

The Gospel of John

Chapter 4, Verses 10-26

Review

- General Introduction to the Gospel of John
 - *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
 - one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
 - written in Greek **to both Jews and Gentiles**, primarily but not exclusively 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).
 - The “***Word***” (Greek, *Logos*) was what God was and did what God did from the beginning.
 - “***Flesh***” emphasizes that Jesus became exactly what we are.
 - He is ***rejected by the world***, in general.
 - But he is the ***savior of all who receive him***.

Review

- Jesus was revealed to Israel by ***John the Baptist*** (1:19-34)
- Then ***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 continue the speech of Jesus to Nicodemus or (more likely) is the ***author's commentary***.
- The narrative 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).

Review

- John's disciples notice that many of the people who came to be baptized were ***going to Jesus instead of John*** and brought this to John's attention. (3:25,26)
- John told them that Jesus' ascendance was what ***should*** be happening (3:27), what John had always ***foreseen*** (3:28), and that he was ***happy*** to see this happen (3:29)!
- ***"He must increase, but I must decrease,"*** John said. (3:30)
- John 3:31-36 may possibly continue the speech of John the Baptist or (more likely) be the author's commentary.

Review – Last Week’s Lesson

- The *Pharisees* became aware that Jesus’ ministry was surpassing that of John; when Jesus *learned* this, he decided to leave Judea and return to Galilee. This naturally took him through *Samaria*, where he met a woman by a well and *asked her for a drink.* (4:1-7)



Review – Last Week’s Lesson

- Jesus was **alone** with the woman because his disciples had gone away into the city to buy food. (4:8)
 - This means that John and the other apostles would have somehow learned later of what transpired in the discussion between Jesus and the Samaritan woman at the well.
- Her initial response to Jesus request for a drink was one of **surprise** or **resentment** or both, because “Jews had no dealings with Samaritans,” (4:9) and also perhaps because she was a **woman** and one **shunned** even by Samaritans.

John 4:10-15

4:10 イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

4:11 女はイエスに言った、「主よ、あなたは、くむ物をお持ちにならず、その上、井戸は深いのです。その生ける水を、どこから手に入れるのですか。」

John 4:10-15

4:12あなたは、この井戸を下さったわたしたちの父ヤコブよりも、偉いかたなのですか。ヤコブ自身も飲み、その子らも、その家畜も、この井戸から飲んだのですが」。

4:13イエスは女に答えて言われた、「この水を飲む者はだれでも、またかわくであろう。」

John 4:10-15

4:14しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

4:15女はイエスに言った、「主よ、わたしがかわくことがなく、また、ここにくみにこなくてもよいように、その水をわたしに下さい」。

John 4:10-15

¹⁰ Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

¹¹ The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water?"

John 4:10-15

¹² Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock."

¹³ Jesus said to her, "Everyone who drinks of this water will be thirsty again,

¹⁴ but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

John 4:10-15

¹⁵ The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

- Jesus is here ***responding*** to what the woman has just said:

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

- Jesus is responding to what the woman has just said.
- In view of their relationship, she thought that his request for a drink of water was strange and inappropriate.

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

- Jesus is responding to what the woman has just said.
- In view of their relationship, she thought that his request for a drink of water was strange and inappropriate.
- He is prompting her to reconsider.

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "**If you knew the gift of God**, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

- First of all, there are things about God she does not know.

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "**If you knew the gift of God**, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

- First of all, there are things about God she does not know, in particular she does not know the gift that God bestows.

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "If you knew the gift of God, and **who it is that is saying to you, 'Give me a drink,'** you would have asked him, and he would have given you living water."

- First of all, there are things about God she does not know, in particular she does not know the gift that God bestows.
- Second, she does not know who Jesus is.

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "If you knew the gift of God, and **who it is that is saying to you, 'Give me a drink,'** you would have asked him, and he would have given you living water."

- First of all, there are things about God she does not know, in particular she does not know the gift that God bestows.
- Second, she does not know who Jesus is, in particular she does not know that he is the one who bestows God's gift.

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' **you would have asked him**, and he would have given you living water."

- Because if she *had* understood the gift of God that Jesus bestows, then she would have asked Jesus for it.

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and **he would have given you** living water."

- Because if she *had* understood the gift of God that Jesus bestows, then she would have asked Jesus for it.
- And if she had asked, he would have given it to her.

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

- This “gift of God” he calls “living water.”

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

- This “gift of God” he calls “living water.”
- The reader probably has some idea what Jesus means by this.

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

- This “gift of God” he calls “living water.”
- The reader probably has some idea what Jesus means by this, but at first this women has little understanding.

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

- This “gift of God” he calls “living water.”
- The reader probably has some idea what Jesus means by this, but at first this women has little understanding, and this is Jesus’ point.

John 4:10

イエスは答えて言われた、「もしあなたが神の賜物のことを知り、また、『水を飲ませてくれ』と言った者が、だれであるか知っていたならば、あなたの方から願い出て、その人から生ける水をもらったことであろう」。

Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

- This “gift of God” he calls “living water.”
- The reader probably has some idea what Jesus means by this, but at first this women has little understanding, and this is Jesus’ point. She does not understand.

Discussion

- The irony here is great:

Discussion

- The irony here is great:
 - Jesus is fleeing conflict with the Pharisees, who should most easily understand him, but will finally crucify him.

Discussion

- The irony here is great:
 - Jesus is fleeing conflict with the Pharisees, who should most easily understand him, but will finally crucify him.
 - In the process, salvation comes to a Samaritan woman whom the Pharisees would undoubtedly have despised.

Discussion

- The irony here is great:
 - Jesus is fleeing conflict with the Pharisees, who should most easily understand him, but will finally crucify him.
 - In the process, salvation comes to a Samaritan woman whom the Pharisees would undoubtedly have despised.
 - She is so estranged from God's people (Israel) that she can not even imagine giving a drink of water to Jesus, a Jew.

Discussion

- The irony here is great:
 - Jesus is fleeing conflict with the Pharisees, who should most easily understand him, but will finally crucify him.
 - In the process, salvation comes to a Samaritan woman whom the Pharisees would undoubtedly have despised.
 - She is so estranged from God's people (Israel) that she can not even imagine giving a drink of water to Jesus, a Jew.
 - He accepts her nevertheless, and his acceptance of people such as her will bring Jesus into increasing conflict with the Pharisees.

Discussion

- The irony here is great:
 - Jesus is fleeing conflict with the Pharisees, who should most easily understand him, but will finally crucify him.
 - In the process, salvation comes to a Samaritan woman whom the Pharisees would undoubtedly have despised.
 - She is so estranged from God's people (Israel) that she can not even imagine giving a drink of water to Jesus, a Jew.
 - He accepts her nevertheless, and his acceptance of people such as her will bring Jesus into increasing conflict with the Pharisees. It is not easy for God to save his people!

John 4:11

女はイエスに言った、「主よ、あなたは、くむ物をお持ちにならず、その上、井戸は深いのです。その生ける水を、どこから手に入れるのですか。

The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water?"

John 4:11

女はイエスに言った、「主よ、あなたは、くむ物をお持ちにならず、その上、井戸は深いのです。その生ける水を、どこから手に入れるのですか。

The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water?"

- Here the woman is responding to what *Jesus* has just said.

John 4:11

女はイエスに言った、「主よ、あなたは、くむ物をお持ちにならず、その上、井戸は深いのです。その生ける水を、どこから手に入れるのですか。

The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water?"

- Here the woman is responding to what Jesus has just said, about himself being able to give her “living water.”

John 4:11

女はイエスに言った、「主よ、あなたは、くむ物をお持ちにならず、その上、井戸は深いのです。その生ける水を、どこから手に入れるのですか。

The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water?"

- Here the woman is responding to what Jesus has just said about himself being able to give her “living water.”
- Probably she understands him to mean that he could access the underground spring that feeds Jacobs Well.

John 4:11

女はイエスに言った、「主よ、あなたは、くむ物をお持ちにならず、その上、井戸は深いのです。その生ける水を、どこから手に入れるのですか。

The woman said to him, "**Sir, you have nothing to draw water with**, and the well is deep. Where do you get that living water?

- But how would he do that without any equipment?

John 4:11

女はイエスに言った、「主よ、あなたは、くむ物をお持ちにならず、その上、井戸は深いのです。その生ける水を、どこから手に入れるのですか。

The woman said to him, "Sir, you have nothing to draw water with, and the **well is deep**. Where do you get that living water?"

- But how would he do that without any equipment?
- Because the well is deep.

John 4:11

女はイエスに言った、「主よ、あなたは、くむ物をお持ちにならず、その上、井戸は深いのです。その生ける水を、どこから手に入れるのですか。

The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water?

- But how would he do that without any equipment?
- Because the well is deep.
- And if that is **not** what he means, then where does Jesus propose to get “that living water” of which he speaks?

John 4:12

あなたは、この井戸を下さったわたしたちの父ヤコブよりも、偉
いかたなのですか。ヤコブ自身も飲み、その子らも、その家畜も、
この井戸から飲んだのですが」。

Are you greater than our father Jacob? He gave us the well and drank
from it himself, as did his sons and his livestock."

John 4:12

あなたは、この井戸を下さったわたしたちの父ヤコブよりも、偉いかたなのですか。ヤコブ自身も飲み、その子らも、その家畜も、この井戸から飲んだのですが」。

Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock."

- If Jesus could somehow produce “living water,” better than what the woman came to draw up from Jacob’s Well, then that would make Jesus better than Jacob!

John 4:12

あなたは、この井戸を下さったわたしたちの父ヤコブよりも、偉いかたなのですか。ヤコブ自身も飲み、その子らも、その家畜も、この井戸から飲んだのですが」。

Are you greater than our father Jacob? He gave us the well and **drank from it himself, as did his sons and his livestock.**"

- This well was good enough for the **personal** use of Jacob, himself, and of his very own sons and livestock!

John 4:12

あなたは、この井戸を下さったわたしたちの父ヤコブよりも、偉いかたなのですか。ヤコブ自身も飲み、その子らも、その家畜も、この井戸から飲んだのですが」。

Are you greater than our father Jacob? He gave us the well and **drank from it himself, as did his sons and his livestock.**"

- This well was good enough for the **personal** use of Jacob, himself, and of his very own sons and livestock!
- How dare we desire something better or different for ourselves!

Discussion

- Again the irony is heavy:

Discussion

- Again the irony is heavy:
 - Even to have better well water than Jacob himself drank and provided for his descendants is beyond this woman's imagination.

Discussion

- Again the irony is heavy:
 - Even to have better well water than Jacob himself drank and provided for his descendants is beyond this woman's imagination.
 - She believes that any man who proposes to deliver such a thing is boasting far beyond his ability to provide.

Discussion

- Again the irony is heavy:
 - Even to have better well water than Jacob himself drank and provided for his descendants is beyond this woman's imagination.
 - She believes that any man who proposes to deliver such a thing is boasting far beyond his ability to provide.
 - But the *reader* knows that the gift Jesus has in mind is infinitely better than what the woman imagines and that Jesus himself is not just any man, he is the Son of God!

John 4:13

イエスは女に答えて言われた、「この水を飲む者はだれでも、またかわくであろう。

Jesus said to her, "Everyone who drinks of this water will be thirsty again,

John 4:13

イエスは女に答えて言われた、「この水を飲む者はだれでも、またかわくであろう。

Jesus said to her, "Everyone who drinks of *this* water will be thirsty again,

- The woman places a high value on the water Jacob drank and provided for his descendants.

John 4:13

イエスは女に答えて言われた、「この水を飲む者はだれでも、またかわくであろう。

Jesus said to her, "Everyone who drinks of *this* water will be thirsty again,

- The woman places a high value on the water Jacob drank and provided for his descendants.
- Jesus points out to her that it is, after all, only water.

John 4:13

イエスは女に答えて言われた、「この水を飲む者はだれでも、またかわくであろう。

Jesus said to her, "Everyone who drinks of *this* water will be thirsty again,

- The woman places a high value on the water Jacob drank and provided for his descendants.
- Jesus points out to her that it is, after all, only water.
- It quenches thirst, but people do become thirsty again.

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again.
The water that I will give him will become in him a spring of water welling up to eternal life."

- Now Jesus makes it plain that he is not speaking literally of water.

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again.
The water that I will give him will become in him a spring of water welling up to eternal life."

- Now Jesus makes it plain that he is ***not*** speaking literally of water, because there is no water a man can drink and never again be thirsty.

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again.
The water that I will give him will become in him a spring of water welling up to eternal life."

- Now Jesus makes it plain that he is not speaking literally of water, because there is no water a man can drink and never again be thirsty.
- Jesus is speaking *figuratively*.

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again.

The water that I will give him will become in him a spring of water welling up to eternal life."

- Jesus is using “water” as a metaphor.

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again.
The water that I will give him will become in him a spring of water welling up to eternal life."

- Jesus is using “water” as a metaphor.
- So the reader must ask himself, what does this “water” represent?

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again.
The water that I will give him will become in him a spring of water welling up to eternal life."

- Jesus is using “water” as a metaphor.
- So the reader must ask himself, what does this “water” represent?
- Jesus begins to provide some clues.

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

- Within whomever drinks this water that Jesus gives, the “**water**” will become “***a spring of water.***”

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him **a spring of water welling up** to eternal life."

- Within whomever drinks this water that Jesus gives, the “water” will become “a spring of water.”
- This is one sense in which the water is “*living*”: once we drink it, it continues ***welling up inside of us, like a spring.***

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

- But there is *another* sense in which this is "**living water.**"

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water **welling up to eternal life.**"

- But there is another sense in which this is “living water.”
- The “water” Jesus gives wells up to life eternal.

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

- But there is another sense in which this is “living water.”
- The “water” Jesus gives wells up to life eternal.
- So it becomes perfectly clear that what Jesus is talking about is not literally water at all, but something else.

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

- Water here represents something that Jesus can give.

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

- Water here represents something that Jesus can give, and which confers eternal life upon the recipient.

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

- Water here represents something that Jesus can give which confers eternal life upon the recipient.
- What is it?

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

- Water here represents something that Jesus can give which confers eternal life upon the recipient.
- What is it?
- The Holy Spirit

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

- Water here represents something that Jesus can give which confers eternal life upon the recipient.
- What is it?
- The Holy Spirit (I think)

John 4:14

しかし、わたしが与える水を飲む者は、いつまでも、かわくことがないばかりか、わたしが与える水は、その人のうちで泉となり、永遠の命に至る水が、わきあがるであろう」。

but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

- Water here represents something that Jesus can give which confers eternal life upon the recipient.
- What is it?
- The Holy Spirit (I think) and if so not an "it" but a "He!"

John 4:15

女はイエスに言った、「主よ、わたしがかわくことがなく、また、ここにくみにこなくてもよいように、その水をわたしに下さい」。

The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

John 4:15

女はイエスに言った、「主よ、わたしがかわくことがなく、また、ここにくみにこなくてもよいように、その水をわたしに下さい」。

The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

- Jesus said that he would give the “living water” if she should ask.

John 4:15

女はイエスに言った、「主よ、わたしがかわくことがなく、また、ここにくみにこなくてもよいように、その水をわたしに下さい」。

The woman said to him, "Sir, **give me this water**, so that I will not be thirsty or have to come here to draw water."

- Jesus said that he would give the “living water” if she should ask. So now she does ask.

John 4:15

女はイエスに言った、「主よ、わたしがかわくことがなく、また、ここにくみにこなくてもよいように、その水をわたしに下さい」。

The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

- Jesus said that he would give the “living water” if she should ask. So now she does ask.
- But the woman seems to ***misunderstand*** what he has said as literal speech.

John 4:15

女はイエスに言った、「主よ、わたしがかわくことがなく、また、ここにくみにこなくてもよいように、その水をわたしに下さい」。

The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

- Jesus said that he would give the “living water” if she should ask. So now she does ask.
- But the woman seems to misunderstand what he has said as literal speech, or she *doubts* what he says.

John 4:15

女はイエスに言った、「主よ、わたしがかわくことがなく、また、ここにくみにこなくてもよいように、その水をわたしに下さい」。

The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

- Jesus said that he would give the “living water” if she should ask. So now she does ask.
- But the woman seems to misunderstand what he has said as literal speech, or she doubts what he says, or **both**.

John 4:15

女はイエスに言った、「主よ、わたしがかわくことがなく、また、ここにくみにこなくてもよいように、その水をわたしに下さい」。

The woman said to him, "Sir, give me this water, **so that I will not be thirsty or have to come here to draw water.**"

- This is like when Nicodemus (the Pharisee) struggled with Jesus's saying that a man must be born again from above before he could see the Kingdom of God and enter into life eternal.

Discussion

- For this woman to receive the gift of God about which Jesus is speaking (the Holy Spirit, eternal life) she must first ***understand*** and ***believe*** what Jesus is speaking.

Discussion

- For this woman to receive the gift of God about which Jesus is speaking (the Holy Spirit, eternal life) she must first ***understand*** and ***believe*** what Jesus is speaking.
- In other words the woman must first ***believe in Jesus***.

Discussion

- For this woman to receive the gift of God about which Jesus is speaking (the Holy Spirit, eternal life) she must first ***understand*** and ***believe*** what Jesus is speaking.
- In other words the woman must first ***believe in Jesus***, meaning that she must ***trust in him*** for her salvation.

Discussion

- For this woman to receive the gift of God about which Jesus is speaking (the Holy Spirit, eternal life) she must first ***understand*** and ***believe*** what Jesus is speaking.
- In other words the woman must first ***believe in Jesus***, meaning that she must ***trust in him*** for her salvation.
- But so far she has not reached this point.

Discussion

- For this woman to receive the gift of God about which Jesus is speaking (the Holy Spirit, eternal life) she must first ***understand*** and ***believe*** what Jesus is speaking.
- In other words the woman must first ***believe in Jesus***, meaning that she must ***trust in him*** for her salvation.
- But so far she has not reached this point.
- Let's see what happens next.

John 4:16-26

4:16 イエスは女に言われた、「あなたの夫を呼びに行って、ここに連れてきなさい」。

4:17 女は答えて言った、「わたしには夫はありません」。イエスは女に言われた、「夫がないと言ったのは、もつともだ。

4:18 あなたには五人の夫があったが、今のはあなたの夫ではない。あなたの言葉のとおりである」。

4:19 女はイエスに言った、「主よ、わたしはあなたを預言者と見ます。

John 4:16-26

4:20わたしたちの先祖は、この山で礼拝をしたのですが、あなたがたは礼拝すべき場所は、エルサレムにあると言っています」。

4:21イエスは女に言われた、「女よ、わたしの言うことを信じなさい。あなたがたが、この山でも、またエルサレムでもない所で、父を礼拝する時が来る。

4:22あなたがたは自分の知らないものを拝んでいるが、わたしたちは知っているかたを礼拝している。救はユダヤ人から来るからである。

John 4:16-26

4:23しかし、まことの礼拝をする者たちが、霊とまこととをもって父を礼拝する時が来る。そうだ、今きている。父は、このような礼拝をする者たちを求めておられるからである。

4:24神は霊であるから、礼拝をする者も、霊とまこととをもって礼拝すべきである」。

John 4:16-26

4:25 女はイエスに言った、「わたしは、キリストと呼ばれるメシヤがこられることを知っています。そのかたがこられたならば、わたしたちに、いっさいのことを知らせて下さるでしょう」。

4:26 イエスは女に言われた、「あなたと話をしているこのわたしが、それである」。

John 4:16-26

¹⁶ Jesus said to her, "Go, call your husband, and come here."

¹⁷ The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband';

¹⁸ for you have had five husbands, and the one you now have is not your husband. What you have said is true."

¹⁹ The woman said to him, "Sir, I perceive that you are a prophet."

John 4:16-26

²⁰ Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship."

²¹ Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

²² You worship what you do not know; we worship what we know, for salvation is from the Jews.

John 4:16-26

²³ But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

²⁴ God is spirit, and those who worship him must worship in spirit and truth."

²⁵ The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things."

²⁶ Jesus said to her, "I who speak to you am he."

John 4:16

イエスは女に言われた、「あなたの夫を呼びに行って、ここに連れてきなさい」。

Jesus said to her, "Go, call your husband, and come here."

John 4:16

イエスは女に言われた、「あなたの夫を呼びに行つて、ここに連れてきなさい」。

Jesus said to her, "Go, call your husband, and come here."

- Remember, the woman has just asked Jesus to give her the “living water” so that she would never be thirsty or need to draw water from the well again.

John 4:16

イエスは女に言われた、「あなたの夫を呼びに行つて、ここに連れてきなさい」。

Jesus said to her, "Go, call your husband, and come here."

- Remember, the woman has just asked Jesus to give her the “living water” so that she would never be thirsty or need to draw water from the well again.
- Now, strangely, Jesus asks her to summon her husband.

John 4:17

女は答えて言った、「わたしには夫はありません」。イエスは女に言われた、「夫がないと言ったのは、もつともだ。

The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband';

John 4:17

女は答えて言った、「わたしには夫はありません」。イエスは女に言われた、「夫がないと言ったのは、もつともだ。

The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'";

- Notice that before he asked her to summon her husband, Jesus *already knew* that this woman had no husband.

John 4:17

女は答えて言った、「わたしには夫はありません」。イエスは女に言われた、「夫がないと言ったのは、もっともだ。

The woman answered him, "I have no husband." **Jesus said to her, "You are right in saying, 'I have no husband';**

- Notice that before he asked her to summon her husband, Jesus already knew that this woman had no husband.
- So, why did Jesus ask?

John 4:17

女は答えて言った、「わたしには夫はありません」。イエスは女に言われた、「夫がないと言ったのは、もったもだ。

The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband';

- Notice that before he asked her to summon her husband, Jesus already knew that this woman had no husband.
- So, why did Jesus ask?
- To draw out her honest confession (I think).

John 4:17

女は答えて言った、「わたしには夫はありません」。イエスは女に言われた、「夫がないと言ったのは、もつともだ。

The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband';

- This, in effect, brings her sin into the light.

John 4:17

女は答えて言った、「わたしには夫はありません」。イエスは女に言われた、「夫がないと言ったのは、もっともだ。

The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband';

- This, in effect, brings her sin into the light.
- And it tells us something about her.

John 4:17

女は答えて言った、「わたしには夫はありません」。イエスは女に言われた、「夫がないと言ったのは、もっともだ。

The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband';

- This, in effect, brings her sin into the light.
- And it tells us something about her.
- Please read 3:20.

John 4:18

あなたには五人の夫があったが、今のはあなたの夫ではない。あなたの言葉のとおりである」。

for you have had five husbands, and the one you now have is not your husband. What you have said is true."

John 4:18

あなたには五人の夫があったが、今のはあなたの夫ではない。あなたの言葉のとおりである」。

for you have had five husbands, and the one you now have is not your husband. What you have said is true."

- Jesus makes it clear that he is **fully** and **miraculously** aware of her circumstances.

John 4:18

あなたには五人の夫があったが、今のはあなたの夫ではない。あなたの言葉のとおりである」。

for you have had five husbands, and the one you now have is not your husband. What you have said is true."

- Jesus makes it clear that he is **fully** and **miraculously** aware of her circumstances.
- Notice that Jesus was aware of all of this **before** he said that if she would ask he would give her the gift of God!

John 4:18

あなたには五人の夫があったが、今のはあなたの夫ではない。あなたの言葉のとおりである」。

for you have had five husbands, and the one you now have is not your husband. What you have said is true."

- Jesus does not need anyone to tell him what is in the hearts of men (c.f. 2:25)

John 4:18

あなたには五人の夫があったが、今のはあなたの夫ではない。あなたの言葉のとおりである」。

for you have had five husbands, and the one you now have is not your husband. What you have said is true."

- Jesus does not need anyone to tell him what is in the hearts of men (c.f. 2:25)
- God does not need our confession, but he requires it.

John 4:18

あなたには五人の夫があったが、今のはあなたの夫ではない。あなたの言葉のとおりである」。

for you have had five husbands, and the one you now have is not your husband. What you have said is true."

- Jesus does not need anyone to tell him what is in the hearts of men (c.f. 2:25)
- God does not need our confession, but he requires it.
- Confession helps us to understand who we truly are!

John 4:19

女はイエスに言った、「主よ、わたしはあなたを預言者と見ます。

The woman said to him, "Sir, I perceive that you are a prophet.

John 4:19

女はイエスに言った、「主よ、わたしはあなたを預言者と見ます。

The woman said to him, "Sir, I perceive that you are a prophet.

- Jesus has just performed a miraculous sign, by speaking of things he could not have known by natural means.

John 4:19

女はイエスに言った、「主よ、わたしはあなたを預言者と見ます。

The woman said to him, "Sir, I perceive that you are a prophet.

- Jesus has just performed a miraculous sign, by speaking of things he could not have known by natural means.
- Like Nicodemus (the Pharisee) she can recognize a miracle when she sees one, and she know it to be divine in origin.

John 4:20

わたしたちの先祖は、この山で礼拝をしたのですが、あなたがたは礼拝すべき場所は、エルサレムにあると言っています」。

Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship."

John 4:20

わたしたちの先祖は、この山で礼拝をしたのですが、あなたがたは礼拝すべき場所は、エルサレムにあると言っています」。

Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship."

- But here the one who perceives Jesus to be a true prophet of God is not a Pharisee (like Nicodemus) but a Samaritan.

John 4:20

わたしたちの先祖は、この山で礼拝をしたのですが、あなたがたは礼拝すべき場所は、エルサレムにあると言っています」。

Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship."

- But here the one who perceives Jesus to be a true prophet of God is not a Pharisee (like Nicodemus) but a Samaritan, which raises new theological concerns.

John 4:20

わたしたちの先祖は、この山で礼拝をしたのですが、あなたがたは礼拝すべき場所は、エルサレムにあると言っています」。

Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship."

- But here the one who perceives Jesus to be a true prophet of God is not a Pharisee (like Nicodemus) but a Samaritan, which raises new theological concerns.
- Does what Jesus is saying apply to her people as well?

Discussion

- Here the woman has in mind specific differences between Israel (God's chosen people) and Samaria.

Discussion

- Here the woman has in mind specific differences between Israel (God's chosen people) and Samaria.
- However she might just as well have been asking this question on behalf of all the nations.

Discussion

- Here the woman has in mind specific differences between Israel (God's chosen people) and Samaria.
- However she might just as well have been asking this question on behalf of all the nations.
- Is the salvation which comes out of Israel available to all?

Discussion

- Here the woman has in mind specific differences between Israel (God's chosen people) and Samaria.
- However she might just as well have been asking this question on behalf of all the nations.
- Is the salvation which comes out of Israel available to all?
- This is a very important question.

Discussion

- Here the woman has in mind specific differences between Israel (God's chosen people) and Samaria.
- However she might just as well have been asking this question on behalf of all the nations.
- Is the salvation which comes out of Israel available to all?
- This is a very important question.
- Jesus will now answer.

John 4:21

イエスは女に言われた、「女よ、わたしの言うことを信じなさい。あなたがたが、この山でも、またエルサレムでもない所で、父を礼拝する時が来る。

Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

John 4:21

イエスは女に言われた、「女よ、わたしの言うことを信じなさい。あなたがたが、この山でも、またエルサレムでもない所で、父を礼拝する時が来る。

Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

- Jesus says that soon it will not matter where you worship or, indeed, where you are from.

John 4:21

イエスは女に言われた、「女よ、わたしの言うことを信じなさい。あなたがたが、この山でも、またエルサレムでもない所で、父を礼拝する時が来る。

Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

- Jesus says that soon it will not matter where you worship or, indeed, where you are from.
- This implies that previously it DID matter!

John 4:21

イエスは女に言われた、「女よ、わたしの言うことを信じなさい。あなたがたが、この山でも、またエルサレムでもない所で、父を礼拝する時が来る。

Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

- Jesus says that soon it will not matter where you worship or, indeed, where you are from.
- This implies that previously it DID matter!
- Why?

John 4:21

イエスは女に言われた、「女よ、わたしの言うことを信じなさい。あなたがたが、この山でも、またエルサレムでもない所で、父を礼拝する時が来る。

Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

- Jesus says that soon it will not matter where you worship or, indeed, where you are from.
- This implies that previously it DID matter!
- Why? The answer is suggested in the following verse.

John 4:22

あなたがたは自分の知らないものを拝んでいるが、わたしたちは知っているかたを礼拝している。救はユダヤ人から来るからである。

You worship what you do not know; we worship what we know, for salvation is from the Jews.

John 4:22

あなたがたは自分の知らないものを拝んでいるが、わたしたちは知っているかたを礼拝している。救はユダヤ人から来るからである。

You worship what you do not know; we worship what we know, for salvation is from the Jews.

- Who is “you?”

John 4:22

あなたがたは自分の知らないものを拝んでいるが、わたしたちは知っているかたを礼拝している。救はユダヤ人から来るからである。

You worship what you do not know; we worship what we know, for salvation is from the Jews.

- Who is “you?” The Samaritans.

John 4:22

あなたがたは自分の知らないものを拝んでいるが、わたしたちは知っているかたを礼拝している。救はユダヤ人から来るからである。

You worship what you do not know; we worship what we know, for salvation is from the Jews.

- Who is “you?” The Samaritans.
- Who is “we?”

John 4:22

あなたがたは自分の知らないものを拝んでいるが、わたしたちは知っているかたを礼拝している。救はユダヤ人から来るからである。

You worship what you do not know; we worship what we know, for salvation is from the Jews.

- Who is “you?” The Samaritans.
- Who is “we?” The Jews

John 4:22

あなたがたは自分の知らないものを拝んでいるが、わたしたちは知っているかたを礼拝している。救はユダヤ人から来るからである。

You worship what you do not know; we worship what we know, for salvation is from the Jews.

- Who is “you?” The Samaritans.
- Who is “we?” The Jews
- Jesus is saying that the ***Samaritans do not*** but the ***Jews do*** know what they worship.

John 4:22

あなたがたは自分の知らないものを拝んでいるが、わたしたちは知っているかたを礼拝している。救はユダヤ人から来るからである。

You worship what you do not know; we worship what we know, for **salvation is from the Jews.**

- There is, in other words, such a thing as true and false religion.

John 4:22

あなたがたは自分の知らないものを拝んでいるが、わたしたちは知っているかたを礼拝している。救はユダヤ人から来るからである。

You worship what you do not know; we worship what we know, for **salvation is from the Jews.**

- There is, in other words, such a thing as true and false religion.
- And true religion was the religion of the Jews.

John 4:22

あなたがたは自分の知らないものを拝んでいるが、わたしたちは知っているかたを礼拝している。救はユダヤ人から来るからである。

You worship what you do not know; we worship what we know, for **salvation is from the Jews.**

- There is, in other words, such a thing as true and false religion.
- And true religion was the religion of the Jews.
- Which is the only religion out of which salvation comes.

Discussion

- In what sense does salvation come from the Jews?

Discussion

- In what sense does salvation come from the Jews?
 - Jesus came from the Jews.

Discussion

- In what sense does salvation come from the Jews?
 - Jesus came from the Jews.
 - Indeed the entire history of Israel is the history of God's preparation for the coming of Jesus.

Discussion

- In what sense does salvation come from the Jews?
 - Jesus came from the Jews.
 - Indeed the entire history of Israel is the history of God's preparation for the coming of Jesus.
 - And the coming of Jesus is the fulfillment of Israel's history.

Discussion

- In what sense does salvation come from the Jews?
 - Jesus came from the Jews.
 - Indeed the entire history of Israel is the history of God's preparation for the coming of Jesus.
 - And the coming of Jesus is the fulfillment of Israel's history.
 - Although Jesus necessarily came first to Israel, he came ultimately to save whomever would believe in him.

Discussion

- In what sense does salvation come from the Jews?
 - Jesus came from the Jews.
 - Indeed the entire history of Israel is the history of God's preparation for the coming of Jesus.
 - And the coming of Jesus is the fulfillment of Israel's history.
 - Although Jesus necessarily came first to Israel, he came ultimately to save whomever would believe in him.
 - Believers in Jesus therefore can come from everywhere and worship anywhere.

Discussion

- In what sense does salvation come from the Jews?
 - Jesus came from the Jews.
 - Indeed the entire history of Israel is the history of God's preparation for the coming of Jesus.
 - And the coming of Jesus is the fulfillment of Israel's history.
 - Although Jesus necessarily came first to Israel, he came ultimately to save whomever would believe in him.
 - Believers in Jesus therefore can come from everywhere and worship anywhere. That is basically what Jesus says next.

John 4:23

しかし、まことの礼拝をする者たちが、霊とまこととをもって父を礼拝する時が来る。そうだ、今きている。父は、このような礼拝をする者たちを求めておられるからである。

But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

John 4:23

しかし、まことの礼拝をする者たちが、霊とまこととをもって父を礼拝する時が来る。そうだ、今きている。父は、このような礼拝をする者たちを求めておられるからである。

But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

- This looks back to the previous statement.

John 4:23

しかし、まことの礼拝をする者たちが、霊とまこととをもって父を礼拝する時が来る。そうだ、今きている。父は、このような礼拝をする者たちを求めておられるからである。

But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

- This looks back to the previous statement, i.e. that salvation is **from** the Jews

John 4:23

しかし、まことの礼拝をする者たちが、霊とまこととをもって父を礼拝する時が来る。そうだ、今きている。父は、このような礼拝をする者たちを求めておられるからである。

But **the hour is coming, and is now here**, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

- This looks back to the previous statement, i.e. that salvation is from the Jews.
- But now a new era in human history is beginning.

John 4:23

しかし、まことの礼拝をする者たちが、霊とまこととをもって父を礼拝する時が来る。そうだ、今きている。父は、このような礼拝をする者たちを求めておられるからである。

But the hour is coming, and is now here, when the **true worshipers** will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

- This looks back to the previous statement, i.e. that salvation is from the Jews.
- But now a new era in human history is beginning.
- From now on, true worshippers will be found everywhere.

John 4:23

しかし、まことの礼拝をする者たちが、霊とまこととをもって父を礼拝する時が来る。そうだ、今きている。父は、このような礼拝をする者たちを求めておられるからである。

But the hour is coming, and is now here, when the true worshipers will worship the **Father** in spirit and truth, for the Father is seeking such people to worship him.

- Such “true worshipers” will worship god as “the Father!”

John 4:23

しかし、まことの礼拝をする者たちが、霊とまこととをもって父を礼拝する時が来る。そうだ、今きている。父は、このような礼拝をする者たちを求めておられるからである。

But the hour is coming, and is now here, when the true worshipers will worship the Father **in spirit and truth**, for the Father is seeking such people to worship him.

- Such true worshipers will worship god as the Father!
- And they will worship the Father truly

John 4:23

しかし、まことの礼拝をする者たちが、霊とまこととをもって父を礼拝する時が来る。そうだ、今きている。父は、このような礼拝をする者たちを求めておられるからである。

But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for **the Father is seeking such people to worship him.**

- Such true worshipers will worship god as the Father!
- And they will worship the Father truly
- They will worship him as he wishes to be worshipped.

Discussion

- How does the Father wish to be worshipped?

Discussion

- How does the Father wish to be worshipped?
 - Love
 - Pride
 - Honor
 - Trust
 - Obedience
 - Gratitude
 - Imitation
 - Sincerely

Discussion

- By ourselves we can not worship God properly.

Discussion

- By ourselves we can not worship God properly.
- So God sent his Son to take away our sin.

Discussion

- By ourselves we can not worship God properly.
- So God sent his Son to take away our sin.
- Then he caused his Spirit to remain with us.

Discussion

- By ourselves we can not worship God properly.
- So God sent his Son to take away our sin.
- Then he caused his Spirit to remain with us.
- So that we may become like Him.

Discussion

- By ourselves we can not worship God properly.
- So God sent his Son to take away our sin.
- Then he caused his Spirit to remain with us.
- So that we may become like Him.
- And therefore capable of worshiping Him properly.

John 4:24

神は霊であるから、礼拝をする者も、霊とまこととをもって礼拝すべきである」。

God is spirit, and those who worship him must worship in spirit and truth."

John 4:24

神は霊であるから、礼拝をする者も、霊とまこととをもって礼拝すべきである」。

God is spirit, and those who worship him must worship in spirit and truth."

- God is not confined to any place.

John 4:24

神は霊であるから、礼拝をする者も、霊とまこととをもって礼拝すべきである」。

God is spirit, and those who worship him must worship in spirit and truth."

- God is not confined to any place.
- There is nothing that anyone can physically do "for God."

John 4:24

神は霊であるから、礼拝をする者も、霊とまこととをもって礼拝すべきである」。

God is spirit, and those who worship him must worship in spirit and truth."

- God is not confined to any place.
- There is nothing that anyone can physically do "for God."
- The worship that God cares about is physically "invisible."

John 4:24

神は霊であるから、礼拝をする者も、霊とまこととをもって礼拝すべきである」。

God is spirit, and those who worship him must worship in spirit and truth."

- God is not confined to any place.
- There is nothing that anyone can physically do “for God.”
- The worship that God cares about is physically “invisible.”
- It is the true state of our spirit (soul) that interests God.

John 4:25

女はイエスに言った、「わたしは、キリストと呼ばれるメシヤがこられることを知っています。そのかたがこられたならば、わたしたちに、いっさいのことを知らせて下さるでしょう」。

The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things."

John 4:25

女はイエスに言った、「わたしは、キリストと呼ばれるメシヤがこられることを知っています。そのかたがこられたならば、わたしたちに、いっさいのことを知らせて下さるでしょう」。

The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things."

- Jesus has just told this woman that the time is coming (has already come) when those who truly worship God will do so, not in any particular place, but in Spirit and in Truth.

John 4:25

女はイエスに言った、「わたしは、キリストと呼ばれるメシヤがこられることを知っています。そのかたがこられたならば、わたしたちに、いっさいのことを知らせて下さるでしょう」。

The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things."

- Jesus has just told this woman that the time is coming (has already come) when those who truly worship God will do so, not in any particular place, but in Spirit and in Truth.
- She rightly understands that he speaks of the “end times.”

John 4:25

女はイエスに言った、「わたしは、キリストと呼ばれるメシヤがこられることを知っています。そのかたがこられたならば、わたしたちに、いっさいのことを知らせて下さるでしょう」。

The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things."

- She somehow understands that Messiah is coming.

John 4:25

女はイエスに言った、「わたしは、キリストと呼ばれるメシヤがこられることを知っています。そのかたがこられたならば、わたしたちに、いっさいのことを知らせて下さるでしょう」。

The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things."

- She somehow understands that Messiah is coming.
- This is an important insight, because she is coming close to the understanding that requires to realize her salvation!

John 4:26

イエスは女に言われた、「あなたと話をしているこのわたしが、それである」。

Jesus said to her, "I who speak to you am he."

John 4:26

イエスは女に言われた、「あなたと話をしているこのわたしが、それである」。

Jesus said to her, "I who speak to you am he."

- Jesus now openly proclaims himself to be the Messiah.

John 4:26

イエスは女に言われた、「あなたと話をしているこのわたしが、それである」。

Jesus said to her, "I who speak to you am he."

- Jesus now openly proclaims himself to be the Messiah.
- Which means that, according to him, human history has come to the end of one age and the beginning of another.

John 4:26

イエスは女に言われた、「あなたと話をしているこのわたしが、それである」。

Jesus said to her, "I who speak to you am he."

- Jesus now openly proclaims himself to be the Messiah.
- Which means that, according to him, human history has come to the end of one age and the beginning of another.
- The Kingdom of God is at hand.

Discussion

- In the story we are reading:
 - The Kingdom had ***already come***, in that Jesus had already been born into human history.
 - The Kingdom was ***yet to come*** in that Jesus had not yet completed his work on the cross and beyond.
- In our own time:
 - The Kingdom has ***already come***, in that Christ has already completed his work on the cross and ascended to heaven.
 - The Kingdom is ***yet to come*** in that not all who will be saved into the Kingdom have yet been saved, and so we still wait for the return of Christ, the resurrection of the dead, and life everlasting.