

Bible Study

John 4:1-42

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A Life-Changing Conversation

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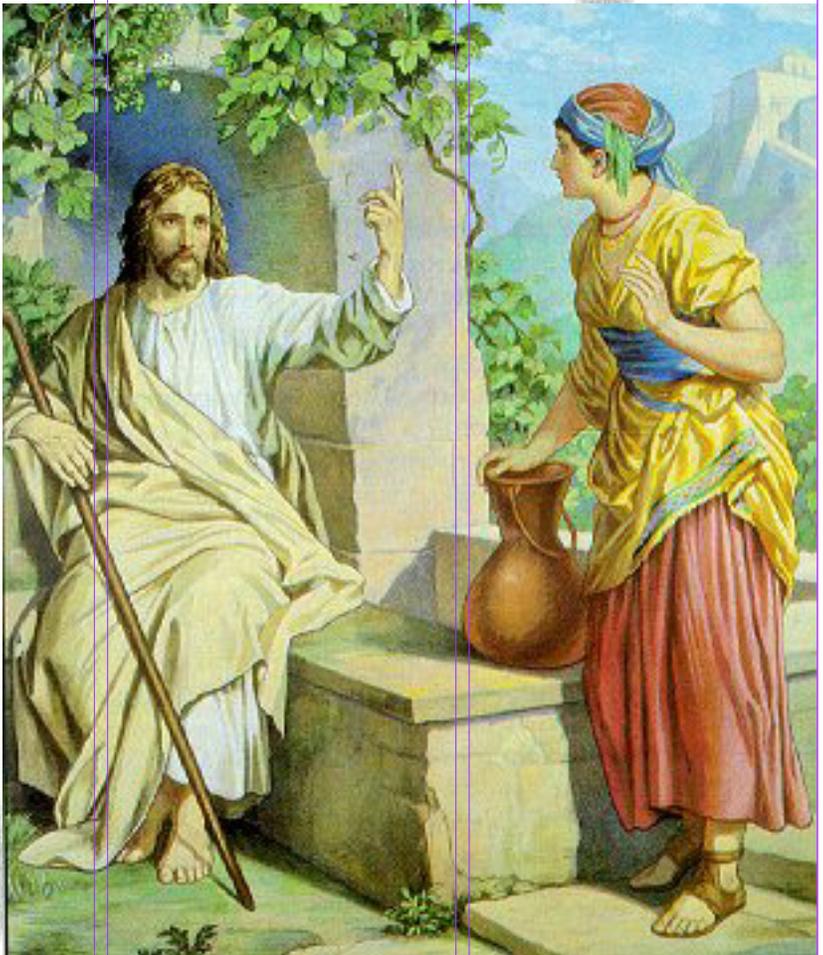
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Have you ever had a conversation with someone that changed the direction of your entire life? The girl that eventually became your wife? The Army recruiter officer? The college entrance officer? Most all of us have had such conversations. In them decisions were made. Commitments were expressed. From that time forward your life was different.

Our passage today focuses on just such a conversation. According to the rules of propriety of that day, the conversation should never have taken place. A Jew did not ordinarily speak to a Samaritan. A man only conversed with his wife, not with other grown women. But we are given a bird's-eye view through the Johannine narrator of Jesus talking with a Samaritan woman. They were alone, and it was the middle of the day. We have to stretch our thinking way beyond contemporary American customs, if we are to grasp the amazing significance of this conversation.



I. Context

As per the usual pattern, we will draw heavily from [previous studies](#) in the fourth gospel for the background sections.

a. Historical

External History. The context of the fourth gospel revolves around the attempt to identify the time, place and purpose of the composition of this gospel. J.N. Sanders (“The Gospel of John,” *Interpreters Dictionary of the Bible*, iPreach) effectively summarizes many of these issues:

Written, according to tradition, by John the son of Zebedee, this gospel stands as the last of the four canonical gospels in the NT, consistently with its traditional date of composition; though some early MSS—notably Codex Bezae (D) and the Washington Codex (W)—put first the two gospels considered of apostolic authorship, Matthew and John, with Luke and Mark in third and fourth place respectively.

John was highly valued in ancient times as the “spiritual gospel,” first so called by Clement of Alexandria, and was perhaps the single most influential book of the NT in the fashioning of early Christian dogma.

Since the beginning of the period of modern critical study, however, there has been much controversy about its authorship, place of origin, theological affiliations and background, and historical value. Already in the late second century certain conservative and otherwise orthodox Christians, the so-called “Alogi,” denied its apostolic authorship. This was, however, on the grounds of its teaching, which they judged unorthodox, and not because of any authentic alternative tradition. In the modern period too, dogmatic presuppositions have played a considerable part, if not always consciously, in the controversy about this gospel. Conservative scholars have been at pains to uphold its apostolic authorship, and others to deny it, both sides tacitly agreeing that it constituted a bulwark of orthodoxy. It has not always been sufficiently realized by both parties to the controversy that to settle the question of its authorship would not necessarily decide that of its value. Even if it could be proved that it was not the work of an apostle and eyewitness of the events it purports to describe, it would not follow necessarily that its testimony is intrinsically inferior to that of the other gospels, and vice versa.

The real focal point of the controversy about John is therefore not the problem of authorship, but the question



why it differs as it does from the other gospels. Only if the latter question is satisfactorily answered can there be any hope of understanding the origin, purpose, and value of John.

In regard to this latter point, Sanders offers a helpful summation of the origin and purpose of this gospel that merits serious attention:

Whoever it was who put John in its present form and published it, whether he was its author or its editor, the Beloved Disciple or another, he offered it to the church and to the world as evidence for the claim that Jesus is the Christ, the Son of God (20:31), furnished by a selection of Jesus’ own acts—the “signs”—expounded in the discourses, and by the testimony of individuals, primarily of the Beloved Disciple.

There are six signs, one less than the perfect number seven, and, both by this fact and by their content, they lead up to the final and perfect sign, the death and resurrection of Christ. The first sign, the changing of water into wine, symbolizes Christ’s ministry as the substitution of the wine of the gospel for the water of the law; the second and third, two miracles of healing, show Christ as the bringer of life and forgiveness—the paralyzed man by the pool represents the sinner whom the law cannot save; the fourth shows him as the bringer of the real manna; the fifth illustrates that “in him was life, and the life was the light of men.” by the curing

of the blind man; the sixth, the raising of Lazarus, shows Christ as victor over death and prepares immediately for his own resurrection. The inner meaning of these events is expounded in the discourses, which are held together by the themes which run through them and give the gospel its unity. The fact that the main themes are stated in the Prologue suggests that the Prologue is integral to the gospel, which is, in fact, an exposition of its meaning. It is difficult to imagine the Prologue as an originally independent hymn to the Logos, subsequently attached to the gospel, though this has been suggested.

The discourses may well have originated in sermons expounding the “signs”: the feeding of the multitude and the discourse associated with it would be an appropriate Easter sermon, and, indeed, it may be that the association of the signs with feasts gives a clue to the occasions on which these sermons were preached. They were then formed into the gospel, and may have undergone a certain amount of rearrangement by the editor, thus giving rise to the phenomena explained by some critics as due to dislocation of the text (see § A2 above). The present order, however, is clearly intentional, even if it is not according to the author’s intention.

It is not easy to date the gospel at all precisely. Much of its material, even in the discourses, may be primitive, but it may have been gradually brought into shape during a lifetime of preaching, and the traditional date for its publication, late in the first century, fits the evidence of its early use by Ignatius. A man who was a youth at the time of the Crucifixion could well have published the gospel in the nineties when he was himself, as the tradition asserts, an old man, perhaps the last survivor of those who had seen the Lord.

Published at Ephesus at that time, the gospel must have been designed not only to remind the church of vital truths about its Lord, but also to win from the mystery cults and Gnosticism those pagans who sought salvation.

Internal History. The time and place markers inside the passage play an important role in giving distinctive meaning to the conversation between Jesus and the Samaritan woman. Since the passage is by genre a narrative, the time - place markers become signals of the “scenes” that make up the core blocks of the narrative. Shifts in time and in location indicate narrative movement from one scene to the next.

In the first six verses, we are introduced to the narrative setting. Jesus was in Judea in southern Palestine. Learning that a rumor was spreading that Jesus was gaining a larger number of disciples than was John the



Baptist, he decided to travel north to Galilee. In an unusual move he traveled directly through Samaria, rather than avoiding it as did most Jews. The narration then guides us as readers to the well of Jacob, which was located near the town of Sychar. The scene depiction ends with the declaration that the hour was about the sixth one. With the twelve part division of the daylight hours, the sixth hour would be mid-day. These details will be explored further in the exegesis section below.

With the narrative introduction (vv. 1-6), the story locates us at Jacob’s well at noon, and leads us to expect something unusual to happen. The next scene, vv. 7-26, provides us with the outline of a conversation between Jesus and a Samaritan woman who came out at noon to draw water from the well. This scene winds down

when the disciples return from Sychar with food and are astounded to find Jesus talking with a Samaritan woman. Verses 27-30 transition us readers into the next scene where Jesus discusses the issue of food with his disciples, vv. 31-38. They returned to Jacob's well, so that the location doesn't shift. The woman leaves the well soon after the arrival of the disciples, so that they only hear the last part of his conversation with her.

Verses 39-42 contain the third and final scene. No conversation is recorded per say. John does record the basic witness of the woman to her fellow villagers at Sychar about her encounter with Jesus at the well. The villagers in large numbers come out to the well in order to see this Jesus for themselves. They ask Jesus to stay with them, and he consents to remain at Sychar for two days. In his speaking to them, many of them respond in faith commitment to him as the promised Messiah. Then after two days, verses 43-45 record his completing the trip into Galilee. There the Galileans in large numbers enthusiastically welcome him because of having seen

what he had done earlier in Jerusalem at one of the Jewish festivals which they had also attended. Most likely this was a Passover celebration, although John doesn't precisely indicate as much. In 2:13-25, Jesus had celebrated a Passover feast in Jerusalem, and this is most likely what 4:45 is alluding to.

Earlier in the introductory scene, v. 3, the narrator reminds us that this wasn't Jesus' first trip into Galilee. Without any details, John had traced Jesus' trip into Judea and then to the east bank of the Jordan where John the Baptist was but the trip originated in Galilee (3:22).

Thus our passage, 4:1-42, takes place mainly at Jacob's well outside the Samaritan village of Sychar. Jesus ends up staying two days with the villagers because of their enthusiastic reception of him. The particular significance of the event is signaled by John himself in his declaration in 4:44 (NRSV): "(for Jesus himself had testified that a prophet has no honor in the prophet's own country)."

b. Literary

Genre. The larger literary genre issue is, of course, that of the nature of a [gospel](#) as an ancient literary form. Unique to the ancient world, this form drew elements from ancient history and biography in order to present the story of Jesus in a highly individualized manner to the initial readers of each gospel. Not only was each gospel writer concerned with recounting the historical life of Jesus, he was equally concerned -- if not more so -- with interpreting the religious significance of Jesus to his readers in ways that would help them serve the Lord better. This challenges the modern reader who has been trained to look hard for factual history in any biography. Lack of such undermines the credibility of the story and weakens any interpretation of the significance -- religious, political, cultural etc. -- of the central character in the biography. Thus for the past three hundred years plus in biblical interpretation the debate has raged back and forth about the historical reliability of the Bible. Yet, as the various "Quests for the Historical Jesus" have demonstrated over the past 150 years, once a "historical Jesus" has been culled out of the gospel texts, such a Jesus is no basis for the religious phenomena called Christianity that has transformed countless millions of lives as well as cultures for the past 2,000 years. Something essential is lost -- the living breath of God in the pages of scripture that can change and transform human life.

One must come back to explore again the nature of "gospel" as a literary form. The clue is not to superimpose down on to it the rigid demands of modern historiogra-



phy. Basic, general expectations -- yes. Rigid, empirical precision -- no. More important is the theological understanding of Jesus by each gospel writer -- something that Redactional Criticism taught us over half a century ago.

The passage itself is a dialogical narrative with several scenes. A conversation between Jesus and the Samaritan woman is the central focus of the text. The narrator gives us just enough information about the woman so that she can serve as a backdrop to what Jesus has to say. His words are the important part of the conversation,

and he will do more talking than she does. But Jesus is the central figure in the story. So this is not surprising.

Literary Context. The literary setting for these verses comes at the beginning of John’s story of Jesus. The fourth gospel records several events taking place in both northern and southern Palestine prior to the launching of Jesus’ Galilean ministry that the synoptic gospel writers highlight. For them Jesus’ baptism and temptation in the south prepare the way for formal ministry to begin in the north. But John has a different reading of ministry for Jesus. For a summary presentation of this see my [Summary Life of Christ page](#) at Cranfordville.com. The Beginning of Public Ministry in the fourth gospel covers 1:19-4:42. This includes the following [sequence of events](#):

- 7. The witness of John the Baptist 1:19-28
Bethany beyond the Jordan
- 8. The Lamb of God 1:29-34
Bethany beyond the Jordan
- 9. The first disciples 1:35-51
Bethany beyond the Jordan (vv. 35-42);
somewhere in Galilee (vv. 43-51)
- 10. The first miracle at Cana in Galilee 2:1-11
village of Cana in Galilee
- 11. Interlude at Capernaum 2:12
major city in Galilee

12. The cleansing of the temple 2:13-22

Jerusalem

13. Interview with Nicodemus 2:23-3:21

Jerusalem

14. Further witness of John the Baptist 3:22-36

Aenon near Salim (location uncertain)

15. Woman of Samaria 4:1-42

well near village of Sychar in province of Samaria

What we are encountering then is the transitional episode between Judea and Galilee before the beginning of his Galilean ministry. The meeting of Jesus and the Samaritan woman is highly unusual in light of current customs of propriety between men and women as well as between Jews and Samaritans. For the gospel writer, this will serve to signal the unexpected from Jesus in subsequent ministry. With John’s observation in 4:44 about a prophet not having honor in his own country, we additionally catch a glimpse of the gospel writer’s dim view of the Jewish people of that day, especially the Jewish religious leadership, in their response to Jesus. In a limited way, we have here, John’s version of Luke’s parable of the Good Samaritan. The Samaritans respond enthusiastically to Jesus, while the Jews by and large reject him.

II. Message

Literary Structure. As discussed above in the [Internal History](#) section, the thought flow of verses 1-42 moves around three basic narrative scenes: 1) Meeting the woman, vv. 1-26; 2) Discussion with the disciples, vv. 27-38; and 3) Staying with the Samaritans, vv. 39-42. Sub-scenes that serve as transitions surface in vv. 1-6 and vv. 27-30, as well as vv. 43-45.

a. Scene 1: Meeting the woman, vv. 1-26

Greek NT	NASB	NRSV	NLT
<p>1 Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης 2 - καίτοι γε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ - 3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν. 4 Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. 5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ [τῷ] Ἰωσήφ τῷ υἱῷ αὐτοῦ· 6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν</p>	<p>1 Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus Himself was not baptizing, but His disciples were), 3 He left Judea and went away again into Galilee. 4 And He had to pass through Samaria. 5 So He came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph; 6 and Jacob’s well was there. So Jesus, being wearied from His journey, was sitting thus by the well.</p>	<p>1 Now when Jesus learned that the Pharisees had heard, “Jesus is making and baptizing more disciples than John” 2 —although it was not Jesus himself but his disciples who baptized— 3 he left Judea and started back to Galilee. 4 But he had to go through Samaria. 5 So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. 6 Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.</p>	<p>1 Jesus knew the Pharisees had heard that he was baptizing and making more disciples than John 2 (though Jesus himself didn’t baptize them—his disciples did). 3 So he left Judea and returned to Galilee. 4 He had to go through Samaria on the way. 5 Eventually he came to the Samaritan village of Sychar, near the field that Jacob gave to his son Joseph. 6 Jacob’s well was there; and Jesus, tired from the long walk, sat wearily beside the well about noontime.</p>
		7 A Samaritan woman	7 Soon a Samaritan woman came to draw water,

ὡς ἕκτη.

7 ἔρχεται γυνή ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πεῖν· 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσιν. 9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις· πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις. 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· εἰ ἤδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι· δός μοι πεῖν, σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. 11 λέγει αὐτῷ [ἡ γυνή]· κύριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μεῖζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; 13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· 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. 15 λέγει πρὸς αὐτὸν ἡ γυνή· κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.

16 λέγει αὐτῇ· ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἔλθε ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ· οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω· 18 πέντε

It was about the sixth hour.

7 There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." 8 For His disciples had gone away into the city to buy food. 9 Therefore the Samaritan woman said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) 10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." 11 She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? 12 "You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?" 13 Jesus answered and said to her, "Everyone who drinks of this water will thirst again; 14 but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life." 15 The woman said to Him, "Sir, give me this water, so I will not be thirsty nor come all the way here to draw."

16 He said to her, "Go, call your husband and come here." 17 The woman answered and said, "I have no husband." Jesus said to her, "You have correctly said, 'I have no husband';

came to draw water, and Jesus said to her, "Give me a drink." 8 (His disciples had gone to the city to buy food.) 9 The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) 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 no bucket, and the well is deep. Where do you get that living water? 12 Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" 13 Jesus said to her, "Everyone who drinks of this water will be thirsty again, 14 but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." 15 The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

16 Jesus said to her, "Go, call your husband, and come back." 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 have now is not your husband. What you have

and Jesus said to her, "Please give me a drink." 8 He was alone at the time because his disciples had gone into the village to buy some food. 9 The woman was surprised, for Jews refuse to have anything to do with Samaritans. She said to Jesus, "You are a Jew, and I am a Samaritan woman. Why are you asking me for a drink?" 10 Jesus replied, "If you only knew the gift God has for you and who you are speaking to, you would ask me, and I would give you living water." 11 "But sir, you don't have a rope or a bucket," she said, "and this well is very deep. Where would you get this living water? 12 And besides, do you think you're greater than our ancestor Jacob, who gave us this well? How can you offer better water than he and his sons and his animals enjoyed?" 13 Jesus replied, "Anyone who drinks this water will soon become thirsty again. 14 But those who drink the water I give will never be thirsty again. It becomes a fresh, bubbling spring within them, giving them eternal life." 15 "Please, sir," the woman said, "give me this water! Then I'll never be thirsty again, and I won't have to come here to get water."

16 "Go and get your husband," Jesus told her. 17 "I don't have a husband," the woman replied. Jesus said, "You're right! You don't have a husband—18 for you have had five husbands, and you aren't

γὰρ ἄνδρας ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. 19 λέγει αὐτῷ ἡ γυνή· κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ. 21 λέγει αὐτῇ ὁ Ἰησοῦς· πιστεῦτέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. 22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. 23 ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. 24 πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 λέγει αὐτῷ ἡ γυνή· οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα. 26 λέγει αὐτῇ ὁ Ἰησοῦς· ἐγώ εἰμι, ὁ λαλῶν σοι.

Notes:

In the opening scene of the narrative we are first given the setting (vv. 1-6) for the conversation of Jesus with the Samaritan woman (vv. 7-26). The conversation itself moves from a general discussion about water -- both physical and spiritual -- to a personal challenge issued to the woman to change her life. Thus a general discussion (vv. 7-15) moves to a personal emphasis (vv. 16-26), and leads to her acceptance of Jesus as the promised Messiah of the Jews. Unlike in the synoptic gospels, Jesus reveals his messianic claims directly to this woman (v. 26). In Matthew-Mark-Luke, only the demonic are given full disclosure about who Jesus is directly by Jesus himself. To people, Jesus only uses

18 for you have had five husbands, and the one whom you now have is not your husband; this you have said truly.” 19 The woman said to Him, “Sir, I perceive that You are a prophet. 20 “Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship.” 21 Jesus said to her, “Woman, believe Me, an hour is coming when neither in 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. 23 “But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. 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 that One comes, He will declare all things to us.” 26 Jesus said to her, “I who speak to you am He.”

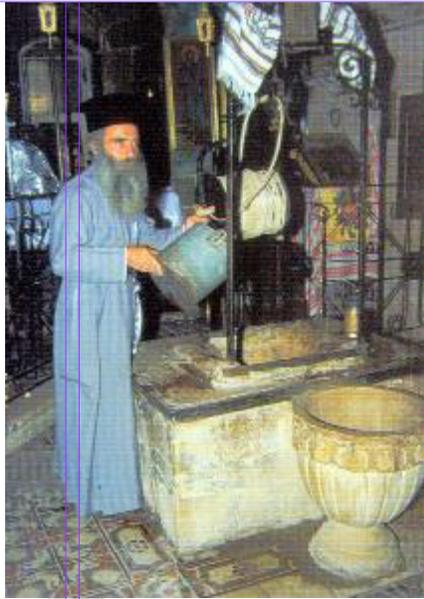
said is true!” 19 The woman said to him, “Sir, I see that you are a prophet. 20 Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” 21 Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 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 seeks such as these 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” (who is called Christ). “When he comes, he will proclaim all things to us.” 26 Jesus said to her, “I am he, the one who is speaking to you.”



indirect terms such as the Son of Man, Son of God et al. But the Johannine story emphasizes that to this non-Jew, Jesus directly identifies himself as Messiah. With the introduction in vv. 1-6, we are given the reason for Jesus’ trip from Judea to Galilee, along with why he stopped at Jacob’s well in Samaria on the way to Galilee. The trip by land and through walking was rather strenuous and covered at least 50 miles “as the crow would fly.” Given the very mountainous terrain, the distance was considerably longer. The Jewish historical Flavius Josephus (*Vitae*, p. 269) suggested that this trip

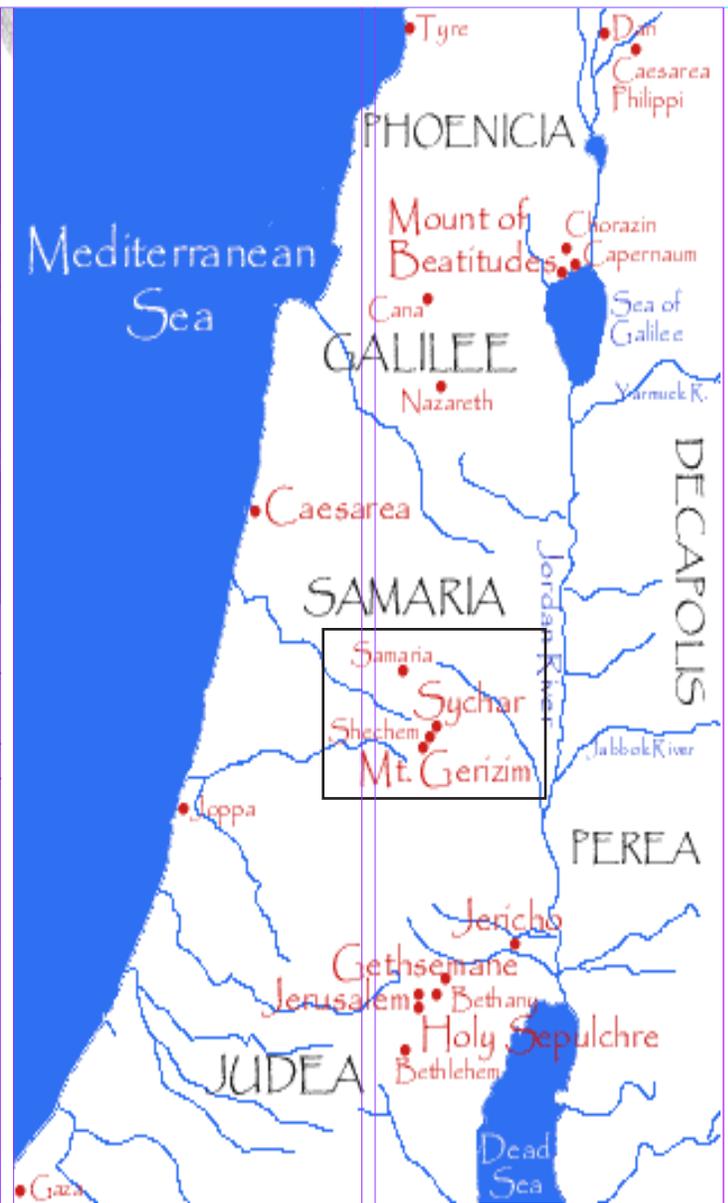
even married to the man you’re living with now. You certainly spoke the truth!” 19 “Sir,” the woman said, “you must be a prophet. 20 So tell me, why is it that you Jews insist that Jerusalem is the only place of worship, while we Samaritans claim it is here at Mount Gerizim, where our ancestors worshiped?” 21 Jesus replied, “Believe me, dear woman, the time is coming when it will no longer matter whether you worship the Father on this mountain or in Jerusalem. 22 You Samaritans know very little about the one you worship, while we Jews know all about him, for salvation comes through the Jews. 23 But the time is coming—indeed it’s here now—when true worshipers will worship the Father in spirit and in truth. The Father is looking for those who will worship him that way. 24 For God is Spirit, so those who worship him must worship in spirit and in truth.” 25 The woman said, “I know the Messiah is coming—the one who is called Christ. When he comes, he will explain everything to us.” 26 Then Jesus told her, “I Am the Messiah!”

could ordinarily be made in three days. Thus John highlights this with his observation (v. 6b): “tired out by his journey” (ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας...). Stopping at Jacob’s well was both natural and symbolic. Today a Greek Orthodox Church stands over the [traditional site](#) of the well, so it isn’t possible to clearly recreate the scene as it originally unfolded



in the gospel text. But many artists over the years have tried to imagine the scene. Consequently hundreds of paintings, and now clip art, renderings are available as depictions of what it may have looked like. Several of these are scattered through this study as illustrative of the various approaches. The text underscores that the time was about noon when the woman came out to the well. This was -- during the summer months -- the hottest part of the day and when few people would be out moving around. The time of the year for this episode is not clear. But the winter months would not have brought people out to the well during the middle of the day either. The village women would have come out early in the morning as a group to draw water for cooking, drinking etc. during the day. So it was not a time of day when one would expect to see other people at the well.

The motivation for the trip to Galilee by Jesus is given in the first three verses: “[Now when Jesus learned that the Pharisees had heard, ‘Jesus is making and baptizing more disciples than John’ — although it was not Jesus himself but his disciples who baptized — he left Judea and started back to Galilee](#)” (Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης - καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ - ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν). Jesus’ success in making disciples has already prompted raised eyebrows by the disciples of John (cf. 3:22-30), and now the Pharisees become alarmed at it as well. Most commentators see in this a sense of danger and impending persecution of Jesus by these religious leaders. Thus Jesus, out of concern for his safety in these beginning days of ministry, retreats back to Galilee where the Pharisees have much less power and influence. The quickest way back is through Samaria; it’s the safest as well, since no Pharisee would



risk ceremonial contamination by traveling through the territory of the Samaritans.

The narration moves directly to the encounter with the woman, once the scene is set. Jesus’ conversation with her (vv. 7-26) begins with his unusual request that she draw some water for him to drink. The unusual nature comes from the cultural tradition of that time in that particular part of the ancient world. First, Jews didn’t talk to Samaritans unless forced to by circumstance. Second, men did not speak to adult women in public other than their wife. Jesus said rather directly to her, “Give me something to drink.” The narrator indicates that this was prompted by the absence of the disciples at that point. They had gone into Sychar (perhaps as much as a mile away) seeking to buy food. Their hurried exodus from Judea had not given them opportunity to get supplies for the trip to Galilee (v. 8). When the woman responds to Jesus’ request, she is not identified by here

name. Instead, she is simply labeled a Samaritan woman (ἡ γυνὴ ἡ Σαμαρίτις). Her response is to pose a question to Jesus, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.)“ (πῶς σὺ Ἰουδαῖος ὦν παρ’ ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι



She reflects her Samaritan bias toward the superiority of the water from this well to anything available down south in Judea. This provides Jesus with further opportunity to give spiritual insight to her, “Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to

eternal life” (πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· ὃς δ’ ἂν πῖνῃ 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). Jesus now makes it clear that he’s not talking about running water, but rather about a spiritual water that is self-perpetuating of spiritual life. This really pricks her interest and so she responds, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water” (δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν). She understood virtually nothing about this water that Jesus mentioned, but she knew that if it worked she could avoid the public embarrassment of the social ostracism that forced her to have to come alone in the middle of the day to draw water.

Now Jesus has her reaching out to him with a hunger from deep within. So he moves the issue to her personal life that she was going to have to address before she could receive this living water. He begins prying open the lid of her personal life with the command, “Go, call your husband, and come back” (ὑπάγε φώνησον τὸν ἄνδρα σου καὶ ἐλθέ ἐνθάδε). This forces her to confront her immoral lifestyle, for she responds by saying that she doesn’t have a husband. In rather blunt language Jesus replies, “You are right in saying, ‘I have no husband’; for you have had five husbands, and the one you have now is not your husband. What you have said is true!” (καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τούτο ἀληθὲς εἶρηκας). All of a sudden, she realizes that this man knows her life-story well, including all the dark sides.

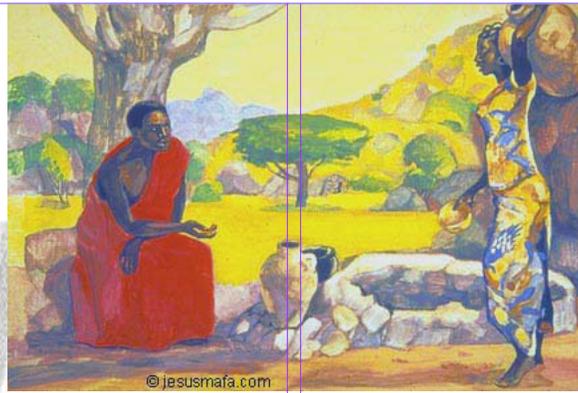
The woman’s question provides Jesus the open door to reply with a spiritual declaration, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water” (εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι· δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν). Jesus said in effect, “If you really knew who was talking to you, you would have asked him for a special water that is better than what you can draw from this well.” Living water (τὸ ὕδωρ τὸ ζῶν) also means running water. John does a play on terms that can’t be reproduced in English translation.

The woman heard “running water” when Jesus meant “living water.” Noticing that he had no way of drawing water from Jacob’s well, she asked him where did he get this water? (πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;).

In typical human fashion, the woman then tries to deflect Jesus’ uncomfortable personal comments by switching the subject away from her and on to him, “Sir, I see that you are a prophet. Our ancestors worshiped on

Our ancestors worshiped on

this mountain, but you say that the place where people must worship is in Jerusalem.” (κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.). Her words are complementary of Jesus, but are calculated to engage him in a classic debate that had existed for centuries between Jews and Samaritans. The controversy revolved around differing interpretations of Deut. 12:5-7, where Moses had instructed the Israelites to find a place of worship:



or on Mt. Gerizim will be obsolete. Next, he does assert that salvation originates from the Jews as God’s covenant people. Finally, he underscores that the nature of worship is such that temple worship will eventually become irrelevant. Worship in the coming age will be done “in spirit and in truth” because “God is spirit.” D. A. Carson (*Pillar NT Commentaries*, Logos System)

5 But you shall seek the place that the Lord your God will choose out of all your tribes as his habitation to put his name there. You shall go there, 6 bringing there your burnt offerings and your sacrifices, your tithes and your donations, your votive gifts, your freewill offerings, and the firstlings of your herds and flocks. 7 And you shall eat there in the presence of the Lord your God, you and your households together, rejoicing in all the undertakings in which the Lord your God has blessed you.

The Samaritans interpreted this to imply Shechem that was in the shadows of Mt. Gerizim where Abraham had first built an altar upon entering the promised land (cf. Gen. 12:6-7). But the Jews, with their adoption of the Prophets and Writings material in addition to the Pentateuch -- the Samaritans only accepted this part -- as sacred scripture, came to the conclusion that Jerusalem was the divinely appointed place. Thus the controversy between the two groups over the place for worship.

Jesus’ response to her diversionary efforts was in effect to dismiss this debate as ultimately irrelevant: “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” (πίστευέ μοι, γυναῖκα, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ. ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατήρ τοιοῦτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.). In a multi-tiered response, Jesus first declares that a day is coming when worship either in Jerusalem

provides helpful insight into these words of Jesus:

By ‘God is spirit’ (not ‘God is *a* spirit’, as in ¹Av: cf. 1 Jn. 1:5; 4:8), Jesus is not suggesting that God is one spirit amongst many, nor simply that he is incorporeal in the Stoic sense, nor that ‘spirit’ completely defines his metaphysical properties. In this context ‘spirit’ characterizes what God is like, in the same way that flesh, location, and corporeality characterize what human beings and their world are like: cf. the parallelism of Is. 31:3, ‘But the Egyptians are men and not God; their horses are flesh and not spirit’ (though these words are not found in the ²LXX). More commonly the ‘spirit’ in the Old Testament is renovative, creative, life-giving (cf. notes on Jn. 3:5; 7:38–39). Barrett (p. 238) rightly draws attention to 3:8, where what is ‘spirit’ cannot itself be fully apprehended, but its effect cannot be denied. It is known through its ‘sound’ (*phōnē*—cf. 1:23; 5:25, 28, 37–38; 10:3–5, 16, 27; 11:43; 12:28, 30; 18:37). In the same way, ‘God is spirit’ means that God is invisible, divine as opposed to human (cf. 3:6), life-giving and unknowable to human beings unless he chooses to reveal himself (cf. 1:18). As ‘God is light’ and ‘God is love’ (1 Jn. 1:5; 4:8), so ‘God is spirit’: these are elements in the way God presents himself to human beings, in his gracious self-disclosure in his Son (cf. ³Porsch, p. 49; cf. ⁴Ibuki, pp. 311–313). And he *has* chosen to reveal himself: he has uttered his Word, his own Self-Expression. In that Word, now become flesh, he may be known as truly as it is possible for human beings to know him (1:1–18). That incarnate Word is the one who baptizes his people in Holy Spirit (1:33), for unless they are born from above, unless they are born of the Spirit, they cannot see the kingdom of God, they cannot worship God truly. This provision of the Spirit is made possible by the work of him who is the truth (14:6), and who by his glorification by way of the cross pours out the Spirit, who is called the Spirit of truth (14:17; 15:26; 16:13).

Thus, those who genuinely seek to worship God must do so in a manner appropriate to His nature, that is, “in spirit and in truth” (ἐν πνεύματι καὶ ἀληθείᾳ). At minimum in this context, these words mean that wor-

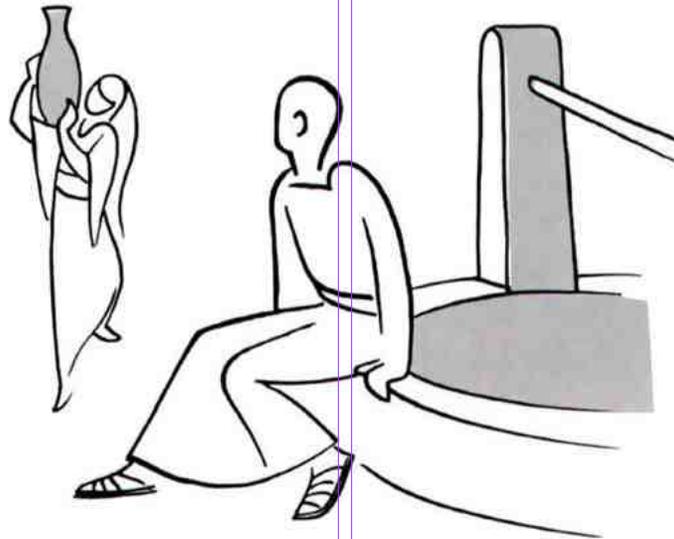
¹Av Authorized Version (=King James Version).

²LXX The Septuagint (pre-Christian Greek version of the Old Testament).

³Porsch Felix Porsch, *Johannes-Evangelium* (Stuttgart: KBW, 1988).

⁴Ibuki Yu Ibuki, *Die Wahrheit im Johannesevangelium* (BBB 39; Bonn: Peter Hanstein, 1972).

ship cannot be tied to one particular place of worship such as the temple in Jerusalem nor the sanctuary on [Mt. Gerizim](#). To worship God “in spirit” likely carries with it the implication to worship with the aid of the Holy Spirit, rather than while in some kind of “spirit” mind-set. The Good News translation captures the essence of this with its rendering “God is Spirit, and only by the power of his Spirit can people worship



him as he really is.” The phrase “God is spirit” highlights God in terms of the way he works in our world, through spiritual means rather than political, military etc. means. Thus our worship of him must be consistent with that.

When the woman hears these words, she picks up on the allusion to the coming Messiah that both Jews and Samaritans expected: “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us” (οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος χριστός ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.). Out of deference to Jesus as a Jew, she uses the label Messiah (Μεσσίας) which John then translates for his readers into its equivalent in Greek, Christ (χριστός). The Samaritan expectation focused on the Messiah more as a teacher of divine revelation, than as a deliverer, as was the Jewish expectation. As such, they tended to use the label *Tahab*, that is, another prophet like Moses. [Deut. 18:15-18](#) formed the core of their messianic hope, since they rejected the Prophets and Writings as sacred scripture. The woman reflects traditional Samaritan perspective in her words to Jesus.

Jesus’ reply to her is astounding: “I am he, the one who is speaking to you” (ἐγώ εἰμι, ὁ λαλῶν σοι.). The Johannine casting of Jesus’ response must be understood

in line with the other “I am” sayings in the gospel:

6:20, But he said to them, “*It is I*; do not be afraid.”

8:28, So Jesus said, “When you have lifted up the Son of Man, then you will realize that *I am he*, and that I do nothing on my own, but I speak these things as the Father instructed me.

8:58, Jesus said to them, “Very truly, I tell you, before Abraham was, *I am*.”

14:6, Jesus said to him, “*I am* the way, and

the truth, and the life. No one comes to the Father except through me.”

Unhesitatingly, Jesus declared to the woman that he indeed was the very Messiah that she was talking about.

At this point the scene concludes and the conversation is broken by the return of the disciples.

Wow! What a conversation! This woman came out to draw water as per her daily custom. But the encounter with Christ at the well brought her an unimaginable transformation of life. The hurt and embarrassment down inside because of her lifestyle was brought out into the open. Yet, in redemptive fashion Jesus dealt with it, with bluntness yet compassion. She came to realize that in this Jew was the realization of the aspirations of her people for the past several centuries.

What relevancy to us is there from this conversation? A powerful lot, I suspect. We learn that Jesus has the power to transform a life, even one broken and ravaged by sin as was this woman’s. That is still true today. We learn from the example of Jesus that every opportunity for spiritual conversation should be seized. We learn also how to move the conversation from non-religious topics to the central spiritual topic of human need of God.

b. Scene 2: Discussion with the disciples, vv. 27-38

Greek NT

27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μὲντοι εἶπεν· τί ζητεῖς ἢ τί λαλεῖς μετ’ αὐτῆς; 28

NASB

27 At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, “What do You seek?” or,

NRSV

27 Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are

NLT

27 Just then his disciples came back. They were shocked to find him talking to a woman, but none of them had the nerve to ask, “What do

ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις· 29 δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα, μήτι οὗτός ἐστιν ὁ χριστός; 30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἦρχοντο πρὸς αὐτόν.

31 Ἐν τῷ μεταξὺ ἠρώτων αὐτόν οἱ μαθηταὶ λέγοντες· ραββί, φάγε. 32 ὁ δὲ εἶπεν αὐτοῖς· ἐγὼ βρωσὶν ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἴδατε. 33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· μή τις ἦνεγκεν αὐτῷ φαγεῖν; 34 λέγει αὐτοῖς ὁ Ἰησοῦς· ἐμὸν βρωμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. 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· ἤδη 36 ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπεύρων ὀμοῦ χαίρη καὶ ὁ θερίζων. 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπεύρων καὶ ἄλλος ὁ θερίζων. 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

Notes

The literary structure of these verses can be described as follows. Verses 27-30 provide a transitional sub-scene that carries the readers from the conversation of Jesus with the Samaritan woman to the following conversation with the returning disciples, which is found in verses 31-38. This second conversation becomes the center of the narrative until it is interrupted by the arrival of the villagers from Sychar in verse 39.

“Why do You speak with her?” 28 So the woman left her waterpot, and went into the city and said to the men, 29 “Come, see a man who told me all the things that I have done; this is not the Christ, is it?” 30 They went out of the city, 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 were saying to one another, “No one brought Him anything to eat, did he?” 34 Jesus said to them, “My food is to do the will of Him who sent Me and to accomplish His work. 35 “Do you not say, ‘There are yet four months, and then comes the harvest’? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. 36 “Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. 37 “For in this case the saying is true, ‘One sows and another reaps.’ 38 “I sent you to reap that for which you have not labored; others have labored and you have entered into their labor.”

you speaking with her?” 28 Then the woman left her water jar and went back to the city. She said to the people, 29 “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” 30 They left the city and were on their way to him.

31 Meanwhile the disciples were urging him, “Rabbi, eat something.” 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, “Surely no one has brought him something to eat?” 34 Jesus said to them, “My food is to do the will of him who sent me and to complete his work. 35 Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. 36 The reaper is already receiving wages and is 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.’ 38 I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

The transitional scene in vv. 27-30 helps move to the new scene in vv. 31-38 at two points. First, the disciples arrive back at Jacob’s well from Sychar with the food they had bought for everyone to eat. But they were in for a surprise: Jesus was talking with a woman! This was so shocking to them that no one dared question

you want with her?” or “Why are you talking to her?” 28 The woman left her water jar beside the well and ran back to the village, telling everyone, 29 “Come and see a man who told me everything I ever did! Could he possibly be the Messiah?” 30 So the people came streaming from the village to see him.

31 Meanwhile, the disciples were urging Jesus, “Rabbi, eat something.” 32 But Jesus replied, “I have a kind of food you know nothing about.” 33 “Did someone bring him food while we were gone?” the disciples asked each other. 34 Then Jesus explained: “My nourishment comes from doing the will of God, who sent me, and from finishing his work. 35 You know the saying, ‘Four months between planting and harvest.’ But I say, wake up and look around. The fields are already ripe for harvest. 36 The harvesters are paid good wages, and the fruit they harvest is people brought to eternal life. What joy awaits both the planter and the harvester alike! 37 You know the saying, ‘One plants and another harvests.’ And it’s true. 38 I sent you to harvest where you didn’t plant; others had already done the work, and now you will get to gather the harvest.”

Jesus as to why he would break social taboos in such a fashion: “Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, ‘What do you want?’ or, ‘Why are you speaking with her?’” (Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμαζον ὅτι μετὰ γυναῖκός ἐλάλει· οὐδεὶς μὲντοι εἶπεν· τί ζητεῖς ἢ τί λαλεῖς μετ’ αὐτῆς;). Beasley-Murray (*Word Biblical Commentary*, Logos Systems) quotes Strack-Billerbeck’s citation of Jewish sources about this taboo:

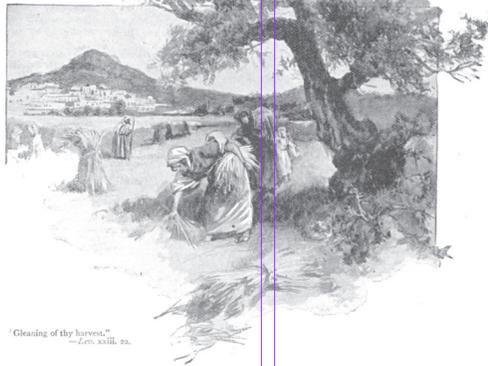
Billerbeck cites, among other extraordinary examples, *Abot* 2 (1d): “One should not talk with a woman on the street, not even with his own wife, and certainly not with somebody’s else’s wife, because of the gossip of men,” and *Ḥidd. 70a*: “It is forbidden to give a woman any greeting” (*Kommentar* 2:438).

Thus they neither ask her, “What are you seeking?” nor do they pose their question to the Lord while the woman is present, “Why are you talking with her?”

Second, the woman leaves the well to go back into Sychar to share here marvelous discovery out at Jacob’s well: “Then the woman left her water jar and went back to the city. She said to the people, ‘Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?’” (ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις· δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα, μήτι οὗτός ἐστιν ὁ χριστός;). While the disciples are puzzled about what has just taken place, the woman excitedly challenges the men of the village to come out and see whether this man at the well could possibly be the long awaited Messiah. The way her question is framed in the Greek indicates uncertainty that is needing verification by the men of the village.

Third, this transitional scene concludes with the villagers making their way to Jacob’s well: “They left the city and were on their way to him” (ἔξῃλθον ἐκ τῆς πόλεως καὶ ἦρχοντο πρὸς αὐτόν). This observation serves literarily to provide a backdrop to Jesus’ conversation with the disciples about fields white being unto harvest. The villagers won’t arrive at the well until Jesus’ conversation with the disciples is finished (cf. v. 39 below).

The major focus of Scene 2 is on the conversation of Jesus with the disciples, vv. 31-38. The narrative begins with a short dialogue between Jesus and the disciples (vv. 31-33), but then turns into a longer discourse of Jesus about the ‘other’ bread that he possessed (vv.



“Gleaning of thy harvest.”
—Gen. xliii. 2.

34-38).

Disciples (v. 31): “**Rabbi, eat something**” (Ἐν τῷ μεταξύ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες, Ῥαββί, φάγε.).

Jesus (v. 32): “**I have food to eat that you do not know about**” (Ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.).

Disciples (v. 33) “**So the disciples said to one another, ‘Surely no one has brought him something to eat?’**” (ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἤνεγκεν αὐτῷ φαγεῖν;).

The narrator moves over whether or not the disciples did ask Jesus what was going on with the

woman. One can guess that they probably did, once the woman had left. Instead, the narration centers on what is central, and that is the spiritual bread teaching. This short introductory dialogue serves merely to set up Jesus’ discourse about this other bread that he possessed. This discourse is found in vv. 34-38.

The discourse divides out into three emphases. First, Jesus defines this other bread (v. 34): “**My food is to do the will of him who sent me and to complete his work**” (Ἐμὸν βρώμα ἐστὶν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.). “Bread,” that is food (βρώμα) is to fulfill the mission given him by the Heavenly Father. For Jesus, this was more important than physical nourishment. It should remain the higher priority for his disciples, even until our very day.

Second, this work, the mission, is described in terms of a harvest metaphor (vv. 35-36): “**Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together.**” (οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμός ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν. ἤδη ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρη καὶ ὁ θερίζων.). The reference to four months can suggest a literal time frame, possibly alluding to the feast of harvest, i.e., Pentecost, being four months away. More likely, this was a proverbial saying suggesting harvest was at least four months after sowing. Jesus is taking exception to this. He had “sowed” the seed of the Kingdom with the woman. Now in that same day they were going to see harvest with the villagers of Sychar. In fact, these villagers were already on their way out to Jacob’s well to check out Jesus. Harvest day would begin with their arrival at the well. Jesus, as sower, is going to share harvest day with

⁵Qidd. Qiddušin

his disciples, the reapers, so that both may rejoice over the abundant harvest that God is providing.

Third, the disciples are to be privileged harvest-

ers (vv. 37-38): “For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.” (ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.). Another proverb is used as the basis of Jesus’ words. The words, “one sows and another reaps,” are now applied to the disciples and the ministry given to them by the Lord. In this immediate context, the allusion to the work of others is to that of John the Baptist and his disciples. And most applicable to this event is the witness of the Samaritan woman who has sown the seeds of



testimony about Jesus that the disciples will now harvest as they help Jesus in securing commitments of faith from the villagers. But the principle is universal in its scope.

What relevancy to us of this conversation can we find? Several applications emerge by way of models set up in the conversation and in the words of Jesus. First, Jesus demonstrates and affirms the priority of spiritual matters over physical needs: “My food is to do the will of him who sent me and to complete his work.” Serving God must take highest priority. Also, in that service comes spiritual nourishment that cannot be found anywhere else. Second, our ministry is a shared ministry. We enter into a “labor pool” of God’s servants and work together. No one can ever legitimately say, “I did it myself.” Advancing the Kingdom by sharing Christ always comes about through the contributions of many, not just from one person.

c. Scene 3: Staying with the Samaritans, vv. 39-42

Greek NT

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα. 40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριῖται, ἠρώτων αὐτὸν μένειν παρ’ αὐτοῖς καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 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.

Notes

This final scene is the climax of the larger narrative. In verse 30, the villagers came out to Jacob’s well. Most of them had already become convinced that he was the Messiah through the testimony of the woman. Thus their request was that he stay with them so they could learn more about him. Consequently many others came

NASB

39 From that city many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all the things that I have done.” 40 So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. 41 Many more believed because of His word; 42 and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.”

NRSV

39 Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” 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 truly the Savior of the world.”

to faith over the two day stay of Jesus and the disciples. John highlights the importance of their direct encounter with Jesus as the basis of their faith. Most significant is their confession, Jesus is Savior of the world. This was a title claimed by the Roman Emperor, but given to Jesus by the Samaritans. Messiah came to mean much more than first thought. So will it be for everyone to come to Jesus in faith.

NLT

39 Many Samaritans from the village believed in Jesus because the woman had said, “He told me everything I ever did!” 40 When they came out to see him, they begged him to stay in their village. So he stayed for two days, long enough for many more to hear his message and believe. 42 Then they said to the woman, “Now we believe, not just because of what you told us, but because we have heard him ourselves. Now we know that he is indeed the Savior of the world.”

Greek NT	NASB	NRSV	NLT
<p>1 Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης· 2 καίτοι γε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ - 3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν. 4 Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. 5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ [τῷ] Ἰωσήφ τῷ υἱῷ αὐτοῦ· 6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.</p> <p>7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πεῖν· 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσιν. 9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις· πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις. 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· εἰ ἤδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι· δός μοι πεῖν, σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. 11 λέγει αὐτῷ [ἡ γυνὴ]· κύριε, οὔτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 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; 13 ἀπεκρίθη Ἰησοῦς καὶ</p>	<p>1 Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus Himself was not baptizing, but His disciples were), 3 He left Judea and went away again into Galilee. 4 And He had to pass through Samaria. 5 So He came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph; 6 and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.</p> <p>7 There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." 8 For His disciples had gone away into the city to buy food. 9 Therefore the Samaritan woman said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) 10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." 11 She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? 12 "You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?" 13</p>	<p>1 Now when Jesus learned that the Pharisees had heard, "Jesus is making and baptizing more disciples than John" 2 —although it was not Jesus himself but his disciples who baptized— 3 he left Judea and started back to Galilee. 4 But he had to go through Samaria. 5 So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. 6 Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.</p> <p>7 A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." 8 (His disciples had gone to the city to buy food.) 9 The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) 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 no bucket, and the well is deep. Where do you get that living water? 12 Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" 13 Jesus said to her, "Everyone who drinks of this water will be thirsty again, 14 but those who drink of the water that I</p>	<p>1 Jesus knew the Pharisees had heard that he was baptizing and making more disciples than John 2 (though Jesus himself didn't baptize them—his disciples did). 3 So he left Judea and returned to Galilee. 4 He had to go through Samaria on the way. 5 Eventually he came to the Samaritan village of Sychar, near the field that Jacob gave to his son Joseph. 6 Jacob's well was there; and Jesus, tired from the long walk, sat wearily beside the well about noontime.</p> <p>7 Soon a Samaritan woman came to draw water, and Jesus said to her, "Please give me a drink." 8 He was alone at the time because his disciples had gone into the village to buy some food. 9 The woman was surprised, for Jews refuse to have anything to do with Samaritans. She said to Jesus, "You are a Jew, and I am a Samaritan woman. Why are you asking me for a drink?" 10 Jesus replied, "If you only knew the gift God has for you and who you are speaking to, you would ask me, and I would give you living water." 11 "But sir, you don't have a rope or a bucket," she said, "and this well is very deep. Where would you get this living water? 12 And besides, do you think you're greater than our ancestor Jacob, who gave us this well? How can you offer better water than he and his sons and his animals enjoyed?"</p>

εἶπεν αὐτῇ· πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· 14 ὃς δ' ἂν πῖνῃ 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. 15 λέγει πρὸς αὐτὸν ἡ γυνὴ· κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διερχομαι ἐνθάδε ἀντλεῖν.

16 λέγει αὐτῇ· ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἔλθῃ ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ· οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω· 18 πέντε γὰρ ἄνδρας ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. 19 λέγει αὐτῷ ἡ γυνὴ· κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ. 21 λέγει αὐτῇ ὁ Ἰησοῦς· πιστεύέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. 22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. 23 ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. 24 πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 λέγει αὐτῷ ἡ γυνὴ· οἶδα ὅτι Μεσσίας

Jesus answered and said to her, "Everyone who drinks of this water will thirst again; 14 but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life." 15 The woman said to Him, "Sir, give me this water, so I will not be thirsty nor come all the way here to draw."

16 He said to her, "Go, call your husband and come here." 17 The woman answered and said, "I have no husband." Jesus said to her, "You have correctly said, 'I have no husband'; 18 for you have had five husbands, and the one whom you now have is not your husband; this you have said truly." 19 The woman said to Him, "Sir, I perceive that You are a prophet. 20 "Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship." 21 Jesus said to her, "Woman, believe Me, an hour is coming when neither in 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. 23 "But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. 24 "God is spirit, and those who worship Him must worship in spirit and truth." 25 The

will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." 15 The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

16 Jesus said to her, "Go, call your husband, and come back." 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 have now is not your husband. What you have said is true!" 19 The woman said to him, "Sir, I see that you are a prophet. 20 Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." 21 Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 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 seeks such as these 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" (who is called Christ). "When he comes, he will proclaim all things to

13 Jesus replied, "Anyone who drinks this water will soon become thirsty again. 14 But those who drink the water I give will never be thirsty again. It becomes a fresh, bubbling spring within them, giving them eternal life." 15 "Please, sir," the woman said, "give me this water! Then I'll never be thirsty again, and I won't have to come here to get water."

16 "Go and get your husband," Jesus told her. 17 "I don't have a husband," the woman replied. Jesus said, "You're right! You don't have a husband—18 for you have had five husbands, and you aren't even married to the man you're living with now. You certainly spoke the truth!" 19 "Sir," the woman said, "you must be a prophet. 20 So tell me, why is it that you Jews insist that Jerusalem is the only place of worship, while we Samaritans claim it is here at Mount Gerizim, where our ancestors worshiped?" 21 Jesus replied, "Believe me, dear woman, the time is coming when it will no longer matter whether you worship the Father on this mountain or in Jerusalem. 22 You Samaritans know very little about the one you worship, while we Jews know all about him, for salvation comes through the Jews. 23 But the time is coming—indeed it's here now—when true worshipers will worship the Father in spirit and in truth. The Father is looking for those who will worship him that

ἔρχεται ὁ λεγόμενος χριστός ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα. 26 λέγει αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι, ὁ λαλῶν σοι.

27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν· τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς; 28 ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ τὴν γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις· 29 δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα, μήτι οὗτός ἐστιν ὁ χριστός; 30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἦρχοντο πρὸς αὐτόν.

31 Ἐν τῷ μεταξὺ ἡρώτων αὐτόν οἱ μαθηταὶ λέγοντες· ῥαββί, φάγε. 32 ὁ δὲ εἶπεν αὐτοῖς· ἐγὼ βρωσὶν ἔχω φαγεῖν ἢ ὑμεῖς οὐκ οἴδατε. 33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· μή τις ἦνεγκεν αὐτῷ φαγεῖν; 34 λέγει αὐτοῖς ὁ Ἰησοῦς· ἐμὸν βρωμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. 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. ἤδη 36 ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπεύρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπεύρων καὶ ἄλλος ὁ θερίζων. 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν καὶ

woman said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us." 26 Jesus said to her, "I who speak to you am He."

27 At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, "What do You seek?" or, "Why do You speak with her?" 28 So the woman left her waterpot, and went into the city and said to the men, 29 "Come, see a man who told me all the things that I have done; this is not the Christ, is it?" 30 They went out of the city, 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 were saying to one another, "No one brought Him anything to eat, did he?" 34 Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work. 35 "Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. 36 "Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. 37 "For in this case the saying is true, 'One sows and another reaps.' 38 "I sent you to reap that for

us." 26 Jesus said to her, "I am he, the one who is speaking to you."

27 Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" 28 Then the woman left her water jar and went back to the city. She said to the people, 29 "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" 30 They left the city and were on their way to him.

31 Meanwhile the disciples were urging him, "Rabbi, eat something." 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, "Surely no one has brought him something to eat?" 34 Jesus said to them, "My food is to do the will of him who sent me and to complete his work. 35 Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. 36 The reaper is already receiving wages and is 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.' 38 I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

39 Many Samaritans

way. 24 For God is Spirit, so those who worship him must worship in spirit and in truth." 25 The woman said, "I know the Messiah is coming—the one who is called Christ. When he comes, he will explain everything to us." 26 Then Jesus told her, "I Am the Messiah!"

27 Just then his disciples came back. They were shocked to find him talking to a woman, but none of them had the nerve to ask, "What do you want with her?" or "Why are you talking to her?" 28 The woman left her water jar beside the well and ran back to the village, telling everyone, 29 "Come and see a man who told me everything I ever did! Could he possibly be the Messiah?" 30 So the people came streaming from the village to see him.

31 Meanwhile, the disciples were urging Jesus, "Rabbi, eat something." 32 But Jesus replied, "I have a kind of food you know nothing about." 33 "Did someone bring him food while we were gone?" the disciples asked each other. 34 Then Jesus explained: "My nourishment comes from doing the will of God, who sent me, and from finishing his work. 35 You know the saying, 'Four months between planting and harvest.' But I say, wake up and look around. The fields are already ripe for harvest. 36 The harvesters are paid good wages, and the fruit they harvest is people brought

ὕμεις εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα. 40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 42 τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν, αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

which you have not labored; others have labored and you have entered into their labor.”

39 From that city many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all the things that I have done.” 40 So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. 41 Many more believed because of His word; 42 and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.”

from that city believed in him because of the woman's testimony, “He told me everything I have ever done.” 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 truly the Savior of the world.”

to eternal life. What joy awaits both the planter and the harvester alike! 37 You know the saying, ‘One plants and another harvests.’ And it's true. 38 I sent you to harvest where you didn't plant; others had already done the work, and now you will get to gather the harvest.”

39 Many Samaritans from the village believed in Jesus because the woman had said, “He told me everything I ever did!” 40 When they came out to see him, they begged him to stay in their village. So he stayed for two days, 41 long enough for many more to hear his message and believe. 42 Then they said to the woman, “Now we believe, not just because of what you told us, but because we have heard him ourselves. Now we know that he is indeed the Savior of the world.”