s; "that") ὁ Ἰησοῦς (d.a. + n-nm-s) εἶπεν λέγω (viaa--3s) αὐτῷ αὐτός (nrdm3s) καί (ch) ἐπορεύετο. πορεύομαι (viIPFdep.--3s; "he started off/departed to")

GNT John 4:51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῆ.

NAS John 4:51 **And as he was now going down,** δέ (cc) αὐτοῦ αὐτός (nrgm3s; "he himself") ἤδη (adv.; "now") καταβαίνοντος καταβαίνω (circ.ptc./p/a/gm-s + gen. of pers.pro. = gen. absolute; "as/when he himself was going down") **his slaves met him, saying that his son was living.** αὐτοῦ αὐτός (nrgm3s; "his") οἱ ὁ δοῦλοι δοῦλος (d.a. + n-nm-p) ὑπήντησαν ὑπαντάω (viaa--3p; "met/to meet someone") αὐτῷ αὐτός (nrdm3s) λέγοντες λέγω (circ.ptc./p/a/nm-p; "saying") ὅτι (conj. ind. disc.) αὐτοῦ αὐτός (nrgm3s) ὁ παῖς (d.a. + n-nm-s; from paidos; "son/child of a young age") ζῆ. ζάω (vipa--3s; "keeps on living")

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GNT John 4:52 ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ἣ κομψότερον ἔσχευ· εἶπαν οὖν αὐτῷ ὅτι Ἐχθές ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός.

NAS John 4:52 **So he inquired of them the hour when he began to get better.** οὖν (*infer. conj.*; "so/therefore") ἐπύθετο πυνθάνομαι (*viadep.--3s*; "inquired/investigated/learn by inquiry") παρ' παρά (*p/abl.* "from/of") αὐτῶν αὐτός (*nprgm3p*; "them") τὴν ἣ ὥραν ὥρα (*d.a. + n-af-s*) ἐν (*pL +*) ἣ ὅς (*rel.pro./Lf-s*; *loc. of time*; "when/in which") ἔσχευ· ἔχω (*viaa--3s*; "he began/he had") κομψότερον (*comparative adv.*; "to get better/recovered/the state of being in better health after a previous state of poor health") **They said therefore to him, "Yesterday at the seventh hour the fever left him."** εἶπαν λέγω (*viaa--3p*) οὖν (*inf.conj.*) αὐτῷ αὐτός (*nprdm3s*) ὅτι (*intro. direct quote*) Ἐχθές (*adv. of time*; "Yesterday") ἐβδόμην ἑβδομος (*ordinal adj./af-s*; "seventh") ὥραν ὥρα (*n-af-s*) ὁ πυρετός. (*d.a. + n-nm-s*; "fever/high temperature") ἀφήκεν ἀφίημι (*viaa--3s*; "left/abandoned"; same as 4:3,28) αὐτὸν αὐτός (*npram3s*)

GNT John 4:53 ἔγνω οὖν ὁ πατήρ ὅτι [ἐν] ἐκείνῃ τῇ ὥρᾳ ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὁ υἱός σου ζῆ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

NAS John 4:53 **So the father knew that it was at that hour in which Jesus said to him,** οὖν (*ch*; "so") ὁ πατήρ (*d.a. + n-nm-s*) ἔγνω γινώσκω (*viaa--3s*) ὅτι (*cc*; *intro. what he knew*; "that") [ἐν] (*pL*; "at") ἐκείνῃ ἐκεῖνος (*remote dem.adj.-Lf-s*) τῇ ἣ ὥρᾳ ὥρα (*d.a. + n-Lf-s*) ἐν (*pL*) ἣ ὅς (*rel.pro./Lf-s*) ὁ Ἰησοῦς, (*d.a. + n-nm-s*) εἶπεν λέγω (*viaa--3s*) αὐτῷ αὐτός (*nprdm3s*) **"Your son lives";** σου σύ (*nprg-2s*) Ὁ υἱός (*d.a. + n-nm-s*) ζῆ, ζάω (*vira--3s*; "lives") **and he himself believed, and his whole household.** καί (*ch*) αὐτός (*nprnm3s*) ἐπίστευσεν πιστεύω (*viaa--3s*) καί (*cc*) αὐτοῦ αὐτός (*nprgm3s*) ὅλη. ὅλος (*a--nf-s*; "whole/entire") ἡ οἰκία (*d.a. + n-nf-s*; "household/family/dependents")

GNT John 4:54 Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

NAS John 4:54 **This is again a second sign that Jesus performed,** Τοῦτο οὗτος (*near dem.pro./an-s*; "this "miracle") πάλιν (*adv.*; "again") δεύτερον δεύτερος (*ord.adj./an-s*; "second") σημεῖον (*n-an-s*) ὁ Ἰησοῦς (*d.a. + n-nm-s*) ἐποίησεν ποιέω (*viaa--3s*;

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"performed/did") **when He had come out of Judea into Galilee.** ἐλθὼν ἔρχομαι  
 (circ.ptc./a/a/nm-s; "when He had come") ἐκ (pg; "out of/from") τῆς ἧ Ἰουδαίας Ἰουδαία  
 (d.a. + n-gf-s) εἰς (pa) τὴν ἧ Γαλιλαίαν. Γαλιλαία (d.a. + n-af-s)

## ANALYSIS VERSES 49-54:

1. Even after Jesus' sharp rebuke of vs.48, the man disregards the words of the very One from whom he seeks help and continues to press the issue regarding his son.
2. **The royal official** represents the trend of the Galileans of demanding a "crutch" of signs and wonders before they will believe the truth.
3. Having no interest in the importance regarding the spiritual reality of his situation, **the royal official** keeps on speaking **to Him** with his single-minded approach and that being Jesus needs to physically **come down** to Capernaum "**before my child dies**".
4. This man is so emotionally wrapped up and distraught over his own concerns that he cannot think clearly and come to the logical conclusion that the centurion did in Mat.8:5ff.
5. The phrase, "**Sir, come down before my child dies**" provides a mental profile of **the royal official** in his quest for relief in his situation:
  - A. He only sees Jesus as a miracle worker and with his eyes only on man has divorced God from his thinking as the primary key in the equation for healing.
  - B. This is further enforced in the man's demand and expectation that Jesus must be present with his son before his son can be healed.
  - C. He regards his son's death as imminent and therefore even if he believes God has control over life and death, he shows no sign of faithrest in that fact.
6. Again, this unbelieving Jew as a product of a legalistic system of works for salvation reflects the lack of faith the Jew's really had regarding God and His plan in spite of all their religious fervor.
7. **Jesus** never acknowledges that He is going to do anything for the man, He simply **said to him, "Go your way; your son lives"**.
8. He gives him no external sign or indication that He has done anything, He merely gives him His **word**.
9. This reply poses another stiff test for the man: does he believe Jesus or not.
10. This is the force behind the phrase, "**the man believed the word that Jesus spoke to him**".
11. While he as yet not come to saving faith, the man does believe that what Jesus says regarding his son is true.
12. While Jesus statement may seem harsh and insensitive, it was exactly what the man needed.
13. The man before he can come to grips spiritually, must first rely upon **the word** of another.
14. Again, we see that Jesus does not cater to human viewpoint or emotionalism regarding people, even to those under real duress, but rather does whats necessary to orient them to the spiritual reality of the situation.
15. Jesus words in essence, is telling the man to "relax, its God's will that **your son** will not die".
16. If Jesus had caved in to the man's demand, gone with him and healed his son, the results would have falsely reinforced the man's thinking that his attitude was OK regarding the situation and his approach to it.
17. Instead, Jesus puts the man in a situation to put his faith on a promise rather than something that would stimulate his afferent impulses and continue to stroke his emotions and thus helps the individual to advance the right direction spiritually, which he does.
18. So Jesus uses this man who was part of the crowd of Galileans who had to physically see in order to believe, as a lesson for others leaving them without excuse.

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19. The fact that the man was willing to believe Jesus regarding his son, opens the door for maximum impact of the miracle when Jesus' words are confirmed to be true i.e., "if what He said about my son is true, then what He says about Himself is true" (vs.53).
20. In addition, it separates the act of the miracle as that of "a man" and leaves no doubt that it was "of God".
21. Principle: The CWL is believing statements without external signs or confirmatory physical proofs, applying those statements in your own thinking and actions, which opens the doors for continued spritual advancement and ultimate vindication of your faith.
22. The father's belief was vindicated and produced the advancement necessary for him to come to saving faith.
23. The fact that the man oriented to Jesus also produced an immediate salutary affect of removing his fears that his son was going to die.
24. Principle: Belief in BD, its promises and doctrines alleviates fears, anxieties, worries, etc.
25. The man can now return to his normal duties of life, which he does as **he started off**/departed from his audience with Jesus.
26. The genitive absolute of the phrase, "**And as he was now going down**" in vs.51a, sets the return of the man to Capernaum as separate from the action of **his slaves** meeting **him**.
27. In other words, **the royal official** did not immediately run back home to check on his son, rather some time had passed (at least the remainder of the day and into the preceding day vs.52b "Yesterday").
28. It was not in the sense of any anxiousness on his part to return home when he **met his slaves** and they told him **that his son was living**.
29. Upon the hearing the news from his **slaves**, it was natural therefore/**so** that **he inquired of them the hour**/precise time **when** his son **began to get better**/recovered.
30. It is evident that his recovery was so dramatic that they could identify the very **hour** and that being "**yesterday at the seventh hour when the fever left him**".
31. The **seventh hour** in the normal Jewish method of reckoning time would be at 1:00 PM, therefore, probably at least some 18 hours if not more, has passed since the man and Jesus had spoken (vs.53a).
32. What the man did in the meantime is not made known however, the fact that the servants clearly did not make the trip to locate him until the next day denotes that they wanted to make absolutely certain that the boy had fully recovered before seeking out the father.
33. They and the entire **household** have now witnessed a miracle apart from any human intervention.
34. Thus, the stage has been set, and when **the father knew that it was at that hour in which Jesus told him, "Your son lives"**, **he himself believe** that Jesus was indeed Messiah.
35. Though the father accurately reflected the Galilean trend and waited until confirmation that the miracle had taken place before entering into saving faith, it is obvious that the lesson had hit home since **his whole household** also **believed**.
36. Though the father heard the words first and then waited to see for himself before believing that this Jesus was Messiah, those at home only knew that the boy had recovered and they **believed** Jesus was Messiah based upon **the word** of the father.
37. John concludes this narrative by reporting in vs. 54, "**This is again a second sign that Jesus performed, when He had come out of Judea into Galilee**", which verse declares the following:
  - A. This is not the 2<sup>nd</sup> miracle Chirst has performed in His ministry, only the 2<sup>nd</sup> in **Galilee** since the wedding feast. Joh.2:11
  - B. Jesus has done other signs thusfar, but has restricted them to the area of **Judea**. Joh.2:23
  - C. It is the 2<sup>nd</sup> sign John records to fulfill his purpose in writing, pointing to Jesus' deity.