

The Gospel of John

Chapter 4, Verses 27-45

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 have been 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***, primarily but not exclusively to those who had already accepted Christ

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 then 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

- The narrative is interrupted by important commentary, teaching that God's love for the world is demonstrated by the fact that he sent Christ to save us! (3:16-21)
- 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 now ***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)
- These are the last words of John the Baptist recorded in John's gospel.

Review

- The narrative is again interrupted by the author's commentary (3:31-36).
- The narrative resumes with Jesus' decision to avoid conflict with the Pharisees by moving to Galilee, which naturally took him through ***Samaria***, where he met a woman by a well and ***asked her for a drink***. (4:1-7)
- Jesus was ***alone*** with the woman because his disciples had gone away into the city to buy food. (4:8)

Review

- 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.
- Using ***figurative language*** Jesus explained to the woman that she did not understand God or who Jesus was; if she had, she would have asked for salvation (“***living water***”) and Jesus would have given it to her. (4:10)
- At first the woman could not understand at all. (4:11-12)

Review

- Jesus gradually made it clear that he was speaking not literally about water, but was using water as a metaphor to represent (I think) ***eternal life***. (4:13-14)
- The woman still struggled to grasp this truth. (4:15)
- So Jesus changed the subject, asking the woman about ***herself*** (4:16).
- She ***honestly confessed*** some of her sins (4:17) and came to understand that ***Jesus already knew*** them all (4:18-19).

Review

- The woman perceived that Jesus was different from other men --- a **prophet** perhaps (4:20).
- So she turned the conversation in a religious direction, exploring the differences between the religious beliefs and practices of the **Samaritans** and the **Jews**. (4:21)
- Jesus affirmed that **the religious practices of the Jews were better** than those of the Samaritans, but he said that the time had come when **such things would no longer matter** (4:22-23)

Review

- Jesus told the woman that God is everywhere looking for people who would **truly** worship him, which is a **spiritual** matter, not a thing tied to a particular place, or nation, or race of people. (4:24)
- The woman rightly perceived that Jesus was speaking of the **end times** and the coming of the **Messiah** (4:25)
- Jesus said that he **was** that Messiah! (4:26)

Summary

- Jesus is the Word become flesh.
- Thus far in the Gospel of John, he has been revealed with increasing clarity to be who he is.
- He has now openly and specifically declared himself to be the Messiah.
- And he has declared this to a Samaritan woman who was probably an outcast among her own people.
- We read on to see what happens.

John 4:27-34

4:27 そのとき、弟子たちが帰って来て、イエスがひとりの女と話しておられるのを見て不思議に思ったが、しかし、「何を求めておられますか」とも、「何を彼女と話しておられるのですか」とも、尋ねる者はひとりもなかった。

4:28 この女は水がめをそのままそこに置いて町に行き、人々に言った、

John 4:27-34

4:29 「わたしのしたことを何もかも、言いあてた人がいます。さあ、見に来てごらんなさい。もしかしたら、この人がキリストかも知れません」。

4:30 人々は町を出て、ぞくぞくとイエスのところへ行った。

4:31 その間に弟子たちはイエスに、「先生、召しあがってください」とすすめた。

4:32 ところが、イエスは言われた、「わたしには、あなたがたの知らない食物がある」。

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4:33そこで、弟子たちが互に言った、「だれかが、何か食べるものを持ってきてさしあげたのであろうか」。

4:34イエスは彼らに言われた、「わたしの食物というのは、わたしをつかわされたかたのみこころを行い、そのみわざをなし遂げることである。

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²⁷ Just then his disciples came back. They marveled that he was talking with a woman, but no one said, "What do you seek?" or, "Why are you talking with her?"

²⁸ So the woman left her water jar and went away into town and said to the people,

²⁹ "Come, see a man who told me all that I ever did. Can this be the Christ?"

John 4:27-34

³⁰ They went out of the town and were coming to him.

³¹ Meanwhile the disciples were urging him, saying, "Rabbi, eat."

³² But he said to them, "I have food to eat that you do not know about."

³³ So the disciples said to one another, "Has anyone brought him something to eat?"

³⁴ Jesus said to them, "My food is to do the will of him who sent me and to accomplish his work."

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 - No communication between this woman and Jesus' disciples.

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- There are three things to notice here:
 - No communication between this woman and Jesus' disciples.
 - They were surprised that Jesus was even talking to her.
 - But his disciples do not question him.

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So the woman left her water jar and went away into town and said to the people,

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So the woman left her water jar and went away into town and said to the people,

- Jesus has just claimed to be the Messiah! (v. 26)

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- Jesus has just claimed to be the Messiah (v. 26) and so the woman now leaves him to speak to the townspeople.
- What is the significance of the left water jar?

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"Come, see a man who told me all that I ever did. Can this be the Christ?"

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- Jesus openly claimed to be the Christ. (v. 26)
- Even before that, the woman knew he was special. (v. 19)

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"Come, ***see a man who told me all that I ever did.*** Can this be the Christ?"

- Jesus openly claimed to be the Christ. (v. 26)
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- She bore witness that he had prophetic powers.

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- Jesus openly claimed to be the Christ. (v. 26)
- Even before that, the woman knew he was special. (v. 19)
- She bore witness that he had prophetic powers.
- Her question is an invitation for others to believe.

Discussion

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Discussion

- Inviting others to come and see for themselves that Jesus is the Christ, is finally all that anyone can do.
- Faith may begin in the testimony of others and, at first, even consist of faith in the one who is giving testimony.
- But true and lasting faith must finally come to rest in Christ alone.
- John the Baptist's words (3:30) must be said by every evangelist: "He must increase but I must decrease."

John 4:30

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They went out of the town and were coming to him.

- The woman's testimony was sufficiently credible to cause the townspeople to come out of the town to see Jesus.
- This suggests (to me) that the woman had been deeply and surprisingly affected by her encounter with Jesus.

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- We are supposed to understand that this conversation with the disciples happens while the woman is away.

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Meanwhile *the disciples were urging him, saying, "Rabbi, eat."*

- We remember that the disciples had just returned from buying food in the town to which the woman had gone.
- It makes (earthly) sense that they are now urging Jesus to eat the food that they had just purchased.

John 4:32

ところが、イエスは言われた、「わたしには、あなたがたの知らない食物がある」。

But he said to them, "I have food to eat that you do not know about."

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But he said to them, "I have food to eat that you do not know about."

- The disciples seemed to think that it was very important for Jesus to eat --- they were urging him to eat (v. 31).

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But he said to them, "*I have food to eat that you do not know about.*"

- The disciples seemed to think that it was very important for Jesus to eat --- they were urging him to eat (v. 31).
- Using figurative language, Jesus indicates that the meal they are urging on him is not the most important thing.

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そこで、弟子たちが互に言った、「だれかが、何か食べるものを持ってきてさしあげたのであろうか」。

So the disciples said to one another, "Has anyone brought him something to eat?"

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So the disciples said to one another, "Has anyone brought him something to eat?"

- Seemingly all of the disciples fail to detect the use of figurative language.
- This is like Nicodemus' failure to understand spiritual birth and the woman's failure to understand living water.

John 4:34

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- Jesus explains that he did not literally mean that he had other “food.”

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- Rather he meant that he had something other than food to sustain himself: God’s will and work.

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- We may also be reminded of the incident with Mary and Martha quoted in Luke 10:38-42.
- All men must eat and drink and rest and attend to their other bodily needs and earthly responsibilities. Indeed, such things are essential to human life. But such things are less important than the will and the work of God.

John 4:35-38

4:35あなたがたは、刈入れ時が来るまでには、まだ四か月あると、言っているではないか。しかし、わたしはあなたがたに言う。目をあげて畑を見なさい。はや色づいて刈入れを待っている。

4:36刈る者は報酬を受けて、永遠の命に至る実を集めている。まく者も刈る者も、共々に喜ぶためである。

John 4:35-38

4:37そこで、『ひとりがまき、ひとりが刈る』ということわざが、ほんとうのこととなる。

4:38わたしは、あなたがたをつかわして、あなたがたがそのために労苦しなかったものを刈りとらせた。ほかの人々が労苦し、あなたがたは、彼らの労苦の実にあずかっているのである」。

John 4:35-38

³⁵ Do you not say, 'There are yet four months, then comes the harvest'? Look, I tell you, lift up your eyes, and see that the fields are white for harvest.

³⁶ Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together.

³⁷ For here the saying holds true, 'One sows and another reaps.'

John 4:35-38

³⁸ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

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Do you not say, 'There are yet four months, then comes the harvest'? Look, I tell you, lift up your eyes, and see that the fields are white for harvest.

- Jesus has just said (v. 34) that he is presently engaged in doing his father's work and, therefore, not interested in the food which they are urging on him.

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- What is this work?

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- Jesus has just said (v. 34) that he is presently engaged in doing his father's work and, therefore, not interested in the food which they are urging on him.
- What is this work? Salvation.

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Do you not say, 'There are yet four months, then comes the harvest'?
Look, I tell you, lift up your eyes, and see that the fields are white for harvest.

- Jesus is the Savior of the world. (v.42)

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Do you not say, 'There are yet four months, then comes the harvest'? ***Look, I tell you, lift up your eyes, and see that the fields are white for harvest.***

- Jesus is the Savior of the world. (v.42)
- Using the harvest as a metaphor, Jesus says that the time for salvation is coming and is already here (cf. v.23)

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Do you not say, 'There are yet four months, then comes the harvest'?

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- The saying which Jesus quotes probably is meant to show how diligently men watch for the earthly harvest.

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Look, I tell you, lift up your eyes, and see that the fields are white for harvest.

- The saying which Jesus quotes probably is meant to show how diligently men watch for the earthly harvest, the time for the gathering of literal food.
- But the heavenly harvest (Jesus work) is already here!

Discussion

- The history of Israel is the history of God's preparation for the coming of Christ to redeem the world.

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- From this perspective, Christ and his church came to reap what God had already sown by the law and the prophets.
- From another perspective, Christ and his church came to proclaim the gospel openly, first to Israel and then to the whole world, thereby saving all who believe.
- Thus do Christ and his Church both to reap *and* to sow.

John 4:36

刈る者は報酬を受けて、永遠の命に至る実を集めている。まく者も刈る者も、共々に喜ぶためである。

Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together.

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- The harvest had begun, but this did not prevent the sower from continuing his work.
- Therefore the sower and reaper could rejoice together.
- Both things were happening at the same time.

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- Christ having entered human history became reaper and sower.
- In some sense the Church continues this work, with different members at different times being variously sower and reaper.
- This means that God graciously shares his work with the Church, as the church should graciously share this work among its members.

John 4:37

そこで、『ひとりがまき、ひとりが刈る』ということわざが、ほんとうのこととなる。

For here the saying holds true, 'One sows and another reaps.'

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- This bit of *earthly* wisdom might be meant to remind the reaper of the debt owed to the sower, or the sower of the reward that will later be realized by the reaper. Both are equally necessary and important to earthly life;

John 4:38

わたしは、あなたがたをつかわして、あなたがたがそのために労苦しなかったものを刈りとらせた。ほかの人々が労苦し、あなたがたは、彼らの労苦の実にあずかっているのである」。

I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

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- The prophets and priests and teachers and other godly men and women of days gone by had labored to prepare the harvest that Jesus and his church would now bring in.
- But Jesus and his church would also continue to sow.

John 4:39-45

4:39 さて、この町からきた多くのサマリヤ人は、「この人は、わたしのしたことを何もかも言いあてた」とあかしした女の言葉によって、イエスを信じた。

4:40 そこで、サマリヤ人たちはイエスのもとにきて、自分たちのところに滞在していただきたいと願ったので、イエスはそこにふつか滞在された。

4:41 そしてなお多くの人々が、イエスの言葉を聞いて信じた。

John 4:39-45

4:42彼らは女に言った、「わたしたちが信じるのは、もうあなたが話してくれたからではない。自分自身で親しく聞いて、この人こそまことに世の救主であることが、わかったからである」。

4:43ふつかの後に、イエスはここを去ってガリラヤへ行かれた。

4:44イエスはみずからはっきり、「預言者は自分の故郷では敬われないものだ」と言われたのである。

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³⁹ Many Samaritans from that town believed in him because of the woman's testimony, "He told me all that I ever did."

⁴⁰ So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days.

⁴¹ And many more believed because of his word.

⁴² They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

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⁴⁴ (For Jesus himself had testified that a prophet has no honor in his own hometown.)

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- The woman had entered into that same labor, by bringing her fellow townspeople to see if Jesus was the Christ.

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- But many were converted after the Ascension. (Acts 8)

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そこで、サマリヤ人たちはイエスのもとにきて、自分たちのところに滞在していただきたいと願ったので、イエスはそこにふつか滞在された。

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- Having Christ as a guest for two days must certainly have sown seeds that the Apostles would harvest later (Acts 8).

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- John (the author) understands that the seeds of later conversion in Samaria were sown at this time.

John 4:42

彼らは女に言った、「わたしたちが信じるのは、もうあなたが話してくれたからではない。自分自身で親しく聞いて、この人こそまことに世の救主であることが、わかったからである」。

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They said to the woman, "It is ***no longer because of what you said*** that we believe, for ***we have heard for ourselves***, and we know that this is indeed the Savior of the world."

- Their “belief” was finally grounded not on what the woman had said, but on what they themselves had heard from Jesus.

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- Notice that there is no mention of signs and miracles.

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- What the Samaritans believe having ***heard*** Jesus and spent two days with him: he is the Savior of the world!
- Contrast this with how Jesus has been and will be received by the Jews in Jerusalem and elsewhere.

John 4:43

ふつかの後に、イエスはここを去ってガリラヤへ行かれた。

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After the two days he departed for Galilee.

- Thus he proceeds on his journey.
- Remember he was on his on his way from Judea to Galilee in order to avoid premature conflict with the Pharisees. (4:3).

John 4:44

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(For Jesus himself had testified that a prophet has no honor in his own hometown.)

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- This parenthetical insertion remembers the proverbial expression that a prophet is not accepted in his own town.

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- This parenthetical insertion remembers the proverbial expression that a prophet is not accepted in his own town.
- Similar expressions are found in Mark 6:4, Matthew 13:57, and Luke 4:24 regarding Jesus rejection in his hometown.

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(For Jesus himself had testified that a prophet has no honor in his own hometown.)

- It is possible that this remark was inserted here to explain why Jesus, upon returning to Galilee, did not remain in his home town of Nazareth, but instead proceeded to Cana of Galilee (c.f. 4:46).

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(For Jesus himself had testified that a prophet has no honor in his own hometown.)

- It has also been suggested that this parenthetical insertion is meant to emphasize the fact that the Samaritans, unlike the Jews of Judea or Galilee, believed that Jesus was the Savior of the world without demanding signs and miracles.

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- Several other possibilities have been suggested regarding the reason for this parenthetical insertion.

John 4:45

ガリラヤに着かれると、ガリラヤの人たちはイエスを歓迎した。それは、彼らも祭りに行っていたので、その祭の時、イエスがエルサレムでなされたことをことごとく見ていたからである。

So when he came to Galilee, the Galileans welcomed him, having seen all that he had done in Jerusalem at the feast. For they too had gone to the feast.

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So when he came to Galilee, the Galileans welcomed him, having seen all that he had done in Jerusalem at the feast. For they too had gone to the feast.

- In any case, we are to understand that Jesus arrived in Galilee in some place where he was welcomed because of the signs he performed recently at the feast in Jerusalem.