

NT 05: John's Gospel
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Quotes

- I wondered why the ball kept getting bigger. Then it hit me.
- I work out every day. Mostly frustrations and anger. (Maxine)
- Failure to hit the bull's eye is never the fault of the target.
- There are only two kinds of people in the end: Those who say to God "Thy will be done," and those to whom God says ... "Thy will be done." All that are in Hell choose it. (CS Lewis)

1. Matthew's Gospel to the Jews (Pharisees)

Jesus Christ (Messiah) fulfilled messianic prophecies and is the prophesied "prophet ... like unto" Moses (Deut 18:18).

- a. He is a son of David through Joseph, his legal father. Joseph was righteous and saw an angel in dreams.
- b. He was born of a virgin and called Immanuel (God with us). Mary's pregnancy was unexpected as were the pregnancies or marriages of 4 women in David's and Solomon's genealogy.
- c. He was born in Bethlehem.
- d. Wise men from the East saw a [prophesied] sign of his birth.
- e. Like Moses, he was saved from a wicked ruler who ordered infant boys killed.
- f. He went to Egypt. Later he came out of Egypt like Moses.
- g. He returned to Nazareth.
- h. John the Baptist was the prophesied messianic forerunner.
- i. Jesus was baptized to fill all righteousness (the Law). Jesus came up out of the water, witnesses heard God's voice from heaven, and saw the Spirit descend like a dove upon him.
- j. Like Moses, Jesus fasted 40 days and communed with God
- k. Like Moses, he was tempted on an "exceedingly high mountain" to worship Satan before his public ministry began.

Temptations increased AFTER baptism. "He suffered temptations but gave no heed unto them." (D&C 20:22). We are also tempted by appetites, fame, money, & power. (DOM)

- l. Like Moses, he had 12 disciples or leaders of the people.
- m. Like Moses, he performed miracles.



2. John's Gospel to the Saints (members, temple)

³⁰ Many other signs truly did Jesus in the presence of his disciples, which are not written in this book:³¹ But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (John 20:30-31)

{written ... that you might have faith that Jesus is the Christ, the Son of God, and that because you believe you might have life through His name.} (John 20:31, Griggs translation)

Bruce R. McConkie: "The gospel of John is ... for the saints; it is preeminently the Gospel for the Church, for those who understand the scriptures and their symbolisms and who are concerned with spiritual and eternal things." (DNTC, 65)

"John ... is written to those who were already disciples of Jesus and who were to be guided into a more profound understanding of and appreciation for the redeeming mission of Jesus. Events and discourses illustrate and illuminate rituals and doctrines. ... The Gospel of John presents these materials in such detail that instruction appears to be the primary goal of the author. ... The Gospel of John was written to the Saints to teach them about the Savior and his mission." (Griggs)

I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. (D&C 93:19)

"Keeping this purpose before us as our guide, let us turn to a few passages in the Gospel and view them as experiences calculated to increase faith by seeing the message as well as the event." (Griggs 1978, 40)

John: physical/spiritual meaning with opposites (light/dark)

3. In the Beginning (John 1:1-18)

In the beginning was the Word, and the Word was with God, and the Word was God. ...

In the beginning the Word was, for he was the Word, even the messenger of salvation. ... Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. (D&C 93:8, 29)

Logos, translated Word in most versions, can signify such diverse meanings as reason, account, gospel, word, principle, law, council, speech, tradition, resolution, etc. (Griggs 1978)

To the Jews, the Word referred not to a person but to the spoken 'word' used to create the world and to the Law that God gave Israel to be their light and life. (NIV Study 1:1)

Jim Rosenvall's story of German professor lady who heard them talking to a member about "intelligences" in the Book of Abraham. She felt intelligence was a better translation than Word for logos here in John. She joined the Church as a result.

³ All things were made by him. ... ⁴ {and his life is the light of man; and his light shines in the darkness, and the darkness did not overtake it. ...} {} = Griggs translation, (Griggs); <> = NIV

Jesus was the Creator; Jehovah → he who is or creates.

The Creation account in Genesis provided John an opportunity to teach the role of Jesus in the spiritual creation and birth of each person. (Griggs)

Comprehend/overtake → GR "seize with hostile intent, overtake" (Bauer)

War between the Light (Christ) and the Darkness (Satan, prince of Darkness)

“The Word is a God, and the light and life he bestows in the creation are to be considered of God. The darkness therefore represents the opposites of God and life, such as death, ignorance, selfishness, and all else associated with a devilish realm. The ... darkness did not overtake the light, and much of John's Gospel is an exposition of that assertion. The light and darkness are in constant conflict, and the darkness is always trying to overcome the light, but Jesus, the Light of the world, clearly triumphs at the end.” (Griggs)

Satan, the prince of darkness, will be overcome.

Events at night (darkness): Nicodemus comes, Judas leaves Last Supper, Christ betrayed and tried, Peter denied Christ.

{¹¹ He came into his own creation and his own people did not accept him. ¹² But to as many as did accept him, to those who have confidence in his name, he gave authority to become children of God. ¹⁴ The Word also became flesh and was tabernacled in our midst, and we saw and observed his glory, glory as of an only-begotten from the Father, full of grace and truth.}

Our agency is to accept (follow the light) or reject Christ.

I was in the world and made flesh my tabernacle, and dwelt among the sons of men. (D&C 93:4)

“God's presence and glory were veiled in the tabernacle or temple of the Old Testament when Israel usually rejected God. ... People now rejected God even though they could see and associate with him. In this spiritual account of the Creation and the mortal tabernacling of God on the earth, men become begotten children of God as they receive him and receive authority to be born through him. Thus the relationship between Genesis and John's opening verses can be summarized: Although the world was created by God and the law for men was given through Moses, the fullness of life and light within the Creation can be achieved only through Jesus Christ, who was tabernacled in flesh so that men might see his glory, accept him, and come to God through him.” (Griggs)

4. John the Baptist (John 1:19–28)

²⁹ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. ... ³² John bare record, saying, [JST *When he was baptized of me,*] I saw the Spirit descending from heaven like a dove, and it abode upon him. ³³ ... He that sent me to baptize with water ... said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. ³⁴ And I saw, and bare record that this is the Son of God.

Dove = a sign for John of Spirit descending; John/MtMkLk wrd freq: faith=0/29; believe=101/39; pist*=98/59; repent | *metan**=0/29

5. Jesus' disciples hear and follow him (John 1:35–51)

³⁵ The next day after John stood, and two of his disciples; ³⁶ And looking upon Jesus as he walked, he saith, Behold the Lamb of God! ³⁷ And the two disciples ... followed Jesus. ... ⁴⁰ One ... was Andrew. ... ⁴¹ He ... findeth his own brother Simon, and saith ..., We have found the Messias, which is, being interpreted, the Christ. ⁴² And he brought him to Jesus. And ... Jesus ... said, Thou art Simon ...: thou shalt be called ^a Cephas, which is by interpretation, a seer, or a stone. *And they were fishermen. And they straightway left all, and followed Jesus.* (JST).

^a GR Stone, Pebble. [Note: Cephas (Aramaic) = Petros (Greek)]

⁴³ The day following Jesus would go forth into Galilee, and findeth Philip, and saith ..., Follow me. ⁴⁴ Now Philip was of Bethsaida. ... ⁴⁵ Philip findeth Nathanael, and saith ... We have

found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. ⁴⁶ And Nathanael said ..., Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Christ's “sheep follow him: for they know his voice.” (Jn 10:4)

6. Jesus changes water into wine (John 2:1–11)

The third day {JST of the week} there was a marriage in Cana of Galilee; and the mother of Jesus was there: ² And both Jesus was called, and his disciples, to the marriage. ³ <When the wine was gone>, the mother of Jesus saith unto him, They have no wine.

“The marriage ... might have been that of one of Jesus' [4] (half) brothers or [3+] sisters [BD Brethren of the Lord]. ... Mary seems to have had some hosting role.” (Ogden 108)

Jesus was about 30 and probably married which was customary at about 18 years old. Otherwise, he would have been accused because marriage was an important commandment. (Ogden 108)

The wedding “was apparently a grand affair lasting for many days. Extending proper hospitality to the guests was a serious obligation for a host, and to run short of wine before the end of the feast could even result in a lawsuit.” (Griggs)

“Weddings were held at the home of the bride and were as elaborate as the budget of the house would allow, running from one day to a whole week. The hosts felt a strong obligation to provide lavish hospitality, and failing to do so would embarrass the family and mortify the newly wedded couple. Mary may have been aware of this as she told her son that the wine had run out. We don't know Mary's function at the wedding, but the fact that she was concerned about the wine and was able to command the servants suggests that a close relative was being married.” (Richard D. Draper, “Home Life at the Time of Christ,” Ensign, Sept. 1987, 58)

“There is no way of knowing from the text whose wedding was being celebrated (there are numerous reasons why it could not have been Jesus' own wedding, as some have suggested), but it was apparently a grand affair lasting for many days [a week like Jacob's MFS?].” (Griggs)

⁴ Jesus saith unto her, ^a Woman, what have I to do with thee? mine hour is not yet come. ...

What — to me and to thee, woman? (YNG; lit Gr trans)

{Of what concern is that to you and me, mother?} (Griggs)

<“Dear woman, why do you involve me?”> (NIV)

“Woman, *what does that have to do with us? (NASB)

a JST John 2:4 ... Woman, what *wilt thou have me to do for thee? that will I do; for mine hour is not yet come.*

“This was the way that Jesus commonly addressed women, and the Greek translation that we have of his actual words seems intended to relay respect (John 4:21; 8:10; 19:26; 20:13, 15; Matt 15:28; Luke 13:12).” (Sense 36)

“Woman, what does this have to do with me? (ESV)

Knowledge of this [hospitality] requirement and concern for the hosts may have motivated Jesus' mother to approach him when the wine supply ran out. His response (better translated, “Of what concern is that to you and me, mother? My hour has not yet arrived,” for the word translated mother is technically woman, but is more polite than the English word suggests) shows the reader that he is already thinking of a different wine that he will produce when his hour arrives. (Griggs)

What does “Mine Hour is not yet come” refer to?

No man laid hands on him, because his hour was not yet come. (John 7:30; 8:20)

as he taught in the temple: and no man laid hands on him; for his hour was not yet come. (8:20)

Jesus answered them, saying, The hour is come, that the Son of man should be glorified. ...²⁷ Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. (12:23, 27)

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father (13:1)

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: (17:1; intercessory prayer at last supper)

⁶ And there were ... six waterpots of stone, <used by Jews for ceremonial washing>, containing <20 to 30 gallons> apiece. ⁷ Jesus saith ..., Fill the waterpots with water. ...⁹ When the ruler of the feast had tasted the water that was made wine, ... [he] called bridegroom,¹⁰ And saith ... thou hast kept the good wine until now. ¹¹ This beginning of miracles did Jesus in Cana ... and manifested forth his glory; and *the faith of his disciples was strengthened in him (JST)*.

³ For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. (Mark 7:3)

“The pots were made of stone because the law of Moses declared that earthen vessels could be defiled.” (Sense 37)

A firkin is about nine gallons. Thus each of the six water-pots contained around 18 to 27 gallons of water. ... [so] Jesus ... created between 100 to 150 gallons of wine—a miracle showing that the wedding celebration was quite large. (NT-I)

“Jesus ... changes approximately 120 gallons of water to wine. ... In addition to ... passages indicating that the Lord will bestow wine in abundance to his people (e.g., Gen 27:28, Jer 31:12, Amos 9:13–15), two passages anciently regarded as scripture but lost for many centuries” indicate “that one of the signs of the coming Messiah and the Messianic Age would be an abundance of wine, even 120 gallons from one grape—the same amount made by Jesus the Messiah at the wedding feast of Cana.” (Griggs 1978)

Several apocryphal records include references “to the abundant production of wine in the Messianic era. ... The great miracle of producing a vintage wine miraculously at a wedding feast is thus a fulfillment of a Messianic prophecy, in addition to which Jesus satisfied a very real social need and presaged the greater miracle of the eternal “wine” that his own suffering would produce.” (Griggs)

One lost book says “... the Messiah shall then begin to be revealed ... the earth also shall yield its fruit ten thousandfold and on each vine there shall be a thousand branches, and each branch shall produce a thousand clusters, and each cluster produce a thousand grapes, and each grape produce a cor (120 gallons) of wine (II Baruch 29:3, 5).” (Griggs 1978)

“The miracle at Cana gives a setting in which one can learn of the wine of life. Wine was a symbol of life and fertility throughout the ancient world. ... The six stone vessels that were to contain water for purification rituals or washings are also significant. ... A Jew was not to pray, worship, or eat, even at a public wedding banquet, without first washing off the filth and

corruption of the world around him, and thus arose the necessity of having a number of large vessels available for the guests invited to this feast (stone vessels are better than ceramic ones in that they did not have to be destroyed if inadvertently touched by unclean hands). At an earthly feast for a bride and bridegroom, then, the Heavenly Bridegroom provided the necessary and desired wine from jars in which water was placed for the cleansing and purification of the mortal body. When his hour came, however, this Bridegroom would provide through the shedding of his blood the wine of eternal life and the means for cleansing the spiritual being.” (Griggs)

7. Jesus Cleanses the Temple (John 8)

¹³ The Jews’ passover was at hand, and Jesus went up to Jerusalem, ¹⁴ And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: ¹⁵ And when he had made a scourge of small cords, he drove them all out of the temple ... and poured out the changers’ money, and overthrew the tables; ¹⁶ And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise. ...

“Growing up I had a horrible temper. I had no control over it. I often struck out physically at those who upset me. My mother counseled me to follow the Savior's example. I then used Christ's example of cleansing the temple to justify my anger as righteous indignation.” During my sophomore year in seminary we studied the New Testament. As we studied the cleansing of the temple, my teacher and the Spirit taught me a lesson that was the answer to my prayers. The seminary teacher told us that Christ had made a scourge, or whip, and that took time. Time that the Savior could use to think about what was happening. He acted to change something, not reacted. The teacher showed that Christ was in control. The Savior drove the larger beasts out of the temple, yet he had the doves taken out. The doves could have been hurt or killed in the commotion. If Jesus had reacted as I did, He would not have showed such compassion.” (Living by the Scriptures, LDS Church News, 1997, 08/23/97)

¹⁸ Then ... the Jews ... said ..., What sign <can you show us to prove your authority to do all this>? ¹⁹ Jesus answered ..., Destroy this temple, and in three days I will raise it up. ²⁰ Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? ²¹ But he spake of the temple of his body. ²² When ... he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Temple cleansed at start of ministry (John) & end (rest); authority, temple, resurrection; → temple is His Father's house (post baptism) and we should cleanse our inner vessel?

²³ When he was in Jerusalem at the passover, ... many believed in his name, when they saw the miracles which he <was doing>.

Jesus had been performing numerous miracles in Jerusalem (the use of imperfect indicative form of the verb in 2:23 denotes repeated activity), and many were gaining testimonies of his divinity based upon the signs they saw. (Griggs)

8. Jesus teaches Nicodemus (John 3)

¹ There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

Sanhedrin. The Jewish senate and the highest native court in both civil and ecclesiastical matters. Under the presidency of the high priest it regulated the ... internal affairs of the Jewish nation. ... It consisted of 71 members and had an aristocratic character, being drawn from ... chief priests, scribes, and elders.

In the time of the Lord the Pharisees had the predominating influence ... but there were Sadducean elements (chief priests ... scribes). ... It had officers who arrested accused persons and carried out its sentences and decrees. (BD Sanhedrin)

² The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Nicodemus seemed like a golden contact! Learned, righteous, interested, pure lineage, upper class, ruler, Pharisee (popular)!

Nicodemus actually used the editorial "we," as if he were including others in his declaration of knowledge, but he may also have been trying to impart a greater sense of personal authority by implying that he represented a group. (Griggs)

³ Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born^b again, he cannot see the kingdom of God.

^b GR from above, anew.

The Greek word is translated 'again' only in this chapter and is foreign to the origin of the word. (Griggs 1978, 43)

"The reader should perceive a foreshadowing of the experience with the blind man in John 9" (Griggs)

⁴ Nicodemus saith ... How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Ritually unclean Levites had to immerse themselves in "living water" (*a mikveh*) before offering sacrifice. Gentile converts to Judaism were circumcised, immersed in living water (baptized), and offered sacrifice. "A convert to Judaism is considered a new-born child." (*EJ Jr.*; Rona #4; Mortal Messiah 1:397)

"References are given in rabbinical sources that Jewish proselytes from the Gentile world were spoken of as being like new-born children. ... As a Jewish leader, one who had achieved the apex of his society, [Nicodemus] may have willfully misinterpreted the challenge to start anew as a new born babe spiritually. His attempt to keep the conversation on a physical level of thinking is in keeping with the level of his testimony (based on physical deeds or signs), although Jesus offered him another challenge to think in spiritual terms." (Griggs 1978, 43)

This was the most logical question for one trained to believe that having been born of Abraham's seed gave the Jews a special distinction. Why would one ever need to be born again, when your lineage was already a chosen and promised one? (MM #5)

⁵ Jesus answered, ... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.⁶ That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.⁷ Marvel not that I said unto thee, Ye must be born again [or from above].

Thee (sing); Ye (plural) → everyone

Baptism of water → member of Church (earthly kingdom)

Baptism of spirit → become a Saint (heavenly kingdom)

Baptism = immersion in water or 'filled' with the Spirit (inner)

"Adam ... was caught away by the Spirit of the Lord, ... and was laid under the water, and was brought forth out of the water. And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened [or "made alive"] in the inner man." (Moses 6:64-65)

⁸ The ^a wind [or spirit] bloweth where it <pleases>, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

^a GR wind, spirit. [Same in Hebrew] Heard & felt but not seen.

The word translated *wind* can also be *spirit*. Nicodemus had a choice of hearing Jesus say that the wind blows where it wishes, and one may not know the origin or destiny of the wind, just that he is blown by it; or, the Spirit breathes wherever it desires, and a man may not know whence the Spirit comes nor where it will lead him, just that he hears the voice of the Spirit. (Griggs)

⁹ Nicodemus ... said unto him, How can these things be?

¹⁰ Jesus ... said ..., {Are you the teacher of Israel, and yet you do not understand these things.} ¹² If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of heavenly things*? ... ¹⁴ As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: ¹⁵ That whosoever believeth in him should not perish, but have eternal life. ¹⁶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ...

Like those who looked were healed and lived.

GR *aionion* is translated as eternal (v. 15) and everlasting (v. 16)

¹⁸ He that believeth on him is not condemned. ... ¹⁹ And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ <Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed.> ²¹ But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

"The meeting with Nicodemus was finally placed within the context of light and darkness: being reborn through water and the Spirit brings one to the light. ... Nicodemus had come to Jesus not only 'at night' but also 'in the dark.' Unfortunately, he preferred to remain in the darkness of spiritual ignorance rather than come to the light of spiritual insight through being born from above. Even more tragic than his darkened condition was the claim he brought of being able to see—of being in the light. As Jesus would later tell the Pharisees after healing the blind man, 'Although you claim to see, your sin (and your blindness) remains.'" (See 9:41.) (Griggs)

Nicodemus was physically and spiritually in the dark. He was unwilling to leave his darkness and 'come to the light.'

Nicodemus later defended Jesus to the Pharisees (7:50) and came to his burial place with costly herbs and spices (19:39).

9. John the Baptist's testimony of Jesus (John 3:23–36)

²⁷ John ... said, ... ²⁸ I am not the Christ, but that I am sent before him. ²⁹ He that hath the bride is the bridegroom: but the friend of the bridegroom, which ... heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. ³⁰ He must increase, but I *must* decrease. ... ³⁵ The Father loveth the Son, and hath given all things into his hand. ³⁶ ^a He that believeth [pisteuo] on the Son hath everlasting life: and he that ^c believeth not the Son shall not see life; but the wrath of God abideth on him.

^a JST John 3:36 *And he who believeth on the Son hath everlasting life; and shall receive of his fulness. But he who believeth not the Son, shall not receive of his fulness; for the wrath of God is upon him.*

^c GR disbelieves, disobeys, uncompliant [apeithon] ; <rejects>

10. Jesus talks with a Samaritan Woman at Well (John 4)

³ He left Judæa, and departed again into Galilee. ⁴ And he <had to go> through Samaria.

<had to go> → mission (Father commanded) not geography?

“Strict Jews, like the Pharisees, disliked the Samaritans so intensely that they avoided their territory as much as possible.” (Griggs 1978, 43) “Jews ... usually went around Samaria rather than through it” (Griggs)

⁵ Then cometh he to a city of Samaria. ... ⁶ Now Jacob’s well was there. Jesus ... being wearied with *his* journey, sat thus on the well: and it was about the sixth hour [noon]. ⁷ There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. ⁸ (For his disciples were gone away unto the city to buy <food>.)

On the well: “Major wells ... had large capstones in the shape of large donuts over them. ... The capstone over Jacob’s well in Samaria is still in place. It is 18 to 20 inches thick and about 5 feet across, with a small hole in the center for lowering a bucket. The capstone keeps dirt from blowing into the well and prevents children from falling into its dangerous depths. It also provides a working surface to assist travelers in transferring water into a jar or leather bag.” (MEE 202–203)

Normal time was morning and late afternoon to socialize

“Middle eastern village women avoid the heat of the day by carrying water from the village well early in the morning and just before sundown. For propriety’s sake, they always go to and from the well as a group. Furthermore, the jars are heavy when full and are very difficult for a woman to lift onto her head alone. The woman in this story appears at the well *alone* at noon. Only a ‘bad woman’ would be so blatant. She is either a social outcast or knows that travelers can be found at the well at noon and wants to contact them. ...

Middle Eastern wells do not have buckets attached to them. ... By deliberately sitting on the well without a bucket, Jesus ... [was] in need of whomever appeared with the necessary equipment. The woman approached. On seeing her, Jesus was expected to courteously withdraw to a distance of at least 20 feet, indicating that it was both safe and culturally appropriate for her to approach the well. Only then would she move to the well, unroll her small leather bucket, lower it into the water, fill her jar and be on her way. ...

Jesus asks for a drink. ... (1) In village society, a strange man does not even make eye contact with a woman in a public place. ... (2) Jesus ignored the 500-year-old hostility ... between the Jews and Samaritans. ... (3) Jesus ... needs her services. ... (4) Jesus elevates the woman’s self worth.” (MEE 202–204)

⁹ Then saith the woman of Samaria unto him, How is it that thou, being a [male] Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

<For Jews do not associate with Samaritans. OR do not use dishes Samaritans have used.>

She surmised from his clothes or his accent that he was a Jew

As “a *woman*, traditional avenues of educational and religious training were not open to her; because she was a *Samaritan*, her social status was that of an outcast in Jewish society; and because she had *lived with five men* before her present male companion, her moral standing was considered the worst imaginable. (Griggs)

Samaritans had married foreigners. When they were not allowed to help rebuild the temple, they opposed it and built

their own in Samaria. Jews traveling through Samaria were sometimes attacked, beaten, and killed.

Woman: Observant Jews did not allow themselves to be alone with someone of the opposite gender who was not their spouse or a family member. If they could not avoid the situation, they avoided talking and quickly left.

Ask drink: Jews believed that touching an earthenware cup or leather bucket from a Samaritan would make a Jew unclean—even more so because a Samaritan woman was considered by Jews to be unclean from birth—perpetually in the state of menses. (Sense 46–47)

Jesus ignores this gender-related challenge.

¹⁰ Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Gift of God = The Law for Samaritans, the Law and Prophets for Jews. For both the gift was a book not a person. (MEE 206)

Living water → moving water which was considered purer and more desirable than well water. (Sense 47)

In the Near East water symbolizes life because of how little it rains. From water comes all life. As water is vital to the body, spiritual waters are vital to the spirit to satisfy the inner and eternal thirst of man. Natural or man-made water storage may stagnate become polluted. Living (i.e., flowing) water from wells, springs, and rivers provides a continual supply of refreshing and life-giving water. (Ogden 134)

Unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life. (D&C 63:23)

The reader already knows that Jesus was not referring to well water, but to spiritual refreshment. (Griggs)

¹¹ The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? ¹² Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

About 100 feet deep (NIV Study Bible)

For Jews, Samaritans are Gentiles (or half-breeds) and have no right to claim Jacob as their father. Jesus ignores this political challenge.

¹³ Jesus ... said unto her, Whosoever drinketh of this water shall thirst again: ¹⁴ But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Baptism of spirit?

¹⁵ The woman saith ..., Sir, give me this water, that I thirst not, neither come hither to draw.

She wants the physical water and is unaware of the spiritual water.

¹⁶ Jesus saith ..., Go, call thy husband, and come hither.

Go, call, come: “These commands require that she, a woman, become a witness to a *man*. ... As he creates a spring in her, Jesus challenges her to allow its waters to flow to those around her.” (MEE 208)

¹⁷ The woman ... said, I have no husband.

Jesus said unto her, Thou hast well said, I have no husband: ¹⁸ For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

¹⁹ The woman saith ..., Sir, I perceive that thou art a prophet. ²⁰ Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

She diverts the conversation from her immorality to a 500 year old debate between Jews and Samaritans.

Mt. Gerizim, location of Samaritan temple (sacred to Samaritans who were not allowed to worship in Jerusalem)

²¹ Jesus saith ..., Woman, ... the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

²² Ye worship ye know not what: we know what we worship: for salvation is of the Jews. ²³ But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. ²⁴ ^a <God is Spirit>; and they that worship him must worship *him* in spirit and in truth.

Woman: Jesus, addresses her as he did his mother.

There is something importantly prophetic in this as well: just as the temple of the Samaritans had already been destroyed (in ca. 128 B.C.), Jesus' statement portends the end of the temple in Jerusalem as well. (Ricks, SS5 ch 12)

Samaritan bible contained only the Law.

'Salvation' in Hebrew is *Yeshua* (English, Jesus). (Ogden 135)

Yeshua was a Jew, and salvation therefore sprang from the Jews. (Ogden 135)

^a JST John 4:26 *For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth.*

²⁵ The woman saith ..., I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Christ= Messiah = 'anointed one'

Tell: tell, show, explain, declare

²⁶ Jesus saith ..., ^a I that speak unto thee am he.

Literally: I AM (Ego eimi), the one speaking to you.

^a The term I AM used here in the Greek is identical with the Septuagint usage in Ex. 3:14 which identifies Jehovah.

11. Disciples return with food (John 4)

²⁷ <Just then> came his disciples, and marvelled that he talked with the woman: ... ²⁸ The woman then left her waterpot, and went ... into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? ³⁰ Then they ... came unto him.

She returns with 'living water' to quench spiritual thirst not earthly water. She became a spring of living water for others. She invites them to "come, see" as Philip said to Natanael (1:46)

³¹ In the mean while his disciples ... [said], Master, eat. ³² But he said ..., I have <food> to eat that ye know not of. ³³ Therefore said the disciples one to another, Hath any man brought him *ought* to eat? ³⁴ Jesus saith unto them, My <food> is to do the will of him that sent me, and to finish his work.

The disciples returned from the village with earthly food while Jesus has heavenly food (doing the will of the Father → sacrament prayer). Two kinds of water and food are in story.

12. Many Samaritans believe (John 4)

³⁹ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. ⁴⁰ So when the Samaritans were come unto him, they

besought him that he would tarry with them: and he abode there two days. ⁴¹ And many more believed because of his own word; ⁴² And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

Samaritans were not anticipating a messianic ruler, as were the Jews, but rather a *Taheb* ... to be a teacher like Moses."

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. (Deut 18:18)

Since Jesus was only "sent ... unto the lost sheep of the house of Israel" (Matt 15:24), he considered Samaritans to be of Israel even if Jews did not.

13. Summary of the Woman at the Well

"At the beginning of the conversation, [Jesus] did not make himself known to her, but first she caught sight of a thirsty man, then a Jew, then a Rabbi, afterwards a prophet, last of all the Messiah. She tried to get the better of the thirsty man, she showed dislike of the Jew, she heckled the Rabbi, she was swept off her feet by the prophet, and she adored the Christ." (MEE 215)

Items (a–d) led to synagogues & Christian churches separating

a. **Messiah:** Jesus is the gift of God, the Messiah, the Savior

b. **Chosen:** Half-breed Samaritan woman and village welcome

c. **Temple:** Jerusalem and Mt. Gerizim lack the Shekinah, or divine presence of God. True worship is in spirit and truth.

d. **Law:** Jesus does not condemn her immorality and stone her

e. **Women:** Jesus elevates women who become his witnesses, destroys the social 'separation wall.'

f. **Gift of God:** Jesus, not a book, is the gift of God.

g. **Living water:** Those who receive are expected to share.

h. **Bread and Water:** Temporal and spiritual meanings are contrasted as in the Sacrament. (adapted from MEE 210, 215–16)

14. Jesus heals the official's son (John 4:43–54)

⁴⁶ So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. ⁴⁷ When he heard that Jesus was come ... he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

Nobleman: may have Centurion (Matt 8:5–13; Sense 64)

⁴⁸ Then said Jesus ..., Except ye see signs and wonders, ye will not believe.

⁴⁹ The nobleman saith ..., Sir, come down ere my child die.

⁵⁰ Jesus saith ..., Go thy way; thy son liveth. And the man believed the word that Jesus had spoken ... and he went his way.

⁵¹ And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. ⁵² Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. ⁵³ So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and ^a himself believed, and his whole house.

7th hour = 1:00 pm

^a GR he himself.

⁵⁴ This *is* again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

This miracle "proved that distance was no obstacle to his miraculous, healing power. Jesus merely pronounced the word in Cana, and a boy 25 miles away in Capernaum was healed. And so it continues to be: the Savior, though physically distant from us, can still heal us." (Ogden 140)

Conclusion

How does John teach us about coming to Christ?

Disciples hear his voice and follow him.

John contrasts Nicodemus and the Samaritan Woman

Nicodemus, a Jewish male, came at night and failed to understand about being *born again*. She, a Samaritan woman, came at noonday and struggled to understand *living water*, but eventually recognized Jesus as the Messiah. (Sense 47)

<Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed.> (3:20)

She came to the light and her deeds were exposed.

“The terms *light* and *darkness* are not used in [the woman at the well story], but there can be no doubt that the woman came to the light out of darkness in a way that Nicodemus had refused to do. Both Nicodemus and the Samaritan brought a bias toward physical rather than spiritual interpretations of their conversations with Jesus, and both had misconceptions about what was important in religious understanding (he regarding miracles, and she concerning the place of worship). The fact that Nicodemus came to Jesus and initiated a religious conversation, coupled with his extensive training and prominent position as the religious teacher of Jews, should have made him susceptible to Jesus' invitation to think spiritually. Likewise, the deficiencies in the very same areas would seem to rule out the Samaritan woman's susceptibility toward spiritual matters, but receptivity to spiritual light is not determined by worldly criteria such as status or education.” (Griggs)

Mission president in England who sent missionaries only middle/upper class because lower class people would join and soon become middle class and look down on new members of lower class. While reading Alma 32 about the poor not being allowed to worship in the synagogues, the spirit corrected him so he once again sent missionaries to the poor.

How does John teach us about gospel ordinances (e.g., baptism, sacrament, temple)?

Born again (from above), living water, his food, ...

Temple: creation, agency, obedience, his mission & atonement

READ McCONKIE QUOTE

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am; (D&C 93:1)

I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. (D&C 93:19)

Quotes

Bruce R. McConkie: "We are born again when we die as pertaining to unrighteousness and when we live as pertaining to the things of the Spirit. But that doesn't happen in an instant, suddenly. That ... is a process. Being born again is a gradual thing, except in a few isolated instances that are so miraculous that they get written up in the scriptures. As far as the generality of the members of the Church are concerned, we are born again by degrees, and we are born again to added light and added knowledge and added desires for righteousness as we keep the commandments." (BYU Devotional Speeches of the Year, 1976)

Sources:

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- Griggs 1978 = "The Apostle John in Christian History," Sidney B. Sperry Symposium, 1/28/1978
- NT-I = New Testament Institute manual
- Ogden = Ogden and Skinner, *Verse by Verse*
- MEE = Kenneth E. Bailey, *Jesus Through Middle Eastern Eyes*
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- DNTC = Bruce R. McConkie, *Doctrinal New Testament Commentary*
- Sense = *Holzzapfel and Wayment, Making Sense of the New Testament*
- JWNT = Holzzapfel, *Jehovah and the World of the New Testament*
- Pigs = John Bytheway, *Of Pigs, Pearls & Prodigals*
- Pinegar = Pinegar and Allen, *Teachings and Commentaries on the New Testament*
- KJV = King James Version of the Bible.
- NJPS = New Jewish Publication Society translation of the Bible
- NIV = New International Version of the Bible
- NIV Study = NIV Study Bible
- TPJS = *Teachings of the Prophet Joseph Smith*
- SOED = Shorter Oxford English Dictionary
- OED = Oxford English Dictionary
- BDB = *Brown, Driver, Briggs Hebrew and English Lexicon*
- Bauer = Walter Bauer, *Greek English Lexicon of the New Testament*
- SOSL = Trumbull, *Studies in Oriental Social Life*.
- EJ = *Encyclopedia Judaica*
- Rona = Daniel Rona, www.israelrevealed.com/comp-sup-r.htm.
- DBlog = Donna Nielsen Blog, donna-connections.blogspot.com/
- DBI = *Dictionary of Biblical Imagery*
- MM = Meridian Magazine, Gospel Doctrine Lesson #, www.ldsmag.com
- beardall2000.com/gospdoct.shtml; www.gospeldoctrine.com/