

Notes on the Greek New Testament Day 125 – May 5th – John 4:7-42

Works frequently referenced in these notes on John

Barrett, CK	<i>The Gospel According to John</i> , London, SPCK, 1967
Beasley-Murray, GR	<i>John</i> , <i>Word Bible Commentary</i> , vol 36, Word Books, 1987
Carson, DA	<i>The Gospel According to John</i> , Leicester, IVP (Apollos), 1991

Verse 7

Ἔρχεται γυνή ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πεῖν·

γυνή, αἰκος f woman, wife

"ἐκ τ. Σ. is to be taken adjectivally with γυνή, not adverbally with ἐρχεται; i.e. the woman is a native of the district of Samaria... she does not come out of the city of Samaria, which lay some miles to the north-west of Sychar-Shechem." Barrett

ἀντλήσαι Verb, aor act infin ἀντλεω draw (water)

"Apparently the woman came to the well alone. Women were more likely to come in groups to fetch water, and either earlier or later in the day when the heat of the sun was not so fierce. Possibly the woman's public shame (4:16ff.) Contributed to her isolation." Carson.

δός Verb, aor act imperat, 2 s διδομι
πεῖν Verb, aor act infin πινω drink

Verse 8

οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.

ἀπεληλύθεισαν Verb, pluperfect act indic, 3 pl ἀπερχομαι

τροφή, ης f food, nourishment

ἀγοράσωσιν Verb, aor act subj ἀγοραζω buy

"That Jesus and his disciples were willing to purchase food from Samaritans betrays a certain freedom from the self-imposed regulations of the stricter sort of Jews, who would have been unwilling to eat food that had been handled by Samaritans." Carson.

Verse 9

λέγει οὖν αὐτῷ ἡ γυνή ἡ Σαμαρίτις· Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὐσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις.

Ἰουδαῖος, α, ον a Jew, Jewish
παρα preposition with gen from
αἰτεω ask, request

συγχραομαι associate on friendly terms;
use dishes in common (with someone else)

Daube and Barrett argue that this does not mean 'have dealings with' but 'use together with': i.e. the Jews and Samaritans would not drink from the same vessel. Of this view Beasley-Murray writes, "This is questionable, since the verb would then require an object, which is not given. The meaning 'to have dealings with' is well attested and may be adopted here (so Bauer's *Lexicon*, 775; Schnackenburg, 1:425 n.18; Lindars, 181; Haenchen, 240)." Beasley-Murray adds, "The antipathy between Jews and Samaritans was deeply rooted, going back to the origins of the Samaritans as a mixed race, settled in the northern kingdom by the king of Assyria (see the account in 2 Kings 17:24–41). The Samaritans nevertheless viewed themselves as true Israel, and heirs of the promises of God to Israel, and their version of the Pentateuch as the original one, direct from Moses!"

Verse 10

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι· Δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρῖνομαι answer, reply, say

ᾔδεις Verb, pluperf act indic, 2 s οἶδα know, understand

δωρεα, ας f gift

There are several possible ways of understanding this phrase, 'the gift of God':
i) 'If you knew that God has given his Son, and I am He' cf. 3:16.
ii) 'If you thoroughly understood the Torah – the Scriptures God has given'.
iii) The 'gift' is the living water of the Spirit. Carson writes, "The 'gift of God' that she does not recognise is probably the eternal life that only Jesus can bestow."

ἂν particle indicating contingency

ᾔτησας Verb, aor act indic, 2 s αἰτεω ask, request

ἔδωκεν Verb, aor act indic, 3 s δίδωμι
ζῶ live, be alive

Living water can mean fresh, flowing water, but here it is water that creates and maintains life (cf. Jer 2:13; Zech 14:8; Ezek 47:9). "Life-giving water appears in several important passages in John: 3:5; 4:10-15; 7:38; 19:34... The 'water' is preeminently the Holy Spirit, which alone gives life (cf. 6:63). It proceeds from the side of the crucified Jesus; it is the agent of the generation of Christians; and it forms the fountain of life, which for ever springs within Christians, maintaining their divine life." Barrett.

Beasley-Murray says that Jesus is "both the living water and he who *gives* water of life to believers. But again we note that in 7:37-38 Jesus is the source of living waters, and he invites the thirsty to come to him and drink: to this the Evangelist adds the comment, 'This he said of the Spirit, which those who believe on him should receive' (7:39). It is evident that 'living water' has a variety of nuances that must be taken into account; chiefly it appears to denote *the life mediated by the Spirit sent from the (crucified and exalted) Revealer-Redeemer.*"

Verse 11

λέγει αὐτῷ ἡ γυνή· Κύριε, οὔτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

οὔτε not, not even
ἀντλημα, τος n bucket
φρέαρ, ατος n well
βαθύς, εια, υ deep
πόθεν interrog adv. from where, how

Verse 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;

μείζων, ον greater

"The irony (for John and for most of his readers Jesus is of course greater than Jacob) is continued and is characteristically Johannine; cf. 7:42; 8:53." Barrett.

ἔπιεν Verb, aor act indic, 3 s πίνω drink
θρέμμα, τος n domesticated animal; pl. cattle, herds, flocks

Indicates the copiousness of the supply.

Verse 13

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·

διψᾶω be thirsty, thirst for
πάλιν again, once more

Cf. Is 49:10; Rev 7:16, also Is 43:3; 55:4,5.

Verse 14

ὃς δ' ἂν πῖη 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.

πίη Verb, aor act subj, 3 s πίνω

"The aorist subjunctive must be translated, 'Whoever shall drink...', not 'Whoever drinks...'. A single draught of the water of life is contrasted with the necessarily frequent drinking of ordinary water." Barrett.

δώσω Verb, fut act indic, 1 s δίδωμι
αἰών, αἰωνος m age, eternity

"With only one [other] exception (9:32), αἰών occurs in John only in the phrase εἰς τὸν αἰῶνα. In this phrase, and at 9:32 (ἐκ τοῦ αἰωνος), it refers always to unlimited time." Barrett.

πηγὴ, ης f spring, fountain; well
ἀλλομαι leap, well up (of water)

"It is possible that a contrast is intended between the old Law, expressed in external ordinances, and a new inward law inaugurated by Jesus. Cf. Jer. 31:30-33 (38:31-34)." Barrett.

Verse 15

λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.

δός Verb, aor act imperat, 2 s δίδωμι
μηδε negative particle nor, neither
διέρχωμαι pass through, go, travel
ἐνθαδε adv here, to this place
ἀντλεω draw (water)

Verse 16

Λέγει αὐτῇ· Ὑπάγε φώνησον τὸν ἄνδρα σου καὶ ἐλθέ ἐνθάδε.

ὑπάγω go, go one's way, depart
φώνεω call, call out
ἄνδρα Noun, acc s ἀνηρ, ἀνδρος m man, husband

ἐλθε Verb, aor act imperat, 2s ἐρχομαι
ἐνθαδε adv here, to this place

Jesus' abrupt change of subject is an attempt to get the woman to realise her true position and need. It also demonstrates Jesus' complete knowledge of her.

Carson comments, "Both in the Fourth Gospel and in the Synoptics, the sheer flexibility of Jesus leaps from the pages as he deals with a wide array of different people and their varied needs. No less startling (though more often ignored) is the manner in which Jesus commonly drives to the individual's greatest sin, hopelessness, guilt, despair, need. This should not be surprising: if he is the Lamb of God who takes away the sin of the world (1:29, 34), inevitably he will deal with sin in those who express some interest in knowing and following him."

Verse 17

ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ· Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω·

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply
εἶπας Verb, aor act indic, 2 s λεγω

Verse 18

πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὄν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας.

πεντε (indeclinable) five
ἔσχες Verb, aor act indic, 2 s ἔχω
ἀληθης, ες true, truthful, honest, genuine
εἶρηκας Verb, perf act indic, 2 s λεγω

Some wish to allegorise these words and see them as a reference to Samaritan polytheism – hence the woman's response about worship. It is better to see them as a simple statement of fact – evidence of Jesus' insight. The man she was currently living with may have been someone else's husband rather than simply a man to whom she was not legally married.

Verse 19

λέγει αὐτῷ ἡ γυνὴ· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

θεωρεω see, watch, observe, notice
προφητης, ου m prophet

Verse 20

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

Beasley-Murray comments, "The woman's recognition of Jesus as a prophet leads her to raise the most burning issue between Samaritans and Jews, namely the place where God should be worshipped. The command in Deut 12:1–14 to worship God in the place that he will show follows the command to pronounce a blessing from Mt. Gerizim and a curse from Mt. Ebal (Deut 11:29). In the Samaritan Pentateuch of Deut 27:3 [*sic*: 27:4?] the place where an altar is to be built on arrival in the promised land is Gerizim, not Ebal as in the MT. That could conceivably be right, the text possibly having been changed through anti-Samaritan motives. References in the later books of the OT to worship in Jerusalem would not have been viewed by the Samaritans as authoritative, since the Pentateuch alone was binding for them. In the Persian period a temple was built on Gerizim; it was destroyed by John Hyrcanus in 128 B.C., but the Samaritans continued to worship on the sacred site."

ὄρος, ους n mountain, hill

I.e. Mount Gerizim.

προσκυνεω worship
τοπος, ου m place

I.e. the Temple.

ὅπου adv. where

δει impersonal verb it is necessary, must, should

"Both Abraham (Gen 12:4) and Isaac (Gen 33:18-20) had built altars near Shechem. So the Samaritan woman could appeal to the practice of the common ancestors of the Jews and Samaritans ('our fathers') against later Jewish opinion ('you say')." Sanders.

Verse 21

λέγει αὐτῇ ὁ Ἰησοῦς· Πίστευέ μοι, γυναῖκα, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

πιστεω believe (in), have faith (in)
ώρα, ας f hour, moment, time

"ὥρα is used with the present tense of ἐρχομαι at 4:21; 5:28; 16:2,25 (cf. 16:4). In each of these passages the reference is to a time in the future, in the time beyond the crucifixion and resurrection; here, for example, it is said that true worship will become possible within the Church (cf. 2:13-22)." Barrett. Cf. Rev 21:22.

ὅτε conj when, at which time

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)
ὄρος, οὐς n mountain, hill

"πατήρ is the most characteristic Johannine term for God; so described he is (primarily) the Father of the Son; thus by the use of πατήρ the way is prepared for Jesus to speak of his own unique position (v.26)." Barrett.

There may also be a deliberate contrast between the Samaritan woman's appeal to the 'fathers' and Jesus appeal to the Father.

Verse 22

ὕμεις προσκυνεῖτε ὃ οὐκ οἶδατε, ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν·

οἶδα know, understand

"Religion without, or apart from the main stream of, revelation, may be instinctive but can be neither intelligent nor saving." Barrett.

σωτηρία, ας f salvation

Ἰουδαίος, α, ον a Jew, Jewish, Judean

"The saying does not mean that Jews as such are inevitably saved, but rather that the election of Israel to a true knowledge of God was in order that (ὅτι), at the time appointed by God, salvation might proceed from Israel to the world, and Israel's own unique privilege be thereby dissolved. As the next verse shows, this eschatological salvation is in the person of Jesus in process of realisation and the Jews are losing their position to the Church." Barrett.

Verse 23

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·

For this 'curious and apparently contradictory expression' (Barrett) cf. 5:25 (and 16:32). "Each refers to events which seem on the surface to belong to a later time – a pure and spiritual worship of the Father, and the resurrection. Indeed John does not mean to deny that they do truly belong to a later time, but he emphasises by means of his oxymoron that in his ministry, and above all in the person, of Jesus they were proleptically present. True worship takes place in and through him (cf. 2:19-22), just as he is himself the resurrection (11:25)." Barrett.

ἀληθινός, η, ον real, genuine, true
προσκυνητής, ου m worshiper

"The connection here of πνεῦμα and ἀληθεια recalls that one of the characteristic Johannine titles of the Holy Spirit is το πνευμα της ἀληθειας (14:17; 15:26; 16:13)." Barrett.

Beasley-Murray comments, "Since the kingdom of God is the age of the Spirit's outpouring, true worshippers will worship the Father in virtue of the life, freedom, and power bestowed by the Spirit, and in accordance with the redemptive revelation brought by the Redeemer."

τοιούτος, αὐτη, οὗτον correlative pronoun and adjective such, of such kind

ζητεῶ seek, look for

Verse 24

πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

"Spirit in the Old Testament is regularly not an order of being over against matter, but life-giving, creative activity, and it is in this sense that John commonly uses the word πνεῦμα (see especially 3:5-8; 6:63; 7:38f.; 14:17-19). It is natural to suppose that it is so used here, and that John is not so much combating 'unspiritual' views of God as asserting his creative and life-giving power." Barrett. Christian worship is a consequence of, and flows from, the life-giving power of the Spirit within. What God seeks from us he supplies within us.

Verse 25

λέγει αὐτῷ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.

Μεσσίας, ου m Messiah (Aramaic and Hebrew equivalent to Greek Χριστός)
ὅταν when

The Samaritan hope was probably based on Deut 18:15. "The woman is not merely catching at a straw to divert the argument; she grasps the messianic bearing of the reference to worship in spirit and truth." Barrett.

ἐκεῖνος, η, ο demonstrative adj. that, he
ἀναγγελεῖ Verb, fut act indic, 3 s ἀναγγελλω
tell, inform, proclaim

ἅπας, ασα, αν (alternative form of πας) all; pl everything

"The Messiah is to be a revealer ... [a] supernatural person who will declare divine truth to men. Cf. 16:13 where the same word is used of the Paraclete." Barrett.

Verse 26

λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι, ὁ λαλῶν σοι.

For ἐγὼ εἰμι cf. 6:20, 35; 8:24, 28, 58.

λαλεῶ speak, talk

Verse 27

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

θαυμάζω wonder, be amazed
οὐδεὶς, οὐδεμία, οὐδεν no one, nothing
μέντοι but, nevertheless, however
ζητεῶ seek, ask
ἢ or

"It was considered undesirable that a Rabbi should speak with women... For Jesus' contacts with women cf. 7:53-8:11; 11:5; in the synoptic gospels especially Luke 7:36-50; 8:2f.; 10:38-42." Barrett.

Verse 28

ἄφηκεν οὖν τὴν ὕδριαν αὐτῆς ἢ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·

ἄφηκεν Verb, aor act indic, 3 s ἀφιμι
leave, forsake
ὕδρια, ας f water jar

"The woman left the water pot presumably in order that Jesus might drink." Barrett. She may have left it simply in her haste to return to the village: in any case, it is unwise to allegorise this detail.

πολις, εως f city, town

Verse 29

Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ χριστός;

δευτε adv. come (of command or exhortation)
ἴδετε Verb, aor act imperat, 2 s ὄραω see
ὅσος, η, ον correlative pronoun, as much as;
pl. as many as, all
μητι Negative particle, used to introduce questions expecting a negative answer or hesitant questions.

'Can this perhaps be the Christ?' Sanders suggests that this does not display lack of faith but rather deference to the opinion of those to whom she is speaking.

Verse 30

ἐξηλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

Verse 31

Ἐν τῷ μεταξύ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· Παββί, φάγε.

μεταξυ adv meanwhile, after
ἔρωταω ask, request, beg, urge
φάγε Verb, aor act imperat, 2 s ἐσθιω and
ἐσθω eat, consume

Verse 32

ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἴδατε.

βρωσις, εως f food

βρωσις is properly the process of eating but is often used synonymously with βρωμα (v.34) simply to mean food.

"As the woman failed to understand the living water, which is the gift of God, so even the disciples were ignorant of the food by which Jesus lived." Barrett.

Verse 33

ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μὴ τις ἦνεγκεν αὐτῷ φαγεῖν;

ἀλληλων, οισ, ους one another
ἦνεγκεν Verb, aor act indic, 3 s φερω bring

Verse 34

λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

ἔμος, η, ον 1st pers possessive adj my, mine
βρωμα, τος n food
θελημα, ατος n will, wish, desire

Cf. Deut 8:3. "Jesus does what Israel of old should have done." Barrett. Carson comments, "No-one has ever exemplified the truth of Deuteronomy 8:3 in anything like the degree Jesus has: man does not live on bread alone but on every word that comes from the mouth of the LORD." Beasley-Murray, following Dodd, comments, "One may see here a parallel to the answer of Jesus to the first temptation, recorded in Matt 4:1-4."

πέμψαντός Verb, aor act ptc, m gen s πεμπω
send
τελειωσω Verb, aor act subj, 1 s τελειωω
make perfect, complete

Jesus' answer brings together several of the themes of John's gospel. On Jesus doing the will of God, cf. 5:36; 6:38. On his works as the works of God, cf. 5:36; 9:3f.; 10:25, 32, 37f.; 14:10; 17:4. On Jesus as sent from God, cf. 5:23f., 30, 37; 6:38f., 44; 7:16, 18, 28, 33; 8:16, 18, 26, 29; 9:4; 12:44f.; 13:20; 14:24; 15:21; 16:5. Beasley-Murray comments, "The entire ministry of Jesus is represented by the Evangelist as obedience in action, which leads him finally to the surrender of himself in death (cf. 17:4)."

Verse 35

οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηγός ἐστιν καὶ ὁ θερισμὸς ἔρχεται· ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν· ἤδη

ἐτι still, yet

τετράμηγος, ου f period of four months
θερισμος, ου m harvest, crop

Barrett thinks the saying means that by common reckoning there were four months between the end of the sowing and the beginning of the harvest. Jesus, by way of contrast, speaks of a harvest which is immediate upon the sowing (cf. v.36). Carson thinks Jesus "is simply pointing out that by ordinary reckoning (*Do you not say ...* ?) there are four months remaining until harvest, but in the salvation-historical plane the harvest has already begun. He himself is engaged in that harvest; it is part and parcel of the work the Father gave him to do (v. 34)."

ἐπάρατε Verb, aor act imperat, 2 pl ἐπαίρω
raise, lift up

θεάσασθε Verb, aor midd dep imperat, 2 pl
θεαομαι see, look at, observe

χωρα, ας f country, land, field

λευκος, η, ον white

Beasley-Murray suggests, "The call, 'Look at the fields, they are white for the harvest!' could refer to the approaching Samaritans (dressed in white) as exemplifying the presence of the harvest."

ἤδη adv now, already

"Textual evidence (x D 33 b e sin cur) and Johannine usage (4:51; 7:14; 11:39; 15:3) alike require that ἤδη should be taken with v.36, not with v.35." Barrett.

Verse 36

ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρη καὶ ὁ θερίζων.

θερίζω reap, harvest

μισθος, ου m pay, wages, reward

συναγω gather, gather together

καρπος, ου m fruit, grain, harvest

ζωη, ης f life

αἰωνιος, ον eternal, everlasting

"The crop represents converts (in the first instance, the Samaritans) to the Christian faith, who will receive eternal life." Barrett.

σπειρω sow

ὁμου adv together

χαίρω rejoice, be glad

Cf. Matt 9:37; Lk 10:2. Compare Ps 126:5f. which contrasts the sorrow of the sower with the joy of the reaper." Barrett. Carson comments that Jesus' saying here, "calls to mind the eschatological promise of Amos 9:13: 'The days are coming, declares the Lord, when the reaper will be overtaken by the ploughman and the planter by the one treading grapes.' The colourful image betokens the blessing of miraculous and unceasing fertility and prosperity. Jesus may therefore be saying that the eschatological age has dawned in his ministry, in which sowing and reaping are coming together in the harvesting of the crop, the messianic community."

Verse 37

ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι Ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων·

λογος here in the sense of 'proverb'

ἀληθινος, η, ον real, genuine, true

Cf. 1:9.

ἄλλος, η, ο another, other

"As ordinarily used the proverb doubtless expresses the sad inequity of life: one sows, and has no reward for his toil, while when in due course the harvest appears another reaps it who has not shared in the labour of sowing (Bultmann...). This principle, which expresses the common observation and wisdom of mankind, has been contradicted by v.36, according to which sower and reaper rejoice together, the interval between sowing and reaping being annihilated in the eschatological circumstances envisaged; yet there is a limited (ἐν τούτῳ) sense in which it remains true." Barrett.

Verse 38

ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

ἀπέστειλα Verb, aor act indic, 1 s ἀποστελλω
send, send out

Jesus is talking about the purpose of their calling.

κεκοπιάκατε Verb, perf act indic, 2 pl

κοπιαω work, work hard, labour

κεκοπιάκασιν Verb, perf act indic, 3 pl

κοπος, ου m work, labour

The work of others spoken of here may be a reference to the OT prophets and particularly to John the Baptist.

εἰσεληλύθατε Verb, perf act indic, 2 pl
εἰσερχομαι

Verse 39

Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα.

ἐκεῖνος, η, ο demonstrative adj. that
πιστεῦω believe (in), have faith (in)

There is no other evidence for a large body of Samaritan disciples before the crucifixion and resurrection (cf. Acts 8:4-25). Carson comments, "It is possible, but by no means certain, that the 'city of Samaria' that Philip evangelised a few years later (Acts 8:4-8) was Sychar or perhaps nearby Schechem. The ready acceptance of Philip's message might then find some explanation in the preparatory work accomplished in this visit by Jesus and his disciples. In that case, Philip, too, reaped the benefit of the labour of others (v. 38)."

μαρτυρῶ bear witness, testify

"To bear witness (see on 1:7) is the task of a disciple. The woman joins with John the Baptist as a witness, and in fact precedes the disciples." Barrett.

This confession by the Samaritans forms the climax of this section. Jesus is rejected in Jerusalem but accepted in Samaria. His mission is to be Saviour of *the world*. The words anticipate the pattern to be followed by the church: "You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

Beasley-Murray comments, "The Evangelist, writing at a time when the title Saviour of the World was applied to certain deities in the pagan world and was claimed by the Emperor of Rome, was affirming in the Samaritans' confession of Jesus in these terms both that the title rightly belongs to Jesus alone, and also that, as Redeemer and Lord, Jesus fulfills the hopes of Samaritans, Jews, and the world of nations."

Verse 40

ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριῖται, ἡρώτων αὐτὸν μένειν παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
μένειν Verb, aor act infin μένω remain,
stay

ἐκεῖ there, in that place

δύο gen & acc δύο dat δυσὶν two

Verse 41

καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

πλείων, πλειον or πλεον more

Verse 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.

τε enclitic particle and, and so

οὐκέτι adv no longer, no more

σος, ση, σον possessive adj. your, yours

λαλία, ας f what is said

ἀκηκόαμεν Verb, perf act indic, 1 pl ἀκουῶ

οἶδα know, understand

ἀληθῶς adv truly, in truth

σωτήρ, ηρος m saviour