

The Gospel of John

Chapter 4, Verses 1-9

Review

- General Introduction to the Gospel of John
 - one of the ***five Johannine books***, all of which are among the last books in the Bible to be written
 - one of the ***four gospels***, each of which is a biography of Jesus and an historical narrative of his life
 - written in Greek ***to both Jews and Gentiles***, including but not limited to those who had already accepted Christ
 - First read within the context of ***early Christian literature***, the ***Jewish Bible*** and ***other*** religious and philosophical writing.

Review

- **Prolog (1:1-18)**
 - Jesus Christ was the Word become flesh (1:14).
 - “**Flesh**” emphasizes that Jesus was exactly what we are.
 - The “**Word**” (Greek, *Logos*) was what God was and did what God did from the beginning.
 - He is ***rejected by the world***, in general.
 - But he is ***the savior of all who receive him***.
 - ***Only*** those who receive him shall be ***children of God!***

Review

- Jesus was revealed to Israel by ***John the Baptist*** (1:19-34)
- ***Disciples*** began to follow Jesus (1:35-51)
- Jesus performed his ***first sign at Cana of Galilee*** (2:1-11)
- Jesus ***cleansed the temple*** in Jerusalem (2:12-22)
- Jesus performed other ***signs in Jerusalem*** (2:23-25)
- Jesus told Nicodemus that ***a man must be born again in order*** to see the Kingdom of God and that ***whoever believes in the Son of Man will have eternal life.***(3:1-15)

Review

- John 3:16-21 may possibly continue the speech of Jesus to Nicodemus or (more likely) be the ***author's commentary***:
 - ***To believe in Christ***, means to believe in God's love for the world, to accept the salvation God offers in Christ, and to love God and desire to obey Him. (3:16-18a, 21)
 - ***To not believe in Christ***, is to love the darkness rather than light, to desire to continue to do evil, and to remain under God's just judgment, (3:18b, 19-20)

Review

- The narrative then resumes, with the relocation of Jesus and his disciples to the ***Judean countryside*** where ***Jesus' disciples were baptizing*** (3:22)
- John's disciples were baptizing at ***Aenon near Salim*** (3:33)
- This was a time in Jesus' ministry earlier than is examined by the other gospels, ***a time before John's arrest*** (3:24).
- John's disciples notice that many of the people who came to be baptized were ***going to Jesus instead of John*** and they bring this to John's attention. (3:25,26)

Review

- John told them that Jesus' ascendance was what ***should*** be happening (3:27), what John had always ***expected*** (3:28), and that he was ***happy*** to see this happen (3:29)!
- "***He must increase, but I must decrease,***" John said. (3:30)

Review – Last Week's Lesson

- John 3:31-36 may possibly continue the speech of John the Baptist or (more likely) be the author's commentary:
 - The key point seems to be that Christ transcends John.
 - However great he is, John is just a man.
 - Although truly a man, Christ is also God.
 - He knows what God knows, and speaks what God speaks.
 - To reject Jesus's testimony, is to reject God.
 - To receive Jesus testimony, is to know God.
 - The Spirit of God dwells in Jesus fully

Geography

- Bethany Beyond Jordan (1:28)
- Cana of Galilee (2:1)
- Capernaum (2:12)
- Jerusalem (2:13)
- Judean Countryside (3:22)
- Aenon Near Salim (3:23)
- Sychar in Samaria (4:5)
- Galilee (4:45)



John 4:1-9

4:1 イエスが、ヨハネよりも多く弟子をつくり、またバプテスマを授けておられるということを、パリサイ人たちが聞き、それを主が知られたとき、

4:2 (しかし、イエスみずからが、バプテスマをお授けになったのではなく、その弟子たちであった)

4:3 ユダヤを去って、またガリラヤへ行かれた。

4:4 しかし、イエスはサマリヤを通過しなければならなかった。

John 4:1-9

4:5そこで、イエスはサマリヤのスカルという町においてになった。この町は、ヤコブがその子ヨセフに与えた土地の近くにあったが、

4:6そこにヤコブの井戸があった。イエスは旅の疲れを覚えて、そのまま、この井戸のそばにすわっておられた。時は昼の十二時ごろであった。

4:7ひとりのサマリヤの女が水をくみにきたので、イエスはこの女に、「水を飲ませて下さい」と言われた。

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4:8弟子たちは食物を買いに町に行っていたのである。

4:9すると、サマリヤの女はイエスに言った、「あなたはユダヤ人でありながら、どうしてサマリヤの女のわたしに、飲ませてくれとおっしゃるのですか」。これは、ユダヤ人はサマリヤ人と交際していなかったからである。

John 4:1-9

¹ Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John

² (although Jesus himself did not baptize, but only his disciples),

³ he left Judea and departed again for Galilee.

⁴ And he had to pass through Samaria.

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⁵ So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph.

⁶ Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.

⁷ A woman from Samaria came to draw water. Jesus said to her, "Give me a drink."

John 4:1-9

⁸ (For his disciples had gone away into the city to buy food.)

⁹ The Samaritan woman said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans.)

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 - They were curious about John the Baptist. (1:24)
 - Later they would persecute Christ and Christians. (Synoptics)

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- John the Baptist's own disciples have noticed that people are now attracted more to Jesus than to John. (3:26)
- The Pharisees know this.
- Now Jesus has learned that the Pharisees know this.

Jesus Can Learn Things

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- This is consistent with Jesus' humanity.
- What does it say about his divinity? (c.f. Prolog)

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- Why is this important? (c.f. 1:26, 31, 33)

Discussion

- The water baptism which John performed symbolized repentance from sin and a returning to God.
- People who came for baptism could not be turned away.
- It is not strange that Jesus' disciples, some of whom had formerly been disciples of John, would baptize them.
- But John understood better than anyone (except Jesus) that only the Holy Spirit could accomplish the birth from above which resulted in eternal life, and that only Jesus ever could baptize men with the Holy Spirit. (1:33)

Discussion

- The effectiveness of John's water baptism, in other words, depends on Jesus' baptism with the Holy Spirit.
- The same has always been true, and is still true today.
- Water baptisms performed today are more meaningful in view of the fact that Jesus' disciples and John and his disciples performed water baptisms in Jesus' presence.
- But if Jesus himself had performed water baptisms, then that might have risked confusing the symbol with the thing symbolized, turning baptism into idolatry or magic.

John 4:3

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- Joining 4:1 with 4:3 we have the complete thought, that upon learning that the Pharisees had heard that Jesus' disciples were baptizing more people than John's disciples, Jesus left Judea and began his journey toward Galilee.

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 - Why does he wish to avoid such conflict?

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- Jesus responds to news that the Pharisees have taken a special interest in him by moving **away** from them.
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- **Avoiding conflict wherever possible** appears to be a consistent teaching of the Bible (e.g. Romans 12:18)
- There are however **times where it is not possible for God's people to avoid conflict** and they must instead submit to suffering. Jesus knows that his time is coming.

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- It was because he was then moving away from possible conflict with the Pharisees, by relocating himself and his disciples to Galilee, that Jesus happened to pass through Samaria.

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- It was certainly very common for people to pass through Samaria when traveling between Judea and Galilee, and this was the shortest route.

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- Passing through Samaria was **not the only way** for people to travel between Judea and Galilee.
- Jesus **could** have avoided Samaria by crossing the Jordan and traveling north along the other (eastern) bank.

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And **he had** to pass through Samaria.

- However it would have been **strangely out of character** for Jesus to have gone out of his way to avoid Samaria.
- And the other route to Galilee would (probably) have taken Jesus **closer to where John was baptizing.**

John 4:5

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- Jesus and his disciples are **en route** from Judea to Galilee in order to avoid a premature crisis with the Pharisees.
- As they are traveling, they naturally pass through the region of Samaria and various towns along the way.

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- Sychar may possibly refer to Schechem itself.

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- This is probably a reference to Genesis 48:22 and the land which Jacob willed to Joseph on his deathbed.
- Many years later (Joshua 24:32) Joseph's bones, which his descendants had carried out of Egypt, were buried there.

John 4:6

そこにヤコブの井戸があった。イエスは旅の疲れを覚えて、そのまま、この井戸のそばにすわっておられた。時は昼の十二時ごろであった。

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- The location of “Jacob’s Well,” approximately 300 meters SE of Joseph’s tomb, has been known since early Christian times, and it exists to this day.
- Jacob’s well is not mentioned in the Old Testament.

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- What becomes important in this present story is that the well and the surrounding area were strongly associated with the memory of Jacob (Israel) and his descendants and, also perhaps, other stores of women met at wells.

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- Jesus is there, sitting beside this well, because he is tired from traveling.

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- This is a particular place and a particular time in history.
- The “sixth hour” is probably about noon.
- This may help to explain why Jesus is tired and thirsty.

John 4:7

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- Perhaps we are supposed to notice that this woman came alone and at an unusual time for drawing water.

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- Woman from Samaria, means a woman from the region of Samaria (a Samaritan woman) and not a resident of the town named Samaria.
- Jesus asked this woman for a drink of water.

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A woman from Samaria came to draw water. Jesus said to her, "Give me a drink."

- It is as if she were sent out to serve him!

John 4:8

弟子たちは食物を買いに町に行っていたのである。

(For his disciples had gone away into the city to buy food.)

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- We recall that Jesus was traveling with his disciples, who now seem suddenly absent, as the dialog between Jesus and this woman unfolds.

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- We recall that Jesus was traveling with his disciples, who now seem suddenly absent, as the dialog between Jesus and this woman unfolds.
- The author or editor explains where they have gone.

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- If Jesus' disciples have gone away into the city to buy food, then Jacob's well must be ... away outside of the city.

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- If Jesus' disciples have gone away into the city to buy food, then Jacob's well must be ... away outside of the city.
- He and his disciples evidently are willing to interact with Samaritans and purchase and eat their food.

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(For his disciples had gone **away into the city to buy food.**)

- It is noteworthy that Jesus and his disciples have separated at this point.
- There are finally are no coincidences.
- Truly this woman has a “divine appointment.”

John 4:9

すると、サマリヤの女はイエスに言った、「あなたはユダヤ人でありながら、どうしてサマリヤの女のわたしに、飲ませてくれとおっしゃるのですか」。これは、ユダヤ人はサマリヤ人と交際していなかったからである。

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- Jesus is a thirsty traveler, with no bucket, sitting beside a deep well.
- He cannot easily get a drink for himself.
- What he asks of the woman may seem reasonable to us.

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- Why?

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 - Poor relations between Jews and Samaritans (in general).
 - Especially drinking from this woman's bucket.

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- Even today in much of the Middle East a man may not be alone with any woman other than his wife, much less speak with her as Jesus is doing here.

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- There is evidence that the Jews of Jesus day regarded **all Samaritan women** as ritually (sexually) impure.
- This story suggests that **this particular woman** may have been a bit of an outcast even among her own people.

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- This is probably the sense of the parenthetical insertion.