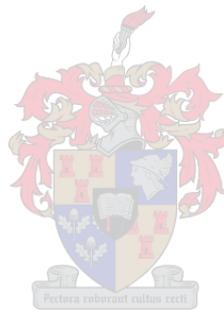


Jesus and the Samaritan Woman (John 4:1-42): A Paradigmatic Encounter
for Discipleship [μαθητής] and Witness [μαρτυρία].

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Dissertation presented for the Degree of Doctor of Philosophy in the Faculty
of Theology at Stellenbosch University.



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I. DECLARATION

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II. ABSTRACT

The Gospel of John relates intense dialogues, often long and complexly difficult, between Jesus and the most diverse people. The first is with Nicodemus, in chapter 3; then we encounter the Samaritan woman (4), the man born blind (9), Martha and Mary, upon the death of their brother, Lazarus (11). They are called dialogues of “revelation” because they become occasions of “self-revelation”, wherein Jesus, while talking with one of these personalities, reveals Himself, and tells the paradigmatic reader something of Himself.

To Nicodemus, who knows all the laws, who goes to Him by night, Jesus speaks of himself as a free and limitless love, which brings you where you do not know; to the Samaritan woman, who has a great thirst for love, who comes there with the baggage of her wounded and complex history, He speaks to her of *living water*; to the blind man he reveals Himself as *light*; to the sisters of Bethany, who are weeping at the death of their dear one, Jesus is *resurrection and life*. Modern disciples are thus affirmed that Jesus reaches and enters every human story. He is at one with all humanity: and thus, He reveals Himself. And while He reveals Himself, something happens in the one He is speaking to, who becomes involved in the dialogue, so in the end he finds himself different from what he was at the beginning of the encounter: life is transformed by it and salvation happens in every story.

However, it is the particular encounter with the Samaritan woman that introduces the paradigmatic reader (PR) to revealed knowledge of Jesus. The dialogue in the encounter is in fact constructed in such a way as to gradually bring out the truth about Jesus as *rabbi, prophet, Messiah, etc.* All of this affirms that the “character” of the Samaritan in John 4, is open to various readings and interpretations, as various stereotypes and even literary intertexts hint at. Nevertheless, her encounter and dialogue with Jesus transforms her. As inquisitiveness moves to marvel, the focus of her life moves from debatable eros to that of discipleship and witness in the manner she engages her townspeople. This latter manifestation appeals to her allure as a character in the FG, in that she is presented as a model of and for a transformative encounter with Jesus and thus leads the paradigmatic reader to significant insights into the dynamics of discipleship and witness in the FG. As a character in the FG, she is depicted as someone who learns from her encounter with Jesus a profoundly new purpose for her own life, and as a direct result of that encounter, she exemplifies qualities of a disciple and consequentially offers partial witness about him to her own townspeople.

KEY WORDS:

Encounter; Samaritan; woman; dialogue; revelation; self-revelation; knowledge; personalities; paradigmatic reader; rabbi; prophet; Messiah; relationship; wounded; thirst; living water; light; resurrection; life; humanity; transformed; eros; discipleship; witness.

III. OPSOMMING

Die Evangelie van Johannes hou lewendige tweesprake, dikwels lank en ingewikkeld, tussen Jesus en die mees verskillende mense. Die eerste is by Nikodemus in hoofstuk 3; dan ontmoet ons die Samaritaan vrou (4), die man wat blind gebore is (9), Martha en Maria, na die dood van hul broer Lasarus (11). Hulle word samesprekers van “herlewing” genoem omdat hulle geleenthede word van selfvertroue, waarin Jesus, terwyl Hy met een van hierdie persoonlikhede praat, Homself openbaar, en vertel die paradigmatische leser iets van Homself.

Vir Nikodemus, wat al die wette ken, wat in die nag na Hom toe gaan, Jesus praat van homself as 'n vrye en onbeperkte liefde, wat jou bring waar jy nie weet nie; aan die Samaritaanvrou wat 'n groot dors na liefde het, wat daar kom met die toerusting van haar gewonde en komplekse geskiedenis, Hy praat van lewende water met haar; aan die blinde man openbaar Hy Homself as lig; Aan die susters van Betánië, wat huil by die dood van hul geliefde, Jesus is die opstanding en die lewe. Moderne dissipels word dus bekragtig dat Jesus elke menslike storie bereik en betree. Hy is vereenig met die ganse mensdom: en daarom openbaar Hy Homself. En terwyl Hy Homself openbaar, gebeur daar iets in die een waarmee Hy praat, wat betrokke word by die tweespraak, so op die end vind Hy Homself anders as wat Hy aan die begin van die ontmoeting was: die lewe is omskep daardeur en verlossing vind plaas in elke storie.

Inteendeel is dit egter in die besondere ontmoeting met die Samaritaanse vrou, wat die paradigmatische leser bekend stel om kennis van Jesus te openbaar. Die tweespraak in die ontmoeting is eintlik so saamgestel dat die waarheid oor Jesus as rabbi, profeet, Messias, geleidelik uitgebring word. Dit alles bevestig dat die “karakter” van die Samaritaan vrou in Johannes 4 oop is vir verskillende lesings en verklaarings, soos verskillende stereotipes en selfs geletterde intertekste aandui. Nietemin verander haar ontmoeting en tweespraak met Jesus haar. Soos nuuskierigheid om te verwonder, beweeg die fokus van haar lewe van betwisbare eros tot dié van dissipelskap en getuie op die manier waarop sy met haar dorpsmense betrek. Laasgenoemde openbaring maak 'n beroep op haar aantreklikheid as 'n karakter in die Vierde Evangelie, omdat sy aangebied word as 'n model van en vir 'n transformerende ontmoeting met Jesus en lei die paradigmatische leser dus betekenisvolle insig in die bewegings van dissipelskap en getuie in die Vierde Evangelie. As 'n karakter in die Vierde Evangelie word sy uitgebeeld as iemand wat uit haar ontmoeting met Jesus 'n diep nuwe doel vir haar eie lewe leer, en as 'n direkte gevolg van die ontmoeting, illustreer sy eienskappe van 'n dissipel en gee sy gevolglik gedeeltelike getuienis oor Hom na haar eie dorpsmense.

SLEUTELWOORDE:

Tweesprake; Samaritaan; vrou; samesprekers; herlewing; selfvertroue; persoonlikhede; paradigmatische leser; ontmoeting; tweespraak; rabbi; profeet; Messias; karakter; dissipelskap; getuie; transformerende ontmoeting; getuienis.

IV. DEDICATION OF THE DISSERTATION

To my father Daniel William and my late mom Catherine Elizabeth Smuts (nee Marinus) for their treasured gifts of life and the Christian faith, and for their simplicity in witness they gave and continue to give me as disciples of the Lord, allowing me to continue “to act with justice, to love tenderly and to always walk humbly with God” (Micah 6:8).

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And to all who will benefit from this dissertation – may you all be affirmed in your discipleship of and witness to our Lord Jesus Christ.

VI. LIST OF ABBREVIATIONS

i. Names of Biblical Books and Apocrypha

Biblical quotations and references to the Bible are generally cited according to the chapter and verse divisions of the New American Bible (NAB), copyright 2010, Confraternity of Christian Doctrine, Washington DC.

Other English translations used in this dissertation include:

- Authorized version of the King James Version (KJV) – 1769 Blayney Edition of the 1611 KJV of the English Bible, copyright @ 1988-1997 by the Online Bible Foundation and Woodside Fellowship of Ontario, Canada.
- New Revised Standard Version (NRS), copyright @ 1989, Division of the Christian Education of the National Council of Churches of Christ in the United States of America.

References to the Greek New Testament is from the *Novum Testamentum Graece*, Nestle-Aland 28th edition (NA²⁸), copyright 2013, Deutsche Bibelgesellschaft, Stuttgart.

References to the Septuagint are indicated by LXX, while those of the Masoretic text are signaled by MT.

Transliterations is from BHT Hebrew Old Testament Database, copyright 2001 by Matthew Anstey. *Biblia Sacra iuxta Vulgatam Versionem* (Vulgate Latin Bible) edited by R. Weber, B. Fischer, J. Gribomont, H. F. D. Sparks and W. Thiele (Tübingen), copyright 2013, Deutsche Bibelgesellschaft, Stuttgart.

Gen	Genesis
Exod	Exodus
Lev	Leviticus
Num	Numbers
Deut	Deuteronomy
Josh	Joshua
Judg	Judges
I-II Sam	I-II Samuel
I-II Kgs	I-II Kings
I-II Chr	I-II Chronicles
Ezra	Ezra
Neh	Nehemiah
Tob	Tobit
Esth	Esther
Job	Job
Ps(s)	Psalm(s)
Prov	Proverbs
Wis	Wisdom
Sir	Wisdom of Jesus son of Sirach (Ecclesiasticus)
Isa	Isaiah
Jer	Jeremiah
Bar	Baruch
Ezek	Ezekiel
Dan	Daniel
Hos	Hosea
Joel	Joel

Amos	Amos
Jonah	Jonah
Mic	Micah
Nah	Nahum
Hab	Habakkuk
Zeph	Zephaniah
Hag	Haggai
Zech	Zechariah
Mal	Malachi
I-II Macc	I-II Maccabees
Matt	Matthew
Mark	Mark
Luke	Luke
John	John
Acts	Acts of the Apostles
Rom	Romans
I-II Cor	I-II Corinthians
Gal	Galatians
Eph	Ephesians
Phil	Philippians
Col	Colossians
I-II Thess	I-II Thessalonians
I-II Tim	I-II Timothy
Titus	Titus
Heb	Letter to the Hebrews
Jas	James
I-II Pet	I-II Peter
I-III John	I-III John
Jude	Jude
Rev	Revelation

ii. Periodicals, Reference Works and Serials

AB	Anchor Bible Commentary volumes.
ABD	Freedman, D. N. (ed.), <i>The Anchor Bible Dictionary Vol 1-6</i> , New York 1992.
AnBib	Analecta Biblica (Rome).
ATRSup	<i>Anglican Theological Review Supplement</i> (Evanston, Illinois).
AUSS	Andrews University Seminary Studies
BA	<i>Biblical Archaeologist</i> (Washington, DC)
BDAG	Bauer-Danker-Arndt-Gingrich Dictionary (<i>The Greek-English Lexicon of the New Testament and other Early Christian Literature</i>), revised and edited by F. W. Danker.
BBR	<i>Bulletin for Biblical Research</i> (Princeton, Illinois)
B&I	<i>Bible and Interpretation</i>
BibInt	<i>Biblical Interpretation</i> (Leiden)
Bib	<i>Biblica</i> (Rome)
BTB	<i>Biblical Theology Bulletin: A Journal of Bible and Theology</i> (Jamaica, New York)
CBQ	<i>Catholic Biblical Quarterly</i> (Washington DC)

CTQ	<i>Concordia Theological Quarterly</i>
CurBS	<i>Currents in Biblical Studies</i>
DSPT NT	<i>Dominican School of Philosophy and Theology New Testament</i>
EncJud	<i>Encyclopaedia Judaica</i>
EvQ	<i>Evangelical Quarterly</i> (London)
ExpTim	<i>Expository Times</i> (Edinburgh)
HeyJ	<i>Heythrop Journal</i> (London)
IBS	<i>International Biblical Studies</i>
ICC	<i>International Critical Commentary</i> (Edinburgh)
Interp	<i>Interpretation</i> (Richmond, Virginia)
JBL	<i>Journal of Biblical Literature</i> (Philadelphia, Pennsylvania)
JLT	<i>Journal of Literature and Theology</i>
JSNT	<i>Journal for the Study of the New Testament</i> (Sheffield)
JStNTSS	<i>Journal for the Study of the New Testament Supplement Series</i> (Sheffield)
JTS	<i>Journal of Theological Studies</i> (Oxford)
Neot	<i>Neotestamentica</i> (Pretoria)
NTS	<i>New Testament Studies</i> (Cambridge)
NovT	<i>Novum Testamentum</i> (Leiden)
NovTesSup	<i>Novum Testamentum Supplements</i> (Leiden)
NRT	<i>La nouvelle revue théologique</i>
Presbyterion	<i>Covenant Seminary Review</i> (St. Louis, Missouri)
RB	<i>Revue biblique</i> (Paris)
RBL	<i>Review of Biblical Literature</i> (Atlanta, Georgia)
RDH	Registered Dental Hygienist Magazine
RevExp	<i>Review and Expositor</i>
SBL	<i>Society of Biblical Literature</i> (Missoula, Montana)
SBLASP	<i>Society of Biblical Literature Abstract Papers</i> (Missoula, Montana)
SBLDS	<i>Society of Biblical Literature Dissertation Series</i> (Missoula, Montana)
SBLSP	<i>Society of Biblical Literature Seminar Papers</i> (Missoula, Montana)
Semeia	<i>Society of Biblical Literature Semeia</i> (Atlanta, Georgia)
StudBib	<i>Studia Biblica</i>
StudBibT	<i>Studia Biblica et Theologica</i>
TDR	<i>The Downside Review</i> (Bath)
TrinJ	<i>Trinity Journal</i>
TS	<i>Theological Studies</i>
TToday	<i>Theology Today</i>
VC	<i>Vigiliae christianae</i>
VD	<i>Verbum domini</i>
VT	<i>Vetus Testamentum</i> (Leiden)
VT S	<i>Vetus Testamentum Supplements</i> (Leiden)
WBC	<i>Word Biblical Commentary</i>
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>

iii. General Abbreviations

A.D.	Latin: Anno Domini (Year of the Lord)
a.m.	Latin, <i>ante meridiem</i> , meaning before midday
AnBib	Analecta Biblica (Pontifical Biblical Institute)

ANE	Ancient Near East
<i>Ant.</i>	Josephus' <i>Jewish Antiquities</i>
b.	Babylonian Talmud
B.C.E.	Before Christian Era
c.	circa Latin, <i>meaning</i> "around, approximately, roughly or about"
<i>Cael.</i>	Cicero's <i>Pro Caelio</i>
C.E.	Christian Era
Cf.	Latin: <i>conferatur</i> / confer, both meaning "compare"
<i>contra</i>	against; in opposition or contrast to
Did.	<i>The Didache</i>
DV	<i>Dei Verbum</i> (Word of God) Dogmatic Constitution on Divine Revelation by Vatican II
ed.(s).	editor(s)
e.g.	Latin: <i>exempli gratia</i> "for example", "for instance".
esp.	especially
et al.	Latin: <i>et alia</i> "and others"
etc.	Latin: <i>et caetera</i> "and the others", "and other things", "and the rest".
ff	and the following (pages and verses)
fn	footnote
FG	Fourth Gospel
GNT	Greek New Testament
HB	Hebrew Bible
<i>Hom. Jo.</i>	<i>John Chrysostom's Homilies on St. John</i>
ibid.	Latin: <i>ibidem</i> "in the same place (book, etc.)"
i.e.	Latin: "that is", "in other words".
Irenaeus <i>Haer.</i>	Irenaeus <i>Against Heresies</i>
<i>Kap.</i>	<i>German Kapitel</i> (Chapter)
km(s)	kilometer(s)
L.A.	<i>Liber antiquitatum biblicarum</i> (Pseudo-Philo)
LAS	Editrice Pontificia Università Salesiana (Pontifical Salesian University Rome)
lit.	literally
m.	Mishnah
<i>m. Git.</i>	<i>Mishnah Gittin</i>
mss	manuscripts
MTh	Master's in Theology
N.B.	Latin: <i>nota bene</i> "note well"
no.	number
NT	New Testament
Od.	<i>The Odyssey</i> from Homer.
op. cit.	Latin: <i>opere citato</i> "in the work cited"
OT	Old Testament
par.	parallel
<i>Pesiq. Rab.</i>	<i>Pesiqta Rabbati</i>
<i>Pesiq. Rab Kah.</i>	<i>Pesiqta de Rab Kahana</i>
P	Papyrus
pg / pp	page(s)
PhD	Latin: <i>Philosophiae Doctor</i> "Doctor of Philosophy"
PIB	Pontificio Istituto Biblico (Pontifical Biblical Institute Rome)

<i>Pirqe R. El.</i>	<i>Pirqe Rabbi Eliezer</i>
p.m.	Latin: <i>post meridiem</i> , meaning past midday
PR(s)	paradigmatic reader(s)
<i>pro-</i>	a prefix indicating favour for an idea, etc.
PRPV	Paradigmatic Reader's Point of View
PUG	Pontificia Università Gregoriana (Pontifical Gregorian University Rome)
Q	<i>Quelle</i> Hypothetical common source for gospels of Matt and Luke
Re	Latin: <i>in re</i> "in the matter of", "concerning"
SB	<i>Sammelbuch grieschischer Urkunden aus Ägypten</i>
sic	Latin: <i>sic</i> or <i>sic erat scriptum</i> "Thus it was written"
Tr.	Translated by
<i>Tract. Ev. Jo.</i>	Augustine's Tractates on the Gospel of John
Trans.	Translation of
viz.	Latin: <i>videlicet</i> "namely", "to wit", "precisely", "that is to say."
v. / vv.	verse(s)
Vol / vols	Volume / volumes
<i>Worse</i>	Philo's <i>That the Worse attacks the Better</i>
X	Times (multiply)
YHWH	<i>Tetragrammaton</i> the unspoken name for the LORD
	parallel
→	Leading to, towards
↔	Compare the two
&	and

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GENERAL INTRODUCTION

1. The Subject of the Research

The title of this proposed dissertation is: *Jesus and the Samaritan Woman (John 4:1-42): A Paradigmatic Encounter for Discipleship [μαθητής] and Witness [μαρτυρία]*. From the outset, it is paramount to explain some of the fundamental terms found in the title.

Ordinarily, the adjective “paradigmatic” refers to a reality that is deemed to be a standard or archetype, a paradigm through which a category can be determined. Hence, it is our endeavour to delineate John 4:1-42 as an archetypal encounter through which “discipleship” and “witness” can be determined and evaluated. To facilitate this investigation in delineating that John 4:1-42 is a paradigmatic encounter for both discipleship and witness, “paradigmatic analysis” can assist us in making that determination. Specifically, in the ambit of exegesis or linguistics, it is used where “paradigmatic analysis” is one way of analyzing a text, by examining patterns within it. This contrasts with syntagmatic analysis, which focus principally on grammar. This explanation is comprehended by what is linguistically referred to as the “Paradigmatic Reader’s Point of View” (PRPV). Those who are referred to as the “original readers or historical readers”¹ are understood to have once existed and now are extinct and no longer on the scene. They can be classified as the initial and original readers of the scriptures. This qualification is critical when determining the nature of the paradigmatic reader (hereafter PR).² The PR is a real reader of the Sacred Scriptures, one who is familiar with and continually reading it, i.e., the Old and New Testaments (hereafter, OT & NT). Their reading and re-reading of the Christian Scriptures assist them in their evaluation of the Christian Bible as principal

¹ Boers (1992:39-40) furnishes the following diagram regarding the “basic communications model” with regards to “author-text-reader” in terms of Historical and Narrative Analysis:

Historical Criticism				
<i>Real Author</i>	→	Text	→	Real (first) Reader
Narrative Criticism				
<i>Implied Author</i>	→	Text	→	Implied Reader

With regards to both Historical and Narrative criticisms, then, the text is at the centre and can facilitate exegesis. What distinguishes the two methodologies, is their diverse approaches available to both the author and to the reader. To this extent, Historical criticism posits the original authors and the initial intended readers who are external realities to the text (Powell, 1990:18), whereas Narrative criticism does not; authors and readers exist only “in the text” (Kingsbury, 1984:459).

² Rabinowitz (1977:121-141) distinguishes between four types or kinds of readers of a written work: the “real reader” during any epoch; “intended reader” the one the original author had in mind; the “implied reader” existing in the formulated work; and finally, the “ideal reader” someone consenting the principles of the author or the written text. In the light of the distinctions proposed by Rabinowitz, the expression “PRs” is conceptualized as a means of determining readers who bring an acute perceptiveness and insight to their study of Scriptural texts. (In this regard, one can align “ideal” readers of the text with “PRs”). The particular characteristics of PRs are that they inherently want to become proficient in their knowledge of the person of Jesus and what principally constitutes discipleship. However, in stark contrast to readers who have a similar object, PRs have an extraordinary remarkable facility to survey the precise narrative features inherently present in the Gospels (Cassidy, 2007:7). Each one of the authors of the Gospels uses words, a defined structure, a specific time-setting in advanced ways in the recounting of their Gospel narrative. What sets the PRs apart is their capacity to discern and evaluate in advanced ways the way the respective authors employ devices within their respective narratives. Furthermore, due to their propensity of manifold re-reading the Gospel texts, PRs have the capacity to comprehend the insight of each Gospel’s conclusion as it furnishes insights on everything that has preceded it. To this extent, it can be argued that the primary object of the Gospels is: *to witness to the person of Jesus and make disciples in his name*. All readers, whether they are original, intended, implied and paradigmatic, desire to encounter Jesus as he is revealed in the Gospels and to determine the possible implications of what becoming his disciple(s) may involve – which is indeed the object and intention of this dissertation.

pointers for their development in faith and comprehension. In this regard, the contemporary person who reads the text is neither the intended reader nor the original reader, but his/her immersion in the text is that of a “PR”. In determining the interaction between the text and the reader per se, the PR ought to be conversant of the following fundamental processes: (i) The original narrative’s historicity; (ii) A narrative’s “final / canonical” form; (iii) Determining the definitive purpose of the reading of the text; and (iv) The actual “lived” context of the contemporary reader.

While the canonical text must be considered as the “point of commencement” for exegesis, determining the historical context, the involvement of the PR and the ancient biblical context must be conceptualized in an interactive manner. With regards to the studying the Fourth Gospel (FG hereafter), Stibbe (1993:16) delineates and contrasts the “PR” with someone engaging the text for the very first time. When “first-time readers” proceed to constantly re-read a biblical text they find themselves becoming conversant with the profound penetrating nuances of Johannine storytelling... The PR is one who proceeds from an ordinary to a religiously spiritual reading of a text; from a shallow reading to a thoroughly insightful grasp of the FG’s narrative artistic style. The result is that the PR can discover the enigmatic truths of the FG’s which is contained by employing an intricate use of symbols, subtle narrative effective nuances, dramatic irony and controlling ideas. PRs welcome the role that the narrator plays in the communication of the unfolding drama. The narrative is then delineated in a deductive, rather than an inductive way (simply put, as it is informed through belief and consideration).

Therefore, this dissertation will approach our reading and delineation of John 4:1-42 from the PRPV. In this regard, we understand the PR not as an ideal reader but as a “real reader” of the text, who reads the text not in an abstract way but from a real faith perspective. Apart from being a real reader of the text, the PR can also be determined as someone who exhibits knowledge of the Sacred Scriptures and is imbued with the requisite sense of faith and belief. The PRPV assumes a real “flesh and blood” reader, who engages with the John 4:1-42 narrative by being alert to the literary and socio-historical matters, while considering the stated intentions of the FG as it is delineated in 20:30-31. In this methodological approach, the PR engages with the primary characters in the John 4:1-42 narrative, viz. Jesus and the Samaritan woman, with a view of understanding the narrative in its proper context, whilst also considering the theological impact of the portrayal of the characters in the narrative. Already, at this initial juncture, it must be affirmed that the PR does not pretend to be any one of the principal characters in the narrative nor determine to portray them as paradigmatic figures, to be simplistically emulated by contemporary readers. In other words, a paradigmatic reading approach to interpreting John 4:1-42 is presented to add value to the reading process, while being alert to the narrative components that can be identified, thus allowing for an enriched nuanced reading of the text. A PRPV and reading approach values the link between the investigative procedures and the richness of the biblical text, thereby bringing to light aspects that have been hitherto overlooked in scholarship.

Paradigmatic or exemplary analysis of the Christian Scriptures presupposes a faith dimension, which is further augmented by taking into consideration the literary nuances, historical realities, theological problems, moral perplexities and hermeneutical challenges. In this regard, the written text is fundamental and paramount for the PR, to discern the context of the socio-cultural and politico-religious realities inherent within the biblical text. To this extent, in the light of the proposed title of the dissertation, the following points are important regarding PRPV: (i) The “text” as the source of commencement and delineating how readers interpret the text from their own cultural and particular historical context; (ii) Determining the dynamism of the process with regards to a “reader” who

remains an active entity throughout, and makes it possible for the biblical narrative to be engaged on two levels, through the authenticity and relevance of his/her interpretation and own “lived” historical context; and (iii) The “contemporary context” is the stand for the PR from which to pursue or engage with the application of the scriptures. The required methodology of paradigmatic reading presupposes and demands that the reading of the biblical text is paramount for exegesis. In this activity, the reader of the biblical text must determine it as being authoritative, as the reader and his/her context co-exist only by their bearing to the written work. Hence, understanding a written work as authoritative – it is the proposed intention of this dissertation to examine the text by highlighting the specific patterns for discipleship [μαθητής] and witness [μαρτυρία] delineated and contained within it and to determine the manner and form in terms of which the analysis of the text can be considered archetypal or paradigmatic for witness and discipleship in the first geographical cycle in the Gospel of John (1:19-4:54), from Galilee - Judea - Galilee.

The Greek-English Lexicon of the New Testament and other Early Christian Literature (BDAG) (2000:609) refers to μαθητής in the two following senses: as someone who participates in the act of learning specifically through or by way of instruction from another, pupil, apprentice (in contrast to the teacher); and one who engages with someone else by way of a similar pedagogical reputation or a particular set of views or values, a disciple, an adherent. The term “disciple” [μαθητής] occurs 74 out of 78 times in the FG in relation to the “disciple” of Jesus (Mlakuzhyil, 2008:151). On four occasions it is used referring to the disciples of John the Baptist (1:35, 37; 3:25) or that of Moses (9:28), and then only regarding some of them becoming disciples of Jesus (1:35, 37) or being hesitant (3:25) or some even being opposed to becoming a disciple (9:28). Now, in John 4:1-42, there is reference made to Jesus and his disciples arriving at the well (4:4), and the passing comment in 4:8 that the disciples departed for the town of Sychar to buy food and Jesus was left alone at the well. There is also the reference in them returning from the town to the place of the well, where they find him (4:30). In no other instance is the term “disciple” [μαθητής] explicitly used in John 4, except about Jesus and his disciples. It is not used about or in designation of the Samaritan woman or townspeople in 4:1-42.

The FG delineates how individuals encounter Jesus and his Father by means of witness [μαρτυρία] (Koester 1995:2). The author of the FG understands that this witness or testimony is facilitated by figurative linguistic expression, that allows a theological fulfilment of historic factual events and involved metaphorical communication. Of the 73 occurrences that the verbal form μαρτυρέω (“to testify”, “to depose”; “to give evidence”) is cited in the NT, 43 times it occurs in Johannine Corpus, with a further 21 out of 37 citations of the feminine noun μαρτυρία (witness) it specifically occurs in this Corpus (Schnackenburg 1972:227; Coenen 1986:1042). Hendrikson (1959:76) expresses the belief that the lexeme is “almost confined to the writings of John”. Therefore, at this initial stage it is possible to conclude that witness as a theme is central to the Johannine theological focus (Schnackenburg, 1968:251; Coenen, 1986:1044). Louw & Nida (1988:418) states that μαρτυρέω, μαρτυρία, μαρτυρίον and ἐπιμαρτυρέω are comparable and analogous: “to provide information about a person or an event concerning which the speaker has direct knowledge – ‘to witness’”. There is also a secondary connotation to the word with the sense of μαρτυρέω, viz., “to speak well of a person based on personal experience – ‘to speak well of, to approve of’”. When used as a substantive, μαρτυρία connotes “the content of what is witnessed or said – ‘testimony, witness’” (Louw & Nida, 1988:418). A diverse sense for μαρτυρία implies “that which is said about a person based on an evaluation of the person’s conduct – ‘reputation’” (Louw & Nida, 1988:418-419).

Though the term μαθητής “disciple” is understood and applied in diverse ways in the literature of that period, concrete examples of discipleship referring specifically to individuals who committed themselves to following a charismatic figure, assimilating his/her life and handing on his/her traditions (cf., Nelson, 2000:348-349; S. Hahn, 2009:219-220). In this regard, discipleship needs to be understood as more than simply handing on the requisite information. Here to, it implied the following of the lifestyle of the teacher, assimilating his values, and living up to his teachings. With particular relevance to the pericope we will study, and as will be explained in detail later, there is a pedagogical dimension to the encounter involving Jesus and the Samaritan woman, leading her to witness about him by bringing her townspeople to Jesus, through the basis of her encounter and witness, thereby becoming disciples themselves. Jesus summoned individuals to be his disciples.³ Individuals were called or invited to follow him, as is conveyed in the first sense in the definition: he, the Rabbi and his disciples as his pupils. But discipleship is not limited only to remaining with him, or being like him, and following him, it also demanded that those who were called to follow him, making it their goal to make disciples of others. Jerome Neyrey (2007:122-123) identifies the presence of a programmatic missionary activity present in John 1:19-4:54. It is this phenomenon that realizes itself too in the pericope of study in this dissertation, determining how the nameless Samaritan woman whom Jesus encounters at the well of Jacob, becomes a witness to the very people from whom she is seemingly ostracized, leading them to encounter the person of Jesus.

2. The Status Quaestionis

The specificity of this research allows for comment and development of the ideas postulated and formulated by Raymond Brown (1966), Rudolf Schnackenburg (1968), Craig Keener (2003), Jerome Neyrey (2007), Sandra Schneiders (2003) and Jill Origer Tabit (2008) respectively. The review of literature will focus on three specific areas of approach, in the light of the scope and focus of the dissertation: (i) A historical and contextual overview; (ii) A contemporary literary and programmatic viewpoint; and (iii) A feminist literary viewpoint.

2.1. Brown and Schnackenburg: Historical and Contextual Overview

While Raymond Brown (1966:1.175-176) begins his analysis of the encounter between Jesus and the Samaritan woman, questioning the encounter’s historical plausibility since the mission of Jesus in Samaria is delineated only in the FG. The story of the spread of Christianity into Samaria after the ministry of Jesus helps the PR to explain some of the details furnished in the Johannine account; yet, the Acts of the Apostles gives no indication that there were followers of Jesus in Samaria before the arrival of Philip – as the FG seemingly indicates because of this encounter. To this extent, the difficulty can be explained away by insisting that John 4:39-42 meant simply that a small village in Sychar did come to believe in Jesus. Brown (1966:1.175) furthermore attests that the Johannine narrative stands without support or corroboration from the rest of the NT.

Brown (1966:1.175) also describes that the arrangement and setting of the narrative is “the most detailed in” the FG since it underpins the author’s knowledge regarding local customs and Samaritan beliefs in an “impressive” manner. Some of which the following are: (i) The well location near Mount Gerizim; (ii) The question of legal purity; (iii) The spirited defense of the patriarchal Jacob’s well in 4:12; and (iv) The Samaritan reverence for Mount Gerizim and the Prophet-like-Moses. Also, through the encounter at the well, the “true-to-life” characterization of the woman is both forthright and

³ Refer to John 1:43-51; Mark 1:16-20; 2:13-17; Matt 4:18-22; and Luke 5:1-10 to cite a few examples.

sincere. Brown (1966:1.175-176) also asserts that though characters like Nicodemus, the Samaritan woman, the paralytic of John 5 and the man born blind in John 9 are “foils used by the author to permit Jesus to unfold his revelation” – yet, each one has his or her own personal characteristics and personal fitting lines in the dialogue narrative. This leads Brown to conclude that what the reader encounters is *either* creative writing or factual narratives!

Brown (1966:1.176) also maintains that the solemn discourse of Jesus seems to be the principal obstacle to historical plausibility. Granted that the narrative discourse has been shaped by the Johannine technique of play on words and misunderstanding, Brown wondered whether the Samaritan woman would have understood even the most basic tenets of the discourse. His reason for furnishing this hypothesis is due to the basic limited knowledge available of Samaritan thought in the first century A.D. This dissertation will endeavour to shed some light on the merits of this attestation in Chapter Four. In the same light, Brown asserts that in Judaism, the two expressions Jesus uses in the discourse with the Samaritan woman, “the gift of God” [τὴν δωρεάν τοῦ θεοῦ] and “living water” [ῥῶδωρ ζῶν] were used to describe the Torah. This led Brown (1966:1.176) to conclude that if a similar norm or understanding was employed in the encounter, then she would have tacitly perceived both Jesus’ self-presentation as well as his implied teaching delineating a new teaching of the role of the Torah which constituted the essence of Samaritan beliefs.

Nevertheless, with the sub-stratum of the traditional material the author used to construct the narrative, together with his mastery in anticipating and conveying the drama of the scene and the setting of the stage through the usage of a variety of literary techniques, Brown (1966:1.176) concludes that the author formulated this specific encounter into “a superb theological scenario”. Coupled with the usage of other important literary devices like that of misunderstanding (4:11), irony (4:12), the rapid shifting of a disconcerting interlocutor (4:19), the oscillation of roles and positions back and forth onto the front and back stage (4:29) and then the culminating effect of the townspeople coming towards Jesus (4:39-42) – all these dramatic literary features are artfully interwoven making this encounter an intense and poignant depiction in the FG and purposefully giving the teaching of the “living water” truly a magnificent and ideal setting. As this dissertation, will argue, more than in the Nicodemus scene, Jesus’ discourse with the Samaritan is worked into a narrative dialogue and a historical background that gives its meaning and orientation.

Rudolf Schnackenburg (1968:1.419-421) perceives the narrative dialogue involving Jesus and an anonymous Samaritan woman as a “redactional unity” and something more than a description of an episode of Jesus’ return journey from Judea back to Galilee. In this regard, he highlights four principal reasons that form the basis of his argument: (i) Contextually in the FG narrative, Schnackenburg (1968:1.419) asserts that the faith experience of the “half-pagan Samaritans” who wholeheartedly accept and welcome Jesus (4:40-42), stands out quite deliberately and vividly within a setting depicting a “superficial, miracle-hungry faith” of the masses in Jerusalem (2:23-25), including the “bewilderment of the spiritual elite” (with reference to Nicodemus 3:1-21), and even what he describes as the “suspicious attitude of the Pharisees” (4:1-3). With regards to what this dissertation will affirm, Schnackenburg (1968:1.419) states that “faith is wanting or inadequate among Jesus’ own people, but the response among the non-Jewish world is quick and eager”. (ii) Therefore, the first reason is furnished above and during his gradual revelation of himself, Jesus reveals his divine mission as “Saviour of the world”, which culminates in the narrative in 4:42 (cf. also 3:17). This leads Schnackenburg to contend that the theme of *universalism* permeates the entire Gospel, and PRs, can see it in a most striking way at this juncture in the FG. (iii) Like Brown, Schnackenburg also attests to the good local knowledge that the author displays in the narrative – this being demonstrated

by the “intermediate section” (4:35-38) which he maintains displays the author’s interest in the missionary implication of the narrative. (iv) The latter point also serves as an occasion to highlight the theme of liturgical worship, which was important to the Johannine communities, but a reality which the Samaritans would have been constantly preoccupied with (4:20). In John 4:20 Jesus gives a sublime revelation about the nature of true worship of God, which accordingly to Schnackenburg (1968:1.420) would have been “comforting and helpful for communities on the high spiritual level which the FG presupposes”. Furthermore, Jesus’ words to an unsophisticated Samaritan woman in 4:23-24 are also addressed to his followers in our present time.

2.2. Keener and Neyrey: Contemporary Literary and Programmatic Viewpoints

Craig Keener (2003:1.585-586) indicates that Jesus traverses at least three significant obstacles or prejudices in the unfolding narrative: (i) The social-cultural barrier that existed due to centuries of Jewish-Samaritan prejudice; (ii) The gender obstacle; and (iii) The moral obstacle forced by the Samaritan woman’s assumed or presumed “moral” behaviour.

In a certain congruence with the viewpoint of Schnackenburg argued above, Keener (2003:1.585) maintains that the “heart” of the narrative is to be found in 4:23-24: in terms of which the Father sought authentic worshippers, who will “worship him in Spirit and truth”, and which constitutes a fundamental reason why the Father sent Jesus his Son (4:4) to this particular Samaritan woman. Keener further accentuates inclusivity maintaining that the outward narrative markers, which the author’s religious contemporaries are asked to evaluate, such as her gender as a Samaritan woman, her own religious tradition and even her cultural ethnicity and her past perceived moral activity, proves to be secondary, if not even irrelevant in determining the kind of person the Father seeks to worship him. Whereas Jesus *sought out* Philip (1:43), this was not his *modus operandi* as he sought out the Jewish religious elite; in this regard, even the “unprejudiced” nocturnal Nicodemus deliberated *sought out* Jesus after darkness had fallen (3:2). But in the narrative under study, it will be revealed the lengths Jesus went to and the serious risks he undertook to engage with and connect with the Samaritan woman.

Jerome Neyrey (2007:122-123) similarly identifies to the presence of a programmatic missionary activity present in John 1:19-4:54. Briefly, the pattern entails the following elements: (i) A believer in Jesus evangelizes another person; (ii) By using a special title of Jesus; (iii) The evangelizer leads the convert to Jesus; (iv) Who sees the newcomer and confirms his decision; and (v) The conversion is sealed. Neyrey attests that through this programmatic missionary activity, the author of the FG sets out a challenging pattern of evangelization: The first person(s) to be evangelized preached Jesus in their turn to relatives, friends, and even to strangers. This attestation will elicit further discussion and treatment in the analysis of the dissertation in Chapter Four.

2.3. Schneiders and Origer Tabit: A Feminist Literary Viewpoint

Sandra Schneiders (2003:135-136) highlights two literary characteristics in the narrative of the Samaritan woman that are significant and that should always be recognized. The first is that the form of the narrative is often referred to as a “type story” – i.e., a chronicle following an identifiable biblical form. Therefore, a form or outline recounts an encounter that takes place at a well location where these future intended spouses go on to have a pivotal function in Israel’s historical consciousness but also humanity’s salvation. This “type story” paradigm form can be discerned in the following OT narratives: (i) Abraham’s manservant discovers Isaac’s future wife Rebekah at the well-location in

Nahor (Gen 24:10-61); (ii) Jacob encountering Rachel at the well-location in Haran (Gen 29:1-20); and (iii) Moses being “gifted” Zipporah as a wife after “rescuing” Reuel’s seven daughters also at the well-location in Midian (Exod 2:16-22).

In this Johannine narrative, Jesus encounters the woman at the famous Jacob’s well in Samaria, formerly part of Israel in antiquity. How one reads, interprets or perceives Jesus’ role in John 2-3, then at two crucial junctures in the unfolding Johannine drama, it is possible (though this dissertation will propose a variant reading and interpretation) to identify him as Israel’s authentic “Bridegroom”. The depiction of Jesus as “the Bridegroom” is affirmed by the excellent tasting wine he provides for the guests at the marriage feast at Cana (2:9-10). In fact, this reference is attested by John the Baptist himself who witnesses to Jesus as Israel’s authentic “Bridegroom”, by means of a spousal image imagining a reconstituted Israel as his bride in 3:27-30. While, Schneiders (2003:135) argues along plausible and the traditional reading and interpretation of the narrative, with Jesus principally understood as the “new Bridegroom”, thereby assuming YHWH’s privilege in the OT as Israel’s bridegroom in antiquity, she furthermore maintains that Jesus through his engagement with an anonymous Samaritan woman, and the townspeople of Sychar, “comes to claim Samaria as an integral part of the new Israel, namely the Christian community and specifically the Johannine community” (Schneiders, 2003:135). This dissertation will delineate the theme of a *custom of hospitality*,⁴ by taking cognizance of the merits of a marital theme which is underscored by the dynamic of male and female personalities in the scene. The encounter between the Samaritan woman and Jesus also contains a subsequent discussion about marriage, as well as the rich symbolism of fertility and fruitfulness of the narrative itself (well, water, vessel, fruitful fields, sowing and reaping).

Secondly, the narrative of the Samaritan woman must be interpreted within the “Cana to Cana” literary geographical progression in John 2-4, which according to Schneiders (2003:136) pervades

⁴ John 4 exhibits numerous contextual and semantic markers indicating that Jesus and the woman are interacting in a manner typical of hospitality relationships. Most importantly, Jesus is a traveler in a foreign region. In fact, he resembles a traveling missionary who depends on receptive hosts for his provisions. After a conversation with a woman at a well, he is received by the townspeople and lodges for two days with them. Moreover, after struggling to uncover the guest’s identity, the hosts conclude that the guest is a very important person. Without a doubt, one may point to numerous commonalities between John 4 and the OT well-scenes precisely because they all narrate ancient expressions of hospitality. To this extent, while this dissertation will espouse and read the text as a “betrothal type-scene”, one can agree with the viewpoint quite plausibly argued by Andrew Artebury (2010:63-83) in his thought provoking article, *Breaking the Betrothal Bonds*, which is a further development and treatment by that of Danna Fewell’s article written in 1997, *Drawn to Excess, or Reading beyond Betrothal*, that there is no need for Johannine scholars by foisting an idea of “a betrothal type-scene” on this text. Rather, the custom of hospitality better explains the social dynamics narrated in John 4. She argues in a logically convincing manner that since the publication of *The Art of Biblical Narrative* in 1981, Robert Alter’s proposed “betrothal type-scene” has greatly influenced interpretations on Jesus’ encounter with the Samaritan woman in John 4. Alter’s “betrothal type-scene” she argues, “is an unhelpful construct that exaggerates the relationship between wells and betrothals and relies too heavily on modern notions of courtship”. Consequently, various Johannine commentators subsequently apply a “betrothal type-scene” to John 4, as a direct result of customarily following erroneous interpretative indicators that principally sought to interpret Jesus as the bridegroom. Alternatively, we have seen that archaic exegesis consistently interpreted these notable well scenes from the Pentateuch, which greatly influenced Alter’s “betrothal type-scene,” to be exemplifications of hospitality from antiquity. Likewise, the *exemplification of hospitality* provides a more plausible reason because Jesus engages with the Samaritan woman than does the “betrothal type-scene” reasoning. As a direct result, when scholars read John 4:1-42 in the light of these exemplifications delineating hospitality from an antiquity paradigm, new possibilities of interpretation will result (Artebury, 2010:82-83). Thus, a portrait of Jesus as a divine visitor will move to the forefront. The plausible merits of this developing and nuanced point of view will be discussed in the analysis of the dissertation.

the nuptial motif, beginning with the wedding feast at Cana in John 2, and where Jesus' *Jewish* disciples (presumably also including his mother) come to believe in him through the *signs* he effected (2:1-11) and culminates with the healing of the son of a βασιλικός also at Cana in John 4, during which he as a *non-Jew* and his whole household come to belief on account of the *word* of Jesus (4:46-54). Within the literary unit, the Samaritan woman is deliberately juxtaposed with the figure of Nicodemus (3:1-15). Whereas Nicodemus visits Jesus under the cover of darkness and thereafter vanishes into obscurity, muddled by Jesus' revealed teaching, the Samaritan woman is starkly contrasted with him as she meets Jesus at midday, is both open and responsive to his teaching and self-identification, enabling her to lead her townspeople to Jesus because of the effectivity of her witness.

Furthermore, in her 2008 MTh dissertation at Loyola Marymount University, "Re-Claiming Sacred Scripture: Retrieving Female Models of Discipleship in the Gospels", Jill Origer Tabit argues that "models of discipleship" are conventionally focused on "male" characters. Thus, her research intentionally seeks "to retrieve female models of discipleship in the gospels that have been buried by centuries of interpretation and conclusions drawn from a male perspective" Origer Tabit (2008:5). (This needs to be underscored here with regards to the fact that his disciples hitherto in the gospel narrative were principally and primary males)! Origer Tabit (2008:5) categorically asserts that:

Contemporary society demands that Scripture be constantly re-evaluated to discern its messages in an evolving world context. Particularly in light of women's struggle for equality and validation, reinterpretation of the gospels is called for to dismiss any patriarchal bias. Use of Scripture to perpetuate a patriarchal structure in society has mistreated its source and done an injustice to the Christian message. The text itself needs to be stripped of cultural transference that over time has been assigned to it erroneously.

Using the text of (John 4:1-42), as one of her references and by highlighting the fact that the Samaritan woman is potentially eligible for the designation of "disciple", the purpose of Origer Tabit's (2008:5) dissertation was to argue unequivocally that women characters, together with men characters, are potentially paradigms for discipleship and can become models for Christians, irrespective of their gender. Women can be exemplary models and be sources of inspiration and leadership in the Christian Church. In fact, the habitual and erroneous accentuation regarding the Samaritan woman as someone errant or in desperate need of deliverance and salvation will be discussed in the dissertation by taking stock of her veritable role in becoming "a model disciple". Her openness to revealed truth facilitates the contention of being designated "a disciple of Jesus". The influence she plays in the Johannine narrative as someone depicting the requisite qualities of "a disciple" becomes "apparent when the story of the woman at the well is reinterpreted from a perspective that retains the integrity of the text" (Origer Tabit, 2008:21-22).

Origer Tabit (2008:21-22) further contends that the encounter narrative in John 4:1-42 purposefully omits to principally judge her past life experiences. In its place, the substance of the conversation in the narrative centres on her growing in understanding and faith-belief at Jesus' teaching, which is also a focus of this dissertation. One needs to be careful not to read with wrong assumptions or even presuppositions resulting in a misconception regarding the Samaritan woman *per se*, leading to a deficient reading and understanding of her encounter with Jesus. While, the object and focus of this dissertation is not to debunk such irresponsible and facile interpretations, one feels compelled to refute any presupposition that commonly understands the pericope in a universally trivial way. In the same way that Mary Magdalene is depicted as a "prostitute", so too is the depiction of the Samaritan

woman as “a sinful woman in need of redemption” not even corroborated by the gospel text itself. Social and ethnic conjectures have coloured the interpretation of this narrative. One of the tasks of the PR in delineating this narrative is to repetitively scrutinize and evaluate the presuppositions guiding biblical reading and elucidation by re-evaluating texts when required to do so. Erroneous or slanted suppositions frequently conceal the veracity in the manner that biblical characters have been depicted through many epochs. Each reader of the biblical text brings a measure of subjectivity together with their own conjectures when dissecting a scripture passage. Accordingly, John 4:1-42 needs to be accurately contextualized by taking into consideration the *sitz-im-leben* (life-setting) and history. It is only then that a thorough and cogent reading becomes possible allowing the PR to discern if it follows that the Samaritan woman could be delineated because a paradigmatic biblical character for (woman) discipleship.

The FG stresses the active importance of “believing”. The author of the FG conveys the intention of composing his work by affirming that “Jesus did many other signs in the presence of (his) disciples that are not written in this book. But these are written that you may (come to) believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name” (John 20:30-31). His declaration towards the end of his Gospel is purposefully intended for his own community and future readers of the FG. It also affords the author the possibility of depicting the various characters who manifest faith and belief in Jesus’ person through a communication of the written word itself. The written text allows the PR to become an interlocutor him/herself by also experiencing the belief required to firstly read about, discern with and comprehend Jesus’ identity, which is a prerequisite to *believing in him*. This transformative involvement with a scriptural narrative is a constitutive part in discerning and living the Christian teaching, making it possible for the PR to gauge the essential demands to discipleship and witness. Therefore, the biblical character of an anonymous Samaritan woman in John 4 depicts someone who experiences a remarkable transformative encounter with Jesus, which enables the PR to delineate the effectivity of her “discipleship” within the ambit of the FG (John 1:19-4:54). Despite her initial and blatantly obvious cultural prejudices, the author portrays her as someone responsive and open to Jesus’ teaching (4:13-15), through which she confidently converses with him on theological issues (4:20), by accepting his message by questioning it in faith and belief (4:25), which results in her proceeding to witness about Jesus to the Samaritan townspeople (4:28-30).

The dissertation will highlight the conversion of both the woman and the townspeople by interpreting their invitation to extend hospitality to Jesus favourably. Jesus’ decision then to remain amongst them, must also be juxtaposed by the palpable lack of hospitality and welcome he received and encountered by the Judeans. This too is coupled with an insufficient manifestation of both faith and belief that the Judeans reflected, by their insistence to rely mainly on signs as a prerequisite for belief. It appears that Jesus’ Samaritan interlocutors reveal their faith and manifest their belief in him by supplanting any *scandalous insinuation* that dealings with a Jew could possibly provoke. This narrative allows the Johannine author to underscore the leitmotif about cultic worship along with the suitable location for worshipping God. Jesus will substantiate the character of authentic worship of God to be that “ἐν πνεύματι καὶ ἀληθείᾳ” (John 4:24). Lastly, the resolve of the Samaritan woman and townspeople affords them the opportunity to designate Jesus as “ἀληθῶς ὁ σωτὴρ τοῦ κόσμου” (4:42), transcending an initial designation of him as possibly the “Messiah for the Jews” (cf. Schnackenburg, 1968:1.419). The narrative in John 4:1-42 is also a depiction of the author’s principal “theological” purpose and aims as they resonated within his own ecclesial community.

4. Identifying the Research Project

The research project must be identified within the “theological” framework of the FG, that “...these are written so that you will believe that Jesus is the Christ, the Son of God, and so that believing you will have life in his name” (John 20:30-31) (cf. Brown, 1971:lxviii; Morris, 1971:39; Lindars, 1972:24; Barrett, 1978:134; Schram, 1990:25; Stibbe, 1994:6; Zumstein, 2004:32; van der Watt, 2007:6). The FG coherently delineates the progression of the various leitmotifs and characterizations through the motifs of discipleship and witness (cf. van der Watt, 2007:25). These leitmotifs emerge consistently in the FG, reoccurring through cyclic progression, or through a literary *inclusio*, revealing to the PR that the storyline has reached its completion (cf. Stibbe, 1994:1). In the light of this assertion, the fundamental motif or clue to discipleship in the FG is found in the Prologue (John 1:11-12), where it is empathically stated that Jesus “came to what was his own, but his own people did not accept him, but to those who did accept him he gave power to become children of God, to those who believe in his name”.

In this regard, it can be argued that John 1-12 concerns itself with potential disciples; whereas John 13-21 concerns itself with the actual disciples of Jesus. If John 1:11-12 articulates the starting point for discipleship in the FG, then John 12 which is the centre of the FG – then revealing a synopsis of Jesus’ missionary effectivity in the FG: “Although he had performed so many signs in their presence, they did not believe him” (12:37). These signs and the lengthy discourses contained in the Book of Signs (John 1:19-12:50) did not win over the crowds, as John 6:66 tangibly attests to. In fact, John 12 reaffirms that Jesus did not expect that his ministry would make an impact on ordinary individuals (12:38-43). Instead, the full import and the motivating aspect of his missionary endeavour was primarily how isolated characters responded to Jesus and his message. “The one who believes in me believes not in me but in the one who sent me. The one who sees me sees him who sent me” (12:44-45). Even though any tangible steps forward appeared to be limited in effectivity, John 1-12 reveal indicators of individuals embracing the light. But, it can also be argued, that on a collective level, Jesus’ message did not move his interlocutors; only in a few occasions do we encounter individuals who responded to and came to believe (in) Jesus.

In the Johannine narrative, (after the initial and primary testimony of John the Baptist) the first individuals whom Jesus encounters and summons are those who become his disciples. These are specifically mentioned in John 1:35-51, and include Simon, Philip, Andrew, and Nathaniel, who in their turn also later reappear in the FG, as well as two anonymous individuals who are thought to be the “sons of Zebedee”. Undeniably the Zebedee brothers chose Jesus right from the onset and will stay with him to the completion of his early ministry. They also represent the kind of disciple who has irrevocably threw his/her destiny in with Jesus (cf. Whitters, 1998:423). It is to them that Jesus will address and articulate his final discourse in John 13-21, and reveal themselves as actual and resolute disciples, despite their abandonment of Jesus during the proceedings of his passion and subsequent death.

This qualification between actual and resolute discipleship does not include nor refer to the following individuals, whom the FG conveys. These include characters who are associated only with the FG: Nicodemus (3:1-21), the Samaritan woman (4:1-42), the paralytic at the pool (5:1-18), the man born blind (9:1-41). Even though these latter two examples stand outside the immediate proposed limitation and scope of this investigation (1:19-4:54), they can be determined as substantive examples of individuals who encountered Jesus in the Book of Signs (1:19-12:50), these individuals appeal to the PR because of their nuance and depth to the Johannine narrative, as well as the

questioning and difficulties they pose and create for Jesus. They are presented as being cautious, as they embrace discipleship simply; in fact, they are depicted as being uneasy about its demands. Of significance to the PR is the veracity of these encounters, as each one is directly and integrally engaged by Jesus. Each one of them responds honestly and realistically, according to his/her ability, understanding, levels and dimensions of faith expression in Jesus. Few become disciples of Jesus. Nicodemus, the Samaritan woman, the paralytic, and the man born blind are but a small sample of diverse responses to the call and demands of discipleship, and this too influences the extent to which they give witness to the person of Jesus.

The men and women whom Jesus personally encounters in John 3-4 are limited indicators to the diverse responses that resulted by their encounters with Jesus. To summarize at this juncture: Nicodemus will continue to seek, the Samaritan woman will become a missionary to his own townspeople, the paralytic will disappear, never to be heard of again, the man born blind will provoke his own ostracization from his own, so as simply to identify with Jesus. Through these individual narrative encounters the PR of the FG may find some evidence of his/her own histories and Christian journey or varied response(s) to the person of Jesus. The PR comes to understand him/herself and their own responses to the message of the FG. The purpose and theological motif of FG is conveyed, so that readers and disciples “may come to believe that Jesus is the Messiah, the Son of God, and through believing... [we] may have life in his name” (20:31). How the Samaritan woman comes to have an experience of “life in his name” because of her encounter with Jesus, must be read in the light of the FG’s theological motif (20:30-31).

What surfaces in the mental frame of PR through these private encounters are the Christological teachings of the FG (Whitters, 1998:425). The Samaritan woman undergoes a journey of discovery that will lead her from complete ignorance about the reality and person of Jesus to an insightful awareness that immediately takes hold of her being. She becomes a paradigm of what it means to journey from paucity to initial and partial discipleship. As the dissertation will discuss and highlight, she is prepared to go and move far beyond what Nicodemus was prepared to accept in John 3:1-21. She not only leaves her former way of life behind her, vividly symbolized by her leaving her waterjar behind at the well and goes back to her townspeople to give them her witness of Jesus (4:39). It will be further argued that the PR sees in the Samaritan woman a certain gravitas and depth of response that not only surpasses that of Nicodemus, but also illuminates the gospel narrative at this juncture. The PR discovers in 4:39 that the woman’s witness about Jesus becomes the catalyst for an affirmative reaction to the person and message of Jesus.

Schneiders (1999:136) attests that the theological focus of the narrative (John 4:1-42) is oriented towards mission or discipleship. As previously indicated that even though the narrative involving a Samaritan woman arguably creates a dimension of Jesus’ depiction as the new Israel’s Bridegroom, which pervades the first section of the FG – it is also a missionary narrative. This argument will be discussed in Chapter Four and argued from the evidence furnished in Jesus’ discourse with his disciples in 4:31-38 as well as from the finale of the narrative scene, the conversion to Jesus by the Samaritan townspeople in 4:39-42. In the discourse narrative that intervenes, the Samaritan woman’s departure to evangelize her townspeople, Jesus speaks to his disciples who have returned from the errand in the town of Sychar. He attaches what is transpiring before their eyes to the mission he received from the Father by revealing that his genuine hunger, namely, to do the will of God is satiated (John 4:34) because of his encounter with the Samaritan woman and its consequences. Consequentially, Jesus has no need of the earthly food they have brought him. To this extent, he calls the attention of the disciples to Samaria, and indicates that its conversion is part of the great

missionary venture, in which they participate but which they did not originate and do not control (4:35-38) (Schneiders, 1999:137). When the townspeople come to Jesus, they do so, the PR becomes conversant of “woman’s testimony” (4:39), and the townspeople acknowledge him to be “the Saviour of the world” (4:42).

My research question is: If the author of the FG reveals God as “the light” that shines through the darkness of humanity’s alienation (John 1:4); and if the incarnation of the *λόγος* means for the author of the FG that divine life comes into the world to dispel human darkness, then does it mean that, every disciple is invited, as was the Samaritan woman, to experience the life of God himself as it is revealed to her by Jesus? Jesus raised her beyond her immediate experiences, and hence, this encounter is pedagogical in that it reveals to the PR the potentiality to be raised above of our innate human possibilities, biases and prejudices – many of which is far or less than ideal – to having a genuine encounter with Jesus. In this regard, the dissertation will investigate the *identity* and *purpose* of the Samaritan woman within this missionary text, taking into consideration the following two important elements, so that a coherent and integral portrait of her is conveyed. Hence, besides highlighting in an exegetical and thematic manner the manner in which witness and discipleship manifests itself in the pericope of study, one of the fundamental aims of this research is to test this statement in the light of what constitutes the FG’s fundamental message and how witness and discipleship can be determined to be paradigmatic in John 1:19-4:54.⁵ Reviewing Jesus’ encounter with the anonymous Samaritan woman also in a symbolic way, through an analysis of the symbols inherent in the biblical narrative, can assist the PR to understand his or her own discipleship, discovering how to diminish, allowing Jesus to augment (cf. John 3:30).

5. Contribution of the Research Project to the Subject of Study

This doctoral dissertation proposes not just a newer reading, understanding and interpretation with regards to the text of study, but also how this encounter with the Samaritan woman also serves as a reference point with regards to the other major encounter narratives as they unfold in the FG. Considered by Schneiders (2003:134) as a symbolic character, the Samaritan woman may be depicted as a symbolic representative of her townspeople who encounter Jesus because of the

⁵ With regards to various generic text markers in the FG, Harold Attridge (2002:12-13) makes the following pertinent comments regarding literary analysis namely that “John 3 is a paradigmatic revealer discourse”, that immediately upon making a dramatic revelation, it then directs the reader towards the various ambiguities and tensions inherent within specificity of that revelation. It then becomes indicative of what is referred to as an irregular revelatory genre. Following on this particular genre, the PR must deliberate that the encounter between Jesus and the Samaritan woman conjures up a “paradigmatic quest for a mate” [examples of these include Isaac and Rebekah (Gen 24:10-21), Rachel and Jacob (Gen 29:1-13) and Moses and Zipporah (Exod 2:13-22)]. The implicit sensuality within this type of literary genre is renewed by the encounter between Jesus and the anonymous Samaritan woman. The Samaritan woman, because of her manifold marital experiences (4:18), no longer is seen or viewed as an object of desire, but as someone who contrives for a deeper relationship with Jesus. Through her encounter with Jesus, she can ask for the “living water” (4:15). In this regard, she becomes a “model questing discipleship to parallel that of Nicodemus”. What this connotes to the reader is that what is seemingly “an erotic tale” can become an illustration for a moral teaching, as well as an act of genre bending that does justice for a reading in the Song of Songs. Yet, even more appealing to the PR are fascinating twists the genre can generate not only on the Samaritan woman, but on Jesus as well. Jesus, who initially appears to be formally positioned as a “suitor”, vividly befits someone who is “courted” and “sought” out. In this subtle progression, an erotic tale befits a suggestive mechanism in favour of a Christological revelation. This literary genre surprisingly contrives to twist matters again before the narrative ends. Consequently, Jesus’ comments to his disciples (4:31-38) regarding his encounter with the Samaritan woman redefines his mission once again from being courted to that of a missionary worker, questing to fulfil the mission his Father had entrusted to him. Thus, “a story that seemingly commences in eros, ends in mission” (Attridge, 2002, 13).

testimony derived from the Johannine ecclesial community. It should be noted by the PR that throughout the encounter, the woman is not mentioned or spoken to by her name but cited and referred to by her description “γυνή ἐκ τῆς Σαμαρείας” (4:7, 9, [11, 15, 17, 19, 25, 28]). Besides this designation, she is also a “foreigner” due to being identified as “a woman” and a non-Jewish “outsider”. Yet, Jesus’ recognition of a marginalized people because of his encounter with a woman from the same ethnic and religious grouping validates the Samaritans’ prerogative to testify to Jesus as the Christ. This above all reveals God’s acquiescence towards all people who want to testify to him, irrespective their gender considerations, ethnic group, or communal standing. This endeavour will be clarified as follows, since research on the Samaritan woman in John 4 often diverge over two fundamental interpretative viewpoints: that insufficient attention is paid to the inherent dissimilarities between the fundamental belief systems, cultural norms and laws of Samaritans and Jews; as well as its erroneous application of Jewish rabbinical norms onto Samaritan people themselves (cf. Maccini, 1994:46).

These two points are fundamental if an alternate and an integral depiction of the Samaritan woman will emerge because of this study. Then within that specific cultural context and framework, her public actions and words with men, are deemed as being unextraordinary. The result is that townspeople’s reaction of her witness to Jesus is not startling, for even within the specificity of the Jewish cultural norms, she can be viewed favourably as a competent witness (Maccini, 1994:46). To the PR of the FG, as well as Samaritan and Jewish readers, are similarly influenced by the effectivity of her witness as had the townspeople of Sychar been; that is, by going out to encounter Jesus for themselves. Furthermore, despite her reputation and erroneous depiction as an intellectual and moral lightweight, the Samaritan woman nonetheless carries *gravitas* in terms of both the narrative plot and character. As for her place in the Johannine plot, Jesus encounters her at the strategic narrative threshold of his miracle working and mission among the Gentiles (4:43). The Samaritan woman serves the lofty – and ultimately successful – theological purpose of bridging Jesus’ mission to these “others”, a mission which succeeds because of the woman’s actions. As for her character, she seems destined to be constructed in relation to a certain understanding of Jesus as the Word made flesh – in particular, a Jesus who knows everything in contrast to other characters (apart from John the Baptist) who know little or nothing. In this regard, she is to be grouped with (but occasionally singled out from) the disciples and the undiscerning Nicodemus of John 3, “flat” characters, foils for Jesus who supposedly is the only true “rounded” character in John’s narrative. John’s “minor” characters, after all, must serve a larger narrative purpose, namely to make Jesus look “good”, “round”, “knowing”, “divine” – to decrease so that Jesus might increase.⁶

⁶ The need for articulating a rationale for interpreting the text in an alternative manner is that when reading the biblical text, it also expresses a desire for what is other to/than the text itself. Whether employing a conventional type scene or allegorizing theologically, commentary is always a matter of reaching out for more, for what lies beyond the text *per se* (Fewell, 1997:31). The biblical text itself reaches beyond its own borders as it speaks to its audiences, as it draws life from its literary and cultural surroundings, as it collides with cultures and contexts it could never have been anticipated even by the author. The scriptures and its characters live on, outside, elsewhere, by the text’s pressure to be more than a narrative about ancient Palestinian life, a pressure to articulate larger theological truths, to serve as a reservoir of enduring symbols. Unfortunately, this is precisely what commentators do when they employ the conventional betrothal typescene to make sense of John 4. It is what any reader does when reading with, between, and over against a multiplicity of other “texts” whatever literary, visual, material, experiential form they may take. As such, feeling the biblical text’s outward pressure, modern readers almost instinctively grab hold, unconsciously, to some (inter)texts, unaware of their presence and impact; we look intentionally for others to achieve a desired effect (Fewell, 1997:32). At its root, texts and readings are bound up in a richness that keeps text and reader off balance and wanting more. We might attempt to contain the text with any of several strategies – a narrative structure, a metaphorical framework, a critical grid, a rhetorical trope, a theological allegory – to regulate the excessive impulses of the text and its readers. Eslinger’s use of the “betrothal typescene” to read John 4 is at once a gesture of *excess* that reaches beyond the

With regards to the FG, the conventional plotline and its subtle and not-so-subtle variations work together to give ideological contour and depth to both the characters of Jesus and the Samaritan woman, as well as to PR's responses. Characters, the text, and implied readers share in a defined economy of contrasts, of Johannine increase / decrease motif, a hierarchy of positions which results in some form of subordination. When the FG's characters are contrasted to their Hebrew narrative counterparts, one consequence is a Jesus who is theologically superior to Jacob and Moses, and a Samaritan woman whose moral character fails to measure up to the standards of the marriageable Old Testamental virgins Rebekah, Rachel, and Zipporah, to whom and with whom she is contrasted with. This contrast is routinely put in service of the overarching theological argument foreshadowed powerfully in the Prologue: Even though Jesus is the Word made flesh (1:14), he is not vulnerable to the same kinds of "fleshly" temptations as other men. As for the Samaritan woman, she too is a narrative and theological "word made flesh". Her "incarnation", however, has the opposite effect: She is a verbal construct who, associated with "the flesh" must [δέϊ] decrease in stature not only in relation to Jesus who must [δέϊ] increase, but in contrast with these other women who command important narrative positions (if only because they fulfill the hero's desire for a wife or are needed to give birth to the next generation). By engaging a decidedly "unvirginal" woman whose background would never commend her to a great matriarchal status, the FG's Jesus "increases": He then arguably "betroths" himself to Samaritans, thereby revealing the abundance and the universality of divine grace.⁷

As noted in the choice of topic for this dissertation that there is an inherent limitation to discuss discipleship and witness, aside from John 4:1-42, to limiting it to the Book of Signs and not extending it to include a treatment on discipleship and witness in the entire gospel. While that would be fascinating to do so – as earlier proposed guidelines for this dissertation included that extended ambit – the limitation imposed upon this dissertation is done in the hope that it can become a catalyst for further research and hence to complement the aim and purpose of this proposed dissertation. Though the scope and methodological approach to the dissertation is exegetical and theological in nature, and not necessarily missiological per se, the pericope can become a paradigmatic catalyst for further discussion and dialogue in Christian unity and Christian spirituality, by taking into consideration the prevalent themes of dialogue, reciprocal encounter, witness and the missionary element within the pericope. In the call to be evangelizers, all ecclesial communities need to discover a privileged setting for closer cooperation, dialogue and spirituality, which the interpretation and reading of the pericope challenges the PR to. For this to be effective, readers need to stop being independent, private, and bent on imposing uniformity based simply on human scheming, which constitutes one of the many inherent teachings in the pericope.

6. Methodological Procedure of the Study: Research Design

The method of study in this research work, will be principally according to the synchronic approach, constituted by three interrelated phases of exegetical analyses: (i) The preliminary investigations – entailing textual, structural and philological analyses; (ii) The exegesis of the text; and (iii) The theological analysis of the text in its immediate and overall contexts of the gospel.

immediate text, and a gesture of *containment* that curtails a fuller and an alternative interpretation (Fewell, 1997:32). His reading articulates the Johannine economy of increase and decrease to "pressurize" the text within certain hermeneutical constraints or boundaries. Such regulating strategies of excess and containment from "outside" the text, when presented as congruent with some objective norm, standard, procedure, or value, carry enormous authority and power to keep certain preferred meanings in and "other" interloping meanings out. This is often the way the field of biblical studies "stabilizes" reading and textual pressure.

⁷ Refer to the readings of Neyrey (1979:425-26) and Stibbe (1993:67-68) in this regard.

The textual, structural and philological investigations of this Chapter will focus on the structural, socio-cultural and historical development of the narrative. This will be discussed by clarifying the text's delimitation and discussing some aspects regarding textual criticism, its literary form, the narrative and rhetorical analyses of text and then briefly discussing the socio-cultural relations as they existed between Jews and Samaritans. The dissertation will also look at the formal organization of the text and individualize a "system" in which the words, the expressions and the propositions are ordered and grouped. In and through this investigation, the dissertation will attempt to shed light upon the distribution and the focalization of the information contained and revealed through the text. In short, here the focus of the study of the text in this section of the project will be from the "synchronic" viewpoint.

In the exegetical analysis of the text, the focus of the dissertation will be to analyze the text morphologically, syntactically and semantically to furnish an answer to the questions: "What was the intention of the author in the way that he formulated the scene and encounter"?⁸ and "What does the text mean"? so as to propose the meaning of all the parts of the text which emerge from the syntactical analysis and the text taken as a whole. The meaning will be researched from the OT, Jewish, Hellenistic and Roman backgrounds through the literary and rhetorical analyses of the technical terms and editorial analysis bearing in mind the entire FG. Through this detailed study of the text, through narrative inquiry, the dissertation will to bring to light the particularity, the symbolic and uniqueness of this text. Regarding the analysis and the study of the text, it is the intention and object of the dissertation to analyze the relationship of the text of study to its immediate and overall contexts in the Book of Signs. With this object in mind, we intend to bring forward through hermeneutical appropriation, the theological and the practical considerations and hermeneutical presuppositions and consequences which the text proposes to the intended and actual reader, what the text demands from the intended and actual reader and what it proposes as models of action for discipleship and witness in the Book of Signs.⁹

6.1. The Structure of the Dissertation

It will be the endeavour of this study to facilitate its work through four principal chapters, elaborated on as follows: **Chapter One** will be taken up with the preliminary – concerned with textual, structural and philological investigations. Here the text shall be presented with its delimitation followed by textual criticism, its proposed structure and then its literary form, narrative analysis and the rhetorical form of the narrative. When considering the structural outline of the narrative, the research work will

⁸ As previously indicated, the FG's narrative material is based on extraordinary encounter dialogues Jesus has with numerous women, viz., the mother of Jesus, the Samaritan woman, Mary and Martha, Mary Magdalene. Included are numerous male characters as well, viz., as the disciples, Nathanael, Jesus' brothers, Nicodemus, a paralytic, a man born blind, Pilate, Thomas, and finally, Peter. What is often noted is the certain formal similarity that defines and underpins these encounters, as well as a literary nuance revealing a stylistic preference. In these "encounter discourses", a solitary character is often depicted in part of a scene, (e.g., the interlocutor quickly disappears, similarly does Nicodemus after 3:9; only to reappears again in 7:50 and then finally in 19:39). However, it does constitute an important subset for the narrative discourses. An alternative outline of "encounter discourse" is delineated during critical polemics Jesus has with official Judaism represented by the Pharisees and the Sanhedrin. This interpretation and point of view lends itself to narrative analysis of the text.

⁹ The thematic scope of this dissertation principally on witness and discipleship, using John 4:1-42 as a paradigmatic pericope is deliberate to the Book of Signs (1:19-12:50). There is a tendency and interest to extend the treatment and study to the entire Gospel, (as so many important Johannine themes surface in 4:1-42) but that would require an extended study the result of which would leave the treatment of the theme of discipleship and witness in a very broad sense, with a very wide scope, hence, limiting the scope of the study and investigation at hand. Maybe, further study to the phenomenon of "actual discipleship" particular to the Book of Glory warrants further analysis and investigation.

do the syntactical analysis of the text. Furthermore, the socio-cultural mores and political context and aspects, as a foreign woman and a Samaritan, are presupposed and anticipated in the narrative will also be treated here in this chapter.

Chapter Two deals with the exegesis of the text which in effect is its semantic and pragmatic analysis, through the study of the principal themes in the text. The analysis is presented principally in three parts, with the second and third parts central to the thesis and its investigation. Overlap that does occur between this and the other chapters are minimal, but sometimes are necessary and functional in purpose, due to each chapter's expressed specificity in purpose and approach.

- a. John 4:1-3 - Introduction: departure for Galilee;
- b. John 4:4-26 - Dialogue with the Samaritan woman (the reciprocal encounter between Jesus and her);
- c. John 4:27-42 - Jesus with the disciples until the Samaritans arrive (on the effectivity of her witness).

In the first part John 4:1-3 we shall examine the withdrawal to Galilee, how this section impacts on the first cyclic structure or movement from Galilee to Galilee prevalent in the Gospel, having ministered in Jerusalem and how the decision to return to Galilee through Samaria sets its scene and becomes a locus for this encounter between the two principal characters in the narrative.

In the second part John 4:4-26 we shall examine the text in four sub-parts:

- a. John 4:4-7^a - The introduction to this encounter
- b. John 4:7^b-15 - Jesus revealing himself as the "Living Water"
- c. John 4:16-19 - Jesus is revealed as a "Prophet"
- d. John 4:20-26 - Jesus' self-identification as the "Messiah"

In the third part John 4:27-42 we shall examine this portion of the text also in four sub-parts:

- a. John 4:27 - Jesus and the disciples
- b. John 4:28-30 - The encounter between the woman and the townspeople
- c. John 4:31-38 - Jesus' dialogue with the disciples
- d. John 4:39-42 - The effect of her witness to her townspeople

Chapter Three comprises of three principal parts and presents the theological and the pragmatic elements accruing from the analysis of the text made in the first two chapters of our investigation. In the *first part*, the missionary pattern of discipleship (1:35-51) will be investigated and highlighted, taking into consideration how this becomes actualized in 4:1-42. In the *second part*, we will examine the significance that the whole encounter between the principal characters has when framed within the responses to Jesus within and outside Israel (2:1-4:54). Immediately after the first sign was performed at Cana (2:1-12), the FG focuses on the reaction of the Jewish authorities to Jesus' word (2:13-3:36).

Hence, the division will be constituted as follows: The thematic motifs of discipleship [μαθητής] and witness [μαρτυρία] – the nameless Samaritan woman is portrayed as a disciple because of her encounter with Jesus and her subsequent mission to her own town's people from whom she is seemingly alienated. This is contextually viewed through the missionary pattern pertaining to discipleship [μένω] as it occurs in John 1:35-51: as well as the text's relationship with the immediate context (John 2:1-4:54). The criterion of acceptance of the word of Jesus had already and previously been established, after Jesus' criticism of the limited faith of the first disciples (1:35-51) (Moloney, 1998:113). Hence, when interpreting the encounter between Jesus and the Samaritan woman in 4:1-42, attention needs to be given that the Jewish characters manifested no faith ("the Jews"),

limited faith (Nicodemus), and authentic Johannine belief in the word of Jesus (John the Baptist) (Moloney, 1998:113). The episodes which take place in John 4:1-42 and 4:43-56 are geographically situated in Samaria and in Galilee, in terms of which non-Jews (a Samaritan woman and a βασιλικός) responding positively to Jesus' word unlike that within Israel.

Also, to be noted is that the repetition of the succession of events in (2:1-3:36) is also very striking. The Jewish world witnesses a sign (miracle) in Cana, no faith ("the Jews"), a comment from the narrator, limited faith (Nicodemus), and authentic belief in the word of Jesus (John the Baptist) (2:1-3:36). It is within this context that the nature of the responses of the representatives of the world outside Israel (the Samaritan woman and the Samaritan townspeople), but there are also three responses to Jesus, with a comment from Jesus preceding his final encounter with the Samaritan townspeople. As the Jewish responses began with the first sign at Cana (2:1-12), the Samaritan responses close with the second sign at Cana (4:43-54). As these episodes come to an end the PR is reminded by the author that "this was now the second sign Jesus did when he came to Galilee from Judea" (4:54). With this is the culmination of the first full cycle from Galilee to Judea onto Galilee.

In the *third part* of the Chapter, the theme of faith (in Jesus) is discussed in the light of the encounter between Jesus and the Samaritan woman as it impacts on witness and discipleship and then resurfaces in John 1:19-4:54, and the manner the three other major encounter narratives in the Book of Signs, namely the healing of the paralytic (5:1-18), the healing of the man born blind (9:1-41) and the raising of Lazarus (11:1-44) reveal and contain the key to interpreting and delineating discipleship in the FG.¹⁰

Chapter Four will deal with the General Conclusions presenting it in summary form highlighting the principal points discussed in the study and the investigation concluding with the text's hermeneutical significance, relevance and importance for our contemporary society. It will also discuss the deliberate limitations of the proposed dissertation by focusing on John 1:19-4:54 and the specific findings of the dissertation in treating witness and discipleship in the Book of Signs and hence as Johannine themes throughout the FG.

7. The Objective and Purpose of the Study

The FG lends itself to a meditative reading so that it may transform the PR inwardly.¹¹ In this sense, it is cyclic rather than linear in style which is meaningful for the inner formation of the PR because it

¹⁰ In the various narratives, this dissertation will attempt to discuss the different stages of faith that presupposes discipleship: the Samaritan woman it will be argued comes to an initial faith that leads to witness; the man born blind illustrates an inchoate faith that acquires meaning and purpose through trial or polemic for that matter; the Lazarus narrative that exemplifies an intensifying faith resulting from an experience of death (Brown, 2003:46).

¹¹ Schneiders (2003:22) argues favourably towards a fourfold methodology when interpreting the scriptures, by taking into consideration the "historical, literary, theological and spiritual interface with the text". An alternative manner in delineating these aspects is giving description to the "world behind the text, in the text, and in front of the text" augmenting the methodologies with an additional aspect reflecting "a spiritual, transformative approach". These constitute the fundamental components in authenticating the comprehension of a biblical passage. When the various perspectives and spheres of a biblical passage and the *sitz-im-leben* of a reader conflates then the sense of understanding along with inner change becomes a possibility (cf. Schneiders, 1999:16). Reading and delineating a biblical passage with a measure of a "hermeneutics of suspicion" removes those components that distort prejudices inherently evident in certain texts (cf. Schneiders, 1999:20). By recognizing that a biblical passage was not composed or redacted from a viewpoint of neutrality but rooted

presents a coherent depiction of Jesus that is both striking and personal. The narrative delineating Jesus' encounter with the Samaritan woman at the well-location of Jacob *echoes* themes cogent in symbolism that are indeed prevalent in John 1:19-12:50, and the Gospel in general, in that John 4:1-42 mirrors in vivid miniature form the fundamental and key-points to the Gospel's understanding of discipleship and its content. This phenomenon can be elucidated as follows, with specific reference to the text of study: (i) The darkness the woman finds herself in; (ii) Her hidden longing for liberation and fulfilment; (iii) The living water Jesus invites her to; (iv) The coming of the true light into her life; (v) Worship in spirit and in truth; and (vi). Her going out to others (specifically her own townspeople).

All these themes and symbols have already presented themselves in the Prologue of the Gospel and now re-surface in the pericope of study. Interestingly, these themes are also present in the narrative of the nocturnal visit of Nicodemus (3:1-21) and in Jesus' final High Priestly discourse (17:1-26). The FG is written in a unique style that invites the PR (and hence, the contemporary disciple) to leave the darkness of sinful attachments and so enter the light of Jesus (van Kaam 1976:6). If the PR and disciple accepts the invitation of Jesus, not only are they assured of encountering the Father in the person of Jesus, like the woman at the well, but that the implied reader and disciple will be a recipient of the water that alone will quench our thirst (John 4:14). In doing so Jesus, as he did in and through this encounter with the Samaritan woman, also invites the PR and prospective disciple into ever deeper intimacy with him. He makes them want to share his own (divine) life with others. This reality explains itself in such a manner that she is touched by Jesus' presence and light and the effects of her encounter with him, experiences a new desire to want to share this light with others. Her conversion ends with her going forth from Jesus to witness [*μαρτυρέω*]¹² to the people of Sychar (4:39). Furthermore, Schneiders, in a chapter of her work "Written that you may believe", outlines this encounter between Jesus and the Samaritan woman within a feminist critical perspective, dissecting the Samaritan woman's identity and her purpose in the passage. The approach is not just merely exegetical-critical but also hermeneutical, arguing towards an inclusive model of discipleship with regards to how the text speaks to the contemporary disciple. Schneiders (2003:126) states that the primary purpose is the facilitation of "Christian discipleship" already anticipated within the biblical passage, the aim of which to evolve whilst summoning a transformation within the PR itself.

The methodological approach of this proposed dissertation differs considerably from the feminist critical hermeneutical approach of Schneiders, though it will endeavour to argue in the conclusion for the possibility of an inclusive model of and towards discipleship.¹³ In possible agreement with Schneiders will be the theological focus and interpretation of the story, that it is a missionary story,

within an author's lived experienced and perception gives an interpreter the necessary resolve to accurately comprehend the written text.

¹² The notion of witness or testimony [*μαρτυρία / μαρτυρέω*] is first mentioned in the Prologue (1:7-8, 15) as well as in 1:19-34 and 5:33. Specifically, in 1:7 the theme of witness or testimony is already advanced, depicting Jesus already "on trial" from the commencement of his public ministry. In the FG, there are several agents who *testify to the person of Jesus*: John the Baptist, the Samaritan woman, scripture, his works, the crowds, the Spirit, and even his disciples.

¹³ A similar viewpoint is conveyed by Jerome Neyrey (1994:77) when he states in the abstract of the article that when delineating John 4, it is incumbent on the reader of the text to be fully conversant with all the cultural nuances and mores of antiquity, that determine the Samaritan woman to be depicted as someone "out of place" – when describing the odd time of her visit to the well to draw water. Yet, as a direct result of her transformation that she undergoes, she exhibits both the qualities and characteristics of a "disciple", accordingly she becomes someone who finds herself at "the right place in the right time". When taking into consideration the cultural or social mores of antiquity, she can be depicted as an archetypal irregular character ("non-Jew, unclean, shameless, even sinner"). Due to her radical transformation, she typifies and epitomizes someone included within Jesus' new inclusive sphere.

on account of the explicit reference by the author of “the woman’s testimony” (4:39), who brought the townspeople to Jesus. To this extent, this dissertation will endeavour to demonstrate the complementarity of discipleship to that of witness, (as it is delineated in John 1-4), further arguing how the encounter between Jesus and the Samaritan is paradigmatic for discipleship and witness. Besides highlighting the latter phenomenon, it is also the aim of this dissertation to discuss the truth of discipleship and witness *intrinsic* to the text as they are addressed to contemporary believing readers, both men and women, in relation to their own discipleship.

8. The Motivation or Rationale of the Research

Jesus’ interaction with an anonymous Samaritan woman is undoubtedly one of the extraordinary encounters narrated in the Book of Signs (1:19-12:50), along with the man born blind (9:1-41) and the one he engages in with his friends, viz., Martha and Mary (11:1-44). It can be argued that all three narratives contain the key to or elements pertaining to the Johannine understanding of discipleship, and consequentially also to witness. There are seven narratives in the FG that feature women prominently, with the one in John 4:1-42 about a Samaritan woman providing a study case for a paradigmatic model for witness and discipleship.¹⁴ What defines and delineates this encounter in John 4:1-42 to be paradigmatic, is that it vividly and candidly narrates the various obstacles that inhibit individuals coming to a faith-belief in Jesus’ person. The woman was smarting from the Jewish dislike for Samaritans, especially for Samaritan women who were regarded as impure. And that was her first obstacle to dealing or encountering Jesus. She responded sarcastically, “How can you, a Jew, ask me, a Samaritan woman, for a drink?” (4:9). Her candid attitude makes her a more realistic model for discipleship than if she were eager to encounter Jesus. Jesus will not answer her objection; he was not going to instantaneously change the injustice of his time. Yet, he could offer the woman something that would enable her to put injustice in perspective, viz., living water.

A thirsty Jesus stops at a well at midday (foreshadowing another midday when he will cry out suspended on a cross “ $\delta\iota\psi\omega$ ” 19:28). In the OT, a well-location is a customary Jewish historical site for encounters between prospective or potential spouses; these include Isaac and Rebekah (Gen 24:10-21), Rachel and Jacob (Gen 29:1-13) and Moses and Zipporah (Exod 2:13-22). John 4:1-42 is situated within the “Cana-to-Cana” geographical thematic sequence in John 2:1–4:46, which has the intended literary function of extending Jesus’ manifestation as Israel’s authentic “bridegroom”. In this literary sequence Jesus not only provides good tasting wine at a marriage feast, but it also includes the actual attestation of John the Baptist witnessing to Jesus as the “bridegroom given the new Israel” (John 3:27-30). At a well-location in Sychar, Jesus ostensibly “courts” an anonymous Samaritan woman to drink from “the fountain of living water” – which is himself. From a seemingly

¹⁴ In the FG, women feature prominently seven times, which can be argued as being decisive for discipleship. Specifically, to women specific functions and missions are given or entrusted, which in the Synoptic gospels are entrusted to men. The key texts which indicate this are: (i) John 2:1-11, indicating the presence of the Mother of Jesus at a wedding feast in Cana; (ii) 4:1-42 the encounter with the Samaritan woman at the well; (iii) 8:1-11 the woman caught in adultery, who upon receiving forgiveness from Jesus, becomes a symbol against the overreaching patriarchy that originally sought to have her condemned; (iv) Martha, and her sister of Mary at the sudden death of Lazarus their brother, attests her faith in Jesus as being “the resurrection and the life” (John 11:27); (v) Mary, Martha’s sibling, anointing Jesus’ feet in anticipation for his burial (John 12:7). (vi) Then again to the Mother of Jesus standing beneath her son’s, being given the Beloved Disciple as her “new” son (John 19:25-27). The result of the bestowal is that the Church is born at the foot of the cross. In the FG then, Jesus’ mother is an archetype of the ecclesial community – faithfully present to Jesus. (vii) Mary Magdalene (“apostola apostolorum” meaning, “the apostle to the apostles”) announcing the joyful news pertaining to Jesus’ resurrection to the other apostles huddled in the Upper Room (John 20:11-18). She is the recipient of a primary command, without which all the other commands given to the apostles would have been nullified.

“betrothal type scene” next to a well-location, a nascent symbolic representation, water begins to flow. In fact, it is an explanation of the life-giving power of water that pervades this Johannine narrative. The author records “that Jesus will baptize with the Holy Spirit” (John 1:33); in fact, it is Jesus himself who unequivocally declares that nobody “can enter the kingdom of God unless s/he is born of water and Spirit” (John 3:5). The Samaritan woman is depicted as someone in need of “τὸ ὕδωρ τὸ ζῶν” i.e., unsullied flowing water, not motionless water flowing forth from a reservoir; nevertheless, Jesus guarantees the “water of life” to this Samaritan woman herself in whom he intends to become a “πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον” (John 4:14). In fact, the ensuing dialogue anticipates Jesus’ proclamation. Now, at Jesus’ death, blood and water will gush forth from his pierced side, which symbolically anticipates a new ecclesial community in the Spirit (John 19:34). Jesus’ disciples are introduced to numerous OT suggestions: similar to thirsty Israelites in antiquity, the Church will also be satiated by torrents of flowing water (Num 20:2-10); similarly, a Samaritan woman next to this specific well-location and all disciples will be satiated by Christ himself when she and them consequentially accept his invitation to drink from the fountain of “τὸ ὕδωρ τὸ ζῶν” which he possesses and freely offers.

The specificity of the various Johannine symbols leads the PR to engage with the mystery of Jesus as the incarnate *λόγος*, while intensifying our investigation into the thematic motifs of discipleship and witness, which this dissertation endeavours to discuss. In encounter conversation with Jesus, his interlocutory partner articulates her inherent expectation for a messiah figure. Jesus will conclude their discussion by stating, “ἐγὼ εἰμι, ὁ λαλῶν σοι” (John 4:26), resulting in her hastily taking leave, jettisoning her empty waterjar, thereby symbolizing that her deepest thirstiness (longing for a messiah figure) is satiated. She becomes in a real sense a missionary to her townspeople Samaritans, who then in their turn come to Jesus (4:40). Similarly, the disciples of Jesus are invited to the Johannine symbolic realm where, as Craig Koester (2003) puts it, “the mystery of God is encountered but not (fully) comprehended”. PRs of the FG need to communicate the magnificence and the authoritativeness of this symbolic realm to humanity through an evangelization missionary endeavouring of witness, which will constitute the hermeneutical element of the research.¹⁵

The deliberate literary and interpretative limitations imposed on this dissertation are primarily due to two significant considerations: Firstly, with regards to the form of the narrative – in determining it to be a “type story”, then one can argue and demonstrate that the narrative follows a deliberate and recognized biblical pattern (cf. Cahill, 1982:44-47). In this regard, the pattern or paradigm is the narrative recounting the encounter at a well delineates prospective spouses playing an integral part in Israel unfolding historicity as well as salvation history (Gen 24:10-61, Abraham’s servant encountering Rebekah; Gen 29:1-20, Jacob meeting Rachel; Exod 2:16-22, Moses receiving Zipporah as wife, after rescuing the seven daughters of Reuel). Hitherto in the FG, Jesus is typified or depicted as Israel’s authentic “Bridegroom” because of his role in changing water into excellent wine at Cana (2:9-10) and by John the Baptist’s attestation of Jesus as such in 3:27-30. In this analysis, Jesus as Israel’s new authentic “Bridegroom”, takes on YHWH’s unique responsibility as Israel’s only bridegroom from antiquity, coming now in the person of the Son – the incarnate *λόγος* to retrieve Samaria as an indispensable reality in a newly constituted people of God (cf. Schneiders,

¹⁵ Theologically, the FG presents several levels of dialogue. Overall, the *human-divine dialogue* is one of the central themes of the FG. Because nobody has seen God, nobody can come to the Father on one’s own. The only hope for humanity is God’s provision and revelation. While God has spoken through the Scriptures, the witness of the Baptist, Moses, and Abraham, God has spoken eschatologically in Jesus as reported by the FG. Therefore, the FG narrates a narrative delineating the Revealer’s reception and rejection. This human-divine dialogue continues for the implied reader and later generations and furthering a response to the divine initiative is likewise the author’s primary rhetorical goal.

1999:135-136). The implications of this marital theme would further be highlighted by the male-female dynamic of the encounter, the engaging dialogue between the two interlocutors about marriage, the rich symbolism of fruitfulness and fertility of the narrative episode, together with the reference to the well, water, vessel, fruitful fields, sowing and reaping as well (cf. Carmichael, 1980:331-346).¹⁶

Secondly, our proposed exegetical analysis and interpretation, situates this encounter between Jesus and the Samaritan woman contextually within a “Cana-to-Cana” literary cycle overarching John 2:1-4:54. While, it can be argued that a *nuptial* theme or motif diffuses this section of the cycle – it begins with wedding at Cana in 2:1-11, Jesus, and his *Jewish* disciples coming to a faith-belief principally because of the effectiveness of this *sign* and it will later culminate with the second sign – the miraculous cure of the son of a βασιλικός in Cana in 4:46-54 (where a *non-Jew* and his entire household come to believe because of the authority and efficacy of Jesus’ *word*). Within this literary sub-unit, the Samaritan woman is deliberately juxtaposed with the figure of Nicodemus in 3:1-21 (Pazdan, 1987:145-148). Whereas Nicodemus comes deliberately to Jesus at night to conceal himself from his own and then vanishes back into the obscurity of his own misunderstanding, muddled by Jesus’ self-manifestation, the Samaritan woman encounters Jesus during the middle of the day – in the light, receives his self-identification, afterwards proceeds to lead her townspeople to encounter Jesus because of her partial witness (cf. Schneiders, 1999:136).

For the PR, the convincing aspect delineated in the narrative conveys an anonymous woman's quest for authentic worship coming to fulfillment as she engages with Jesus. The consequence of this is reciprocal: as she is transformed, so is it the case with Jesus. By joyfully embracing his words she unbeknown to her satiates his appetite to accomplish his Father's mission entrusted to him. Consequently, having been revitalized by his encounter with the woman, he unequivocally declares in 4:32 “ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε” while simultaneously expressing joy at the vastness of his Father's yielding harvest (4:33-38). With her own quest for an authentic expression of worship “ἐν πνεύματι καὶ ἀληθείᾳ” now completely realized, Jesus significantly acknowledges that he was not responsible for sowing her innate desire for God which he discovered had already been manifested within her. Seemingly, he is only the beneficiary in reaping what someone else had previously propagated. Accordingly, she now constitutes that grouping of those sowing and reaping now “συνάγει καρπὸν εἰς ζωὴν αἰώνιον” (John 4:36). Many scholars believe a female missionary probably evangelized Samaria and there were many Samaritan members in the diverse community for whom the FG was written. For the author of the FG, the Samaritan woman denotes someone who initially appears to be an unmitigated “outcast” but through this transforming encounter with Jesus, is transformed into an “initiate”, overtly testifying to her townspeople that Jesus maybe “the Messiah”. As the text unfolds, it intentionally emphasizes that her deportment and behaviour is not

¹⁶ Another reality that will be developed or explored in this dissertation is the liberating reality that the Samaritan woman presents to female readers. The narrative text itself is enveloped with good news that “true worship” is not confined to any specific edifice or locus but within persons worshipping the Father “ἐν πνεύματι καὶ ἀληθείᾳ” (John 4:24). Erroneous reading and interpreting of this text consistently turn the FG into a challenge, especially for women. Instead of highlighting the inspired missionary leadership of the Samaritan woman, erroneous hermeneutical presuppositions effectively diminish her to that of a five-time divorcee before Jesus could be saved from a dissipated life of errant living. The prevailing subtle reality of the Jewish scriptural usage of spousal metaphors to describe God's intense covenantal love for his chosen people, the Samaritans however, had strayed from monotheism and sporadically worshipped foreign deities. Schneiders postulates that Jesus was probably speaking metaphorically alluding to Samaritan infidelity - pointing out that the Samaritan woman's current “husband” was not a font of “living water” for her.

that of a conventional woman. This discrepancy does not render her incapable of accepting Jesus' teaching and witnessing effectively within a missionary endeavour.

9. Nature of the Study and the Research Hypothesis

Discipleship and witness take on a very specific form in the FG. Hence, their complementarity in the scope of John 1:19-4:54 will be discussed in this proposed research, considering its paradigmatic dimension in the pericope John 4:1-42. In the FG, specifically in the Book of Signs (1:19-12:50), the call of the first disciples (John 1:35-51) is just the initial model encounter of call, response, communion, insight and mission. This pattern is repeated in John 4 with the Samaritan woman and her townspeople. An unnamed Samaritan woman meets a tired Jesus sitting at a well near her town. The narrative is different from the call of first disciples in John 1:35-51 who seek Jesus out and follow Him easily. The basic elements of the call and response are present in the meeting of Jesus and the woman. There was an initiative of Jesus, she did stay with Him, and she saw who He was, albeit slowly and with some real hesitation. She moved from no title for Jesus, to Sir, to prophet, to Messiah. The encounter, however, did not end when she returned to town. It is there that she acted like the first disciples (1:35-51) and announced Jesus to her townspeople and brought them to Him. They too acted their part and invited Jesus to "stay" with them and in the end recognized Him as "ὁ σωτὴρ τοῦ κόσμου" (4:42). Accordingly, with her encounter with Jesus, the text comes full circle again: an initiative of Jesus, a staying with Him, a growth in recognition, and an act of mission to bring others to Jesus. She is uniquely the primary character in the FG that Jesus reveals himself to by way of self-identification as "the Messiah" – the Promised and Anointed One: "ἐγὼ εἰμι, ὁ λαλῶν σοι" (John 4:26). It is because of this encounter that she has with Jesus that she then becomes a witness and the evangelizer of the people of that Samaritan town (John 4:28-30, 39-42).

To this extent, this research endeavour can be formulated in the following manner: The general thought of 3:1-36 continues into 4:1-54, pertaining to *the response of the unorthodox*, revolving around a "sinful" Samaritan woman and her response to Jesus. If the best representative from the Judean elite was someone who demonstrated an initial ambiguous faith (3:1-10), then the faith-conviction of someone characteristically depicted as an unconventional and culturally varied religious group is depicted in a positive light, to the extent of being allowed to bring her own townspeople to Jesus (4:39-42; cf. 1:46) (Keener, 2003:1.584). For this to be achieved, this dissertation will attest that Jesus traversed at least three significant obstacles: the socio-ethnic hindrances depicting epochs of Jewish-Samaritan prejudice; the male-female relational obstacle accentuating ethical impediments obligated by the Samaritan woman's presumed improper deportment. The heart of the encounter and the narrative story appears to be in 4:23-24. The Father has entrusted a salvific mission to Jesus as the incarnate λόγος, to seek out *authentic worshippers for Father* with the real intention to *worship him truly* "ἐν πνεύματι καὶ ἀληθείᾳ". This constitutes the principal reason why Jesus encountered this specific woman (4:4). The external textual indications, such as her gender considerations, religious traditions and socio-ethnic realities, as well as ethical consideration pertaining to her standing in society according to the narrative proves to be secondary as well as irrelevant in determining the kind of person the Father seeks to worship him. Whereas Jesus specifically sought out Philip (1:43), he did not seek out any of the representatives from the Jewish religious establishment; even open-minded Nicodemus had to come to Jesus under the cover of night (3:2); but Jesus deliberately went through Samaria to encounter and engage with this anonymous Samaritan woman. As such, it makes Jesus' implicit identification of his interlocutor with this kind of worshipper even more striking.

Therefore, this dissertation hopes to offer a newer reading and interpretation by delineating John 4:1-42 from a PRPV, by associating with aims and intentions of the FG, by approaching the figure of the Samaritan woman as a witness and relating her witness to that of a disciple. By doing so, the dissertation seeks to formulate a possible response to the following consideration: If any person born into the world finds him/herself in spiritual darkness, then it is quite conceivable that there is an intense longing for lumination, a sense of veracity, ardor and vivacity. This intense longing finds its expression in the font of truth, love and life – viz., God. However, the Father cannot be directly encountered, touched or perceived. The Father is encountered, however, through Jesus the incarnate *λόγος*, who tabernacled among us (John 1:14) to scatter the darkness which had ensnared people. It is through an encounter with Jesus that humanity's thirst for infinite love and light will be quenched, fully in the eschaton, but beginning already and manifestly here on earth. It is through the dynamics of the Johannine revelatory narrative, that the author of the FG recreates the revelatory nuance for the PR, involving the PR with the narrative to a similar degree that Jesus intersected with his interlocutors. It is when the PR studies the "how" of Johannine revelation, that it becomes ostensibly clear that the FG is not just a *report* of Jesus as revealer but allows the PR to *experience* Jesus' revelation for himself or herself. An analysis of the Johannine dynamics of revelation demonstrates that the FG narrative does not just mediate the revelation (as is often the case in the Synoptic accounts), but *is* the revelation itself (O' Day, 1986:668). It is this critical latter observation that serves as a tangible reminder to the PR as the dissertation proceeds into the next chapter of this research – the preliminary investigations of the John 4 text.

CHAPTER ONE

TEXTUAL, STRUCTURAL AND PHILOLOGICAL INVESTIGATIONS

1. Introductory Remarks to the Chapter

In this Chapter, the focus of our research will be philological in nature, with the expressed intention being to present the original Greek text (a translation will be furnished in Chapter Two delineating the exegesis of the text) of John 4:1-42, by clarifying its delimitation and discussing some aspects regarding textual criticism, its structure and its literary form. This chapter will look at the formal organization of the text and individualize a “system” in which the words, the expressions and the propositions are ordered and grouped. In and through this investigation, the section of the dissertation will attempt to shed light upon the distribution and the focalization of the information contained and revealed through the Greek text. Following on from the delimitation, the analysis and establishing of the textual unit, a proposed structure is furnished and then its literary form will be discussed; thereafter, narrative analysis, form criticism of the text, as well as the rhetorical form of the text will be discussed. Furthermore, the socio-cultural mores and historical background and context of the text will be established as well as highlighting the specific aspects of the Samaritan woman as a foreign woman and a Samaritan, will be investigated and anticipated in the narrative itself before the exegetical component of the narrative in Chapter Two. In short, the focus of the study of the text in this section will be from the “synchronic” point of view.¹

With the rhetoric and narrative analyses, the dissertation envisages to present its investigation in a systematic way. “Rhetoric is principally the art of composing discourse aimed at persuasion” (Fitzmyer, 1995:53). Some biblical writings have a characteristically persuasive inclination with the implication that prior perception of the rhetorical hyperbole should be part of pre-exegetical process. Rhetorical analysis submits itself to the demands of a critical analysis of the text itself, by focusing on three fundamentals: the orator (or author), the address (or text) and the audience (or the interlocutors). Thus, the aim and purpose of rhetoric analysis is to enter the very heart of the linguistics of divine revelation succinctly by way of convincing the religious discourse and to then gauge the effect of the encounter between Jesus and the Samaritan woman within the social context itself. Furthermore, the purpose of narrative analysis is to determine in what way a biblical text functions. To this extent, the historical-critical method (HCM) studies the biblical text as a “window”, furnishing someone an opening not just simply to a specific set of circumstances that is narrated within a story, but also from the viewpoint the community to whom the story is being narrated. Narrative analysis asserts that the biblical text also operates as a “mirror” projecting a certain depiction – a “narrative world” – which exerts and profoundly impacts the insights of the reader, bringing him/her to validate and supplement sure ideals. In this regard, narrative analysis frequently

¹ Literally, *συν*-chronic, means “at the same time” (de Saussure, 1986:79-96), whereas diachrony attends to “change through time” - *δια*-chronic (de Saussure, 1986:75). Thus, in the ambit of biblical exegesis, it considers the “evolution” of the text. In both synchronic and diachronic, there is a historical orientation to the text behind both approaches (Hong, 2013:523). This is very apparent in their shared term *χρόνος*, synchrony and diachrony distinguish factors of time (Jonker, 1996:90-107). Synchrony and diachrony are two dimensions of time, two temporal angles through which any historical object or phenomenon can be approached. What differentiates synchrony from diachrony is not their historical value; both are historical in perspective. What differentiates them is their perspective on time (Jonker, 2007:94). Therefore, conversely an opinion is held by exegetes that proposes that “synchrony shares with diachrony a significant side or dimension of history” (Hong, 2013:523). Similarly, diachronic interpretation of the scriptures should not be recognized exclusively with historicity: “diachrony, too, entails one dimension of history, not the whole of it. The historical includes both synchrony and diachrony, which attend to separate dimensions of the historical” (Hong, 2013:523).

facilitates the onerous transition, from determining the sense of the text in its historic context (which properly is the purpose of the HCM) to its meaning and implication for the PR and modern believer.

2. The Text and its Delimitation

The object of our study is the text narrating the encounter Jesus has with an anonymous woman of Samaria as furnished in John 4:1-42 which reads as follows in Nestle-Aland²⁸:

¹ Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης

² -καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ-

³ ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

⁴ Ἐδὲ δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

⁵ Ἐρχεται 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. ὃ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.

⁷ Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλησάσα 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 ἤδειξες τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἐστὶν ὃ λέγων σοι· δός μοι πεῖν, σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν.

¹¹ Λέγει αὐτῷ [ἡ γυνὴ]· κύριε, οὐτε 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 εἶπεν αὐτῇ· πᾶς ὃ 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 ζῶν αἰώνιον.

¹⁵ Λέγει πρὸς αὐτὸν ἡ γυνὴ· κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.

¹⁶ λέγει αὐτῇ· ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθέ 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 ἐστὶν 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· πιστεῦέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

²² ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε· ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

²³ ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστὶν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρί 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 ἔρχεται ὃ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.

²⁶ λέγει αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι, ὃ λαλῶν σοι.

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 ἀφήκεν 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 ἤρχοντο πρὸς αὐτόν.
- ³¹ Ἐν τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· ῥαββί, φάγε.
- ³² ὁ δὲ εἶπεν αὐτοῖς· ἐγὼ βρώσιν ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἶδατε.
- ³³ ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· μή τις ἤνεγκεν αὐτῷ φαγεῖν;
- ³⁴ λέγει αὐτοῖς ὁ Ἰησοῦς· ἐμὸν βρώμά 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 σπείρων ὁμοῦ χαίρη καὶ ὁ θερίζων.
- ³⁷ ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.
- ³⁸ ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
- 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, ἡρώτων 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 λαλιὰν πιστεύομεν, αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

As Jesus and the disciples moved into “the Judean countryside” [τὴν Ἰουδαίαν γῆν] (3:22), the FG is now located in a Samaritan setting, with a wider circle of involvement than is suggested in 3:22-23. Inferred, in the information concerning John the Baptist's impending incarceration (3:24), is the notion of increasing risk; dissension and violence now poison and permeate the atmosphere (cf. 4:1-4, 9, 43-44). Tensions are present between the groups gathered around Jesus and John, referenced by the “discussion / dispute about purification” [ζήτησις... περὶ καθαρισμοῦ] taking place among John the Baptist's followers and “a Jewish individual” [τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου] (3:25). It is possible that this anonymous figure had witnessed Jesus' baptismal activity in the Judean countryside, [καὶ παρεγίνοντο καὶ ἐβαπτίζοντο] and had been affected by the negative or even envious attitude of “the Jews” previously mentioned. Significantly, John the Baptist's answer to his followers' report points to the necessity of realizing the revelation that was unfolding.

A distance, beyond the geographical sense, has opened between John the Baptist, who is reverentially addressed as “Rabbi,” and “the one who was with you across the Jordan, to whom you testified” (3:26^a). This distancing between Jesus and John the Baptist is further elaborately illustrated through information contained in 3:26^b, as the FG confirms that Jesus is baptizing and “all are going to him”. This fact may indeed underpin the increased anxiety of John the Baptist's disciples over their teacher's apparent waning influence! At a subtle and yet more profoundly deeper level, the implication is that God's love for creation (3:16-17) is having a measurable effect – eroding the ascetical criteria of John the Baptist's followers regarding what possessing a good standing before God might mean. John the Baptist places the emphasis, not on the merits of individuals, but on the initiative of the divine giving: “No one can receive anything except what has been given from heaven” (3:27). By his testimony and witness, John the Baptist reminds his disciples that they have never witnessed him claiming to be the Christ, even though he has been sent by God ahead of him to whom he must give testimony (3:28). In this regard, John the Baptist understands himself to be, not the bridegroom, but the “best man”. His role is to witness the marriage between the Son and God's

people. In performing this role, the joy of John of the Baptist is fulfilled (3:30). He has stood by and assimilated the teachings of Jesus as the incarnate λόγος; and now he rejoices at the voice of the bridegroom, that of the Word-made-flesh speaking in person. At this juncture, the PR senses this to be the defining moment in the unfolding Johannine story, as John the Baptist must give way to reality of his final and definitive testimony: “ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι” (3:30).

The faith demanded of the whole of Israel is brought to expression in the words of John the Baptist: “He must increase but I must decrease” (Kelly & Moloney, 2003:88). This also brings the narrative section (2:13-3:36) to a succinct conclusion: what has occurred in the case of the Mother of Jesus, present at the wedding feast in Cana (2:1-12), what has been demanded of Nicodemus (3:1-21) and in the call of the first disciples (1:35-51), is continued at this juncture in the self-transcendence of John the Baptist in presence of the Word-made-flesh. Former identities, former assurances of the divine promises – must now yield to something new. Hence, the authentic faith and John the Baptist’s witness is manifested by a joyous consent to the glory of someone who is surpassingly new [ἐφάνερωσεν τὴν δόξαν αὐτοῦ] in 2:11 (Kelly & Moloney, 2003:89). Though he too has been sent, John the Baptist does not cling to the merits of his own project and testimony in 3:28. The reason for this is that his vocation has not led to failure, but to the fulfilment realized in acknowledging Jesus as the Christ [οὐκ εἰμι ἐγὼ ὁ χριστός] (3:28). As such, he is receptive to the Word-made-flesh [ὁ λόγος σὰρξ ἐγένετο] in 1:14 and hence, this pericope highlights the import and significance of his final witness to Jesus. It thus constitutes the bridge into the next pericope – our text of study (4:1-42).

In 4:1-6 Jesus departs Judea and sets out on a return journey down to Galilee via or through Samaria. The motivations or reasons for Jesus’ departure from Judea are furnished in 4:1 and the reasons for his presence in Samaria are furnished in 4:4. The time and place of the various encounters in the pericope of study are subsequently furnished in 4:5-6. The changes in location, time and subsequent characters in the pericope signify that we are dealing with a definitively new text – different from that in John 3. The next pericope, following on from our text of study is the second sign that Jesus effects at Cana (4:43-54). The narrator’s indications in 4:43-45 both shift Jesus from Samaria to Galilee and comment on the nature of the reception Jesus receives from the Galileans. Although John 4:46 introduces an originally independent story, which is narrated in 4:46-54, 4:43-46, in fact serves as the introduction to 4:47-54. On arrival in Galilee from Samaria (4:47), the major characters, the place, the time and the reasons for Jesus’ return to Galilee have been introduced. Hence, the geographical or typographical movement in the cycle can be simply determined as follows:

Cana (Galilee) First Sign [2:1-12] → Jerusalem (Judea) [2:13-3:36] → Sychar (Samaria) [4:1-42] → Cana (Galilee) Second Sign [4:43-54]

This typographical or geographical movement will be expounded on in greater detail later in this chapter when situating the pericope of study in its proper context in the FG and when discussing its structural analysis and relevance for 1:19-4:54.

3. Textual Analysis of the Pericope

Aside from these following textual difficulties, the Greek text is per se, an integral text with few textual variants or difficulties that will facilitate the exegetical analysis when it will be undertaken in Chapter Two.

4:1 Ἰησοῦς {C}: The more difficult problem in the text appears in 4:1 where the Nestle-Aland²⁶ read with P^{66.75} A B C L W^s others and the rest of the text ὁ κύριος, Nestle-Aland^{27.28} instead opts with ⲛ D Θ 086 33 579 and the other manuscripts for ὁ Ἰησοῦς. The Greek New Testament (GNT), the USB third edition gives to the reading ὁ Ἰησοῦς the degree of certainty “C”, so there is still a high measure of certainty in the grading. The reason why one would prefer the name of Jesus not found in the manuscripts but found rather in the rule of “lectio difficilior potior.”² It is better to change from “Ἰησοῦς” to “κύριος” than the other way around, because the dual name of Jesus probably constitutes a problem, and the title “κύριος” for Jesus was accepted in the first centuries. John does not use it for Jesus during his earthly life.

4:3 πάλιν {A}: According to Metzger (1994:176) the omission of πάλιν from A B* Γ Λ Ψ 28 249 579 700 1194 1424 syr^h al, inadvertently, results in the author’s intent to elucidate either: (i) Implying Jesus’ delayed before arriving in Galilee having stayed on there (as suggested and inferred by 4:43, after an interlude in Samaria); and (ii) The intended reader presumes by taking the adverb πάλιν to denote that Jesus was returning to Galilee for a second occasion once he left Judaea. πάλιν is convincingly confirmed by P^{66.75} ⲛ B² C D L M W Θ 053 083 0141 f¹ f¹³ 33 565 it^{a, b, c, e, ff2,1} vg syr^{c, s, pal} cop^{sa, bo} arm eth al.

4:5 Συχάρ {A}: Notwithstanding textual difficulties finding the town of Sychar, there is a disinclination to take Συχέμ (= Shechem) on account that only the syr^{c, s} and numerous patristic sources attest to this. The reading of Σιχάρ in minuscule 69 is a later Greek method of representing variants of the prevailing Συχάρ according to Metzger (1994:177).

4:9 οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις {A}: The most serious textual problem occurs in 4:9, where the words οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις in ⲛ* D a b e j are omitted. External certification is too thin for justifying this choice of omission. Perhaps the difficulty of interpretation led some copyist omitting the phrase. The reading of Nestle-Aland²⁷ is opposed by the oldest Egyptian manuscripts beside ⲛ* and P⁶⁶. For διέρχωμαι in 4:15, Nestle-Aland is based precisely on these two manuscripts ⲛ* and P⁶⁶, probably as a lectio difficilior. The most difficult problem of tradition comes in 4:9: οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις. And what is the significance of συγχρῶνται? Most commentators and translators include the expression meaning “having relations with.” And an alternative proposal by Daube (1950:137-147), according to which the meaning would be “the Jews have no common use of vessels with the Samaritans”. This sense fits well in 4:9, but it seems to be missing more convincing examples.

4:11 αὐτῷ [ἡ γυνή] {C}: Conveying a difficulty in deciding to what degree the feminine noun ἡ γυνή is an ordinary add-on to the text by copyists attempting to ascertain the subject of the verb λέγει, if a dearth in the wording in the two Alexandrian citations (P⁷⁵ B), which are combined by a dual versional citations (syr^s cop^{ach2}), is the direct consequence in the text’s abridging of redundant terms. It has been inserted into the text nevertheless included within square brackets.

4:16-26 – In general, the text was faithfully transmitted. Some variants which occur in 4:16-21 are not overtly significant. It is however, worth noting that in 4:22, often considered to be at least partly secondary, the variations are noted by Nestle-Aland. In 4:23 missing the end (“For the Father seeks

² Literally, this means “the more difficult reading,” from the Latin maxim “*difficilior lectio potior*”. In textual regeneration of the Scriptures, the object is when juxtaposing the readings of two variant codices, the manuscript having an unclear reading has the least likely possibility to be the amendment of the copyist, and as such is to be accepted as the preferred reading.

...) in “Family 1”³ and some other manuscripts, but this omission is too weakly attested to be considered. In 4:25 οἶδαμεν is preferred instead of οἶδα in many manuscripts, beginning with P^{66c} κ², but even here the certification is too weak against the first version of the same papyrus and Sinaiticus, P⁷⁵ B C D etc. For translation purposes, it should be noted that ἀνὴρ in 4:16-18 has the connotation of “husband”. The absence of the definite article for Μεσσίας in 4:25 leads some translators to refer to “a Messiah” but it seems that this can only assumed, as someone who might still come!

4:27-38 – In general, this portion of text is well transmitted. In some cases, the preference for the connection of sentences without conjunctions such as καί, οὖν or δέ leads some copyists to add just such conjunctions (cf. 4:30, 31). In 4:34 Nestle-Aland 27th edition (unlike the previous one) prefers the aorist ποιήσω as opposed to the present tense of ποιέω probably because of the weight of P⁶⁶ and P⁷⁵ and codex B, the most authoritative representatives of the Alexandrian textual translations. P⁷⁵ remains the only witness that attests to the omission of ἔτι in 4:35.

In 4:35-36, θερσιμόν. ἤδη ὁ is given the rating of {B} by textual critics. According to Metzger (1994:177) the adverb ἤδη either concludes 4:35 or commences 4:36. To desist it being read with that which follows the adverb, the copyists of A C³ Θf¹ f¹³ among others inserted the conjunction καί at the beginning of 4:36).

4. The Structure of the Text

4.1. Structuring Elements

The general division of John 4 consists of the account of Jesus in Samaria (through which and in terms of which, Jesus passes through, before going onto Galilee) in the first of the two main parts of John 4, the other being the miraculous healing of the royal official's son in Cana in Galilee:

<i>Second Cycle of Revelation</i>	2:13 – 4:54	Judea: Temple cleansing (2:13–25)
<i>Jesus in Judea</i>		Nicodemus: Rebirth and eternal life (3:1 – 36)
	4:1 – 3	Withdrawal to Galilee
Withdrawal to Galilee	4:4 – 42	Samaria: the Saviour of the World
	4:43 – 45	Passage to Galilee
<i>Jesus in Galilee</i>	4:46 – 54	Galilee: the official's son healed

The Samaria account itself is also divided into four main sections:

4:1–3	Introduction: Departure for Galilee
4:4–26	Dialogue with the Samaritan woman
4:27–42	Jesus with the Disciples until the arrival of the Samaritans
4:43–45	Passage into Galilee and transition to the healing of the official's Son.

In John 4:1-3 we shall examine the withdrawal from Judea to Galilee, how it impacts on the first cyclic structure or movement from Galilee (Cana) to Galilee (Cana) prevalent in the Gospel, having ministered in Jerusalem and how the decision to return to Galilee through Samaria sets a scene and becomes a locus in this encounter between Jesus and the Samaritan woman. The second part (John 4:4-26) we shall examine the text in four sub-sections:

³ In this regard, for further study refer to the analysis and observation of Thomas Kraus (2014:3), in his review of “Alison Welsby’s: *A Textual Study of Family 1 in the Gospel of John*” (2014) which is indeed most helpful for a textual critic.

(4:4-7 ^a)	Constitutes the Introduction to this Encounter
(4:7 ^b -15)	The Revelation of Jesus as the “Living Water”
(4:16-19)	The Revelation of Jesus as a “Prophet”
(4:20-26)	The Revelation of Jesus as “the Messiah”

During the third part (John 4:27-42) we shall examine this portion of the text also in four sub-sections:

(4:27)	Jesus and the Disciples
(4:28-30)	The Encounter of the Samaritan Woman and the Samaritans
(4:31-38)	Jesus’ Dialogue with the Disciples
(4:39-42)	The Witness of the Samaritan Woman to the Samaritans

With regards to the structural division in 4:4–26 there is a diversity of opinions prevalent as well as differing opinions furnished consequentially by the following renowned scholars:

<i>Exegete</i>	<i>Verse Divisions</i>
Brown, R. E. (1966:1.165, 176-178).	1-3, (4-5), 6 - 15, 16 - 26
Schnackenburg, R. (1968:1.420).	(1-5), 6 - 9, 10 - 15, 16 - 19, 20 - 24, 25 - 26
Moloney, F. (1998:115, 126).	1-6, 7-15, 16 - 19, 20 - 26
Keener, C. (2003:1.587-620).	1-5, 6 - 9, 10 - 14, 15 - 18, 19 - 24, 25 - 26
Brown, R. E. (1966:1.181-185).	27-30, 31-33, 34, 35-38, 39-42
Schnackenburg, R. (1968:1.442, 454).	27-30, 31-38, 39-42
Moloney, F. (1998:130, 137, 145).	27-30, 31-33, 34, 35-38, 39-42
Keener, C. (2003:1.620-626).	27, 28-30, 31-38, 39-42

4.1.1. Division of the Pericope proposed by Brown

Brown’s division (1966:1.176-178) is proposed taking into consideration structural analysis of the two sub-divisions of a scene, highlighted below (4:4-26):

<i>Transitional Passage</i>	<i>Jesus leaves Judea (4:1-3)</i>
<i>Scene One</i>	<i>Jesus’ dialogue with the Samaritan Woman (4:4-26)⁴</i>
Scene 1 ^a	The discourse on “the Living Water” (4:6-15)
	First sub-division (4:7-10) ⁵
	Second sub-division (4:11-15) ⁶
Scene 1 ^b	True Worship of the Father (4:16-26)

⁴ In the first scene the author furnishes the PR with the drama of someone who has a particular difficulty to transcend from or move above the realities of this world to that of the realm or world of Jesus. The implicit teaching that permeates this section of the narrative is that not only is this applicable to the Samaritan woman but that any person needs to acknowledge who he or she is when conversing with Jesus and needs to have the conviction and inherent belief when asking Jesus for living water.

⁵ The reciprocity during the first interchange between the characters introduces the theme of living water and Jesus’ claim to be its sole provider.

⁶ In this sub-section, another part of the challenge remained unanswered, as the Samaritan woman has not as yet been able to recognize Jesus for who he is. Misunderstanding is present in this exchange: she fathoms that Jesus is probably speaking of an atypical water kind – but her expectation lingers for a typical earthly kind of water.

	First sub-division (4:16-18) ⁷
	Second sub-division (4:19-26)
Scene Two	<i>The Dialogue with the Disciples (4: 27-38)</i> ⁸
	Short Introduction (4:27-30)
	Misunderstanding about food (4:31-33)
	Mission is the food of Jesus' ministry (4:34)
	Harvest Imagery (4:35-38)
Conclusion	<i>The Conversion of the Townspeople (4:39-42)</i>

4.1.2. Division of the Pericope proposed by Schnackenburg

Schnackenburg (1968:1.420-421) argues that the structure of the passage is clear, with the accompanying elements well-organized, maintaining that the author is *not* concerned with the pastoral and pedagogical methods in terms of which Jesus influences the Samaritan woman – but with the gradual *self-revelation* of Jesus. According to Schnackenburg in his reading of the narrative, Jesus intends to lead the Samaritan woman to faith; and in her fellow townspeople also, the author depicts the progress of their faith (4:42). In his analysis, *revelation* and *faith*, as in 2:11, 22; 3:11, are the two points of view which dominate the narrative as such. Hence, his proposed division of the narrative is concerned on how revelation makes a stronger impact and how faith is led upwards by a succession of key-words: (4:9) Ἰουδαῖος - (4:11) κύριε – (4:12) μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ – (4:19) προφήτης – (4:26, 29) ὁ χριστός – (4:42) ὁ σωτὴρ τοῦ κόσμου.

4:1-5	<i>Introduction</i>
4:6-26	<i>Jesus' discourse with the Samaritan woman</i>
4:6-9	The meeting with the Samaritan woman
4:10-15	Jesus' gift of "living water"
4:16-19	The disclosure of her life-story by the revealer
4:20-24	Adoration in "Spirit and Truth"
4:25-26	Jesus reveals himself as the Messiah
4:27-38	<i>Interlude: Jesus' conversation with his disciples</i>
4:27-30	Introduction
4:31-38	Interlude: Jesus speaks of missionary work
4:39-42	<i>Conclusion: the faith of the Samaritans</i>

The above furnished structure is very dramatic and has four principal sections. At the climax of Jesus' self-revelation to the woman, when he proclaims himself to her as the Messiah (4:26), the dialogue between them ceases, the disciples then arrive, the woman leaves her waterjar and runs towards the village. The intervening scene with the disciples (4:31-38) heightens the expecting tension, till the end of the story is reached with the townspeople of Sychar confessing their faith-belief in him as "ὁ σωτὴρ τοῦ κόσμου" (4:39-42).

⁷ John 3:19-21 affirms that when someone commits evil deeds, they do not draw near or approach the light lest their deeds made manifest. Hence, the conversation in 4:16-18 according to Brown (1966:1.177) constitutes the crucial moment of judgement: will the Samaritan woman embrace or choose the light, or will she turn her back on Him who is light?

⁸ This scene is appearing to be carefully constructed. Scene I informs the PR how Jesus came to encounter the Samaritan woman and led her to faith in Him; but the short introduction to Scene II in 4: 27-30, played out the "backstage" in the village, indicates that this scene will concern the coming of townspeople to Jesus. To be noted is that while Jesus opened the dialogue to Scene I, here it is the disciples who open the dialogue in Scene II.

4.1.3. Division of the Pericope proposed by Moloney

Moloney (1998:115-116) differs considerably from both the structures furnished by Brown and Schnackenburg. The structure he proposes constitutes the following, and centres on the two dialogue encounters Jesus has with the Samaritan woman:

4:1-15	<i>Jesus and the Samaritan Woman</i> ⁹
4:1-6	The introductory setting for 4:1-42.
4:7-15	A dialogue exchange between Jesus and the woman.
4:7-9	The opening to the encounter that sets the scene for the initial dialogue exchange: Jesus' request for some water to drink. The response of the woman is one of ridicule.
4:10-14	Jesus controls the content of the dialogue and moves it away from regular water to that gift from God he alone dispenses. She is vexed by this offer.
4:15	The woman unable to engage with Jesus, dismisses his words.
4:16-30	<i>Jesus and the Samaritan Woman</i> ¹⁰
4:16-19	Jesus re-initiates a floundering dialogue. The woman's reciprocation to Jesus pertains to his identity.
4:20-26	Jesus again initiates and moves the dialogue from the woman's prophecy to that of authentic worship. This facilitates her insight into Jesus. She surmises him to be the Promised Messiah. Accordingly, this acknowledgement Jesus reveals himself as ἐγώ εἰμι ("I am").
4:27-30	The return of the disciples results in withdrawal of the woman. But her words to the Samaritan townspeople reveal that she had not been able to grasp the full import of Jesus' self-revelation. The Samaritans set out to make their own discovery.
4:31-38	<i>The Comment of Jesus</i>
4:31-33	The disciples' command that Jesus eat something of their food leads to puzzlement concerning the source for the unique nourishment of Jesus.
4:34	Jesus' answer to their wondering is the basis of his mission and serves as a commencement for the mission of the disciples.
4:35-36	A proverb on harvesting and a conclusion instruct the disciples on their future missionary activity.
4:39-42	<i>Jesus and the Samaritan Townspeople</i>

⁹ The reasons Moloney explicates for his division in 4:1-6 are that Jesus departs Judea and sets out for his return journey back down to Galilee through Samaria. The motivations are conveyed for Jesus' departure from Judea (4:1) and for his presence in Samaria (4:4). The time and place of the encounters that will fill in 4:7-42 are provided in 4:5-6. Hence, Moloney's detailed introduction sets the scene for all the Samaritan episodes that will follow, the first of two moments of encounter occurs between Jesus and the Samaritan woman. Jesus initiates a dialogue with an anonymous Samaritan woman using an imperative δός μοι (4:7). Jesus will not address her in this manner again until the dialogue changes direction and tone in 4:16 where a triple imperative appears [ὑπάγε φώνησον ... ἐλθέ ἐνθάδε]. In 4:7-15 Jesus and the Samaritan woman are seemingly at variance with her misunderstanding him regarding thirstiness, wells, the gift of water and life itself! According to Moloney, these themes disappear in 4:16-30, where Jesus' person and the place and description of true worship are discussed.

¹⁰ An interesting observation should be noted in this sub-section. There are two occasions during their encounter (4:7-15 and 16-30) that are advanced by these subtle parallel realities: (i) A connection is confirmed, by way of an initial command from Jesus (4:7-9 || 4:16-20); (ii) The dialogue of Jesus transcends the discernible basis of their engagement (4:10 || 4:21-24); (iii) The Samaritan woman makes an intermedial reciprocation to Jesus' words (4:11-12 || 4:25); (iv) A culminating revelation from Jesus (4:13-14 || 4:26); and (v) The concluding reciprocation from the Samaritan woman (4:15 || 4:28-29). However, despite the seemingly apparent literary links there is an important difference to be noted between 4:7-15 and 4:16-30. In 4:15 the Samaritan woman dismisses Jesus' teaching, whereas in 4:25 and 4:29 she appears receptive to the notion that Jesus might ostensibly fit into her categories as the Promised One. It is only with the final remark of the narrator, recounting of the advance of the townspeople toward Jesus where there is no obvious parallel in 4:7-15. This latter observation serves as an important framework for Jesus' teaching to the disciples in 4:31-38 and serves as the opening for the definitive response of the townspeople to Jesus, which is narrated in 4:39-42.

4.1.4. Division of the Pericope proposed by Keener:

Keener's (2003:1.587-628) structure differs considerably from that of Brown, Schnackenburg and even Moloney by focusing on the supposed barriers (gender, ethnicity and even moral) inherent in the narrative. This approach offers a uniquely thematic approach to the structure, and hence, adds value to any future and further hermeneutical analysis in the dissertation. To this extent, his division can be furnished as follows:

4:1-6		<i>The Setting</i>
A	(4:1-2)	The Baptism of Jesus' Disciples
B	(4:4)	Samaria
C	(4:3-5)	Holy Geography
D	(4:6)	Jacob's Well
4:6-9		<i>Crossing Social Boundaries</i>
A	(4:7-8)	The Moral Barrier
B	(4:7-9)	The Gender Barrier
C	(4:9)	Jews have no interactions with Samaritans
4:10-14		<i>The Gift of "Living Water"</i>
A	(4:12)	"Greater than our Father Jacob"
B	(4:10-11, 13-14)	Jesus' Gift of Water
4:15-18		<i>The Moral Question</i>
4:19-24		<i>True Worship</i>
A	(4:19)	You are a Prophet
B	(4:22)	Salvation is from the Jews
C	(4:20)	Worship in this Mountain
D	(4:20)	Jerusalem as the Place of Worship
E	(4:21, 23-24)	Worship in Spirit
F	(4:23-24)	Worship in Truth
G	(4:23)	God is a Spirit
H	(4:24)	The Father seeks such Worshipers
4:25-30		<i>Jesus' Revelation, the Woman's Witness</i>
A	(4:25-26)	The Taheb "Restorer" is Coming
B	(4:27)	The Disciples Return
C	(4:28-30)	The Woman announces Jesus
4:31-38		<i>Jesus Fulfilling his Mission</i>
4:39-42		<i>The Faith of the Samaritans</i>

However, the following macro structure and division is proposed below, in terms of which the narrative will be exegetically analysed. Although a detailed and more comprehensive micro structure will be furnished during the exegetical analysis of the pericope and even though at face value it may appear complex, this section of the pericope is in fact organised along the following relatively simple parallel lines:

4:1 - 3		Introduction to the Narrative
4:4 - 26		<i>Dialogue with the Samaritan Woman</i>
4 - 7 ^a		Introduction to the Encounter
7 ^b - 15		Revelation of the "Living Water"
16 - 19		Revelation of Jesus as a "Prophet"
20 - 26		Revelation of Jesus as "the Messiah"
	20 - 24	(a) On the place of adoration
	25 - 26	(b) On the future Messiah

Both Brown and Moloney, with slight variations with regards to each other, appear to structure the narrative along the two principal dialogue discourses that take place firstly, between Jesus and

Samaritan woman (4:7-26) and then, Jesus with the returning disciples (4:31-38), whereas Schnackenburg's structural focus is that of Jesus' gradual self-identification to the woman. Keener's structure of 4:1-42 is based primarily on a thematic reading of the narrative. Each suggested structure by these noted authors has merits, and complements each other, yet, accentuate their respective emphasis in how they read and interpret the lengthy narrative.

4.2. Foundation for the Proposed Macro Structure and Sub-Division

One can justify the proposed structure and sub-division on both structural and thematic grounds. In terms of structure the text has various inclusions:

- Verses 4-7^a:
 - v. 4 - διὰ τῆς Σαμαρείας (through Samaria).
 - v. 7^a - ἐκ τῆς Σαμαρείας ([a woman] of Samaria).
- Verses 7^b-15:

7	A		“ἔρχεται... ἀντλήσαι ὕδωρ”
		B	“δός μοι πιεῖν”
15		B'	“δός μοι τοῦτο τὸ ὕδωρ”
	A'		“μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν”

- Verses 20-24:
 - v. 20 – “πατέρες ἡμῶν ἐν τῷ ὄρει τοῦτω προσεκύνησαν” (worshipped).
 - v. 24 – “καὶ τοὺς προσκυνοῦντας (worship) αὐτὸν ἐν...”

In terms of thematic grounds, the verse divisions are also reasonable: in 4:16-19 Jesus expresses himself as a prophet; 4:20-24 elucidate the way and place of adoration etc. The proposed textual units are also consistent with the scheme of incomprehension which is a fundamental literary form of the FG and especially John 4, which will be later developed and elucidated in this chapter: *In 4:7^b-15*: After an introduction (4:7-9) there are two revelation-incomprehension structures making references to revelation (“living water”) (4:10) and incomprehension (4:11-12); also, to revelation (“water...eternal life”) (4:13-14) and incomprehension (4:15). *In 4:20-26*: Here there are two incomprehension-revelation structures referring to incomprehension (place of worship) (4:20) and revelation (4:21-24); also, incomprehension (the Messiah) (4:25) and revelation (4:26). There are also some structural indications in terms of the vocabulary used, in 4:7^b-15: [πίνω] drink (6x); [ὑδωρ] water (8x); [δίδωμι] give (8x). In 4:20-24: [προσκυνέω] worship (10x); place of adoration (1x); [ὄρος] mountain (2x); [Ἱεροσόλυμα] Jerusalem (2x); [ἐν πνεύματι] in spirit (2x). To be noted as well are the crescendos of titles given to Jesus that are in use in the pericope: [Ἰουδαῖος] Jew (4:9), [μείζων] greater (4:2), [προφήτης] Prophet (4:19), [Μεσσίας] Messiah (4:10 (implied), 25 and 26) and [ὁ σωτὴρ τοῦ κόσμου] Saviour of the World (4:42). The following proposed concentric structure constitutes the division for 4:27-42:

Verses		First Level of Substructure		Second Level of Substructure
27	A	<i>The Disciples and Jesus</i>	a	Action of the disciples
			b	With reference to Jesus
			a'	The disciples' activity
			b'	With reference to Jesus
28 - 30	B	<i>The Samaritan Woman and the Samaritan Townspeople</i>	a	The words of the woman
			b	The Samaritans come to Jesus
31 - 38	A'	<i>The Disciples and Jesus</i>	a	The disciples speak to Jesus
			b	Response: Jesus' food (a new theme)

			a'	Jesus' introduces discourse on reaping
			b'	Response: Jesus' discourse on reaping
39 - 42	B'	<i>The Samaritan Woman and the Samaritan Townspeople</i>	a'	Samaritans' belief from the woman's words
			b'	Samaritans' questions
			a''	Samaritans' belief from Jesus' own words / no longer the woman's words
			b''	Samaritans listen and know

The structures furnished above take into consideration the various methods of literary composition found and prevalent throughout the FG. To this extent, the analysis of literary composition is not an end in-itself but is intended rather to help understand the content of the chapter and draw out the meaning of the text. Different methods of study are suited to different passages, for example the relations of nouns and verbs, the author's use of prepositions etc. Caba (2003:49-50), highlights what he considers the prevalent methods of literary composition in the FG are:

- *Announcement* of the idea which will be developed in the text. For example: John 3:3 presents a theme before the discourse with Nicodemus; John 10:1-5 presents the sheep that listen to the shepherd prior to the Good Shepherd discourse.
- *Retrospective* which is ordered an alternative way around and presents a synthesis of what has already has been discussed. Examples include the principal concluding verses of the two major books of the FG: 12:37 and 20:30-31.
- *Repetition* which repeatedly returns to a theme like a chorus and creates a context for the discourse. Examples are "The next day" phrases in 1:29, 35, 43; and the "Amen, Amen..." (or "Truly, Truly...") crescendo statements of 3:3, 5, 11.
- *Linking words* which bind two passages together (a technique often seen in the Synoptic Gospels). An example is "man" in 2:25 (the end of John 2) which appears in the following line in 3:1 (the first of John 3).
- *Inclusion*: similar words or phrases that parenthetically begin and end a section. Examples are: the "night" in 3:1-2 and the "light" in 3:21 (enclosing the Nicodemus discourse); and the "many disciples" (6:60 and 6:66) and the "Twelve" (6:67 and 6:71).
- *Parallelism*: phrases between which there is a certain similarity of syntax, vocabulary and/or ideas. Antithetical parallelism is where a contrast is highlighted by a parallel form but reversed or contrasting meaning. Examples of parallelism are 3:6, 11 or 20:

(John 3:11): "Truly truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony". [“ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἶδαμεν λαλοῦμεν καὶ ὃ ἐώρακάμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε”].			
	A		ὃ οἶδαμεν: ([of what] we know)
		B	λαλοῦμεν: (we speak [i.e., Revelation])
	A'		ὃ ἐώρακάμεν: ([of what] we 'see', [i.e., know])
		B'	μαρτυροῦμεν: (we witness [i.e., martyrdom is true Revelation])

As noted above in the proposed structure for the analysis of the pericope (4:1-42), concentric parallelism (A, B, C, D, C', B', A') is very frequent throughout John 4.

- *Chiasm*: usually four sequential terms that when placed in two rows one above the other (top two over bottom two) parallel links can be drawn between opposite corners to form an "X" (C ["chi"] in Greek, which is the origin of the term), for example (John 3:16):¹¹

¹¹ Note that in this example, the chiasmic structure is only clear in the Greek text but not necessarily in evidence with various English translation.

ἠγάπησεν (He loved)		τὸν κόσμον (the world)
	X	
τὸν υἱὸν (His Son)		ἔδωκεν (He gave)

This kind of parallelism has also been called “chiastic parallelism”, but the term chiastic is clearer since such structures specifically have four terms in this 'X' configuration.

5. Analysis of the Structured Text

John 4:1-3 in part, should be viewed as forming the introduction of the story John 4:1-42.¹² It also constitutes a returning to the matter which had precipitated the discourse with John the Baptist: Jesus' disciples were baptizing, and ostensibly doing so more successfully than the disciples of John (Keener, 2003:1.587). John 4:1-3 is nevertheless more connected with the preceding section than with the section that follows it; the reason for this is that there is a geographical transition between 4:3 and 4:4. The new element is introduced in 4:4 where reference is made to the region of Samaria. In this part of the “Land of Israel” the next story will take place. The fact that this section provides what is tantamount to the geographical transition into the account of the Samaritan woman, typical of Johannine subtlety, invites the PR to look beyond the disciples' physical baptism to that of a spiritual “living water” that Jesus describes at length to the Samaritan woman, which becomes one of the theological thematic themes of the narrative. Even though 4:1-3 constitutes the introduction to John 4:4-6 according to the narrative as it will unfold, can be considered as an introductory stage (local directions, Jesus sat, tired, at the well). In 4:7 the Samaritan woman is introduced, in 4:8 the disciples leave the scene, and so the dialogue in the pericope commences. There are three interlocutory exchanges between Jesus and the Samaritan woman: 4:7 and 9, (4:8 is a parenthesis), 4:10-12 and 4:13-15. At the end of 4:9 we have a comment from the author / narrator. From a semantic viewpoint, these verses are connected to the theme of water and drink. You can see an inclusion of 4:7 and 4:15 with the theme of “coming to draw water” (4:7) “ἔρχεται... ἀντλήσαι,” (4:15) “διέρχωμαι... ἀντλεῖν”. When commencing with the exegetical analysis of 4:7 and 4:8, these two verses must be considered in terms of the aspect in the dialogue.

Jesus' apparent knowledge of the woman's life underlies his simple request for her to summon her husband, and when she evasively answers that she does not have one, Jesus then manifests to her how well versed he is with her life-story (4:16-19). What this sub-section denotes is that this special knowledge of an individual's life, which evokes wonder and even questions, is part of the picture of Jesus in the FG (John 1:48). Through their encounter and interaction, Jesus leads her to discover more deeply who he is, and she responds by calling him a prophet, and later much more. What this sub-section in the narrative reveals is that Jesus' efforts and engagement with the woman are *not* primarily directed to bringing the woman to abandoning her marginalized life – but he draws her first to believe in him after she becomes aware of her predicament and of the seemingly low opinion

¹² The framework in 4:1-3 occurs before the actual introduction to the story in 4:4-6 transfers the setting away from Judea, which appears throughout the FG as an area of hostility for Jesus (John 7:1; 11:7-8). Thus, turning away from the unbelieving Pharisees (4:1), Jesus makes his way towards Galilee and on the journey, he finds faith in Samaria, which was decidedly absent or limited in Judea. If the FG often stresses Jesus as the transcendent “Son of God”, it also conveys moments when a PR also senses and experiences Jesus' humanity more tangibly. Here, for example, Jesus sits down “exhausted” from the sweltering midday heat (the sixth hour) at Jacob's well. As will be further elucidated in the next chapter of this dissertation, the well is a favourite locale for encounters and relationships between men and women who significantly *influence* salvation history (Gen 24:11-27: Isaac and Rebekah; Gen 29:1-21: Jacob and Rachel; Exod 2:15-21: Moses and Zipporah). The point being – the setting, along with precise indications of time and place (cf. John 1:39), emphasize the significance of this encounter for the Samaritan woman and indeed consequentially for her townspeople (4:42).

which her fellow Samaritan townspeople have of and about her – for this is implied in her own comment which is contained in 4:29 and 4:39!

In the following sub-section 4:20-26 of the narrative, the interlocutory exchange between the two principal characters does not always follow a consistent theme. In 4:16-18, the Samaritan woman speaks of her husband in a sequence that follows: Jesus - Samaritan woman - Jesus. The same Samaritan woman then changes the theme and goes onto the question of the place of worship built by God in 4:19-20. Jesus answers this question in 4:21-24. Following on from this, there is a final interlocutory exchange in 4:25-26 clarifying when “the Messiah” is meant to come. Jesus identifies himself with this figure, and thus ends the dialogue. You can note that from 4:19 the order of the interlocutors is reversed. The woman takes the initiative and asks him questions, to which Jesus responds. It can be viewed that in this narrative element confirmation of progressively active role that the Samaritan woman takes in this dialogue.

When the encounter between Jesus and the Samaritan woman ensues, it should be noted that the Samaritans did not enjoy a full revelatory knowledge of God, for their cultic practices developed from their national and political motivations, whereas the Jews had the legitimate worship of God and “salvation”, that is, the Messiah and Saviour came from the Jewish people (4:42). The interlocutory dialogue ends as the woman articulates her aspirations for a Messiah who would “disclose” all those things had Jesus discussed with her. At this juncture, Jesus replies to her in a solemn statement that he is such a Messiah: “I am he” [ἐγώ εἰμι] (4:26); a phrase which similarly denotes the revelation of the divine name YHWH in the LXX OT (Exod 3:14). It reveals his power as the Son of God. (It is also very much implied in Jesus’ reply in John 6:20 when he calms the storm). It constitutes a key moment of self-revelation, both in terms of the encounter but also anticipating further occasions of self-revelation by Jesus in the FG.¹³

One could divide the following sub-section according to scenes and the people participating in them. In this case, 4:27 stands by itself, followed by 4:28-30 and 4:31-38. Most commentators agree with Nestle-Aland²⁸ that 4:27-30 go together. This group of verses finds its combined thematic and narrative by the recurrence of the “returning”: disciples “returned” [ἦλθαν] from the Samaritan village (4:27); the Samaritan woman “goes away” [ἀπῆλθεν] to inform her village on her meeting of Jesus (4:28-29) and the residents of this village “leave” their country and come to Jesus [ἔξῆλθον] (4:30). The next scene 4:31-38 receives its coherence by the persons participating (viz., Jesus and the disciples) and themes taken, with a turning point in 4:34, prepared with the concept of “work” [ἔργον] of Jesus. For this reason, this section 4:31-38 should be treated together, not divided it into two sub-sections.

¹³ Jesus himself says “I Am” [ἐγώ εἰμι] forty-five times in FG. In twenty-four occasions the sense and usage of “I Am” [ἐγώ εἰμι] is deliberately emphatic. Thus, when Jesus says in 4:26 “λέγει αὐτῇ ὁ Ἰησοῦς· ἐγώ εἰμι, ὁ λαλῶν σοι”, this sentence may also be translated as “Jesus said to her, ‘I am he, the one who is speaking with you.’” or “Jesus said to her, ‘I who speak to you am he.’” Jesus’ self-revelation contrasts with the secrecy he has hitherto maintained. The Samaritan woman, seemingly lost and treated as an outcast, has through this meeting, encountered the long awaited the Messiah, a man, who has fulfilled her deepest longings, someone whom she has awaited (cf. Isa 52:6). Jesus, by his exemplary sensitivity, had offered her the water of life, welling up to eternal life, which he had previously alluded to in (4:14). It should also be noted that the Samaritan woman’s gradual identification of Jesus culminates with her designating him “χριστός Christ”. The Christ is to be the ideal king who will deliver his people and establish his kingdom in purity and righteousness. During the intertestamental period, this eschatological hope was expanded and diversified by several Jewish sects and parties. When Jesus identifies himself twice as “I am he” (8:24, 28), the Judeans refused to believe him, but his disclosure (13:19) to the disciples is believed.

The conversation between Jesus and his disciples in 4:31-38 and the subsequent response of the Samaritans in 4:39-42 – which constitutes the following and final sub-section – centres on Jesus' mission as revealer and on humanity's response of faith. Just as he had spoken about his "gift" on two levels of meaning through the image of living water, Jesus describes his mission in terms of "food" [βρώσιν] (4:31-34), for the disciples had gone to buy food and wanted him to eat. Jesus also describes his mission as a "harvest" [ὁ θερισμός] (4:35-38). What directs and sustains Jesus ("the food") and claims him totally is doing the will of his Father and bringing to perfect completion the mission which he received from his Father (17:4). His mission is a "work" [τό ἔργον] – this is a term which describes his whole activity of revealing God – of leading people to faith and conferring on them his own gift of life ["πηγή ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον"] (4:14).

As will be discussed in Chapter Two, the grain-fields ripe for harvesting are a symbol of Samaritans coming to believe in Jesus and the messianic days of salvation are harvest time which has arrived with the presence of Jesus – the Messiah (4:26; Joel 4:13). This "work" or harvesting of Jesus consists in leading people to faith and into communion of life with himself and the Father (John 4:23-24). Already the seed of faith which he has sown in Samaria is ripening and this is a source of joy: "ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν" (4:35): the Samaritans are already coming to faith and thus the mission of Jesus is meeting with an enthusiastic response, unlike that in Judea! To be noted is that Jesus does not carry out his mission by himself because the Father [ὁ σπείρων] (who sows) and Jesus [ὁ θερίζων] (he reaps) together accomplish the work of leading them to faith through which they collectively share in "eternal life" [ζωὴν αἰώνιον] with both the Father and the Son (4:36). The disciples, too, after the resurrection, will advance the mission entrusted to Jesus by his Father and through anticipation, the author thinks of the later mission of "disciples" in Samaria. Their mission, also, is a work of harvesting, of leading to belief and an expression of faith in Jesus and into a communion of life with him and they will "reap" where the Father and Jesus have sown (4:37).

The manifestation of Jesus as "ὁ σωτὴρ τοῦ κόσμου" culminates the sub-section of the pericope in 4:39-42. The reason for this is that the fields have been ripened for harvest time and serves as a reminder to Jesus of the advancing townspeople coming in faith in him because of the testimony of the woman, who shared the experience of her personal encounter with Jesus with them, as well as the result of Jesus' very presence amongst them. As the exegesis of this unit will depict, there is a progressive growth in their faith too; they take their first step in faith when they believe because of the woman's ardent testimony and witness. Jesus augments that faith because they no longer believe just because of her words and they "know" about Jesus with certainty (4:42). Their faith grows deeper, too, because, they now believe in a universal Saviour-Messiah. Besides, it is a faith which comes from a personal encounter with Jesus. Just as the disciples came to faith by [μεῖναι] "staying" with Jesus when they were invited to [ἔρχεσθε καὶ ὄψεσθε] "come and see," (1:39) so also the faith of the Samaritans takes root when they extended an invitation to him to "remain" with them and "he remained there two days" (4:40).

5.1. The Setting of John 4:1-42 within the Totality of the FG

The purpose of the FG is to inspire and promote a persevering faith in Jesus Christ as "the Son of God" (1:18). Jesus is presented from the beginning of the FG as God's revelation to humankind. Such a revelation demands a response: this is either a refusal leading to death or an acceptance leading to new life "in his name" as children of God. The FG's programmatic concept in the conclusion is also present from the beginning. The leitmotif of "light" is introduced in the Prologue (1:4) corresponds to the vision of faith in Jesus Christ:

John 20:31 NA ²⁸ ³¹ “ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ”.	John 1:10-12 NA ²⁸ ¹⁰ “ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. ¹¹ εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ¹² ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ”,
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To be noted is that the general division of the FG is into two parts each with their own concluding verses. Each conclusion refers to the signs performed by Jesus; the persons before whom these signs were done and the response of these persons. The meaning of John 4 within the totality of the FG will be seen in the light of the conversion of large numbers of Samaritans (4:1-42) culminating in the Christological declaration that Jesus is “ὁ σωτὴρ τοῦ κόσμου”. The messianic expectancies of the Samaritan people are depicted in Jesus being designated as the Mosaic prophet. Although the earlier narratives describe the conversion of individuals by disciples coming to a belief in Jesus, this episode presents the Samaritan woman as its first missionary.

Part	Chapters	Concluding Verses
Part One: <i>The 'Book of Signs'</i> (public life and activity)	1-12	12:37-50 (but “they did not believe” ¹⁴)
Part Two: <i>The 'Book of Glory'</i>	13-21 ¹⁵	20:30-31 (that “you may believe”).

5.2. John 4 in the First Part of the FG (John 1–12)

The Orientation of the first part: (1:18-12:50): To better understand the events in Samaria (4:1-42), it is important to understand the orientation of the first part of the FG: the Book of Signs. Within this part, there are two framing pericopies: the Prologue (John 1:1-18) and the conclusion of the first part (John 12:37-50) which illuminate all that is described between them. In fact, there is a strong parallelism and sense of repetition between the two passages:

The Prologue (1:1–18)	Conclusion of the Book of Signs (12:37–50)
1:6 “There was a man sent from God, whose name was John”. 1:15 “(John testified to him and <i>cried out</i> (<i>κέκραγεν</i>), ‘This was he of whom I said, ‘He who comes after me ranks ahead of me because he was before me’. [<i>The verb κέκραγεν is a kerygmatic proclamation: John is a witness to the light</i> (v. 7)]	12:44 “Then Jesus <i>cried aloud</i> (<i>ἔκραξεν</i>): ‘Whoever believes in me believes not in me but in him who sent me’.
1:5 “The light shines in the darkness, and the darkness did not overcome it”. [<i>Jesus is the light</i>]	12:46 “I have come as light into the world, so that everyone who believes in me should not remain in the darkness”. [<i>The role of Jesus in His public ministry – to enlighten, to reveal and to communicate life</i>]

¹⁴ This is especially the case in 12:37 where it is recorded that even though Jesus enacted numerous signs which they witnessed, but it did not evoke the requisite faith for them to believe in him. In other words, these signs seemingly had no effect in moving them either “in faith” or “to faith” for that matter.

¹⁵ It has been suggested that John 21:1-23 is more Lucan in its Greek style, and evidently there are many non-Johannine peculiarities in evidence. Some would even attest that it is Johannine in style than is the case with John 7:53-8:11. Many specific Johannine literary features are evident. There are discernible synoptic parallels in Luke 5:1-11 and Matt 14:28-31. Perhaps the tradition is derivative from the FG but maintained by someone other than the author of the FG. The post-resurrection manifestations seemingly narrate a measure of autonomy and independence than is the case in John 20. Even if it was a later addition, John 21 was included in the final redacted work before dissemination of the FG. It, in fact, is present in all early manuscripts.

1:14 “And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth”.	
1:4 “in him was life, and the life was the light of all people”. 1:12 “But to all who received him, who believed in his name, he gave power to become children of God”, [<i>Jesus is the life; whoever welcomes Him becomes a son of God</i>]	12:49 “for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. ⁵⁰ And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me”. [<i>The Father has sent him and commanded him to testify. By means of this proclamation, Jesus communicates the eternal life of the Father</i>]
1:11 “He came to what was his own, and his own people did not accept him. ¹² But to all who received him, who believed in his name, he gave power to become children of God”, [<i>Diverse responses: negative and positive</i>]	12:37 “Although he had performed so many signs in their presence, they did not believe in him. ³⁸ This was to fulfill the word spoken by the prophet Isaiah: ‘Lord, who has believed our message, and to whom has the arm of the Lord been revealed?’ ³⁹ And so they could not believe, because Isaiah also said, ⁴⁰ ‘He has blinded their eyes and hardened their heart, so that they might not look with their eyes, and understand with their heart and turn – and I would heal them.’ ⁴¹ Isaiah said this because he saw his glory and spoke about him. ⁴² Nevertheless many, even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue”;

These various parallels (e.g., proclamation, light, life, responses) unify the first part of the FG. In fact, each of the first four chapters express this dynamic of revelation / proclamation; signs; manifestation of glory; dialogue / welcoming; responses which are both positive and negative: In John 1: a revelation of Jesus by John the Baptist (1:19-28); John 2: the wedding at Cana, where Jesus’ disciples saw and believed (2:1-12); John 3: the discourse with Nicodemus (3:1-21); and in John 4: an acceptance by the Samaritan woman, the Samaritans in general, the official and the rejection of a prophet in his homeland (4:44-54).

5.3. The Connection of John 4 with the Preceding Chapters

The divisions of the first three major sections of the FG, viz. 1:1–18 / 1:19–2:12 / 2:13–4:54, maybe divided in the following way:

Part	Chapters	Principal Sections
<i>Prologue</i> ¹⁶	1:1 – 18	The Word coming into the World
<i>First Cycle of Revelation</i>	1:19 – 2:12	John’s testimony (1:19–51)
		Cana: the disciples see his glory (2:1–2:12)
<i>Second Cycle of Revelation</i>	2:13 – 4:54	Judea: Temple cleansing (2:13–25)
		Nicodemus: Rebirth and eternal life (3:1–36)
		Withdrawal to Galilee (4:1–3)
		Samaria: the Saviour of the World (4:4–42)
		Galilee: the official’s son healed (4:43–54)

¹⁶ The Johannine Prologue reveals the principal themes in the FG: viz., *life, light, truth, the world, testimony, an eternal or pre-existence of Jesus Christ, the incarnate λόγος, who reveals God the Father*. By its literary form, the Prologue resembles an earlier Christological Christian canticle, closely resembling the other parallel christological hymns in both Col 1:15-20 and Phil 2:6-11. John 1:1-5, 10-11, 14 constitutes the core or heart of the Prologue and is structured poetically, with distinctive short phrases, connected to each other by what is

The literary foundation for this first cycle of revelation 1:19–2:12: John 1:19–2:12 forms a unity through certain literary devices and emphases. *Chronology* is the primary literary device used to unify the section. The narrative is constructed in terms of one week of the public activity of Jesus. Some believe that the one-week timeframe is an allusion to the events of creation, thus implying that Jesus is inaugurating a new creation as he begins his ministry. Yet this theology seems more Pauline than Johannine in character. The “inaugural week” may alternatively be an echo of the Judaic tradition that a week passed prior to the Sinai theophany described in Exod 19:5. Thus, as God revealed his glory on Sinai after a week of waiting, so the first week in John’s account ends with Jesus manifesting his glory (at Cana) and the disciples coming to believe. Another reason for asserting the unity of 1:19-2:12 is *thematic*. There is a theme of progressive revelation, expressed by new Christological titles and responses, which resurfaces in 4:1-42: “Lamb of God” (1:29, 37); “Son of God” (1:34, 49); “Rabbi” (1:38); “King of Israel” (1:49) and “Son of Man” (1:51). This subsection in the FG highlights responses to the person of Jesus’ appearances and actions that are both negative (1:26) and positive (1:37, 40, 43; 2:11). The recurring positive responses support the unity of the first cycle.

The literary foundation for the second cycle of revelation 2:13–4:54: The second cycle begins with the expulsion of the money changers from the Temple and ends with the healing of the official’s son. However, some exegetes claim that the previous pericope, the wedding at Cana (2:1-2:11), should also be included within this cycle. This would then form an inclusion with 4:43-54 and would constitute a cycle bracketed by the first and second signs: (2:11) “Jesus did this, *the first of his signs*, in Cana of Galilee...”; whereas in 4:54 “Now, this was *the second sign that Jesus did* after coming from Judea to Galilee”. A further elaboration concerning this view can be elucidated as follows: the two concluding statements above could also be interpreted as the *parallel* endings of *separate* cycles of revelation rather than forming an inclusion. The statement “*on the third day*” (2:1) forms a strong connection to the chronology of 1:19 (see above), implying that the wedding at Cana belongs to the first cycle. If the opening statement of the Cana pericope is included, then the 2:12 must also be included in the first cycle because it forms a clear inclusion with 2:1.

John 2:1 “On the third day, there was a wedding in Cana of Galilee, and the mother of Jesus was there”.	John 2:12 “After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there a few days”.
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While the first cycle was characterised by its chronology, the second cycle is characterised by its *topography*. Evidence for its unity and structure is found in the verses that tell us of Jesus moving from one place to another as he journeys from Jerusalem back to Galilee. In each new place, there is a deeper revelation of who Jesus is as well as a deeper response of faith: this response (indicated by the verb πιστεύω [I believe]) is a unifying feature of the cycle.

Topography	Key verses	Revelation of Jesus	Response [πιστεύω]
Jerusalem	2:13– 3:21	<ul style="list-style-type: none"> · Resurrection (2:22) · Signs (2:23) · Dialogue with Nicodemus (3:1–21) 	9x.
Judea	3:22– 36 [4:1–3]	<ul style="list-style-type: none"> · The witness of the Baptist (3:22–30) 	1x.

referred to as a “staircase parallelism”. The purpose of this specific literary construction has the effect of linking the final word in one phrase to the first word in the next phrase. Prosaic insertions in John 1:6-8, 15 refer specifically to the witness and purpose of John the Baptist. Hence, its primary significance for our investigation is that the important theme of “witness” is introduced here.

		· Comment (by Jesus or John?) ¹⁷ : God sent Jesus to give life (3:31–36)	
<i>Samaria</i>	4:4–42	· To the Samaritan woman (4:4–26) · To the Samaritan townspeople (4:39–42)	4x.
<i>Galilee</i>	4:43–54	· The “second sign” (4:54): the healing of the official’s son	3x.

The interlocutors of this cycle are non-believers who have concrete, personal experiences of the revelation of Jesus. The response of faith increases in depth through the cycle: Nicodemus (“a ruler of the Jews” 3:1) symbolises Judaism and makes a profession of faith (that Jesus is from God) based on the signs. The Samaritan woman symbolises the schismatic Jews and has a more perfect attitude of faith in that she believes based on the word of Jesus alone (4:29). The royal (Roman) official symbolises the pagan world and has a still more perfect faith in that he believes *at* the word of Jesus (4:50).

Where does the second cycle end? Some scholars say that this cycle ends with 4:42 (Jesus’s stay in Samaria), placing the remainder of John 4 with John 5 because of the verb “live” [ζῶω] in the healing of the royal official’s son (4:50, 51, 53), a verb which is also frequently used in John 5 (the healing of the paralytic), especially 5:19–30. The frequency of the term “word” [λόγος] is also a feature of John 5 (cf. 5:22–29). However, the second cycle of revelation ends at 4:54 on the basis that the word frequency arguments are not very convincing, since the same terms are found throughout the FG (including in the encounter with the Samaritan woman). A reference to Cana (“again into Cana”) in 4:46 would more probably imply that this verse is still within the second cycle of revelation. Significantly, the words of the proposed concluding verse of the second cycle forms a good parallel with those of the first cycle (i.e., “second sign”; “first sign”).

Thus, drawing together this section of situating 4:1–42 in its proper context in the FG, within the typological framework that is 2:1–4:54, this dissertation also notes that 1:19–4:54 displays a specific unity, standing as unified section in the FG for the purposes of interpretation. John Painter (1993:163–175) argues that the mechanisms within this section in the FG revolves around the specific “questing” or “seeking” theme: it is predominantly apparent in a quest or search involving John the Baptist himself and his own disciples for the Messiah (1:19–51); the Mother of Jesus also is depicted as seeking out her own son (2:1–11); God, through the prophetic action of Jesus, seeks authentic worshippers in Jerusalem (2:12–22); Nicodemus, under the cover of darkness seeks the ways to and of the Kingdom (2:23–3:15); both Jesus himself and the Samaritan woman per se are both seeking realities and persons in 4:1–42; and finally, the royal official seeks life for his son (4:46–54).

A number of these narratives are deliberately illumined when read in contrast to the framework of “inquiry and quest” narratives evident in both the Synoptic tradition and Hellenistic prose for that matter. For a variety of reasons, Jesus is in fact, the one sought out by numerous individuals, primarily to determine his identity or in search of obtaining his help. This “inquiry and quest” theme undeniably binds this section of the FG, even though one has difficulty in the cleansing of the Temple in 2:12–22 to find explicit reference or inference to a quest for authentic worshippers in Jerusalem. It is arguable that Painter (1991:33–71) purposefully sourced the title “The Quest for True Worshippers”

¹⁷ This segment of discourse is difficult to place. The various possibilities are: (i) it is a continuation of the earlier dialogue with Nicodemus; (ii) that it is the author’s reflection on that dialogue; or (iii) that it is the continuation of the witness of John in the immediately preceding verses.

from the narrative with the Samaritan Woman, in specifically from 4:23, and as a direct result, has relegated the thematic teachings of “*judgment, scripture and remembrance*” patently visible in 2:12-22.

Painter (1991:33-71) assists the PR towards postulating a structural outline for the section 1:19-4:54. In this regard, he argues in favour of determining an *inclusio* for 2:1-4:54 from the first sign in Cana (2:1-11) to the second sign in Cana (4:46-54). Brown (1966:1.95) also articulates this viewpoint since it forms a geographical *inclusion*, terming it in his magnum opus “From Cana to Cana” (Various responses to Jesus’ ministry in the different sections of Palestine). This dissertation will follow this geographical specificity in delineating the sequence of events in the FG, which is typically rich in penetrating Johannine theological, Christological and soteriological nuances. Carson (1991:166), refers to the section 2:1-4:54 as evolving the Pauline teaching in II Cor 5:17, “The old has gone, the new has come”. The impact of C. H. Dodd’s “replacement theology” is also noticeably discernible, from the first sign in Cana and beyond: viz., through the themes of *new wine, new temple, and new birth*. “The miracle of Cana and the cleansing of the temple signify the same fundamental truth: that Christ has come to inaugurate a new order in religion” (Dodd, 1953:297).

6. The Literary Form of the Text

Three distinctive literary forms can be delineated in this encounter story which are typical to the FG. In the first form a series of actions accompany an instructive address “that interprets the meaning of the event” (Ryken, 1992:384). This is particularly evident in John 4:9-14, when Jesus integrates his need for drinking water with a consequential instruction on “living water”. This form is replicated again in 4:35-38 where Jesus’ instruction regarding reaping and harvesting go hand in hand with the acceptance by the townspeople of the gift of salvation. It should also be noted how the FG also reaches a climax when linking the real daily human actions of consuming water and food or even reaping crops, as indicative of deep symbolic theological truths which is at the heart of Jesus’ instruction. The second kind of literary form is referred to as the “misunderstood statement” (Ryken, 1984:385). This is particularly evident when Jesus uses a metaphorical statement which is then understood in a literal sense and construed by the interlocutor, needing additional elucidation of the original sense. Evidence of this type of literary form is evident in 4:10-14, when Jesus’ symbolism of “living water” is construed and taken in a literal sense by the woman, leading to an additional teaching moment for Jesus to convey his intended meaning. The form is once again replicated in 4:32-34, when Jesus speaks of food he must eat that the disciples is not cognizant of. The result is that his disciples erroneously and literally infer that he is in possession of food which they know nothing of, leading to an emphatic instructive moment from Jesus underpinning that “my food is to do the will of him who sent me and to complete his work” (4:34). A numerical form of three realities can be delineated in the light of three distinctive encounters that Jesus has in this narrative: initially with the woman herself, followed by the one he has with his disciples and culminating with the townspeople. A further literary factor that can be observed is that the number of individuals within each one of the encounters increases, as the details furnished in the discourse then decreases. The primary encounter with the woman spans roughly twenty verses (4:7-26), while the second encounter spans eight verses (4:31-38), whereas in the final encounter with the townspeople the information is furnished to the PR in a limited form of just three verses (4:40-42).

6.1. The Woman's Depiction by the Narrator

In 4:7 the PR becomes acquainted with an anonymous woman from the Samaritan town of Sychar [γυνή ἐκ τῆς Σαμαρείας] drawing water from Jacob's well at an irregular hour ("the sixth hour") [ώρα ἥν ὡς ἔχτη] (4:6). The revelation of her cultural ethnicity as a Samaritan is explicated in 4:9 when she categorically affirms that Samaritans "do not share things in common" [οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις] with Jews. Implicit in this explication is the fact that a male Jew refrains from initiating any interactions with any anonymous women, let alone a Samaritan woman. Through established NT social conventions both individuals discontinue the normal or done practice. To assist the PR, the narrator then qualifies her person by referring to her as a "woman" and not a "adolescent" [γυνή rather than κόρη]. No additional information like her bodily constitution – disorders, deformities, etc. and the like is conveyed.

6.2. The Woman's Deliberative Interlocutory Style

The preliminary interlocutory interrogative style between the two principal characters in the scene seems slightly argumentative (4:7-15). The woman confronts Jesus with questions regarding the normative societal conventions of that epoch (4:9). Throughout their preliminary interaction, the woman misinterprets the dual significance of both the corporeal and the spiritual realities (4:11-12). When she wholly engages Jesus, she comes to the realization regarding the beneficial water Jesus offers in his person (4:15). In the subsequent stage of their discussion (4:16-26), the woman converses with Jesus regarding the character of her "husbands" (4:16-19), the proper location for the worship of God (4:20-24), as well as her own understanding with regards to the Messiah (4:25-26). The woman abruptly departs from the scene upon the return of the disciples to Jesus and returns to her townspeople, where she recounts to them the man Jesus she encountered. She perceives that he might even be the Christ (4:28-30).

6.3. Possible Responses to the Woman

The social interaction between Jesus and the Samaritan woman contravenes three normative Jewish social conventions: (i) a Jew refrains from any interaction with a woman unfamiliar to him; (ii) a Jew refrains from public conversation with a woman; and (iii) a Jew man refrains from sharing any communal thing with a Samaritan. By deliberately engaging and conversing with her, Jesus demonstrates that interaction with someone from Samaria and a woman is indeed possible. He achieves this, not through the formulation of newly contrived innovative traditions but simply by contravening the normative societal conventions. When discussing with her the situation regarding her marital status, Jesus requests her to call her husband. Whereupon she unequivocally responds not having one (4:16-17). Then Jesus discloses to her the veracity of her reply not to have one, as she has previously had five husbands (4:17-18). By disclosing this intimate truth, pertaining to her life, she then declares Jesus as a prophetic figure [ὅτι προφήτης εἶ σύ] in 4:19. Jesus deliberately refrains from directing or addressing any stereotypes at her, as he refrains calling her someone without morals nor does he morally judge her. He also refrains from rebuking her for the five previous husbands she had and currently living with someone not even her husband (4:18).

6.4. The Samaritans of the Town of Sychar

The narrative culminates with the receptivity of townspeople to accept the witness of the woman regarding the person of Jesus (4:29). Their receptivity to her witness, compels them to leave their

town and ascertain the realities pertaining Jesus whom she proclaimed could be the Christ (4:30). It was not normative to accept as authentic the witness of a woman, but the townspeople of Sychar took her at her word and “believed in Jesus because of the testimony of the woman” (4:39).

6.5. The Evolution of the Samaritan Woman in the Narrative

In the narrative flow this woman seemingly serves different literary functions: (i) to be an interlocutory companion for Jesus (4:7-26); (ii) to be a means of verification when Jesus contravenes the communal normative customs of that epoch (4:7-15); (iii) to affirm the deliberate intention of Jesus to ignore her previous moral failures and personal inadequacies (4:16-19); (iv) to hear Jesus’ qualification of what represents the authentic location for worship (4:20-24); (v) to be the first interlocutor in the narrative outside of Judaism to postulate the possibility of Jesus being the Christ (4:25-26); and (vi) finally to witness to her townspeople about the person of Jesus (4:39). The narrative also delineates four distinctive movements that the woman undergoes so as to come to a tentative belief that Jesus could be the Christ: (i) her initial refusal to accede to a Jew his request for water to drink (4:9-11); (ii) to being receptive to the gift of water that this Jew offers her and that she is in need of (4:15); (iii) to stating that the Jew is a prophetic figure (4:19); and (iv) eventually postulating that the Jew could be the Christ (4:29). However, the author of the FG’s deliberate usage of irony to augment the subtleties within the unfolding revelation is most obvious in the scenes in the FG in which individuals or groups encounter Jesus. The characters, and by extension the PR, are drawn into dialogue with Jesus and asked to sort through the incongruities of the encounter and move through one level of meaning to another. Their dialogue in John 4 is indicative of the relationship between the author’s narrative mode, and his usage of irony in developing his theology of revelation.¹⁸

Their dialogue commences in 4:7 with Jesus’ request for water, “δός μοι πειν”. As is typical in Johannine dialogues, Jesus is the initiator of the conversation. He is not the one asked, as is normally the case in Synoptic dialogues, but is the one who does the asking (Dodd, 1953:62). Jesus’ fatigue from his journey (4:6) provides one rationale for his request for water, but the author provides even further justification in 4:8: not only is Jesus tired, but he is now sitting alone at the well with no one to give him water. His disciples went from there into the town for the sole purpose of acquiring food provisions, so the only possible source of nourishment and refreshment is the Samaritan woman who stands before him. The beginning of the narration of the story, the encounter and the dialogue appears logical enough. Yet, is this request for water as simple as it appears? The Samaritan woman’s reaction in 4:9 indicates that it is not. She responds in amazement: “πῶς σὺ Ἰουδαῖος ὢν παρ’ ἐμοῦ πειν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης;” The woman’s question creates a distinct separation between Jesus and herself, a separation reflected in the well-balanced language – you being a Jew, how is it that you are asking from me being a Samaritan woman (Olsson, 1974:177).¹⁹ The words that break the symmetry of this verse are the astonished interrogative πῶς

¹⁸ O’ Day (1986:659) substantiates this insight by pointing out the disciples’ immediate decision for Jesus in 1:19-51 and the author emphasizes the symbolic significance in the episode of the purification of the Temple. The fact of the matter that the disciples only later arrive at a fuller understanding or comprehension (2:22) is significant and indicative in this regard. Other examples that demonstrate the dynamic dimension of Johannine revelation are Jesus’ interaction with the Samaritan woman (John 4), a gradual dawning into faith in the man born blind (John 9), and Thomas’ reluctant acceptance of the resurrected Lord (John 20). Also refer to the presuppositions and arguments of Thatcher (1999:53-77), who also affirms that there is deeper significance to Jesus’ revelatory words and acts, in that the reader of the FG always knows more than the actual *characters* themselves, especially with regards to what is being revealed.

¹⁹ Olsson in his research notes that the participial construction of this verse gives it a certain symmetry.

and the source of the woman's astonishment, the request for a drink. With an economy of expression, the Johannine author has indicated both what is at issue for the woman and her sense of the dissonance or dissension of the situation.

The explanation in 4:9^c seeks to clarify this dissonance by explaining, at least on the surface, why the woman is astonished. Yet one must pause and ask if this aside which describes Samaritan-Jewish relations is necessary to render the woman's reaction comprehensible. The precise wording of her own statement establishes and underscores the polarity between Jews and Samaritans to such an extent that 4:9^c almost appears superfluous. There is no reason to assume, however, that it is a later editorial gloss, because it reveals the author's literary method to supplement the narrative, with his own summarized comments.²⁰ Most of the debate about 4:9^c has focused on the type of Samaritan-Jewish relationship it presupposes,²¹ not on its function in the narrative. If we read 4:9^c seriously as the author's own comment on the Samaritan woman's response, we may be able to arrive at a better idea of its function (O' Day 1986:666).

If one elaborates upon what the woman has already clarified, then it appears that the author deliberately wants to aim the PR's scrutiny to the socio-cultural presuppositions Jewish-Samaritan relations and the contravention of normative etiquette that is taking place in the scene. For both the author and the reader of the FG, this encounter does not stand in isolation per se connecting a Jew with a Samaritan woman. The significance of the interrogative particle *πῶς* arises because Jews and Samaritans do not interact with each other. The irony and the full significance of what is unfolding is conveyed by the Jew asking this woman for water to drink is no ordinary Jew but is the king of the Jews (19:19), the person through whom we dare to ask the Father for anything (14:14; 16:24).²² The dissonance for the Johannine author arises from the fact that the woman understands Jesus' request only in terms of Samaritan-Jewish relations so that she is unaware of the identity of the Jew with whom she is speaking. This is not to relativize the Samaritan-Jewish aspect in 4:9, for this will be developed further in John 4 (see especially 4:22 and 42), but to suggest that the author uses 4:9^c to accomplish two different things at once. What he says at the literal level is and remains valid, but the statement as an ironic understatement of the situation also has another meaning, which points toward the larger central issue of Jesus' identity in the FG.²³

²⁰ In this regard, refer to 11:49-52. After Caiaphas unconsciously prophesies about the expediency of Jesus' death for the salvation of the people, John repeats his words almost verbatim.

²¹ The discussion has focused on whether *συγγράομαι* refers to general social interaction or specific ritual impurity. This discrepancy will be debated in Chapter Two, an exegetical analysis of the text. For two contrasting views, see Daube (1950:137-47), and Hall (1971:56-57). For a more recent treatment of the cultural nuances and similarities between Jews and Samaritans, refer to Hjelm (2004:5-59).

²² Phan (2010: 163-164) makes a pertinent observation that the Samaritan woman is subtly portrayed as being self-confident enough to challenge and even reprimand Jesus for when addressing her ("How is it that you, a Jew, ask a drink of me, a woman of Samaria?" 4:9), she even questions his power to give living water (4:11), and to impose the belief of her community over and against that of a Jew – and by insinuation, that of Jesus ("Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem" 4:19), and to state with clarity her own belief in the Messiah ("I know that Messiah is coming. When he comes, he will proclaim all things to us" 4:27).

²³ Moore (1993:207) is succinct in his analysis that the woman is "oblivious" to her own specific need is in fact, which is more pronounced than the thirst of Jesus; which is the actual *axis* on which the literary ironic motif hinges. Duke (1985:101) and O' Day (1986:60) respectively both support this analysis, arguing that Jesus' request for water is "ironic in-itself" in view of who it really is who will give the water, and that there's a latent assumption that she's having a conversation with a thirsty Jew. Yet, it is the Jew, who accurately reveals to her that if she was cognizant of both the "gift of God" and the identity of the only person with whom she was interacting, then she would come to the realization that she herself was the actual thirsty one.

This presumably is the direction in which the author of the FG wants to lead the PR is indicated by Jesus' direct response to the woman in 4:10. He refrains from answering her in terms of Samaritan-Jewish relations but in terms of his identity. However, Jesus refrains giving a candid response to the woman's "How?" but instead indicates that she herself can answer her own question ("If you knew . . ."). Of importance for understanding the dynamics of the narrative and what is being asked of the woman is Jesus' description of himself – "τις ἐστίν ὁ λέγων σοι· δός μοι πει̅ν". Jesus does not refer to himself in general terms but in terms specific to the woman's present situation. It is the recognition of the identity of the very person with whom she is engaged in conversation that could result in their dramatic role reversal. With its emphasis on Jesus' speaking, the expression ὁ λέγων σοι also seems to be an early indication of the revelatory aspect of the text (Olsson, 1974:179). This aspect will be confirmed for the reader from the retrospective vantage point in 4:26.

The total reversal of the role that the Samaritan woman's recognition of Jesus would accomplish is underscored by the concrete language in which it is described. Again, one is struck by the specificity of the language to the woman's immediate situation and experience. The author of FG repeats the second person pronoun to draw attention to the new role which the woman would fulfil and undertake.²⁴ Her potential new relation to Jesus is further emphasized by the fact that the central verbs in 4:7 and 4:9, αἰτέω, δίδωμι, and πίνω, are repeated anew in 4:10 to the woman. The woman who was initially astonished by Jesus' request would become the one who requests, and she who was asked to give would be the one given to.²⁵ The object of the woman's request is also transformed by Jesus, and by her encounter with him. The water that the woman will receive is τὸ ὕδωρ τὸ ζῶν, an ambiguous expression that can be understood both as "living" water and as a spring that is, running water. The expression's structural relation to ἡ δωρεά τοῦ θεοῦ signals to the PR (if not the woman) that Jesus does not have in mind simple running water, but the precise referent of τὸ ὕδωρ τὸ ζῶν remains open. The woman will not be able to interpret τὸ ὕδωρ τὸ ζῶν with any veracity until she recognizes and determines the identity of the one she is interacting.

In John 4:10, therefore, Jesus does not explicitly supply the woman with the knowledge that she needs to make this next move in the dialogue. Instead of telling the Samaritan woman who he is, he leaves her with a question. It is a question, however, that says more than a declarative statement could. Through his conditional statement, Jesus requests the woman to reevaluate her own insight and understanding regarding her situation. Her own presupposition is that she is interacting simply with a Jew who needs to quench his thirst; but he wants her to perceive both, the gift of God he has the power to give her, as well as his identity, so that she comes to the recognition her own intense thirst. This verse highlights the interaction between the two principal characters in this scene, Jesus and the woman, simultaneously takes place on two distinct levels – the human or earthy level as inferred by the woman herself and the higher spiritual level as revealed by Jesus. The consequence

²⁴ Jesus himself would later deem the woman to be a worthy dialogue partner in acknowledging that she is speaking the truth when she affirms that she has no husband (4:18) and in addressing her "Woman" (4:21), the Johannine Jesus' title of respect. Jesus uses the same title of respect in addressing his mother (2:1; 19:26-27) and Mary Magdalene (20:15). Jesus' addressing the Samaritan woman (as well as Mary Magdalene) with this title implicitly raises her to the dignity of his mother, and even to the status of the "universal woman" (Phan, 2010:164).

²⁵ Okure (1988:95) affirms that Jesus' ardent desire for this woman, more than for refreshing water from a well, is for her longing for the living water that *he desires to share with her*, while Moore (1993:208) similarly contends that Jesus' primary thirst is to kindle *her* own genuine thirst. Jesus' desire is to arouse her desire, to be himself desired. The subtlety of the scene is augmented by channeling his personal desire to be her desire, and then to recognize in the person of Jesus what is obviously lacking in herself. His ardent thirst is to give her fill of what she is lacking. Only then will his personal deep thirst be quenched; and what he is seemingly lacking, be satiated.

of the misunderstanding provides the heightened irony between the characters in the scene, for the Samaritan woman appears to be “incapable of distinguishing the literal and material from the figurative and spiritual” (Moore, 1993:209).²⁶ Jesus also furnishes the PR a clue with regards to his identity, which serves as an opening to both the woman herself and to the PR to comprehend both levels of the discourse and their seemingly innate paradoxes and to journey from the level of the woman to that of Jesus. As the discourse progresses and the encounter deepens, the woman has difficulty in communicating effectively with Jesus, a difficulty that was triggered by her inability to fully comprehend Jesus' initial request. This inability to comprehend becomes a reference point for the PR as s/he senses her difficulty in moving between these two levels of the dialogue.²⁷ In fact, she is unable to move from her initial point of departure; and as such, the PR interprets Jesus' commencement declaration as validation that s/he must be able to comprehend the inference of a secondary level. To this extent, 4:10 presents us with the intended purpose of the pericope – that is, to ascertain the identity of Jesus – but it further reveals how the pericope should be delineated and perceived, to determine its missionary endeavour and purpose.

From this example, one can see that the author of the FG refrains from simply presenting Jesus as “revealer” to his readers but constructs his texts in such a way as to allow his readers and consequentially, PRs to participate in the revelatory dynamic themselves as it unfolds at his hand. The PR does not merely and passively observe the narrative but moves with it and should be impacted by what is systematically revealed by the narrative! The revelatory dynamic of the text, through the usage of literary forms of irony and misunderstanding, allows the paradigmatic, implied and intended reader room to engage with the narrative through his/her own understanding of the symbols and idiomatic articulations, to the revelation as it is qualitatively and substantively revealed.²⁸ It is this interaction and participation with the text, that allows the PR to be transformed by the traditional subject-object dichotomy of the encounter. As a direct result of this participation, “instead of a subject-object relationship, there is a moving viewpoint which travels along inside that which it has apprehended” (Iser, 1978:109). The revelatory dynamic of the FG, embodied in its use of irony, draws the PR into a more integrated experience of Jesus as revealer (O' Day 1986:668).

Further analysis of the interrogatory “how” [πῶς] of the Johannine revelatory process will show that it is not the word alone, but words, language as creation and expression, which bring the PR to the

²⁶ A two-storey ironic structure is thereby erected (cf. Culpepper, 1983:167-168 and Duke, 1985:13-14). “Below”, at ground (material and literal) level, is the apparent meaning, in which the woman, is unwittingly ensconced. Hence, the only door in this ironic structure leads upstairs, although the woman has yet to discover it. “Above” is the elevated (symbolic and spiritual) dimension, a secondary level of possible interpretation which is oblivious to the woman, but not to the reader or interlocutor of the text, who have just now taken up residence there along with Jesus and the Johannine narrator, who share a double bed (Moore, 1993:208).

²⁷ Misunderstanding is one of the major literary characteristics of the FG at it occurs when a dual sense or a possible twofold interpretation is derived. In 2:19, Jesus emphatically says, “*Destroy this temple and in three days I will raise it up.*” His interlocutors misinterpret him by surmising that what is being referred to is the Temple of Herod, when Jesus was in fact alluding to the temple of his body. “*You must be born again*” (3:3, 4) is misinterpreted by Nicodemus when he infers it in a literal sense to mean re-entry into and rebirth from the womb of his mother. However, in the situation Jesus was alluding to the action of the Spirit juxtaposing the sinner's passivity. In 4:10, 11, Jesus says, “*If you knew who it is who asks you, you would have asked and he would have given you living water*”, to which the Samaritan woman responds, “*But you have nothing with which to draw.*” Here, she misunderstands Jesus with regards to drinking water as opposed to the spiritual water he wants to gift her (cf. Brown, 1966:1.170; Schnackenburg, 1968:1.426; Keener, 2003:1.602-605; Matthews, 2010:223; Just, 2015).

²⁸ Other instances of the FG's use of irony to create the revelation experience for his readers include Jesus' dialogue with the “Jews” in 6:22-51 and 8:31-59, the interaction between Jesus and Martha in 11:21-27, and much of the dialogue centres on Jesus with his disciples in the farewell discourses (e.g., 13:36-38; 14:8-11; 16:25-33).

experience of Jesus through imaginative participation in the text. Irony is an excellent example of this participation because of the type of reader response it embodies. Processing irony, the PR needs to actively immerse him/herself creatively into the narrative, resulting in a fuller perception and insight into Jesus' revelation, which transforms both the "how" and the "what" of the content that is revealed. Through the dynamics of the Johannine narrative, the author can reconstruct the revelatory perception for the PR, engaging both the paradigmatic and intended readers in the narrative similar to how Jesus deliberated with his interlocutors. When we study the "how" of Johannine revelation, it becomes clear that the FG is not just a report of Jesus as revealer but allows the paradigmatic and intended readers to experience Jesus' revelation for himself or herself. An analysis of the Johannine dynamics of revelation demonstrates that the FG narrative does not just mediate the revelation but *is* the revelation (cf. Bultmann, 1955:2, 41; Bultmann, 1971:63; O' Day, 1986:657, 663).²⁹

7. Narrative Analysis of the Text

An analysis of the text involving Jesus and the Samaritan woman affirms Jesus' identity and consequent revelation of him as "the Messiah" is the focal point to the story (Matthews, 2010:215).³⁰ A notable distinction is drawn in the narrative between life-setting of the two principal characters when they are conversing with and reacting to each other, and the manner in which the principle characters are depicted. However, the decisions based on their conversation that both characters make in their "actual time" and the decisions made by characters themselves within a written narrative can be delineated and interpreted in an analogous way. In a written text, the omnipotent narrator makes the requisite decisions, often to a fixed determination – this observation will be developed later in this analytical section. Therefore, the various characters in the text are confined and not "free" in ways they expect to be! Rather the characters in the text are deliberately situated by the author to realize specific allotted parts and their positions are determined within fixed discourse to ensure the credibility of the narration or to realize the author's aim, when determining the geographic and programmatic ambit of John 2:13-4:54.³¹ This reveals an interesting phenomenon with regards to symbolic metaphorical language, narrative design, and *dramatis personae* that is known and familiar in any cultural sphere and is easily identifiable. A narrative text

²⁹ Bultmann's primary interest in the revealed word, as in Jesus as revealer, is *that* it is proclaimed, not *how* it is. Any possibility of moving through the text, of dynamic revelation, either on the disciples' or the readers' part, is eliminated, and this is not true to the text of the FG. Bultmann is quite right in stressing the demand for decision that arises from the encounter with Jesus as revealer, but this decision does not preclude the dynamic dimension of faith and insight.

³⁰ In narrative analysis, the discourse involves Jesus and the Samaritan woman which benefits a PR paying close attention to what can be described as the "communicative elements" found within the narrative. In fact, without considering the context of the narrative itself, the requisite subsequent analysis of the social interaction between the characters is deliberately narrow and susceptible to confusion, and utter misconception (Cicourel, 1992:294). According to Wooffitt (2005:64), the communicative elements within the narrative provided by the author furnishes important clues on the "taking of turns" by the various interlocutors, the comparison made regarding their respective societal standing, and using the scene as both a setting and social reference point, as well as the reader of the text.

³¹ The various positions taken by the principal characters in John 4 can be determined and summarized as follows (Matthews, 2010: 221): (i) *Gender*: the dialogue between a male figure and a female figure takes place during the absence of the disciples and the townspeople in a customarily patriarchal society; (ii) *Well*: refers to a natural water reserve used by inhabitants and passersby. In the context of John 4, this specific well has the additional legacy of being referred to as "Jacob's well"; (iii) *Ethnicity*: the prevailing animosity and open hostility between Samaritans and Jews underlines their socio-cultural affinity and heightens the tensions between the ethnic groups; and (iv) *Expectation for a Messiah*: this refers to a collective held belief in a figure who would fulfill the messianic hopes of both Jews and Samaritans, who will usher in a period of restoration, shalom, and material well-being.

utilizes and delineates story lines and character development that makes the PR engaged when reading the story; and without doubt this is reasonably true for the narrative as it unfolds.

When analysing an interlocutory narrative between Jesus and the Samaritan woman it is imperative that a PR also be acquainted with the prevailing socio-cultural mores of that time to be conversant of the communicative indicators furnished by the author. This assists the PR in determining why Jesus found himself at Sychar, the location where the interaction and encounter took place, also establishing a specific time frame, or background for their encounter. In John 4:6 a specific indication of the time is furnished by the author [ὥρα ἣν ὡς ἔκτει] that facilitates the reader's immediate knowledge to the scene. The prevailing Jewish-Samaritan cultural tensions infuse the scene further and colours the intended narration by the author. It amounts to a measured unfolding of Jesus' identity that motivates the narrative interaction to its finale and provides the PR with the impetus and motivation for the story.

7.1. Geographical Indicators in the Narrative (4:1–6)

The author seems to tie in Jesus' movement away from Judea to Galilee principally so as not to interfere with John the Baptist's own mission and to desist from engaging the Pharisees (4:1-3). Jesus takes a direct course to Galilee by going through Samaria, probably because it was more convenient. The taking of this convenient route by Jesus is an example of "geographic reiteration" which is employed by storytellers in the OT with a shared literary subterfuge outlook in their narrations (Matthews, 2009:153-156). Due to the restricted size of the landspace in Palestine, with its added limitation on towns and villages, it is therefore more than possible for episodes to repeatedly play itself out in the same locations. Therefore, the repetitious citations of geographical sites in the Bible is a direct result of the constrained physical realities of the time by narrating stories that augment the significance and conventional mastery in the storyline. Through the passing of time, "geographic reiteration" augmented in the development of a location's actual and customary aura (Matthews, 2010:218). This factual indication forms part of the overall source of information available to any storyteller, who wishes to elaborate their storyline by situating it within the confines of a highly noteworthy location. In antiquity, the region of Shechem was particularly noteworthy, significant throughout the biblical period and the result is that the scene also refers to the patriarch Jacob, it plays on the reader's historical and cultural recollection simply by indicating overall direction Jesus himself pursues and then indirectly making a reference to Shechem (cf. Olsson 1974:139-140).

7.1.1. Cognitive Indicators in John 4

Right from the outset, the author creates a cognitive indicator for the encounter. As a result, the PR is supplied with a preliminary insight regarding the socio-cultural realities as they pertain to each one of the characters and their actual environment. The primary indicators of information become the means through which the author exercises his/her dexterity to move the cognitive focus of the characters and that of PR as the storyline develops (van Wolde, 2005:13). To this extent, the location of the well³² near the town of Sychar acts as place of reference - a location point from which the interaction between the two protagonists can commence. The perception is shaped by the important location that is provided, including credible social specifications, and this furnishes the PR with a narrative reference framework, shedding light on the very distinctive speech and actions of the

³² There is nothing concrete and substantive that is revealed in the HB pertaining to "Jacob's well". To this extent, the connection that the patriarch Jacob has with the region of Shechem as it is narrated in Gen 33:18-20 does offer credibility to its citation in John 4:5 (Matthews, 2010:219).

participants in a very precise way. The essentials of these spatial indicators are defined; as they “fit into cognitive models that are imported from background knowledge” (Sweetser & Falconnier, 1996:11). Given that the location of the well is not in an immediate vicinity of the town and therefore most probably in a public place, it can be construed to be accessible to anyone and thus defines how it could be possibly sourced. Neyrey (1994:79) argues in favour of specificity in gender-based features that distinguished between “public and private” spatial realities. Neyrey categorized gendered-space based features on the specificity of actions undertaken by the sexes (the masculine space determined to comprise marketplace, agricultural field; whereas the feminine space would be confined to the house, oven or well). To this extent, while it is perfectly possible for women to frequent a well to draw water, it would also be possible to dispute the merits of it being qualified wholly and entirely as a feminine space. Because of its communal character, the well possesses a cognitive uncertainty which generates an opening to redefine the various social characteristics within a context not defined by unyielding social conventions (Matthews, 2010:219).

In this regard, the author furnishes numerous practical fundamentals, such as chronological and pecuniary factors, that help the PR in determining the identity of the various characters. It is midday and the well is essentially a common resource. The woman is depicted as being a marginalized figure – this is inferred by the time she visits the well to draw water. As such, communal conventions are in force when the PR is presented with the scenario in which Jesus interacts with an unaccompanied woman. Finally, a cultural aspect is also in play through underlying social tensions prevalent then between Jews and Samaritans.

7.2. Usage of a Temporal Indicator Marker in John 4

In John 4:6 the text explicates that an exhausted Jesus interrupts his journey down to Galilee by pausing at this well in Sychar “at the sixth hour” (midday), normally an action when a sojourner either temporarily breaks the journey or is in search of sustenance at that hour of the day, when the heat could be oppressive. A possibility in the overall Johannine narrative opens whereby the author inserts this theological time marker that acts as a connector to the exact time Jesus is crucified (which is stipulated in John 19:41 also to be at the “sixth hour”). This could be viewed as a deliberate narrative ploy, whereby a customary scene unfolds. This ploy by the author may also reveal his intention to deliberately set his own narrative within the genre delineating specifically to “encounters at a well type-scenes” as narrated in Gen 24:10-27; 29:1-12 and Exod 2:16-21.³³ There is plausible merit in the initial observant by Aitken (2000:345) that the *τόπος* of OT encounters specifically at wells led to a betrothal. However, no explicit reference to the usual understanding of betrothal can be inferred or even postulated at this stage of the narrative. (This point will be further developed in Chapters Two and Three in disagreement with Eslinger (1987:167-183), who argues in favour of a betrothal motif). The specification of the *τόπος* of encounters is implied at this stage as it is “submerged or transformed” by other thematic aspects of the narrative. What surpasses the noun *τόπος* at this stage of the story as a conspicuous anomaly of the specification of the time when the encounter is about to take place.

In Gen 24:11 there is a specification indicating “the time women go out to draw water”, which is designated as “towards evening”, thus postulating that a better time to do this activity would be during the earlier hours of the morning or at dusk when the heat would not have been as oppressive. These time indicators (i.e., the early morning or early evening) were consistent as it specifically indicated

³³ Refer to Arnold (2009:221, fn. 262) on this interesting observation.

when water was needed to do the domestic chores of either washing or cooking.³⁴ How does the PR begin to make sense why someone would go to a well “high noon” simply to draw water? Any possible reply to this incongruous time anomaly is intended to jolt the PR to be attentive to the Samaritan woman frequenting the well-location “to draw water” at an irregular hour (4:7). It would be too early to speculate her need to frequent the town’s well at that irregular hour, as reasons could range from the practical, such as attending to a domestic crisis to that of the hypothetical, by which she is ostracized from the rest of the community because of her irregular domestic situation, cohabitating with someone who is not her spouse (4:18). There is nothing conclusively depicted in the narrative that confirms her behaviour as “deviant”. Neyrey (1994:82) however, correctly postulates that the woman is deliberately ostracized by the rest of the townswomen. Significantly, this temporal marker acts as an extraordinary detail furnished by the author through which he explicitly reveals his intention is deviate from the norm. Commencing an encounter at an irregular but precise moment when it is unaccustomed for any women to frequent a well, makes the PR attentive to any further surprising twists on the horizon.

8. Introduction of the Characters in the Narrative and their Subtleties within the Encounter are Revealed

In the distinctive way the narrative unfolds, Jesus is intentionally situated by the well [ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ] (4:6). He seems to be expectantly waiting for someone with whom he can initiate a discussion (one need only compare the deportment of Tamar in Gen 38:14 as a scriptural parallel – although her reason was decidedly and intentionally devious). The adverb [οὕτως] (“like this”) is indicative of the level of fatigue experienced by Jesus. The syntactical function of this adverb is to embellish the narrative style as it conveys the heightened anticipation of the PR.³⁵ Only when Jesus is positioned expectantly at the well, is the prerogative his, to take positional priority over anyone in this defined location. This positional priority places him at an advantage over any new characters that will make a subsequent appearance in the narrative. This reality further anticipates that possibility, as an inhabitant from that town will be aware that he is a foreigner in their space, a Jew and not one of them. The possible reading and interpretation of the imperfect verb ἐκαθέζετο “was sitting” maybe indicative of Jesus’ heightened sense of expectancy rather than enjoying a brief period of relaxation before the resumption of his journey down to Galilee (Matthews, 2010:220).

Having deliberately placed Jesus in a position of prominence at the well, the PR needs to take cognizance of the entry onto the scene in this unfolding drama, of someone who, is also ostracized because of her marriage status. Her marital status has marginalized her from the rest of her community. In an ordinary daily setting, the Samaritan woman would have expected only to draw water and on the off-chance, engage in an encounter with an individual from her town. Even the PR’s expectation is heightened at this stage at what is about to unfold, so too does the woman need to alter her understanding of what is about to take place. This unsuspecting woman finds the solitary, strange Jew, an unaccompanied and seated Jesus at the well, which has provided nourishing and life-giving water to her townspeople for generations. The author creates the prerequisite for the Samaritan woman to subtly alter her understanding and regulate her decorum, which would have been simply to draw water, but now needed to drastically change, because she is about to encounter an unaccompanied stranger. According to Matthews (2010:220) the consequence of meeting this

³⁴ The narration of Josephus (*Ant.* 2:257–263) with regards to the daughters of Moses and Raguel at the well in provides another interesting comparison.

³⁵ A similar heightened expectancy is conveyed by the author of the FG in John 13:25 where the “beloved disciple” reclining besides Jesus, questions him concerning his potential betrayer “Master, who is it?”

unsuspecting stranger thrusts a new cognitive focus on her, as now she needs to be attentive to her own perception regarding the cultural implications, social responsibilities as well as the prevalent stereotypes and apparent misunderstandings of this unexpected encounter.

8.1. The Positions taken by the Characters in the Opening Discourse

Jesus initiates the engagement with the Samaritan woman when he asks her, “Give me to drink” (4:7). His obvious sincere request for a drink of water is reasonable in the context, as it is determined by his positioning at the location context. Jesus makes his request at the well.³⁶ The first words of Jesus in the encounter is articulated as a request but it is addressed in a forthright manner that comes across as a directive.³⁷ It is quite possible to infer, by taking into consideration the cultural setting of that period, the apparent brevity in the words of Jesus can be deemed to be acceptable, as the social conventions expected men to desist from having protracted interactions with women (cf. Sir 9:1-9). In addition, a request articulated in the form of a command is indicative of a male dominated society. In the absence of a salutation in Jesus’ opening discourse, the request can even resonate in the sensibility of his interlocutor as direct and even abruptly demanding!

In addition to the heightened tension caused by Jesus’ opening request is the narration provided by the author or even a redactor that confirms for the PR that both characters in the scene are completely unaccompanied by anyone (4:8). While a deliberate placement of these unaccompanied individuals in this specific scene could be deemed to be rather insignificant, it impacts their social circumstances. The social situation of the ANE makes intense demands on men and women who find themselves alone in similar situations and thus, both characters are challenged and burdened by their encounter location. Neyrey (1994:78) succinctly conveys, “everything appears wrong with this picture”. Besides the irregular hour of their encounter, coupled with the probability of them violating the social mores and conventions and dishonoring the cultural stipulations are amplified when a man and a woman, with no kindred bonds, engage with no one else nearby.

The narrative focuses primarily on these two interlocutors in the scene by eliminating any other possible hindrances. Even though this created scene violates the normative social conventions pertaining to conversations in the ANE, it purposefully eliminated any hindrance for the PR in having to contend with supplementary rival individuals in this narrative scene. After Jesus’ direct manner when addressing her, the Samaritan woman delays in responding to the request of Jesus, she likewise responds in a blunt manner. In her curt retort to Jesus she addresses the lingering concern keeping their respective cultures apart, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (4:9). A blunt and emphatic way she poses this question to Jesus affirms also the narrative strategy of the author by emphasizing to the PR her ethnicity as a Samaritan. According to Phillips (1994:294-295) this cultural divide between the two ethnic groups conspicuously reveals the quintessential *focus* in this encounter.

³⁶ The PR needs to contrast Jesus’ request for water with the request for water by Sisera to Jael in Judg 4:19: וַיֹּאמֶר אֵלֶיהָ הֲשָׁקִינִי נָא מֵעַט־מַיִם כִּי זָמָאֲחִי: Sisera said to her, “Please give me a little water to drink. I am thirsty.” There he violates hospitality protocol as Sisera had already taken up the invitation of Jael to go into her tent and unwind. According to Matthews (1991:15), upon becoming a guest, the norms of etiquette demanded them to desist from making demands on their host. This probably gives further context and import with regards to the “astonished” response of the disciples of Jesus when they return from the town only to discover him conversing with a woman (4:27). Probably it was in their nature to be protective over their master (cf. Matt 19:13-14), as well being aware of the cultural conventions (Neyrey, 1994:82).

³⁷ This is notable when contrasting the direct request of Judah with regards to that of Tamar in Gen 38:16 (cf. Matthews, 2008:27-66).

8.2. The Encounter demands a Change in Viewpoint

The village well where the woman draws water daily, is the place where the encounter takes place. This can be referred to as the *base* of encounter. Upon encountering Jesus at the well her *point of view* changes from its intended reason purpose to draw water to having to converge on an unanticipated social encounter which transformed a routine daily chore and setting into a stimulating environment. While the well *base* stays the same, the unexpected situation compels the woman to construct new cognitive connectors because her encounter with a strange man takes place in an unfamiliar social setting. The locale of encounter is changed with a new *focal point* and *point of view*. In this regard, water will take on a symbolic meaning allowing the conversation to progress, but the issues pertaining to Jesus' identity and ethnic exclusivity that will be at the centre of the woman's antagonistic suspicious deportment. In the unfolding dialogue, it is also worth noting the inversed sense of the Samaritan woman's supplementary interference: she refrains from saying "Samaritans do not share things in common with Jews" [οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις]. If anything, it is apparent that the woman implicitly apportions blame at the Jews for the social disengagement that has traditionally alienated the two cultural groups (4:9^b). The specificity of the well where both individuals engage, heightens the emotional intensity between the strangers. As alluded to previously, the well's location within the vicinity of the town is normally a communal source for the collective usage either by the townspeople and sojourners too. The location of the well essentially retains its own perceptibility notwithstanding the Samaritan woman's subsequent prerogative claim of customary rights grounded on the paternal gift of the patriarch Jacob to his posterity (4:12). By engaging in such a seminal conversation in that specific place, it will afford Jesus an opportunity to dissuade the Samaritan woman from her conventional stereotypes and ardent presuppositions concerning the Jews and consequentially also challenge her own mindset regarding his identity.

8.3. The Next Interchange leads to Reversed Roles

Jesus ignores the self-justifying action of the woman to defend her racial insult by deliberately reversing positions with her. He refrains from questing after a drink but inquires if she was correct in her identification of him (4:10). When he asked her "if you knew the gift of God" juxtaposed with his further query, "(if you knew) who it is that is saying to you, 'Give me a drink'". Jesus initiates a path to what will lead him to reveal his identity, binding himself to the Father as the one who gives the gift of "living water". To be noted is the notion of self-revelation that is not limited to this narrative, but is the ongoing self-identification throughout the FG, that is first evident with discourse that Jesus has with Nicodemus (3:1-21). In fact, the woman reveals much pertaining to her identity as both a woman and a Samaritan in extraordinarily honesty in this encounter. Through the subtlety in the rhetoric, Jesus reverses the roles from asking for water to becoming the very one who possesses the capacity to provide the gift of "living water" [τὸ ὕδωρ τὸ ζῶν]. Furthermore, an additional subtlety dawns on the PR, as Jesus' gift of water surpasses what would have been offered him by the woman had she responded favourably to Jesus' initial request.

John 4:11 is the first indication of a change taking place within the woman. She initiates the change in her outlook and point of view by calling Jesus as "sir" [κύριε]. Her prejudiced labelling of Jesus as a "Jew" is transforming, with him attaining a twofold identity: one which garners better esteem and requires a deference that allows him to retain ethnicity as a Jew (cf. 4:20).³⁸ Despite her new found

³⁸ The original Greek text of this verse reads as follows: "οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυθεῖν δεῖ". This explication conveys the important status of Mount Gerizim to Samaritans who constructed a cultic edifice there in the fourth century B.C.E. with its

esteem and deference for his person, the woman is still skeptical as whether Jesus is capable of providing her with the “living water” because he is lacking the mechanism to draw it out from the well. The woman’s skepticism is a real issue to the extent that it deprecates Jesus’ integrity as the giver of this water. As hard as she maybe trying, the woman is unable to alter her point of view and it reveals her intransigence and inhibition. She appears to be incapable of moving on from her “original social frame composed of two ordinary people standing beside a well” (Matthews, 2010:222).

Her apparent inability to comprehend the subtleties of the discourse is further demonstrated by the comical (or literal) way she uses irony. The woman tries to connect Jesus’ apparent need for an instrument to draw water out from the well with sarcasm, asserting he cannot be “greater than Jacob” (4:12).³⁹ Aitken (2000:350-351) postulates whether citing the patriarch Jacob once again in the dialogue, the author is hoping to compare the woman with Rachel, thus intentionally creating a possibility of Rachel being an ancestor to the Samaritans. While it is possible to consider the merits of that point, it would be better to note the parallel when juxtaposing Rachel’s informing Laban about their relative Jacob in Gen 29:12-13, with that a woman revealing to the townspeople about Jesus, who could be “the Christ” (John 4:29, 39-40).

The dual response of the woman has a twofold objective in the pericope. Firstly, Jesus is afforded an opportunity to explicate what he intended by the term “living water” [τὸ ὕδωρ τὸ ζῶν] and in the second instance, additional issues are raised pertaining to the ethnic polarity existing between the Jews and Samaritans. While water drawn from a running source is better and altogether healthier than water drawn from a well, the woman’s retort to Jesus is indicative of how she is still confined to material realities. By referring to the patriarch Jacob and the “living” resource of the well which he left for his posterity, which includes her, the woman emphasizes Samaritan ownership over it.⁴⁰ It is possible that it is a deliberate attempt by the woman to weaken Jesus’ authority which he has asserted thus far in the narrative.⁴¹ By responding to Jesus’ intervention, instead of terminating the dialogue and drawing water out from the well, it reveals that their exchange has not concluded.

8.4. The Second Response of Jesus

By discontinuing his initial request for water, and not pressing the woman for it, it appears to the PR that Jesus’ request was a deliberate ploy simply to initiate their conversation. By engaging and captivating her attention (and possible curiosity), by possibly drawing her out of her restricted viewpoints, thereby rupturing her prejudiced cultural inhibitions which on two separate occasions she had previously withdrawn to, then it could be conceivably possible to lure the woman into posing precise questions. It is precisely for this very reason that he augments his offer of “living water” [τὸ ὕδωρ τὸ ζῶν] not simply to diminish or satiate her thirst forever, but to open her to the reality and

sole or intended purpose was to vie with Jerusalem’s Mount Zion. In Deut 27:4 Mount Ebal is in fact, a term used by the Jews when referring to Gerizim.

³⁹ The same derisory retort is used by “the Jews” in John 8:53, when they ask Jesus whether in fact he does consider himself “greater than our father Abraham”, who perished in a way like all mortal beings.

⁴⁰ The GNT reads as follows: *μη 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;*

⁴¹ It is worth comparing the two citations found in Judg 11:25 and Amos 6:2 where similar rhetorical strategies are employed. The question posed by the woman is akin the parallel statements found in Matt 12:41-42 it emphatically indicates that Jesus is in fact “greater than” [*καὶ ἰδοὺ πλεῖον Σολομῶνος / Ἰωνᾶ*] Solomon and Jonah.

promise of life eternal (4:13-14).⁴² This reveals the deliberate intention on the part of Jesus to associate “living water” [τὸ ὕδωρ τὸ ζῶν] with “eternal life” [ζωὴν αἰώνιον] as a direct consequence. By using the personal pronoun “I” [ἐγώ] emphatically in his discourse, Jesus is asserting that he possesses the means to deliver on this extraordinary offer. Hence, by emphatically asserting this ability, Jesus answered the woman that he is indeed “greater than Jacob”. Jacob, the revered ancestor of the Samaritans, could only provide a source for this earth, whereas Jesus was promising his interlocutor the resource of “living water” that will assure her entry into eternal life. The consequence is that, Jesus harmonizes and surpasses the woman’s claim, attesting both to the longevity and vivacity of the well. In so doing, Jesus augments the reality to his identity, by consolidating the relationship between the Father and himself. With regards to the overall message of the FG, the declaration by Jesus in terms of his ability to offer the gift of “living water” also marks a definitive change in his emphatic usage of verbal and (self-) expression.

John 4:14 sees the repeated usage of the masculine pronoun αὐτῷ in a broad or comprehensive sense to suggest a wish from the author, to infuse into the narrative a comprehensive and more universal perspective regarding Jesus’ offering pertaining to eternal life.⁴³ The merits of this literary approach by the author would be to take the effects and the meaning of Jesus’ encounter far beyond his interlocutor. Schneiders (1982:240) raises a compelling objection to rendering the masculine pronoun as “him” [αὐτῷ]. In doing so, the intended explicit inclusivity of the promise of eternal life is nullified. The woman is impervious to the subtleties contained in the GNT pertaining to Jesus’ usage of masculine pronouns. In fact, she totally disregards it and in 4:15 ostensibly assumes, that the gift of “living water” and its corollary – the promise of eternal life, is indeed applicable to her as well. Perhaps, it is indeed possible to postulate that by using a masculine pronoun, the author’s intention to take the conversation onto a newer level by way of a monologue is realized, with the sole purpose of allowing Jesus to engage symbolically the PR.⁴⁴ In this specific context, however, the offer of “living water” [τὸ ὕδωρ τὸ ζῶν] is universal and simply not limited or offered to the woman. The source of this “living water” is not simply a resource or wellspring near the town of Sychar, but it originated “through the power of the Spirit to infuse itself into those who are open to its affects” (Matthews, 2010:223).⁴⁵ Because of this infusion with the Spirit, the believer is totally immersed and the gift of eternal life is manifested within believers promising the validity of this gift to the living for all eternity.⁴⁶

8.5. The Interlocutor’s Misperception and Misinterpretation

What Jesus is accused of when the dialogue commences in 4:7, the Samaritan woman seemingly replicates the sharp and curt tone of Jesus by commanding in 4:15 “give me this water” [δός μοι τοῦτο τὸ ὕδωρ]. She undoubtedly fails to fathom the full import of Jesus’ “gift of living water”. The PR gets the sense she wants to be a beneficiary of this gift primarily as an assurance to forever satiate her thirst and thus, being spared of the intense daily and physical work that is forever connected with

⁴² An offer of this miraculous quality is unprecedented in the scriptures, and as such could be a deliberate ploy by the author to reveal how it stimulated the woman’s curiosity and elevated her sense in wanting to learn more behind Jesus’ offer (cf. II Kgs 4:2-6 and Neh 9:10).

⁴³ The PR can see a very comparable grammatical construction unfolding in John 3:3, 5, 7 when Jesus dialogues and engages Nicodemus.

⁴⁴ In John 3:10-11, during his encounter with Nicodemus, a comparable discourse for a universal grouping is noted.

⁴⁵ When one compares the water symbolism in Isa 44:3, the LXX version regarding this verse reads thus, and it appears to have a resonance to the Johannine verse: “ὅτι ἐγὼ δώσω ὕδωρ ἐν δίψει τοῖς πορευομένοις ἐν ἀνύδρῳ ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα σου καὶ τὰς εὐλογίας μου ἐπὶ τὰ τέκνα σου”.

⁴⁶ The qal verbal form ἠψῶ, used in the form of a masculine participle ἠψῶν in Isa 30:28 defines God’s “breath as like a rushing torrent, rising up to the neck”.

“coming here to draw water” (4:15). The PR totally agrees with Snyder (1997:6) that the woman, hitherto, is unable to comprehend the fuller implications of the gift being offered by Jesus. The instructive aspect of this offer demands a very measured, deliberate approach, through which the woman is drawn into a fuller understanding of the truth (cf. Neyrey 1988:42-44). The offer of “living water” together with its collorary of eternal life is offered simultaneously to the PR to the extent that the inclusivity of the promise is assured to him/her as well. The misperception of the woman to comprehend Jesus’ water metaphor of “living water” corresponds to the misperception and confusion of the disciples later in the pericope (4:31-38).⁴⁷

8.6. The Reprisal of Commands and Ripostes

When Jesus makes his next intervention in the dialogue, it ostensibly seems totally disconnected to what had been previously discussed hitherto. As was the case in 4:7, so here too in 4:16 with a direct command, the intention of which is to accentuate the dialogue approach of the author, the Samaritan woman is thrown off her guard and taken by surprise at the personal nature of the command. She is commanded to summon the one she is co-habiting with and thereafter bring him back with her to the well-location. Having enthusiastically asked Jesus for the gift of water, it is customary for the woman’s husband to be in attendance upon the formal reception of any gift from a stranger.⁴⁸ “The choice of this spot for additional revelation about the gift of “living water” [τὸ ὕδωρ τὸ ζῶν] relates to the well’s character as a liminal location” (Matthews, 2008:223). There would be political ramifications, if Jesus had followed the woman back into the town. It would have meant having to engage with the elders of Sychar. And to further complicate the difficult and tenuous beginnings to his public ministry, news could filter out to the Pharisees that he has included the Samaritans in his mission. Should the townspeople engage him at the neutral location of the well (which does in fact happen), then Jesus would still be able to use the water metaphor and his interlocutors would have the opportunity for greater learning but also take up the offer of eternal life. It would then parallel what Jesus states in 4:10, whereby he requests the woman to take up his gift and offer of “living water” [τὸ ὕδωρ τὸ ζῶν].

The relative ease with which the woman responds to Jesus’ command reflects her new-found ease through which she makes an emphatic response “I have no husband” [ἄνδρα οὐκ ἔχω] (4:17^a). This is the first occasion, that the woman does not contest the integrity of Jesus to ask her questions. The directness of her response, in fact, reveals an evolving and augmenting level of trust that makes it capable for her to share intimate details (*contra* Lindars, 1972:185). She is then complimented by Jesus for the honesty of her response upon revealing to him that she had five previous husbands and co-habiting with someone outside of marriage. A sense of irony can be deduced in the reply Jesus gives her: this is inferred from the adverb καλῶς, “well”. Jesus acknowledges the veracity of her response. Because of her honest response, she is more than simply a woman from Samaria. While she may have a chequered history, she is in fact a marginalized person.⁴⁹ There could be valid

⁴⁷ Normally it takes an interlocutor a short while to comprehend the other person’s conversational style, especially when comprehending and interpreting the symbolic or metaphorical nuances in the dialogue. A worthwhile comparison is evident in the initial incomprehension by the widow of Zarephath when engaging the prophet Elijah in I Kgs 17:7-16.

⁴⁸ As Judg 13:2-14 seems to suggest, the culturally sensible, let alone honorable thing would be, to have a woman’s husband decide on whether to accept or refuse any offer or gift made to a woman from a total stranger.

⁴⁹ The text does not explicate, nor does it give the PR the context or background to her having been previously married on five different occasions. One also needs to take into consideration the short life expectancy of that epoch, and as such, the possibility exists whereby she might be a quintuple widow (cf. the luckless bride in Tobit 6:14-15).

reasons why she was not married to her current partner, and the various circumstances may even conclude the inconsequential nature of these reasons to the narrative (cf. Schneiders, 1982:35-42; Schüssler-Fiorenza, 1984:326-29). In the context of the encounter and the ensuing trust that is being augmented is the veracity of her response, and Jesus will in his turn lead her to seek the truth in her subsequent response.

8.7. Resolve between the Characters and Identity Revealed

The final part of the encounter leads to another spoken repartee between the characters, during which the woman poses an additional question. Before articulating her question, she gives Jesus a further title, that of “prophet” [προφήτης] in 4:19. However, the uneasiness in her intonation can still be discerned, “If you are indeed a prophet, then tell me this”.⁵⁰ The PR has noted how the sequence in the evolution of the identity of Jesus have progressed from the pejorative to the more respected “a Jew” [Ἰουδαῖος], to “Sir” [κύριος], to “prophet” [προφήτης] with the most significant designation still outstanding. The remaining title is not spoken by the woman but come directly from Jesus himself [Μεσσίας] (4:26). When the woman does repeat it in 4:29, she does it in the form of a tentative question. The only remaining thing that needs to be evaluated is her ethnic partiality that still alienates Jews and Samaritans.

Even though the water metaphor “living water” [τὸ ὕδωρ τὸ ζῶν] articulated by Jesus removes the cultural interchange between Jews and Samaritans, the woman escalates matters in 4:20 by introducing the reality of authentic worship: “Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem”. The phrase “our forefathers” [οἱ πατέρες ἡμῶν] may not exclusively refer to the Samaritans only. It may be used in an inclusive manner to include both Jews and Samaritans within a solitary, antithetical genealogy. This could well be possible as the patriarch Jacob as their shared forefather was revered by both groups and he left the well to his (entire) posterity. While honouring her co-interlocutor with a designation “prophet”, she implicitly acknowledges Jesus as an “honest negotiator” in religious concerns. This can be deduced by her collective inclusion of both Jesus and the Jews when using the personal pronoun “you” [ὁμοῦ], because of their insistence on Jerusalem as the abode of God. By inferring that, she reinforces her entrenched perception, that the Jews had originally insisted and were ultimately responsible for relocating divine worship up to Jerusalem, and that this relocation had caused further enmity between Jews and Samaritans to the extent that they were compelled to erect a rival holy site on Mount Gerizim. Despite not being endowed with an edifice of similar standing than the Temple in Jerusalem, Mount Gerizim was pivotal for the cultural identity of the Samaritan people, as it provided them with the appropriate prayerful location and a possible site to perform their outside ceremonies (cf. Hjelm, 2004:22-23). According to Matthews (2008:224) her assessment regarding the status quo also conveys her inherent belief that mutual confidence and trust can only be aligned when Jesus is prepared to “step out” of his identity as a Jew and assume an impartial role of a prophet.

In response to the declarative statement by the woman, one can assert that Jesus could not renounce the belief that the Jews are YHWH’s elect, nor relinquish for that matter, the idea that the Holy City Jerusalem is the very abode where YHWH prefers his divine name to abide. A deficiency displayed by the Samaritans in comprehending the aspects of their worship is reflected in the fact that Jesus qualifies that “salvation comes from the Jews” (4:22). This was a held or believed as a truth then. Upon making a disillusioned declaration when perceived from the viewpoint by the

⁵⁰ A similar comparison can be made when evaluating the assertion by the widow of Zarephath to the prophet Elijah in I Kgs 17:24.

woman, Jesus assumes a prophetic demeanour. His reassuring the woman on the veracity of this teaching,⁵¹ Jesus then declares in 4:23 that “the hour is coming, and is here now, when the true worshippers will worship the Father in spirit and truth”. Jesus’ qualification of God as “the Father” [ὁ πατήρ] would not have easily resonated within the sensibilities of his interlocutor, as among Samaritans that term was traditionally used in a customary designating an ancestor. It must also be noted, that the name has an infrequent occurrence in the OT, with one citation in Ps 89:27 whereby God is revealed as “father” by an offspring of king David. The qualification and revelation of the name “the Father” [ὁ πατήρ] reinforces the relationship between the person of Jesus as the “Son” and that of “the Father”, thereby developing Jesus identity for the PR.

Jesus’ declarative response was demonstrably more than the Samaritan woman could have hoped for when she posed her question, to the extent that it elicits a further revelatory intervention from her. The woman acknowledges the customary teaching affirming in 4:25 that the “Messiah is coming; he will proclaim all things to us”. The Samaritan Messiah is depicted principally as a teacher or prophet than a regal kingly figure, like the nature of Messiah that Jesus reveals himself as. This notion of Messiah affords context and serves as a moment of disparity when contrasting the response of the Jewish crowd in John 6:14. The Jewish reaction to the miraculous intervention and their subsequent designation of Jesus as “the prophet who is to come into the world”, almost forcibly compelled them to make Jesus their king. The only remaining aspect left to be revealed is in 4:26, when Jesus seizes the moment to emphatically declare, “I am he” [ἐγὼ εἰμι]. The reality pertaining to Jesus’ identity is finally and unequivocally finalized with no further elaboration. This is the defining moment underpinning the rupture within the narrative framework. During her exchange with Jesus, the Samaritan woman consistently safeguarded and advocated the privileges and entitlements of her people. Finally, she discovered someone whom she sarcastically questioned whether he is “as great as Jacob”, a Jew, who is also the Promised Messiah. By delineating the identity of Jesus, the FG amplifies matters and provides further ironical context to the narrative in 8:53-58 when Jesus unequivocally responds to “the Jews” who questioned him “Are you greater than our father Abraham”? His answer, like that to the Samaritan woman is “ἐγὼ εἰμι”; while it is “πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί”.

The effect of Jesus revealing his identity to the woman delineates an emotive reaction to this declaration, as it results in her abandoning her waterjar, and returning to her townspeople in 4:28. This fact may have been a narrative metaphorical interpolation reassuring her and the townspeople to renounce the quest for any pseudo-Messiah. Literally and figuratively, the woman is satiated, having “drunk” the “living water” [τὸ ὕδωρ τὸ ζῶν] of Jesus, which is himself. When relating her experiences of the encounter with Jesus to the townspeople, she does so tentatively, claiming, “He cannot be the Messiah, can he”? [μήτι οὗτός ἐστιν ὁ χριστός; (4:29^b)] Neyrey (1994:85) is probably accurate in evaluating the transformation in her skepticism from that of an “outcast” (a Samaritan customarily would not have any association with a Jew) into someone “acceptable”, now imbued with the requisite inclusive knowledge. Thus, being able to disseminate this knowledge with her townspeople in a communal forum brings with it the desired effect transforming her standing within the town from public pariah to an esteemed individual within and among her own.

This systematic evaluation concerning this dialogical encounter involving Jesus and an anonymous Samaritan woman, confirms both cognitive and social transformations each character participants experiences. Indeed, for the first time explicitly in the FG, and to a woman and a Samaritan to boot,

⁵¹ Compare a similar demeanour exhibited by the prophet Jeremiah in Jer 44:26.

the Messiah's identity is declared. This revelation transcends his hitherto designation and identification as "a Jew", and the woman's irregular standing as someone devoid of kinship and her solitary status in relation to the other women of Sychar is discarded, becoming herself a catalyst for faith and belief in the person and mission of Jesus by her own townspeople (4:39). The pertinent issue regarding Jesus' identity was delineated and revealed through dialogue and the Samaritans have been initiated into the Christian community and an encounter with Jesus through the testimony of the woman (4:40-42).

9. Rhetorical Analysis of the Text

Rhetorical analysis pertains to how any text convinces the reader of its viewpoint. The focus of the analysis is to identify and investigate the techniques through which a text disseminates its argument. Pertinent to our text of study, the PR must be conversant with the various approaches employed within the text to connect to the PR in this case, by framing the issue(s), defining what is at play, making or developing various claims to support an argument, and finally convince the PR to acknowledge the rhetoric of the argument. It does not analyse what is articulated by a text, but rather delineating the various approaches that it employs to efficiently disseminate its argument(s). The starting point is to analyse the principal argument(s) in a text – but specificity of rhetorical analysis is to validate *how* the text convinces the reader of its argument(s). John 4:1-42 highlights the issue of gender, to the extent that the PR must be well versed to the prevalent cultural mores in antiquity pertaining to women with specificity to "places, times, persons, and things" (Neyrey, 1994:77). To begin with, the narrative depicts the Samaritan woman as dishonorably "out of place" at the town well at midday. As the narrative develops, she undergoes a transformation to be a potential disciple, specifically "in the place" of her encounter with Jesus. Hence, her deeds and deportment are mediated to be fitting of one within a group of followers. The result is that the woman finds herself moving from the "public" into the "private" sphere, with equivalent changes in her deportment and appraisal. In terms of the prevailing social and ethnic mores, the woman symbolizes the archetypal marginalized figure (a woman, Samaritan, deemed ritually unclean, brazen, even a wrongdoer); through the consequences of her conversion, the woman indeed typifies the inclusive universality of the disciples of Jesus. According to Neyrey (1994:85), feminist scholarship adheres considerably to rhetorical analysis, including the work on "the ideological context of authors and their intent" (Schneiders 1991:1985). This assertion by Neyrey, how can the rhetorical positions of the author in John 4 be isolated with regards to "what's wrong with this picture"? by delineating a rhetoric persuasiveness between Jesus and the Samaritan woman as the principal characters in the narrative.

10. The Linguistic Form of the Narrative

The interchange between the two principal interlocutors takes place in 4:7-26 and is narrated within a recurrent typical form found in the FG: namely, that of "statement... misunderstanding... clarification" (Neyrey 1988:42-44, 234). The recurring form is easily discernible: Jesus states something, which an intended interlocutor misunderstands, leading to another invention on his part clarifying his initial statement. The particularity of this dialogical construction in the FG may function either as an invitation, so that the intended interlocutor(s) attain perception regarding their transformation as "insiders" (4:6-15; 11:20-27), or consequentially, as removed individuals, so that the intended interlocutor(s) are deemed to be uninformed and sightless and fixed as "outsiders" (John 3:1-21); who undergo no conversion to their being.

John 4:7-15: The recurring form of “statement... misunderstanding... clarification” has the unique function of inviting the woman into the dialogical process delineating how she moves into an understanding and (in)to a social transformation, from the quintessential “outsider” to the ideal “insider”. The recurring pattern moves in a cyclic pattern, in terms of which the “clarification” of Jesus leads to more “misunderstanding” leading to further “clarification”. The following table adequately illustrates the recurring pattern in the FG:

<i>Statement</i>	<i>Misunderstanding</i>	<i>Clarification</i>
3:3	3:4	3:5
6:41	6:42	6:43-48
8:21	8:22	8:23-30
11:21	11:12	11:13-15
12:27	12:29	12:30
14:4	14:5	14:6

In the unfolding narrative dialogue of 4:7-26, already contains the encoded male-female presuppositions, but the author portrays these in terms as “misunderstandings” requiring further “clarification” or elucidation. The table specifically delineates the pattern in the following way:

<i>Statement made by Jesus</i>	<i>The woman misunderstands Jesus</i>	<i>Clarification issued by Jesus</i>
4:7	4:9	4:10
4:10	4:11-12	4:13-14
4:13-14	4:15	-

The clarified explanation of Jesus in 4:10 of the woman’s initial confusion in 4:9 becomes the occasion for a new declarative statement to be issued in 4:10, which initiates a newer sequence in the dialogue. The woman misinterprets Jesus again in 4:11-12 when her remarks pertain to waterjars and cisterns. Jesus’ clarification in 4:13-14 that “but whoever drinks the water I shall give will never thirst” corrects the woman’s misunderstanding in 4:11-12. This clarification in 4:13-14 serves as the newer statement in 4:15, which is misinterpreted once again by the woman. In 4:15 she requests from Jesus his “living” water, exuberantly declaring “...that I may not be thirsty or have to keep coming here to draw water”. Her “misunderstandings” are depicted as a progression in understanding, and it is not an indication of her senselessness. When isolating the discernible rhetorical outlines, she progresses from posing the questions in 4:9, 11, 12 to issuing a command “*δός μοι*” in 4:15. With a tinge of typical Johannine irony, she re-articulates the initial words of Jesus to her: Jesus: *δός μοι πειν*· (4:7); and the woman: *δός μοι τοῦτο τὸ ὕδωρ* (4:15). Jesus remarked earlier in 4:10, “*εἰ ἤδεις τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι.*” the woman attains insight and now requests Jesus for his “living” water. The woman attains her insight by her sequential understanding of the declarative statements of Jesus. Thus, her transformation is characterised by the changes she undergoes, from being “*not in the know*” to being “*in the know*” and from ostensibly being the quintessential “outsider” (a Samaritan woman) to the ideal “insider” (Neyrey 1994:86).

In this unfolding rhetoric in the narrative, the question that remains is whether this is a “public” or a “private” forum? Supposedly, the encounter begins in a communal domain and plays out consistently with communal guidelines. The directness of the woman’s discourse has the makings of “a challenge riposte exchange” (Neyrey 1994:86); they meet and engage in a communal locale in ordinary time. However, the rhetorical outline seems to suggest that a subtle transformation is indeed ensuing, not only about the social status of the woman, herself becoming “an insider” within the followers of Jesus, but also regarding the positional identity both characters engage each other. This is so because Jesus is enlisting the woman, by welcoming her into his “private” space, the realm of creative

relationship as Neyrey describes it (1994:86). In that sphere or realm men share their provisions with women [δός μοι πειν] (4:7) and exchange information (4:12); there honour encounters, together with direct language discourse are non-existent. The transformation in the rhetorical outlines in the discourse of the woman and her request from Jesus for his “living” water are signs that the realm within which both interlocutors are having their rhetorical exchange and conversation ceases to be “public” and has become “private”. The result is that the woman transforms into an “insider” whom Jesus accepts into his creative relationship sphere, understood as his “private” world (Neyrey 1994:86).

John 4:16-26: Jesus issues a declarative statement, taking the form of an imperative command at the woman “ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε” (4:16). It is interesting to note at this very juncture in the narrative, something new happens, hitherto not present in the rhetoric, as the woman does not question Jesus nor misconstrues him. According to Neyrey (1994:86) the change of the rhetorical form designates that the sequence of misunderstandings in 4:7-15 are at definitive end. This is confirmed when the woman empathically declares in 4:17, “οὐκ ἔχω ἄνδρα”. The woman receives a twofold commendation for her honesty: “καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω.” (4:17); and “τοῦτο ἀληθὲς εἶρηκας” (4:18). From this moment onwards in the rhetorical exchange, she converses with perceived insight regarding herself: “θεωρῶ...” (4:19) and “οἶδα...” (4:25). Consequentially and significantly in the exchange, honesty, approval, unrestricted sharing of information all define this “private” world, while oral contestations still pertain to the “public” world (Neyrey, 1994:86).

Considering that Jesus is the one who possesses prodigious insight, the woman herself responds with discerning clarity in 4:19, “θεωρῶ ὅτι προφήτης εἶ σύ”. She requests him to appease the perennial issue pertaining to worship in 4:20. Jesus spontaneously shares hitherto undisclosed information with the woman that future worship will not be in the public domain at public sanctuaries, as was the custom for both Jewish and Samaritan men, becoming rather “exclusive” worship ostensibly: viz., worship in the family circle traditionally delineated “at home” spheres for women.⁵² The newly revealed declaration on divine worship stimulates the woman to observe in 4:25 that “οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος χριστός”. When he clarifies matters further, Jesus formally discloses to the woman his unique identity: “ἐγώ εἰμι, ὁ λαλῶν σοι” (4:26).

These presuppositions pertaining to male-female dynamic in the narrative need to be considered at this juncture of our analysis: especially the conversation about men, the man she is currently co-habiting (someone who is not her spouse) and her qualification of having had five husbands previously. The woman also speaks of prophets, traditionally male figures when discussion focusses on the authentic location of worship (4:19-20). Her observations in relation to the “Messiah” is also about a male figure. Yet, the woman does not retreat from these male figures but engrosses herself wholeheartedly in them. Consequently, it can be observed and unequivocally stated that her dialogue with Jesus centres itself on male figures: Jesus himself, a Jew; their Samaritan ancestor, referred to as “our father Jacob”, her five husbands she had previously been married to, prophets (who would have been predominantly male figures), and finally, the male figure of the Messiah, who Jesus reveals to be himself. If these observations were advanced in a “public” setting, then they could be deemed to be inappropriate, as they would have violated the social opportunities of women in a traditionally patriarchal environment. Since many readers of the FG who espouse its inclusive teaching, especially those who socially perceptive and shrewd would not deem these insights regarding gender presuppositions as inherently inopportune or in bad form.

⁵² An interesting fact that should be noted and highlighted at this juncture is that the FG only qualifies “houses” and “households” in relation to the sisters of Lazarus, both Martha and Mary (11:20, 31; 12:2-3).

What should also be observed is how the PR delineates the characters in the narrative, as initially the Samaritan woman and later the disciples upon their return, struggle to discern and comprehend a figure like Jesus, taking their limited knowledge about him into consideration. Thus, for a Samaritan woman, Jesus' words regularly seem inappropriate to both his person and the situations in which he speaks, thereby potentially undermining the persuasiveness of his speech. Indeed, the concern about the appropriateness of words is explicitly emphasized in John 4. The Samaritan woman ponders why a Jew would converse with her (4:9), questions whether Jesus can back up his words concerning his ability to give water (4:11), and then implies his inferiority to Jacob (4:12) (Myers, 2010:131). The author reinforces the apparent inappropriateness of Jesus' statements with two narrative asides: first, writing that “οὐ γὰρ συγγρῶνται Ἰουδαῖοι Σαμαρίταις” to explain the woman's surprise in 4:9; and second, commenting that Jesus' disciples “καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει.” (4:27). While the Samaritan woman tries to reconcile Jesus' words with his person by suggesting a variety of identities for him throughout the pericope, the PR knows Jesus' true origins and status. The PR, therefore, agrees with Jesus when he comments on the inappropriateness of the Samaritan's words, since she does not “know” or “recognize the gift of God and who it is who speaks”. Once again, the author elevates the PR, using the voice of Jesus to encourage him / her to ask Jesus for life despite their temporal distance.

The question of appropriateness also surfaces in the comparative juxtaposition (*comparatio*) between Jacob and Jesus that is posited in the mouth of the Samaritan woman by the author. The woman compares Jesus to Jacob in 4:12 as a part of her questioning Jesus' ability to provide the “living water” he originally describes in 4:10. Exhausted by his journey, Jesus positions himself beside Jacob's well at noon, suddenly changing his initial request for water into a claim that he can give living water without even a waterjar with which to draw from the deep well. It is no wonder that the woman is in fact amazed given the actual scene and her estimation of Jesus' identity! From the woman's perspective, for Jesus to claim such a thing was as nonsensical as suggesting he was greater than Jacob, the original provider of the well at which they were conversing. The precise phrasing of her question expects a negative answer, thereto she challenges Jesus' bold statement, creating what she perceives to be a nonsensical *comparatio* (4:12) (Myers, 2010:132). For the woman, the idea of Jesus' superiority over Jacob is “incongruous” to her, since Jesus is clearly inferior to her “father Jacob” (Myers, 2010:132-133). For the PR, however, the *comparatio* is disparate in the opposite sense, because Jesus' superiority has been revealed in his pre-scriptural existence as the λόγος established in the Prologue and reinforced in previous Gospel scenes. This assessment should not be read to suggest that Jesus' greatness diminishes that of Jacob. Rather, as in the above analyses, Jesus is made greater since he is presented as superior to that which is already acknowledged as great.

From the perspective of the Samaritan woman, Jacob is clearly greater since: he created the well long ago (i.e., first); he acted alone; he made the well for himself as well as his sons, his flocks, and his descendants, which emphasizes both the quantity of the water found by Jacob and the long-lasting effects of his actions. From the perspective of the author, however, Jesus' actions surpass those of Jacob (4:13-14). Like Jacob, Jesus also acts alone⁵³ and gives water, albeit in a metaphorical sense. Nevertheless, Jesus' provision of water is superior to Jacob's for five reasons.

⁵³ Jesus acts by himself as it is he alone who can offer the gift of “living water” in John 4. From the FG's perspective, however, he acts in accordance with the Father, rather than being completely alone. Indeed, Jesus' insistence on his relationship with the Father — meaning that he does everything according to the Father's will — contrasts the rhetorical convention emphasizing singular actions, thereby revealing a specific emphasis of the author.

First, its effects are better: this water gives eternal life, instead of just sustaining biological life. Second, its effects last longer: it quenches thirst completely without needing additional drink. Third, it is available to all who ask, rather than being geographically limited to that particular location in Sychar. Fourth, the water benefits others rather than Jesus, who never actually drinks (or eats) even after the author declares his exhausted state. Instead, he spends his time convincing the Samaritan woman that it is she who needs a drink of his water, rather than that of Jacob. Fifth, although Jesus' gift of water has yet to take place, the FG reader knows that the *λόγος*' existence pre-dates that of Jacob from the Prologue (Myers, 2010:133-134).

An additional aspect of choice could be added as well, since Jesus does not offer water at the behest of anyone, but only in response to a need he sees before him.⁵⁴ With the *comparatio* created in John 4, the author continues his characterization of Jesus through Scripture in a manner consistent with the Prologue. In this scene, Jesus is presented as one who is greater than Jacob, although Jesus never explicitly makes such a claim. Instead, Jesus is to be shown greater through the author's carefully - crafted personification (*prosopopoeia*), which highlights the greater actions Jesus will perform. Ultimately, this *comparatio* reinforces the author's initial presentation of Jesus in the Prologue by continuing to contextualize him by means of, and yet superior to, events and persons in Scripture. Thus, the PR's perspective is once again privileged over that of the confused characters in the FG. Although not left without some understanding, the Samaritan woman (and her fellow townspeople) are not privy to the unfolding narrative as revealed in the previous three chapters of the Gospel. She does not know Jesus' unique relationship with Scripture, as is made clear in her *comparatio* in 4:12. With a superior perspective, it is the PR alone who "comprehends" the consistency of the author's characterization, so that s/he can affirm even the seemingly incredulous *comparatio* of 4:12 (Myers, 2010:134).

Comparing the rhetoric in 4:16-26 with those in 4:7-15: Having previously noted that the outline of "statement... misunderstanding ... clarification" produces honesty and truth to questions posed in 4:17 and to assertions such as "θεωρῶ" in 4:19 and tentative belief such as "οἶδα" in 4:25, now the requests additional information from Jesus, in a remarkable sequence: "ὁ τόπος ὅπου προσκυνεῖν δεῖ" (4:20) and "Μεσσίας... ἀναγγελεῖ ἡμῖν ἅπαντα" (4:25). The rhetoric interchange in 4:16-26 pertains properly to the "private" sphere, as material between the two interlocutors are easily disseminated; no contests or ripostes are evident; no impertinent or even candid deliberation needs to be qualified. The rhetoric between the two characters can be defined in view of mutual affinity and self-disclosure, which is inherent to kindred relatedness. All this is indicative that the woman is fully initiated into this "exclusive" sphere of Jesus' followers as an integral "follower" where she has found a new abode and honour.

11. Socio-Cultural and Historical Context of the Text

11.1. The Agenda of the Author: The Depiction of the Samaritan Woman

How is the PR to perceive this Samaritan woman? Both Collins, (1976:37-40) and Neyrey (1988:70-71, 78-79) maintain that the various characters in the entire Johannine narrative are "representative figures", an attestation that demands the PR to critically evaluate the preconceived way these characters are depicted. Of what might they be types? What specific or interim conclusions should

⁵⁴ That Jesus tells the woman she should have asked him for water not only implies that Jesus has better water to give, but that he will in fact give this water to those who ask him — even when the one who asks is a Samaritan woman.

the PR be able to draw concerning the Samaritan woman in the form and matter she is depicted and even deported in the narrative?

A gentile: Ethnic boundaries are traversed and seemingly broken as 4:9 attests; where specifically Samaritans as gentiles become “insiders”. The truth of this attestation is unequivocally evident as it culminates in 4:42 declaring that Jesus is “ὁ σωτὴρ τοῦ κόσμου”. In the following narrative story Jesus heals an “official’s son” in 4:47-54; the characters in that pericope are also purported to be non-Jews. The verification of this must also be seen against the backdrop of the FG’s claim, moreover, as it formally reveals how Jesus engages with the various groups, be they Jewish, Hellenistic, or even Roman (12:20, 32; 19:20). This redaction by the author, reflects the collective teaching of the Synoptic tradition regarding the inclusivity of the message of the Kingdom and universal dimension of its reach: e.g., the Syro-phoenician woman in Matt 15:21-28 and the implications of the great commission in Matt 28:19.

Someone ritually impure or contaminated: The fact that Jesus wants to quench his thirst by using the exact same waterjar as the Samaritan woman, he thereby runs the risk of being deemed ritually unclean (Neyrey, 1994:86). Even when he dialogues with the woman regarding the correct form to divine worship, he repeals teachings pertaining to the proper location (Jerusalem / Mount Gerizim). Neyrey (1979:421-25, 437-37) attests to the fact that the patriarch Jacob was referred to as “the supplanter”; so, as the new Jacob, Jesus repeatedly “supplants” the Jewish regulations pertaining to ritual purity by not refraining from work on the Sabbath (5:17; 7:23; 9:16) or by utilizing the ablution jars filled with water when effecting the sign at the wedding feast in Cana with better tasting wine (2:6). Therefore, Jesus is depicted as deliberately ignoring or “supplanting” the purity rituals of his own heritage (Neyrey 1991:274-89). The factual evidence points to him healing a leper with his touch, curing a blind man by placing his spittle onto his eyelids, prepared to be touched by a woman experiencing her menstruation period, and giving life to the son of the widow of Nain by touching his corpse. Moreover, the Synoptics specify that he “ate and drank with tax collectors and sinners” (Mark 2:15-17; Matt 11:19; Luke 19:7). By sharing table fellowship and enjoying hospitality with the ritually “unclean” Jesus seemingly and blatantly violated the purity code. Nevertheless, he is prepared to offer her a drink of his “living water” and even prepared to use her waterjar.

The “erroneous” characterization of the Samaritan woman: Both Origer Tabit (2008:20) and Davidson (2005:163) have highlighted the misreading and erroneous interpretation of Samaritan woman as someone sinful and need of redemption. This is basically inferred from 4:16-18, when clarification is sought pertaining to her irregular marriage situation. The fact that some exegetes have inferred this interpretation based on solitary evidence places deliberate restrictions on a more holistic or nuanced understanding of the woman herself. The consequence is that she is appraised in a negative way, with exegetes ostensibly disregarding various other indicators inserted into the text vis-à-vis the charisma of her character and thus, permitting their narrow reading to gainsay or even refute the positives. A succinct reading of the text does in fact reveal the complete opposite, as it maintains that Jesus did not perceive the woman in an adverse or immoral way.

A Woman: If one were to hypothesize that the social context of John 4 had an influence on the PR understanding and then interpreting the societal undercurrents in the narrative, then one could be tempted to postulate the status of the woman as a “representative” figure. She testifies about Jesus to her townspeople, who would include the elders and other men constituting that group, and presumably then accompanies the townspeople to Jesus. How then does the woman embody an archetypal representative function that can be then documented within the Johannine community?

If this is indeed so, can this atypical responsibility be assumed by a woman in a patriarchal society? To provide a contextual answer, the PR must juxtapose her in relation to other notable characters in the FG like Jesus' disciples and Mary Magdalene, to evaluate whether she is a "representative" figure or not. Only by juxtaposing and evaluating characters, is the PR informed by the social demographics pertaining to a specific "role" designator in a "set of expectations for interaction between a person who holds one position in a group and another person who holds a reciprocal position" (Hare, 1969:283). The "role" in question is designated as "the socially recognized position of a person which entails rights and duties". Role classification or designation is either ones formally (i.e., kingly, priestly, teaching, motherly) or informally assumed.⁵⁵ To this extent, the PR still needs to postulate and furnish answers to the following questions: Is the Samaritan woman imbued with culturally recognized "set of expectations"? Or in possession of certain "rights" and "duties"? Do the other Johannine characters recognize her as being in possession of these "rights" and "duties"? If the woman does have a representative "role" in the narrative, is it in the "public" or "private" sphere? The remainder of the dissertation needs to revisit these questions during its investigation and furnish answers to them.

Social taboos: Neyrey (1991:41-44) elaborates on this by arguing just how unconcerned the FG is about female propriety. For him, all the communal prohibitions in John 4, habitually separates men and women into distinctive spheres that are thoroughly documented but also fractured and changed. The offensive nature of these communal prohibitions, furthermore, is deemed to be both sentient as well as premeditated; as it forms an indispensable part of a communicating style of the author, when determining the various cultural prohibitions and restrictions that are set aside and changed by this encounter.

Firstly, an unaccompanied anonymous Samaritan woman moves toward Jesus near a communal well at an inconceivable time indication. Customarily, women in these types of villages frequented wells to draw water only at the dawning of the day and at sundown, to avoid the extremity of the heat during the warmer months. Therefore, a solitary figure arriving at midday at a well-location could easily be construed as inopportune or improper. Jesus engages her, and consequently an intense dialogue is the result. She, however, makes prejudicial observations pertaining to his indecorum. Jews inherently detested and spurned Samaritans, to the extent that it was deemed improper for menpeople to converse with womenpeople in an external domain aside from relational affinity norms dictating matters. Nevertheless, Jesus seems undeterred by social convention. Secondly, when he requested her to summon the person she is co-habiting with, Neyrey (1991:41) observes that (the woman) probably went into the town square where the elders and men normally congregated. Despite not overtly cited as a "marketplace" in the biblical narrative by contextual cultural facts, the PR would be correct in his/her assessment that the prevailing cultural mores proposed that the men or elders in the town congregated in an outdoor environment, akin to a public square. Hitherto, the woman displays extraordinary theological insight disputing with Jesus concerning the proper locale for authentic cultic worship of God. Distinct from an esteemed "teacher of the Law" Nicodemus in John 3, who surreptitiously encounters Jesus nocturnally and leaves pervaded with doubts, whereas the Samaritan woman encounters Jesus at midday, leaving as an authentic follower. The FG depicts the woman as a favored beneficiary of Jesus' personal identification as "ὁ χριστός" and the inordinate "ἐγώ εἰμι" re-echoing Moses' encounter with YHWH in Exod 3 affirming Jesus' unity as the "Son of God". The effect of her testimony was that many of the townspeople was led to belief (John 4:39).

⁵⁵ Paul in I Cor 9:1; 15:8-11, formally assumes the role or responsibility of an "apostle", which required him to exercise specific and corresponding "rights" in I Cor 9:4-12 and then "duties" in I Cor 9:16-17.

11.2. Socio-Cultural Connotations and Presuppositions of the Encounter

The lengthy narrative offers the PR a dialogue-encounter, a literary genre conveniently used in the FG, which pertains to three facets interrelated with Israel's historical past: the ethnic rapport involving the Jews and Samaritans, religious conviction and the relationship among the gender groupings. The *primary facet* refers specifically to Israel's ethnic past symbolically reflected by "Jacob's well" and the need to drink water (4:6-15). Numerous OT texts narrate traditional stories concerning springs or wells (Exod 17:1-7; Num 21:16-18; Pss 78:15-16; 105:41). Wells were a perennial occurrence for the people of Israel, especially her patriarch ancestors when they oscillated or relocated locations for their flocks to graze and were deemed to be symbolic of YHWH's benevolence to Israel. Having ownership of a well was beneficial for the people and it was considered on par with manna Israel received during her sojourn in the wilderness. A similar allegory is depicted from the prophetic announcement in Ezek 47:1-12, which prophesied a perennial waterspring welling up from the precincts of the Temple in Jerusalem in the last days. Similarly, in John 7:37-39, Jesus reveals himself as the Promised and Anointed One, as well as the "living temple" from whom all living water will emanate and flow.

It was within the precincts or confines of a well-setting that the quest for and initial commitment towards marriage with archetypal pairs in the OT materialize: at a well the servant of Abraham encountered Rebecca, who turned out to be the future wife of Isaac (Gen 24:13-30); Jacob also encountered Rachel at a well (Gen 29:2-12); and Moses will be given Zipporah in marriage because of his endeavours on behalf of the daughters of Reuel also at a well (Exod 2:15-21). Could this be the reason Jesus alludes to the husbands of the Samaritan woman? Conceivably, to transform her prospects and possibly expose her to a dynamic apprehension in social relations that transcend a banal cohabitation or perhaps a social prerequisite for personal assurance? Carmichael (1980:336-40) is critical in his analysis when there is an exaggeration on the inferred marital or erotic innuendo or connotations in the narrative. Eslinger (1987:170-71), in stark contrast, classifies the various "double *entendres*" pertaining to well, living water, and spring as allegories for sensual interaction, developed from the motifs of encounter found in Gen 24:15; 29:9 and Exod 2:15. The function of the "double *entendres*" may inadvertently imply that there is something "wrong with this picture" (Neyrey, 1994:77) as the Samaritan woman and Jesus are depicted as a betrothed couple interacting in an engendered erotic contest in defilement of the social mores regarding the honour of women in ancient times. Other scholars such as Schussler-Fiorenza (1984:327-328) or Seim (1987:69-70) and even Schneiders (1991:186-194) pay attention to "what is right with this picture". Occasionally scholars concentrate or even over-emphasize the task that the Samaritan woman performs when she relays her experience concerning Jesus to her townspeople, hence signifying her responsible commission as a "disciple" or "testifier". Antithetically for that matter, scholars argue that there is invariably nothing "wrong with this picture": it would be an egregious wrong to diminish her character and consider her principally as a woman of loose morals; nor must women purely be diminished on the basis of their sensuality.

Hence, the PR is left with a hermeneutical dilemma: Do the various interpretations to the reading of John 4 simply reflect the apparent gender designation between commentators? Undoubtedly, the PR should be conversant of the gender perceptions among both former and contemporary commentators as is embedded in the texts, to the extent that s/he should likewise consider the cultural background of the ancient writer (Neyrey, 1994:77). This inevitably creates contemporaneous complications for men and women in their comprehension of scriptural traditions, having to come to terms with ANE culture, from which s/he is removed. But a fuller, balanced and

more authentic reading of John 4:1-42 must invariably also consider the ethnic realities from antiquity as they pertain to men and women. Understanding these ethnic realities may lead to a fuller sense of discovering the “good news” in this narrative.

As the PR attempts to rediscover, the overall ethnic realities pertaining to the male-female dynamic in ancient times, s/he asks, “What, if anything, is wrong or right about this picture”? (Neyrey, 1994:77). When delineating the predominant etiquette between the genders, would the author be able to detect an infraction between the characters in the narrative? Could the rhetorical form be easily discerned: through either a re-imposing of gender-based specific guidelines or by transforming both? Hence, to simply observe how John 4:1-42 harmonizes or contravenes the male-female dynamic is only but a portion of this study. The PR is compelled to discover the specificity of the author’s rhetorical stance, which this dissertation has discussed at length above. To propose a more nuanced and fuller reading of John 4:1-42, then a precise explanation of the overall cultural expectations for men and women in ancient times as the fitting contextual understanding to the encounter is needed, one that not only balances one’s interpretation but also leads to a more culturally nuanced and inclusive interpretation.

Likewise, the water allegory depicting both life and vitality is inextricably associated with the cultic expressions within the ANE and to the symbolic dialect evident in the OT, that defines the person of YHWH as the fount of “living water” (Gen 26:19; Jer 2:13; 17:13; Ps 36:9). Certainly, water has a quintessential reality when the event of creation is narrated in Gen 2 and in the faith experiences and expressions of the patriarchs as the ancestors of God’s people, Israel. Abraham and his family deserted Ur heading west ostensibly in pursuit of water and productive land. The lack of water in the desert was the catalyst the Israelites murmured against YHWH and Moses his servant, in pursuit of and questing for water, that the Israelites arrived in the fertile plains of Canaan. Water is also the quintessential symbol of humanity’s greatest and deepest quest and pursuit. Everyone devotes his/her total survival to it: it scrutinizes the import of their very being and the gives purpose to peoples’ sensibilities, to the extent of defining and nurturing relations between erstwhile strangers.

The *secondary facet* to this narrative pertains to religious convictions (John 4:16-26). Jesus clarifies to the Samaritan woman a profound teaching regarding the religious dynamic to divine worship, by recommending to her an authentic portrait of what constitutes the religious person (4:23-24). With his suggestion that would eliminate religious locations, Jesus insisted on the primary meaning of worship as an extension involving the person itself, connecting it to humanity’s capability for divine veneration and reflection, in addition to the obvious restrictions dictated “by the religious structures that are bound to sacred places” (Delgado, 2017). He also modifies her apprehension regarding the locale for worship, whereby she ostensibly was bequeathed her hereditary religious system, leading her to determine *how* worship would be realized, by comprehensively expanding her religious scope. The Johannine community comprised of followers of John the Baptist (1:35-40), Samaritans (4:1-42), Hellenistic Greeks (7:35 and 12:20), and a Jewish grouping expelled from the synagogue (9:22). In his own public ministry, Jesus experience two periods of heightened tension: his own exclusion from the Temple (9:22) and the inner estrangement that occurred when some of his followers in 6:66 no longer followed him because of his abhorrent teaching – which reflected the growing misunderstanding by some of his disciples to comprehend “the Christology of the Incarnation” (Delgado, 2017). This Johannine community may have been a marginal one, deficiently powerless, relegated and rejected, with a substantial presence of Samaritans (4:28-30, 39-42). Thus, when John 4 was redacted, the expulsion of Christ’s disciples from the Jewish synagogues and communities was already significantly advanced. This contextual and historical fact, brings and augments the

argument on traditional customary practice, the divine revelation and worship, the on-going significance of the Law, the prophetic tradition and the anticipation of the Christ into fuller sense.

The *final facet* pertains to the gender dynamic (4:27-42). The encounter with the Samaritan woman reveals Jesus' openness when engaging with women during his public ministry. It also reflected the optimistic outlook he inherently possessed that transcended the stereotypical social and ethnic mores of the time, without denigrating her character regarding corporeal or sensual aspects, however, by re-defining her in a dynamic and redeeming affiliation marked by decency and deference. To engage with someone with great subtlety on a thematic level regarding Israel's historical consciousness, customary traditions, devotion of God, the previous marriages of the woman and the cultural conventions are virtually non-existent in the Gospel narratives. But these are indeed evident in the narrative account with the Samaritan woman. Jesus' own startled disciples sense the nearness between the interlocutors. He breaks the inherent and formal patterns of patriarchy which created and assured the conservation of ethnicity or economic inheritance as their primary task for women. He engages with the woman out of genuine concern and fosters an intense dialogue with her, as he is attentive to her forthright opinions on complex themes, related to the animosity between their respective peoples. In fact, Jesus regales her as a human being, elevating her dignity and likening it to a Jewish man.

The encounter and unfolding dialogue between the two interlocutors, while evoking and revealing personal details pertaining to her life, allows the PR to read and interpret them in a nuanced way. Yet, in the face of needing to reveal intimate details regarding her marital status, Jesus deliberately refrains from making any moral recriminations nor does he pass any judgement by raking up her checkered past; rather, Jesus requests the woman to focus on the transforming parts of her being and that of her townspeople, leading her to a genuine faith-filled experience, that enables her to become a witness (4:39) by impelling the woman "to break free from the limitations imposed by her Samaritan culture and also by Judaism" (Delgado, 2017). The socio-religious conventions in antiquity assessed females as subordinately inferior, specifically about their domestic circumstances; however, in quite a contrary way what the narrative underpins, is that they are not deemed so in the sensibility of God. The FG is daringly bold in the manner it presents the Samaritan woman, also other women in the unfolding Johannine narrative: the Mother of Jesus, in 2:1-12 and 19:25-27; Martha in 11:17-37; Mary in 12:1-8; and finally Mary Magdalene in 20:1-18. These various texts allow the PR to evaluate the quintessential thematic issues of that period when the FG was redacted: the role and significance of women, culture and evangelization. It is the objective of this dissertation to argue in a nuanced way that the Samaritan woman was not merely a fictional character but rather a figure of defiance, a woman who evangelized her own townspeople through the cultural restrictions, by extricating herself from the traditional Jewish conventions of engagement.

As will be the case in John 9:17, 38, when the man born blind will testify to Jesus, so similarly does the woman proclaim him as a "prophet" (4:19) and the "Messiah" (4:29). This leads the PR to postulate whether it was the composition of the Johannine community, which included Samaritans that became the primary reason that led to their exclusion from the Jewish synagogues? If it was indeed the case, then as an alienated marginal group coupled with the inclusion and optimistic guidance of various women clarifies matters; as in the Scriptures women are depicted as symbols of defiance and sources of encouragement for the communities. In 4:39^b she personifies and embodies the responsibility of witnessing to the efficacy of his testimony about Jesus, and consequently forms a link with Mary Magdalene and Martha, who are also give witness to Jesus. Accordingly, the Samaritan woman challenges the then prescriptive society, religious conviction and

the chauvinistic patriarchy which discriminated against women, prevailing over the then predefined parameters of engagement as well as the linear perceptions to discipleship “as a mere exposition of content and presenting it as an action generating social changes” (Delgado, 2017). Consequently, this is enduring as she continues to inform the PR that these socio-cultural discriminations still need to be challenged in our time.

While, the woman may be depicted as a nameless person, alienated and a stranger, who acknowledges the irregularity of her own circumstances (4:6, 16-18). Her noon arrival time at the well is indicative of her desire not to meet up with other women from the town and an indicator of being ritually impure. As Schnackenburg (1968:1.432) affirms the Mosaic Law deemed it possible to be married on two occasions, limiting it to thrice. Yet “marrying” more than that was deemed not only inappropriate but “a dishonourable action” above all (Brown, 1966:1.171; Keener, 2003:1.605-606; Okure, 2009:407). Hence, 4:29 is indicative that she was well versed of the irregular circumstances she found herself in. Depicting and revealing as a tentative witness to Jesus the narrative seemingly authenticates the woman and her people, “opposing the crystallized tradition of Judaism and proposing new relational dynamics, both internal and external, for the new Christian community” (Delgado, 2017). Jesus surpasses these restrictions obligated by the Jewish Law and prevails over social and cultural customs, revealing her to the PR “as a theological agent” (Okure, 2009:409).

Throughout her encounter with Jesus, the woman requests no personal cure or miracle to be done for her but engages Jesus practically: “Give me this water, that I may not thirst, nor come here to draw” (4:15). Because of her entreaty, she becomes the foremost individual hitherto in the FG Jesus’ identity is revealed to: a woman, from Samaria, alienated and marginalized. Conversing with the woman on matters pertaining to religious and cultural traditions, she would be considered by Jesus as an astute conversational partner (Delgado, 2017). Upon comprehending the full import and significance of the words of Jesus, unlike the earlier disciples in 1:35-51, the woman refrains from “following” him or “proposing” to follow him, instead she hastily goes to her townspeople and presents “another point of view”. The woman will in fact, propose “a new cultural and religious perspective, thereby re-establishing the cultural relations shattered by religious men” (Okure, 2009:409). This is confirmed in 4:28 that attests to the veracity of her testimony to “the townspeople”. When justice and equality in human relations can only be realized, when the common bonds are restored and when inconsequential arguments are surmounted, then Jesus enters and remains with us. In the precincts of Jacob’s well, where ancient and cultural hostilities were clearly in evidence and relevant, does the full significance of religious matters and interconnection between gender groups come into full view.

By reading, analyzing and interpreting the narrative in this nuanced way, is the PR able to be conversant with all the underlying presuppositions underpinning the encounter between Jesus and the Samaritan woman as it continues to invite the PR into authentic experience of encounter that underpins discipleship. In the process, it is the implicit task of the disciple to ensure that by re-establishing justice and equality within human relations and working towards harmony between peoples and cultures, then the intended message and purpose of the narrative is possible. Namely, to restore religious consciousness and identity as an indispensable part of the human condition as it continues to encounter Jesus as the Christ, by encouraging tangible ways for both discipleship and witness to become authentic and integral signs in its mission (Okure, 2009:409).

11.3. The Samaritan-Jewish Relational Tensions highlighted in the Text

The anonymous Samaritan woman with an ambiguous past enters in the unfolding narrative after the named, privileged man in Jewish religious life, Nicodemus (3:1-21). As indicated previously, the narrative follows the lines of a well-established biblical type. The bridegroom-to-be or his representative sojourns to a distant territory, meets a woman or a cluster of women/people at a well, drawing some water. A drink is either sought or offered to the travelling party, and the woman returns to her household with information about the stranger and an invitation to hospitality is then issued and offered by her kinspeople. In these terms, what unfolds next is a celebratory meal followed by a betrothal. Now the PR who is familiar with the biblical narratives immediately recalls similar scenes like those of servant of Abraham who was sent by him to seek out a potential spouse for his son Isaac, and encountering Rebekah at the well of Nahor; similarly, Jacob seeing and falling in love with Rachel at the well of Haran and later, Moses encountering the daughters of Reuel (Jethro) when they were harassed by shepherds at the well of Midian and subsequently married one of his daughters, namely Zipporah (Gen 24:15-67; 29:9-14; Exod 2:15-22). The significance of these encounters, leading to matchmaking, betrothal and marriage, must be seen against the background of the continuation of the line of descendants who inherit the divine promise to Abraham. As such, these people are the agents of the divine plan of continuing salvation (Mullins, 2003:150).

In the FG, Jesus similarly encounters and seeks a drink from an anonymous woman at Jacob's well at Sychar in Samaria. If this narrative is read along the lines of the OT parallels cited in the paragraph above, then one of the possible interpretations could be that the encounter scene is charged with nuptial symbolism. This is further seen and interpreted as such in the light of Jesus having already been presented already in the role of the bridegroom of Israel, supplying wine during the wedding feast at Cana (John 2:1-12) and that after this, Jesus is further described as the bridegroom by John the Baptist (John 3:29). Contrary to the viewpoint espoused by Mullins (2003:150) who sees that the Samaritan woman fills the same role as the future bride in the biblical stories of Rebekah, Rachel and Zipporah, and while her fellow townspeople did issue an invitation to the hospitality at the end of the scene, significantly and unlike the forementioned women, she is deliberately nameless in the narrative. Hence, the PR is left with a question: was it the author's deliberate intention to withhold her name for posterity through a sense of respect and sensitivity for her personal past, as it is the case of the woman of ill repute in Luke's gospel (Luke 7:36-50)? While this could possibly be true, yet as it will be determined by the dissertation, there is a deeper significance to the Samaritan woman: anonymous, in similar form to the Beloved Disciple, the Mother of Jesus and the βασιλικὸς, the Samaritan woman ostensibly fulfills a "representative" figure. If so, then she could represent the inhabitants of Samaria, formerly the Northern Kingdom of Israel, estranged from the covenant of God. As her cultural and religious histories shine forth in and through the personal circumstances of her past, the Samaritan woman's five previous marriages become a tangible symbol for the Samaritans' "illicit" religious history (Mullins, 2003:150-151).

While the latter statement has merit, there is much more to her personal encounter with Jesus than her personal history. The matter regarding her previous husbands only emerges in the conversation she has with Jesus. It is not the commencement of her conversation which is then avoided by reference to theological matters, as is often asserted. It emerges between her growing awareness that Jesus may be even greater than the patriarch Jacob and her hope-filled references to the expected prophet-like-Moses, a messianic figure who was expected to clarify the matters with which Samaritans would have grappled with (Mullins, 2003:151). During their conversation two of the perennial burning issues for Samaritans would surface, namely those of *belonging* and *worship*. As

Mullins (2003:151) asks, did the Samaritans belong to the people of the covenant and was their worship “ἐν τῷ ὄρει τούτῳ” (Mount Gerizim) (4:20), legitimate and true worship? As the conversation reveals, the Samaritans were awaiting a “prophet like Moses” not the political messiah of Jewish expectation, but one who would clarify these major issues.⁵⁶

Despite the protestations from their Jewish neighbours, Samaritans perceived themselves as a covenantal people, who adhered to the Mosaic Law and venerated the God of the covenant.⁵⁷ Principally, they also regarded Mount Gerizim, as the Mosaic shrine commemorating the place where the first worship was offered upon their entry into the promised land (Deut 27:4-7). The reason for this diversion is that Mount Gerizim was considered more important to the Samaritans and even more significantly important than Mount Zion, which was a shrine dating back only the ascent of David as king (c. 1000 B.C.E.). They honoured Moses and regarded the Pentateuch only as sacred scripture, and as such they could claim to belong to a “marriage” covenant with Israel’s God. This was denied by the Jews who kept in mind their former status as pagan worshippers when they arrived in Samaria, as five separate peoples, with their seven pagan gods, transplanted from different parts of the then Assyrian Empire after Samaria’s demise in 721 B.C.E. (Mullins, 2003:151).⁵⁸ As two of the ethnic groups had two gods, the second god in both cases was probably a divine consort. Hence, the imagery of the five peoples with their five “male” gods depends principally on how the PR interprets the narrative with a symbolic nuanced background in relation to the Samaritan woman’s story of five husbands (Sloyan, 1983:10). However, the religious division between Jews and Samaritans was further acerbated and accentuated two centuries later when the Jews rejected their assistance during the reconstruction of Jerusalem and its Temple after the Exile and they in their turn tried to have the enterprise stopped by the Persians (Ezra 4:1-23). This was the catalyst for a state of mutual hostility to exist which allowed no contact between the two ethnic groups. The Jews

⁵⁶ Samaritans did not accept the prophetic books and other literature of the Hebrew Scriptures, so their expectations were determined by the promise of a prophet-like figure in the person of Moses in the Pentateuch (Deut 18:18) and they were untouched by the prophetic expectations of a messianic Son of David.

⁵⁷ Both Anderson (2000:1159-1160) and S. Hahn (2009:807-808) argue that Samaritan beliefs can be delineated on the five following principal affirmations: (i) Central to their faith is the one God, YHWH; (ii) His principal mediator is Moses; (iii) The means in terms of which his message is revealed or mediated is the Torah; (iv) According to their version of the Torah (Deut 27:4), Moses, at God’s command, instructed Joshua to erect an altar on Mount Gerizim, hence, it became the central site of worship for their belief community; and finally, (v) the Samaritans anticipated a coming Day of Vengeance and Recompense initiated by the Messiah (who they referred to as taheb). Samaritans also celebrated Passover, the feast of Unleavened Bread, Weeks, the Seventh Mount, Yom Kippur, Booths, and the “80 days of solemn assembly” in addition to regular Sabbath practices. Passover was celebrated on Mount Gerizim with the animal sacrifice in accordance with the book of Deuteronomy. Thus, what can be determined, Samaritans were monotheistic in their worship of YHWH on Mount Gerizim. As far as what can be ascertained, they were relations of but not to be identified with the people who constituted the kingdom of *Samaria*. The customs of the Samaritan people were like their Jewish neighbours, but there were also notable observable differences. They inherently opposed that the temple of YHWH should have been located on Mount Zion in Jerusalem, but firmly maintained that Mount Gerizim should have been the legitimate location; They believed that their priestly line was legitimate, and deemed the priestly line in Jerusalem as illegitimate; Accepting only the Pentateuch as comprising the Mosaic Law (viz., Gen, Exod, Lev, Num, and Deut) as definitive, and then, theirs were variant texts of the Torah. The Prophetic and Wisdom writings were deemed as not being “divinely inspired”. The tense animosity and cultural nuances prevailed for many centuries (and underlies the parable of the Good Samaritan in Luke 10:29-37), delineating any historical tension and animosity that made it extraordinary for a Samaritan to attend to the needs of a Jew, and vice versa. To fully comprehend these historical cultural tensions, the PR needs to journey back centuries B.C.E., before the two religious groups had purposefully and characteristically developed their specific ideology and customary laws.

⁵⁸ We read this in II Kings 17:24-41. The ethnic groups being referred to were from Babylon, Cuthah, Avva, Hamath and Sepharvaim.

even burned the Samaritan temple on Mount Gerizim.⁵⁹ Consequently, Jews regarded the vessels or implements used by Samaritans as unclean and even untouchable. They reinforced their prejudice and protected their separate identity with the theory that Samaritan women were always ritually unclean.⁶⁰ The Samaritans on the other hand, claimed to be worshippers of Israel's God and ought to have adhered then to Israel's covenant being descendants of the original inhabitants of the Northern Kingdom.

Schneiders (1999:190-191) argues against a symbolic reading and interpretation of the scene along the lines that the integration of Samaria to form part of a "New Israel", as the "bride of the new Bridegroom" despite the contrary arguments proposed by Eslinger (1987:167-183). Her argument is contained in the view that the infidelity motif was ubiquitous in the Prophetic literature when delineating Israel's perennial unfaithfulness to YHWH, would determine the image or symbol of the Bridegroom to be an ideal motif for delineating the irregular religious traditions in Samaria. However, the PR needs to be conscious of the broader biblical traditions prevalent in the Book of Hosea, written in the Northern Kingdom before Samaria was contaminated with the foreign gods of the Assyrians. The prophet Hosea spoke of God and Israel's relationship in covenantal terms, defining it in a symbolic form of a marital oath, exploring the depths of $\kappa\alpha\iota$ (Hos 2:21), the faithful loving kindness of God, which endures despite the lingering infidelity of the covenant partner, like the husband seeking the wife until she returns to her first husband and rediscovers her first love and happiness.⁶¹

Against this religious background the woman's marital history can be used as a transparent mirror reflecting Samaria's religious history and her unfaithful relationship with the covenant of the God of the people of Israel. Her remark, "οὐκ ἔχω ἄνδρα", (John 4:17^a) and the response of Jesus in John 4:17^b-18 accordingly can be interpreted as reflecting the idolatry denunciations and the religious syncretism of the classical prophets, including the prophet Hosea in particular (2:2): "Plead with your mother, plead - for she is not my wife, and I am not her husband..." If the PR reads the narrative according to this background, then the well in Samaria and the encounter between Jesus and the Samaritan woman must be viewed in a traditional courtship and matchmaking scene, with Jesus seeking to win back the lost bride of Samaria. The plausible interpretation is further enhanced by the view that following on the witness of this woman to her fellow townspeople, Jesus proclaims "τὰς χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν" as he notices the Samaritans coming towards him (John 4:35).

12. Concluding Remarks to this Chapter

Concluding this First Chapter, John 4:1-42 must also be studied and comprehensively interpreted in view of the statement toward the end of the Gospel in 20:30-31, which summarizes the purpose of the FG:

Verse 30								
Πολλὰ	μὲν	οὖν	καὶ	ἄλλα	σημεῖα	ἐποίησεν	ὁ	Ἰησοῦς
A	ἐνώπιον	τῶν	μαθητῶν	[αὐτοῦ]				
	ἃ	οὐκ	ἔστιν	γεγραμμένα	ἐν	τῷ	βιβλίῳ	τούτῳ.

⁵⁹ The Samaritan Temple was burned by the Jewish High Priest, John Hyrcanus.

⁶⁰ Their prejudice against Samaritan women seems to have been reinforced by the belief, as recorded in a Jewish regulation of 65-66 AD, that a Samaritan woman could never be trusted to be ritually pure since they were menstruants from the cradle (cf. C. Brown, 1975:170).

⁶¹ This is succinctly attested in Hos 2:7, 14-17 where Israel's infidelity, punishment and redemption are narrated.

Verse 31									
B	ταῦτα	δὲ	γέγραπται						
a		ἵνα	πιστεύ[σ]ητε						
		b	ὅτι	Ἰησοῦς	ἐστίν	ὁ	χριστός	ὁ	υἱὸς τοῦ θεοῦ,
a'	καὶ		ἵνα	πιστεύοντες	ζῶν	ἔχητε			
		b'	ἐν	τῷ	ὀνόματι	αὐτοῦ.			

Even though the purpose regarding this exposition in the First Chapter is not to do a thorough exegetical analysis of the text, the following brief and initial observations can be made: to be noted is the contrast of [A] (v. 30) and [B] (v. 31). The former shows the *negative* aspect that there are signs that were not written; the latter shows the *positive* aspect that signs have been written. This contrast relates to the related words *πολλά* and *ταῦτα* that introduce these verses. Note the introductory particle contrasts *μέν* and *δέ*⁶² which show this is elegant Greek. The same verb in different forms appears in both verses: *γεγραμμένα* (“having been written” [perfect passive participle]) and *γέγραπται* (“have been written” [perfect passive indicative]). To be noted further is the parallelism found in 20:31. The *object* of faith is specified in the division **a** and **a'**; the *fruit* of faith, i.e. *life* “in his name”, is also there. Also, to be noted here is that the name being referred to “*Christ, the Son of God*” is identified here with the historical “*Jesus*”.

		Material Indicators of Parallelism	Formal Indicators of Parallelism
a		you may <i>believe</i> [action]	ἵνα [that]
	b	the Son of God [object of faith]	Ἰησοῦς [Jesus]
a'		<i>believing</i> [action]	ἵνα [that]
	b'	his (name) [object of faith]	αὐτοῦ [his]

Whereas Luke conveys his purpose for writing his Gospel at the commencement of his two volumed work Luke-Acts in Luke 1:1-4, the author of the FG delays his statement of intention for his Gospel until 20:30-31. In selecting the material to be included in the FG,⁶³ the author’s goal ostensibly was that individuals derive at faith or have a growth in faith consciousness in person of Jesus as the “Messiah, the Son of God”, and as a direct consequence of this experience in belief, they may come to inherit everlasting life in his name. So too, the pedagogical nature of the encounter in John 4:1-42 witnesses to the intention and the fulfilment of the purpose of the Gospel: *an encounter that augments faith and empowers one to recognize Jesus as the Christ*. The statement in 20:30-31 is authentic with regards to the persistent accentuations in the FG, but also informs the PR to counter a fundamentalistic reading of the FG as if its primary intent were to chronicle the proof of witnesses.

Furthermore, as Achtemeier (2001:200) argues, the implicit contrast is between those who were witnesses to Jesus doing signs and the readers of the Gospel, who are not witnesses. They do not have access to the historical ministry of Jesus, but they do have the Gospel. As such the PR is invited, as were the initial disciples, to “ἔρχεσθε καὶ ὄψεσθε” (1:39), who Jesus is, and so come to faith in him (20:30-31). If the PR assumes that 20:30-31 emphasizes the purpose of the FG, then it should also imply the audience to whom the Gospel is originally addressed. Because John says, “that you

⁶² The particle *μέν* which could be translated as “on the one hand” is often left untranslated in English.

⁶³ As Brown (1997:360) succinctly alludes, it is unclear what the clause “Jesus performed many other signs” in John 20:30 means. The last miracle performed by Jesus in the FG was Lazarus raised from the dead in John 11:1-44, that closes off the section 1:19-12:50 in what is traditionally referred to as the “Book of Signs”. Even though this is not the purview of this dissertation, does the author at this juncture refer to other unrecorded signs during Jesus’ public ministry? Or does he for that matter, evaluate something subtler in John 12-20 as a sign, even though in these chapters the author does not use the term *σημεῖον* and Jesus performs no miracle! Could the resurrection be construed as a sign? But that would be a more glorious reality!

may believe” [πιστεῦ(σ)ητε], then it can be argued that the purpose of the FG is authoric. According to Keener (2003:1.125) the issue is difficult to settle textually: the aorist subjunctive has the broader geographical support and makes more sense in a summons to initial faith; whereas the present subjunctive makes more sense in a summons to persevering faith. In the FG, numerous individuals become “initial” believers, but their basic faith is deemed to be inadequate, with no or little evidence of steadfastness (2:23-25; 8:30, 59). Hence, the FG’s goal then is *not* simply to elicit a “preliminary” expression of faith and belief, rather a “resolute” faith that empowers and ennobles discipleship qualitatively (8:30-32; 15:4-7). If this is indeed so, then this will also have a similar implication for our text of study (4:1-42).

Bennema (2009:2-12) argues that the FG purposefully endeavours to challenge its readers, both past and current, about where they find themselves in relation to Jesus. What criteria within the written text, allow readers to assess where they stand? The text in 20:30-31 affirms that the FG is purposefully “written so that readers may believe that Jesus is the Messiah, the Son of God”, and that the Jesus of the FG encourages people to believe, exhorting them if they indeed believe and as the encounter at Sychar records, that people indeed came to belief (Redman, 2012:59). Thus, the “character” of the Samaritan woman is like many characters in the unfolding Johannine narrative, open to different and varying interpretations, notwithstanding the stereotypical and literary hints that do not fully determine the potential of her character being realized (Attridge, 2013:268). Despite stereotypical prejudices that are erroneously read into the narrative, her encounter and subsequent dialogue with Jesus transforms her. As her curiosity changes to wonder, the focus of her life also changes from eros to mission, to the extent that she also engages her fellow townspeople from whom she had been marginalized (Attridge, 2013:268). What it reveals to the PR, is that she like all the other prominent women in the FG, offers the reader a paradigmatic transformative encounter with Jesus (Attridge, 2013:268).

As the dissertation orients itself towards the exegetical component of its investigation, the PR also needs to be cognizant with and conversant of the increase in contemporary literary-critical approaches to the reading and interpretations to the text, and in this regard, to the work of Bennema (2012:2-12) in particular, who forcefully argues that many characters in the FG, including the Samaritan woman, are not simply conventional type figures inserted to make a theological point about the manner in which Jesus should be encountered. Consequently, due to the degrees of complexity and ambiguity in their respective characterizations, individual characters contribute to the formulation and allure of the Gospel narrative as an engaging work. The implication for the PR is that the Samaritan woman is someone profoundly more than a model from being formerly a “repentant sinner” or “an enthusiastic disciple”, nor simply a representative of a marginalized people – but a woman with her own personality character whose encounter and interaction with Jesus is paradigmatic itself, in the way it conveys significant insights into the dynamics of the FG itself (Attridge, 2013:268-269). As the narrative dialogue develops, she encounters someone who knows her as well as she knows herself, and this changes her demeanour and she moves onto communicate the experience of her encounter with her townspeople (Attridge, 2013:280). She thus reveals herself and her character as someone who assimilates from meeting Jesus a profoundly original purpose to her being.

CHAPTER TWO

EXEGETICAL ANALYSIS OF THE TEXT

1. Introductory Remarks to the Chapter

Whereas the previous Chapter dealt with preliminary investigations into John 4:1-42, by focusing on the construct of the text, the focus of this Chapter is to exegetically analyse the text which effectively is its syntactical, semantic and pragmatic analyses, through the study of the principal themes in the text. As the exegetical analysis of the Chapter reveals, the major portion of the Samaritan narrative comprises of an encounter discussion that takes place between Jesus and a Samaritan woman – itself, as the Johannine author sought to accentuate in John 3:1-21 an infrequent dialogue, since it involves a Jew and a Samaritan woman. Jesus' initial request for a drink helps to convey a dual disparity and correlation: in the first instance, making a distinction between “living” (flowing) springwater and the “living water” which is furnished to believers by Jesus himself and called such because it bestows eternal life; and in the second instance, it accentuates the parallelism between Jesus and Jacob as providers of water (Barrett, 1955:191). The Samaritan woman does not know, as all the readers of the gospel do (and through the usage of the typical literary device of irony, which is so characteristic of the FG), that Jesus is greater than and by far exceeds Jacob because he gives (living) water. A disclosure of the woman's past life (which may or may not have symbolic relevance – see the analysis in 4:18 below) reveals to her that Jesus is a prophet, and she formulates an extraordinary question accentuating the alienation between Jews and Samaritans, that of the competing qualities of Mount Zion in Jerusalem and Mount Gerizim in Samaria (Barrett, 1978:228).

The theme which is first mentioned in 2:13-22 is thus reopened in a wider context and given a fuller meaning in John 4;⁶⁴ Jesus reveals to the Samaritan woman, that “God is Spirit” and he, Jesus, brings the Spirit (symbolized here in metaphor as “living water”), and so supplies the necessary medium of and the vehicle for authentic worship. The Samaritan woman distinguishes and perceives the significance of the various items which have been raised in her encounter with Jesus; only the Messiah can give full information upon them. This leads Jesus to manifest himself as “the Messiah”. The woman, half convinced, goes into the city; relying on her report, some believe and the population of the city in general comes out to see Jesus; now on this first-hand acquaintance they confess that he is not the Messiah of Jew or Samaritans only but the Saviour of the world. But, in the intervening section 4:31-38, the narrative moves from the metaphor of food to that of harvest. Jesus has no (more) need of the supplies brought by the disciples because to do the will of God is his food. Nor is there need, to wait for harvest; even as he sows the seed the crop springs up, and the time is ripe for the disciples to enter upon their work as harvesters.

⁶⁴ According to Culpepper (2013:23-24) the theme of *life* that Jesus mediates to those who believe in him, resonates the first three chapters of the FG. The theme of life is first conveyed in the Prologue (1:4) and then characterized in John 2-4 by way of *symbolism*, as the bounty of wine during the marriage feast at Cana (2:1-12), then through *allusion* to Jesus as the new temple and his resurrection. Reception of the new life from above requires a new birth through water and the Spirit. Jesus will be lifted-up in similar fashion to Moses raising the serpent on a standard in the wilderness, so that whoever looked upon it may live (3:14). Similarly, Jesus was sent to bring eternal life to anyone who believes in him (3:16), and this summary of the FG is once again replicated in 3:36. To this extent, John 4 appropriates the theme of life in that Jesus reveals himself as the “living water” that makes known “eternal life”, and John 4 culminates with the healing of the royal official son's (4:46-54) that reiterates the words “live”, “believe”, “live”, “believe”. Therefore, through the sequence of various segments in Cana, Jerusalem, Aenon near Salim, Samaria and Cana once again, and through various characters, discourses and narratives and summaries, John 2-4 surveys the various aspects of the theme of life.

There is no parallel text narrating John 4:1-42 in the Synoptic tradition, aside from Luke's unique focus on the good Samaritan and women (as indeed in other despised classes) may be compared. It does not seem possible to set apart an a priori-Johannine basis to this narrative, which is carefully written and further, is written from the standpoint of one who looks back on the gospel story from a later time (Barrett, 1955:191). These sayings addressed to the disciples, recall Matt 9:37 and all the parables of seed and harvest (cf., Mark 4:3-9, 26-29, 30-32). The key to the whole section is perhaps found here. The Synoptic Gospels point forward to a near and great harvest, which, however near, remains always a future event; God's reign though manifest during Jesus' public ministry is present only in germinal form. But for the Johannine author, the four-month interval between seed-time and harvest disappears. Nothing is conveyed about God's reign; but the "hour comes and it is now" when humanity may be united in God who is Spirit; hence also the offer of "living water" can be made.

2. The Departure for Galilee (John 4:1-3)⁶⁵

¹ Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης	¹ Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John
² -καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ-	² (although Jesus himself was not baptizing, just his disciples), ⁶⁶
³ ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.	³ he left Judea and returned (again) to Galilee.

The following points of analysis and clarification are needed at this juncture:

– Verse 1: "ὁ Ἰησοῦς" ... [ὁ κύριος]

Having attested in the section on Textual Criticism for the preference of ὁ Ἰησοῦς, an additional reason for that option is the fact that ὁ κύριος is rare in the Johannine narrative, limited principally to a post-resurrection title for Jesus (20:2, 13, 18, 28; 21:8, 12, 15, 16, 17, 20), with the exception being 11:2, which constitutes a usage of the title prior to the resurrection narrative and is of itself another reason why ὁ Ἰησοῦς is or should be preferred here in 4:1. Barrett (1955:192) even sees ὁ Ἰησοῦς and ὁ κύριος conjectural or hypothetical supplements. One can concur with Brown's interpretation (1966:1.164) that the original Greek could also probably be translated, "When *he* learned..." [Ὡς οὖν ἔγνω] but the translation furnished above considers an attempt to clarify the pronominal subject. The translation has transferred the subject "Jesus" from what is the subordinate clause to the main clause for easier and smoother reading (Brown, 1966:1.164). As 4:3 adequately demonstrates, there is in any case no doubt that Jesus is the intended subject of the aorist indicative verb ἀφῆκεν. This verse also connotes that, while John the Baptist still works, Jesus initiated his ministry, and his disciples were baptizing. The latter, but not the former, of these statements is contradicted by Mark 1:14, 16-20. Mark leaves room for a Judean ministry of Jesus before his appearance in Galilee but places the call of the first disciples after John's arrest.

⁶⁵ Jesus now moves from Judea to Samaria, which results in his self-disclosure there. Jesus proceeds with a secondary discourse, focusing on his mission to "half-Jews," i.e., the Samaritans. It continues the theme of replacement, which is a central part of the section 2:1-4:54: with emphasis on worship (John 4:21). In John 4:7-15 the leitmotif concerning "water" is the pre-eminent symbolism as it was in the wedding feast at Cana and in the episode with Nicodemus episode.

⁶⁶ Beasley-Murray (1987:58) observes that the parenthetical nature of this verse is possibly a later insertion by a redactor or editor, the aim of which being to ward off any possible suggestion that Jesus can be perceived as a baptizing figure like John the Baptist or imitating him. A more plausible reason would see Jesus tasking his disciples with the responsibility. Paul is revealed as doing the same in I Cor 1:14-17. The syntactical sentence structure in 4:1-3 is decidedly clumsy. It is more fragmentation of a journey, and John 4: 3 || Matt 4:12.

- Verse 1: “οἱ Φαρισαῖοι”⁶⁷

The name “Pharisees” which literally meant “separated ones” were undoubtedly the truly progressive party within Judaism. According to Mason (2000:1043-1044), they are presented as hostile to Jesus from the outset of his public ministry.

- Verse 2: “καίτοιγε”

This word is a *hapax legemenon* in the NT; this subordinating clause, interrupts the sequence in 4:1 and 4:3, could have been an editorial insertion to deliberately differentiate between Jesus and John the Baptist. However, there are no textual sources that validates its oversight, and we know that the author of the FG himself carefully distinguished between Jesus and John the Baptist. None of the other gospels (cf. John 3:22) states that Jesus or his disciples baptized during his ministry, but it is not impossible that they did so, especially if the mission of Jesus was (as the Synoptic gospels also want to suggest) closely connected in its origin with that of John the Baptist.

- Verse 3: “ἀφῆκεν”

The aorist indicative verb has the sense of Jesus *leaving* Judea. John the Baptist could have been placed in prison which could have impelled Jesus to withdraw (cf. Mark 1:14). Only in John 20:23 does the author again use the difficult verb ἀφίημι with the meaning “to forgive”.

- Verse 3: “ἀπῆλθεν”

This verb could also be translated into the literal sense, “He went away from”, which Brown (1966:1.164) refers to as a complexive aorist as the whole action had hitherto not yet been completed. A similar sense of the aorist is also to be found in (2:20). However, there is an objection that Jesus’ flight from the Judean territory into Galilee to escape the attention of the Pharisees is indeed pointless, as Pharisees were also to be found in Galilee. In this regard, Moloney (1998:120) is correct in his assertion that the FG has a unique presentation of the Pharisees, analogously or closely related to the presentation and understanding of the term “the Jews”, which according to Moloney may not have exactly reflected the widespread presence of the Pharisees in the first century. In this regard, they are often depicted as Jewish officials residing in Jerusalem (cf. 1:24; 7:32 [twice], 45-48; 8:13; 9:13, 15; 11:46-47, 57; 12:19, 42).

3. The Baptism of Jesus’ Disciples (John 4:1-2)

The general perception amongst most scholars (Brown, 1966:1.164; Moloney, 1998:115-116 and Keener, 2003:1.587-588) is that 4:1-3 can be viewed as a transitional passage, yet Brown (1966:1.164) refers to the “awkwardness of these transitional lines” which makes it likely that part of the Johannine itinerary material has been used to provide a geographical framework for this

⁶⁷ The name “separated ones” personified this group because they separated themselves from all forms of religious and ceremonial uncleanness. They were members of a Jewish sect that held in great respect the Torah and the tradition of its interpretation. These were regarded as the sincere and devout “religious” of Judaism. They were primarily a lay group aiming at holiness by education and meticulous observance of the Law, to the extent that they insisted on strict separation with the Gentiles (S. Hahn, 2009:703). The haughty pride of some merited repeated condemnation by Jesus (John 7:32, 47; 8:13; 9:15; 11:47; 11:57; 12:19). The Pharisees adhered and gave credence to the Oral Law which Moses received from YHWH during the theophany at Mount Sinai together with the Written Law or Torah. The Torah or Written Law were codified laws which could be interpreted accordingly. The Pharisees maintained that YHWH also bequeathed Moses the insight in the meaning as well as their application. Three hundred years later, the oral tradition was also codified and recorded in writing and is referred to as the Talmud. The Pharisees believed in life after death but also maintained that YHWH castigated those who perpetrated evil and honoured the virtuous in the next life. Their belief in a messiah-figure centred upon someone who would usher in “an era of world peace” (S. Hahn, 2009:704).

encounter in Samaria. Brown (1966:1.164-165) attests the following significant and relevant observation validating his viewpoint that this does not necessarily mean that the incident in Samaria did not take place enroute from Judea to Galilee, but in the way the FG describes it, thus it serves primarily as a description of the journey undertaken described in 4:1-3 that was not always part of the Samaria narrative.

Yet, the transition from 3:36 to 4:1-3 is not a smooth one: the author does not furnish explicit reason(s) for Jesus' apparent sudden geographical departure from Judea. The PR is left to deduce and furnish possible reasons as to why that indeed would be the case. Undoubtedly there would have been Pharisees in Galilee too, so the geographical change in location from Judea to Galilee ostensibly would not have brought their opposition to Jesus and to his ministry to an end. Could it possibly have meant that the Pharisees had altered their perceptions and focus away from John the Baptist (1:24) onto Jesus and therefore constitutes the reason why John the Baptist had been arrested by Herod in 3:24? If that was the case and if Jesus avoided being arrested, then his movements were still not explained, for Galilee was as much as the territory of Herod Antipas as was the region of Transjordan (Perea) where John the Baptist was found to have been baptizing initially (1:28). Or the reason for the centering of attention on the person of Jesus was simply to verify that John the Baptist had left the region of Judea and was confined to the region of Aenon, and consequentially the Pharisees were trying to force Jesus to depart from there as well.⁶⁸

As Brown (1966:1.165) attests, in any case, whatever the reason for Jesus' departure from Judea seemed to have meant, it signaled the end of his ministry of baptizing; from this point forward, his ministry changed orientation – one of word and sign. Or Jesus may simply have withdrawn from public baptisms at this point of the unfolding narrative in the FG so as avoid competing with John the Baptist or even simply weakening John the Baptist's position and standing before the Pharisees (Keener, 2003:1.587).⁶⁹ The FG may have wanted to emphasize Jesus' withdrawal for the same reason it emphasizes that his disciples baptized rather than he himself (4:2): it emphasizes how Jesus himself "will baptize with the Holy Spirit" (1:33), which hitherto in the FG is not yet possible (7:39). An inserted comment about Jesus not baptizing possibly preserved an earlier tradition; the Synoptic gospels certainly furnishes no suggestion that Jesus performed baptisms. Furthermore, it could reflect a commonality that the leader of the group did not baptize.⁷⁰

In the light of the latter point, there is an important thematic connection to the previous chapter (3:31-36), which had precipitated the discourse of John the Baptist: Jesus' disciples were baptizing also, whilst seemingly more successful at it than were the disciples of John (3:26, 30). However,

⁶⁸ The author of the FG explains the departure of Jesus from Judea as a withdrawal in the face of the Pharisees. Learning that the Pharisees had heard of his "success" – Jesus breaks off his missionary activity and leaves the region. The Pharisees had already called John to account for his own baptizing in 1:24, but there has been no mention up to this juncture of the unfolding Johannine narrative that these influential persons had taken up an unfriendly stance or attitude to Jesus himself (Schnackenburg, 1968:1.421). The author simply attributes the departure of Jesus to it being a decision of Jesus himself. Could it also be that Jesus sees himself as under the law of "the hour" which the Father has determined for him (2:4)? Or was Jesus simply trying to avoid any open conflict with the leading figures within Judaism, in keeping or conforming himself to the will of his Father? Undoubtedly, as one can determine from 1:24, with regards to the activity of John the Baptist – the Pharisees would have been suspicious and indeed greatly troubled if Jesus was gathering more candidates for baptism and by implication more disciples than John the Baptist. It must also be understood here that "disciples" in the latter reference must be taken in a wider sense (in stark contrast to 4:2), as is the case in 6:60, 66; 7:3; 8:31; 9:27).

⁶⁹ It should also be noted that Jesus withdrew from public opposition at various junctures in the Synoptic gospels (Matt 4:12; 12:15; 14:13; 15:21; Mark 3:7; Luke 9:10; 22:41); and in John 6:15.

⁷⁰ Refer to Acts 10:48 and the comment in Haenchen's work on Acts (1971:354).

according to Keener (2003:1.587) John 4:1-3 is no less connected with the section that precedes it than with the section which follows it with regards to the geographical transition that occurs between 4:3 and 4:4. As this section provides the geographical transition for the events in John 4 and Jesus' encounter with the anonymous Samaritan woman, it also invites the PR to look beyond the disciples' physical baptism to the spiritual symbolism of "living water" that Jesus describes and invites the Samaritan woman to drink of. In the context of the FG's whole motif on water, pneumatology and Christology, the author may have de-emphasized the baptism of Jesus after referring to it to retain the emphasis on Jesus' greater baptism to come once he is glorified (3:5; 7:37-39). The PR is left to conclude that 4:1-3 have been written and arranged in the way that it has so as reflect and reveal greater light on the dignity and mission of Jesus.

4. Geographical Implications of Jesus' Departure from Judea (John 4:3)

To conclude our discussion on this transitional section 4:1-3: Jesus left Judea as it represented a place of hostility for those in Galilee (4:3), which had received him and his ministry more favourably and with better hospitality. As Fortna (1974:83) observes, Jesus proves safe in Samaria, as in Galilee, and thus significantly is received hospitably in both places (4:40, 45) and both groups believe in him (4:42, 53; 6:14). Even Keener (2003:1.589) holds that Samaria, like Galilee, serves as a positive theological function and connector in the unfolding Johannine narrative, as the author ostensibly mentions the journey to Galilee in 4:3 both to set up the geographical necessity of 4:4 and to prepare the PR for what will unfold in 4:43-45; the latter reference together with our text-of-study successfully frames the narrative of Jesus' encounter with the Samaritans in Jesus' journey to Galilee, while reinforcing an anti-Judean tenor of the FG. As such, the framework 4:1-3 before the opening to the narrative 4:4-6 transfers the setting away from Judea, as already alluded to above, as a place of hostility to Jesus through the FG (7:1; 11:7-8). Jesus is turning away from the (unbelieving) Pharisees (4:1) and makes his way towards Galilee and whilst on the journey he finds faith. If the FG accentuates Jesus as the transcendent "Son of God" [ὁ λόγος], then it also presents an occasion for a PR to touch and encounter the humanity of Jesus. This is what reveals itself in 4:4-26.⁷¹

5. Dialogue with the Woman from Samaria (John 4:4-26)

One needs to begin with a discussion regarding the historical plausibility of this narrative scene, as Jesus' ministry into the region of Samaria is confined to the FG. The missionary discourse in Matt 10:5 forbade any of the disciples to enter a Samaritan town or village. In the Synoptic tradition, Luke especially demonstrates great interest and inclusivity with regards to the Samaritans: (i) In 10:29-37, Luke narrates the parable of the Good Samaritan; (ii) In 17:11-19, Luke narrates the return of the one leper, a Samaritan, who gives thanks for his cure; (iii) In 9:52-53, Luke even narrates the hostility that existed between the Samaritans and Jesus because of Jesus' insistence on going up to

⁷¹ John 2-3 narrates the various reactions to Jesus that originate from the Jewish establishment itself. The dialogue encounter with a Samaritan woman ought to be delineated as an acknowledgement to Jesus coming from someone outside of Israel. This point depends on the interpretation of 4:4 stating "he (Jesus) had to go through Samaria", Jesus' sojourn into Samaria itself was purposefully done through divine intention. Personal relationships play a constitutive role in the FG. It affirms Jesus' own relationship with the Father, as well the interrelationship between the disciples themselves (15:1-17). Jesus also manifests his identity and character to various persons through relational encounters with them, with the Pharisee Nicodemus in 3:1-21, the man born blind in 9:1-41 and with an anonymous Samaritan woman in 4:1-42. Taking the initiative to reveal his identity remains always with Jesus while his interlocutors correspondingly ascertain his identity and his significance to them. This narrative can be interpreted as an invitation to faith.

Jerusalem; (iv) In Acts 7:1-25, after the earthly ministry of Jesus, Luke also narrates that when the Hellenist Christians were scattered from Jerusalem after the martyrdom of Stephen, Philip, one of the seven Hellenist leaders, proclaimed the message of the Risen Christ to a city in Samaria, where he encountered Simon Magus; (v) Consequentially, the ministry of Philip led to the baptism of many Samaritans, and later on did Peter and *John* journey down from Jerusalem for the imposition of hands onto the newly converted for them to receive the Holy Spirit.

Brown (1966:1.175) maintains that the story of Christianity's spread into Samaria some time after Jesus' public ministry had ended, it helps the PR to explain and take cognizance of details furnished in the Johannine narrative. In fact, John 4:39-42 means simply that a small village or town came to believe in Jesus. Notwithstanding and nevertheless, the Johannine narrative should stand without support or corroboration from the rest of the NT. According to Brown (1966:1.175), the narrative's intrinsic claim as being plausible setting indeed has merit. The various scenes within the narrative is one of the most detailed in the FG, and in our analysis, one discovers that the author conveys a profound and impressive knowledge of the locality and beliefs of the Samaritans. This statement is determined through the following observations: (i) The well within the precincts of Mount Gerizim; (ii) The question of legal purity in 4:9; (iii) The spirited manner in terms of which the merits of the patriarchal well in 4:12 is defended; and (iv) The Samaritan belief in Mount Gerizim and the Prophet-like-Moses. If the PR analyzes the encounter at the well, s/he finds a true-to-life manner in terms of which the Samaritan woman is characterized as "mincing and coy, with a certain light grace" (Lagrange, 1948:101). Whilst affirming the last-mentioned statement, one agrees with Brown (1966:1.176) that the solemn tone of the discourse by Jesus, seems to be the main obstacle to historical plausibility. The PR takes for granted that this discourse has been shaped and crafted in and through the Johannine literary techniques of misunderstanding, irony, play on words; hence, one is left to ponder whether this woman was able to comprehend and fathom the ordinary, let alone the more profound ideas contained, shaped and developed in and by this narrative discourse.

5.1. Introduction to the Encounter (John 4:4-7^a)

This encounter with the Samaritan woman entails Jesus progressively revealing himself and then inviting her to faith (in him). As the encounter unfolds the woman reacts positively and progressively learns his identity and the Samaritan woman believes in him but also testifies this faith-filled belief with the townspeople who, themselves come to believe by recognizing his identity and the authenticity of his teaching (4:27-42). In this regard, her acknowledgement of Jesus substantially transcends the muted response of Nicodemus who represents the Jewish authorities and is a symbol of their traditional conventions. (This comparison will be further developed and expounded on and contrasted in Chapter Three). But, the Samaritan woman portrays schismatic Judaism which broke away from Jerusalem (4:9). Her belief and that of the townspeople are motivated by the testimony of Jesus in 4:19, 29, 39, 41, 42 and thus, the belief of the "schismatic" Samaritans, by their wholehearted acceptance of Jesus and extending fellowship to him, is starkly contrasted with the cursory, miracle-obsessed and demanding "faith" of Jerusalem's inhabitants (2:23-25) and the incredulous bewilderment of Nicodemus (3:1-21).

The framework 4:1-3 before the actual introduction to the encounter 4:4-7^a transfers the setting away from Judea, which appears throughout the FG as a locale or area of hostility towards Jesus and his message (7:1; 11:7-8). Thus, Jesus, turning away from the unbelieving Pharisees (4:1), makes his way towards Galilee and on the journey, back there he encounters and finds faith in Samaria. If the FG accentuates Jesus as the transcendent Son of God [ὁ λόγος], then this encounter also reveals

touching moments when the PR experiences the humanity of Jesus, even more tangibly than in any other gospel (McPolin, 1979:41). Jesus sits down “exhausted” by the sweltering midday heat (the sixth hour) at Jacob’s well. As this exegetical section, will discuss at greater length – in the OT – the well is a favourite setting for encounters during salvation history (Gen 24:11-17: Abraham and Rebecca; 29:1-21: Jacob and Rachel; Exod 2:15-21: Moses and Zipporah). Thus, the setting, along with the precise indications of time and place (John 1:39), underline the paradigmatic importance and significance of this meeting for the Samaritan woman and for her townspeople (4:42).

5.2. The Structure of John 4:4-7^a

John 4:4 – 7 ^a : Introduction to the encounter									
4	A	Ἔδει ⁷² δὲ	αὐτὸν	διέρχεσθαι	διὰ	τῆς	Σαμαρείας		
5	B	Ἔρχεται	οὐν	εἰς	πόλιν	τῆς	Σαμαρείας	λεγομένην	Συχάρ
		πλησίον	τοῦ	χωρίου	δ	ἔδωκεν	Ἰακώβ	[τῶ]	Ἰωσήφ
6		ἦν δὲ	ἐκεῖ	πηγῆ	τοῦ	Ἰακώβ ⁷³			αὐτοῦ.
		ὁ οὖν	Ἰησοῦς	κεκοπιακῶς ⁷⁴	ἔκ	τῆς	ὁδοπορίας		
		ἐκαθέζετο	οὕτως ⁷⁵	ἐπὶ	τῇ	πηγῇ.			
	C	ᾠρα	ἦν	ὡς	ἔκτη. ⁷⁶				
7	B'	Ἔρχεται ⁷⁷	γυνή						
A'		ἔκ	τῆς	Σαμαρείας	ἀντλήσαι	ὔδωρ.			

John 4:4-7^a has a concentric parallel structure. The evidence for this is: (i) **A – A'**: an inclusion of διὰ τῆς Σαμαρείας in v. 4 with ἐκ τῆς Σαμαρείας in v. 7^a. (ii) **B – B'**: an inclusion of Ἔρχεται in v. 5 with Ἔρχεται in v. 7^a. Within **B** there is no structure, but one can underline certain elements, marking a progression towards the (concrete) encounter of Jesus with the woman: v. 4: Σαμαρείας [“Samaria”]; v. 5: εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ [“to a city...Sychar”]; v. 5: πλησίον τοῦ χωρίου [“near the piece of land”]; and v. 6: πηγῆ.... ἐπὶ τῇ πηγῇ. [“well...at the well”].

5.3. Exegetical Notes and the Interpretation of John 4:4-7^a

– Verse 4: Ἔδει

The imperfect indicative active verbal form, in its translation and analysis has a myriad of varied interpretations, depending on how it is read and understood by commentators: (i) Schnackenburg (1968:1.422) sees the verb ἔδει as connoting a certain sense of urgency, otherwise for him, Jesus could have taken a more easterly route along the valley of the River Jordan, though this route was mostly avoided due to it being hot and difficult or arduous. According to Josephus⁷⁸ in his work *Vita*

⁷² This is translated as “he had / needed to”: this depicts the sense of it being a divine prerequisite; due to its geographical location, the region of Samaria was circumvented by the Jews who preferred a much shorter route by crossing the River Jordan.

⁷³ The absence of the definite article with the noun πηγῆ has been held to be Semitic; it is however, possible in Koine Greek to omit the article with place names, and “Jacob’s Well” may have been so understood.

⁷⁴ In the GNT, the finite verb κοπιάω generally means “to labour” (as it is the case in 4:38). However, the connotation in 4:6 (“to grow weary”) derives from the period of Aristophanes and connotes a classical Greek significance.

⁷⁵ The sense of the adverb has the semantic sense of “feeling fatigued”, or possibly, “at once”.

⁷⁶ The same words occur at 19:14; refer also to 1:39; 4:52. It is impossible to settle with complete certainty the method of enumerating the hours employed by the author. If, as it is most probable, by the sixth hour he meant noon, the tiredness and thirst of Jesus are readily understandable.

⁷⁷ The phrase ἔρχεται ἐκ τῆς Σαμαρείας should be read adjectivally with the feminine noun γυνή, not adverbially with the verbal form “ἔρχεται” i.e., qualifying the woman as an inhabitant from this region in Samaria.

⁷⁸ The passage from Josephus states that “for rapid travel it was necessary [ἔδει] to take that route”. In *Antiquities* (hereafter *Ant.* 20.118) Josephus further asserts that the shorter journey toward Jerusalem with the

(52,269), the ordinary or quickest route was through Samaria, in terms of which it was possible to travel between Jerusalem and Galilee in a matter of three days. (ii) Similarly, Brown (1966:1.169) delineates ἔδει as not being in the sense of geographical necessity, but he further builds on and develops the reasons espoused by Schnackenburg by stating that if Jesus found himself in the precincts of the Jordan (3:22), then Jesus would have easier access to sojourn north through the Jordan valley circumventing Samaria altogether. In 3:14, the understanding of “necessity” could infer that divine “motivation” was in force. Does it have a similarly resonance in this context? Let us investigate this attestation further. (iii) Moloney (1998:120) asserts that not all scholars accept the interpretation of ἔδει as an indication of Jesus’ response to “divine constraint”. However, he argues for an interpretation or reading of ἔδει that regards the various encounters with Samaritans as indicative of Jesus’ mission to the gentile world as the Samaritans had mixed ancestry and heritage (cf. II Kgs 17:24-42). The Samaritans as indicated in Chapter One no longer adhered to the prescribed worship operative in the Temple in Jerusalem and severed relations with their Jewish counterparts upon their return from exile in Babylon. Even Neh 13 narrates of open hostility between the two groups, a situation which had worsened and acerbated by the time of Jesus. (iv) Keener (2003:1.589-590) furnishes an additional insight that a first-time reader casually looking at the text, someone unfamiliar with Palestine geography, would approach the ambiguous expression of ἔδει as an indication that Jesus had to take the shortest route; but while the Johannine narrative itself is unfolding, this expectation would have to be adapted.

Given that the author uses δεῖ at other occasions in the FG (3:14, 30; 9:4; 10:16; 12:34; 20:9),⁷⁹ the “necessity” that compels or urges Jesus to take this route through Samaria is probably due to this mission. In other words, in the light of his divine mission, God sent Jesus into Samaria to seek out individuals so as “to worship him in Spirit and in truth” (4:23-24); thus, the PR may recall the δεῖ of 4:4 when s/he comes to the verbal form δεῖ in 4:20, 24, it reinforces the obligation “to worship God in Spirit and in truth”, other than distinct cultural conventions (Keener, 2003:1.590). Thus, this dissertation reads the text as follows: the particle δεῖ introduces the text and links in to the preceding transitional verses which describe Jesus’ decision to sojourn from Judea down to Galilee through the territory of Samaria. “Ἐδει... διέρχασθαι (“it was necessary... to pass through”) agrees with what is known elsewhere, namely that to pass through Samaria would be the most convenient way to travel from Judea to Galilee: a three-day journey on foot (Josephus [*Ant.* XX.5.1] mentions this fact). However, the Johannine redactor has stressed something important here, namely that there is a *plan* here *established by God*. The same verb δεῖ meaning “be necessary, must, should, ought etc.” appears in many other key verses (cf. 3:7.14.30; 4:20, 24; 9:4; 10:16:12:34; 20:9).

– Verse 4: “διέρχασθαι” (to go through)

A similar idea of the will of God for this encounter is also suggested by the fact that Jesus comes ἔρχεται in 4:5 to the well and then the Samaritan woman [ἔρχεται] in 4:7^a, followed by the other Samaritans in 4:40. Note that ἔδει is in the imperfect tense, which harmonises this verse with the past tense in 4:3 but could also imply a *continuous, on-going* necessary action.

celebration of the religious festivals in the city. Moloney (1998:120) explicates that neither senses apply to John 4:4 as there is no indication of or for a need to travel or journey rapidly as Jesus’ journey is ostensibly away from Jerusalem.

⁷⁹ The remaining instance also particularly refers to divine necessity (3:7; 4:20, 24), but not due to compulsion for Jesus. In other words, revelation also applies that the present indicative active verbal form δεῖ solely to divine necessity, as Keener (2003:1.590) attests, in the sort of predestination character expected in apocalyptic texts (Rev 1:1; 4:1; 10:11; 11:5; 17:10; 20:3; 22:6).

– Verse 4: “Σαμαρείας” (Samaria)

The Samaritans perceived their lineage as strictly derivative from the Northern Israelite tribes comprising both Ephraim and Manasseh prevailing during Assyria’s obliteration of Israel’s Northern Kingdom around 722 B.C.E. Sargon II’s caption noted that some Israelites were exiled (27 290, is chronicled in [ANET, 284-85]), thus a large remnant populace endured identifying themselves as “Israelites”, the preferred name designated by the Samaritans. The designation of the Messiah for the Samaritans is *Taheb* (a cryptic term, but *not* associated with the “Son of David” of the Jews), who is expected to be modelled after Deut 18:15-19. The Samaritans have no belief in the life after death, but this does not enter John 4. The Jews regarded the Samaritans as foreigners⁸⁰ (cf. John 8:48; Luke 9:54).

– Verse 5: “ἔρχεται”

The tense of ἔρχεται is present, whereas the tense in 4:4 was imperfect, but such changes are common in Scripture. The term for “to” is interesting because the author does not use the preposition πρὸς or ἐπί, but rather εἰς which conveys the sense of “entering into”. The accusative noun πόλιν (“city”) does not imply a large city, but a type of independent community. A similar example is the application of this word to Nazareth (cf. Matt 2:23; Luke 1:26) which is a large modern town, but which was very small at the time of Jesus.

– Verse 5: “Συχάρ”

The text in the FG situates the well in the precincts of Sychar, but opinions are divided it possible to affiliate Sychar with the OT town of Shechem. Recent archaeological evidence suggests however that Shechem ceased to exist around 100 B.C.E.⁸¹ The testimony of Jerome supporting the Askar hypothesis, and archaeological finds by Albright showing that the town was inhabited at the time of Jesus, lend credence to this theory even though the town is 10km from the well.⁸² The masculine noun χωρίου (piece of land) is the unique instance of this word in the NT. There is an association with Jacob and the gift to his son Joseph in the OT.⁸³

– Verse 6^a: “πηγή τοῦ Ἰακώβ” ([a] well of Jacob)

The coordinating conjunction δέ points towards a concrete place or location and focuses the PR’s attention. The noun πηγή (spring, fountain, or well) only occurs twice in 4:6 and again in 4:14, and it is notable that the feminine definite article ἡ is missing from the first occurrence. The GNT has another noun for “well” which has the sense of a pit or a shaft [φρέαρ]. In 4:6, however, the sense of the word the author has chosen is principally that for a *fountain* or *spring* rather than the material well itself. This is preparatory to the revelation of the “living water”. The coordinating conjunction οὖν is translated “therefore” but also signifies “as I was saying” indicating a resumption of the text after geographical details was provided. The indicative middle verbal form ἔρχεται (a “continuing” verb

⁸⁰ The general attitude towards the Samaritans at the time can be found in some of the words used by Jesus, especially in Luke 17:18 (“Was none of them found to return and give praise to God except this foreigner”? [the Samaritan leper]) and Matt 10:5 (These twelve Jesus sent out with the following instructions: “Go nowhere among the Gentiles and enter no town of the Samaritans...”). However, Jesus’ attitude is different to that of the time as is clear in Luke 9:55; 10:33 (the “good Samaritan”) and 17:16.

⁸¹ In 72 A.D., the Emperor Vespasian built the city of Flavius Neapolis about 1.5 km west of ancient Shechem on the site now occupied by the Arab city of Nablus.

⁸² A plausible translation to 4:6 can read “on the well” which alludes to the well enveloped by stony bricks. What it does confirm is that there is significant convergence between what is recorded in the FG and the explanation of the location of the well. It reveals the author’s requisite knowledge with regards to the geography of Palestine.

⁸³ There three citations in the OT: Gen 33:18; 48:22; and Josh 24:32.

form) suggests that the journey is not over. The perfect participle *κεκοπιακῶς* (“having become wearied” i.e., from the journey) is a perfect participle implying a continuing and profound tiredness.

However, there is also a theological significance: the Word has become man (cf. John 1:14) and as such can tire and become thirsty. The theme of “holy geography” carries over to “Jacob’s well”, though it will reach a climax in the contrast made between Jerusalem and Gerizim firstly and the Spirit secondly (cf. Keener, 2003:1.590). Jacob’s well provides a concrete foil for Jesus, reminding the Johannine audience that Jesus surpassed the patriarch Jacob! Keener (2003:1.590) states that, if any allusion to Moses’ well (Num 21:16-18) is at all present, then this well may be an appropriate image or symbol almost immediately after Jesus’ encounter with Nicodemus; Moses’ serpent comes from Num 21:4-9, which immediately precedes a reference to Moses’ well in Num 21:16-18. Thus, Jesus who fulfils the serpent’s role as one greater than Moses in John 3:14, would at this juncture fulfil the well’s role as one greater than Moses.

– Verse 6^b: “ἐκαθέζετο” (sit down, seat oneself)

The form *ἐκαθέζετο* is an imperfect indicative verb, implying a continuing or durative action and that Jesus is not simply *resting* but *waiting* for the woman; a genuine settling down for a rest. It can also denote the reflex sense of the verb “to seat oneself”. The adverb *οὕτως* (“thus”, “in the same way”, “like this”) is common in the FG but the senses vary: (i) if put before the verb it implies and establishes a comparison (cf. 3:14); and (ii) if put after the verb it implies description (cf. 7:46); or it can mean a “spontaneous natural” act (cf. 13:25). Here, in this immediate context, therefore Jesus’ sitting (waiting) is a spontaneous natural human act.

– Verse 6^b: “ἐπί”

The dative preposition *ἐπί* here has a double sense: it can mean “next to” but could also mean “above”. The narrative could therefore be saying that Jesus is sitting next to *or above* (upon) the fountain. The author may have left this preposition deliberately ambiguous to associate Jesus with the “living water”.

– Verse 6^c: “ὥρα [ἤν ὡς ἕκτη]”⁸⁴

The feminine noun *ὥρα* (hour) is at the centre of the concentric parallel structure in 4:4-7^a. The Jews divided the day (i.e., sunrise to sunset) into 12 hours⁸⁵ and the night (i.e., sunset to sunrise) into 12 hours. The sixth hour implies 12:00. The meaning of the term hour in the FG can be: (i) *Christological*: The “hour of Jesus” is that of his *glorification* which begins with his Passion (cf. 2:4; 7:30; 8:20; 12:23; 13:1; 17:1); or (ii) *Eschatological*: This can be *present* (“realised eschatology”) in, for example, 4:21, 23 and 5:25, or *final* (e.g. 5:28); or (iii) *Chronological*: John refers to the *seventh* hour, i.e., 13:00 (4:52) and the *tenth* hour [i.e., 16:00] (1:39) and (as noted above) the *sixth* hour (19:14).

Even the chronological sense is not, however, mere incidental detail. The tenth hour is associated with the importance of following Jesus (1:39); the seventh hour is associated with believing in the word of Jesus (4:52); and John cites the sixth hour as the time when Pilate presents Christ to the Jews on Passover Preparation Day (19:14).⁸⁶ It designates the very hour for the sacrificing of the

⁸⁴ Literally, “the sixth hour” equates to noon. The woman’s decision to frequent the well at midday is decidedly irregular, since domestic chores were completed early morning or at dusk, when the individual would not have been confronted with the oppressive heat that would have been prevalent at this exact time of the day.

⁸⁵ In John 11:9^a Jesus himself confirms the number of hours available for daylight: “Jesus answered, ‘Are there not twelve hours of daylight...’?”

⁸⁶ The subordinating conjunction *ὡς* (about [i.e., the sixth hour]) also appears in John 19:14 (there are other instances). The reason for this is uncertain.

Passover lambs in the Temple (note that Jesus says, “I thirst” from the cross in John 19:28). Jose Caba (2003:54), for example, refers to Brown (1966:1.169) linking John 4 and John 19, and both with the “suffering servant” hymns of Isaiah (e.g. the lamb led to be slaughtered [Isa 53:7]), but Caba (2003:54) seems to be more sceptical about establishing such a connection at the literary level. Another opinion of the use of the term “sixth hour” is an implied noonday fullness of revelation. Regardless of the possible wider connotations of the “sixth hour” the immediate contextual interpretation regarding the time specification is: (i) *Tiredness*, associated with the midday sun and after walking; (ii) *Importance*, i.e., of the moment when the woman is drawn to faith (cf. John 4:26; 4:42); and (iii) *Link to the Johannine author*, i.e., as a possible witness to the scene.

– Verse 7^a: “ἔρχεται”

The indicative present middle verb ἔρχεται is the same verb as in 4:5 and roots the events in the historical present. This word and the reference to Samaria form an inclusion with 4:5 as noted above. The feminine noun γυνή (woman) does not have a definite article and therefore implies “a woman”.⁸⁷ ἀντλήσαι ὕδωρ (to draw water) is a strange action at this hour and may indicate an irregularity of life.⁸⁸ The water itself (the object of her action) prefigures the association that will be made in the ensuing dialogue with the “living water”.

Keener (2003:1.591-592) referring to ancient sources including Euripides’ *Elektra* (309), maintains that it needs to be understood that “a non-aristocratic Mediterranean woman” would normally go daily to a spring or a well, to draw drinking water, and consequently, would have carried a pitcher of water on her head (55-56). Hence, those wishing to draw from a spring or well would as the need warrants let their vessels down into it. Sojourners often rested themselves by sitting themselves down somewhere,⁸⁹ including on a well.⁹⁰ The fact that an exhausted Jesus, was seated nearby the well would likely connote and enlighten a biblically informed audience of the figure of the Moses. Moses had met his wife Zipporah at also at a well and made his home in exile away from his own people, primarily because of being accused of killing an Egyptian and secondarily, because of the oppression his own people were experiencing at the hand of the Egyptian authorities (Exod 2:14-15). Like Moses, Jesus will receive *hospitality* among a foreign people, having hitherto at this point of the FG not experienced it amongst his own! That Jesus was tired signals both his humanity and even his mortality, as does his thirst (4:7).⁹¹ Such details conveyed by the author, underline the reality of the incarnation and his humanity.⁹² This expression translated above as “tired” [κεκοπιακῶς] (4:6) indicates his “labour” for the harvest (which is alluded to in 4:38, the only other occasion the

⁸⁷ The woman’s designation as γυνή ἐκ τῆς Σαμαρείας is frequently interpreted according to Moloney (1998:121) as indicative of her representing *everyone* of the Samaritan peoples. This is indeed plausible, as the whole thrust of 4:7-30 is to depict the response of *this* woman to the word and person of Jesus. Hence, the text integrally (i.e., 4:1-42) is directed to the response of the Samaritans, the representatives of the world beyond the borders of Israel, i.e., Judaism, but this becomes only abundantly clear when text concludes that the Samaritans make a confession of faith in the person of Jesus (cf. 4:42).

⁸⁸ Carson (1991:217) also contends that the woman cut a solitary figure by frequenting the well by herself. Women preferred to accomplish this domestic task of fetching water in groups, and either early in the day or at dusk when the heat of the sun would not have been as intense. It is possible that her domestic situation alluded to in 4:16 was responsible for her public shame and disassociation with the other women of the town.

⁸⁹ This fact is ascertained by Cornelius Nepos 14 (Datames), 11.3.

⁹⁰ Refer to Diogenes Laertius 6.2.52 [ἐπὶ φρέατι καθήμενον].

⁹¹ Refer to John 19:28, where Jesus declares his deathly thirst from the cross.

⁹² Jesus’ later emphasis on spiritual food (4:34) locates his missionary and spiritual priorities; it does not deny his physical hunger (4:8). Similarly, David himself was thirsty but poured out the water (II Sam 23:13-17; I Chron 11:15-19) because his reason subdues his passions.

verb *κοπιᾶω* occurs in the FG); his request for water (4:7) prefigures his thirst on the cross, the ultimate epitome of his mortality (19:28) (Keener, 2003:1.591).

The fact that women normally fetched water together, and that this Samaritan woman was alone immediately captures and justifies closer scrutiny.⁹³ The time indicator on that specific day, noon in 4:6 further reinforces this point. Though some commentators like Wescott (1950:282) argue that the best way of reckoning the hours of the day from midnight or midday, to the extent that he postulates that the time in question in this narrative is 6:00 pm (Wescott, 1950:68), most of the commentators and evidence itself suggests that by the sixth hour [ὥρα ἥν ὥς ἔκτε], John simply means midday or noon, which is how most of the ancient commentators would have understood it. It can be argued that while the author and his Johannine community shared the requisite knowledge about the FG's passion tradition, without any unambiguous reference to or indication that he alludes or reference to the Synoptic hour of Jesus' crucifixion (Mark 15:33); the reason for this assertion is that there's a different chronology and attestation at play in the FG. It is rather interesting and indeed significant that John's passion chronology at crucial points are either mute on the issue (such as the hour of crucifixion, though for theological reasons, it *must* be different by way of implication, from the Synoptic tradition) (Keener, 2003:1.592). Hence, as explicated above in the notes, there may be a definite connection with Pilate's presentation of Jesus at the sixth hour [ὥρα ἥν ὥς ἔκτε], which leads to his death (19:14) and consequentially, the provision of the giving of living water; to be noted is that it is the FG's only other mention of the sixth hour and the only designation of a specification of the hour in its passion narrative.⁹⁴

As indicated in Chapter One, the specification of the sixth hour [ὥρα ἥν ὥς ἔκτε], serves as an important cue to PRs to the time setting in the day that establish in part the *sitz-im-leben* (life-setting) of the narrative. Marshall (1977:126) maintains that at this hour it would have been hot, explicating why Jesus would have needed to sit down and why, notwithstanding the journey from Judea, he would have been thirsty. The fact that Jesus had become weary at this hour was not surprising, on account of his lengthy journey (4:6, undoubtedly implying that he would have started early), but as already indicated above, probably conjoined with the heat of the day.⁹⁵ The heat also informs the PR that the Samaritan woman cultivated a curiosity in her dialogue with Jesus: it would have been uncomfortable in the light of the heat to engage in a lengthy conversation out in the open, under the midday sun.⁹⁶ Hence, the time of the day and coupled with the heat intensity serves as a cue for the PR that this was an irregular time for women in the town to go and draw water – and hence leads the PR to ponder and evaluate why she was an isolated figure visiting the well unaccompanied.⁹⁷ Schnackenburg (1968:1.424) makes a pertinent observation that the author does not delay explicating as to why the Samaritan woman chooses to come to the well at midday. This is later inferred in the ensuing dialogue: her coming at midday is generally explained by her desire not to meet the other townswomen. As such one can deduce that the FG's author is more concerned with

⁹³ Eickelmann (1989:163) attests that the apportioning of communal water resources usually facilitated cooperation and engagement between indigenous ANE women.

⁹⁴ Keener (2003:1.592) is correct in his assertion that the very conflict between the FG and the more diffused widespread passion tradition in the Synoptics, invites the ancient and modern PRs' attention to that chronological notation and qualification.

⁹⁵ It was common for Mediterranean peoples to take a nap or siesta during the noonday sun, as (II Sam 4:5) indicates, especially after lunch.

⁹⁶ Keener (2003:1.592), citing Heliiodorus *Aeth.* 2.21, notes that this would presumably be the case even if she wore a head covering, which, being unmarried, she may not have had (though could have had).

⁹⁷ In Gen 29:7, Jacob thinks "high day" (גְּדִיּוֹם גְּדִיּוֹל) cf. John 7:37) that it is an appropriate time to water sheep, and thus, the author might possibly have alluded to the good shepherd (John 10:11) watering his (lost) sheep at this point here.

her meeting Jesus and that the ensuing conversation, which Jesus initiates of his own volition with a request for water. It also serves as a further explication of Jesus' intense thirst, "binding together, in a common humanity, two human beings separated by invisible yet strong barriers of gender and race" (Lee, 1994:95).

Another feature increases the potential ambiguity of the encounter for the Samaritan woman (although the PR, like the disciples, by this point in the FG chooses to implicitly trust Jesus – 4:27): Jacob met Rachel seeking water about noon (Gen 29:7). Another feature or reason for designating the time commencement of the encounter at "noon" is the narrative's deliberate contrast with the person of Nicodemus, who had approached Jesus "by night" [οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς] (3:2; cf. 3:19-21); a further contrast to that encounter in John 3, is to underpin that the one in John 4 was initiated by Jesus, who is *not* ashamed to be seen with the person who he meets and encounters. This contrast will be further explored and commented on in Chapter Three of this dissertation.

6. The Revelation of Jesus as the Living Water (John 4:7^b–15)

If the motivations were conveyed for Jesus' departure from Judea (4:1) and for his subsequent presence in the region of Samaria (4:4), then the time and the place of his encounters with the Samaritan woman and then the townspeople that will permeate 4:7-42 are conveyed in 4:5-6. Jesus will initiate the dialogue with the Samaritan woman by way of a command – with the use of an imperative [δός μοι]. He will *not* address her by way of a formal command until the dialogue changes direction in tone and theme in 4:16 where a triple imperative appears [ὑπάγε φώνησον... ἔλθε ἐνθάδε] in the dialogue (Moloney, 1998:115). As the exegesis in 4:7^b-15 will reveal, Jesus and the Samaritan woman are seemingly antithetical regarding the meaning of thirstiness, wells, the bequest of water and the reality of life itself! These themes ostensibly do not resurface in 4:16-30, which constitutes the second part of the narrative dialogue; in 4:16-30, the identity of Jesus and the place and the character of true worship will be discussed.

This instruction on belief – through which faith is revealed and manifested – Jesus initiates and the Samaritan woman eventually learns his identity. It in fact, commences with Jesus making himself known to her as the "source" of "living water" (4:7^b-15). As this exegetical investigation will determine – the starting point of this encounter could not have been more favourable because of their respective ethnicities: Jesus, a Jew and she, a Samaritan. There was a pre-existent enmity and opposition between the two cultural groupings because Samaritans refused to worship at Jerusalem, having been reproached by their Jewish neighbours of helping the foreign powers (viz., the Assyrians) in their wars against the southern kingdom. Furthermore, and as a direct consequence, communication between the two peoples was forbidden by law, probably even to the point that Jews placed a ritual taboo on eating and drinking from the same vessels and dishes as 4:9 and the term "συγχρῶνται" indicates and infers. This perceived historical enmity and cultural reality must also be seen against the backdrop of the opposition that Jesus endures and experiences in the FG: for later in the gospel, during a moment of great hostility – Jesus would later be reproached for being a "Samaritan" and of "having an unclean spirit" as if they were one and the same thing or reality (8:48). Even the disciples themselves seem to espouse and perpetuate the same cultural prejudice and bias, when upon their return from the town, having ostensibly obtained the needed food are shocked that their Master is discussing with a Samaritan as in reality that he would be speaking to a woman (4:27).

But this exegetical unit will highlight the manner in terms of which Jesus penetrates all these socio-political and cultural prohibitions and reveals his distinctiveness as the fount of "living water" on dual

fundamental levels: Firstly, the natural and running water (“living”) from the wellspring itself is a sign of his own unique ability to provide “living water”, and is uniquely “a gift of (from) God” to “anyone” desiring it as it is also imbued with life everlasting properties. Now this “living water” is imbued with the vivifying character of the Holy Spirit to anyone who assimilates Jesus’ revealed identity. Consequentially, it is intently linked with Jesus. The OT consistently manifests God’s quintessential “gift” as his word, the Torah revealed to Moses, and in a waterless climate. Hence, Israel’s perennial need for natural running water was a constant metaphor for God’s self-manifestation and theophany, principally his revealed word as contained in the Torah – the only “drink” which satiated the spiritual thirst of the people (Wis 24:19-27, 30-33; Prov 14:27). The water referred to by Jesus emanates from him and gushes to “eternal life”, that is, has everlasting properties. This revealed truth brings out the special vitality of the force of the Spirit which interiorizes Jesus’ self-revelation, or his word, so that it becomes life-giving, for the Holy Spirit is the Spirit who deepens and enlivens faith in Jesus, who is the truth, that is, the authentic revelation of God as 4:23-24 will later determine and confirm.

6.1. The Structure of John 4:7^b–15

Following the thematic division proposed by Brown (1966:1.176-177), through which he indicates that this scene comprises of two intense conversations, with each scene subsequently having three further interactions. The first conversational scene in 4:7^b-10 connotes the following: In 4:7, *Jesus* takes the initiative by asking the Samaritan woman for drinking water, in violation of the customary etiquette and expected mores observed at that time. In 4:9,⁹⁸ the *woman* taunts *Jesus* for needing water to drink to the extent that he is prepared to violate cultural etiquette or social mores. However, in 4:10⁹⁹ *Jesus* reveals and demonstrates that his request for water to drink does not in fact resonate out of genuine need, but because of his surpassing rank. In this regard, *Jesus* issues a *double riposte*: If the woman can recognize the identity of the one conversing with her; or whether she will be able to request “living water” from *Jesus*. Thus, to summarize then, the first set of interactions first conversational scene introduces the theme of “living water” and the prerogative of *Jesus* to be the provider of this “living water”. The subsequent dialogue exchange occurs in 4:11-15 and connotes the following: In 4:11-12, the *woman* misconstrues the reference to “water” and understands it only a material reality; as a result, the woman misinterprets *Jesus* to be subordinate to the patriarch Jacob. In 4:13-14, *Jesus* elucidates matters by indicating that he is talking about the “living water” of everlasting life. In 4:15, the *woman* herself, now captivated, *requests for this “living water”*, thereby bringing to completion the first reality of his riposte intimated in 4:10. It should be noted that at this juncture, an additional dimension of the *Jesus*’ riposte continues to be unanswered, as she is unable to determine *Jesus*’ identity. Typically, in Johannine literary construction, the woman perceives that *Jesus* is referring to an exceptional form of water, but this reaffirms that her inclinations are primarily of a material reality. The following chiasmic structure is furnished along parallel structural divisions and indicator contained in the text. It is meant to complement the thematic structural indicators of Brown furnished above.

⁹⁸ The women of Samaria were generally perceived as being ritually defiled or unclean by their Jewish counterparts, hence Jewish people were expressly prohibited to share any vessel or utensil that they might have used.

⁹⁹ In this regard, it is useful to refer to the following OT citations: (Sir 24:20-21; Isa 55:1; Jer 2:13). In developing the theme of “living water” which connotes the implication of life-giving water, i.e., the self-disclosure that will *Jesus* articulate; the woman perceives it as “flowing water”, but it is so much more appealing than dormant and motionless water from a wellspring. In this regard, John masterfully uses the literary device of misunderstanding, in a similar manner as he uses it in John 3:3, during *Jesus*’ encounter with Nicodemus, concerning being “born from above” means. As is the case in 3:3, here to, the misperception of what *Jesus* is revealing will serve as an occasion for more intense teaching.

John 4:7 ^b -15: The Revelation of the Living Water									
A	Ἔρχεται	γυνή	ἐκ	τῆς	Σαμαρείας	ἀντλήσαι	ὔδωρ.		
B	λέγει	αὐτῇ	δός	μοι	πέϊν.				
8	οἱ γὰρ	μαθηταὶ	αὐτοῦ	ἀπεληλύθεισαν	εἰς	τὴν	πόλιν		
	ἵνα	τροφᾶς	ἀγοράσωσιν.						
9	C	λέγει	οὐκ	αὐτῷ	ἡ	γυνή	ἡ	Σαμαρίτις.	
	a	πῶς	σύ	Ἰουδαῖος	ὦν				
	a'	παρ'	ἐμοῦ	πέϊν	αἰτεῖς				
	b'	γυναικὸς	Σαμαρίτιδος	οὔσης;					
	οὐ γὰρ	συγχρῶνται	Ἰουδαῖοι	Σαμαρίταις.					
10	D	ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτῇ·			
	a	εἰς	ἧδεῖς	τὴν	δωρεάν	τοῦ	θεοῦ		
	b	καὶ	τίς	ἐστίν	ὁ	λέγων	σοι·		
	c	δός	μοι	πέϊν,					
	b'	σύ	ἂν	ἤτησας	αὐτὸν				
	a'	καὶ	ἔδωκεν	ἂν	σοι	ὔδωρ	ζῶν.		
11	C'	Λέγει	αὐτῷ	[ἡ γυνή]·					
	κύριε, ¹⁰⁰	οὔτε	ἀντλημα	ἔχεις	βαθύ·				
	καὶ	τὸ	φρέαρ	ἐστίν	ὔδωρ	τὸ	ζῶν;		
12	πόθεν	οὐκ	ἔχεις	τὸ	τοῦ	πατρός	ἡμῶν	Ἰακώβ,	
	μὴ	σύ	μείζων	εἶ	τοῦ				
	ὅς	ἔδωκεν	ἡμῖν	τὸ	φρέαρ	καὶ	οἱ υἱοὶ	αὐτοῦ	
	καὶ	αὐτὸς	ἐξ	αὐτοῦ	ἔπιεν				
	καὶ	τὰ	θρέμματα	αὐτοῦ;					
13	D'	ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτῇ·			
	a	πᾶς ὁ	πίνων						
	b	ἐκ	τοῦ	ὑδατος	τούτου				
	c	διψήσει	πάλιν·						
14	a'	ὅς δ' ἂν	πίη	ἐκ	τοῦ	ὑδατος			
	b'	οὐ	ἐγὼ	δώσω	αὐτῷ,				
	c'	οὐ μὴ	διψήσει	εἰς τὸν	αἰῶνα,				
	b''	ἀλλὰ	τὸ ὔδωρ	ὃ	δώσω				
	c''	γενήσεται	ἐν αὐτῷ	πηγὴ	ὑδατος				
		ἀλλομένου	εἰς	ζωὴν	αἰώνιον.				
15	B'	Λέγει	πρὸς	αὐτὸν	ἡ	γυνή·			
	κύριε,	δός	μοι	τοῦτο	τὸ	ὔδωρ,			
A'	ἵνα	μὴ	διψῶ	μηδὲ	διέρχωμαι	ἐνθάδε	ἀντλεῖν.		

The internal evidence for the parallel structures below includes: **A – A'**: an inclusion of ἀντλήσαι (to draw) in v. 7 with ἀντλεῖν (to draw) in v. 15. **B – B'**: an inclusion of δός μοι (give me) in v. 7 with δός μοι (give me) in v. 15. **C – C'**: an inclusion of σύ (you [i.e., Jesus]) in v. 9 with σύ (you) in v. 12. **D – D'**: an inclusion of ἔδωκεν (would have given) in v. 10 with δώσω (I will give) in v. 14. There is also a certain literary unity around the theme of water: v. 9 (**C**); v. 10 (**D**); 13 – 14 (**D'**). Yet within these verses there is also discernible substructure: The proposed qualification **C** (v. 9): **a – a'**: a parallel of σύ (you [i.e., Jesus]) contrasted with παρ' ἐμοῦ (of me); and **b – b'**: a parallel of Ἰουδαῖος (Jew) contrasted with Σαμαρίτιδος (Samaritan). In the proposed qualification **D** (v. 10), the concentric parallelism is shown in **D**, with an inner chiasmic form:

a	εἰ	ἧδεῖς	τὴν	δωρεάν	τοῦ	θεοῦ
				Gift		
b	καὶ	τίς	ἐστίν	ὁ	λέγων	σοι·

¹⁰⁰ The vocative case of the Greek noun κύριε can be translated as “master” or “lord,” in a differential tone reserved for another person or a divine being; cf. John 4:19. In the LXX it is used as the Hebrew equivalent of “Adonai”, the alternative for the tetragrammaton YHWH.

				Jesus				Woman
		b'		c	δός	μοι	πεῖν,	
			σὺ		ἄν	ἤτησας		αὐτόν
			Woman					Jesus
a'	καὶ		ἔδωκεν ἄν			σοι	ὔδωρ	ζῶν.
			Gift					

– D': (vv. 13, 14):

13	ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτῇ·				Water of the well ↓ Thirst
	a	πᾶς ὁ	πίνων						
		b	ἐκ	τοῦ	ὔδατος	τούτου			
			c	διψήσει	πάλιν·				
14	a'	ὅς δ' ἄν	πίη	ἐκ	τοῦ	ὔδατος			Water of Jesus ↓ No thirst
		b'	οὐ	ἐγὼ	δώσω	αὐτῷ,			
			c'	οὐ μὴ	διψήσει	εἰς τὸν	αἰῶνα,		The fountain within ↓ Eternal life
		b''	ἀλλὰ	τὸ ὔδωρ	ὃ	δώσω	αὐτῷ		
			c''	γενήσεται	ἐν αὐτῷ	πηγὴ	ὔδατος		
				ἀλλομένου	εἰς	ζῶν	αἰώνιον.		

The kind of dialogue in C, D and D' structured on a series of rejoinders (through the medium of a question – response on the part of the two characters) adds to the crescendo effect of the pericope. Furthermore, it sheds further light on the structure proposed by Brown by taking into consideration the syntactical and thematic nuance of the dialogue, through the gift being offered and what it also contains and infers.

6.2. The Exegetical Analysis of John 4:7^b–15

– Verse 7^b: “δός μοι πεῖν” (“Give me a drink”).

At one level, this represents continuity with what has gone before: it is noon, Jesus is fatigued because of walking and requests a drink (and in his humanity, Jesus *can* be tired, as noted above [John 1:14]). However, there is also a discontinuity in that Jesus is breaking the barriers of *Gender*:¹⁰¹ as well as questioning a woman, for a Rabbi even to speak with her would be a cause of astonishment (including for Jesus’ own disciples, cf. 4:27); *Ethnicity*: as noted above, the Jews considered the Samaritans to be foreigners, the result of intermarriage with the Assyrians; *Religion*: The Samaritans were considered schismatic Jews, because they worshipped on Mount Gerizim

¹⁰¹ An often-cited parallel text to John 4 is Gen 24. But what is unspecified in the narrative is that the open conversation occurs at a communal well-location between Abraham’s servant and Rebekah without any suggestion of cultural contravention or social prohibition on the part of both interlocutors. Thus, how does the PR then interpret 4:27 when the returning disciples are disconcerted to find their Master conversing with a woman? M. C. de Boer (1992:224) ponders: “Are they depicted as amazed because a (Jewish) *man* is talking with a woman or because *Jesus* is talking with a woman”? Hitherto in the Johannine narrative, Jesus’ engagement and deliberations have predominantly only been with male figures, the exception being the abrupt dialogue that he had with his mother during the wedding feast in Cana (John 2:3-4). Furthermore, 4:9 conveys the woman’s state of surprise originates from the stems from Jesus’ seemingly contravention of the cultural obstacles and not those pertaining to gender: “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”. (Such a point remains a very valid one and depends upon entirely whether 4:9^b can be inferred to be an observation by the Samaritan woman herself or the composer or redactor for that matter; with the latter being the more plausible literary option). As de Boer (1992:213) further continues, before 4:27, the accentuation of the narrative was not on the gender of the woman, but the focus was on her character as a woman, and her cultural identification as a *Samaritan* (4:7-9). The same accentuation is applicable in Jesus’ case where his cultural identification as a Jew, and not his gender as a man was in play.

instead of the Temple in Jerusalem. Although the woman sets out for her daily customary visit to the well-location, Jesus takes the initiative in their meeting and discourse (like the healing of paralytic in 5:6 or the blind man 9:6-7). The male-female encounter in John 4:1-42 evokes frequently cited OT images:¹⁰²

Woman	Verses	Text Extracts
Rebekah	Gen 24:11-27	¹¹ "He made the camels kneel down outside the city by the well of water; it was toward evening, the time when women go out to draw water... ¹⁴ Let the girl to whom I shall say, 'Please offer your jar that I may drink,' and who shall say, 'Drink, and I will water your camels' - let her be the one whom you have appointed for your servant Isaac. By this I shall know that you have shown steadfast love to my master.' ¹⁵ Before he had finished speaking, there was Rebekah, who was born

¹⁰² Eslinger (1987:167-183) argues in favour of a "betrothal type" scene. His viewpoint in this regard is motivated by his insistence that contemporary interlocutors regarding the male-female dynamic of the encounter in John 4:1-42 highlight three specific aspects: Firstly, the narrative is based on a recurrent OT narrative detailing an encounter between a male and female figure meeting and engaging with each other at a communal well (Gen 24; 29; Exod 2; cf. I Sam 9); Secondly, there are several innuendos in the form of plays on words evident through the words used by both interlocutors; and Thirdly, a lacuna in the sense and in the conversational themes from 4:16 are evident, where the conversational theme changes from "water" and "drinking" to that of "Messiah" and the "Jewish" beliefs.

With regards to "betrothal type" scenes in the OT, Alter (1981:50-51) explicates three distinct occasions where a man and a woman encounter each other at a well, that results in them being betrothed. While taking into consideration the unique context and differences in each type-scene, there is a similar "scene" motif prevalent in John 4 that frames these similarities (Bligh, 1962:332). By formulating the narrative on a similar type-scene motif known to the PR from the OT, it appears that the author of John 4 is attempting to elucidate the PR's previous experience of reading and interpreting the similar OT well narratives with this encounter that Jesus has with the Samaritan woman. In the previous three OT narratives, the encounter always resulted in a betrothal of the two characters, according to Eslinger (1987:168) the assumption is that it will and must also be the case in this case. Alter (1981:52) argues that in the "betrothal type-scene" motif similarly in John 4: (i) The prospective groom (or representative) travels to a distant territory (4:1-6); (ii) Upon meeting a young female there, referred to as a "maiden" [נַעֲרָה] at a communal well (4:6-7); (iii) then somebody, either the male or the young female figure, obliges by drawing water from the communal well (4:7-15); (iv) Then the young female hurriedly races to her homestead to convey the news of having encountered a foreigner (4:28-30, 39-42). (v) Finally, a betrothal is facilitated, after the future bridegroom partakes in a betrothal celebratory meal (4:31-38).

However, the failure in Eslinger's argument is that the third and fifth sections in John 4 are entirely different: neither character at the well actually draws any water! (The reference to "living water" is understood symbolically here: thus, forming a literary inclusion to the changing of water into wine in 2:1-12). Even more significantly is the contrary argument against a "betrothal type-scene" - no betrothal takes place between Jesus and the Samaritan woman, and consequently there is no need for any betrothal celebratory meal! These fundamental variants are central in determining the author's manipulation of the literary norms as well as determining the how the PR responds to these variants. Furthermore, by taking into consideration the overall structural form of a "betrothal type-scene" motif, then it becomes possible to delineate the three OT specifications that is alluded to by the author: John 4:3-6 || Exod 2:14-15: as is the case with Moses, Jesus maintains the belief that the Pharisees (cf. Pharaoh) had come to the knowledge of his activities and this compels him to leave Judea so as not to encounter them and their misgivings about him. En route back to Galilee, Jesus travels through Samaria, and there in this often hostile and alienated place, he rests at a communal well and subsequently encounters a woman. John 4:6^b || Gen 29:7: both the patriarch Jacob and the person of Jesus frequent a well at midday. John 4:7, 9 || Gen 24:17-18: like the figure of Eliezer, Jesus too requests something to drink. Dissimilar to action of Rebekah though, the Samaritan woman does not acquiesce forthwith to Jesus' request for a drink. The "betrothal type-scene" motif in John 4:1-42 operates primarily as such because of the nuanced interlocution simultaneously happening between the Johannine author and the PR; Actual interlocutors in this scene seemingly are not affected by it. According to Carmichael (1980:338) the "betrothal type-scene" motif is a guide in terms of which the author can facilitate the PR's understanding pertaining to the unfolding narrative or storyline. If that is indeed the object and purpose of the "betrothal type-scene" motif, then its intention is to propose to the PR the belief that the characters in the narrative, Jesus and the Samaritan are intended betrothal partners.

		to Bethuel son of Milcah, the wife of Nahor, Abraham's brother, coming out with her water jar on her shoulder... ¹⁷ Then the servant ran to meet her and said, 'Please let me sip a little water from your jar'".
Rachel	Gen 29:1-2	¹ "Then Jacob went on his journey and came to the land of the people of the east. ² As he looked, he saw a well in the field and three flocks of sheep lying there beside it; for out of that well the flocks were watered. The stone on the well's mouth was large..." " ... ⁹ While he was still speaking with them, Rachel came with her father's sheep; for she kept them".
Zipporah	Exod 2:15-21	¹⁵ "When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh. He settled in the land of Midian and sat down by a well. ¹⁶ The priest of Midian had seven daughters. They came to draw water and filled the troughs to water their father's flock." " ... ²¹ Moses agreed to stay with the man, and he gave Moses his daughter Zipporah in marriage".

Having alluded to the two following points in the General Introduction, it becomes imperative to mention them at this juncture and then to elaborate upon them in the successive chapters, viz. the inattentiveness of commentators when applying the customary cultural beliefs and norms in respect to both Samaritan and Jewish peoples to their analysis; as well as, the misappropriation of the rabbinic regulations as they pertain to Jews onto the Samaritan peoples. It is only upon the correction of these two aspects, then a cogent and integral depiction of the Samaritan woman arises. When the PR evaluates the public persona of the Samaritan woman's actions and words as they pertain to men, then they can be deemed to be ordinary. Furthermore, a distinction must be made between the Jewish customary cultural and norms and that of the Samaritan peoples, since they are not the same! Loewenstamm (1987:740-741) highlights the nuances as follows:

On the practical side of religion, the Samaritans have developed their code of religious practice by direct interpretation of biblical law. A *halakhah* came into being, though not in the same way as Judaism. It often differs from the rabbinical *halakhah* by its stricter adherence to the letter of the law, as in the laws of the Sabbath and festivals or marriage between close relatives. In other cases, it is based on different interpretation, as in the law concerning the levirate marriage (Deut 25:5-10) or fixing the date of Pentecost, etc. There was no systematic codification of the law, and the few extant Samaritan halakhic compendia are arranged very loosely.

With regards to daily living phenomena – especially in countryside locations, like Sychar – such customs and social conventions were neither rigid or comprehensive for that matter, but varied in terms of location, societal background, development of knowledge or edification, etc. (In this regard, it is worth contrasting John 4:8 with John 4:9^b taking into consideration the specificities given there). This viewpoint is espoused by Archer (1990:61-62) who determines an impossibility of determining the actual scope of these rulings and how they impacted on the daily living phenomena in Hellenistic Palestine. There are also no further unequivocal processes of ascertaining how many Jews strictly observed or were conversant with the complex nuances of the laws of the Mishnah when they were viewed as regulating and conventional for their cultural identity. In the period under consideration, there was no regulating and normative Jewish practices per se and consequently not a single source can be interpreted as reflecting a comprehensive socio-cultural phenomenon. Over and above the mentioned and perceived differences which were prevalent by way of different ideologies and factions at that time, cultural differences also manifested itself in the way social conventions were

adhered to in the various regions, depending whether people were confined to rural or urban centres, their education, human developmental sophistication etc.

What directs this narrative specifically, then, is not the relations between male and female characters (interesting they maybe) but the cultural and social conventions as they pertain to both Jews and Samaritans per se. In its immediate contextual background, the communal interchange between a solitary male and a female figure would not be deemed as being “extraordinary”.¹⁰³ In the light of Maccini’s (1994:39-40) viewpoint, the habitual deficiency of women in the public domain in the ANE was more prevalent amongst Jews than with Samaritans. One factor which served as a mitigating motive for ensuring that Jewish women remove themselves from the public domain would have been to prevent Jewish men ritually defiling themselves through accidental contact with women during their menstruation cycle. This would have rendered a Jew ineligible to engage in any ritual or cultic activity. The dictate that “the daughters of the Samaritans are (deemed unclean as) menstruants from the cradle” (m. *Nid.* 4.1) is consistently alluded to in the case of John 4:1-42. But then again, this Jewish dictate should not be a predictable projection against any character in a narrative whose origins are in Samaria.

The Samaritans indubitably followed the various Pentateuchal laws pertaining to ritual purity, together with all other Pentateuchal laws, however, there is simply no objective indicator to hypothesize or even speculate that their strict adherence was akin and indistinguishable from that of Jewish rabbis. “Pharisaic reckoning deemed some menstruants unclean at times when Samaritan reckoning did not” (Iser, 1976:86). In fact, indications allow for great disparity between the Samaritans themselves, regarding the rules concerning menstruation that revealed that there was no uniformity; e.g., a first-century Samaritan leader named Sakta, abolished the prerequisite that anyone who touched a woman when she was menstruating needed to be ritually purified (Fossum, 1989:349). M. Scott (1992:188) argues that divergent to the conclusions arrived at during later Rabbinical period, which concluded that women refrain from teaching theology or even engaging in any debate with men, the Samaritan woman is depicted as someone knowledgeable and is prepared to acquiescently converse with a *Jewish man!* It is possible that the derived conclusions arrived at by Jewish rabbis be applicable to an anonymous woman from Samaria? In this regard, the direct observation of Seim (1987:68) further highlights the dilemma the PR faces in his/her attempt to comment on the cultural, social and religious nuances at play here in the encounter that aside from the dialogue itself between the two interlocutors, it would have been deemed an injustice against public decorum and the regulations underpinning ritual purity, as it then progressed into religious rhetoric which could have surpassed the mental capacity of women.

– Verse 8: “οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσιν”. (“For his disciples, had gone to the city to buy food”).¹⁰⁴

This verse also opens a stage direction which removes the disciples until 4:27. Yet, Moloney (1998:121) is correct in his assessment that critical questions can be raised: is it essential for every disciple to go into the town to purchase food provisions, the result being that it leaves Jesus

¹⁰³ The conclusion that Samaritan communal engagement and conversation between either men and women was not excluded nor condemned. This viewpoint has been developed and sustained by the private communication of the noted Samaritan scholar J. D. Purvis (1975:161-178; 1986:81-98).

¹⁰⁴ Carson (1991:217) makes a very pertinent observation on this verse, which is worth considering when analyzing this section and Jesus’ subsequent discussion with the disciples in 4:31-38. The fact that Jesus and his disciples were predisposed to purchasing food provisions in that Samaritan town underscores their liberty in dispensing themselves from the strict Jewish ritual codes, and then predisposed to consume food provisions prepared by the Samaritans of Sychar themselves.

unaccompanied? And similarly, what is the motivation behind the woman drawing near the well during what is ostensibly the hottest time of the day? Nevertheless, Jesus opens the conversation with his request for water; the author of the FG reaffirms that it is Jesus who initiates the encounter. However, the abovementioned questions, according to Moloney (1998:121), do *not* allow the author with enough literary license in the construction of the unfolding drama. They become irrelevant when the literary and theological agenda of the author is fully appreciated (O' Day, 1986:50-53). The coordinating conjunction γάρ (for) sets up the scene which allows Jesus to question the woman. It also justifies Jesus' behaviour, the implication being that he would have asked his disciples to give him a drink instead if they had been present. The indicative verb ἀπελθύθεισαν ("had gone away") is pluperfect in contrast to the way that the author usually accentuates a past fact in a present way by using the present tense ("historical present"). Here the pluperfect gives life or vivacity to the story, as well as anticipating the revelatory dialogue later about *food* (after the dialogue about *drink*) between Jesus and his disciples (4:31-33).

Keener (2003:1.593) is correct in his assessment that 4:7-8 brings to the fore a pre-existent moral barrier between the Samaritan woman and Jesus: the unaccompanied woman draws near to the well at that designated time stipulation, would according Keener underline the apparent likelihood that she was not welcome among the other townswomen. Keener's attestation is further reaffirmed that despite Jewish polemics to the contrary thereof, the Samaritans were an intensely religious people, who took a woman's sexual immorality very seriously.¹⁰⁵ However, there is nothing explicitly furnished in text that specifies that the woman who drew near to the well had committed adultery, but five husbands had previously found some ground or objection to divorce her, and as 4:17-18 will later reveal, the woman was co-habiting with someone not her spouse. This information is not furnished either, whether this man intended to marry her, and hence, pious Samaritans, like their Jewish counterparts, would have disapproved of their cohabitation arrangement nevertheless. What is revealed and confirmed by the text, is that the townspeople of Sychar knew her past and her cohabitation arrangement (4:29). Without knowing the full extent of her situation at this juncture – as Jesus did and would later reveal in the narrative – the PR could probably assume that she came to the well alone, ostensibly because she was not welcomed to do so among the townswomen of Sychar.

Furthermore, as Gen 24:11 attests, the women would as a group, be more inclined to draw water much later in the day, when it would have been considerably cooler, than at midday. Someone with a common held opinion for being sexually defiled would be deemed unwelcomed among townswomen if they adhered to stringent ANE standards regarding purity and virtue. Thus, the PR is left to deduce that from her natural standpoint, the woman can interpret Jesus' social advances in the manner in terms of which, such cross gender "advances" would have been normally understood and perceived – however, in a manner quite different from the way he intended them – as the unfolding narrative will depict and reveal. But another barrier may be more explicitly evident here as 4:9, 27 reveals: viz. the gender barrier (4:7-9). The fact that Jesus engages with a (Samaritan) woman, under such extraordinary circumstances, probably would have appeared offensive. The text also explicitly notes that the departure and subsequent absence of the disciples (4:8) and their stunned response upon their return, when they saw him in conversation with the woman (4:27), could principally be on account that she was "a woman"! Hence, Eslinger's assertion that Jesus' encounter with the Samaritan can be viewed as a betrothal type scene again runs into difficulties, depending on how the PR understands and interprets the nature of the encounter. Requesting a drink of water

¹⁰⁵ Josephus (*Ant.* 4.245) maintained that Jewish men disdained marrying sexually immoral women who had defiled their bodies and from this assertion, it is probable that the Samaritan men followed similar practices.

from a stranger could simply be just that – a drink of water to quench a pressing or needed thirst when the need itself was desperate and even urgent (Keener, 2003:1.597).

Given the fact that this story has textual parallels with Gen 24, where a woman accommodates a man and a stranger, does introduce specific nuances to the narrative’s reading and interpretation. Similarly, as is the case in John 4, Abraham’s servant did initiate the conversation with Rebekah by requesting water from her, which she eagerly gave (Gen 24:14, 17-20). In our text of study however, there appeared initial reluctance or even reticence by the Samaritan woman to oblige with the request. One can even infer that the Samaritan woman responds in a less than hospitable manner than her counterpart Rebekah had done – yet to the man who bears a much greater gift than Abraham’s servant had done (Gen 24:22, 53). Furthermore, the encounter narrated in Exod 2 does indeed led to a betrothal and a marriage and the time of day indicated there may further strengthen the apparent allusion and parallel.

– Verse 9: “λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις· πῶς σὺ Ἰουδαῖος ὢν παρ’ ἐμοῦ πείν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις” (“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]”).

In contrast to 4:7, where a woman has become *the* woman [ἡ γυνή], indicating a person by using a definite article. A definite article also precedes the word Samaritan, which has the effect of emphasising her condition (note in 4:4 Samaria is simply a geographical reference). As noted above the question of the Samaritan woman forms the following structure [a–b–a’–b’] with many forceful contrasts: *you* and *me*; *Jew* and *Samaritan* races; *woman* and *man*:

a	πῶς	σὺ			
	b		Ἰουδαῖος		ὢν
a'	παρ’	ἐμοῦ	πείν	αἰτεῖς	
	b'	γυναικὸς	Σαμαρίτιδος	οὔσης;	

Also, to be noted is the personal pronoun *σύ* (you) in the first phrase (contrasting with the personal pronoun *ἐμοῦ* [me] in the third) emphasises the author’s presentation of the person of Jesus. The woman would have recognised Jesus as a Jewish man by his manner of speaking (cf. Peter in Matt 26:73). Thus, the greatest offense in the narrative, that the PR is confronted with, which the woman indeed picks up on is: that the man (Jesus) is a Jew; and that he should have avoided being in conversation with a *Samaritan* woman. Yet, Keener, (2003:1.598) is correct in his assertion that given the biblical traditions about Rebekah, Rachel (Jacob was overcome by her beauty) and Zipporah present at wells, which in themselves were shared by Jew and Samaritan alike, this Samaritan woman might have supposed, rightly or wrongly for that matter, that since she had come to the well alone, and hence was morally disreputable herself to begin with, that this Jew wanted something else. Thus, the PR needs to acknowledge that the beginning of the narrative and the encounter is fraught with apparent sexual ambiguity or misconceptions that will only be clarified as the narrative unfolds and the real purpose of the encounter surfaces. To this extent, the narrative itself subverts Alter’s (and by extension Eslinger’s) borrowed plotline from biblical romance, which would have been ethnically difficult as intermarriage between Jews and Samaritans was naturally prohibited. While Jesus’ conversation with the woman may have offended the sensibilities of some (4:27), it was ultimately the ethnic barrier which dominated much of the dialogue, for “Jews do not share things in common with Samaritans” (4:9).¹⁰⁶

¹⁰⁶ In modern parlance, one could describe what initially takes place between the two interlocutors as “banter”: her bantering demeanour towards “a thirsty man”. The PR can also conjecture that she is returning

- “οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις” (“Jews do not share things in common with Samaritans”).¹⁰⁷

In this instance, the present indicative middle verb *συγχράομαι*¹⁰⁸ is unique in the NT and opinions vary regarding its correct interpretation. It could mean to have dealings with (in the sense of commercial or business relations) or to share dishes (utensils) with someone. The former interpretation is too generic whereas the latter would be consistent with the Jews regarding the utensils of the Samaritans as *unclean / contaminated*. This would explain the potential scandal of Jesus’ request for water (the theme again) and the woman’s strong reaction. However, both, Daube and Barrett contend that the phrase in no way necessarily implies “have dealings with” but “use together with”: i.e., “the Jews and Samaritans would not drink from the same vessel”. With regards to that interpretation Beasley-Murray (1987:58) sees it as dubious, as the middle indicative verbal form requires a direct object, which is omitted. The sense of the verbal form *συγχράομαι* “to have dealings with” is substantiated and is applicable to her (cf. Bauer, 2000:775; Schnackenburg, 1968:1.425 fn. 18; Lindars, 1972:181; Haenchen, 1984:240). The hostility between the two groups was firmly entrenched, when the Samaritan as group originated through mixed ethnicity, when the Assyrian king compelled them to be accommodated in the Northern Kingdom of Israel (cf. II Kgs 17:24-41). As such, the Samaritans nonetheless perceived themselves as being part of a fully constituted Israel, and beneficiaries to all the commitments and guarantees undertaken by God to his people Israel, albeit their variant of the Torah was the originally directly obtained from Moses!

On the present indicative middle verb *συγχρῶνται* in 4:9^b, Eslinger (1987:182-183, fn. 25), in a contrary claim than Daube, argues that the verbal form has the sense of “sexual intercourse”; Eslinger furthermore argues that at no time does the narrative anticipate or move towards the idea of marital fulfilment, but it only expresses “the woman’s or people’s spiritual or symbolic marriage with Jesus” (Eslinger, 1987:180). As such, the consummation sought or proposed by Eslinger is not a sexual one, but but a figurative consummation between Jesus and the Samaritans in the form of a covenantal union, which was often perceived in sexual terms in the OT. Botha (1991:122), on the other hand, contends that she in 4:9^a, “wants to get Jesus to desist from his socio-culturally unacceptable conduct”. Is it the Johannine author’s intention to subtly influence the PR into accepting the woman’s viewpoint that Jesus is deporting himself erroneously? Already at this stage in this

some measure of Jewish spite, as if inferred by the aorist verb *προσεκύνησαν* in 4:20; but, most probably the interrogative pronoun “πῶς” of 4:9 recalls the initial questioning of Nicodemus (3:4), of which this text is the second part of a mirroring diptych.

¹⁰⁷ Barrett (1955:194) has this convoluted explanation on the possible meaning and hermeneutical interpretation of this verse, which he maintains if it is indeed genuine, then it should be regarded as a gloss; it is not part of the woman’s speech. He is indeed solitary in this assertion.

¹⁰⁸ For the meaning of *συγχράομαι*, refer to Daube (1950:137-147), in which he explains that *συγχρᾶσθαι* does not mean “to have dealings with”; for there is no evidence whatsoever that affirms that meaning. It should rather be rendered in the light of its etymology, “to use together with”. As such, the PR cannot be unequivocally convinced that a Samaritan woman was not ritually clean, and therefore one can only assume that she was. The ritual impurity would de facto extend also to the waterjar she carried, particularly so if she had already consumed water from it (*Kelim passim*). Accordingly, the principle is reached (and affirmed by the narrative itself), “The Jews do not share things in common with Samaritans” – a principle Jesus manifestly and blatantly ignores. What also surfaces, is the authenticity and the historicity of the saying, making it difficult to confirm. It seems overall more probable that the author himself should have known and written down the regulation than that it should have been known and added by a later Christian editor. Hence, it is quite possible to hypothesize that the author of the FG supplemented his work with an editorial notification making it relevant for his own community. The PR is left to presume that the comment gloss is not (as is generally supposed) an unambiguous declaration conveying the state of affairs pertaining to affinity between Jews and Samaritans, but it manifests the prevalent bias Jews exhibited towards Samaritans, which was notably suspicious. The Samaritans were (not exactly enemies but) seceders and non-conformists. The ritual cleanness of their women, for example, could not, be assumed.

dialogue the PR is requested to make an evaluation in this regard. Something that the PR needs to keep in mind is that in stark divergence to the commonality of principles as it was manifested in ancient times, the Samaritan woman in this initial exchange in the encounter – as discussed at great length in Chapter One – speaks boldly, freely, forthrightly and even uninhibitedly with Jesus; and this observation is made when comparing John 4:1-42 with Gen 24:18 in the light of the expectancy created “by the woman-at-the-well type scene”; as well as the woman’s seemingly absence of deferential treatment afforded Jesus which might come across to the PR as bordering on disrespect and even rude (Phillips, 1994:303). Hence, Keener (2003:1.599) is correct in his assessment that the Samaritan woman’s observation in 4:9 was probably probing and testing Jesus’ motives or intentions – and as such – her deportment would not have been controversial per se. If anything, the text highlights and starkly describes the less than cordial situation that would have subsisted between the two ethnic groups then: the antagonism and antipathy involving them were at best reputed and familiar.¹⁰⁹

To this extent, Jesus asking water from a ritually “unclean” Samaritan woman (4:7) and the disciples’ departure into Sychar to buy food provisions (4:8) may have been perceived as impious, and hence his association with the Samaritan illustrates the principle of “association where the custom forbids”, like Jews eating with Gentiles as depicted in Gal 2:11-21 (Boers, 1988:150), or Jesus eating with purported “sinners” (Mark 2:16). Although, her tone may be one of astonishment or teasing, Boring (1995:150) suggests that the woman’s question in 4:9 is her refusal to give Jesus a drink might also be principally “on religious grounds”. Of significance in the unfolding Johannine narrative, while the Jews denounce Jesus for deporting himself as a “Samaritan” in 8:48 or like a “Galilean” in 7:40-52, the Samaritan woman in stark contrast identifies him as “a Jew” in 4:9, which Jesus will attest to the truth thereof in 4:22.

– Verse 10: As shown above 4:10 has a concentric parallel structure centering on the phrase “Give me to drink”. However, the verse can also be divided into a *prostatís* (“If you knew... who... is saying to you... ‘Give me a drink’”) and an *apodasis* (“...you would have asked him, and he would have given you....”).

ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτῇ·			<i>Prostatís</i> Two objects: (a) the “gift of God” (b) he who it is
a	εἰ	ἤδεις	τὴν	δωρεάν	τοῦ	θεοῦ	
	b	καὶ	τίς	ἐστίν	ὁ	λέγων	
		c	δός	μοι	πεῖν,		
	b'	σὺ	ἂν	ἤτησας	αὐτὸν		<i>Apodasis</i>
a'	καὶ	ἔδωκεν	ἂν	σοι	ὔδωρ	ζῶν.	

In the *prostatís* there are two objects for the Samaritan woman and the PR to consider and evaluate: determining what constitutes “the gift of God”, and the person’s identity requesting a drink. In the *apodasis* there is an opposite structure:

A	σὺ				
	B	ἂν ¹¹⁰			
		C	ἤτησας	αὐτὸν	καὶ
		C'	ἔδωκεν		

¹⁰⁹ A book in Jewish wisdom literature itself reveals that God loathed “those who acted foolishly” particularly people who made a home in Samaria, no less than he hated the Edomites and Philistines (Sir 50:25-26). It is also worth noting that the citation designates Shechem, the principal location in Samaria; the LXX in fact substitutes the Hebrew reference of “Mount Seir” with “Mountain of Samaria”. This reference seems to accentuate the catalogue of enmity between Jews and Samaritans.

¹¹⁰ ἂν is a particle used here as indicating contingency.

	B'	ἄν	
A'	σοι	ὑδωρ	ζών.

Analysis of the designation [a] – [a'] in the first schema above: εἰ ᾔδεις¹¹¹ τὴν δωρεὰν τοῦ θεοῦ (“If you knew the gift of God”) [a] links the phrase ὑδωρ ζών (“living water”) in [a']. This is the first suggestion of theological content in the discourse. Note that this is initially a rather confusing revelation compared to the author’s usual approach of an enigmatic presentation following by clarification in the ensuing dialogue (e.g., Nicodemus 3:1-21). Carson (1991:218) argues, “The ‘gift of God’ that she does not recognize is probably the eternal life that only Jesus can bestow”. In this context of John 4:10 it is not easy to determine what the “gift of God” refers to. Although it might be Jesus himself, the structure of the text implies that he is the giver [cf. a']. Alternatively, it may be the Spirit, but there is no reference to this in the text and John 14:16 and 7:39 implies that the Spirit is the Father’s imminent gift (i.e., after Jesus’ resurrection and glorification). Others, including Caba (2003:61) agrees, that the gift of God is the Revelation of Jesus. This is implied in the structure furnished in 4:10 itself: “δωρεὰν... καὶ ... λέγων” [= λαλῶν] (the gift – and - [one] saying) and the association of the gift with the revelation is more explicit later in the text in 4:26.

– “ὑδωρ ζών” (“living water”) also has several possible connotations:¹¹²

In the OT: This can signify: “Living” in a material sense, i.e., water in a fountain or river contrasted with isolated and stagnant water (i.e., “dead” water).¹¹³ “Living” in a metaphorical sense, i.e., God is the “living water”.¹¹⁴ The “Odes of Solomon”, a work of Jewish literature comprising a collection of poems also supports the OT meanings (cf. 11:4-7; 12:2-3). The living water is the symbol of the *Revelation of Truth*: “As the waters of a river does truth flow from my mouth”. In the FG: On one

¹¹¹ The hypothetical phrase εἰ ᾔδεις (“If you knew...”) which contains a real sense of truth conveys a similar formulation that occurs in John (cf., John 3:3), the thought turns upon a misunderstanding; here a misunderstanding centres on the person of Jesus. He appears to be a desirous and vulnerable traveler; but, in fact he as “Son of God” gives the “living water”.

¹¹² ὑδωρ ζών *living water*: refers principally to a fresh, flowing water; but also water creating and maintaining life. Living water as a metaphor for divine activity in quickening men to life occurs in the OT, e.g., Jer 2:13; Zech 14:8; Ezek 47:9. But, it can also have a symbolic meaning within the context as well, in which case, it refers to “the water of life”, i.e., this revelatory message is one which Jesus offers along with his person; the woman imagines this to be “flowing water”, preferably desired than the motionless water in a well. The literary device that John employs here is that of misunderstanding, which is also employed in John 3:3. There the nuance concerns Nicodemus misunderstanding “from above”. Jesus implies “from above” (cf. John 3:31) but Nicodemus misinterprets the saying to mean “again”. As indicated in Chapter One, this misconception will act as a catalyst for intense edification. In 4:10, this same intention is facilitated and initiated.

¹¹³ (Gen 26:19): “But when Isaac’s servants dug in the valley and found there a well of spring water” (LXX φρέαρ ὑδατος ζώντος).

¹¹⁴ The following table illustrates the various thematic nuances and connotations to the phrase “living water”:

Sense of the phrase “living water”:	
God (Jer 2:13):	“For my people, have committed two evils: they have forsaken me, the fountain of living water (LXX πηγὴν ὑδατος ζωῆς), and dug out cisterns for themselves, cracked cisterns that can hold no water”.
Messianic Goods (Zech 14:8):	“On that day living waters (LXX ὑδωρ ζών) shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter”.
Wisdom (Prov 3:14):	“The teaching of the wise is a fountain of life (LXX πηγὴ ζωῆς), so that one may avoid the snares of death”.
Law (Sirach 1:5):	“The source of wisdom is God’s word in the highest heaven, and her ways are eternal commandments”.

occasion (John 7:37-39) the phrase is used explicitly of the Holy Spirit. However, there are the following reasons for rejecting this interpretation in John 4. In the context that precedes the dialogue with the Samaritan woman, the Spirit is never spoken of explicitly nor even mentioned in reference. The sense of John 7:37-39 is of a *future* gift and no previous text refers to the Spirit as a present gift. Caba (2003:62) however, suggests that (just as for the “gift of God”) the “living water” also refers to *Revelation of Truth* (which was considered “living water” in Judaism, and to which the OT texts above can be applied). There is therefore a strict connection between the δωρεάν (gift) and the ὕδωρ ζῶν (living water) reflected in the [a] – [a'] parallelism.¹¹⁵

If both the *gift* and *water* refer to the same reality, however, why is there a change of terminology? One approach is to observe that in the case of “living water” 4:10 implies that Jesus is the giver (“he would have given you...”). If this, then is a better and more coherent interpretation and analysis than Caba’s (2003:62) approach is therefore to suggest that both terms apply to Revelation of the Truth but here the “*gift of God*” denotes the Truth manifested *in* (identified with) Jesus as the Christ, whereas the *living water* infers the Truth which Jesus *brings* (cf. John 1:17). The same dual aspect can be seen in John 4:25-26 above: “*I am he... speaking to you*”. “Living water” connotes new, running water, generating and sustaining life itself (cf. Jer 2:13; Zech 14:8; Ezek 47:9). References to “life-giving water” is present in significant texts in the FG: John 3:5; 4:10-15; 7:38; 19:34... Therefore, the “living water” being referred to is principally the Holy Spirit, the giver of life (cf. 6:63). It emanates from the pierced side of the crucified Jesus; creating itself as the source of life, forming a life spring for Christian believers, animating the life of the divine within them (cf. Misselbrook, 2004:41). Beasley-Murray (1987:60) develops on this when he maintains that Jesus is at once the “living water” and the *giver* of the water of life to all Christian believers. In 7:37-38, Jesus is depicted as being the fount of the waters of life, through which he requests the desiring to draw near to him and drink from the fount of life. The author of the FG adds the following observation in 7:39, “This he said of the Spirit, which those who believe on him should receive”. Thus, evidently “living water” has a plurality of subtleties which requires further consideration; primarily as it signifies *the life facilitated by the Holy Spirit and sent forth from the crucified Redeemer and exalted Revealer, Jesus Christ* (cf. Misselbrook, 2004:41).

Analysis of the section [b] – [b'] in the schema: There is a correspondence between the pronouns of [b] and [b']. As noted above in the earlier schema [a] – [a'], there is an inner chiasmic structure here which is focused on Jesus as the central element:

¹¹⁵ The possible meaning pertaining to “living water” must also be contextually interpreted to connote the many *symbols* that the author of the FG employs. “Living water” is one of the many and varied metaphors, symbols or images by and in terms of which Jesus designates himself in the FG. These symbols are: “bread”, “vine”, “door”, “way” etc. Schnackenburg (1966:1:427-428) correctly asserts that the metaphor of the bread from heaven is a significant indicator for the explanation or understanding of the symbol of the “living water”, in that the gift is bound to the giver. Hence, if Jesus is the living and true bread who has come down from heaven, and Jesus is the giver of living bread; then logically, knowledge of his person cannot be divorced from knowledge of his gift of “living water”. Thus, to fathom him in his being as being [ὁ λόγος] of both salvation and revelation – it also implies then comprehending him [κατέλαβεν] in 1:5 as the gift, which is revelation and life. Only the one who is the revealer who has become flesh (1:14), who is divine light and life (1:4; 8:12; 11:25; 14:6) can pass on this gift and life (5:25; 6:57). To this extent, the assertion which was to give the Samaritan woman food for thought ostensibly at that very moment and would provoke and challenge her to further questions, also becomes a word of revelation for future believers. At that moment, it will urge and impel them, like her, to recognize the true gift of God and its only giver, or again, to recognize the one who is and reveals the word of God and to implore him for his gifts.

b	καὶ	τίς Jesus	ἐστὶν ὁ λέγων	σοι· Woman
	c	δός	μοι Jesus	πεῖν,
b'	σύ Woman	ἄν	ἤτησας	αὐτὸν Jesus

Therefore, the form of this structure itself reveals and points towards Jesus in an enigmatic way at the dialogue's epicentre about the "gift of God" / "living water". That Jesus is both revelation and revealer is made explicit later in John 4:26: "I am he... speaking to you". It should also be noted that the FG's usage of irony¹¹⁶ in this sub-unit of the narrative serves to form and generate the subtleties in the revelatory process which hitherto is one of the most obvious in the scenes in the FG in which individuals or groups encounter Jesus. The characters, and by extension the PR, are drawn into dialogue with Jesus and asked to sort through the incongruities of the encounter and move through one level of meaning to another. This dialogue involving Jesus and the Samaritan woman in John 4 is an imperative indicator determining the dynamics between the FG's narrative mode, his specific use of irony, and his unfolding theology of revelation.

It opens in 4:7 with his request for water, "δός μοι πεῖν". As is typical in Johannine dialogues, Jesus is the initiator of the conversation, here at the well of Sychar. He is not the one asked, as is normally the case in Synoptic dialogues, but is the one who does the asking. Jesus' fatigue from his journey (4:6) ostensibly provides one rationale for his request for water, but the author provides even further (theological) justification in 4:8: not only is Jesus tired, but he is now sitting alone at the well with no one to give him water. At this time, Jesus' disciples have exited the stage and proceeded to go into the town of Sychar to acquire food provisions, so the only possible source of nourishment and refreshment is the Samaritan woman who stands before him. The beginning of the encounter narrative appears logical enough. Yet is this request for water as simple as it appears? Her reaction in 4:9^b indicates that it is not, as has been discussed earlier. She responds in amazement: "πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης;" the woman's question creates a distinct separation between Jesus and herself, a division reflected in the well-balanced language – you a Jewish man – me a Samaritan woman. The words that break the symmetry of this verse are the astonished interrogative particle πῶς and the source of the woman's astonishment, the request for a drink. Thus, the author of the FG has indicated both what is at issue for the woman and her sense of the lack of harmony regarding the situation.

Aside from 4:9^c that seeks to clarify this lack of harmony by explaining, at least on the surface, why the woman is astonished, yet the PR is required to ask and consider if this aside which describes Samaritan-Jewish relations, is necessary to render the woman's reaction comprehensible. The precise wording of her own statement establishes and underscores the polarization and schism between Jews and Samaritans to such an extent that 4:9^c almost appears superfluous. There is no

¹¹⁶ There is nothing surprising about mentioning irony and the FG in the same breath, but what has not been adequately noted previously and needs to be examined is the significant correspondence between how irony functions as a literary mode and how the Johannine Jesus functions as revealer. Despite its apparent attempts to conceal meaning, irony is a mode of revelatory language (O' Day, 1986:664). The irony that we find in the FG is a verbal irony characterized by the fact that it is grounded "in a vision of truth" which the reader can retrieve (called "stable irony" in the "vision of truth") (Good, 1965:27). The incongruities and tension within irony draws the PR into the text and thereby into participation in this vision. Irony manifests itself by querying the PR to judge and evaluate the relativity of declared and intentional meanings, enticing the PR into its truthful orbit, so that when the PR finally understands, he or she becomes a member of the Johannine community that shares that vision, constituted by those who have also followed the author's lead.

reason to assume, however, that it is a later editorial gloss, because it confirms the author's literary approach by explicitly inserting, his own succinct observations into the body of the text.¹¹⁷ Most of the debate about 4:9^c has focused on the type of Samaritan-Jewish relationship it presupposes, which has been discussed at length above, concerning the understanding and possible interpretation of the verb *συγχερῶνται*, not on its function in the narrative. If we read 4:9^c seriously as the author's own comment on the Samaritan woman's response, we may be able to arrive at a better idea of its function at this juncture in the conversation and narrative.

By amplifying what the Samaritan woman has self-disclosed, the author of the FG seeks to guide the PR's focus onto the subject of the cultural differences between the Jewish and Samaritan peoples and the social contraventions that have ensued upon the initiation of this encounter. However, for the author of the FG together with the PR who has journeyed hitherto with him as the Gospel unfolds, the encounter is simply more than it being between a Jewish male and a Samaritan female. For the author, the interrogative particle *πῶς* in 4:9^b does not eventually arise because Jews and Samaritans refrain from social or cultural engagement with each other but arises because a Jew who requests an anonymous Samaritan woman for water is not just any Jew male but is the “King of the Jews” (19:19), someone whose very name we can ask for anything and it will be given (14:14; 16:24). The conflict for the author arises from the fact that the woman understands Jesus' request only in terms of Samaritan-Jewish relations that she is unaware or oblivious of the identity of the Jewish male with whom she speaks. This is not to relativize the Samaritan-Jewish aspect in 4:9, for this will be developed further in John 4 (cf. esp. to 4:22, 42), but to suggest that the FG uses 4:9^c to accomplish two different things at once. What it maintains at the literal level is and remains valid, but the statement as an ironic understatement of the situation also has another meaning, which points toward the larger central issue of Jesus' identity. That this is the direction in which the Johannine author wants to lead the PR is indicated by Jesus' answer to his fellow interlocutor in 4:10. His reply is not in terms of Samaritan-Jewish relations but pertains to his identity. Jesus refrains from directly responding to the woman's “How?” but instead indicates that she herself could answer her own question (“If you knew...”). This naturally has important ramifications with regards to what will unfold later in the narrative – but also significant with regards to understanding two of the crucial elements in this dissertation: discipleship [*μαθητής*] and witness [*μαρτυρία*].

Of importance for understanding the dynamics of the narrative and what is being asked of the woman is Jesus' description of himself – “*τίς ἐστίν ὁ λέγων σοι· δός μοι πειν*”. Jesus does not refer to himself in general terms but in terms specific to the woman's present situation. It is the recognition of the identity of the very person with whom she is engaged in the conversation that could result in their dramatic role reversal. With its emphasis on Jesus' speaking, the expression “*ὁ λέγων σοι*” also seems to be an early indication of the revelatory aspect of the text (Olsson, 1974:179). This aspect will be confirmed for the reader from the retrospective vantage point as 4:26 will affirm, reveal and depict. The total role reversal that the Samaritan woman's recognition of Jesus would accomplish is accentuated by the concrete language in which it is described by the author. Again, it is language specific to the woman's actual lived situation and experience. John repeats the second person pronoun to draw attention to the new role which the woman would fill. Her potential new relation to Jesus is further emphasized by the fact that the central verbs from 4:7 and 9, *αἰτέω*, *δίδωμι*, and *πίνω*, are repeated in 4:10, but are attributed to the opposite character. The woman who was initially

¹¹⁷ For example, one can only refer to 11:49-52. After Caiaphas, unconsciously prophesies about the expediency of Jesus' death for the salvation of the people, John repeats his words almost verbatim.

astonished by Jesus' request now becomes the one who requests, and she who was asked to give would be the one given to.¹¹⁸

The object of the woman's request is also transformed and further illuminated by Jesus. The water that the woman will receive is ὕδωρ ζῶν, an ambiguous expression that can be understood both as “living” water and as a spring that is, running water. The expression's structural relation to ἡ δωρεά του θεού signals to the PR (if not the woman) that Jesus does not have in mind simple running water, but the precise referent of ὕδωρ ζῶν remains open, as has been discussed above, with regards to what the term “living water” may allude to. Her failure to comprehend the phrase ὕδωρ ζῶν properly means that she is unable to identify the singularity of the man she is engaging and conversing with. In 4:10, therefore, Jesus does not explicitly supply the woman with the knowledge that she needs to make this next move in the dialogue. Instead of telling the Samaritan woman who he is, he leaves her with a question. It is a question, however, that says more than a declarative statement could. Through his conditional statement, Jesus requests the woman to reassess her perception of the present situation. The woman presupposes that she is conversing with a desirous thirsty Jew; yet, this Jewish man enlightens her that if only she recognized both the gift of God that was available to her and identify the singularity of one she is engaging with, she would analyze herself as being the desirous thirsty one.

This verse emphasizes that the dialogue between the two interlocutors is being engaged on two distinct semantic levels at the same time – the first level illustrates the woman's perception, whereas the second level connotes the understanding intended (and understood) by Jesus. That apparent inability to engage each other on the correct semantic level provides for the ironical literary motif in the narrative, that reinforces how seemingly on different semantic planes both interlocutors are with each other. The hint provided here by Jesus with regards to his identity is a request both to the woman and to the PR to fathom both semantic levels that the dialogue is ensuing as well as the innate incongruities and to proceed from the woman's level of perception to Jesus' intended meaning. As the conversation between the two interlocutors develops, the Samaritan woman struggles to effectively deliberate with Jesus, since her incomprehension is being hastened by her inability to understand Jesus' request. As the PR observes the acute comprehension struggles of the woman, with the two conversational semantic levels in the engagement never proceeding from her point of perception, the PR furthermore observes that Jesus' initial declaration confirms that s/he in fact has succinctly read and inferred the reality of a secondary semantic level.

John 4:10 presents the purpose of the narrative (and by implication, the object of discipleship) – to discover Jesus' identity – (which will enable the then disciple to witness to and about him) – but also delineates how the hermeneutics in the narrative should be facilitated to attain its purpose. From this example, one can see that the Johannine author does not simply present Jesus as revealer to his intended readers but constructs his texts in such a way as to allow his intended readers to participate in the revelatory dynamic themselves. Hence, the present PR does not observe the narrative but moves with it; s/he allows themselves to be imbued by the message and its spirit. The revelatory dynamic, as such then, together with the use of irony, allows the intended and PR's room to engage the narrative by delineating its symbols and idiomatic illustrations.¹¹⁹ Further analysis of the “how” of

¹¹⁸ The sense of the irony is hence, accomplished – she becomes the one who is actual in need or considering the theme of the text – she is the one who “thirsts”.

¹¹⁹ Other instances of the FG's use of irony to create the revelation experience for his readers include Jesus' dialogue with the “Jews” in 6:22-51 and 8:31-59, the dialogue between Jesus and Martha in 11:21-27, and much of the farewell dialogical discourses between Jesus and his disciples (e.g., 13:36-38; 14:8-11; 16:25-33).

the Johannine revelatory process will show that it is not the word alone, but words, language as creation and expression, which bring the PR to the experience of Jesus through imaginative participation in the text. Irony is an excellent example of this participation because of the type of reader response it embodies. To follow succinctly the literary technique of irony, which transforms both the “purpose” and the “result” through the dynamics of the Johannine revelatory narrative. When one studies the “how” of Johannine revelation, it becomes clear that the FG is not just a *report* of Jesus as revealer but allows both the intended and PR to *experience* Jesus' revelation for himself or herself. An analysis of the Johannine dynamics of revelation demonstrates that the FG narrative does not just mediate the revelation (as is often the case in the synoptic accounts), but significantly *is* the revelation itself.¹²⁰

– Verses 11-12: “¹¹ Λέγει αὐτῷ [ἡ γυνή]· κύριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;¹²¹ ¹² μὴ¹²² 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;”¹²³

“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'”?

“Λέγει αὐτῷ [ἡ γυνή]· κύριε”, (“She says to him [the woman], Sir”): This parallels the question in 4:9. The definite article (i.e., *the* [particular] woman) now indicates a concrete person. The woman shows *incomprehension* (a common occurrence for those who encounter Jesus in the FG) by asking “Where do you get that living water?”¹²⁴ κύριε, (“Sir”): This could be interpreted as an act of faith (cf.

¹²⁰ O' Day (1986:664) conveys this point succinctly regarding the object of the Johannine literary usage of irony and revelation in the gospel by asserting that an analysis of the ironic interplay between Jesus and his interlocutors in the FG suggests that in the literary form of irony, John found an ideal medium through which he can communicate a theology of revelation. John's *mode* of presenting irony, renders the *object* of that presentation, that is, the characteristic literary technique which depicts Jesus as “revealer” which is itself indivisible from the Johannine revelatory theology. In this regard, ironic statements presuppose a judgment on the part of the PR to evaluate the twofold semantic connotations by formulating an appropriate transition from a factual verbatim sense to its figurative sense, whereby Jesus as revealer would have presupposed something similar. In John 9:39, Jesus says, “For judgment I came into this world, that those who do not see may see, and that those who see may become blind.” In his capacity as “revealer” Jesus also questions the normal categories of human understanding. Yet, as in the attempt to interpret ironic proclamations, the onus for the appropriate perception of Jesus' words is on the PR, which is why the Johannine Jesus can say that he comes both to judge and not to judge. Jesus, through the author of the FG, provides the keys to interpreting his words; the (intended and paradigmatic) reader must follow his lead to participate in the sense of the revealed message.

¹²¹ One can assume that the Samaritan woman, as such, misunderstands the word that has been spoken to her, supposing that ὕδωρ τὸ ζῶν means running water from the spring.

¹²² The question posed by the Samaritan woman, which begins with the negative particle μὴ, demands an answer in the negative, in that it would have been unthinkable that any person could have been perceived to be greater than Jacob. But the issue being inferred is that indeed the gift of Jesus does indeed surpass the gift of Jacob. Moloney (1998:122) suggests that this is important in determining what is meant and understood by “the gift of God” (4:10). As the focus is primarily on Jesus at this juncture, there can be no inference made to the Spirit in this distinction between the gifts furnished by Jacob and Jesus. O' Day (1986:61-62) asserts that hitherto, the woman finds herself “outside” the semantic and religious world of Jesus and because this is such, she is incapable in fathoming or even accepting what Jesus is revealing and attesting.

¹²³ The nominative neuter plural noun θρέμματα is a *hapax legomenon* in the GNT; according to Barrett (1955:194) the rendering “slaves” is not impossible, but “cattle” is more probable. That Jacob himself drank of the well lends it distinction – even he needed no better water; that his cattle did so indicates the copiousness of the supply.

¹²⁴ Another example is John 3:3, where Jesus in his conversation with Nicodemus articulates... “Very truly, I tell you, no one can see the kingdom of God without being born from above”. The subsequent question “Can one enter a second time into the mother's womb and be born”? shows that Nicodemus is confusing being born from one's mother and being born again in the Spirit. There is a similar confusion in the woman's question about the

John 20:28; Acts 2:36), but at this stage it is act of respect (cf. John 11:21 when Martha uses the same word). Notice, however, that the woman called Jesus a Jew in 4:9 (an antagonistic word for a Samaritan). Now, however, she shows him deference, respect or politeness. It would be strange for her to show such courtesy to a Jew and this may already mark a slow change in the woman.

“οὐτε¹²⁵... καὶ...” is a very unusual Greek construction. It would be more usual to write “οὐτε... οὐτε”. The accusative neuter noun ἀντλήμα (bucket or water jar) is the unique instance of this word in the NT (a *hapax legomenon*). It appears here in the context of the difficulty of reaching the well water. As noted above, the word for the well used in this verse is different from that in 4:6. Here the word is φρέαρ in the sense of a *pit* or *shaft* rather than πηγή meaning *fountain* or *spring*. The definite article is also used (unlike in the first instance in 4:6). The neuter noun φρέαρ may further be distinguished from feminine noun πηγή as an artificially constructed well over against a natural well, perhaps supplying it; but it is probable that John intended no difference between the words. The use of synonyms is characteristic of the FG’s style.

πόθεν (whence / from where?): The woman is using a normal word to ask what is at one level, a normal question. However, the author uses it to question the source of something mysterious and theological. Other examples of this are the steward at Cana who does not know from where the wine had come (John 2:9), and the statement that “no one will know where he (i.e., the Messiah) is from” (John 7:27–28). “μή σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ;”¹²⁶ (“Are you greater than our father Jacob...?”): The woman’s second question emphasizes the personal pronoun σὺ (you), which forms an inclusion with the same pronoun in 4:9 (“you” i.e., a *Jewish male* [her original judgment concerning Jesus]). The particle μή (not) in Greek is an interrogative that expects a *negative response*: the Jews ask a similar question regarding *their* ancestor in John 8:53. The Samaritan woman both *appreciates* and *denigrates* in her tone in addressing Jesus:

“μή σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ;”, (“Are you greater than our ancestor Jacob...?”).	
Appreciation	Denigration
... of Jacob, the “father” of the Samaritans	... of Jesus (use of μή σὺ (“[are] you not”).
... of the water that he provided.	... of the “living water” that he would give, if she had recognised who Jesus was (cf. v. 10)
The irony here is that the Samaritan tradition (that Jacob gifted them the well) had no real Biblical source to justify it, and that only they believed it amongst themselves.	The irony here is that Jesus is in fact superior to (and surpasses) Jacob (as indeed the intended readership of the Gospel will already know). This line foreshadows the “I am he” (ἐγὼ εἰμι) revelation in John 4:26.

Verses 13-14: This is the second revelation of Jesus [D'] and there is a structural correspondence with the first revelation of Jesus [D] (in 4:10). The coordinating conjunction δέ has the syntactical

water “Where do you get that living water?” in that the ὕδωρ ζῶν could be understood in the material sense or by the special meaning that Jesus intends.

¹²⁵ Barrett (1955:194) affirms that the coordinating conjunction which has the syntactical function of an adverb οὐτε *simpliciter* is particularly rare in the NT (only Luke 20:36; James 3:12; III John 10; Rev 9:20 in some MSS). Hence, per him, it may have been used here in anticipation of an inverted form of the sentence: “Neither have you a vessel, nor is the well a shallow one”.

¹²⁶ The literary technique of irony (for the author of the FG and for actual, intended or even paradigmatic readers – Jesus as “the Son of God” is without saying superior in dignity than Jacob) is perpetuated as characteristic Johannine literary feature; cf. (7:42; 8:53). In the latter of these passages the wording is identical, but the noun “father” is Abraham. πατήρ, like the Hebrew masculine noun אב is commonly used of ancestors, but its use as a title for one of the patriarchs seems to be rare outside the NT.

function of being an adversative particle here (“but”) marks an important contrast at the start in 4:14 to mark it off from 4:13:

		ἀπεκρίθη	Ἰησοῦς	καὶ	εἶπεν	αὐτῆς·	Notes
13	D'	a	πᾶς ὁ	πίνων			Universal; situated in present. The water of <i>this</i> well, i.e. that Jacob gave [ἔδωκεν] and which is an inheritance Returning thirst.
		b	ἐκ	τοῦ	ὑδατος	τούτου ¹²⁷	
		c	διψήσει	πάλιν·			
14	a'	ὅς δ' ἂν	πίη ¹²⁸	ἐκ	τοῦ	ὑδατος	Jesus gives this water; ¹²⁹ situated in future. Eternally satisfied thirst: double negative [οὐ μὴ] for emphasis. Jesus gives this water (repeated theme) A new interior reality (a fountain / “well” [cf. v. 6]) created in the future. “welling up” / “springing” / “jumping up”
	b'	οὐ	ἐγὼ	δώσω	αὐτῶ,		
	c'	οὐ μὴ	διψήσει	εἰς τὸν	αἰῶνα,		
	b''	ἀλλὰ	τὸ ὕδωρ	ὃ	δώσω	αὐτῶ	
	c''	γενήσεται	ἐν αὐτῶ	πηγῇ	ὑδατος ¹³⁰		
			ἀλλομένου	εἰς	ζωὴν	αἰώνιον. ¹³¹	

Regarding the contrast of the water Jacob gives and the water Jesus gives, the spiritual meaning is the contrast of the law compared to what Jesus offers. The law is transitory in its effects (“will thirst again”) whereas what Jesus will give will satisfy eternally, cf. (Sir 24:28-29).¹³²

– ἀλλομαι (to spring; to leap up) is used in Scripture in general as follows: In the NT, there are two citations where the verb is used. For example, in Acts 3:8: “Jumping up [ἐξἠλλόμενος], he stood and began to walk, and he entered the temple with them, walking and leaping and praising God”; whereas in Acts 14:10 “...said in a loud voice, 'Stand upright on your feet'. And the man sprang up [ἤλατο] and began to walk”. Similarly, in the OT LXX, there are also two indications of the verb: In

¹²⁷ τοῦ ὑδατος τούτου (this water)... through the attributive use of the adjective, Jesus begins to clear up the misunderstanding initially first formulated back in 4:10. He is not speaking of ordinary water, “this” water, which must be drunk day by day, but something infinitely better. Thus, the shift from the initial “gift of God” and the “living water” the Samaritan woman could receive in 4:10 to the universal possibility of the gift of “eternal life” in 4:14 is made possible by means of Jesus’ statement containing a universal truth concerning drinking water from the well. Hence, everyone drinking [πᾶς ὁ πίνων] ordinary water will indeed eventually become thirsty again. This is an undisputed universal truth.

¹²⁸ πίη the subjunctive aorist verb can also be translated, “whosoever shall drink...” and not principally “whosoever drinks...” If the aorist subjunctive verb is translated thus, it means, “a single draught of the water of life is contrasted with the necessarily frequent drinking of ordinary water” (Barrett, 1955:194).

¹²⁹ Note the different grammatical construction (“this water” [b] compared to “the water which I will give” [b']). Jesus as the *subject* of this sentence answers the woman’s question in 4:12 more clearly.

¹³⁰ γενήσεται ἐν αὐτῶ πηγῇ ὑδατος: It can be construed that the well, or spring of water is within the person (cf. 7:38). It is conceivable that a complexity is proposed between the Mosaic Law, communicated in outer statutes, and another internal law initiated by Jesus, cf. Jer 31:30-33.

¹³¹ This Johannine expression εἰς ζωὴν αἰώνιον (6:51, 58; 8:35, 51-52; 10:28; 11:26; 12:34; 13:8; 14:16) is not a promise of a future reality (eternal bliss after physical death) – but it is the promise of a fullness of life, beginning now (Schnackenburg, 1968:1:430-431).

¹³² The citation in Sir 24:28-29, 32-33 refers to the Mosaic law, wisdom and a future outpouring.

Judg 14:6-7: “The spirit of the LORD rushed [ἤλατο] on him, and he tore the lion apart barehanded as one might tear apart a kid. But he did not tell his father or his mother what he had done”. [In this case, it is applied to the *Spirit* of the *Lord*]; whereas in Wis 18:15: “...your all-powerful word leaped [ἤλατο] from heaven, from the royal throne, into the midst of the land that was doomed, a stern warrior”. (Here however, it is applied to the *Word of God*). Now, the possible applications of ἄλλομαι in John 4:14 refer to *the Spirit* (as in Judg 14:6 LXX). However, in the OT the original Hebrew word [נָלַח] is to “press through”; “overrun”; “invade” unlike the implied “springing water”; and also to *water*: In the context of Num 21:16-18 it is waters that “spring up” [עָלָה]. However, in this passage the spring given by God to the people is linked to *the Law*.¹³³

Jesus is therefore making an implicit reference to the OT understanding of the Law as the spring given by God to His people. In John 4:14 however it refers to the revelation of Jesus. Note also that the accusative preposition εἰς ζωὴν αἰώνιον (“to eternal life”) is used where the preposition εἰς means ‘to’ / ‘into’ and not the alternative accusative preposition πρὸς, meaning “to” / “towards”. This is not a local, spatial sense but has a finality to it. A change of tense is seen between the parallel statements in 4:10 and 4:14. In 4:10 Jesus says, “he would have given you living water” (indicating a present reality); in 4:14 he declares: “The water that I will give will become in them (lit. him) a spring of water gushing up to eternal life” (indicating a future reality). The revelation of Jesus requires *interiorization*. This can also be seen within 4:14 itself: the verbal form [πίη] “drinks” is a subjunctive aorist, while “in him” [αὐτῷ] applies to the future (i.e., “will become”). How is this interiorization to be accomplished? The insight to this is furnished in John 7:37-39. To be noted, is the reference to “believers” in 4:39 as those who can receive this gift. Thus, Jesus offers the water (revelation), but the interiorization from “drinking” to “springing up *in him*” (cf. I John 5:6; John 16:13) is a fruit of the *Holy Spirit*. Its revelation and then the Spirit’s action cause a “springing up” which is participation in divine life. There are also important links to the discourse with Nicodemus regarding eternal life: John 3:15: “...that whoever believes in him may have eternal life”. (This refers specifically to *faith* in the *revelation* is to have *life*); whereas, John 3:5: “Jesus answered, ‘Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit’”. Here being referred to is an (*interiorised*) *faith* in the *revelation (water)* is only possible with the *Spirit*. John 4:15: This is the third and final intervention of the woman regarding the water: The woman continues to misunderstand Jesus’ metaphor on water and in this regard, a fresh approach is made.¹³⁴

15	B'	Λέγει	πρὸς	αὐτὸν	ἢ	γυνή·	
		κύριε,	δός	μοι	τοῦτο	τὸ	ὔδωρ,
A'	ἵνα	μὴ	διψῶ	μηδέ	διέρχωμαι	ἐνθάδε	ἀντλεῖν.

The opening indicative active verb λέγει (“says”) is in the historical present. Note that the “to him”, which is the same expression in English translation as in 4:9 and 4:11 has changed in the Greek from αὐτῷ to πρὸς αὐτὸν. The “to / towards” with the accusative case now indicates a reciprocity

¹³³ (Num 21:16–18) (KJV): “¹⁶ And from thence *they went* to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water. ¹⁷ Then Israel sang this song, Spring up, O well; sing ye unto it: ¹⁸ The princes digged the well, the nobles of the people digged it, by the direction of the *lawgiver*, with their staves. And from the wilderness *they went* to Mattanah”. (Only the KJV and VUL versions explicitly bring out the sense of “lawgiver”).

¹³⁴ Some commentators like Olsson (1974:182:183) and Carmichael (1980:337-343) perceive, read and interpret the woman’s response as positive – seemingly as her preparedness to abandon her ancestor Jacob’s well and accept “the living water” as provided by Jesus. However, in the light of what plays itself out in the second part of the conversation, the context as such, demands that the woman be judged in terms of acceptance or refusal of the word of Jesus (Moloney, 1998:123). On this criterion or basis or the argument then, “the first round in the conversation ends in complete failure. The woman remains level-headed, incredulous” (Boers, 1988:169).

between the woman and Jesus, a crescendo of acceptance of the woman towards Jesus. As in 4:11 the vocative case of the noun κύριε, (“Sir”) is an expression of courtesy rather than a profession of faith (“Lord”) yet shows in this context a move forward: she no longer refers to him as a Jew (as in 4:9), nor is she any longer challenging him (as in 4:12). The verbal phrase “δός μοι” (“give me”) is the same expression with which Jesus began his interaction with the woman in 4:7. She does not however make a generic request to drink as Jesus did but now refers specifically to the phrase “τοῦτο τὸ ὕδωρ” “*this water*”. The subordinating conjunction ἵνα has the syntactical function of denoting purpose (“so that”) has a double meaning and responds to the double promise in 4:14:

<i>Jesus’ promise (v. 14)</i>	<i>The woman’s response (v. 15)</i>
“... will never be thirsty”	“... so that I may never be thirsty”
“... will become in him a spring of water”	“... or have to keep coming here to draw water”

The present infinitive verb ἀντλεῖν (“to draw”) here in 4:15 is the same as used in 4:7 (“A Samaritan woman came to draw water...”). Note however that whereas Jesus’ words are formulated in a positive manner, her words are in a negative one (“...so that I may never...”). There is a certain irony here on the part of the author: the woman is still thinking on a material level, i.e., what she will no longer have to do in material terms rather than in terms of this new source. A change is still needed in the woman as the narrative now moves to the revelation of Jesus as a prophet (4:16-19). Another dimension or element that the PR needs to remember is that the woman’s response to Jesus in 4:15 parallels that of the Jews in 2:20. Even though she is at pains to accentuate the differences between Jews and Samaritans (4:9), she takes the words of Jesus on the gift of water and the spring in 4:14 and makes them into her very own (O’ Day, 1986:64-66). However, in so doing, she changes the word of Jesus from the promise of a future oriented gift of water springing up to eternal life into her own agenda of this well, this place and this water, satisfying her own immediate thirst: “Sir, give me this water [τοῦτο τὸ ὕδωρ], so that I may not be thirsty or have to keep coming here [μηδὲ διέρχωμαι ἐνθάδε] to draw water”. The following schema furnished by Moloney (1998:119) helps to demonstrate the contrast more purposefully:

Words of Jesus	Words of the Woman
“(Whoever drinks) of the water that”	“Give me this water”,
“I will give them will never thirsty”	“so that I may never be thirsty”
“ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω”	“δός μοι τοῦτο τὸ ὕδωρ”,
“αὐτῶ, οὐ μὴ διψήσει”	“ἵνα μὴ διψῶ”
“(The water...) will become in them”	“or have to keep coming here to”
“a spring of water welling up to eternal life”.	“draw water”.
“γενήσεται ἐν αὐτῶ”	“μηδὲ διέρχωμαι”
“πηγὴ ὕδατος ἀλλομένου”	“ἐνθάδε ἀντλεῖν”.
“εἰς ζωὴν αἰώνιον”.	

The words of Jesus as indicated in abovementioned schema, have been misunderstood by the Samaritan woman in what Moloney (1998:119) describes as “in a physical and selfish sense”. Similarly, as “the Jews” rejected the words of Jesus in 2:20, so it can be argued does the Samaritan woman in 4:15. If the PR draws on this parallel, then s/he can conclude that the woman is presented at the end of the first part of the conversation with Jesus, as possessing no requisite faith. However, a vital and important contrast between “the Jews” and the Samaritan woman is in evidence. While the end response of “the Jews” and the Samaritan woman might be the same, as Jesus’ words are rejected, *but* the hostility of “the Jews” is not evident in the Samaritan woman (Moloney, 1998:119). Moreover, there are initial signs of a growing respect, as she initially addresses Jesus as “a Jew” (4:9), but later in the conversation as “Sir” (4:11, 15). Whereas “the Jews” had “disappeared” from

the narrative after 2:13-22, they are still looming, as they will reappear, publicly hostile to the person of Jesus in 5:16-18; but the Samaritan woman remains in the unfolding narrative. Her seeming rejection of the word of Jesus in 4:7^b-15 does not bring her role in the Johannine narrative to an abrupt close. She will eventually ponder whether Jesus is the Christ (4:25, 29^b) and will eventually point other Samaritan townspeople towards Jesus (4:29^b).¹³⁵

In drawing this exegetical sub-section (4:7-15) of our investigation of Jesus as the one who gifts “living water” to a close, a needed integral synthesis hitherto is necessitated. Jesus conveys that he provides water that is both superior to the patriarch Jacob and that of the Samaritan holy sites (Keener, 2003:1.601). The PR will make the necessary connections between this encounter and the one Jesus has with Nicodemus in 3:1-21, regarding “born of water” in 3:5. Whether her tone of engagement is that of ridicule and not one based in the respectful and courteous manner of addressing of Jesus as *κύριε* (4:11, 15, 19; cf. 4:49; 5:7; 6:34)¹³⁶ it is an opening of the movement and openness that will occur in her. As is the case in 2:4, Jesus addresses her directly in the vocative case as *γυνή*.¹³⁷ Jesus’ identity is yet totally obscured from her, but she will later comprehend him (4:25-26) and declare him [*οὗτός ἐστιν ὁ χριστός*] in 4:29; yet, if she knew, she would indeed be asking him for his gift (4:10).

7. John 4:16–19: The Revelation of Jesus as a Prophet (also referred to as the Moral Question)

In the following sub-section, we will study a new initiative of Jesus in terms of which he will further disclose the mystery of himself to the woman. But here knowledge of the Samaritan woman’s personal and private life underlies his ostensibly simple request for her to summon her husband, and when the woman answers rather evasively that she does not have a husband, he will reveal to her how well he in fact knows her life-story. In this regard, this unique ability that he possesses, that he has special knowledge of an individual’s life, which evokes wonder and further questioning, re-echoes a part of the FG that manifested itself in 1:48 with Nathanael. Thus, by disclosing the secrets of her life, Jesus will lead her to discover more deeply who he is, and she will respond to his initiative by calling him a prophet. As such, his efforts are not directed primarily to bringing the woman to

¹³⁵ The parallel, yet non-identical rejection of Jesus’ teaching by “the Jews” (2:20) and that of the Samaritan woman in 4:15 reflects the lived experience of the Johannine community itself. Cast out of the Jewish synagogue (9:22; 12:42; 16:2), the members of the Johannine community have experienced their own faith difficulties in and with Judaism, and in the process, has been trying to affirm their own religious identity. Moloney (1998:123) maintains that part of this struggle is the apparent rejection of the community attestation that Jesus has revealed God himself in her person and message. This ongoing tension and open hostility as alluded to above is poignantly reflected in John 2:13-20. An initial hermeneutical reading of the narrative would suggest that the Samaritan woman, however, reflects the community’s missionary experience. It then implies that an initial communication of the word of Jesus himself, might often result in puzzlement, ignorance and even rejection; but *not* open hostility or a definitive exclusion of the Johannine missionary endeavour. As such, in the (Samaritan) missionary endeavour, the task does not cease – it is ongoing. Hence, this is what is reflected in John 4:7^b-15, and in the continuation of the dialogue and encounter with the Samaritan woman in 4:16-30 (Schnackenburg, 1968:1.419). The important narrative and theological relationships that John 4 has with John 2-3 will be further developed in Chapter Three of this dissertation. Outside of this immediate context, 4:1-15 also provides several highlights that look forward to the events of the passion of Jesus (Lightfoot, 1960:121-122): 19:1-2 - the weariness of Jesus; 19:14 - “the sixth hour”; and 19:28 - his desire for water.

¹³⁶ The title *κύριος* derives from the disciples themselves in 6:68; 9:36, 38; 11:3, 12, 21, 27, 32, 34, 39; 13:6, 9, 25, 36-37; 14:5, 8, 22: 21-15-17, 20-21. It functions as a divine title in 12:39 – but can be addressed to other persons besides Jesus (12:21); in 20:15 it applies to the risen Jesus “Lord” on a level of the FG’s literary usage of the genre of irony but significantly not the speaker’s intention.

¹³⁷ Maccini (1996:101) notes that Jesus never uses this direct title of a woman he knows except his mother, but it should also be noted that the only remaining use in the FG is here with this Samaritan woman.

abandon her apparently sinful way of life – but he draws her first to believe in him after which she becomes aware of her guilt and of the low opinion which her Samaritan townspeople have of her, which will be implied in her own comment later in the dialogue discourse (4:29, 39). Hitherto, in the unfolding conversation the PR needed to be attentive to various clues “embedded” in the narrative, as a matter of speaking that are potentially morally ambiguous (although the intended and ideal reader of the entire Johannine narrative thus far, fully acquainted with Jesus’ identity, will not question him in the manner that the disciples will do upon their return from the town in 4:27). Her request for water may have had a mocking tone to it, but it was transformed by Jesus’ revelation of her marital history as 4:17-18 will refer (Boers, 1988:167).¹³⁸

The FG often uses “food” and “drink” in a spiritual sense (4:7-14, 31-34; 6:27, 35, 55; 7:37; 18:11), yet the woman, as it has already been determined, understands the references of Jesus regarding water primarily in a natural sense (4:11-12, 15), in exactly the same way that the Pharisee Nicodemus had understood Jesus’ words regarding “being born from above” primarily in a natural sense (3:4).¹³⁹ This leads Keener (2003:1.605) to deduce that she fathoms not only the description of food, but also his interest in her, in a natural sense. Jesus had been sent by his Father and is as such on a divine mission (4:4); hence, as the narrative will unfold and reveal, he is seeking her as a worshipper of God (4:23), and given the previous indicators in the narrative (and her experience with men implied in the entire narrative), she probably understands his love in a nuanced way (Keener, 2003:1.605). Jesus re-directs the misunderstanding by inviting her husband to join the ensuing conversation.¹⁴⁰ This invitation for her to call her husband was not to impress a cultural nuance upon her that she needed to learn from her husband – but the flow of the narrative suggests that Jesus is clarifying the direction of the discussion.¹⁴¹

7.1. The Structure of John 4:16-19

The structure furnished below for this unit in the dialogue narrative John 4:16-19 can be determined in the following way: the designation **A – A'**: two interventions of Jesus, while in the designation **B – B'**: two interventions of the woman as answers to Jesus. There is also a unity in the use of words: The masculine noun ἀνὴρ (“husband”) appears 5 times. The present indicative verb ἔχω (“I have”; “I hold”; “I possess”) appears 4 times. The masculine noun προφήτης (“prophet”) appears once. There is also a progressive growth in the revelation of secrets. To be noted however, is that in both cases, it is the woman who acknowledges and speaks of the secret: **A**: (alludes to) the secret of the woman. **B**: the reality of the woman (admitted by the woman [enigmatically]). **A'**: (alludes to) the secret of

¹³⁸ Beasley-Murray (1987:61) suggests that it may have been possible for the Samaritan woman to become interested in water in her belief that Jesus may offer it on a natural or even magical level. But, Jesus is no magician – even though hitherto, he miraculously changed water into wine (2:1-12). Similarly, in the OT, Moses had brought forth water from the rock (Exod 17:6; Num 20:11; Deut 8:15); also, the prophet Elijah had miraculously provided continuing sustenance for the widow of Zarephath and her son in need (I Kgs 17:12). While the OT texts convey an important parallel, one cannot necessarily impose or even postulate this hypothesis into the context and the narrative.

¹³⁹ Noted commentators like Bultmann (1971:181) and Schnackenburg (1968:1:432) themselves note and comment on the misunderstanding to the effect that Jesus is completely misunderstood by his interlocutor.

¹⁴⁰ O’Day (1986:53) starts a new section at this juncture with this command, which parallels the command of Jesus in 4:7. This is identical to the structure furnished below for our analysis.

¹⁴¹ It would surely not have been Jesus’ deliberate intention to teach her through the added presence of her husband! As the one sent on his mission by the Father and if at this juncture one can already assume that he wishes to lead her in that manifestation, he would be free to direct and chart the course of the next dimension of their conversation.

Jesus. **B'**: the reality of Jesus (admitted by the woman). The climax of the dialogue is the admission by the woman that Jesus is “a prophet”.

John 4:16 – 19: The Revelation of Jesus as “a prophet”						
16	A	λέγει	αὐτῇ· ὑπάγε καὶ	φώνησον ἐλθέ ¹⁴² ἐνθάδε.	τὸν ἄνδρα σου	
17	B	ἀπεκρίθη οὐκ	ἢ ἔχω	γυνή ἄνδρα.	καὶ	εἶπεν αὐτῷ·
A'	λέγει	αὐτῇ καλῶς	ὅτι ἄνδρα	ὅ οὐκ	ἔχω. ¹⁴³	Ἰησοῦς·
18	πέντε καὶ οὐκ	γάρ νῦν	ἄνδρας ὄν	ἔσχεις ἔχεις		ἀνήρ·
	τοῦτο	ἔστιν ἀληθές	σου εἴρηκας.			
19	B'	Λέγει κύριε, ὅτι	αὐτῷ θεωρῶ ¹⁴⁴ προφήτης ¹⁴⁵	ἢ εἶ	γυνή· σύ.	

7.2. Exegesis of John 4:16-19

Verse 16: Why does Jesus ask the woman to call her husband? The superficial answer might be that Jesus would then have a capable questioner and witness (i.e., a man). However, the text does not suggest this. Further attention should also be given to the verbal construction in this verse: λέγει (“he says”) is in the historical present and it appears in 4:17 and 4:19. The three imperative verbs Jesus uses are not all in the same tense. ὑπάγε (“Go”) is present imperative and it suggests continuous action (i.e., something the woman must continue to do). φώνησον (“call”) is aorist imperative suggesting punctual action whereas the final imperative verb in 4:16 ἐλθέ (“come”) also suggests continuous action. Note also that (“go”) is distinct from other similar words such as ἀπέρχομαι (“go away”; “leave”; “be over or past”)¹⁴⁶ or πορεύομαι (“go”; “travel”; “journey” cf. John 16:28). The imperative verb used in 4:16 indicates the act of leaving a place with the possibility of returning to it.

¹⁴² ὑπάγε... φώνησον... ἐλθέ: The three imperatives on the lips of Jesus in this verse, repeats his original initiative found in 4:7. As such they constitute an important indicator or marker in the text suggesting a new section. These three imperative verbs – from the present to aorist tenses ὑπάγε (present)... φώνησον (aorist)... ἐλθέ (present) – indicate the profound transformation with regards to the thematic direction in the unfolding conversation as Jesus asks the Samaritan woman to bring “her husband” to him as a further textual marker that the conversation has entered a different phase.

¹⁴³ οὐκ ἔχω ἄνδρα... Bligh (1962:335-336) suggests that these very words suggest that the woman had marital designs on Jesus. One should be in perfect agreement with Moloney (1998:131) on this point, in stark contrast to Bligh’s held assertion, that there is insufficient evidence in the text that affirms this held claim, especially, when this dissertation has repeatedly argued for a rejection of the links between this encounter at Sychar and the tradition of OT well-and betrothal scenes. As will further be developed in the exegetical component of this verse, Okure’s (1988:108-110) assertion, is a more plausible one at this juncture, that it is the way of the Samaritan woman to deflect and bring the discussion to a close.

¹⁴⁴ θεωρῶ (the active present indicative) verb specifies an arrival at a level of intellectual perception from a growing tangible and deductive experience.

¹⁴⁵ προφήτης: This identification or designation of Jesus at this point in the conversation stems from the unique knowledge that he has exhibited hitherto in the dialogue (though the PR is in a more privileged position), but Brown (1966:1:171) infers that it could also anticipate his genuine wish to reform and improve her life for the better. The fact that “a Prophet-like-Moses” would have been relied upon to determine queries about legality, this reference and inference could anticipate the implicit question in 4:20.

¹⁴⁶ An interesting example of this verb applied to a definitive departure is Matt 25:10.

A subtle irony also occurs here in the account, in the two-fold usage of “come here” [ἐνθάδε] in 4:15, 16 (cf. O’ Day 1986:66). When the Samaritan woman consents to the invitation of Jesus to supply her with “living water” she translates it: “I can depart from here and I need never to return and come here [ἐνθάδε]!” Be that as it may, at that point comes Jesus’ unforeseen reaction in 4:16, “Go, call your husband, and come back” (here [ἐνθάδε]). Jesus did not draw near to that well-location for the woman to depart from there on the assumption that she would never draw water from there again. She supposes once again for it to imply on the physical or material level; but, in a typical Johannine literary construction, Jesus is on a spiritual level. She presupposes that she would have absolutely no need ever coming here again (ἐνθάδε, she needs to cease drawing water); but, Jesus summons her to draw nearer to him at the well again [ἐνθάδε], by taking self-responsibility for the situation of her life! Jesus’ abrupt change of the topic of discussion is an endeavour to get the woman to realize her actual circumstances of her life as someone in want of something. It likewise exhibits his full awareness of her unique situation and even predicament. Carson (1991:221) comments that both the FG and the Synoptics, depict the sheer flexibility in terms of which the charisma of Jesus abounds when he responds to diverse persons with their manifold necessities. What is often overlooked is the way in terms of which Jesus uniquely navigates the discussion to the person’s most prominent need, be it sin, or sadness, or blame, or the losing of hope, or needs. This ought not to astound the PR: if Jesus is indeed “the Lamb of God who takes away the sin of the world” (1:29, 34), then unavoidably he encounters people in their sinfulness, particularly someone desiring to know more about him and then possibly follow him.

– Verse 17: ἀπεκρίθη ἡ γυνή (The woman answered him):

The aorist indicative verb shows that the woman has responded to Jesus’ authority. Unlike Jesus (who “says” [i.e., directly]) the woman’s answer has an evasive aspect to it (when she “answers”) though she does speak the truth. This truth however has a certain ambiguity here because the same answer could be given by someone who is either a maiden or a widow. Bligh (1952:335-336) suggests that the answer implies that the woman is “available” and (as noted previously) there are well-known OT parallels for a male figure and female figure to meet at a well and later marrying. Furthermore, the FG does present Jesus as the “bridegroom” of the Messianic community. But her “availability” in that sense however cannot be inferred or even alluded to here at this juncture of the conversation. It can be argued that her actual intention is simply that she wishes to conceal her unique situation. To be noted is the dialogue in 4:17 is an example of inversion structure that is to be found in the GNT: “... εἶπεν αὐτῷ· οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω·”. An internal structure of the verse can be depicted as follows:

a	οὐκ ἔχω
b	ἄνδρα.
b'	ἄνδρα
a'	οὐκ ἔχω·

When the woman responds that she has no husband, this admission of truth can be interpreted that she is seeking to deliberately mislead him (Keener, 2003:1.605) in that she is probably embarrassed to reveal anything about what she would perceive as her shameful past.¹⁴⁷ The fact that she had come to the well alone during that hottest time of the day (rather than in and with the company of the

¹⁴⁷ A denial in this regard that one had been previously married may not have been necessarily perceived that one was flirtatious, but it would have constituted what Keener (2003:1.606) describes as “essential prerequisite for any further steps words a casual sexual union”. In this regard, then, an Amoraic depiction of Judah’ interaction with Tamar (*b. Sotah* 10a) (Gen 38:15-17).

town's women), she would probably also be astute enough to know that Jesus could infer that she consequentially would not be accepted by the community on moral grounds; thus, she could have thus interpreted his remark about her husband as a final test of her seemingly "availability". Thus, given her probable interpretation of the situation, and hitherto her unhappy situation in her dealing with men, she may have potentially viewed Jesus as a sexual or marital partner (Haenchen, 1984:1:221; Moloney, 1993:148). In this regard, it can be argued that Jesus' response goes to the truth of her moral situation but does not highlight her evasiveness and is not deprecating. Although her response contains truth and falsehood, he acknowledges and commends only the truth of what she has said (Sanders, 1968:144).¹⁴⁸

– Verse 18: "πέντε γὰρ ἄνδρας ἔσχες"¹⁴⁹ ("For you have had five husbands"):

There are a variety of exegetical opinions held to possible interpretation regarding this phrase. There is giving it a *symbolic meaning*: Some see the "five husbands" as an inference to the idols of the five pagan lands that the Samaritans worshipped because of their defeat at the hands of king Shalmaneser V, king of Assyria (cf. II Kgs 17:24, 29-33).¹⁵⁰ Furthermore, the woman's present "husband", being "illegitimate", could represent YHWH from whose true cult the Samaritans are separated. Note, that the same word בַּעַל signifies both husband and Ba'al,¹⁵¹ which would reinforce the association of "husbands" and "idols". A *critique of this proposed method* delineates the problem with the symbolic meaning above, to be that these "five husbands" would then no longer be a real, concrete experience of the woman's life that would cause her to call him a prophet. Even though there are indeed five pagan regions mentioned in the verses from II Kings, the symbolic association is somewhat lessened by the fact that are in fact seven idols mentioned in this text.¹⁵²

A *literal meaning* to interpreting the verse is also proposed. With no further information given about the legitimacy of the first five marriages, or what by standard of legitimacy it can be used to evaluate its status, either in Mosaic Law or Christian ethics,¹⁵³ leaving the interpretation open-ended. Caba (2003:70) prefers to interpret her situation as having had five legitimate husbands and that she is now in an illegitimate relationship. What is clear is that the secret of her lifestyle has been laid bare. That she had been previously lawfully married to five men, someone of whom are either deceased

¹⁴⁸ It should also be noted that the adverb καλῶς together with the aorist indicative form of the verb εἶπον occur together again in 8:48, where the adversaries of Jesus accuse him of being a Samaritan. The adverb is a peculiarly Johannine term (8:48; 13:13; 18:23), but not exclusively so (Mark 7:6, 9, 37; 12:28, 32; Luke 20:39; Acts 10:33; 25:10; 28:25).

¹⁴⁹ $\text{ἔσχες ... ἔχεις: ἔχειν}$ is sometimes used in this way, without a second accusative (ἄνδρα, γυναῖκα); e.g. I Cor 5:1. There is no Greek for *possessed*, the constative aorist, since the verbal form ἔσχον is almost (if not quite exclusively used for the ingressive *got, received...* There is not one place where the verbal form ἔσχον *must* be viewed, read and interpreted as a constative (Barrett, 1955:197).

¹⁵⁰ (II Kgs 17:24): "The king of Assyria brought people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, and placed them in the cities of Samaria in place of the people of Israel; they took possession of Samaria and settled in its cities...."

¹⁵¹ To be noted in this regard is the citation in Hos 2:16, which reads: "On that day, says the LORD, you will call me, 'My husband', and no longer will you call me, 'My Baal'". The discovery of the Ugaritic texts has clarified that there was one great Canaanite storm-and-fertility deity Baal-Haded, who had various OT manifestations (i.e., 'gods'). Also, to be noted is the fertility cult of (the) Baal(s) probably involved sacred prostitution.

¹⁵² Hence, commentators who prefer this reading would propose an *allegorical meaning to the five husbands*. By allegorizing the significance of "five husbands" and considering them as an allusion to polytheistic tendencies by the Samaritans – thus the woman's comment with regards to worship. It is more plausible to consider the words as a basic actual proclamation – a confirmation of Jesus' divine knowledge. The current man she was cohabitating with could well be another woman's spouse as opposed to just someone to whom she was not lawfully espoused to.

¹⁵³ It may be that her present 'husband' is legitimate per Mosaic Law but not per Christian ethics. However, even to conclude this would be mere speculation on the part of the PR.

or dissolved their unions with her, and now she is cohabitating with someone to whom she was not lawfully espoused to; or that she was cohabitating with someone was lawfully her husband, according to the Mosaic Law but not per Christian standards (Mark 10:11^{ff} and parallels) is also plausible. It is to be noted, that the Rabbinical teaching disapproved a number exceeding three marital unions, though numerous unions were permissible (S.B. II, 437). It is very conceivable, to accept these words as a basic articulation of truth and demonstration of his divine insight that he had previously exhibited (cf. 1:48); this view is supported by 4:29 [πάντα ὅσα ἐποίησα]. Many commentators, who however, regard them as symbolic, would argue that this would not be out of accord with the FG's manner and method. They conclude that the woman represents Samaria inhabited by five remote clans each with its own deity. The man who is "not her husband" represents either an inauthentic deity (Simon Magus has been suggested) or the inauthentic worshipping by the Samaritans of the true God of Israel (4:22). This interpretation meets with the difficulty that according to II Kgs 17:30-32, 41, the Samaritans had not five false gods but seven; but since Josephus (*Ant.* IX, 288) reckoned five gods the difficulty is not inseparable.

The truth is that the woman has had five spouses and is not in a marital union with her present companion. The fact that some take "five husbands" as an allegorical reference¹⁵⁴ to the five clans who previously established themselves in Samaria (cf. II Kgs 17:24) or naturally to the five "gods" of II Kgs 17:30-31. But the allegorical meaning raises concerns on many plausible levels. Firstly, two of the five clans cited in the biblical text had dual deities apiece, thus making seven altogether, and not five (Beasley-Murray, 1987:61; Boers, 1988:172). Therefore, if one allegorizes the five husbands as the five books of the Torah, which would be a more improbable, then it would make more sense of Samaritan customs than the 'five gods' interpretation. Keener (2003:1.606), on the other hand, delineates that one could rather read the narrative "as a statement of this woman's social marginalization than her morality". While that observation of Keener undoubtedly has merit and conveys a nuanced empathy to the woman – this woman, who may have lost some of her husbands through death – her coming to the well alone (4:7), together with her existing non-marital arrangement (4:18), these would have suggested to the intended readers that she was morally responsible for at least a part of her situation. While it is impossible to ascertain her age from the established text, but after five husbands she is indubitably older than the average bride.¹⁵⁵

Sanders (1968:144) asserts that because the man who had apparently taken her in had not hitherto granted her any legal marital protection (4:18), could then mean that she was unable to find anyone

¹⁵⁴ Catholic exegesis recognizes both a literal and spiritual sense in attempts to interpret the Scriptures. While the former is the foundational sense of Scripture, the spiritual senses presuppose it and are "built upon it" (Hahn, 2009:391). The spiritual sense is sub-divided into the *allegorical, the moral or tropological and the anagogical senses*. The spiritual sense is that meaning which God, who is the author of history as well as the author of the biblical texts (DV 12), articulates through the historical realities and events spoken about in the Scriptures. In this regard, the spiritual sense is not an additional layer of meaning that is hidden or veiled within the words of Scripture, but it consists rather of the mysteries of faith, life and eternity that are symbolized by the historical persons, actions and institutions revealed in the Scriptures. If literal exegesis deals with the written texts of Scripture, then spiritual exegesis deals with all that is described by those said texts. To this extent, the *allegorical sense* reveals the mystery of Christ and the New Covenant revealed in the historical realities and institutions of the OT. This is discovered by reading the OT illuminated by the NT, aware that everything in Scripture has its fulfilment in the person of Jesus and the religion he established. Many central mysteries regarding the Christian faith are seen in prefigurative form through the allegorical reflection on biblical history. To this extent, allegorical sense delineates the theological virtues of faith (Hahn, 2009:393).

¹⁵⁵ A subtle psychological nuance of this underlying reality is well captured by Keener (2003:1.608) in his assertion that the "public perception of her failure in the socially expected (spousal) role" and perhaps by now even in her ability to carry children and enchant men makes profuse psychological sense in the story world of her openness to a man's assurance and probable misconception of it.

at that juncture who would be prepared to do so! Other commentators like Smith (1999:115) accentuates the personal pronoun “σου” in “οὐκ ἔστιν σου ἀνὴρ” implying that she was living openly with someone else’s husband.¹⁵⁶ But more than likely, he is simply not her legal husband, and hence, public opinion could have been against them. For stricter Jews and Samaritans, it would have been the equivalent to treating her to what is tantamount a concubine or even a prostitute. To further develop the perceived hatred that would have been attached to their relationship among the Samaritans with stricter moral obligations: the semantic range of the Hebrew term זָנָה “prostitute / harlot” would have included adultery and by extension it included this woman living with a man outside of marriage (Taylor, 1997:121).¹⁵⁷ The fact of the matter simply is, that this woman was hardly the sort of “reputable” witness one would expect a pious rabbi to commission into testimony (4:39)! But Jesus, relates to this woman as a potential worshipper of God (4:23), not because of her gender or past relationships with men. Finally, she has encountered a man who is seemingly kind, speaking directly to her – a real man who reveals a depth to his person in way that differed in a positive way from her previous intimate relationships with men.

- Verse 19: “κύριε,¹⁵⁸ θεωρῶ ὅτι προφήτης¹⁵⁹ εἶ σύ”. (“Sir, I see / perceive that you are a prophet”):

She does not say “the prophet”, which would imply that she has already linked Jesus to the one referred to in Deut 15-19. Her words are like John 9:17 but unlike John 1:21 where the definite article is used in a clear reference to this person. The woman uses the courteous form of address κύριε (“Sir”) for the third time here, and the word (“I perceive”). As noted previously this “perceiving” still implies material, external vision but is now a continuing experience with a sense of intelligence (watching, observing etc.). The woman is now perceived as being ready to converse in matters pertaining to her beliefs (4:19), but as for her conversing religion with a Jew demanded her to begin to open with the history of ethnic hostility that separated them (Keener, 2003:1.612). When Jesus challenges the woman with her own chequered past, her perception and assessment of him moves from merely a “Jew” to that of a “prophet” in 4:19, a presupposition that will later be affirmed by crowds in Galilee and Judea (6:15; 7:40). Keener (2003:1.609) attests that while the statement is indeed valid (cf. Deut 18:18), but taking into account the pre-existing revelation of the FG, which the PR is indeed privy to, the statement is also deemed to be “inadequate”.¹⁶⁰ Jesus’ own self-revelation to her will bring her christological development in 4:25-26, 29 to an end, leading to the Samaritans’ climatic christological revelation of Jesus as “ὁ σωτὴρ τοῦ κόσμου” in 4:42 (Boers, 1988:157). While the woman now recognizes Jesus as “a prophet” it may infer her receptivity to the eventual likelihood in acknowledging him as “the prophet” (Keener, 2003:1.610). The very few extant sources from the

¹⁵⁶ However, it should be noted that the positioning of the personal pronoun “σου” is not necessarily emphatic.

¹⁵⁷ John Chrysostom regards the Samaritan woman of this narrative similarly before her conversion (*Hom. Jo. 12*). Gentiles, similarly viewed a “loose” woman as a prostitute, only if she was unmarried. Unsurprisingly, there was not much condemnation for men who took advantage of her (*Cicero Cael. 20.49*).

¹⁵⁸ The vocative form of the noun in this context has the meaning no more than “Sir”, and has this meaning in 4:11, 15; Barrett (1955:197) seems to suggest that it could be on the way to its deeper religious meaning, ‘Lord’.

¹⁵⁹ Jesus’ knowledge of her past ostensibly convinces the woman that he is inspired. Or perhaps, although *προφήτης* seems to be anarthrous in this context, the woman is thinking of “the prophet” (1:21), giving a messianic interpretation to (Deut 18:15). In view of what will be revealed in 4:25, this is not likely, even when it is remembered that in addition to the Christians only the Samaritans (not, it appears, orthodox Jews) understood (Deut 18:15) in this way. It should be noted that the Samaritans unlike the Jews did not accept the authority of the prophets.

¹⁶⁰ Jewish texts like the fragment 1QS 9.11 had explicitly distinguished between prophetic and messianic figures.

Samaritan rituals indicate that Samaritans denied the importance of propheticism after Moses, until the emergence of an ultimate prophet like Moses (Deut 18:18) (Bruce, 1972:37-38).¹⁶¹

In this regard, “the prophet” is purported to be “the *Taheb*”, a symbol of renewal, a liberating messianic leader. This then would give rise to the following hypothesis: if the author of the FG and his community were fully conversant with this Samaritan prophetic viewpoint, then the naming of Jesus as “a prophet” is equivalent to considering him as the preeminent “revealer after Moses” (cf. Keener, 2003:1.610). But, the PR needs to be conversant that the Samaritan woman’s Christology intensifies to a deeper and more profound level markedly in 4:25-26, 29. How does the PR interpret the subtlety and nuance of this unit 4:16-19? In John 4:15, it is evident that the Samaritan woman is unable to fully perceive what sort of water Jesus is offering her. Jesus’ exchange with her has not achieved the required level of intercommunication. Jesus uses her taunting solicitation, however, as the event to urge the concealed blessing he wants to bestow. He requests her to summon “her man” [τὸν ἄνδρα σου] promptly, interpreted contextually to imply “her husband”. When she responds indicating that she does not have one, Jesus unexpectedly praises her uprightness by unveiling her lifestory: she has cohabited with five men (all instances of copulation) and is presently cohabitating with someone who is not her husband [οὐκ ἔστιν σου ἀνὴρ]. Jesus informs the Samaritan woman (John 4:17^b-18) that she had been previously married on five different occasions and presently cohabiting with somebody with whom she is not married to.¹⁶²

This supposition makes it improbable that Jesus is challenging her moral bearing. Rather, it focuses the theological issue present in 4:18 whereby Jesus’ disclosure to the woman reveals of the extraordinary information he has (Okure, 1998:111). Accordingly, the PR noted that his motive for “precipitiously” changing the subject-theme in 4:16 remains inexplicable.¹⁶³ Nor is it apparent how his supernatural insight effectually anticipates the remainder of his exchange with the woman. Assuming that to be the case, then by attending to the subtle nuances in his word-play, then Jesus’ subsequent answer determines the extent of her “illicit relationships”, with the entire exchange blooming like a blossom. Different correlated components in the dialogue are becoming intelligible: Jesus’ disclosure of her “lifestory”; the motives behind the changing of the subject-theme in 4:16; and the lasting impact behind Jesus’ revelation of his identity in 4:25. When delineating the conversation that Jesus has with the woman from the very onset in 4:7-15, the PR observes that their dialogue is not evolving as it ostensibly should. Jesus is constant in his endeavour to lead the woman to request what he supernaturally can grant her. Jesus has introduced his “gift”

¹⁶¹ If this analysis reflects sufficiently early tradition, perhaps the pseudo-eschatological prophet of Josephus (*Ant.* 18.85-87) was viewed messianically by the Samaritans; later, the Romans themselves, certainly treated him as a political threat (Freed, 1970:248).

¹⁶² This viewpoint has been left uncontested, also by Okure (1988:108-109) in her analysis. Despite everything, there is still the “symbolic” understanding that is being referred to that possibly alludes to Samaritan inauthentic deities. This viewpoint ignores the individual perception of the discourse and the genuine worship of the Samaritans during this period; A clearer rebuttal is proposed by Okure, advancing the reasons formulated by Schnackenburg (1974:88-89).

¹⁶³ Eugene Botha (1993:183-192) highlights this viewpoint as a noteworthy issue when delineating the discourse. Botha (1993:190) firmly believes that the interlocutors of the text can comprehend that the erroneous understanding of the Samaritan woman and consequently desist in following it. This reading of his interpretation disregards the constructive expectation of the principal character in this scene. Botha (1991:132) does not appear to have settled this predicament in a subsequent work, “*Jesus and the Samaritan Woman: A Speech Act Reading of John 4:1-42*”. Jean Louis Ska’s (1996: 641-52, 641, 645-6) attentive reading of it as a “type-scene” implying it to OT courting scenes gives a supportive subtle setting for the changes in the exchange, however, fails to supply a thorough examination of the principal thrust of the conversation.

mysteriously¹⁶⁴ to her by demonstrating that, if she recognizes the offering that God wishes to give her, and the identity of the one approached her requesting water to drink, then she in fact, would have demanded it from him, and be the recipient of “living water”. The woman contests his ability to extract the water from the well, since he is without a waterjar. It is also unlikely that Jesus is equivalent in status with Jacob, who bequeathed the well to her kin dramatically as it nurtured both his offspring and herds. At this juncture, Jesus describes the water he can provide as something that quenches thirst eternally to the extent of allowing it to become a reviving fount for life eternal.

Eventually, in 4:15 the woman in a mocking tone requests the enduring “living water” that Jesus is offering [τοῦτο τὸ ὕδωρ] that will have a dual effect of quenching her thirstiness and thus, desisting forever the need to frequent the well again. It appears however, that she is unable to comprehend the category of water that Jesus guarantees, for she assumes that it presupposes it to be a water type that contrasts just by satiating bodily thirstiness eternally and thus excludes her from frequenting the well daily to draw water. The woman appears to be “indulging” Jesus by mocking him. She does not appear to be sincere in requesting for the type of water that he is offering her. The PR needs to observe the failure to communicate on a purely spiritual manner. Jesus, nevertheless, uses her “ostensible” demand to his own advantage. He imagines that her request is authentic, even though his dialect quickly manifests that he is aware that it is insincere.¹⁶⁵ There is a prerequisite stipulation that Jesus evokes on the woman prior to her obtaining the “living water” he is offering, viz., that she goes and summons “her man” [τὸν ἄνδρα σου], purposely interpreted as “your husband”. The skilful changing of the subject matter (apparently by drawing in a third party, known in fact by the woman interlocutor) serves as an innovative springboard for the dialogue between the interlocutors to relaunch from. When it ensues, Jesus’ strategy in penetrating the morality of her current life situation empowers him to elevate the conversation level to engage her on spiritual matters. Jesus’ deftness in changing the subject matter at this juncture in the conversation is not purposefully unforeseen. It must be viewed as being very predictable with the line and tone of his dialogue up to this point, for dual motives.

Firstly, when discussion initially commenced, the woman revealed her amazement when Jesus verbalized his need for something to drink; there he also intimated a supernatural reality he was able to reveal: “If you knew the gift of God, and who it is who is saying to you... you would have made a request of him, and he would have given you living water” (4:10). In 4:15, the woman *ostensibly* makes that recommended demand, though mockingly, which subsequently affords Jesus the possibility to gain an insight into his supernatural ability by disclosing his awareness of the mystery of her “man”. And secondly, the context of an unaccompanied woman frequenting a well at midday, given the customary traditions that the Johannine readers (and Jesus too) were expected to have been conversant with,¹⁶⁶ indicate Jesus’ subtle intention all along to coax her into a conversation on morality and have it taking place on a spiritual plane. The specificity of her life experience is in no way, shape or form known, however her deportment makes the PR inquisitive. Her evading yet truthful retort, “I have no husband” [οὐκ ἔχω ἄνδρα], gets a very prompt reaction from Jesus (4:17^b-18). The masculine noun “man” [ἄνθρωπος], infers a grown-up male figure (either a solitary male figure, a

¹⁶⁴ This may refer to the “secret food” initiating the discussion between Jesus and the disciples in 4:32. There, in any case, Jesus instantly clears up the supernatural level for the disciples and continues to evolve it through the gathering which he and his Father will do.

¹⁶⁵ Jesus in John 4:17^b-18 will isolate her acknowledgement that she does not currently have a husband in the phrase “This you said is true” [τοῦτο ἀληθὲς εἶρηκας].

¹⁶⁶ Exegetes have for awhile perceived that it was usual for the townswomen to meet up at a well, particularly early in the day and at dusk, and hence, this woman’s deportment brings up issues about her socio-moral reputation to the other townswomen.

paramour, or a spouse) gives the premise for Jesus' figure of speech. Jesus outlines his own retort with combined, incisive complimentary acknowledge on the dexterous appropriateness of the honesty of her reply: "Well said [καλῶς εἶπας ὅτι] ... *this* you have said is true" [τοῦτο ἀληθὲς εἶρηκας]. She has had five men as husbands, and is presently cohabiting, as the emphatic sense of the personal pronoun "your" reveals ["καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ"],¹⁶⁷ in an "irregular" association.

The author of the FG does not present the play on words as an innovation. In John 3:1-21, an immediate revelatory discourse between Jesus and Nicodemus, the author used hermeneutically significant *double entendres*: firstly, the adverb ἄνωθεν in John 3:3, 7 and, secondly, that on the neuter noun πνεῦμα in John 3:6-8. As such, the Johannine reader was equipped to observe in this subsequent dialogical encounter a crucial riposte concerning a play on words. There are obvious vital contrasts and nuances to consider. In the conversation with Nicodemus, the play on words facilitated and directed Nicodemus' acknowledgement of Jesus' prophetic operating of symbols to an acceptable clarification, viz., the additional interrelated matter of Jesus' own witness to the reality of being imbued with divine authority. In the subsequent conversation with the Samaritan woman, the word-play evokes a negligible reaction, viz., only the acknowledgement of the woman of Jesus' prophetic reproach in John 4:19. Jesus seemingly entered a highly sensitive space that allowed him to raise the exchange level to that of a *spiritual* reality. Here, she recognizes Jesus as "a prophet", yet, simultaneously changes the emphasis in "a religious discussion with a prophet" from the moral question to one about divine worship.

The subtlety in the text is connoted in the way the grammar changes from the very personal "first-person singular" responses to that of the "third persons' plural" inferences. Jesus will continue to deliberate with her on the subject theme, when he moves from her apprehension regarding the location for divine worship to the Father's direct sequential interest in questing for true and authentic worshippers (4:23-25). This interest necessitates worship on the spiritual level through Jesus' own revelatory veracity. The woman will respond in a not unfamiliar manner that she (and all Samaritans) assume that the Messiah who comes will reveal everything to them. When Jesus reveals himself directly to her, she comprehends that he has indeed manifested "everything" to her, viz., her own lifestory. She is then motivated to witness to her Samaritan townspeople her own knowledge in identifying Jesus as the one whom they too anticipate. But that initially opening of her horizon in this regard was illumined by her plausible recognition of him as "προφήτης εἶ σύ" (4:19).

¹⁶⁷ This pertains to correct positioning of the personal pronoun σου in 4:16. In 4:18, the personal pronoun is emphatically situated (where σου precedes other than follows the masculine noun [ἀνήρ] that it syntactically qualifies). This can be delineated when contrasting other citations in the FG. In this regard, Mary of Bethany's words to Jesus when encountering him are equivalent than those of Martha, the *exception being her emphases*, which accentuates her regard for her "very own" literally "dear") brother; Mary's words are, "... μου ἀπέθανεν ὁ ἀδελφός" (11:32^b); whereas Martha's words are, "... ἀπέθανεν ὁ ἀδελφός μου" (11:21^b). In 9:1-41 the emphasis on *whom* mud was used (9:6) is recurrently emphasized as the one *whose* eyes were opened (to be noted is the syntactical positioning of the personal pronouns in 9:9, 10, 11, 14, 15, 17, 21, 26, 30; whereas in 9:23 the PR finds the non-emphatic οἱ γονεῖς αὐτοῦ when the pronoun is placed after the noun). Those constituting the Sanhedrin feared that the occupying Romans coming "and take away (what is) ours, both the place (i.e., the temple) and the nation" [ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος]. Hence, an emphatic sense is connoted by the collective pronoun ἡμῶν in 11:48^b emphatically reveals their political self-interest, as Schnackenburg (1971:2.448) astutely observes. It is exactly this politically motivated self-centred view of the Sanhedrin that the high priest Caiaphas assails, and against whom he paradoxically predicts.

8. Jesus is Revealed as “the Messiah”: A Place of Worship and Adoration (John 4:20-26)

In the following unit, our exegesis will focus on the manner in terms of which, Jesus reveals to the woman a new era, an advent which will make the perennial disagreement amongst Jews and Samaritans concerning the location of true worship irrelevant. Jesus himself will usher in this new era. At this juncture in their history, the Samaritans do not retain an authentic or a fuller understanding of God; for their cultic identity developed out of both their cultural and civil motivations; whereas the Jews by contrast, have their legitimate divine cult, and the means to “salvation” at hand, that is, the Messiah and Saviour who comes from the Jewish people (4:42). However, all such discrimination ceases because the true worship which Jesus proclaims will not be restricted to one place (Mal 1:11; Zeph 2:11), such as Mount Gerizim or even Jerusalem for that matter; for its centre is the identity of Jesus, who is the embodiment and personification of all Truth in so far as he reveals the Father (John 14:6). This new Christian worship, which Jesus brings is the worship of God as Father in a communion of faith with Jesus (as the truth) by way of an interior movement of the Holy Spirit. It will be later explicated by the author, that the believer comes to know the Father and to enter a relationship with him through Jesus, the revealer or icon of the Father, by accepting the word of Jesus (14:7). Thus, the activity of the Holy Spirit brings believers into a new communion of faith with Jesus as the Risen Jesus and Lord, he is the new “place” of worship, the new temple (2:19-21; 14:26; 16:13) (McPolin, 1979:45). Even though, this will not be explicitly manifested in the unfolding conversation that Jesus has with the Samaritan woman – it is already anticipated for revelation later in the FG – that this life of faith in Jesus is the work of God through his Spirit, for God is Spirit, that is, he acts, communicates himself through his Spirit. The dialogue of this unit will end as the woman expresses her expectation in a Messiah-figure who will “disclose” to her all those things which Jesus has been discussing with her. Jesus will then reply to her in a solemn statement that he is such a Messiah and furthermore that he is a divine and transcendent revealer of God: “ἐγώ εἰμι, ὁ λαλῶν σοι” (4:26): this phrase, “I am he, who is speaking to you”, is an OT phrase, expressing the transcendent power of God, and is as such, implied in Jesus (cf. 6:20).

8.1. The Structure of John 4:20-24 regarding the Place of Worship

The integrity of this passage hinges on the prevalence of the theme of *προσκυνέω* (worship) or *προσκυνήτης* (worshipper) in this section of the discourse. Of its eleven appearances in John, the verb *προσκυνεῖν* (“to worship”) is found mostly in this context, appearing nine times (4:20, 21, 22, 23, 24). The cognate noun (worshipper) occurs in the same location (4:23; is its only appearance in the NT). The positive response of the PR to the woman’s characterisation in this dialogue, where her comprehension begins to flourish, underscores the significance of the scene for the author’s perspective on worship.¹⁶⁸ Another reason for the integrity of this section of the passage is that it is all based on the subject-theme of the location of divine worship in 4:20, i.e., “on this mountain” [ἐν τῷ ὄρει τούτῳ] or in Jerusalem [ἐν Ἱεροσολύμοις]. With reference to these places (4:21), Jesus responds that it is “in spirit and in truth” (4:23-24) that authentic worship realizes itself. One can further justify the internal structure of these verses as shown above based on the following inclusions and parallels.

¹⁶⁸ There is indeed considerable doubt expressed by scholars over the woman’s level of comprehension by the end of the narrative. Most commentators correctly assume her understanding to be still partial and inadequate; see e.g., (Moloney, 1998:29; and Maccini, 1996:140-142. For a more positive appraisal though, refer to Okure, 1988:174-175; and Lee, 1994:83-86).

John 4:20 – 24: The Revelation of Jesus as Messiah: (a) regarding the place of adoration

20	A a	οἱ b	πατέρες ἐν c	ἡμῶν τῷ ὄρει προσεκύνησαν.	τούτῳ			
	a'	καὶ b'	ὕμεῖς ὅτι c'	λέγετε ἐν Ἱεροσολύμοις ὅπου προσκυνεῖν	ἐστὶν	ὁ	τόπος	δεῖ.
21	B	λέγει πίστευέ a	αὐτῇ μοι, ὅτι b	ὁ Ἰησοῦς. γύναι, ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει οὔτε ἐν Ἱεροσολύμοις c προσκυνήσετε τῷ πατρί.				
22	C		a	ὕμεῖς b	προσκυνοῦμεν ὁ οὐκ οἶδατε.			
			a'	ἡμεῖς b'	προσκυνοῦμεν ὁ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.			
23	B'	a'	ἀλλ' καὶ b'	ἔρχεται ὥρα νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνήσουσιν τῷ πατρί ἐν πνεύματι καὶ ἀληθείᾳ.	προσκυνηταὶ			
			c'	a	καὶ γὰρ ὁ πατὴρ b τοιούτους c ζητεῖ b' τοὺς προσκυνοῦντας a' αὐτόν.			
24'	A' a	πνεῦμα b	ὁ καὶ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν					
	a'	ἐν πνεύματι b'	καὶ ἀληθείᾳ δεῖ προσκυνεῖν.					

In 4:20 [A] and 24 [A']: John 4:20 ... προσκυνεῖν δεῖ. (lit. "to worship it ought") which forms a chiasmic structure with 4:24 ... δεῖ προσκυνεῖν. (lit. "it ought to worship"). To be noted also the presence of the dative preposition ἐν... in both verses. However, in 4:20 this refers to the two places (the mountain; Jerusalem) whereas in 4:24 it refers to "spirit" and "truth". There are also internal parallel structures in both verses as shown above marked by: [A]: This is an antithetic parallel structure: "fathers" [a] – "you" [a']; "mountain" [b] – "Jerusalem" [b']; "worshipped" [c] – "to worship" [c']'. [A']: This is a parallel structure: "spirit" [a] – "spirit and truth" [a']; "worshipping" [b] – "to worship" [b']'. In 4:21 [B] and 4:23 [B'], which refer to the same three ideas in a negative (or partial) and positive sense respectively. In 4:22 the designation [C] is the central verse and has its own internal antithetical parallel structure.

22	C	a	ὕμεῖς [Samaritans]	προσκυνοῦτε
		b		ὁ οὐκ οἶδατε.
		a'	ἡμεῖς [Jews]	προσκυνοῦμεν
		b'		ὁ οἶδαμεν,

B	Negative (v. 21)	B'	Positive (v. 23)
a	"ἔρχεται ὥρα"	a'	"ἔρχεται ὥρα καὶ νῦν ἐστίν",
b	"οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις"	b'	"ἐν πνεύματι καὶ ἀληθείᾳ."
c		c'	"καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν".

8.2. Exegesis of John 4:20–24 regarding the Place of Adoration

John 4:20-21 comprise the interventions of the woman and Jesus respectively. The woman's opening statement is somewhat antagonistic, or at least challenging ("you say"). Jesus' response in 4:21 re-directs the focus ("believe me") and follows the same structure as the woman's challenge, using her phrases but gradually opening new possibilities. The very fact of asking the question does however acknowledge and follow on from her confession of Jesus as a prophet in the previous verse. This is the kind of question that someone would ask a prophet, namely the theological truth of the dispute separating Jews and Samaritans regarding the place where one should worship God.

– Verse 20: οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν.¹⁶⁹ καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος¹⁷⁰ ὅπου προσκυνεῖν δεῖ¹⁷¹. (Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem.)

The "fathers / ancestors" referred to are the ancestors of the Samaritans, whom they identify as the patriarchs. The use of the word "our" indicates a separation from the Jews (i.e., "you") and implies a claim that these fathers were truly Samaritans rather than Jewish. The aorist active indicative verb προσεκύνησαν ("worshipped") is from the verb προσκυνέω is used by the woman in 4:20 in an absolute sense, i.e., without a direct object (cf. John 12:20 as another example). When the verb has a direct object, this can be either dative or accusative. This passage has both instances: in 4:21 ("the Father") and 4:23 ("the Father") the object of worship is found in the dative case, whereas in 4:22 ("what" [i.e., you know not / we know]) and 4:23 ("him") the object of worship is also found in the accusative case. There is a view that the dative case is more indicative of a corporeal prostration, whereas the accusative conveys a more intimate sense. However, the PR needs to be wary of such interpretations: both grammatical forms are found in the text expressing the same concept. The fact that the woman speaks of worship "on this mountain"¹⁷² in the aorist tense is significant and it recalls the cultural distance as was the case in 4:9.

¹⁶⁹ ἐν τῷ ὄρει τούτῳ προσεκύνησαν: Barrett (1955:197) is of the opinion that the transition to the theme of worship is perhaps less sudden if by referencing the "five husbands" there is a veiled allusion to the idolatry of the Samaritans, but he does not suffice to prove the allegorical interpretations of the husbands. The Samaritans undoubtedly, took the Deuteronomic law of one sanctuary to apply not to Jerusalem but to Mount Gerizim, in whose interest they also read other OT passages. The Samaritans persisted in their usage of Mount Gerizim for their cultic rites even after the destruction of their temple by John Hyrcanus (c. 128 B.C.E.; Josephus, *Ant.* XIII, 255-256).

¹⁷⁰ Even though this is omitted by the Codex Sinaiticus, what is being referred to is the Temple in Jerusalem (11:48).

¹⁷¹ According to Sanders (1968:144) both patriarchs Abraham in Gen 12:4 and his son, Isaac in Gen 33:18-20 erected altar constructions near Shechem. As such, the Samaritan woman appealed to specific customs in their ancestry by qualifying ("our fathers") and thus contrary to what later Jewish opinion emphasized ("you say").

¹⁷² That is, Mount Gerizim: In the Samaritan Pentateuch in Deut 27:4, we read of the specific instruction of Moses to Joshua to erect a sanctuary on Mount Gerizim, the mountain revered by the Samaritan peoples. Brown (1966:1.171-172) affirms that this interpretation is conceivably the right citation, for the citation "Ebal" in MT could be the result of an antagonistic Samaritan rectification. Their version of the Decalogue also deemed obligatory to facilitate cultic worship on Mount Gerizim. Mount Gerizim was the locale on which they built a temple sanctuary in the fourth century B.C.E. its objective was vying with Mount Zion in Jerusalem; cf. Deut 27:4 (Mount Ebal = is the Jewish name for Mount Gerizim). Samaritan tradition per se, situates Abraham's attempted sacrifice of Isaac, and Jacob's vision on Mount Gerizim. To this extent, the noun עֲבָלָה associated with the Mosaic revelation also dwelt there; in Jesus' time, the Samaritan temple on the mountain had long since been destroyed by John Hyrcanus (c. 128 B.C.E.).

- Verse 20: καὶ ὑμεῖς (“but you” [plural]):

The coordinating conjunction καὶ has the adversative sense of “but” (i.e., introducing a contrast) rather than “and” (copulative). This emphasizes the cultic and ritual separation of the Samaritans and the Jews. Also, the dative construction ἐν Ἱεροσολύμοις (“in Jerusalem”) further determines the two forms that the word “Jerusalem” is used in the NT: firstly, Ἱεροσόλυμα: a Greek form which is second declension neuter plural, and therefore declinable: here it is dative. John only uses this Greek form and secondly, Ἱερουσαλήμ which is an indeclinable (feminine singular) Hebrew form. Luke uses both forms of the Hebrew word. John 4:20: ὁ τόπος (“...the place...”): Deuteronomy speaks of *one location* (to be determined by the LORD) where the people will worship, but it is only later (in Chronicles) that Jerusalem or (sometimes specifically) the Temple is designated as the place. For the FG, the term indicates the Temple (cf. 5:13-14; 11:48). As noted above the Samaritan community only recognized the Pentateuch (Torah) and therefore did not accept the Chronicles designation (cf. II Chr 6:6 and II Chr 7:12 during *dedication of the Temple*). The impersonal indicative active verb δεῖ (“it behoves”; “ought to” “it is necessary”; “must”). As noted previously in the exegesis of John 4:4 the use of this word by the author is to stress *the theological importance* and will of God (in this case for worship in Jerusalem). Jerusalem was the holiest place in Palestine, and it was the only place deemed worthy of the temple or altars (Keener, 2003:1.614). Moreover, the principle of the holy land applied especially to the holiest sanctuary, the Temple in Jerusalem. Just as Israel would have been considered the uppermost among all peoples, then the Temple was considered higher than the rest of the world (Keener, 2003:1.615).

- Verse 21: λέγει αὐτῇ ὁ Ἰησοῦς· πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. (Jesus said to her, “Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.)

This verse parallels 4:23 (as noted previously) by referring to the same three ideas in a negative (or partial) and positive sense respectively. John 4:21 and 23 also reveal a chiasmic structure, reflecting in a formal sense the material distinction of a negative judgment on these places (cf. the condemnation of Malachi in 2:11) and positive prophecy of universal worship by the true worshippers “the Father seeks” (cf. Mal 1:11):

“neither on this mountain nor in Jerusalem”.	↔	“in spirit and in truth”
“the true worshippers will worship the Father”	↔	“you will worship the Father”

The usage of the present active imperative verb together with the personal pronoun πίστευέ μοι¹⁷³ (“believe me”) is unequivocal. The use of “believe” followed by the dative pronoun μοι (“me”) gives credibility to the person being believed in (cf. John 14:41). Whilst this could simply be an expression of common parlance, Caba (2003:76) tends to agree with those who give a theological interpretation to this phrase in the context of what precedes and follows this verse. The woman has already acknowledged *that* Jesus is a prophet; now Jesus exhorts her to “believe me”. This is also an anticipation of the revelation of Jesus as the Messiah in John 4:26 (“I am he”). To be noted by the PR is that there is also a relevant parallel with John 5:25 which is a solemn revelation of Jesus (“that the dead will hear the voice of the Son of God, and those who hear will live”). An equivalence of these expressions and their emphasis on the “hour” implies that “believe me” is also an invitation to believe, not only even though Jesus is from the Jews (“you” is the woman’s word) rather than the Samaritans, but also as a first exhortation to (theological) faith.

¹⁷³ πίστευέ μοι: The phrase is without parallel in John aside from 14:11. In this context, the word has no special significance but as attested to by Barrett (1955:198) it simply has the force of an *asseverative* (meaning to declare or affirm something seriously or positively).

The vocative form of the feminine noun *γύναι*¹⁷⁴ (“woman”) here indicates direct address by Jesus (Caba, 2003:77). The author of the FG uses it in addressing his mother at Cana (John 2:4)¹⁷⁵ and Calvary (John 19:26).¹⁷⁶ One can briefly mention in passing a theological debate over whether this term also has a theological significance (e.g. in an extension of Christ’s family to all believers, or a superceding of [natural] familial ties). The feminine noun *ῥα*¹⁷⁷ (“hour”) is used as the “eschatological present” when Jesus speaks in the FG, and again anticipates the identification of Jesus as “the Messiah” in 4:26. The construction *οὔτε ... οὔτε* (“neither [on this mountain]¹⁷⁸ ... nor [in Jerusalem]”). This phrase excludes any one concrete place and signifies the universal character of Jesus’ message (cf. the reference to Mal 1:11 noted above, and Zeph 2:11 which refers to universal worship). *προσκυνήσετε τῷ πατρὶ*¹⁷⁹ (“you [plural] will worship the Father”). The plural sense of the verbal form here refers to the Samaritans (cf. 4:20, 23). Note that the woman has already referred to “our father Jacob” (4:12) and “our fathers” (4:20), but here Jesus uses the same word to

¹⁷⁴ *γύναι*: the vocative case of the noun, is used here as at 2:4; 19:26.

¹⁷⁵ “[καὶ] λέγει αὐτῇ ὁ Ἰησοῦς· τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ῥα μου”: This verse in John 2:4 seeks to unequivocally indicate that Jesus refrained from miracle wonders for the benefit of immediate kinor those individuals he was close to or had an affinity for, as is attested in the apocryphal gospels. *γύναι*: normally, a courteous style of respect, but is unauthenticated to directly speak to someone’s mother. Refer to John 19:26. “How does your concern affect me”? literally, “What is this to me and to you?”- is also a Semitic maxim expressing animosity (Judg 11:12; II Chr 35:21; I Kgs 17:18) or repudiation of something of mutual concern (Hos 14:9; II Kgs 3:13). Cf. Mark 1:24; 5:7, where the vocative case of the noun is used by the demonic forces when addressing Jesus directly. *οὐπω ἤκει ἡ ῥα μου* = “My hour has not yet come”: the rendering in the form of an interrogative (“Has not my hour now come?”), is an adequate supposition, it is syntactically attested by Greek Fathers, emerges as implausible when one compares it to John 7:6, 30. The “hour” in question is the Paschal Mystery, Jesus’ leaving of this world and his return to the Father through his impending passion, death, resurrection, and ascension (John 13:1).

¹⁷⁶ “Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὄν ἠγάπα, λέγει τῇ μητρὶ· γύναι, ἴδε ὁ υἱός σου” (John 19:26): This scene at the foot of the cross has a literal interpretation, reflecting the care Jesus has for his mother; but also figuratively, e.g., when discerning its significance in John 2:1-12 (where the appearance of the mother of Jesus, the direct form of addressing her as “woman”, and the first occurrence of “the hour” is all attested) and also in the Upper Room in John 13 (when the nearness of the Beloved Disciple to Jesus’ being; and “the hour” is also attested). “Now that the hour has come” in John 19:28, is the mother of Jesus perceived as a representative figure for the Church? Or does she assume the responsibility as “the mother of all believers in her Son” (here symbolized by the beloved disciple)? or, purely a symbolic figure for everyone in need of being saved? If so, then she is sustained by the disciple who explicates the teaching of Jesus.

¹⁷⁷ *ἔρχεται ῥα*: The feminine noun *ῥα* is employed in conjunction with a present indicative middle verb *ἔρχομαι* in 4:21; 5:28; 16:2, 25; cf. 16:4 (cf. Misselbrook, 2004:43). All the various citations specify an impending qualification, after Jesus’ crucifixion and his resurrection; the sensed used in 4:21 anticipates the authenticity of cultic worship during period of the community of the Church (cf. 2:13-22). A different and more complicated usage of the feminine noun *ῥα* with a verb is forthcoming in 4:23. Furthermore, without the article or a possessive noun, “*ῥα*” cannot inevitably be referring to Jesus’ glorification; which possible allusions want to imply at this juncture.

¹⁷⁸ Beasley-Murray (1987:61) succinctly comments on this reality by asserting that by recognizing Jesus’ prophetic capabilities prompts the woman to bring up the controversial religious question between the two cultural groups, Samaritans and Jews, viz., the locale where God must fundamentally be worshipped. The dictate in Deut 12:1-14 stipulating the locale where God should be worshipped accompanies the charge to proclaim a benediction from Mount Gerizim and a malediction from Mount Ebal (Deut 11:29).

¹⁷⁹ *προσκυνήσετε τῷ πατρὶ*: In view of the personal plural pronoun *ὑμεῖς* in the next verse this second person plural is critical in determining emphasis: the plural form of the verb anticipates the belief and worship of the Samaritans in 4:39, 41; but the author no doubt thinks also of his intended readers of his day. The present indicative form of the verb *προσκυνέω*, used absolutely in 4:20, here takes the dative, as it does in 4:23 and (9:38). In 4:22, 23, 24 it is used with the accusative. John intends no difference in meaning; this is clearly proved in 4:23 [*προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ... προσκυνούντας αὐτόν*]; this is probably one of his means of varying his style. The masculine noun *πατήρ* is characteristically the FG’s name for God; Jesus, is principally connoted regarding the relational dynamic with the Father – the Father’s Son; the presence of the noun *πατήρ* in this way, prepares the PR when Jesus speaks of his personal distinctive status in 4:26.

indicate “the Father” (i.e., God the Father). This indicates that those reborn in the Spirit become children of *the* Father.

Hitherto, the unfolding conversation between Jesus and the Samaritan woman has been dominated by place. But in 4:21, Jesus introduces a temporal dimension. An “hour” is being anticipated “when the Father will be worshipped neither on Mount Gerizim nor in Jerusalem”. The hour, of course, anticipates Jesus’ passing from this world to his Father, through his passion, death and resurrection, which in Johannine parlance constitutes Jesus’ glorification: the eschatological event by which God creates a new, living temple. What can be discerned from Jesus’ lengthy discourse in the Book of Glory (John 14-17), Jesus must go away for the Spirit to come. It is Jesus’ work, then, that becomes how the Father gains “true worshippers.” The hour that is coming, then, is nothing less than the event that makes possible the hour of worship (Vanhoozer, 2002:7)!

– Verse 22: “Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν”. (“You worship what you do not know; we worship what we know, for salvation is from the Jews”):

Although this verse is central [C] in the overall structure, its content seems at first to be almost parenthetical between the strongly linked 4:21 [B] and 4:23 [B’]. It can be claimed to be a later addition, but Caba (2003:77) argues that there are strong links with the previous verses. Therefore, the personal plural pronouns ὑμεῖς (“you”) and ἡμεῖς (“we”) are linked to the woman’s words in 4:20: οἱ πατέρες ἡμῶν (“our fathers”) and ὑμεῖς (“you”): The reference to the Jews and the Samaritans also parallels the two “neither...neither” options that are negated in 4:21. This demonstrates the essential position of 4:22 within the structure of these verses. “Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε.”¹⁸⁰ (“You worship what you do not know”): Jesus is here referring to the Samaritans in the present tense. The generic “what” and “you do not know” implies that the Samaritans’ limited Scriptures [i.e., Pentateuch] and beliefs are incomplete. “ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν” (“we worship what we know”): It can also be suggested that the pronoun “we” denotes Jesus and his disciples, but Caba (2003:77) disagrees with this interpretation given that the “we” of 4:22 is a response to the “you” of 4:20 which clearly refers to the Jews. The “what we know” testifies to the Jewish acceptance of the whole of Scripture. This combined with the next sentence also testifies to the integral wholeness of revelation. “ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν”¹⁸¹ (“for salvation is (comes) from the Jews”): Unless one believes that this sentence is an addition, this is an affirmation of Judaism which seems at first to be at variance with much of the rest of the FG. Jesus’ conflict with “the Jews” is a major theme in the FG, yet John also holds the Jews in high regard.¹⁸²

¹⁸⁰ ὃ οὐκ οἴδατε: Here, if not already in 4:18, the satisfactory religion of the Samaritans is brought to light. However, the very antithesis evident in this verse is expressed in typical strong Semitic undertone between knowledge and ignorance (Brown, 1966:1.172)

¹⁸¹ ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν: The conceptual theme of salvation has already surfaced in Jesus’ conversation with Nicodemus in 3:17. The maxim cannot intend to connote that Jews automatically are assured of salvation, but Israel’s divine election of Israel precludes an authentic divine understanding that (ὅτι), at a designated moment, salvation will advance from Israel to the rest of humanity, and her solitary prerogative will dissolve. In Jesus eschatological salvation will be realized and the Jews will relinquish their prerogative in favour of Christian Church. There is no need to suppose either part of this verse to be a gloss upon the narrative in which the Church speaks (as at 3:11), contrasting its true worship with that of Jews and Samaritans alike. In v. 22^a the *We-You* contrast is that which recurs throughout the discourse from 4:9 onwards; in 4:22^b there is nothing inconsistent with John’s usual attitude to the Jews. While it is true that “his own” rejected Jesus, but John never doubts that it was to them that he came, or that they were his own. The OT scriptures, though not themselves able to confer eternal life, nevertheless testified to Christ (5:39).

¹⁸² The following citations furnishes both the *positive and non-hostile references* with regards to “the Jews”:

Since it is not Judaism *per se* but a lack of faith which is the issue for John, there is no real discontinuity in the positive reference to the Jews in 4:22. Jesus is not saying that only Jews will be saved, or that Jews will save the world, but that he himself is Jewish and therefore that the saviour of the world (whom the woman will come to acknowledge) is from the Jews. ὅτι ἡ σωτηρία (“for [the] salvation”). The conjunction ὅτι “that” or “for” can mark the beginning of direct discourse (e.g. John 4:42) or a causal introduction to a principal clause. Note that the feminine noun σωτηρία “salvation” here has a rare occurrence where it is employed with the definite article in the GNT. This is not a generic salvation (this word is normally an abstract noun) but “the salvation”, i.e., that which God gives (in his benevolence) to the world. “ἐκ τῶν Ἰουδαίων ἐστίν” (“is from / out of the Jews”): The genitive preposition ἐκ signifies “coming out from within”. The salvation God gives to the world comes from the Jews but is not exclusively destined for the Jewish people but for all creation (cf. John 3:17; 4:42). The PR, also notes the manner Jesus preserves the chasm that existed between Jew and Samaritans in this unfolding narrative, to the extent that the PR may even have been staggered that Jesus seemingly augments the chasm by unequivocally teaching that the Jewish side was correct on the central matter of salvation history. (This assertion is in the form of a parenthesis and not an interpolation or later redaction).

Keener (2003:1.610-611) elaborates on this assertion in that this affirmation surprises both the modern and PR, only on the assumption and presumption that the Johannine community had completely severed from its Jewish heritage and regarded that heritage in a negative manner; We can thus assert, that such an assumption stems from a misreading of the author’s usage of the designation “Jews”.¹⁸³ The collective reference “We” in this context can only be applicable and refer to the “Jews”, and Jesus continues to be an authentic Jew in the FG notwithstanding the lack of acknowledgement that is afforded to him by the religious authorities within Judaism. Because, the Samaritans accepted only Moses but rejected the Judean aspect of their salvation history, including the Davidic messiah, it can be asserted that they necessarily held an incomplete view of salvation and salvation history as it is perceived in the Jewish and Christian traditions. In the FG context, the notion and theme of salvation embraces Jesus’ mission of transforming persons into individuals who are indeed born from above (3:3), and it situates Jesus as “the source of salvation, within the narrative of salvation history of the people of Israel” (3:17) (cf. Longenecker, 1970:100-102). “Quite simply, Judea is conceived as the country of origin of Jesus the Messiah (John 1:41; 4:25) and as *such* the source of salvation” (Ashton, 1985:52). Hence, the PR can correctly infer that Jesus’ statement in 4:22 regarding salvation, challenges both the Jewish and Samaritan traditions; and as such he is advocating a higher form of worship that even transcends geographical and ethnic sensibilities (4:21).

With reference to the various Jewish Feasts - 2:13; 5:1; 6:4; 7:2; 11:55; Jewish attitudes and habits - 2:6; 18:20; 19:40, 42. Neutral references - 7:11; 11:19, 31, 33, 36; 12:9; and finally, their disposition of faith - 11:45; 12:11, 42.

¹⁸³ Overarching the FG “the Jews” appear prominently; in exceptional cases, the specification has a deprecatory sense to it. “The Jews” are Jesus’ inexorable adversaries. The PR needs to delineate attentively when discussing a controversial aspect in the FG, as it is often labelled as “anti-Semitic” due to it casting “the Jews” in a negative light. The FG is often aligned to the justification of anti-Semitic beliefs and preconceptions. Exegetes need to be incisive when delineating the subtleties and the vagaries of the Greek text, especially the way words are used in the FG. The designation “the Jews” Ἰουδαῖος has 71 occurrences in the FG, except in four plural occurrences οἱ Ἰουδαῖοι: The term Ἰουδαία has six occurrences which designate the region of “Judea” (John 4:3, 47, 54; 7:1,3; 11:7). In the various citations in the FG Ἰουδαῖος according to Felix Just (2007) infer three groups: (i) Principally, when referring to the “Jewish leaders and religious authorities”, other than the Jewish nation *per se*; (ii) The designation of inhabitants of the region of Judea, viz., “the Judeans”; and (iii) Those comprising the religious designation still referred to as “Jews” now.

– Verse 23: “ἀλλ’ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν¹⁸⁴ τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν¹⁸⁵” (“But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him”).

After a strong distinction between the Jews and the Samaritans is drawn in the preceding verse the adversative particle ἀλλά (“but”) introduces a new situation. This verse ([B’] in the structure shown above) is strongly linked to 4:21 [B] and represents a kind of climax: the hour is only “coming” in 4:21, but now “is”;¹⁸⁶ furthermore, a positive response is given in contrast to the negative ‘neither...neither’ in 4:21. The temporal particle which functions here as a subordinating conjunction ὅτε (“when”) introduces a new state, i.e., the novelty of “ἐν πνεύματι¹⁸⁷ καὶ ἀληθείᾳ¹⁸⁸” (“in spirit and truth” [see below]): these two contrasts with the “neither... neither” of 4:21. The masculine noun προσκυνητῆς (“worshipper”) here used in the plural is a NT hapax legomenon (i.e., unique to this verse in the FG). ἀληθινοὶ¹⁸⁹ (“true” [from the masculine adjective ἀληθινός in the singular]) has nine

¹⁸⁴ οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν: The verb “to worship” [προσκυνεῖν] is closely related to the Hebrew verb (פָּרַחַשַׁח) used to speak of a cultic inclining of oneself (prostrate oneself) - a physical bending or bowing down.

¹⁸⁵ This reference here reveals unequivocally that the initiative is that of the Father, acting in the believer so that s/he can worship God properly and authentically to generate an unconditional openness to God. Barrett (1955:238) describes it as follows: “This clause has as much claim as 20:30-31 to be regarded as expressing the purpose of the Gospel”.

¹⁸⁶ ἔρχεται ὥρα καὶ νῦν ἐστίν: Refer and contrast (4:21), where we find the selfsame eschatological intensity noticeable in the Synoptic tradition with regards to the reign of God – an imminent reality, something already realized – here also in John. Here, what is being conveyed is that the reality who is manifest during the time of glorification, makes it a reality to worship God spiritually. This curious expression, which apparently seems contradictory, occurs also in 4:23 and 5:25. In 16:32 is the similar expression ἔρχεται ὥρα καὶ ἐλήλυθεν; In 12:23; 13:1 and 17:1 a simple past tense [ἦλθεν, ἐλήλυθεν] is used alone. These last three, however, refer to the hour of the suffering and glorification of Jesus in its immediate approach; (16:32) similarly refers to the hour in which the disciples are about to desert Jesus and be scattered to their homes (Barrett, 1955:198-199). However, here in 4:23 and 5:25, a simple continuous tense is used along with νῦν ἐστίν, seem to stand by themselves. This possibly anticipate future realities – when God is worshipped spiritually, after Jesus’ resurrection. The Johannine author cannot preclude that it belongs to some future reality, by accentuating his contradiction in terms that the mission and being of Jesus it is anticipatorily already a reality. Authentic worship is a reality because of Jesus (cf. 2:19-22), with him being the resurrection and the life (11:25).

¹⁸⁷ ἐν πνεύματι in Paul may mean “in a state of inspiration” (e.g. I Cor 12:3); so also, *Didache* 11:7. Similarly in (John 11:33; 13:21) the simple dative τῷ πνεύματι is used in expression emotion with ἐνεβριμήσατο, ἐταράχθη. The only other use of the dative construction ἐν πνεύματι in the FG is 1:33, where ὁ βαπτίζων ἐν πνεύματι ἀγίῳ is a technical term of early Christian theology. The meaning of ἐν πνεύματι in the present verse must depend upon the force of the noun πνεῦμα in the following verse. The linking of πνεῦμα with ἀλήθεια accentuates a characteristically Johannine title for the Holy Spirit, viz., “τὸ πνεῦμα τῆς ἀληθείας” (14:17; 15:26; 16:13) (cf. Misselbrook, 2004:44).

¹⁸⁸ *In Spirit and truth*: this does not equate an inward worship inside the core of an individual’s spiritual centre. The Spirit is a life-giving force God bequeaths us that manifests the veracity of God and empowers us to venerate him accordingly (14:16-17). “Born of water and Spirit” also occurs in 3:5, during Jesus’ discourse with Nicodemus. However, from a syntactical viewpoint, it connotes that both nouns are anarthrous (nouns without definite articles), with one dative preposition ἐν ostensibly qualifying both nouns. The narrative has already informed the PR of the revelation of the true word (1:9) become flesh as the fullness of a gift that is truth (1:14, 17). In his encounter with Nicodemus, which has significant parallels in 4:16-30, Jesus promised that those “born again of water and the Spirit” (3:3-5) are caught up into the mystery of God that has no determined beginning or end (3:9-10) and that they live in the light and do the truth (3:21). Moloney (1998:133) argues that it is against this background that determines the real meaning of worshipping God “in spirit and in truth” as being unequivocal.

¹⁸⁹ ἀληθινοὶ ... ἀληθεία. [ἀληθινός] previously occurs in (1:9), and [ἀλήθεια] in (1:14) – both in the Prologue – which is in-itself a window to the entire gospel. However, in this context, “true” worshippers refer to those who ardently and authentically venerate God, whose worshipping of God is prophesied not in cultic adherence and veneration by Jews in Jerusalem or Samaritans on Mount Gerizim, by recognizing “Jesus himself (as) the truth,

occurrences in the FG but one citation in the Synoptic Gospels (Luke 16:11). It is used here in this context to express that which is true and genuine. The finite verb *προσκυνήσουσιν* (“will worship”) is in the future indicative tense. However, the hour is “now here”, which implies that what is beginning is in fact beginning now and will also continue into a period denoting the future. “*ἐν πνεύματι καὶ ἀληθείᾳ*” (“in spirit and in truth”):¹⁹⁰ This is central to the text and is also characteristic of the FG, but what does it mean? Is it possible that it may be considered a tautology given the close connection of spirit and truth?

There are several possible interpretations: *Spirit in an abstract (non-corporeal sense)*: There are some grounds for “spirit” to be interpreted as “non-corporeal” in the writings of the Church Fathers (e.g. Clement of Alexandria and John Chrysostom) who referred to the idea of worship in the “intimate temple of the heart” (*interim in intimo cordis templo*). In Reformed Theology, this stems from a belief that sees justification from this interpretation for a cult without external rites or sacraments which operate through the material world. However, such an interpretation does not properly take account of the biblical perception regarding the term “spirit”. *Spirit in the perception of “soul”*: In this interpretation, the emphasis is on the soul, thought of in this context as the most intimate and purest thing within man (Lagrange; Westcott). However, in this interpretation, as in the case above, no account is taken of the reference in 4:24 to God being Spirit. *Spirit in the sense of “Spirit of God”*: Based on 4:24 (“God is spirit, and those who worship him must worship in spirit and truth”) by identifying “spirit” with God’s Spirit would appear to be correct. The sense of the text is therefore that it is only *in the Holy Spirit* that we can truly worship. *Sincerity (i.e., without pretence)*: Thomas Aquinas says that worship in truth means worship with sincerity,¹⁹¹ but according to Caba (2003:80), it would be strange to reduce the interpretation of truth here to just sincerity. The novelty in what Jesus presents to the Samaritan woman must be more than this; OT worship could also be sincere.

Not / no longer a “type” or “figure”: This interpretation is situated within a view of the OT as the “type” or prefiguring of what the NT reveals (i.e., in “truth”).¹⁹² An example would be the manna in the desert that prefigured the Eucharist. However, the interpretation here does not seem right, since “worship” is not a type or antitype and nor is the word “truth” ever used in this context in the NT. *“Reality”*: This

the faithful fulfilment of God’s purposes and thus the anticipation of the future vision of God” (Barrett, 1955:199).

¹⁹⁰ One way of characterising the evangelical purpose of the FG is the Father’s search for true worshippers as conveyed in 4:23 (Barrett, 1978:238). Cultic worship will not be qualified in geographical parlance (or human categories), but since it takes the form *ἐν πνεύματι καὶ ἀληθείᾳ* (lit. “in spirit and truth”, 4:23, 24). The phrase is not easy to interpret, particularly regarding the noun *πνεῦμα*. Some have argued that the reference is to a spiritual form of worship that has no need of sacred space (and thus perhaps no need of ritual or symbol) (Ashton, 1997:465). An alternative reading of the phrase designates the Holy Spirit and is virtually a hendiadys, the equivalent of *το πνεῦμα τῆς ἀληθείας* in the Farewell Discourse (“the Spirit of truth”, 14:17; 15:26; 16:13; cf. I John 4:6) (Brown, 1966:1:172). It could be asked why John would not employ the less ambiguous phrase “Spirit of truth” if that is what he meant. At the same time, the noun *πνεῦμα* in the FG generally refers to the Holy Spirit rather than an internal attitude in the worshipper.

¹⁹¹ Thomas Aquinas, *Commentary on the Gospel of St John*, Ch. IV states, “...The words, true worshippers, are by way of distinction: for there are false worshippers, who pray for temporal and frail benefits, or whose actions are ever contradicting their prayers”. It needs to be noted however, that Thomas Aquinas does list several alternative interpretations by writers of the patristic age.

¹⁹² An example of this interpretation of John 4:23 in Origen, *Commentary on the Gospel of St John*, Book I.8 “With whomsoever, then, Christ has sojourned, he worships God neither at Jerusalem nor on the mountain of the Samaritans; he knows that God is a spirit, and worships Him spiritually, in spirit and in truth; no longer by type does he worship the Father and Maker of all”. What should be noted is that Origen is not actually a “Church Father” and was later condemned by the Church.

interpretation equates “truth” with an absolutised “divine reality” (cf. Schnackenburg, 1968:1.437-438). However, this reading of Scripture is too conditioned by Greek philosophical concepts, rather than having a biblical perception of the truth as the revelation of God. “*Revelation*”: This interpretation that the FG itself makes when Jesus says in John 14:6 “I am the way, and the *truth*, and the life. No one comes to the Father except through me”. The “truth” Jesus reveals is his personal veracity reflected in himself and his teaching, hence it is Himself, since there is no disconnect between the message and the one carrying the message. This is the real sense of the word. Truth is made tangible in the revealed incarnate λόγος, Jesus the Christ.¹⁹³ Thus, the meaning of this dative preposition ἐν (“in”), which modifies both nouns “ἐν πνεύματι καὶ ἀληθείᾳ” (“in Spirit and in truth”): As with other prepositions, this can have a local sense (e.g. “on this mountain” in 4:21) but in FG can also have a metaphorical, spiritual sense. Here the preposition “ἐν” in the dative case signifies being in (metaphorically) a “spiritual space” where we worship (cf. “in his name”).

The structure with regards to the references to the neuter noun πνεῦμα is chiasmic in these verses, the two phrases “in spirit and truth” framing πνεῦμα ὁ θεός (4:24).¹⁹⁴ If this is right, John’s primary meaning is that true worship has at its centre the divine Spirit, the one who is the Spirit of truth – although this interpretation unquestionably has concrete implications for the spirit in which the worshipper approaches the Father (Lee, 2004:281). The phrase “ἐν πνεύματι καὶ ἀληθείᾳ” is rich in christological meaning. In 14:6, Jesus reveals himself as “the way, the truth and life” facilitating accessibility to his Father, leading (potential) disciples to experience his redemptive certainty (8:32; cf. 18:38). Thus, the Johannine Spirit is an indispensable protagonist in the worship of the Father, a role that parallels that of Jesus. It is imperative that the PR observes that the language employed by Jesus at this juncture in his conversation with “the Samaritan woman presupposes that something indispensable has been lost for human beings, whether it be Jew or Samaritan, male or female: something that only true worship can recover” (Lee, 2004:281). The restoration of this primordial status means a return to the Father as children, and therefore as true worshippers, of God. Later in this narrative, Jesus is revealed as Saviour, the one who renews what is lost (4:42). Through his incarnation, ministry and exaltation on the cross, Jesus effects the restoration of “all people” (or “all things”) to the Father (12:32).

The early Church Fathers speak of this loss in terms of the divine image [εἰκῶν] in Gen 1:26-27 brought about by humanity’s Fall, which is restored by the Son in the incarnation. Gregory of Nazianzus, for example, expresses it in this way: “I received the image and I did not protect it; he

¹⁹³ Refer to II John 1–2, the exhortation of the apostle to “love in truth”.

¹⁹⁴ πνεῦμα ὁ θεός: The FG’s phrase (God is Spirit) recalls both pagan philosophical and Jewish religious polemic against anthropomorphic views of God. The noun πνεῦμα itself was a Stoic term (Clement of Alexandria, *Strom.* 4:14), but similar notions were expressed elsewhere by other words, e.g. νοῦς (mind); all meant that God was in a sense material being. This Hellenistic language was taken over into Judaism by Philo (e.g. *Op.* 8, τὸ μὲν δραστήριον (the active Cause in creation) ὁ τῶν ὄλων νοῦς ἐστίν (is the perfectly pure and unsullied Mind). The rabbinic literature is not overall metaphysical, and anthropomorphisms abound in it, but in passages such as *Lev. R.* 4.7 the relation of God to the world is compared with that of the soul to the body. There is little corresponding teaching in the OT (cf. however Isa 31:3: “The Egyptians are men, and not God; and their horses flesh (בֶּשָׂר), and not spirit (רוּחַ)”; significantly this contrast does not appear in the LXX): [“Αἰγύπτιον ἄνθρωπον καὶ οὐ θεόν ἵππων σάρκα καὶ οὐκ ἔστιν βοήθεια ὁ δὲ κύριος ἐπάξει τὴν χεῖρα αὐτοῦ ἐπ’ αὐτούς καὶ κοπιήσουσιν οἱ βοηθοῦντες καὶ ἅμα πάντες ἀπολοῦνται”]. The fact that *God is Spirit*, Brown (1966:1.172) is correct in his assertion that the qualification *cannot* be the primary explanation of God, but a delineation and understanding of his dealing with humanity; it means that “God is Spirit” in his relationship with people as he bestows the Spirit (14:16) generating a newness within humanity. Two further complementary explanations in the Johannine corpus is discernible: “God is light” (I John 1:5), and “God is love” (I John 4:8). These descriptions have the sense in that they qualify the *actions* of God; the Son of God, is the Father’s gift to all creation, is also “the *light* of the world” (3:19; 8:12; 9:5) as a living symbol or demonstration of the “Father’s *love*” (3:16).

received a share in my flesh so that he might even save the image and make deathless the flesh” (*On the Holy Passover* 45.633-636). Irenaeus similarly understood this when he argued that in becoming flesh the Logos “became Himself what was His own image” (*Proof of the Apostolic Preaching* 22, 61).¹⁹⁵ Similarly, for Athanasius, people already created in the likeness of the Logos are revived by the Logos who is the Image of the Father: “therefore the Word of God came through himself, in order that, being the Image of the Father, he might re-create humanity according to the image” (*On the Incarnation*, 13.7). A re-created humanity means, in Johannine terms, is a humanity free “to worship God in the Spirit and in truth”. Thus, drawing together this lengthy section on interpreting “ἐν πνεύματι καὶ ἀληθείᾳ.” we can conclude that in the context of the FG, the Spirit is truth in that its mission is to guide all people into truth. The Spirit actuates, makes possible adoration in truth. In the immediate context of John 2-4, Jesus is the new Temple. True worship must be conformed to the Word (i.e., in this Temple), revealed and illuminated by the Spirit. Finally, in the context of the passage, the Revelation / Truth is here the “living water”. The one who drinks it interiorises the Revelation by means of the Spirit. Such a person, worships in “spirit and truth”.

– Verse 24: “πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν” (“God is spirit, and those who worship him must worship in spirit and truth”). This verse has an internal structure that parallels spirit and worship:

24 A'	a	πνεῦμα	ὁ	θεός, ¹⁹⁶		
		b	καὶ	τοὺς	προσκυνοῦντας	αὐτὸν
	a'	ἐν	πνεύματι	καὶ	ἀληθείᾳ	
		b'	δεῖ	προσκυνεῖν. ¹⁹⁷		

As noted previously that the present indicative verb ἐστίν (is) is omitted from [a]. However, it is clear from the definite article that God is the intended subject in this sentence (the definitive source) and that “spirit” is the predicate. (Hence, this can be syntactically analysed as being a nominative predication). Jesus’ final sentence recapitulates the woman’s words in 4:20 (i.e., “must worship”). The repetition of “spirit and truth” re-emphasises what he has just said. However, unlike in 4:20 he reveals that it is not one or another group that determines the place and form of worship but the Father. In 4:21, 23-24, John revisits the new-temple symbolism that occurs as a repetitive theme in the FG (1:14; 2:13-22; 7:37-38; 14:23). John is principally referring to worship that is empowered by the Spirit (Keener, 2003:1.615). Authors like Morris (1971:270) and Collins (1995:118-121) suggest that the text denotes worshipping with a personal spiritual vigor, that is, whole hearted and convinced worship with a believer’s heart. But the dative preposition ἐν retains what is a locative sense from 4:20-21; not “in” Jerusalem or Mount Gerizim, but “in” the realm or sphere of Spirit and truth (Olsson, 1974:189). Hence, “worship in the Spirit” coincides with “worship, which is invigorated by the Spirit”. Even if God abandoned the physical temple (e.g. Jer 3:16-17; 7:11-14), he would always yearn for the genuine worship once located there that had been guided by his own Spirit (Keener, 2003:1.616).

¹⁹⁵ For additional reading on Irenaeus’ understanding of the “image and likeness”, refer to Osborn (2001: 212-216).

¹⁹⁶ Here, for syntactical reasons the masculine noun “God” is articular, and the other neuter noun “Spirit” is anarthrous. This may lead the PR to infer that “Spirit” is most likely the predicate nominative. Yet, simultaneously it must be affirmed that it is unlikely that the author would refer to God solely with the concept of “Spirit” of whom he had been speaking, because elsewhere the author differentiates the reality of Spirit from that of the Father and the Son (14:16, 26; 15:26). Hence, it can be argued that the phrase “God is Spirit” may infer and mean that God is revealed through the Spirit; but this is not the easiest way to construe or make sense of the Greek construction (Keener, 2003:1.618).

¹⁹⁷ By employing the present indicative with the infinitive δεῖ προσκυνεῖν it ostensibly designates the proper path to venerate God authentically. This infers that the “unconditional and total directing of one’s life toward God is the only acceptable act of worship” (Moloney, 1998:133).

Therefore, having recognized Jesus as a “prophet” (4:19), the woman raises the question of worship by invoking a traditional dispute between Jews and Samaritans regarding cultic worship in 4:20. Jesus’ response in 4:21-24 is often taken to mean that “no physical site can be an appropriate place for worship”,¹⁹⁸ but even if Jesus does imply that no physical temple is *necessary*, that hardly proves that none can be *appropriate* or even *beneficial*. As Jesus’ own attendance at several Temple festivals indicates, the hour may be coming when Jerusalem will fall just as Gerizim already had, but in John it is *in Jerusalem* that they worship (9:38; 12:20).¹⁹⁹

A key point here relates to Jesus’ use of the feminine noun ὥρα (“hour”) in 4:21-23. In the FG, the feminine noun ὥρα usually refers to Jesus’ death, resurrection and exaltation, which marks a connection between the Temple and Jesus’ passion.²⁰⁰ Nevertheless, John 16:2 provides an even closer parallel, anticipating that “they will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship [προσφέρειν] to God”. Whether, as many authors think, this reflects the post-70 A.D. period,²⁰¹ it certainly refers to a time after Jesus’ death, which would seem to be the period to which 4:21 refers. If these passages are anticipating similar situations, then, it is significant that expulsion from the synagogue in John 16:2-4 is comparable to being killed (cf. also John 15:20-21), and decidedly non-ideal. Considering Jesus’ own connection of Temple and synagogue in 18:20, can we not read 4:21 similarly? Though “the hour is coming” when Jerusalem will be destroyed, this is not because Temple worship is (no longer) “appropriate”; it results from the same misunderstanding and “sin” that leads to Jesus’ own death (cf. 15:18-25; 16:5-11). Even so, just as John 16 promises “the Spirit of truth” even outside the synagogue (16:13; cf. 16:5-16), 4:23 insists that worship “in Spirit and truth” remains possible despite Jerusalem destruction 70 A.D., because “true worship” has much more to do with *who* is worshipped than where.

This is seen especially in the verse that comes *between* 4:21 and 4:23, “You worship what you do not know; we worship what we know, for salvation is from the Jews” (4:22). If nothing else, this confirms a non-parity between traditional Samaritan and Jewish worship noted above. “Salvation is from the Jews” not only emphasizes that it comes through Jesus, “a Jew” (4:9; cf. 18:35) but may also reflect the essential connection between Jesus and the Jewish Temple, which was already raised in John 2 and will inform much of the festival cycle as well. More than this, however, 4:22 places the emphasis squarely on the identity of God: “we worship what [or “who”; ὃ] we know”.²⁰² Where the woman fails to identify the one to be worshipped, Jesus twice specifies that it is “the Father” (4:21, 23), and goes on to describe God as “Spirit” (4:24). In line with the restoration imagery

¹⁹⁸ Numerous authors like Coloe (2001:103; cf. 86; 94, 99, 112, 113); Kerr (2002:167-168, 177, 185, 191-92, 204); Hoskins (2006:136, 143, 145); Um (2006:152, 160, 187-190); Kinzer (1998:449); and Neyrey (1979:432, fn. 50); also, Neyrey (1982:436-37) attest to this premise and held opinion.

¹⁹⁹ These are John’s only other explicit references to “worship” [προσκυβεῖν], and both occur in Jerusalem, at a festival (Tabernacles and Passover). Kerr (2002:197-203), suggests that 12:3 and 20:28 represent true worship (they occur in Bethany and an undisclosed location; but even if so, this only proves that the Temple is not the *necessary* location of worship, not that it is obsolete or has been “replaced”).

²⁰⁰ Though the FG also uses the feminine noun ὥρα more generically (5:35; 16:21), including of the hours of the day (often modified by an ordinal number; cf. 1:39; 4:6. 52-53; 11:9; 19:14), unmodified references usually point to Jesus’ death, raising, exaltation and glorification, viewed together (2:4; 5:25, 28; 7:30; 8:20; 12:23, 27; 13:1; 17:1; 19:27).

²⁰¹ Refer to Lieu (1999:61); Fuglseth (2005:74-79); Lincoln (2005:284); all following Martyn; for cautions, cf. Bruce (1983:215-16); Beasley-Murray (1987:277-78); Brown (2003:68, 172, 213-14); Köstenberger (2004:288-89) for this held view. cf. I Thess 2:13-16.

²⁰² Numerous OT citations anticipate a distinctive period when the restored Israel will finally “know the LORD”; besides Hos 2:20 [MT and LXX 2:22] and Ezek 37:14, cf. also, e.g., Isa 26:13; Jer 24:7; 31:34; Ezek 16:62; 20:42; Joel 2:27; 3:17 [MT and LXX 4:17]; Hab 3:2; Sir 23:27; 36:4.

of the preceding conversation, this suggests that Jesus is not rejecting traditional Temple worship but reframing the discussion: The “place” of worship is only properly understood in relation to the *object* of worship.²⁰³ This reading is also supported by a closer look at 4:23-24. Bruce (1983:110-11) claims worship “ἐν πνεύματι καὶ ἀληθείᾳ” means, “Spiritual worship, genuine worship, cannot be tied to set places and seasons”, nonetheless is “the sacrifice of a humble, contrite, grateful and adoring spirit”.²⁰⁴ This requires taking ἐν πνεύματι as a reference to the human spirit, but virtually all of the FG’s other uses of πνεῦμα refer to the Spirit of God, including in the very next verse.²⁰⁵ Nor does πνεῦμα ὁ θεός (4:24^a) mean that God is incorporeal;²⁰⁶ in context (esp. 4:6-18), this more likely refers to God’s life-giving power.²⁰⁷ “Worship in Spirit and truth”, then, is worship empowered through God’s life-giving Spirit. It does not contrast internal worship with external,²⁰⁸ but worship in ignorance (“what you do not know”) with worship that “knows” the identity of God. Since such knowledge is, according to the FG, made possible by the Spirit Jesus brings (cf. 4:10-14; 7:37-39) and the truth of who he is (cf. 14:6),²⁰⁹ this hints that true worship demands recognition of the divine identity of *Jesus*, and 4:25-26 confirms this by tying Jesus to God’s self-revelation as ἐγώ εἰμι.

The scene in John 4:7-26 hence contains the most unambiguous references to cultic worship in the FG, delineating the protagonists viz., *the Father, the Spirit, Jesus himself*, with a Samaritan woman contextually denoting faith-filled believers in the loss and restoration of the image (cf. Collins, 1976:37-40). The encounter makes known that the significant essentials pertaining to worship in the FG entails the importance of the Father as the object of worship seeking authentic worshippers, the mission of Jesus as the one who reveals the Father (cf. 1:18) whose missionary endeavour is to harvest authentic worshippers for the Father, and the role of the Spirit is to motivate and vivify true (cultic) worship of God. Much of what John needs to convey throughout the FG on the theme of worship is delineated – or at least implied – in these few verses. Furthermore, this section of the narrative encounter sheds light on the progressive inclusion of non-Jews in John 3 and 4, and with regards to a significant theme of replacement of the Temple in 2:13-22 and John 4-10, thus, the PR needs to understand and interpret 4:1-42 as an example of the Johannine mission to draw outsiders into the correct worship of God through right belief in Jesus.²¹⁰

²⁰³ Contra Bruce, who claims, “The important question is not *where* people worship God but *how* they worship him” (1983:109); cf. Brown (1966:1:180); Cf. Collins, (1995:120); Neyrey (1979:432). McKelvey (1969:80) recognizes this, though he ties it to a supersession paradigm, “Christianity supersedes Judaism and Samaritanism not because it is spiritual whereas they are material but because it is centered in a person and not in a place”. Supersession is a theological term referring to a specific replacement – viz., replacing the covenant that YHWH embraced with the Israelites through a new covenant (new “testament”) with the Church. Put differently, the Church of Christ is the new Israel.

²⁰⁴ Refer also to Collins (1995:121); Freed (1969:35); cf. Philo, *Worse* 21.

²⁰⁵ Kerr (2002:192-193), Um (2006:170) and Hoskins (2006:141) all note that “God is Spirit” is the key to understanding “in Spirit and Truth”. Though Collins (1995:120) notes that 11:33 and 13:21 refer to Jesus’ (human) spirit, there are no references to any other human’s spirit.

²⁰⁶ As claimed by, Bruce (1983:110-111); Collins (1995:120).

²⁰⁷ Hoskins concurs, “‘God is Spirit’ is not an ontological definition of God, but a description of the nature of God as he reveals himself to human beings” (2006:141); cf. Um (2006:171); cf. 68-129; Kerr (2002:192); Coloe (2001:102).

²⁰⁸ Rightly Brown (1966:1:180); McKelvey (1969:79-80); Kinzer (1998:462-463); Fuglseth (2005:183); Um (2006:11, 170, 173).

²⁰⁹ Refer also 1:14, 17; 8:32, 40; 17:17; Collins (1995:119) notes that many commentators read “truth” here to refer to “the true God as revealed in Jesus”. In contrast, Freed (1969:39; cf. 47) oddly claims that “neither truth nor spirit is something bestowed by God”.

²¹⁰ Thettayil (2007:7-8) asserts that from a theological perspective, three themes are brought into focus as a direct result of this narrative (4:1-42). Firstly, there is the theme of worship (4:19-24); secondly, the theme of mission (4:27-42); and thirdly, the overarching theme is that of a soteriological revelation that is successively manifested to those encountering the person Jesus in the narrative.

This narrative section constitutes the mid-point between Jesus' encounter with Nicodemus the Jew and the Royal Official. It also stands in continuity to the Temple Cleansing narrative in John 2, and points ahead to the Festival Replacements in John 5-10 (Pickett, 2014:10). The historical setting of the Johannine community's rift from the synagogue in Judaism further strengthens this understanding.²¹¹ While there many cogent themes present in this narrative, our focus will be restricted only on Jesus as the place of worship through the consideration to two things: firstly, the function of place within the narrative and secondly, the words of Jesus in 4:21-24. We will argue that these two realities point to Jesus as the newfound locale for divine worship, replacing the Temple sanctuary in Jerusalem and authenticating worship on Mount Gerizim for Samaritans erstwhile estranged. Many commentators have observed that "worship" plays a peculiarly strong role in this passage when compared with the rest of the FG.²¹² Here, the PR finds the most compactly grouped references to worship in the entire FG. But why does worship focus so significantly here at this stage in the encounter? The PR ought to be familiar with Jewish-Samaritan relations and would be alerted to the concerns of religion and worship simply by the story's location at Jacob's well (4:4-5)²¹³ with Mount Gerizim²¹⁴ looming overhead and pointed out by the woman.²¹⁵ The PR would have understood that Mount Gerizim was for the Samaritans what the Temple in Jerusalem was to the Jews. Given the history of religious hostility between Jews and Samaritans, one would expect worship to be brought up when Jesus enters Samaria by the necessity of his divine mission.²¹⁶

The Samaritans were historically considered by Jews to have abandoned the right faith and worship of God. Such abandonment, in scriptural parlance, is synonymous with (spiritual) adultery, which is hinted at by mention of the woman's marital status.²¹⁷ The woman therefore functions as a

²¹¹ Thettayil (2007:291) also succinctly argues that the schism through the socio-religious separation between Jews and Christians is a critical factor that will help the reader shed possible light upon John 4:23-24. Through this schism, the Johannine Christians either left the traditional place of worship voluntarily or they lost it against their will.

²¹² This observation is developed and suggested by Lee (2004:278). She states that the word "worship" [*προσκυνεῖν*] is not very prominent in John. There is, however, one passage where there is a dense cluster of references to worship and its prevalence in John 4:16-26 should be noted. Kerr (2002:167) argues along the same lines, in that narrative story involves, at its core, a conversation about worship. In this part of the narrative discourse, it is one of the few instances in the FG where there is explicit reference of worship. Of the eleven instances in the FG, the verb *προσκυνεῖν* ("to worship") is found predominantly in this narrative context, appearing nine times (4:20, 21, 22, 23, 24). The cognate noun *προσκυνητής* (worshipper) occurs in the same location (4:23; its only appearance in the NT). Two further references are in 9:38 and 12:20, with the former, deemed debatable on textual grounds.

²¹³ For an explanation on the symbolism of a "well" with regards to Torah and Wisdom, cf. Kerr, (2002:180-182). Moloney suggests a connection between the well and the theme of "gift" in Jesus's first discussion with the women (1998:116-118).

²¹⁴ For a cursory understanding of the significance of Mount Gerizim in the life and chronicles of the Samaritans as a people, including the destruction of the temple there by John Hyrcanus I, cf. Bull (1975:54-59) and Purvis (1975:161-198).

²¹⁵ Swanson (1994:249) delineates that during their conversation, the woman discloses two significant geographical aspects deemed as foundational for her consciousness and character, equally remainders of what was left to them by the patriarch Jacob. Mount Gerizim is the location of Jacob's prayer. Their inherent faithfulness to that cultic centre was what basically stigmatized localized cultic worship for the Samaritans, dividing them from *οἱ Ἰουδαῖοι*. The well was designated as the "gift of our father Jacob", a centre for domestic memory and record.

²¹⁶ In this regard, Botha (1991:172) makes the following incisive observation and hypothesis: if faithfulness to fulfilling work of his Father (4:34) is an inescapable aspect of the physical mission of Jesus, then the reading of the indicative imperfect verb *ἔδει* in 4:4 must hence be understood of it being a "divine necessity".

²¹⁷ Many different opinions stand the significance of the Samaritan woman's marital status. But here we will agree with Brown, Koester, Scaer, and Thettayil, that the five husbands are indications to the religious infidelity of the Samaritan peoples. Koester (1990:669) elaborates his point of view by articulating that the Samaritan woman's history was tragic at best, and poignantly, sinful at worst. In a similar way, the Samaritan nation

representative character for all Samaritans in her discussion with Jesus.²¹⁸ The manner in which the details are furnished in the narrative, the PR is encouraged to perceive Jesus and the woman, the Samaritan type, speaking in the shadow of Mount Gerizim, in a place where the ruins of the great Samaritan temple destroyed by John Hyrcanus I were still visible.²¹⁹ Thus, the scene is physically set for an encounter between Jesus, the one who tabernacles among us (1:14), and those separated from a relation with God by ancestry (4:12, 20) and religious geography (4:20) (Pickett, 2014:12). Jesus is not merely crossing social boundaries (cf. 4:9, 27) but is Himself abolishing and (replacing) the boundaries and places that exclude the Samaritans from true worship with Himself.

The words of Jesus in 4:21-25 point to himself as being the true locale of divine cultic worship replacing both the Jerusalem Temple and Mount Gerizim. The dialogue hitherto has resulted in the woman perceiving Jesus as a “prophet” (4:19).²²⁰ The woman, then, naturally “quickly turns to one of the most controversial theological questions of her day, namely, the location of the religious center of the world” (Vanhoozer, 2002:5). Jesus’ response in 4:21-24 provides an indirect one to her query on an appropriate location to worship God. Jesus begins in 4:21 with the imperative “believe me” [πίστευέ μοι]; He then indicates that the “hour”,²²¹ eschatologically present simultaneously within the narrative and the Johannine community, offers worshippers freedom from the local cult; and then specifies the real purpose for cultic worship that entails worshipping the God the Father (cf. Pickett, 2014:13). In this short verse, the PR sees that belief in Jesus speedily leads the believer into the eschatological era where worship is rendered to the Father without a required location. John 4:23,

originated when five foreign realms with their gentile gods were settled in the region of Samaria upon the downfall of Israel’s Northern Kingdom (II Kgs 17:24, 29-31). Although the biblical account lists seven gods, Josephus’ version of the story implies that there were only five (*Ant.* 9.14.3 §288). The sixth relationship has often been compared to the syncretistic form of Yahwism practiced alongside the pagan cults at the sanctuary in Samaria (II Kgs 17:28, 32-34). The OT frequently compares this religious apostasy to sexual unfaithfulness, and if John 4:16-18 is read and consequently interpreted in this way, it provides a natural transition to the subject of worship in 4:20 and to Jesus’ statement that the Samaritans worshipped what they did not comprehend.

²¹⁸ This is indeed a controversial and isolated held opinion, but one not without support or validation, cf. Kerr (2002:179-180, 182); Koester (1990:670, 672, 677); Lee (2004:281); Scaer (2003:8); Swanson (1994:248-249). Moloney (1998:123-124) presents the woman as reflecting “the (Johannine) community’s missionary experience”. While she is an individual character within the text, for the PR she represents Samaritans in general.

²¹⁹ Bull (1975:59) clarifies this point by arguing that while the Samaritan woman asserted that her ancestors had worshipped on Mount Gerizim, in both their immediate visibility, the ruins of the Samaritan temple. And when the woman referred to the cessation of former Samaritan cultic worship, the poignancy of her nuanced remark would have been sensed by her interlocutor, since the ruins of Shechem was immediately present to them both. Shechem was the capital of Samaria, and it was destroyed by the “Jerusalem” Jew, John Hyrcanus, some 150 years earlier. Whereas, above them could be seen, as the most evident ruin in the destroyed Samaritan temple complex, the great altar of daily sacrifice, which was its disuse since its destruction by that same John Hyrcanus.

²²⁰ Lee (2004:279) articulates this point in the following nuanced way, that what the Samaritan woman comprehends is the centrality of worship; she is also moving towards a distinctively Johannine Christology in her conviction that Jesus as *προφήτης* (“prophet”, 4:19; see also 6:14; 9:17; Deut 18:15-22) can clarify the geographical locus for authentic worship. The perceptions of the woman’s insight and understandings are limited or flawed, as they presuppose that salvation to derive *ἐκ τῶν Ἰουδαίων* (“from the Jews”, 4:22) and to universal (4:42); the consequence for the FG’s depiction of Jesus for the worship of God; the presence of the Spirit pertaining to Jesus and his Father; the radical implications regarding the Spirit’s presence in sacred geography; and the particular form of the FG’s eschatological understanding, largely focused [sic] on the present.

²²¹ Kerr (2002:188) expounds on this thought by arguing that the eschatological hour is inaugurated with the death, resurrection and ascension of Jesus (cf. 13.1; 17.1; 12.27, 28). In this sense, it will be a future reality, but when the words *καὶ νῦν ἐστίν* are added, it reaffirms that the gifts and power of that eschatological era are unleashed already, as it were, proleptically in relation to the narrative (cf. 5.25). This new worship, then, has already begun. It consists of a new relationship with God as Father in Spirit and Truth.

therefore, expands upon this by showing that it is the Father who seeks²²² “true worshippers”. This true worship is accomplished “in Spirit and truth” because, as it says in 4:24, “God is Spirit”.

Given the immediate context of this narrative when relating it to John 2:13-22 and the future replacement narratives, one can argue that the worshipping the Father “in Spirit and truth” occurs *within* Jesus as an authentic place pertaining to worship. As Steegen (1993:547-548) argues, since Jesus is the truth (cf. 14:6) and allows for the coming of the Spirit, that worshipping “in Spirit and truth” implies to venerate Christ. This is likewise the conclusion reached by Thettayil in his monograph on the topic.²²³ In this geographical, religious, and cultural tense scene, Jesus bequeaths to his Samaritan interlocutor the water, Spirit, and truth, the object of which is to lead her into right relationship with the true object of worship: namely, the Father. This occurs because Jesus himself is the new place of worship wherefrom water, Spirit, and truth entered the world. Since Jesus is the obedient one who does the will of the Father, he himself is the means through which God seeks true worshippers. Jesus is also the one who shows us the Father and in whom the Father dwells (cf. 14:8-11); thus, he is the means through which true worship is rendered. In this specific narrative Jesus enters a foreign place marked by false worship. Since, he is the new Temple, He leads the Samaritans into true worship as the agent of the Father’s seeking, replacing not only the Temple in Jerusalem, but also Mount Gerizim.

9. The Revelation of Jesus as Messiah: (b) on the future Messiah

9.1. The Structure of John 4:25–26 regarding the future Messiah

The internal structure in 4:25 can be justified as based on the following inclusions and parallels. The designation [A] and [A’]: the personal pronoun, though this changes from “I” to “us”. The following specification [B] and [B’]: the reference to the Messiah, specifically and then as “that one”. The qualification [C] and [C’]: is coming’ parallels “when [he] comes”, leaving us with the central section [D]: conveying the central mystery. There are also links between these verses: namely, the woman refers to the Messiah in the third person in 4:25 ([B] || [B’]); Jesus uses the first person “I am”. John 4:25-26 comprise the conclusion of their dialogue. Also, to be noted are the links to the preceding verses: in 4:22 Jesus says “*you [plural] do not know*”; here in 4:25 the woman responds: “*I know...*” (i.e., responding to Jesus’ statement). In 4:10, Jesus declared: (“*If you knew...*) *who it is saying to you...*”; here in 4:26, he says: “*I am he, the one who is speaking to you*”.

²²² Thettayil (2007:120) notes that this concept of God seeking worships is unheard of within the Scriptural tradition.

²²³ Thettayil, (2007:226) articulates his conclusion in the following manner: Worshipping in Spirit and truth can be interpreted christologically. In the interpretation of the statement of Jesus in 4:23-24, the PR must take his/her cue from the believers’ understanding of the relation between the Spirit-Paraclete and the Risen Jesus. Interpreted in this manner, “worshipping in Spirit and truth” can be understood as a worship of the Father in the Risen Christ. The conviction of the Johannine Christians that they remain “in Christ” underpins this interpretation. Those who remain in Jesus are the ones who are sought by the Father as worshippers. In a worshipping affinity with the Father, the first movement is from the part of the Father through the revelation, which he himself makes accessible to the worshippers in the Son, who as the truth incarnate, by the mission of the Spirit of truth... In other words, Thettayil perceives the mission of Jesus as one who brings about this worship in truth. Hence, it is in and through the Son, that authentic worship becomes a response to the Father, with Jesus being the initiator or that worship.

v. 26: Jesus speaks in the first person				v. 10: Jesus speaks in the third person	
A	ἐγώ			τίς	
B		εἰμι,		ἐστίν	
B'		ὁ	λαλῶν	ὁ λέγων	
A'	σοι.			σοι.	

John 4:25 – 26: the Revelation of Jesus as Messiah: (b) regarding the future messiah					
25	λέγει	αὐτῷ	ἡ	γυνή·	
A	οἶδα				
B		ὅτι	Μεσσίας		
C			ἔρχεται		
D			ὁ	λεγόμενος	χριστός·
C'		ὅταν	ἔλθῃ		
B'		ἐκεῖνος,			
A'	ἀναγγελεῖ	ἡμῖν	ἅπαντα.		
26	λέγει	αὐτῇ	ὁ	Ἰησοῦς·	
A	ἐγώ				
B		εἰμι,			
B'		ὁ	λαλῶν		
A'	σοι.				

9.2. Exegesis of John 4:25–26 regarding the future Messiah

– Verse 25: “λέγει αὐτῷ ἡ γυνή· οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα”. (“The woman said to him, ‘I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything’.”)²²⁴

“λέγει αὐτῷ ἡ γυνή·” (“The woman said to him...”): After the dialogue on the worship of the Father the woman makes a move forward. The indicative verb λέγει is historical present, and the definite article with the feminine noun ἡ γυνή (*the woman*) indicates the Samaritan as that specific woman and should not be viewed as generic term. “οἶδα ὅτι Μεσσίας ἔρχεται²²⁵ ὁ λεγόμενος χριστός·” (“I know that Messiah is coming” (who is called Christ...): “... *is coming*...” conveys the sense of the present tense but looking towards the future. This takes up the theme of the hour that “is coming” and νῦν ἐστίν (“now is”) in 4:23. As previously noted, the Samaritans expected a “Messiah” but not in the same sense as the Jews “Son of David” but rather a descendent of Moses to whom they gave the cryptic designation *Taheb*. They expected him to be modelled after Deut 18:15-19, to initiate a new age of grace and reveal everything that God commands (including the true cult).

The text in John 4:25 does *not* use the definite article when referring to the Messiah, which may be intended to distinguish the Samaritan ‘Messiah’ from the descendent of David the Jews awaited. However, this can cause difficulties with the subsequent verses. “Μεσσίας ἔρχεται ὁ λεγόμενος χριστός·” (“*who is called Christ*”):²²⁶ Does the woman say this or is this an explanatory remark

²²⁴ An anticipatory yearning by the Samaritan peoples is communicated here in Jewish idiomatical categories. Their expectations were not in a messianic kingly figure who was a descendent from the Davidic dynasty but a prophetic figure in the mould of Moses (Deut 18:15).

²²⁵ The Samaritan woman was not deliberately diverting the flow or sequence of the argument; significantly, she fathoms the messianic relevance to worshipping God “in Spirit and truth”. The Samaritans were expectating the coming of a Messiah (cf. in 4:19), but they used a different word in their designation. Their Expected One was the *Taheb*, which meant, “He who returns, or He who restores”. We have little evidence to show what was believed about this *Taheb*, and none that is contemporaneous with Jesus, or even with John.

²²⁶ As per the norm, the FG as usual translates the Messiah as “the Christ”; cf. to 1:38, 41.

inserted by the Johannine author?²²⁷ Caba (2003:84) suggests that it is the author, explaining the Hebrew term “Messiah” to a Gentile readership who would not know it. “ὅταν ἔλθῃ ἐκεῖνος” (“when he comes”): Here the demonstrative pronoun ἐκεῖνος (he / that one) is located after the aorist subjunctive verb ἔλθῃ. This is unusual and may be intended to give added emphasis to the verb and (in particular) the subject, i.e., the Messiah. “ἀναγγελεῖ”²²⁸ is a future indicative finite verb meaning (he) “will announce” / “will proclaim” / “will tell”. It has the (kerygmatic) sense of proclamation or telling in general but also has the sense of religious and eschatological *revelation* (cf. Dan 2:2; John 16:13; John 16:25). In the context of the preceding dialogue regarding the place of worship (4:23-24), this strong sense of *revelation* seems to be the correct understanding. “ἡμῖν ἅπαντα” (“all things to us”): The “all things” implies both a *present* religious aspect (i.e., regarding the true cult) and an *eschatological / future* perspective, bearing in mind the use of the word “reveal” in John 16:13 and John 16:25 as noted above. The woman finally uses the first-person plural “us” in an inclusive sense in the conversation with Jesus (i.e., not “we” Samaritans). Therefore, she is already implicitly acknowledging that this revelation is for everyone.

– Verse 26: “λέγει αὐτῇ ὁ Ἰησοῦς· ἐγώ εἰμι, ὁ λαλῶν σοι”. (“Jesus said to her, ‘I am he, the one who is speaking to you’”).

As noted in the structural analysis of this verse above, there is a strong parallel with what he says in the third person in 4:10 (*who is the one saying to you*). This verse develops and synthesises all that has gone before in the dialogue. The present active participle “λαλῶν” (“speaking”; “preaching”; “proclaiming”) in this verse is situated naturally in the context of a dialogue. However, in John the use of this word (from the present indicative verb λαλέω rather than λέγων (from the verb λέγω) as in 4:10 is never merely casual but is always reserved for the revelation of Jesus (cf. John 8:38). The use of this indicative verb itself designates Jesus as “ὁ Χριστός”, i.e., the Revealer. “ἐγώ εἰμι” (“I am [He]”): As noted above, this is a revelatory phrase used in an absolute sense in the FG to underline Jesus’ divinity (cf. John 8:24.28; 13:19 [6:20; 8:58; 18:5-8]). It matches the LXX translation designating the divine name (YHWH) in Exod 3:14. In 4:19, it appears that the Samaritan woman has accepted Jesus’ authority to speak as a prophet. In 4:20-24 Jesus delineates that the true worship sought by the Father transcends both geographical and ethnic dimensions of religion. Here in 4:25-26 Jesus reveals to the woman that he is the authoritative figure that can address the perennial questions that is shared by both Jew and Gentile. Of import and significance for this thesis – hitherto in the ensuing conversation, Keener (2003:1.619) succinctly qualifies that Jesus had offered more than a forthright revelation to this woman in comparison to other characters hitherto in the FG (apart from the figure of Nathanael, and there, Jesus only acknowledged Nathanael’s own self-confession) – as it stands, it is undoubtedly more than he did to the person of Nicodemus. As the PR will discover in 4:29-30 the Samaritan woman will share this revelation with her own townspeople, who in their turn will come to find Jesus for themselves.

In 4:25-26, it appears that the Samaritan woman did not fathom what Jesus was saying, but significantly she reveals and manifests her limited eschatology: when (the) Messiah comes,²²⁹ he will make manifest the rest of the details. It is possible then, that “she grasps the messianic bearing

²²⁷ There are other examples of this technique of explanatory asides in John 1:38 and 1:41. In John 1:38, the term “Rabbi” (*which translated means Teacher*) and John 1:41, where the term “Messiah” (*which is translated Anointed / Christ*) is qualified and explained.

²²⁸ ἀναγγελεῖ: The one who will be revealing truth is the Messiah, declaring all that people desire to know. The verb ἀναγγέλλω, which is apparently accepted by Jesus as a description of his work, frequently renders מְבַרֵּר in the OT.

²²⁹ “When he comes” (4:25) is also the Johannine language that is applied to the other Paraclete (15:26; 16:8, 13). He will also “make known all things” (16:15).

of the reference to worship in Spirit and truth” (Barrett, 1978:239) at this critical junction. Even though the woman uses the term “Μεσσίας”²³⁰ – a term most probably shared by both Jews and Samaritans (cf. Josephus, *Ant.* 18.85-87), it must be affirmed that the Samaritan understanding equivalent to the Jewish messiah appears to diverge from the Jewish understanding. The fact that later Jewish rabbis expected that the messiah when he comes, he would explicate the nature of God’s redemption (*Pesiq. Rab Kah.* 5:7), is also significant in that the Samaritan woman’s term for “announce” [ἀναγγέλλω] is in Isa 52:5 where it is made applicable to the proclamation of redemption (Young, 1955:224, 226). Then, Jesus reveals his identity emphatically to the woman: “ἐγώ εἰμι, ὁ λαλῶν σοι” (4:26)²³¹. It can be argued that this is indeed the climax to which the narrative has been progressing towards. In this regard, it reflects a similar notion found in the Gen 45:1, between Joseph and his brothers, where the “disguised hero” listening to the others longing for his coming, then finally and emphatically reveals himself to those who awaited his coming. Even though the Gospel of Mark restricts the Messianic Secret to those primarily within Israel (Mark 5:19), the emphatic nature of Jesus’ revelation to the woman is undoubtedly extraordinary and contrasts unambiguously with the veiled allusions and inferences made to Nicodemus in John 3. Jesus’ words ἐγώ εἰμι, are interpreted to mean, “I am (he)”, as they are construed as such in a dialogue (John 9:9) (Lightfoot, 1960:134-135). Within the context of the FG, ἐγώ εἰμι, indeed takes on a more explicit christological application; thus, one is in partial agreement with O’ Day (1987:45-46) who sees this usage at this juncture as another double entendre directing the PR to a deeper identity than the expected Taheb (see 8:58; cf. 6:20; 8:28; 18:5). Once again, it also worth noting that the entire phrase is like LXX Isa 52:6, where God himself is emphatically speaking: ἐγώ εἰμι αὐτὸς ὁ λαλῶν.

10. John 4:27–42: The Dialogue with the Disciples and the Arrival of the Samaritans

The conversation between Jesus and his returning disciples (4:27-38) and the subsequent response of the Samaritan townspeople (4:39-42) is primarily centred on Jesus’ mission as the revealer and on people’s response to him as revealer in faith. Having just spoken about his “gift” on two levels of meaning through the image and symbol of living water, Jesus then describes his mission in terms of “food” (4:31-34), for the disciples had gone to buy food and wanted him to eat some of that which they bought. Jesus will also describe his mission as a “harvest” (4:35-38) since this was possibly suggested by the ripe grainfields in and around Sychar. What ultimately directs and sustains Jesus (which is his “food”) and totally orients him is doing the will of his Father and as he will articulate in the Book of Glory in the High Priestly Prayer is bringing to perfect completion the divine mission the Father had entrusted to him (17:4). Jesus also reveals his mission as a “work” [ἔργον] – this is a term which fully describes his whole activity of revealing his Father, of leading people to faith (in him) and conferring on them his own gift of life (4:14). The image of the grain fields ripe for harvesting as a symbol of the Samaritans coming to a faith- belief conviction in Jesus including messianic days of salvation poignantly anticipates the harvest time that has arrived with the actual presence, the Messiah (4:26; Joel 4:13). This “work” or harvesting of Jesus consists in leading people to faith and into a communion of life with himself and the Father (John 4:23-24). This truth is already becoming a reality within the immediate context – as the seed of faith which he has sown in Samaria is ripening and this will be a source of profound joy.

²³⁰ Μεσσίας, ὁ, *Messiah*; Chaldean משיח, Hebrew מָשִׁיחַ, equivalent to Greek Χριστός.

²³¹ *I am he*; possibly rendered as “I am,” an OT specification for the tetragrammaton YHWH (Isa 43:3); cf. John 6:20; 8:24, 28, 58; 13:19; 18:5-6, 8. “ἐγώ εἰμι, ὁ λαλῶν σοι”: On the special uses of ἐγώ εἰμι, in the FG cf. to John 6:35; 8:24, etc. Here simply the meaning is, “I (who am speaking to you) am the Christ you speak of”; yet it is not impossible that the lines of thought and allusion indicated in 6:35; 8:24 may have to some extent suggested themselves to the minds of the FG and his community. Jesus is the Messiah, the Revealer.

By the imperative, “Lift up your eyes” (4:35) the disciples are exhorted to witness what is about to unfold: as the Samaritans are coming to faith and thus the mission of Jesus is meeting with an enthusiastic response albeit from outside of Israel and not from within! But Jesus does not carry out his mission by himself because it is the Father (who sows) and it is Jesus (who reaps) – and together they accomplish the work of leading them to faith through which people enter the “eternal life” of the Father and his Son (4:36). Jesus’ disciples, too, after the resurrection, will advance Jesus’ missionary endeavour and that of his Father, and the PR is already invited by the Johannine author to anticipate the later mission of “disciples” in Samaria. To this effect, their mission, is also delineated as a work of harvesting, of leading to a faith conviction in Jesus and into a communion of life with him and they will “reap” where the Father and his Son Jesus have sown (4:37). With the agricultural fields beckoning to be harvested, Jesus also anticipates the Samaritan townspeople believing in him, through faith conviction and the witness of the woman having shared the reality of encountering the Messiah – but also the implications of having Jesus in their midst. Just as it was the case for the woman – there will be a progressive or stated differently, an ingressive growth in the faith experience too; they take their first step in faith when they demonstrate an initial belief because her witness is deemed credible and this faith in Jesus augments with (“many more”) and becomes firmer, because they no longer believe just on of her testimony but they come to “know” about Jesus with certainty (4:42). Their faith grows deeper, too, because they now believe in a universal Saviour-Messiah. Besides, the PR is invited to perceive that it is a faith which comes from a personal encounter with Jesus. Just as the disciples themselves came to faith by “staying” with Jesus when they were invited to “come and see”, so also the faith of the Samaritan townspeople takes root when they requested him to “μεῖναι” with them (4:40; 1:39).

10.1. The Structure of 4:27–42 (The Dialogue with the Disciples and the Arrival of the Samaritans)

Although the detailed structure furnished below may appear complex, this section of the overall pericope is in fact organised along the following relatively simple parallel lines as delineated in the synopsis on pg. 142:

27	A	a	Καὶ καὶ	ἐπὶ ἐθαύμαζον	τούτῳ μετὰ	ἦλθαν γυναικὸς	οἱ ἐλάλει·	μαθηταὶ αὐτοῦ	
		a'	οὐδεὶς	μέντοι	εἶπεν·				
		b'	τί	ζητεῖς	ἢ	τί	λαλεῖς	μετ'	αὐτῆς;
28	B	a	ἀφῆκεν καὶ	οὖν ἀπῆλθεν	τὴν εἰς	ὑδρίαν τὴν	αὐτῆς πόλιν	ἢ	γυνή
			καὶ.	λέγει	τοῖς	ἀνθρώποις·			
29			δεῦτε	ἴδετε	ἄνθρωπον				
			ὃς	εἶπέν	μοι	πάντα	ὅσα	ἐποίησα,	
			μήτι ²³²	οὗτός	ἐστίν	ὁ	χριστός;		
30		b		ἐξῆλθον ²³³	ἐκ	τῆς	πόλεως		
			καὶ	ἤρχοντο	πρὸς	αὐτόν.			

²³² The interrogative particle μήτι normally is used when expecting an emphatic negative answer, but here it seemingly “introduces a hesitant question” (Barrett, 1978:240): “Can this perhaps be the Christ”?

²³³ The use of the aorist indicative active verb ἐξῆλθον indicates a definitive departure from their place of origin. Moreover, there seems to be an eagerness in the response of the townspeople to the testimony furnished to them by the woman. In this regard, the imperfect indicative middle verb ἤρχοντο manifests that they were on a decisive journey towards the person of Jesus; because as this section of the text ends – their movement towards the person of Jesus is not yet incomplete (Moloney, 1998:135).

31 A'	a	Ἐν τῷ μεταξὺ ²³⁴ ἡρώτων ²³⁵ αὐτὸν οἱ μαθηταὶ λέγοντες. ²³⁶	ῥαββί, φάγε.
32	b	a	ὁ δὲ εἶπεν αὐτοῖς· ἐγὼ βρώσιν ἔχω φαγεῖν. ²³⁷
		b	ἦν ὑμεῖς οὐκ οἴδατε. ²³⁸
33		b'	ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· μή τις ἤνεγκεν αὐτῷ φαγεῖν;
34		a'	λέγει αὐτοῖς ὁ Ἰησοῦς· ἐμὸν βρώμα ἐστὶν ἵνα ποιήσω ²³⁹
		a	b τὸ θέλημα τοῦ πέμψαντός με ²⁴⁰
		a'	καὶ τελειώσω
		b'	αὐτοῦ τὸ ἔργον. ²⁴¹
35	a'	οὐχ ὑμεῖς ²⁴² λέγετε ²⁴³ ὅτι ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ²⁴⁴	

²³⁴ ἐν τῷ μεταξὺ: The phrase has the sense of "in the meantime"; the use of μεταξὺ is indeed rare in the NT (cf. Acts 13:42). The scene between the disciples and Jesus (4:31-38) takes place between the departure of the Samaritan woman and the arrival of the townspeople of Sychar.

²³⁵ The imperfect indicative active form of ἡρώτων from ἐρωτάω (properly "to question") is used in its late sense, as a synonym of the verb αἰτέω.

²³⁶ The use of the imperfect indicative ἡρώτων with the present active participle λέγοντες conveys the notion of continual insistence on the part of the disciples.

²³⁷ ἐγὼ βρώσιν ἔχω φαγεῖν: The feminine noun βρώσις (etymologically the process of eating) is used synonymously with the neuter noun βρώμα (food). The usage of the aorist active infinitive φαγεῖν is exegetical (in that it serves as an additional explanation). 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. The argument moves onto 4:33 by means of their misunderstanding, as often is the case in the FG (cf. 3:3).

²³⁸ According to O' Day (1986:77-79) there is an interesting subtle literary feature that is at play in the manner in terms of which Jesus articulates his response to his disciples. Hitherto, in the unfolding Johannine narrative, as is articulated in the Prologue and in the description of the encounter Jesus had the Samaritan woman, furnishes the PR with an elevated point of view, which the disciples themselves as yet, do not possess. As such, they remain consequently perplexed. Hence, the PR, though does not have all the answers or insights into the person or mystery of the words of Jesus – but is in a more privileged position than the disciples in the Gospel story.

²³⁹ ἐμὸν βρώμα ἐστὶν ἵνα ποιήσω: "my food is doing God's will". The usage of the ἵνα conjunctive normally denoting purpose and the subjunctive, here with no final significance, has now become regular occurrence in Greek, is now employed here by the FG.

²⁴⁰ τοῦ πέμψαντός με: God is often described as such in John as one who sent Jesus (4:34; 5:23, 30, 37; 6:38, 44; 7:16, 18, 28, 33; 8:16, 18, 26, 29; 9:4; 12:44, 49; 13:20; 14:24; 15:21; 16:5), and the thought of the mission of Jesus from the Father is central (cf., 20:21). The ministry of Jesus has no significance apart from him doing the will of the Father; it is not the independent achievement of his humanity but the fruit of total submission in obedience to that of the Father.

²⁴¹ ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον: Jesus came to do the will of God (4:34; 5:36; 6:38); his works are the works of God (4:34; 5:36; 9:3; 10:25, 32, 37; 14:10; 17:4). Refer to Deut 8:3 and the use of it in Matt 4:4 || Luke 4:4; according to Barrett (1955:201) it is possible that John is dependent at this juncture on the Q temptation narrative. Jesus does what Israel of old should have done. Refer to John 6:27, 55 where he offers the food of eternal life. The creative will of God, realized in obedience, which ultimately sustains life – but more pertinently his own life!

²⁴² The personal plural pronoun ὑμεῖς is used here in the emphatic sense; "Is it not *your* saying...?"

²⁴³ Okure (1988:147-149) delineates that it is sometimes suggested that "Four months more..." may reveal a parable with a comprehensive meaning, but there is simply no concrete emphatic evidence for such a parabolic saying. If that is indeed so, then how does the PR interpret this saying? Moloney (1998:143) believes it may simply refer to one or the other expressions the disciples themselves would use when they gazed upon the grainfields still four months away from being harvested.

²⁴⁴ ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται: This can be described as a paratactic construction. *Parataxis* is a literary technique used either in writing or speaking, that favours short, simple sentences, with the use of coordinating rather than subordinating conjunctions (from Greek for "act of placing side by side"; from *para*,

	b'	a	ἰδοὺ λέγω ὑμῖν, ἐπάρατε ²⁴⁵ τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν ²⁴⁶ πρὸς θερισμόν.
36	b	a	ἤδη ²⁴⁷ ὁ θερίζων μισθὸν λαμβάνει ²⁴⁸ καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ²⁴⁹ b ἵνα ὁ σπείρων ὁμοῦ χαίρη c καὶ ὁ θερίζων. ²⁵⁰
37	b'	a'	ἐν γὰρ τοῦτῳ ²⁵¹ ὁ λόγος ἐστὶν ἀληθινὸς b' ὅτι ἄλλος ἐστὶν ὁ σπείρων c' καὶ ἄλλος ²⁵² ὁ θερίζων.

"beside" and *tassein*, "to arrange"; contrasted to syntaxis or hypotaxis). This paratactic construction suggests in Hebrew (cf. e.g. Jer 51:33 $\text{כִּי יִבְרַח וְיִשְׂרָאֵל} \text{ (LXX 28:33)}$ ἔτι μικρὸν καὶ ἔξει ὁ ἄμνητος αὐτῆς. Barrett (1955:201-202) argued it has been suggested that the saying placed on the lips of the disciples could have been a rural proverb; but there is no evidence that such a proverb existed. Again, the saying has been used to possibly date the encounter – it was four months before harvest time; but this is to read chronology where it was not written. It is best to suppose that the words mean, "On the common reckoning [ὕμεις λέγετε], there is a four-month interval [τετράμηνος] between sowing and harvest". This estimate corresponds to the rather scanty data available to the PR. The first fruits of harvest were offered at Passover time (on Nisan 16). Reckoning four months back from this date we reach Chislew 16, so that it may be said that between the end of sowing and the beginning of harvest four months intervened.

²⁴⁵ Since Isaiah 49:18 possibly lies behind the aorist active imperative command, one can argue that this command from Jesus himself encourages the disciples to see the approaching Samaritans coming and not just simply the reality of the surrounding grainfields.

²⁴⁶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν: It is not stated that the harvest is already reaped: the fields are white; the harvest may immediately begin. Jesus has come complete [τελειώσω] the work of God. In this crop, there will be no interval between sowing and harvest. It seems as if Jesus is literally saying "You reckon four months between sowing and harvest; I reckon no interval at all".

²⁴⁷ The adverb ἤδη in textual evidence (⌘ D 33 b e sin cur) and Johannine usage (4:51; 7:14; 11:39; 15:3) alike require that the adverb ἤδη should be taken with 4:36, not with 4:35.

²⁴⁸ μισθὸν λαμβάνει, receives his wages, rather than, receives a reward. Both meanings ("wages" and "reward") are attested for the masculine noun μισθός in the NT, but the former is the primary meaning and is demanded here. The reaper cannot be rewarded for the sower's work. Rabbi Tarfon (c. 130 A.D.) said: "Today is harvest and the task is great and the labourers are idle and the wage is abundant and the master of the house is urgent".

²⁴⁹ συνάγει καρπὸν εἰς ζωὴν αἰώνιον: συνάγειν καρπὸν is an OT expression – (Lev 25:3). ζωὴ αἰώνιος is not the reaper's wage but for that for [εἰς] which is the crop is gathered; that is, the crop represents the converts (in the first instance, the Samaritan) to the Christian faith, who will receive eternal life.

²⁵⁰ ἵνα ὁ σπείρων ὁμοῦ χαίρη καὶ ὁ θερίζων: The exegesis of this verse depends in large measure upon the view that is taken of the FG's manner of writing. If it is parabolic we may paraphrase: The harvest is at hand; the reaper has overtaken the sower. This is the promised age of fulfilment (cf. the Q saying of Matt 9:37 = Luke 10:2), of which this passage is quite probably an interpretation). If, however, the Johannine author is writing allegorically we must seek a precise meaning of the terms ὁ σπείρων, ὁ θερίζων. Barrett (1955:202-203) is correct to assert that it does not seem possible to find simple equivalents for them which will yield good sense throughout 4:36-38, and accordingly it is best to accept as the basis of exegesis the parabolic interpretation (which corresponds to 4:35 – seed-time and harvest paradoxically coincide), though it is not wrong to see here and there (as in the synoptic parables fleeting allegorical allusions. Thus, in this verse sower and reaper are identical; Jesus himself has shown the seen in conversation with the woman and the believing Samaritans (4:39) are his harvest (though, as 4:38 may suggest, the disciples will help him to reap it). The "joy of harvest" is of course known in all agricultural communities; it appears in the OT (e.g. Deut 16:13) and is also used as an eschatological symbol (e.g. Isaiah 9:2; Psalm 126:5-6).

²⁵¹ ἐν... τοῦτῳ may refer to what has gone before 4:36 or to what follows 4:38. In similar passages ἐν τοῦτῳ usually (so 9:30; 13:35 and 15:8; 16:30 is the single exception) points to a following statement and it probably does so here. It is difficult to see how 4:36 demonstrates the truth of the proverb; it is 4:38 that distinguishes sower and reaper.

²⁵² ἄλλος ... ἄλλος: The proverb is a Greek rather than Hebrew construction. (Deut 20:6; 28:30; Micah 6:15; Job 15:28 (LXX) 31:8) have been suggested as OT parallels, but in each one the failure of the sower are to be found in Greek sources, e.g. Aristophanes, *Equites* 392, ἀλλότριον ἁμῶν θέρος (several examples are given by

38		a'	a	ἐγὼ	ἀπέστειλα	ὑμᾶς	θερίζειν			
				b	ὁ	οὐχ	ὑμεῖς	κεκοπιάκατε·		
				b'	ἄλλοι ²⁵³	κεκοπιάκασιν				
			a'	καὶ	ὑμεῖς	εἰς τὸν	κόπον ²⁵⁴	αὐτῶν	εἰσεληλύθατε.	
39	B'	a'	Ἐκ δὲ	τῆς	πόλεως	ἐκείνης	πολλοὶ	ἐπίστευσαν ²⁵⁵		
			εἰς	αὐτὸν	τῶν	Σαμαριτῶν				
			διὰ	τὸν	λόγον	τῆς	γυναικὸς	μαρτυροῦσης ²⁵⁶		
			ὅτι	εἶπέν	μοι	πάντα	ἃ	ἐποίησα.		
40		b'	ὡς	οὖν	ἦλθον	πρὸς	αὐτὸν	οἱ	Σαμαρίται,	
			ἡρώτων	αὐτὸν	μεῖναι	παρ'	αὐτοῖς·			
			καὶ	ἔμεινεν ²⁵⁷	ἐκεῖ	δύο	ἡμέρας.			
41		a''	καὶ	πολλῶ	πλείους	ἐπίστευσαν	διὰ	τὸν	λόγον	αὐτοῦ,
42			τῆ τε	γυναικὶ	ἔλεγον					
			ὅτι	οὐκέτι	διὰ	τὴν	σὴν	λαλιὰν	πιστεύομεν,	
			b''	αὐτοὶ γὰρ	ἀκηκόαμεν					
				καὶ	οἶδαμεν ²⁵⁸					
				ὅτι	οὗτός	ἐστιν	ἀληθῶς	ὁ σωτὴρ ²⁵⁹	τοῦ	κόσμου.

Bauer, 74). Philo (L. A. III, 227) may therefore be dependent on Greek rather than Jewish sources, and so may John have been. 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, 1950:146). This principle, which expresses the common observation and wisdom of mankind, has been contradicted by 4:36, 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.

²⁵³ ἐγὼ... ὑμᾶς... ὑμεῖς... ἄλλοι: This verse presents difficulty and is impossible to give a simple and precise interpretation, not because there are no allusions but because there are several. It may infer:

(a) that the disciples are sent to gather in the harvest of the Samaritans (cf. Acts 8:4-25), although nothing is said in the context of their activity in this matter; ἄλλοι represents Jesus (perhaps together with the Baptist, or the OT writers, though there is nothing to suggest this);

(b) that the reference is generally to the mission [ἀπέσταλκέν, cf., 20:21] of the apostles to the world, the adjective ἄλλοι represents Jesus (perhaps together with the Baptist, or the OT writers);

(c) that there is a wider outlook to the Johannine Church [ὑμεῖς], which inherits the mission of Jesus and the apostles (ἄλλοι; Loisy, 1921:190; Bauer, 1933:74; Hoskyns, 1940:271). In any case the force of εἰσεληλύθατε is to maintain both distinction and identity between sower and reaper, and thus to enforce the fact that in the person and work of Jesus a unique eschatological activity is, once for all, taking place.

²⁵⁴ κεκοπιάκατε, κόπον has here a meaning different from that of 4:6; it signifies first the labour of producing the harvest, and secondly (as often in the NT - (Luke 5:5; Rom 16:6, (12); I Cor 15:10; 16:16; Gal 4:11; Phil 2:16; Col 1:29; I Thess 5:12; I Tim 4:10; 5:17; Cf. II Tim 2:6) the labour of Christian proclamation.

²⁵⁵ πολλοὶ ἐπίστευσαν: There is no other evidence for a large body of Samaritans before the crucifixion. Acts 8:4-25 (despite Luke's interest in Samaritans - 9:51-56; 10:30-37; 17:11-19) treats the evangelization of the Samaritans as a fresh venture.

²⁵⁶ μαρτυροῦσης: to bear witness (cf., to 1:7) is the task of a disciple. The woman joins with John the Baptist as witness, and in fact precedes the witness and testimony of the apostles.

²⁵⁷ μεῖναι, ἔμεινεν... The word is quite appropriate to simple narrative, but in John it often has a rich theological content (e.g. 14:10; 15:4) and this may be not altogether out of mind here; yet this "dwelling" is but a temporary dwelling of Christ (cf., 14:25), since before his glorification and the coming of the Spirit he can remain only a short and limited time - as here, two days.

²⁵⁸ It is indeed worth noting that the Samaritans are speaking the kind of language that tantamount epitomizes Johannine Christology.

²⁵⁹ ὁ σωτὴρ τοῦ κόσμου: the notion of Jesus as the savior of the world is conveyed in the preceding chapter during the discourse with Nicodemus, because it is through him that God wills to save the world (3:16-17); it should also be understood that reference this is not a rank enjoyed by him independently of his action in obedience to God's will. In the OT, God is characteristically a God who saves his people, and he is called Saviour [שׂוֹמֵר] the Hiphil participle of שָׁמַר not a title and not always, though sometimes rendered σωτήρ; also, לְשׂוֹמֵר the Qal participle of שָׁמַר not a title and not translated σωτήρ]. In later Jewish literature the Messiah is sometimes described as he who saves Israel (the word לְשׂוֹמֵר is used by Rabbis), but especially in the Christian period there is

John 4:27–42: The Dialogue with the Disciples and the Arrival of the Samaritans				
Verses		First level of substructure		Second level of substructure
27	A	<i>The Disciples and Jesus</i>	a	Action of the disciples
			b	Reference to Jesus
			a'	Action of the disciples
			b'	Reference to Jesus
28–30	B	<i>The Woman and the Samaritans</i>	a	The words of the woman
			b	The Samaritans come to Jesus
31–38	A'	<i>The Disciples and Jesus</i>	a	The disciples speak to Jesus
			b	Response: Jesus' food (a new theme)
			a'	Jesus' introduces discourse on reaping
			b'	Response: Jesus' discourse on reaping
39–42	B'	<i>The Woman and the Samaritans</i>	a'	Samaritans' belief from the woman's words
			b'	Samaritans' questions
			a''	Samaritans' belief from Jesus' own words / no longer the woman's words
			b''	Samaritans listen and know

10.2. Exegesis of John 4:27–42

– Verse 27: “Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μὲντοι εἶπεν.²⁶⁰ τί ζητεῖς ἢ τί λαλεῖς μετ’ αὐτῆς;” (“Just then his disciples came, and 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” (Just then): This sentence refers to 4:8 when the disciples left the location of the well and journeyed into the town to purchase food and ἦλθαν (“[they] came”) is an aorist indicative plural verb indicating a punctual (non-continuous) action but ἐθαύμαζον²⁶¹ (“they marvelled”; “were astonished”) is an indicative imperfect plural verb indicating (continuous) linking to the present active participle λαλῶν (speaking) in 4:26. The marvelling of the disciples was because of the possible scandal of a Rabbi speaking alone to a single woman (cf. the causal conjunction ὅτι [that; because] which often introduces a comment of the writer). The PR also needs to note that the feminine noun γυναικὸς (woman) has no direct article here: it is not this (Samaritan) woman but any single woman that would be a cause of scandal. The indicative singular verb ἐλάλει²⁶² (“he was speaking”) is also imperfect and continuous like the present active participle λαλῶν (“speaking”) in 4:26. This therefore implies a long process of conversion. “τί ζητεῖς” (“what are you looking for” / “seeking” [with her]?): There is an

a tendency to emphasize that God, not the Messiah, is the one Saviour (cf. Strack & Billerbeck, 1922: 167-70). According to Barrett (1955:204), in Greek sources however, σωτήρ is freely used as a technical term describing divine or semi-divine deliverers. It was even applied to the Roman Emperors, and the full expression σωτήρ τοῦ κόσμου is very frequently applied in the inscriptions to Hadrian (117-138 A.D.), a period probably, that was not far removed from the writing of the FG. It seems, therefore, most probable that John's terminology is drawn from Greek sources, as it is part of his doctrine of salvation (John 3:16-17), but he is influenced by the OT conception of, and hope for, salvation and the primitive Christian conviction that the hope was fulfilled in Jesus. In this regard, John does not hesitate, earlier in this discourse (4:25-26) to represent Jesus as the Messiah of Judaism; but he insists here that this term, and all others, must be understood in the widest sense.

²⁶⁰ οὐδεὶς μὲντοι εἶπεν: In a subtle manner that is typical for the FG, it is not for disciples to question the actions of their Master.

²⁶¹ An alternative translation of imperfect indicative active verb ἐθαύμαζον can be “dumfounded” as proposed by Okure (1988:133).

²⁶² ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει: The disciples return to the narrative, having left the scene of encounter back in 4:9; it was considered undesirable that a Rabbi should speak with women.

implicit reference here to 4:7 upon initiating the encounter Jesus requests from the woman drinking water. The imperfect indicative active singular verb ἐλάλει (“why are you speaking” [with her]?) from the verb λαλέω rather than the present active participle λέγων ([from the verb λέγω] as in 4:10) could be situated naturally in the context of seeing him talking with her, but (as previously noted) is always reserved in John for the revelation of Jesus (cf. John 8:38).

This verse reflects the amazement of the disciples when they find him conversing with a woman (Barrett, 1978:29, Brown, 1966:1:173). As has been noted earlier in our exegetical analysis (4:7), some Jewish teachers or sages had counselled against conversing with women in public, and society itself tended to be more distrustful of private conversations between a man and a woman (Keener, 2003:1.620-621). That the woman in question, who was conversing with their master appeared to have been someone disreputable, would have made the encounter and conversation even more scandalous.²⁶³ The astonishment of the disciples upon their return to the place of encounter according to Whitacre (1982:111) provides, “a foil to highlight the scandal of what Jesus has ostensibly done”. What must be viewed as a fundamental truth in the FG, is that the miraculous works of Jesus (5:20; 7:21; 9:30), and his teachings (3:7; 5:28; 7:15) have often caused astonishment. Here at this juncture in the unfolding gospel and journey, it is his traversing strict cultural and social mores that is the cause of amazement. There is however, a subtle reality that is being underscored in this verse: not only does the narrative emphasize the social or cultural scandal of Jesus’ activity at the place they had initially left him; but the disciples’ trust in him is also emphasized. John seems to underscore that no one enquired of and from him as to why he was in fact conversing with her.²⁶⁴ The PR also needs to be attentive to a narrative technique that is employed by the author at this point. After Jesus, had ostensibly finished his climactic revelation to the Samaritan woman, an interruption, in the form of the returning disciples, seems to be most appropriate in the unfolding narrative drama (Keener, 2003:1.621).

– Verse 28: “ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις.” (“Then the woman left her water jar and went back into the city. She said to the people.”) The co-ordinating conjunction οὖν (then; therefore) that opens this verse connects it with the previous verse: the disciples arrive and then / therefore the woman leaves. “ἀφῆκεν²⁶⁵... τὴν ὑδρίαν” ([she] left her water jar): Numerous clarifications with regards to this action are indeed possible, viz., regarding a literal take on the woman’s action; (i) she left it so that there would be nothing to impede her return to the town; or (ii) she left it so that Jesus could draw water (i.e., returning to his original request); or she simply forgot it because of the conversation. On the second level of redaction: the priority of disclosing the news (note that the indicative aorist active verb [καὶ] ἀφῆκεν (went away / back) emphasises haste and a desire to arrive at her destination); that with the phrase “ὕδωρ ζῶν” (the “living water” in 4:10-11) there is no longer any need for the water of the well. “εἰς τὴν πόλιν”²⁶⁶ (into

²⁶³ Jesus’ apparent violation of numerous other social or cultural norms would have made him a suspicious teacher (Mark 7:5), and even though the Pharisees are not present in the entire scene, having left their polemical stance in Judea, this breach of traditional social or cultural deportment could have further fueled their opposition to him had it become known to them (Keener, 2003:1.621).

²⁶⁴ The implied question, τί ζητεῖς in this verse is typically Johannine language and construction (1:38; 18:4, 7).

²⁶⁵ ἀφῆκεν οὖν τὴν ὑδρίαν: ἀφίημι refers back to the same verb that is used as in 4:3; ὑδρία as in 2:6. The Samaritan woman had left the waterjar presumably in order that Jesus might drink – thereby incurring uncleanness. Jesus did not regard the Levitical regulations as binding on him per se. However, the symbol of the waterjar can also be interpreted as a sign that she will return to the story as 4:39-42 will exemplify. In this regard, refer to Wescott (1908:74); Lindars (1972:193); Becker (1981:1:179); O’ Day (1988:75).

²⁶⁶ εἰς τὴν πόλιν: this infers the town of Sychar; Refer to 4:5 where the accusative preposition εἰς (“into”) is here used correctly, accordingly to Barrett (1955:201); It is used incorrectly in 4:5.

the city): as noted in previous analyses the accusative preposition εἰς implies *into* rather than merely *towards*. “λέγει τοῖς ἀνθρώποις.” (She said to the people): The singular active indicative verb λέγει is understood here as denoting the historical present sense. Note that plural noun ἀνθρώποις (people) is generic and therefore implies not only the Samaritans.

– Verse 29: “δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα, μήτι οὗτός ἐστιν ὁ χριστός;” (“Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?”).

This verse opens with two imperatives: the adverb δεῦτε functions syntactically here as an imperative (“*come*”!) and the aorist active plural imperative ἴδετε (“*see*”!). There is no connecting article and are therefore asyndetical. The first is not in fact the imperative of one of the usual verbs for “to come” but is from the adverb δεῦρο (“*come*”; “*here*” cf. to John 21:12; 11:43). Its task is therefore underlined as being to introduce the second imperative. Another important example of “*come and see*”! is in John 1:39, 46, though here it should be noted that the verb “*come*” is employed:

³⁹ He (Jesus) said to them, “Come and (*you will*) see” [ἔρχεσθε καὶ ὄψεσθε]. They came and saw where he was staying, and they remained with him that day. It was about four o’clock in the afternoon... ⁴⁶ Nathanael said to him, “Can anything good come out of Nazareth”? Philip said to him, “Come and see” [ἔρχου καὶ ἴδε].

As with the disciples and Nathanael the woman feels the exigency and need to communicate the experience of Jesus Christ to others. The PR also needs to note that the aorist active indicative plural verb ἴδετε (*see!*) is one of the verbs for “internal vision”, i.e., it does not merely imply external sight but a perception of the *meaning* of what is not seen. The masculine noun ἄνθρωπον (a man): No article is used, which within the context of the deeper meanings in the FG underlines the truth of the humanity of Christ in the Incarnation (cf. John 1:14). “ὃς εἶπέν μοι” (“who told me”): The use of the aorist active indicative verb indicates a concrete, punctiliar event in the past, i.e., the conversation she had with Jesus. πάντα ὅσα ἐποίησα (“all [things] I have ever done”): There is a certain exaggeration here about the concrete facts because Jesus did not say everything. Jesus did however say what was central to her and implied his interest in her whole life. “μήτι²⁶⁷ οὗτός ἐστιν ὁ χριστός;” (“He cannot be the Christ [Messiah], can he?”): This qualification approaches being a declaration rather than merely a question. It is interesting that the woman does *not* use negation normally reserved for the indicative mood οὐ, which would have the expectation of a positive response, *or* μή, normally used for the other moods, which would have the expectation of a negative response. The significance is therefore that the woman *has made a cautious admission that Jesus is the Christ*. For the FG’s intended readership there is an implicit profession of faith in her question. Note the contrast with Andrew’s forthright declaration to his brother Simon in John 1:41: “The first thing Andrew did was to find his brother and say to him, ‘We have found the Messiah’ – which means the Christ”.

– Verse 30: “ἐξῆλθον ἐκ τῆς πόλεως καὶ ἦρχοντο πρὸς αὐτόν”. (“They left the city and were on their way [*came*] to him”).

ἐξῆλθον²⁶⁸ (They left): Using the aorist plural implies both the people of the city and the woman herself. The use of the aorist active indicative implies a decisive movement of *separation* out from

²⁶⁷ The interrogative particle μήτι normally is used when expecting an emphatic negative answer, but here it seemingly “introduces a hesitant question” (Barrett, 1978:240): “Can this perhaps be the Christ?”

²⁶⁸ The use of the aorist indicative active verb ἐξῆλθον indicates a definitive departure from their place of origin. Moreover, there seems to be an eagerness in the response of the townspeople to the testimony furnished

the city. The genitive preposition of location *ἐκ* [from; out of] is the counterpart of the accusative preposition of direction *εἰς* (in; into) used in 4:28. It should be noted that the tense of indicative middle plural verb *ἤρχοντο* (come i.e., to Jesus) is *imperfect*. This implies continuity in a successive sense and the use of the accusative preposition of place *πρός* (to; towards) underlines the sense of a progression along the path of faith. It is a common construction in the FG. Refer to John 6:35, 37, 44:

^{6:35} Jesus said to them, 'I am the bread of life. Whoever comes to me [*ὁ ἐρχόμενος πρὸς ἐμέ*]. will never be hungry, and whoever believes in me will never be thirsty...' ³⁷ 'Everything that the Father gives me will come to me [*πρὸς ἐμὲ ἔξει*], and anyone who comes to me I will never drive away'; ⁴⁴ 'No one can come to me [*ἐλθεῖν πρὸς με*] unless drawn by the Father who sent me; and I will raise that person up on the last day'.

To "come" to Jesus is synonymous with believing in him in the FG, and in John 4:1-42 this is emphasized by the fact that many of the Samaritans, having made the physical journey to see Jesus, do in fact come to believe in him (4:39, 40).

In 4:29-30, the Samaritan woman announces Jesus. The author John also reveals that the woman had left her waterjar behind (4:28), which in and of itself signified her greater concern with or for the water of eternal life than the natural water she had initially gone to the well to seek (4:7, 11, 15) (Beck, 1997:75).²⁶⁹ The PR should be aware of the fact that John employs the exact same term in 2:6-7 [*ὕδρῳ*], and Keener (2003:1.621-622) is correct in his assertion that what the reader encounters is "a continuation of the replacement motif highlighted there and frequently in John's water motif".²⁷⁰ Another subtle point surfaced in these verses: just as the gift of Jesus is greater than the waters of ritual purity, it is also greater than the gift of the well of Jacob. The term may also allude to Gen 24:14-46, which also accounts for nine out of the seventeen uses of the term [*ὕδρῳ*] in the LXX. In that OT narrative, Rebekah runs home when she learns the identity of the person with whom she had engaged in a conversation (Gen 24:20 || Exod 2:20); however, in our text of study, the Samaritan woman runs to her townspeople after a revelation of Jesus' identity. Her attestation that Jesus had revealed to her all that she had done (John 4:27), can underpin its significance (Keener, 2003:1.622);²⁷¹ but the narrative may also implicitly suggest that she had already resigned herself as a social outcast, as much as her own townspeople would have had in terms of her past history with various men; taken as a whole, in the context of John 1-4, it seems to the PR that it also fits Jesus' revelation of person's character when they first encounter him (1:42, 47; 15:22).

The words of the Samaritan woman, which are words of invitation [*δεῦτε ἴδετε*] in 4:29 explicitly echo the witness of Philip in 1:46.²⁷² Thus, no less than the person of Philip, she becomes a (paradigmatic)

to them by the woman. In this regard, the imperfect indicative middle verb *ἤρχοντο* manifests that they were on a decisive journey towards the person of Jesus; because as this section of the text ends – their movement towards the person of Jesus is not yet incomplete (Moloney, 1998:135).

²⁶⁹ This paradigm is also comparable though not in the FG but in Mark 1:17-20 in the commitment of the male disciples who leave the livelihood, boats and father behind, once they encountered Jesus.

²⁷⁰ Of note, however, is that there is no mention made of a well in John 2:1-11, and the text might use "draw" [*γεμίσατε*] to imply it, thereby making the common use of "draw" [*ἀντλήσατε*] in 2:8 and 4:7, 11 are also significant.

²⁷¹ Though as O' Day (1987:47) argues, it can also be inferred as understating the case, because Jesus revealed other (greater) truths to her, besides her personal history.

²⁷² Philip's confession in 1:46 is identical in a sense to that of Andrew, "We have found the Messiah" (1:41). The declaration of Philip is explicitly appealing to the sovereignty of the Scriptures. For in the FG, all the

model for witness; he would lead another person (Nathanael) to Jesus, she would however, bring her townspeople.²⁷³ Keener (2003:1.622) is of the point of view that her οὗτός ἐστιν in 4:29, although phrased as part of a question, fits the Johannine language of confession by the very faith it prefigures (1:15, 30, 33, 34; 4:42; 6:14, 50, 58; 7:40-41).²⁷⁴ Thus, it appears to the PR that the narrative posits the woman on a parity with the rest of Jesus' disciples who will be commissioned to announce the Gospel to the world (17:20).²⁷⁵ Maccini (1996:129-131, 144), though he does perceive her as a positive witness, he doubts the connection with Philip that we have established above, contrasting the two narratives; for him, the differences are dictated by the necessity of the different story lines, and for him, they do not constitute enough substance so as to accentuate the positive comparison between the two characters. Yet, the PR also needs to note, that once individuals do encounter the person of Jesus for themselves, they do not depend on their own witness or testimony for that matter (4:41-42) as they were at first (4:39) required to do. But it was similarly the encounter that Nathanael had with Jesus, not solely the witness of Philip, that led Nathanael's to confession of faith and belief (1:47-49). One is in total agreement with Beck (1997:76), that like John the Baptist and all the other witnesses, the woman must now decrease so that the Christ – which is the object of faith – must increase (3:30). In other words, having served their purpose and intended design in the narrative of the FG, by leading others to Jesus, they can exit the scene, having accomplished an intended purpose and object! By believing Jesus for themselves, they move from secondhand signs of faith to a higher level of discipleship (Smith, 1999:121).

This narrative fits a pattern or framework that includes the faith and testimony of women (2:3-5; 11:27; 12:8; 20:18) and may even suggest that John, like Paul before him (Rom 16:1-7, 12; Phil 4:2-3), affirmed the value of women's witnessing to Jesus (4:36-37) as much as that affirmation would have run against the grain of their prevailing cultural mores.²⁷⁶ Maccini (1996:240-252) simply casts doubts as to whether John was interested in paradigmatic roles for women disciples, as his overriding concern was Christological. While it is indeed unequivocally true that John's focus is Christology, understanding who Jesus is, has fundamental questions for discipleship that do appear to transcend the imposed limitations of gender in this FG. Without doubt, John does present a model of female discipleship positively in this account. Schneiders (1998:513-535) goes even further to suggest that her witness is central to the composite testimony standing behind the beloved disciple of the FG. Whatever, the merits of that interpretation or a reading may be, of non-Johannine categories into the FG – what needs to be emphatic – is the assertion that women disciples may indeed, prove themselves to be more faithful in their discipleship than would be the case of “the Twelve” (6:70-71; also 16:32; 19:25-27).

– Verse 31: “Ἐν τῷ μεταξύ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· ῥάββί, φάγε”. (“Meanwhile the disciples were urging him, ‘Rabbi, eat something’”).

Scriptures point to Jesus (2:17, 22; 7:37-39; 12:15-16; 20:9). This confession reaches its initial climax when Nathanael makes his own declaration attesting to Jesus' messiahship in 1:49.

²⁷³ John Chrysostom *Hom. Jo. 12*, emphasized that he brought the entire town to Jesus.

²⁷⁴ As already indicated above in the notes to this verse, the interrogative particle μήτι generally anticipates a negative answer, but here it suggests caution and some of an indecision. The PR needs to be cognizant of the subtleties prevalent in the FG: the question in 6:42 doubts rather than affirms Jesus' messianic identity, in stark contrast with the claim of 4:29; whereas the question of 7:26 is much closer. Thus, the grammatical construction though similar is not necessarily christological (9:8-9, 19-20; 21:24).

²⁷⁵ Authors like Witherington (1984:61) and Collins (1990:16-19), view her as “a type of the Christian herald”.

²⁷⁶ Jewish teachers rejected most of the testimony from both Samaritans (*m. Git. 1:5*) and women cf. Josephus (*Ant. 4.219*).

This introduces a second intervention of the disciples ([A' a] in the structure of the passage in parallel with [A a] in 4:27). “Ἐν τῷ μεταξύ” (In the mean time or meanwhile): This phrase is translated as “meanwhile” because using the definite article τῷ and combining it alongside the adverb μεταξύ (which can be used as a preposition “between”; “among”) implies the idea of time, as if the phrase reads ἐν τῷ [χρόνῳ] μεταξύ. “οἱ μαθηταί” (the disciples): Although there is a definite article, in the context in 4:8 (“His disciples had gone...”) and 4:27 (“...his disciples came...”) this still signifies “his disciples”. “ἠρώτων αὐτὸν” ([his disciples] were asking him; were urging him): The imperfect indicative active plural verb indicates continuous action. This verb itself can either mean: questioning, in the form of an interrogation; or asking, (urgently) requesting or begging. In the latter sense this verb is a typical verb of prayer. Jesus is uniquely the subject of this verb in his prayers to the Father (cf. John 14:16; 17:9). It also indicates a certain intimacy. “ῥαββί, φάγε” (“Rabbi, eat” [something!]): “Rabbi” is the normal form of address that disciples use for their master (cf. John 1:38; 3:2). Urging him to eat is situated naturally within the context of 4:6 (when Jesus is tired from the journey) and 4:8 (when the disciples have gone to buy food). However, this verse also opens a new theological theme: in 4:7 Jesus asks for something to drink and this introduces the theme of the “living water”. Now 4:31 introduces the theme of the food of Jesus.

- Verse 32: “ὁ δὲ εἶπεν αὐτοῖς· ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε”. (“But he said to them, ‘I have food to eat that you do not know about’”).

This is Jesus’ second intervention. Note that there is also a chiasmic structure within 4:32-34: the disciples are at the centre of this structure, as indeed the situation itself, but are ignorant of the meaning of what is happening:

32	b	a	ὁ δὲ ἐγὼ	εἶπεν βρῶσιν ²⁷⁷ (enigmatic)	αὐτοῖς· ἔχω	φαγεῖν			
				b	ἦν	ὑμεῖς	οὐκ οἴδατε. (Disciples)		
33				b'	ἔλεγον οὖν (Disciples)	οἱ	μαθηταί	πρὸς	ἀλλήλους·
					μή	τις	ἠνεγκεν	αὐτῷ	φαγεῖν;
34		a'	λέγει ἐμὸν	αὐτοῖς βρῶμά (concrete)	ὁ ἐστιν	Ἰησοῦς·			
		a		ἵνα	ποιήσω				
		b		τὸ	θέλημα	τοῦ	πέμψαντός	με	
		a'		καὶ	τελειώσω				
		b'		αὐτοῦ	τὸ	ἔργον.			

Jesus’ words here contrast to those of 4:9. Earlier he requested water to drink from the Samaritan woman, but it was refused (or at least questioned); now he is offered food by his disciples but refuses. In understanding this refusal there is no need to interpret Jesus as “above” needing to eat. John 1:14

²⁷⁷ What does βρῶσιν (food) in this context mean? There are three possible ways to interpret it: (i) In the *proper sense* with regards to food, the act of eating, a meal: (1 Cor 8:4): “Hence, as to the eating [τῆς βρώσεως] of food offered to idols, we know that ‘no idol in the world really exists’, and that ‘there is no God but one’”; (ii) In a *metaphorical sense* with regards to woodworm, rust, “eating away”: (Matt 6:19–20): “Do not store up for yourselves treasures on earth, where moth, rust and woodworm [βρώσις] consume and where thieves break in and steal”; and (iii) In a *metonymical sense*: *Metonym* is a literary device when an attribute of a thing is used in place of the thing itself. Examples are: “I drink a glass” (of wine); “I bought a Cezanne” (painting). There is also a metonymic character to desire, which is a potent tool of advertising. The consumer buys not just the product, but “an image”, that is the product itself is portrayed as an attribute of the dominant desire of an individual (e.g. a rich lifestyle).

is clear that “ὁ λόγος σὰρξ ἐγένετο” and elsewhere the Johannine author is clear about Jesus’ material needs. It is neither an assertion of divinity in not needing food nor of a de-valuing of Jesus’ human nature. In John 4:32 however his refusal seems to be an occasion for a revelation: it introduces a new theme, namely that Jesus sees it as essential “to eat” another food. An inner concentric structure emphasises the food which *Jesus* should eat as different from that which *the disciples* offer. In association with 4:34 it is possible to class this meaning of food as *metanomical*. The PR also needs to note that βρώσιν appears within the sentence “ἐγὼ βρώσιν ἔχω φαγεῖν” (“I – food – have – to eat”) and must depend in some sense on one of two verbs: either the verb “I have” or “to eat”. The most likely is that it depends on the “I have”. In the GNT, there is a sense in which “I have to” can express an interior drive or push of the spirit to do something (cf. II John 1:12; III John 1:13), which would make 4:34 “I *have to*...eat a ‘food’”. The meaning is clarified in association with 4:34 where Jesus describes the similar word βρώμά (“food”; “solid food”) as the will of the Father.

a	ἐγὼ				
	b	βρώσιν			
		c	ἔχω	φαγεῖν	
	b'	ἦν			
a'	ὑμεῖς	οὐκ οἴδατε.			

– Verse 33: “ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· μή τις ἦνεγκεν αὐτῷ φαγεῖν;” (“So the disciples said to one another, ‘Surely no one has brought him something to eat’?”).

The co-ordinating conjunction οὖν (therefore; so) establishes a link with what has gone before, i.e., they did not understand. Whereas in 4:27 the disciples are amazed but do not express this openly, here they do speak. “μή τις” (lit. “not anyone...?”): The particle μή, always introduces a question that expects a *negative* response. It confirms the truth of Jesus’ assertion that “I have food to eat that *you do not know about*” [οὐκ οἴδατε], i.e., the disciples have already excluded this possibility. The aorist active infinitive φαγεῖν (to eat) is used in the disciples’ question because it has an obvious literal meaning about physical food, and because they are unsure what Jesus has meant by the more ambivalent βρώσιν. In his response, however, Jesus simply clarifies that his “solid food” [βρώμά] is to do the will of the Father. A similar technique of question and clarification is found in 4:11 (regarding the enigmatic “living water”) and John 3:3-4 (regarding being “born again”).

– Verse 34: “λέγει αὐτοῖς ὁ Ἰησοῦς· ἐμὸν βρώμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον”. (“Jesus said to them, ‘My food is to do the will of him who sent me and to complete his work’”).

The introduction to the verse “λέγει αὐτοῖς ὁ Ἰησοῦς·” has a certain parallel to the phrase “ὁ δὲ εἶπεν αὐτοῖς·” and, as previously noted the noun βρώσιν in 4:32 and the neuter noun βρώμά in 4:34 mark an [a] – [a’] parallelism. The neuter noun βρώμά, only appears in this one place in the FG (John 4:34).

a	ἵνα	ποιήσω			
	b	τὸ	θέλημα τοῦ	πέμψαντός	με
a'	καὶ	τελειώσω			
	b'	αὐτοῦ	τὸ	ἔργον.	

Why does the noun for food change to βρώμά in 4:34? As previously argued above, βρώμά refers to solid, material food, but why does Jesus change the term from the noun βρώσιν in 4:32? Some (e.g. Brown, 1966:1:181) suggest that it is chosen for assonance (i.e., the same sound) as the noun θέλημα (will). Others suggest a clearer parallel with the theme of the phrase “ὕδωρ ζῶν” (“living water”). However, Caba (2002:94) disagrees with the latter solution because in these verses the

water is something Jesus *gives*, whereas the *food* is something he *possesses*.²⁷⁸ As noted above, 4:34 has its own internal structure. “ἵνα” (that): Here this conjunction has the sense of *completion* in the manner of subordinating conjunction ὅτι introducing an indirect statement in I John 3:16. It is also explanatory (here explaining the food) in the manner of I John 5:3.

“ποιήσω” (I may do): This is an aorist subjunctive, though some manuscripts have ποιῶ which is present indicative. The latter gives a better sense of continuity (instead of punctiliar action). τὸ θέλημα τοῦ... (the will of [him]...): This refers to God (the Father). Even though he is not mentioned by name, the Father is the norm of Jesus’ life (cf. 5:30; 6:38). The norm of any disciple is also the will of God (cf. 7:17; 9:31). So, the neuter noun θέλημα here expresses the will of God as the norm of life for Jesus and all people. However, it too has a double sense: either *subjective*, i.e., an act of the will (one’s volition) without referring to its contents; *otherwise objectively*, i.e., the thing itself that is willed. Here, in this context the sense of the word θέλημα prefers an *objective* sense, since it denotes to the realisation of God’s work (cf. the reference in the subsequent and parallel line to the neuter noun ἔργον [work]). Therefore, the food of Jesus Christ is “that which God wills”.

“πέμψαντός” (sent): Is an aorist genitive singular participle form from the finite verb πέμπω (send; commission; appoint, cf. John 5:23, 24). It should be distinguished from ἀποστέλλω (send; send out or away, cf. John 3:34; John 5:36) which expresses the sense of a concrete mission, i.e., with an objective finality (e.g. when speaking God’s word). The participle used in 4:34 by contrast expresses the sense of the *relationship* of the one who sends (Father) and the one who is sent (Jesus). Since Jesus further speaks of an objective will of God (i.e., the neuter noun ἔργον [work]) this implies an interesting distinction between the sending (relational) and the work of the mission itself. “καὶ τελειώσω” (and to complete): The coordinating conjunction καί here is used in the *consecutive* sense rather than the copulative sense of joining two phrases together (cf. John 16:24). The aorist active subjunctive form of the verb τελειώσω from τελειόω (complete; finish; accomplish etc.) here in [a’] is: *not* the same as ποιήσω [ποιέω] (do; make; accomplish) in [a] earlier in the verse or else it would be a tautology. And *not* the same as τελέω (finish; complete; end, cf. on Calvary in 19:28, 30). This verb by contrast implies *perfection*, i.e., not only finishing but bringing to fullness, perfecting (cf. John 5:36; 17:4).

“ἔργον” (work): This word is characteristic of FG as it appears 27 times in it. ἔργα (works) is Jesus’ *own* term of description (i.e., with his full comprehension of the signs) of his actions (cf. John 5:36) and words (cf. John 14:10). ἔργον (work) means to believe in Jesus (cf. John 6:29), or about Jesus to complete (i.e., perfect) the expression of God’s name (cf. John 17:4-6). The true work of Jesus is therefore to perfect, to bring to fulfilment, the revelation of the name of the Father. This constitutes the *response* to the unasked question in 4:27 (i.e., “...no one said, ‘What do you want?’ or, ‘Why are you speaking with her?’”). Jesus food is to complete the mission which the Father has entrusted him, which is to perfect the revelation of the name of the Father. This explicates why he was required to journey through the region of Samaria (cf. John 4:4) and speak to the woman (hence ἔχω φαγεῖν [“I have to eat”] in 4:32).

²⁷⁸ Beasley-Murray, (1987:63) observes, “One may see here a parallel to the answer of Jesus to the first temptation, recorded in Matt 4:1-4”. In truth, the teaching of Deut 8:3 has never been validated by anyone to the extent that Jesus himself affirmed it: “man does not live on bread alone but on every word, that comes from the mouth of the Lord”.

Verses 35-38: As shown on the main structural layout in 4:27-42 above, there are connections of these verses with the preceding ones so that they form parallel interventions of the disciples and Jesus. These verses lead on from the discussion of a material reality to a revelation:

					Who?	What?
31	A'	a		"Meanwhile the disciples were urging him, 'Rabbi, eat something'".	Disciples	Food
32			b	"But he said to them, 'I have food to eat that you do not know about'".	Jesus	From a material reality to a revelation of Jesus.
[34]				"...the will of him who sent me..."		[Note reference here to the <i>sending</i> of Jesus]
35		a'		"Do you not say, 'Four months more, then comes the harvest'?"	Disciples	The harvest
			b'	"But I tell you, look around you, and see how the fields are ripe for harvesting".	Jesus	From a material reality to a revelation of Jesus: <i>A missionary theology.</i>
[38]				"I sent you..."		[Note reference here to the <i>sending</i> of disciples]

– Verse 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” (“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”).²⁷⁹

The adverb οὐχ (not): This is the interrogative form of the indicative negation “not” that presupposes a positive response. Caba (2003:97) adds that an intervention of the disciples is presupposed by what Jesus says. ὑμεῖς λέγετε... λέγω ὑμῖν (“you say...I tell you”) forms a *chiastic* structure within this verse. The subordinating conjunction ὅτι (that) here has the sense of *completion* and introduces the object of what they say. The subsequent ὅτι (yet) is suppressed in some manuscripts. This lacuna affirms that its meaning is practically the same without it.²⁸⁰ The masculine adjective τετράμηνός (four months): This is a *hapax legomenon* (i.e., unique construction in the Scripture). It is an adjective meaning a period of four months.

The masculine article and noun ὁ θερισμὸς (the harvest): This is an ambivalent term in Scripture, having both a material sense applied to physical reaping and a frequent metaphorical sense. In John 4:35 there is a material sense of its usage in that Jesus links it to the “four months more”. However, it can also be interpreted in diverse metaphorical senses depending on the meaning of the subordinating conjunction ὅτι (yet, and the plural personal pronoun ὑμεῖς [you]) in the context of this verse. If taken to mean in the *present situation*: Jesus speaks these words in Dec / Jan and is referring to harvest beginning in four months’ time, i.e., May / June; *or understood proverbially*: Jesus is quoting a proverb when he says: “Four months more, then comes the harvest”. However, although its brevity hints at this it is unlikely to be a proverb because it is unknown (i.e., it is found only in this

²⁷⁹ Beasley-Murray (1987:63) submits, “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”.

²⁸⁰ The PR needs to note that the suppression of one of two terms which are practically the same is called *haplography*, which is the “inadvertent omission of a repeated letter or letters in writing, e.g. writing philology for philology” ([www.https://en.oxforddictionaries.com/definition/haplography](https://en.oxforddictionaries.com/definition/haplography)).

text) and because there is no parallelism with the other interventions of the disciples. Caba (2003:98) therefore considers it refers to the *present situation* and parallels 4:31:

v. 31	οἱ μαθηταὶ	λέγοντες·
v. 35	οὐχ ὑμεῖς	λέγετε

There is also a chiasmic structure in 4:35:

οὐχ ὑμεῖς	→	ὑμῖν
ἰδοὺ λέγω	→	λέγοντες·

The interjection ἰδοὺ introduces what Jesus says (second line above), which is translated variously as “behold” or “but” in English, introduces a sense of important *contrast* (i.e., “*but*”). It is not a simple “behold”! / “look”! for which ἴδε (calling to attention) would generally be used. ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε (“lift up your eyes, and see”): This is an OT phrase: Isa 40:26: “Lift up your eyes on high and see: Who created these? He who brings out their host and numbers them, calling them all by name; because he is great in strength, mighty in power, not one is missing”. Also, in Isa 49:18 we read: “Lift up your eyes all around and see; they all gather, they come to you. As I live, says the LORD, you shall put all of them on like an ornament, and like a bride you shall bind them on”. This is a call to wonder at the glory / greatness of God through the marvels He has done; there is an implicit link to John 1:14, which witnesses to God’s glory in Jesus’ humanity. The aorist imperative middle verb for “see” (θεάσασθε [θεάομαι]) implies a prolonged vision that but deepens into the perception of the *meaning* of what is seen i.e., internal “vision” (cf. John 1:14).

“τὰς χώρας ὅτι λευκαὶ εἰσιν” (“...the fields are already white for harvest”): Caba (2003:99) interprets the fields as *the Samaritans* who are coming towards Jesus from out of the city. Not only does this make sense in the context of the overall narrative but is also supported by the subordinating conjunction ὅτι, which has the syntactical perception of giving a causal conclusion to the sentence and the feminine plural adjective λευκαὶ (white) cannot mean the material harvest which is still four months away. “πρὸς θερισμόν.” (to / towards / for harvest): The disciples only understand in a material sense; Jesus refers to the eschatological and the metaphorical sense that the Samaritans are open to his word and so ready for harvest.

“ἤδη” (now; already): 4:35 or 4:36? The adverb ἤδη (already) is the last in 4:35 with a full stop immediately before it. Some therefore translate it as part in 4:35 and in contrast to the adverb ἔτι (yet) near the beginning of the verse. However, Caba (2003:99) says that it is difficult to sustain this position with a full stop after the adverb ἤδη because this word is normally used to open an expression not to close one. The following references all have the adverb ἤδη opening a paragraph (John 4:51; 7:14; 9:22; 13:2; 15:3; 19:28, 33). Only 9:27 has ἤδη in the middle, because this adverb is normally used to open an expression not to close one. The following references all have ἤδη opening a paragraph: (John 4:51; 7:14; 9:22; 13:2; 15:3; 19:28, 33). Only 9:27 has ἤδη in the middle. Therefore, it is more reasonable to translate the adverb ἤδη as the commencement of the sentence in 4:36. Furthermore, the sense of contrast with the adverb ἔτι (yet) in 4:35 is still maintained by this decision.

– Verse 36: “ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρη καὶ ὁ θερίζων”. (“The reaper is [already] receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together”):

The article and present participle ὁ θερίζων (the reaper; he who reaps) refers to the disciples, but this will not be clear until 4:38, where Jesus says: “I sent you (plural) to reap...” after distinguishing the sower and the reaper in 4:37. This is a revelation beginning the apostolic mission of the disciples. “μισθὸν λαμβάνει” (is... receiving wages): One must not interpret this in the common sense of receiving a salary for labour (e.g. Matt 20:8). The interpretative key is the subsequent phrase καὶ συνάγει καρπὸν (and is gathering fruit). The coordinating conjunction καί here is not merely copulative but explanatory. The wage received is what is symbolised by “fruit”. “καρπὸν” (fruit): Jesus also refers to fruit in 12:24: “Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit [πολὺν καρπὸν]”.

The present indicative active verb is συνάγει (is gathering) and this is often used in the sense of an eschatological future, as John 11:52 connotes: “...and not for the nation only, but to gather into one the dispersed children of God”. “εἰς ζωὴν αἰώνιον” (for eternal life): As previously noted “eternal life” is identified with believing in the FG, i.e., believing *now*. Hence, there is also a *present* sense of this phrase. This links with an identification of the Samaritans and the fields: 4:39 notes that “many Samaritans from that city believed in him” and 4:41 says that “many more believed”. The subordinating conjunction ἵνα (that): This does not express a sense of finality here, but rather introduces a consequence of the gathering of the fruit, namely that “sower and reaper may rejoice together”. “ὁ θερίζων” (the sower / he who sows): Who is the sower? Some scholars like Schnackenburg (1968:1.451) think that the Father is the sower in specific reference to Luke 8:11: “Now the parable is this: The seed is the word of God...” Caba (2003:100) however, says this will not work. John 4:32 and John 4:34 are clear that Jesus’ food is to “do the will of him who sent me and to complete his work”. Ultimately, Jesus is the revealer of the Father’s will to people and therefore he is the one who “sows”. The disciples reap and gather fruit (the wages).

“ὁμοῦ χαίρη” (may rejoice together): An example of coming “together” in the sense of location is given in Acts 2:1. An example in the personal sense is John 20:4. The rejoicing of sower (i.e., Jesus) and reaper (i.e., the disciples) presented here together has many OT connotations, Isa 9:2-3 and Ps 126:5. Finally, having noted that the adverb ἤδη (already) is accepted as the true first word of the sentence in 4:36 (see above) then there is an important contrast developed with 4:35. The word of the disciples there was the adverb ἔτι (yet), i.e., that the “harvest” is not yet. The word of Jesus here is the “reaper is *already* receiving wages... so that sower and reaper may rejoice together”.

– Verse 37: “ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων”. (“For here the saying holds true, ‘One sows and another reaps’”):

In some manuscripts 4:37 does not appear (P⁷⁵: 4:36 [37] 38). Note that both 4:36 and 4:37 finish with the present participle θερίζων (reaper), which here begins to reveal the specific role of the disciples. Although 4:37 is not present in all manuscripts, Caba (2003:101) draws attention to two causal connections with what precedes and follows it. The first connection is the coordinating conjunction γὰρ (for), a causal word which would normally signify the start of a reason for what has just been said. The second connection is the use of the rather equivocal expression “ἐν γὰρ τούτῳ” (and in this). In the FG, “ἐν γὰρ τούτῳ” (and in this) almost always refers to what follows: this is discernible in John 9:30; 13:35; 15:8 and 16:30. “ὁ λόγος” (the saying / the word): Here the semantic context, i.e., the phrase “one sows and another reaps”, indicates that the translation of ὁ λόγος should be ‘the saying’. Note that the definite article (i.e., ‘the saying’ *not* ‘a saying’) gives additional emphasis

in the context of Jesus further saying that [it] “ἐστὶν ἀληθινὸς” (is true).²⁸¹ The saying is not only true, but a fuller dimension is indicated, a more profound *truth* and has a *universal* value.²⁸²

– Verse 38: “ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε”. (“I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour”):

“ἐγὼ ἀπέστειλα ὑμᾶς”²⁸³ (*I sent you*) expresses the connection between Jesus and his disciples in John’s missionary theology. Note also the progression of words: ἐγὼ (“I”) ὑμᾶς (“**you**” [acc.]) ὑμεῖς (“**you**” [nom.]) ἄλλοι (“**others**”). The “you” – “others” construction is also implied by the last sentence: “you have entered into *their* labour”. These pronouns form a chiasmic structure, a deliberate usage with pronouns that particularly highlights, the personal pronoun ἐγὼ (“I”) and the adjective ἄλλοι (“**others**”). The verb ἀπέστειλα “sent” (aorist active indicative) is a *past* verb but refers to a *future* event (cf. Jesus sending his disciples in John 20:21). Another example of a past verb for Jesus “having sent” his disciples found in John 17:18. The use of the aorist active indicative is to describe the action in a way that emphasises and concretises its finality, i.e., they have been sent and sent “to reap”. It may also be a prophetic sense of the word in relation to John 20:21 (i.e., what will happen).

“κεκοπιάκατε... κεκοπιάκασιν” are perfect forms²⁸⁴ (the second and third person plural indicative) of κοπιάω (work hard; labour; grow weary): (i) In Luke 5:5, the verbal form κοπιάσαντες is employed; (ii) In Rom 16:6 ἐκοπίασεν the aorist verbal form is employed; (iii) So, too in I Cor 15:10 ἐκοπίασα where Paul uses it in a self-referential way; (iv) In I Cor 16:16 κοπιῶντι is used in a generic sense; and (v) while in Gal 4:11, Paul uses it by referring to himself again κεκοπίαχα [i.e., *first person singular perfect active form: John 4:38 also has the perfect form*] in vain.

“ἄλλοι” (others): Who are they? Possible solutions are: (i) That it could refer both to *the Father* and *Jesus*: The answer for this qualification is *no!* The Father sends Jesus: He does not “sow” or “send out” directly. In addition, the *tiredness* of fatiguing work cannot be attributed to the Father; (ii) That it possibly refers to the *prophets* and / or *the Baptist*: *No*: contextually not applicable in John 4:38; and (iii) That it refers to *the Hellenists* (cf. Acts 8:1-14 especially 8:5, 14): *No*: this would refer to the future arrival of missionaries into Samaria. *Acts 8:1-14 refers to Philip preaching successfully in Samaria when persecution begins following the martyrdom of Stephen. Afterwards the apostles in Jerusalem send Peter and John.* The remaining plausible option is that it refers to *Jesus* – who now includes the *Samaritan woman* with himself in this labour: *Yes*: the very reason Jesus stopped at the well was tiredness from “labouring”. The structural form in 4:38 also suggests a connection between the “I” beginning the first sentence (refers specifically to Jesus) and the “others” beginning the second sentence. The plural is used because Jesus now includes the Samaritan woman with himself in this labour (4:28-30). She has gone into the city to tell the people; the Samaritans are the fruit of this labour and the disciples are reaping.

²⁸¹ One can make some distinction between two adjectives for true: ἀληθής and ἀληθινός. There seems to be little difference, except the (perhaps slightly stronger) sense of ‘dependable’ for the latter word used here. This is a minor point.

²⁸² OT references reflecting on the theme “sowing and reaping” include Deut 20:6; 28:30; Micah 6:15 and Job 31:8.

²⁸³ Jesus is referring to the aim and objective of them being called disciples.

²⁸⁴ The Greek perfect form is a present state resulting from past action: once again there is a problem with understanding how Jesus can speak of something that is done but not yet done: It may then be plausible to suggest that a prophetic implication is connoted.

“ὕμεις... εἰσεληλύθατε” (you have entered): The “you” (plural) here refers to the disciples who have entered (perfect tense) into the masculine noun κόπον (labour, hard work, trouble) of others. Note that this and other verses suggest the idea that when one missionary labourer becomes tired someone else comes to help with the work (cf. John 4:6 “... Jesus *being wearied*...” [Ἰησοῦς κεκοπιακῶς]).²⁸⁵ Note that the “remuneration” of the apostles is to reap the fruits of eternal life: the one who is sent “earns” the fruit he earns in the harvest, i.e., eternal life. Jesus is sent by his Father and the disciples will be sent out by Jesus: there is simultaneously similarity and dissimilarity in these missions since for the disciples this sending can only be mediated through the person of Jesus. The apostolate of the disciples therefore shows that they first loved Jesus, a norm of apostolic life and to enter this work is to enter the work of another (Jesus Himself). Yet there is also continuity in that the work done by the disciples is continuing that of Jesus.

10.3. The Missionary Theology in John 4:35-38

Following the detailed exegesis in 4:35-38 it is possible to see retrospectively the theme of the continuity of the work of Jesus (the “sower”) and the mission of Church (the “reapers”) in the entire structure of Jesus’ intervention (i.e., text unit [**b**] starting from 4:35). This is shown first in the [**b**] text unit below and then repeated in [**b**]:

35	a	ἰδοὺ ἐπάρατε καὶ ὅτι	λέγω τοὺς θεάσασθε λευκαί	ὑμῖν, ὀφθαλμοὺς τὰς εἰσιν	ὑμῶν χώρας πρὸς θερισμόν.			
36	b		a	ἤδη καὶ b	ὁ συνάγει ἵνα ὁ c	θερίζων μισθὸν καρπὸν σπείρων καὶ ὁ	λαμβάνει αἰώνιον, χαίρη θερίζων.	Introduction
37	b'		a'	ἐν γὰρ b'	τούτῳ ὅτι c'	ὁ λόγος ἔστιν ὁ καὶ ἄλλος ὁ	ἀληθινὸς σπείρων θερίζων.	Introduction
38	a'		a	ἐγὼ b b'	ἀπέστειλα ὁ ἄλλοι	ὑμᾶς οὐχ κεκοπιάκασιν	θερίζειν ὕμεις κεκοπιάκατε·	Not Labourled
			a'	καὶ	ὕμεις	εἰς τὸν κόπον	αὐτῶν εἰσεληλύθατε.	Labourled

John 4:31-38 can also be interpreted as Jesus not simply indicating his mission but also tangibly fulfilling it. For into the midst of the narrative of the conversion of the Samaritans (4:28-30, 39), the text interpolates a theological explanation of how this conversion occurred in God’s purposes. As such, it principally delineates his priorities: his mission takes precedence over his needs or personal comfort for that matter, to the extent that it would even foreshadow his thirst upon the cross (19:28). Jesus’ mission entails not just being commended to eat a meal, but an entire harvest of spiritual food that was en route (4:34-38). In the context of the FG, the narrative arguably contrasts Jesus’ commitment with that of the disciples: they went into the Samaritan town of Sychar with no effect on the townspeople; Jesus on the other hand, had encountered and ministered to one woman and brought an entire town (of people) to himself!

²⁸⁵ There is an interesting link between this verse and the way in terms of which Jesus himself reveals and manifests this near the beginning of John 4. When he is weary from his journey someone (i.e., the Samaritan woman) comes to help him. Other citations in the NT which attest to this idea of labour are I Thess 3:5; I Cor 3:8; I Cor 15:10 and Col 1:29.

The PR should also be cognisant of a parallel that the narrative furnishes. Jesus here challenges his disciples in similar manner as he had challenged the woman earlier in their encounter: when he had invited her to embrace the gift of water she did comprehend him [ἤδεις] (4:10), and here he teaches his disciples of spiritual food they did not understand [οἶδατε] (4:32) (Odeberg, 1968:187). In 6:32-51, the FG will return to the theme of food as not only a symbol for Scripture and an exposition of Scripture, but Jesus will reveal himself as “ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς”. Here in John 4, he applies the image of food as doing the will of God. Jesus’ desire to do the will of the Father appears elsewhere in John (5:30; 17:4) as well as Mark 14:36; Gal 1:4. “Completing” [τελειώσω] in 4:34 the will or work of the Father entrusted to him also recurs later in FG (5:36; 17:4), especially the cross (19:28; cf. the verbal form τετέλεσται in 19:30). It is indeed possible that Jesus may have drawn from an illustration from local agriculture, pointing to fields still four months from the harvest (4:35), thus indicating the time this encounter would have taken place after Passover. Yet, while this explanation can in fact be a plausible one – it needs to be contextually delineated within the Johannine narrative and the first cycle Galilee – Judea – (by way of Samaria) onto Galilee. Jesus journeyed to Jerusalem for the celebration of Passover in April (2:13) and he baptized in Judea for indeterminable timeframe after that Jewish celebration (3:22). Now four months before the harvest would situate the conversation in the following winter around late December through early February (Wescott, 1950:75) hardly the best to travel, and indeed a significant timeframe before next major pilgrimage festival of Passover. But the apparent chronological gaps are not perceived as being of too much a problem, as they usually do not characterize John’s literary style (cf. 1:29, 35, 39, 43; 2:1), then the story would assume them passing from one festival to another (e.g. 6:4; 11:55). Consequently, the PR would have to postulate a different explanation.

Commentators like Dodd (1965:395-396), O’ Day (1995:569) and Collins (1990:128-150) think that the maxim, “four months, then the harvest” was by all accounts a proverb otherwise known to readers. Keener (2003:1.625) argues that the maxim could mean, “Labour hard in sowing now, and in four months we shall reap”. Diodorus Siculus (1.36.4.) cites that the Egyptians harvested their grain four to five months after ploughing, and the immediate period between sowing and reaping in Palestine ranges between four to six months (Ellis, 1984:73; Dodd, 1965:394-395). The point of the proverb refers ostensibly to the imminence of the harvest after sowing and the eschatological abundance thereof, as articulated in Amos 9:13. In the Synoptic tradition (Matt 9:37-38; 13:39; Mark 4:29; Luke 10:2), Jesus used the symbol of a harvest as an end-time image. Sowing undoubtedly refers to sowing God’s word, when manifested in the Synoptic tradition (Mark 4:3 par.; 12:1-12 par.; Matt 13:24). The “fruit” [καρπός] made mention of in 4:36 probably refers to potential new believers (12:24) rather than to behaviour as depicted in 15:2-16; the traditional Johannine phrase “ζωὴν αἰώνιον” probably also refers to in part to Jesus’ promise of eternal life to the Samaritan woman in 4:14 of their conversation. If this is indeed so, then Jesus could “send” his disciples (20:21) to reap where others had indeed sowed and “laboured” [κεκοπιάκατε] (4:38; the term here also includes Jesus in the reference [4:6]).

Various commentators differ in their opinions regarding the possible identity of the sowers and the reapers. Some have interpreted the sower to signify the patriarchs and the prophets of Israel, all of whom were preparing the missionary path for the apostles themselves (Irenaeus *Haer.* 4.23.1); others (Robinson, 1962:63; Hunter, 1965:52; Morris, 1971:281-282; Moloney, 1993:166) have themselves suggested that John the Baptist and his own followers, who paved a pathway for the mission of Jesus (3:23) and who did in fact “rejoice” [χαίρη] (4:36 with Jesus (3:29)). Others like (Bernard, 1928:2:380; MacGregor, 1928:113; Michaels, 1984:58) maintain that Jesus is the sower, or the Father and Jesus (Mark 4:3, 14). In the immediate context of the narrative, commentators like

(Brown, 1979:188; Witherington, 1984:61; Boers, 1988:184-185; Beck, 1997:74, 76) attest that Jesus may refer to himself and the Samaritan woman (hence the presence of the plural form of the adjective ἄλλοι), who brought the townspeople to him (4:29-30, 39). The proverb in 4:37 though one may sow, is in-itself no absolute certainty that the sower will be the one to reap the fruits of the sowing (Eccl 2:18-21; Beasley-Murray, 1987:63-64), as the sower and the reaper both share a similar recompense as if each one had done the respective labour. The guideline, which articulates basic perception and shrewdness of insight, has been repudiated in 4:36, in terms of which (the) sower and reaper collectively rejoice, as the interim period between disseminating and harvesting is abrogated in the light of envisioned eschatological consequences; a partial [ἐν τουτω] way that continues to be real.

– Verse 39: “Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν²⁸⁶ εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα”. (“Many Samaritans from that city believed in him because of the woman’s testimony, ‘He told me everything I have ever done’”). This verse initiates the last part [B’] in the 4:27-42 section. It is about the Samaritans and is a continuation of the narrative in 4:28-30 [B]. However, it also continues from 4:38 regarding the apostolic mission and missionary theology. Furthermore, this last section completes the Christology of 4:26 culminating it in 4:42 with a soteriological reference and implication “ὁ σωτὴρ τοῦ κόσμου”. As also noted previously the structure of this last section is as follows:

39 – 42	B’	<i>The Samaritan woman and the Samaritans</i>	a’	Samaritans’ belief from the woman’s words
			b’	Samaritans’ questions
			a’’	Samaritans’ belief from Jesus’ own words / no longer the woman’s words
			b’’	Samaritans listen and know

“Ἐκ δὲ τῆς πόλεως” (and out of the city): This phrase parallels previous verses, 4:28 “εἰς τὴν πόλιν” (into the city), where it qualifies the woman going into the city, and 4:30 “ἐκ τῆς πόλεως” (out of the city), where it qualifies the movement of the Samaritans coming out of the city and moving towards Jesus. Here, however in 4:39, the text adds “πολλοὶ ἐπίστευσαν” (many believed...). In 4:28-29 the woman goes into the town of Sychar and tells the townspeople to “*come and see a man who told me everything I have ever done!*”; here in 4:39 the narrative says that many believed because of this testimony. The “many” here refers to “the men” in 4:28 but also the whole city as well. The verbal form “ἐπίστευσαν” (believed) is aorist indicative active (i.e., punctual action) but the subsequent “εἰς αὐτὸν” (in him) implies the sense of physical or metaphorical motion. This kind of verbal form is also called an “ingressive” aorist (Caba, 2003:105). To be noted by the PR is the word “μαρτυρούσης” (testimony; bearing witness) is the role of a disciple in John (cf. the word *martyr* in English). As noted previously the phrase “*He told me everything I have ever done*” cannot mean every action, but rather those that signify the sense of her life.

– Verse 40: “ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριῖται, ἠρώτων αὐτὸν μεῖναι παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας”. (“So, when the Samaritans came to him, they asked him to stay with them; and he stayed there two days”).

²⁸⁶ Carson (1991:231-232) asserts that it is conceivable, that the “city of Samaria” that Philip converted as narrated in Acts 8:4-8 referred to either Sychar or Shechem. The openness to the gospel preached by Philip at that juncture found resonance in the preliminary efforts completed by Jesus and his disciples. Therefore, Philip, would have harvested the benefits of the missionary endeavours inferred by “others” as it is articulated in 4:38 (cf. Misselbrook, 2004:47).

The first words of this verse “ὡς οὖν” (when therefore; so, when) have the sense of giving a summary and re-introduces back into the narrative the Samaritans from 4:30. The indicative active verb ἦλθον (came) is aorist and this phrase exactly parallels 4:30 with a change of tense: 4:30 “ἤρχοντο πρὸς αὐτόν” (were coming to him), the verbal form is *imperfect* indicative, therefore denoting continuous action. In 4:40, “ἦλθον πρὸς αὐτόν” (came to him), the tense of the verb is *aorist*, denoting punctual, completed or even perfected action. This helps to bring a sense of closure to the narrative in 4:30. By way of contrast, the phrase “ἠρώτων αὐτόν μείναι παρ’ αὐτοῖς.” (they were asking him to stay with them) is imperfect and implies a continuing action. The verb does not have the sense of “asking” in the interrogative sense but rather implies a continuing insistence the KJV says “*they besought him*”).

The verb μένω occurs 40 times in the FG, 68 times in Johannine literature out of 118 occurrences in the entire GNT. The FG has a penchant for the verb μένω to express the permanency regarding a dynamic unity revealing the Father and the Son, as well as reciprocally between Jesus and the follower (Brown, 1966:1.510). However, the use of μένω for reciprocal indwelling gives the possibility a secondary or spiritual meaning, to the more ordinary usage and understanding of the verb, as it is used in John 1:39, where the disciples stay with Jesus. The Samaritans therefore welcome Jesus and the verb “to stay” has a further and profound theological meaning in Scripture. Such connotations are not absented from John 4:40.²⁸⁷

The welcome of the Samaritans for Jesus also represents an overcoming of the initially rather hostile reaction of the Samaritan woman in John 4:9. A parenthetical statement in 4:9 that “*Jews do not share things in common with Samaritans*” further significantly highlights that Jesus does then stay with them δύο ἡμέρας (two days). The possible significance of δύο ἡμέρας (two days), includes the following: (i) *A missionary does not stay long in one place (Didache 11:5): “...But concerning the apostles and prophets, according to the decree of the Gospel, thus do. ⁴ Let every apostle that cometh to you be received as the Lord. ⁵ But he shall not remain except one day; but if there be need, also the next; but if he remains three days, he is a false prophet. ⁶ And when the apostle goeth away, let him take nothing but bread until he lodgeth; but if he asks money, he is a false prophet...”*. The evaluation of this view is that *the author might be linking Jesus’ action to this rule of the early Church recorded in the Didache, but the PR says this practice only pertains to the future from the time of the narrative here;* (ii) To accentuate the implication of Jesus’ stay with the Samaritans. Refer to Matt 10:5: “These twelve Jesus sent out with the following instructions: ‘Go nowhere among the Gentiles and enter no town of the Samaritans...’”, and Matt 15:24: “He answered, ‘I was sent only to the lost sheep of the house of Israel’”. But *by qualifying the length and the duration of Jesus stay with his hosts, ‘two days’ the author might simply be saying that Jesus stayed ‘for a while’ with them, in apparent contrast to his injunctions recorded in Matthew. However, the PR disagrees with this because Jesus has already broken the rule by entering Samaria;* and (iii) To emphasize that Jesus is welcomed more by the Samaritans than by his own people, the Jews, is indicative of an underlying sub-theme in John 4:44 (cf. John 4:1-4 and Jesus having to leave Judaea), “for Jesus, himself had testified that a prophet has no honour in the prophet’s own country”. Assuming the third interpretation, Caba (2003:107) says that the two days represent the “permanence” that he has with the Samaritans / foreigners; a permanence that he does not have with those of his homeland. This permanence recalls John 14:25 “*I have said these things to you while I am still with you*” which Jesus said at the Last Supper. This permanence bears “Revelation” with it, and the Revelation is what Jesus will give in the two days with the Samaritans (cf. John 4:34).

²⁸⁷ The theological references to “remain” / “stay” / “abide” in the FG are found principally in the text John 15:1-17, where the verb μένω occurs significantly in the verbal forms of μείνατε in 15:4; μένων in 15:5; μένη in 15:6; μείνητε in 15:7; μείνατε in 15:9; μενεῖτε and μένω in 15:10.

- Verse 41: “καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ”, (“And many more believed because of his word”):

The coordinating conjunction *καί* (and) introduces the idea of the verse. The adjective *πολλῶ* is the (dative neuter singular) form of the adjective *πολύς, πολλή, πολύ* (many). This is the same adjective (in a different form) used in 4:39 which says “*Many (πολλοί) ...believed in him because of the woman’s testimony*”. In 4:40 a second and unusual form of the adjective *πολύς* follows the first. This is a nominative plural comparative form, which would usually be *πλείονες* but can however become *πλείους*. This strongly emphasises how *many more* believe because of Jesus’ word than when the woman gave testimony in 4:39. A similar emphasis is given by aorist²⁸⁸ indicative active verb *ἐπίστευσαν* (*believed*). This describes an *absolute* faith; it does not even give the object of belief in contrast to the subsequent... *εἰς αὐτόν* (in him) in 4:39. “*διὰ τὸν λόγον αὐτοῦ*”, (“... because of his word...”): The Samaritans do not believe because of seeing signs, but through the word of Jesus. Note also that this phrase also contrasts with 4:39. The stronger faith that the Samaritans here have is linked to the fact that it is “*because of his (i.e., Jesus) word*” rather than the word of the woman in 4:39. The testimony that others give of Jesus is also contrasted with the fact that he does not need testimony of anyone: cf. John 2:25.

- Verse 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”. (“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 Saviour of the world’”).

An enclitic particle *τε* (and; not only) is a linking word, joining what went before with the present verse (cf. John 2:15; 6:18). The indicative active verb *ἔλεγον* (they said) is *imperfect* implying continuous action, i.e., the ongoing conviction of the Samaritans. The subordinating conjunction *ὅτι* (often translated that; for) here marks the beginning of direct discourse. The accusative feminine noun *λαλίαν* of this verse is different from the accusative masculine noun *λόγον* of the previous verse (4:41) and is indicative of a contrasting pattern between the two verses:

41	A	<i>ἐπίστευσαν</i> an ‘ <i>ingressive aorist</i> ’ indicating entrance into the faith			
		B	<i>διὰ τὸν</i> because of the	<i>λόγον</i> word	<i>αὐτοῦ,</i> of him,
42		B’	<i>διὰ τὴν</i> because of -	<i>σὴν</i> your	<i>λαλίαν</i> talk
	A’	<i>πιστεύομεν</i> a present continuous verb indicating continuity in the faith			

The distinction between the two verses is further elucidated by the contrast of the accusative feminine noun *λαλίαν* (from *λαλιά* [talk]) in 4:42 from the accusative masculine noun *λόγον* (from *λόγος* [word]) in 4:41. The masculine noun *λόγος* is more objective, a message which *contains* the word; the feminine noun *λαλιά* is way of talking, a manner of speech, and is the *communication* of an idea or message rather than the content itself. In effect, the Samaritans are revealing that they do not accept as true *how* this message is being expressed (i.e., the women’s words) but because they have heard the word itself. The PR should contrast this sentiment to what Jesus himself says

²⁸⁸ We have already alluded to the verbal form *ἐπίστευσαν* as being an *ingressive aorist*. In verbs denoting continuing action, the *ingressive aorist* may express the commencement of the act(ion) or an entry into a state of being. Hence, the implication of this verb tense and sense is that the act of believing in Jesus was an ongoing reality, in terms of which they were coming to faith and belief in him.

to his Jews interlocutors in John 8:43, where their inability to accept Jesus' teaching is conveyed. The coordinating conjunction γάρ (for) is a causal word signifying the start of a reason for what has just been said (i.e., that “it is no longer because of what you said that we believe”). This introduces the last phrase of John 4:1-42:

John 4:42 (conclusion)										
A	αὐτοὶ γὰρ	ἀκηκόαμεν								
	B	καὶ	οἶδαμεν							
		C	ὅτι	οὗτός	ἐστίν	ἀληθῶς	ὁ σωτήρ	τοῦ	κόσμου.	

This last sentence constitutes the culmination of the Christology of the whole of John 4:1-42 and echoes the faith of the primitive Christian community. I John 4:14 is similar:

I John 4:14										
A	καὶ ἡμεῖς	τεθεάμεθα								
	B	καὶ	μαρτυροῦμεν							
		C	ὅτι	ὁ	ἀπέσταλκεν	τὸν	σωτήρα	τοῦ	κόσμου.	
				πατῆρ		υἶόν				

In John 4:42 above the “we have heard” of [A] is the *absolute* sense of the word “heard”; it also implies the sense of *faith* and in the *perfect* tense, (i.e., a past event whose effects continue to live in the present). The [B] phrase here “(and) we know” is also used in the epilogue of I John 5:18, 19, 20. As previously explained, *knowing* is also linked to *believing* in the FG. The [C] phrase is introduced by the conjunction ὅτι (that) which has a completative sense. The masculine demonstrative pronoun οὗτός (*this [man]*) parallels but is also contrasted with the masculine noun ἄνθρωπον (*a man*) the woman describes in 4:29. Here however the word is used in a concrete (not interrogative) way. The masculine nominative noun σωτήρ (*saviour*) is the only instance of this word in the FG as a substantive.²⁸⁹ It is however used a great deal in the OT (e.g. God as the “Saviour of His people”) and is sometimes used when depicting Jesus in the Synoptic tradition and Acts (cf. Acts 5:31). The attributive genitive construction τοῦ κόσμου (of the world) complements John 4:22 where Jesus clearly states that salvation derives “from the Jews”: furthermore, he is a Jew himself. However, this salvation is offered to all the world as the Samaritans have recognised here.²⁹⁰

ἀληθῶς (*truly*) is an adverb, here modifying the verb ἐστίν, is often used in John, and which has a special force (cf. John 1:47; 6:14; 8:31). With this word, the Samaritans do not only express their own true belief in Jesus, but the objective truth of who he is: “ὁ σωτήρ τοῦ κόσμου”. This proclamation by the townspeople constitutes the pinnacle in this segment of the narrative. Jesus is repudiated in by the Jewish authorities in Jerusalem but extraordinarily acknowledged by the ordinary townspeople in Samaria: thus, his missionary endeavour as “ὁ σωτήρ τοῦ κόσμου” is affirmed by those outside of Israel, while repudiation was what he encountered from within Israel. The designation regarding Jesus' Christological and soteriological identity furnished here already anticipate the missionary paradigm the early Church will employ as seen in Acts 1:8. Beasley-Murray (1987:65) remarks that the author of the FG, composed his gospel while the christological designation “ὁ σωτήρ τοῦ κόσμου” was employed, referring to the gods among gentiles and even assumed by the Roman Caesar himself. This served as an affirmation with regards to the proclamation made by the Samaritan townspeople of Jesus that the christological designation is duly attributed only to Jesus, as “the

²⁸⁹ Refer by contrasting to John 3:17 where the Jesus makes it clear that the world attains its salvation because the Father has sent him. In this verse the subjunctive form of the verb is used [σωθῆ].

²⁹⁰ Other indications of the universal sense of salvation in the FG include John 1:9; 1:29; 3:16–17 and 11:52.

Redeemer and Lord”, himself unequivocally realizes humanity’s collective faith (cf. Misselbrook, 2004:48).

In the context of John 4, the Christological title “ὁ σωτὴρ τοῦ κόσμου” is the culmination of a series of affirmations of Jesus’ identity. The Samaritan woman first identified Jesus as a Jew (4:9), and indeed Jesus spoke as a Jew when he said, “You worship what you do not know; we worship what we know, for salvation is from the Jews” (4:22). Jesus’ acquaintance with the woman’s life story prompted her to identify him as a “prophet” in 4:19, and he spoke in prophetic terms when he foretold the imminence of a newer form of veneration that would not be bound to either Jerusalem or Mount Gerizim (4:21, 23). The woman then articulated her expectation for a coming “messiah” who would tell her people “all things” (ἀπαντα, 4:25). Jesus acknowledged the designation by revealing “I am, the one speaking to you” (4:26), perhaps using the expression “I am” [ἐγὼ εἰμι] – recalling the self-designation of God in the FG (e.g. 6:20; 8:58; 18:5) – to hint that he might be more than the woman expected. The woman testified that Jesus had communicated “many things” [πάντα] to her concerning herself and compelling her to contemplate whether he could be the anticipated Messiah (4:29).

Thus, the christological designation “ὁ σωτὴρ τοῦ κόσμου” included and yet simultaneously exceeded the earlier titles pertaining to Jesus’ identity. By designating Jesus as “saviour” [σωτήρ], the Samaritan townspeople who had earlier acknowledged in 4:22 that “salvation” [σωτηρία] is from the Jews” now implicitly declare it is available to everyone. They previously deified what they did not know [οἶδατε] (4:22), but eventually they come into fuller knowledge [οἶδαμεν] (4:42) who Jesus is. Their proclamation articulated a belief that rendered the basis for worship that was not destined to be located either in Jerusalem or Gerizim; Jesus’ prophecy was coming to gradual fulfilment. Jesus was Messiah, but when the Samaritans called him “ὁ σωτὴρ τοῦ κόσμου” they used a designation that was not allied with either Samaritan or Jewish messianic hopes but with universal appeal. They testified that Jesus surpassed cultural restrictions (Koester, 1990:667-668).

John 4:39-42 reflects above all the new-found belief of the Samaritans in the person of Jesus. The PR should also be attentive to the subtle contrast of faith that is depicted by the author: “διὰ τὸν λόγον τῆς γυναικὸς” (4:39) with that of Jesus “διὰ τὸν λόγον αὐτοῦ” (4:41).²⁹¹ Like the person of Nathanael (1:43-51), the initial dimension or level of belief of the Samaritans themselves is grounded on the testimony of another (4:39), which in the line of the rest of the FG is acceptable for an initial dimension of demonstration of faith (15:26-27; 17:20; 20:30-31). Once they “come” and “see” [ἔρχου καὶ ἴδε] (4:29 || 1:46), prospective disciples themselves progress from an initial experience of faith to a firsthand experience of faith, which indeed characterizes authentic disciples (10:3-4, 14-15) (Keener, 2003:1.626). To this extent, the townspeople of Sychar did not malign and disparage the witness of the woman in 4:42; rather, they validate and confirm it for themselves (Boers, 1988:153).

Jesus’ sojourn with the Samaritans was a brief one (4:40), but it was long enough for the townspeople of Sychar to familiarize themselves more fully and respond to him consequently (4:41-42 || 1:39), as demonstrated by the encounter and through the conversation with the woman itself, Jesus had prevailed in any Samaritan wariness and prejudice of Jews towards him. In a spirit of the new-found civility that marked the encounter between the woman and Jesus – it would have been perceived as being discourteous or lacking in respect for the Samaritans not to extend and offer hospitality.

²⁹¹ As will be developed in Chapter Three of this dissertation, faith in the word of Jesus (2:22; 4:50; 15:7) is one of the definitive goals of the the FG. Critical in the mediation of that goal in the FG is the fact that this is mediated to prospective believers through other believers themselves (17:20).

Likewise, also for Jesus to have refused hospitality once it was extended to him, even if he chose not to remain there for an overtly lengthy period. The only other occasion in the gospels where it is narrated and revealed that Jesus sought lodging in Samaria is to be found in Luke 9:52; on that occasion Jesus is refused hospitality by the Samaritans, ostensibly because he was journeying through Samaria up to Jerusalem (Luke 9:53) and this severely disappointed them (Stauffer, 1960:70).

But the Samaritans receive Jesus in a manner that surpasses mere or basic hospitality. Talbert (1992:118) argues in favour of the manner or form of them extending hospitality: going out to encounter him (4:40^a); Requesting him into their town (4:40^b); and acknowledging him as “σωτήρ τοῦ κόσμου” (4:42^b), befits the manner in terms of which societies embrace persons of importance, like rulers. In this regard, the Samaritan confession of Jesus as “σωτήρ τοῦ κόσμου” (4:42^b) is highly significant according to Keener (2003:1.627-628) for two paramount reasons: firstly, it demonstrated that they embraced the concept of “salvation” which was previously “ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν” (of the Jews) in 4:22; and secondly, believers outside of Judea (in Samaria and just before the transition into Galilee) will acknowledge the universality of Jesus’ message (Moloney, 1993:14). As a biblical term, the Jews resonated with this title for their deity (Isa 43:3, 11; 45:15, 21).²⁹² Hence, “σωτήρ τοῦ κόσμου” seems to have been the recognizable christological designation for Jesus in Johannine literature (I John 4:14; cf. John 12:47). Longenecker (1970:142-143) argues that both the Jewish and Gentile early Christians used this Christological title.

As, John the Baptist had been docile to and heard the bridegroom’s voice (3:29) and indeed rejoiced to have heard that voice, the Samaritan townspeople themselves heard the word of Jesus and confessed that it was indeed the word of “ὁ σωτήρ τοῦ κόσμου”. As the precursor, John the Baptist was prepared to decrease so that Jesus himself might increase (3:30)²⁹³ so the narrative empathically conveys that the Samaritans themselves were prepared to forsake all cultural disputes and arguments regarding Gerizim or Jerusalem, and place their hope and belief, not in a locale of worship, but in the person of Jesus as “ὁ σωτήρ τοῦ κόσμου”. It was their open-mindedness to the revelation of Jesus that changed them; to the extent, that unknowing or unwittingly to themselves, but in the full knowledge of the PR, they became living examples of an authentic Johannine understanding of belief (Moloney, 1998:148).

11. Conclusion to the Chapter

As this lengthy exegetical presentation concludes, it will indeed be meaningful to draw everything articulated in this exegetical Chapter to a succinct conclusion. The text clearly delineates Johannine vocabulary, expressions and theology.²⁹⁴ An example of this is the process of enigmatic declaration,

²⁹² Refer also to II Sam 22:3; Ps 17:7; 106:21; Isa 49:26; 60:16; 63:8; Jer 14:8; Hos 13:4.

²⁹³ The qualification “increase and decrease” in John 3:30 alludes to work John the Baptist’s (as someone who witnessed to Jesus) is over and his destiny is to decrease (Brown, 1966: 1.156). In 1:31, John the Baptist readied Israel for Jesus’ coming, and as a direct result of that witness, fades into the background. In 3:29, the text qualifies by saying that John the Baptist accepted that responsibility of witness with joy – the same joy that is resonated in Rev 19:7, which associates itself with the marriage of the Lamb. To this extent, the significance of the words in 3:30 are indeed appropriate, as they are the last recorded words of John the Baptist in the FG. Hence, his silence in the FG from that point forward indicates that he has “decreased”.

²⁹⁴ These are some of the literary techniques the author utilizes in this artfully revealed narrative: Firstly, the Johannine preference for conversational exchange is easily discernible, commencing in 4:10 with Jesus’ enigmatic request for drinking water, continuing with the woman’ first misinterpretation in 4:11, accompanied by Jesus’ clarification of what she was unable to fathom in 4:13-14, and followed by a twin misinterpretation in 4:15. Unlike Jesus’ monologous dialogue with Nicodemus in 3:1-21, the one he engages with the Samaritan

incomprehension and then a concrete revelation expressed in symbolic form in the dialogue involving Jesus and an anonymous Samaritan woman. Although this presentation identifies the unique style employed by the Johannine author, there is always an historical background, a point of departure. While, there are objections to the historicity of the events described in John 4:1-42, although these are not capable of invalidating its historical basis, the scene of a dialogue by the well of Sychar evokes many OT connotations (e.g. Gen 24:11-20 [Moses]; II Sam 9:11; I Kgs 17:10). This is again a source of objections for some who criticise it as being too artificial. This is not an argument (or at least it is only a circular one). The fact that a NT scene evokes OT images cannot be treated as an objection (unless one denies Revelation). Furthermore, the scene at the well, acts as a “frame” to a narrative which is also significantly different to the OT in meaning.

On the positive side one can also argue that there is a *realism* in this passage: the author for example, presents Jesus as being tired, which might seem embarrassing for a work of fiction. The locations described in the text are also very precise (Jacob’s well, Sychar). Archaeology and other evidence support the historical framework of the scene. There is also a certain continuity between what happened at the time of John 4:1-42 and, other specific sources of that era: (i) The initial unfriendliness between Jesus and the Samaritans; (ii) The disagreement over the true locale of worship (Jerusalem or Gerizim); and (iii) This expectant awaiting for the “Messiah” by both groups (even if conceived of in a different way). A potential objection is however that which refers to as a certain “sobriety” which constitutes something of a discontinuity with many other missionary accounts in the Gospels. The Samaritans manifest belief through the importance of encountering Jesus’ presence and his teaching rather than signs. However, as noted previously this is not capable in-

woman is a proper dialogue. Secondly, employing a “rule of two” is consequently unmistakable. This dramatic “rule of two” delineates a maximum of two interlocutors reciprocally engaging with each other in a specific setting. This spoken literary method is derivative from antiquity and is sequentially delineated by the author of the FG. From the outset of the narrative encounter, the author develops his storyline by ensuring the disciples leave the staging area of the well location, so that Jesus can commence his conversation in 4:7; it then ensures that the woman leaves the staging area upon the disciples’ subsequent return in 4:27-28. Thirdly, the PR can discern a literary method of employing a twofold-intent signifying a specific word. The Johannine author employs vocabulary that have specific implication for the various characters in his Gospel, also for Jesus, as well as his intended readers. This can be sequentially noted in 4:4-38, with terms like: “ὕδωρ ζῶν” (4:10); “διψήσει ἄλιν” (4:15); “βρῶσιν” (4:32); and “θερισμόν” (4:35). Delineating “living water” as a theme further, the woman seems bewildered that a Jew could gamble a twin exposure of customary defilement using a waterjar alike with a Samaritan woman (4:9). Jesus promptly elevates the discussion to a higher level. If she was cognizant of Jesus’ personal identity, she would have requested him for something to drink and would have been the recipient of “living water” (4:10). Similarly, as is the case in the encounter with Nicodemus, the discussion takes place on dual semantic planes, with Jesus revealing “heavenly things” while the woman only fathoming realities on an “earthly” degree (cf. 3:31-33). Thus, the twofold implication of “living water” makes misconception and misunderstanding a reality. This misunderstanding is exacerbated in 4:13-15 Jesus explicates that his gift of “living water” will permanently satiate her thirst. Fourthly, the FG’s author employs the method of misconception or misunderstanding successfully. This literary method has two occurrences when it is employed with the woman in 4:11-15 and a singular occurrence with the disciples in 4:31-33. Each occasion affords Jesus the opportunity to rectify the misconception contrasting it by articulating his intention unequivocally. Ultimately, the author of the FG utilizes these “sequences” to highlight and heighten the tension in the unfolding narrative in the FG. The author employs this sequentially in three “platforms”. He reserves the forefront for Jesus and the Samaritan woman, the background in Sychar for the acquisition of food provisions by the disciples and for the engagement between Samaritan woman and townspeople, and the intermediate platform for the townspeople going to encounter Jesus (cf. 4:30). Jesus’ singularity is proposed in his mission outside the confines of traditional Judaism. The purification of the Temple, together with encounter with the Pharisee Nicodemus transpired within Jerusalem. Departing for Galilee, Jesus takes the shortest possible route by means of Samaria. The encounter takes place at midday. Exhausted and parched from his sojourn, he rests by Jacob’s well, near Sychar. As will be determined by other narrative sequences, the displacement of Jewish customary worship is supplied by Jesus’ humanly actions and language.

itself of invalidating the historical basis. The value of the whole scene and the dialogue manifest both *simplicity* and great *profundity*. The encounter between Jesus and the woman at the townwell is a thoroughly personal experience, and even manifests a certain “humanism” (properly understood), i.e., Jesus is tired and asks for a drink. Through this simplicity however there is a great depth to the scene, of the theology and the Christology. This is shown in the deepening of the Christological titles through the whole scene towards the final declaration “*truly this is the Saviour of the world*” (4:42).

As is the case with the section 2:13-3:36, which has its contextual frame Jesus’ mission in Judea, the lengthy developed narrative of 4:1-42 in Samaria articulates a point of view about how a potential disciples ought to respond to the person and ministry of Jesus, and the fruits of such a response. Normative is Jesus’ verbal communication, the unfolding narrative of the presence of Jesus among the Samaritan townspeople of Sychar anticipates no faith-belief (4:1-15: the Samaritan woman herself), to a tentative expression of faith-belief (4:16-30: the Samaritan woman), to genuine Johannine paradigm for faith-belief (4:39-42: the Samaritan townspeople) *in the geographical context outside or beyond the cultural and religious boundaries of Judaism*. These models of belief are unequivocally associated with the Johannine message on the importance of faith and belief in unfolding divine revelation, through Jesus’ teaching regarding life’s purposes and salvation (cf. 4:13-14, 21-24, 34-38). Jesus brought to completion the mission entrusted to him by his Father; in the process of being faithful that mission, he associates disciples with himself, as the fields are ripe for the harvest (4:31-38). To this extent, it will be the various characters who he will encounter as he carries out this mission, who find themselves *outside or beyond the cultural or religious world of Judaism* that will indicate that no one, or whatever race, cultural or religion will be excluded in the Johannine theology of both revelation and salvation. As a direct consequence then, what Jesus had promised in 3:17, during his discourse with Nicodemus, a leading Pharisee and someone from within Israel: “οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ’ ἵνα σωθῆ ὁ κόσμος δι’ αὐτοῦ”, was being fulfilled and realized in this narrative.

What the lengthy exegetical analysis reveals is a systematic and growing development in the theology of the narrative, which is articulated primarily through a *circular or concentric movement*, and which then progressively deepens into the development of ideas regarding the revelation and Jesus’ disclosure of his identity, the faith of the Samaritan woman and the townspeople of Sychar, and the missionary dimension of the narrative with regards to Jesus himself, the disciples, the woman and the Samaritan townspeople. It can be presented as such in the following diagram: (i) *In the (Self)-Revelation of Jesus*: there is a progression from prejudice and misconception to respect, to questioning that he could be someone greater, to postulating that he could be the Messiah, and then culminating in him being the universal “σωτήρ τοῦ κόσμου”.

The words of the Samaritans about or to Jesus		The declarations of Jesus		The universality of the salvation	
v. 9	“Jew”				
		v. 10	“If you knew... who it is who is saying to you...” [“τίς ἐστὶν ὁ λέγων σοι”] [enigmatic; said in the third person]		
v. 11 [15]	“Lord” / “Sir” [a form of courtesy]				

v. 12	"Are you greater than our ancestor Jacob"?		[the answer is not logical but certainly implies 'yes']		
v. 19	"Prophet"				
vv. 25-26	"Messiah"	v. 26	"I am he, the one who is speaking to you". [“ἐγώ εἰμι, ὁ λαλῶν σοι”] [It is concrete; said in the first person]		
				v. 29	"He cannot be the Messiah, can he"? [i.e., openness to the possibility of Jesus also being their Messiah (not only of the Jews)]
v. 42	"...truly the Saviour of the world".			v. 42	[Recognition of Jesus as universal saviour].

(ii) The abovementioned diagram also furnishes the growth in the faith development of the woman and the Samaritans as the encounter deepened. John 4:1-42 is also characterised by a growth in faith in Jesus by both the *woman*: 4:9 (*Jew*); 4:19. (*Prophet*); 4:29 (*Christ* [Messiah]?); 4:42 (*Saviour*); and then by the Samaritan townspeople: 4:30 (on their way); 4:39 (many believed); 4:41, 42 (many more believed; he is *ἀληθῶς ὁ σωτὴρ τοῦ κόσμου*). This growth culminates in a faith profession designating Jesus Christ as "Saviour"; and (iii) In the missionary horizon of the narrative, it is reflected through Jesus himself, the disciples, the Samaritan woman, Samaritan townspeople.

The missionary horizon of Jesus in John 4:1 - 42		
Verses	Text extracts	Notes
v. 4	...he had to go through Samaria.	The will of God, not through geographical necessity was for him to go through Samaria.
v. 22	"salvation is from the Jews".	Salvation is from the Jews but is open to all (including Samaritans).
vv. 32, 34	"I have food to eat that you do not know about".	The work of God is to bring salvation.
	"My food is to do the will of him who sent me and to complete his work".	
v. 38	"I sent you to reap..."	Jesus is sent by the Father. Now he continues his mission through the sending of his disciples.

The missionary horizon of the disciples in John 4:1 – 42		
Verses	Text	Notes
vv. 36–38	“The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. 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 laboured, and you have entered into their labour”.	The salary of the work of salvation is the fruit of eternal life. This is a motive of joy. Jesus is the sower and the disciples are the reapers. The disciples enter a field prepared for them by the labour of others, but they themselves need to work tirelessly until the harvest.

The missionary horizon of the woman in John 4:1 – 42		
Verses	Text	Notes
v. 28	Then the woman left her water jar and went back to the city.	The Samaritan woman is the first to tell the townspeople of the city of Sychar.
v. 39	Many Samaritans from that city believed in him because of the woman’s testimony.	Many believed because of her initial testimony, and there is a sense of her being a disciple because of her witness.
v. 42	They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves...”	The Samaritans confess their faith in Jesus, although they were first brought to Jesus by the witness of the woman.

The missionary horizon of the Samaritans in John 4:1 – 42		
Verses	Text	Notes
v. 39	Many Samaritans...believed in him	Many of them believe...
v. 41	... many more believed...	Many more of them believe (in Jesus)
v. 42	“this is truly the Saviour of the world”.	(On that basis on that belief) the Samaritans confess their faith.

Hitherto, the exegetical analysis of the narrative has focused primarily on grammatical analysis and a closer syntactical reading and interpretation of the text, as is the per-view of the PR, and as such has not highlighted the deeper symbolic or symbolism inherent in it, some of which are elucidated within the unfolding narrative itself. As such, the PR should also be cognizant of the symbolism inherent in the narrative as it is revealed and delineated in the FG itself by the person who is the symbol at the centre of the FG itself, namely, Jesus himself! While our analysis has not discussed this reality and significance that symbolism plays in this narrative, let alone in the FG itself, it should be noted that it does further propose an enhanced and nuanced reading and interpretative value to the narrative.

As mentioned in the General Introduction, symbolism incontrovertibly is central to the FG’s theology and Christology. Hence, Schneiders (2003:65-69) suggests a paradigm for interpreting Johannine symbolic representation delineating them as: “1) a sensible reality 2) which renders present to and 3) involves a person subjectively in 4) a transforming experience 5) of transcendent mystery”. Consequently, she maintains that the symbolic depictions in the FG are mechanisms for manifestation and self-disclosure. As already mentioned above, Jesus *is* the pre-eminent symbolic figure who as the “icon of the Father” makes him known, while other symbolic realities in the FG are designated as water, light, and bread (Culpepper, 1983:189-97). These fundamental symbolic realities are means in terms of which the divine is manifested in ordinary categories. In discussing this phenomenon on the notion of symbolism in the FG, Koester (2003:4) proposes that these symbolic depictions link “the chasm between what is ‘from above’ and what is ‘from below’ without collapsing the distinction”. Consequently, the main theological purpose regarding a literary symbolic

motif is to engage the PR through the medium of ordinary discourse, to designate, and in so doing enable the disclosure of, that which is divine and beyond the categories of what is normally perceived and formulated in human terms (Brown, 2015:291).

The author's employment of the symbolic motif in the narrative, especially the symbolism of "living water", is the symbol that initiates the unfolding conversation and revelation, is consequently an essential prerequisite to Jesus' transmission of the Gospel. As Lee (2002:28) evidently argues that symbols are vehicles of authenticity, even though symbolic realities at the centre of the Johannine narrative "do not attempt to imprison or delimit that reality in constrictive ways". Hence, this fact allows for newer horizons to be discerned, which proposes newer insights, resulting in an intensification of the realities they connote, reveal and symbolize. As such, while symbols are effective and incandescent, they also illuminate the sensory faculties, taking the PR to the horizon of experience which transcends the limitations imposed a supremacy of words itself. Thus, the dialogue in John 4:7-26 discusses "living water" as a symbolism for engagement but ultimately also for revelation. The summation to this Chapter and the exegetical component of the dissertation is seeking to enhance current investigations by Sandra Schneiders et al.,²⁹⁵ acknowledging an initial emphasis on the symbolic reality of "water" initiating the encounter at the well location and serving as the catalysts to further augment the conversation on "living water" leading to it Jesus' self-disclosure.

The encounter commences when an exhausted Jesus, arrives in Sychar and has a respite at Jacob's well at noon (4:5-6). By introducing the narrative in this manner, the author sought to affiliate this narrative generally with the OT patriarchs and with the figure of Jacob who himself turn out to be a symbolic figure representative for ancient Israel. Since the political schism of a Unified Israel into two political realities after King Solomon's death, viz., the Northern Kingdom of Israel disaffiliating itself from the Southern Kingdom of Judah. Despite Samaria being considered the capital of the northern kingdom, Judah's inhabitants reputed those in the north to be renouncers in their authentic belief and faith in YHWH. Albeit having a shared ancestry and historical identity, these contemporary groupings had very little commonality in ordinary realities, including sustenance, drinking, or even the utensils. Into this nuanced cultural setting, Jesus decided to take a respite from the journey while the disciples enter the nearby town of Sychar to purchase the necessary food provisions. There at the well, he meets an unaccompanied Samaritan woman about her everyday routine of drawing water (4:7-8). The setting is reminiscent of a conventional OT scene depicting a man and woman encounter at a well, while resonating with the pivotal historical encounters that took place in the OT. However, the uniqueness of *this* encounter underscores, how Jesus shatters the social etiquette and cultural norms and incorporates a Samaritan woman into his mission. Simultaneously, through the discourse in the narrative, the author manifests how Jesus fulfilled the long-held hopes of the Samaritan people through the authority of his person of the Son of God, thereby reconciling the ancient animosity, separation, suspicion and estrangement (Brown, 2015:294).

Jesus astonishingly, initiated a conversation with this anonymous woman, by requesting drinking water with an imperative dictate, "ἴδος μοι πειν" (4:7).²⁹⁶ With the aorist active imperative, Jesus

²⁹⁵ In this regard, refer to Schneiders (2003:126-148); Culpepper (1983:192-195); Lee (2002:65-87); Moloney (1993:132-75).

²⁹⁶ In the FG, water is one of his major sub-themes connoting a powerful symbolism. This water symbolic theme aligns the specificity of the FG's Christology with the authority and person of the incarnate λόγος (Brown, 2015:297). The greater impact and significance of the narrative and Jesus' conversation with the Samaritan

exhibited a commanding deposition, while inserting himself as a suppliant requesting hospitality having had the basic forms of hospitality denied him having experienced tantamount rejection from the Jews. Consequently, by implication he was discarding the religious and cultural divisions that had caused such enmity between these traditional peoples right from the onset of the encounter. The woman herself, seemingly took a similar imposing stance by denying his request for water by querying his request in the light of the long-held animosities and enmities (4:9). Jesus responded in a symbolic manner with a qualification to “the gift of God” and “living water” (4:10).²⁹⁷ By designating the location as a well in 4:6, the author specified it as “a spring-fed well, fed by running, or living, water” (Moloney, 1993:127-128). The vocabulary prevalent in the Prologue acquainted the PR with the concept of perceiving the covenant as a “gift” of God (1:14-18). Hence, making known to the woman whom he was conversing with in discovering “the gift of God”, Jesus was engaging his conversational interlocutor, someone detached from the religious and cultural sphere of Judaism, to newer relationship that was obtainable only through and in him. Furthermore, he hinted at the impending self-revelation as the “ἐγὼ εἶμι” of God in 4:26 (Brown, 2015:294).

As delineated at length in the exegetical component of the chapter, the woman gives a double riposte and might have indicated gullible misconception like that of Nicodemus, but then seemed to exceed that by not being able to respond to the symbolism that Jesus had invited her to request from him. By pointing out his own deficiency of a waterjar and the well’s depth, then culminating matters, she makes a ridiculing inference to “that living water” [τοῦτο τὸ ὕδωρ]. Then she inquired how Jesus compared to their forefather Jacob, who had originally given the well for his posterity. Symbolically speaking, her query can easily be construed as deeply profound and even thoughtful. What is the connection between Jesus and the patriarch Jacob? Jesus responded accordingly and customarily in the unfolding Johannine narrative, not by furnishing a response to her query but by further stimulating her to supplement her thinking about “the living water” which he furnished on the religious level, so that it can potentially well up to “a spring of water gushing up to eternal life” (4:13-14). At this juncture, the Samaritan woman turned her interest to request this water, which is reflected in her plea, “Sir, give me this water...”. Her answer could be interpreted in a twofold manner again and this time, the second part indicated that she was not quite there yet as she refocused her interest on the day-to-day routine of drawing water from a deep well (4:15).

woman already anticipates him being glorified on the Cross. During his crucifixion, Jesus will acknowledge his thirstiness [διψῶ] (19:28), thus paralleling how he initiates his conversation in 4:8. What happens in 4:8 prepares the PR to comprehend both the corporeal and inner desire in this proclamation whilst suspended on an object of humiliation on a cross (Lee, 2002:81-83) Upon the cross, as he had revealed in his discourse with Nicodemus in 3:1-21, Jesus desires for the Father’s will to be realized in him. Similarly, upon concluding his conversation with the woman, Jesus revealed to his disciples that his real food constitutes doing and completing the Father’s will and mission (4:34). After Jesus drank from a wine-saturated hyssop whilst suspended on the cross, Jesus exclaims, “It is accomplished” [τετέλεσται] giving up his spirit (19:30). Soon after his death, the Roman soldiers pierced Jesus’ side, emanating from it blood and water (19:34). This constitutes culminating event for the symbol of “living water” in the FG (Attridge, 2006:54; Heil, 1995:106). Thus, Jesus as God’s authentic life-giver initiates this leitmotif in 4:7-15, the PR knows that it will culminate during Jesus’ crucifixion (19:34). The Father’s presence is manifested in the incarnate λόγος. Living and flowing water there on the cross, “points to Jesus as the revelation of new life and the means in terms of which, one enters it, the Spirit” (Culpepper, 1983:194). Jesus’ ability to walk on water in 6:16-21, manifests Jesus’ authority that is the privilege only of the Father (Brown, 1966:1:256). The water symbolism in the FG undoubtedly communicates the authority and divinity with which Jesus is imbued as the Anointed and Promised One and the Son of God, from incarnation to his crucifixion and extending the fruits of it into lived reality of disciples down through the ages (Brown, 2015:298).

²⁹⁷ In this regard, Harold Attridge (2006:52) acknowledges “the well-established trope of water” as being symbolic of prudent insight.

Consequently, Jesus redirected the second part of the narrative dialogue with a new command, “ὑπάγε φώνησον τὸν ἄνδρα σου καὶ ἔλθε ἐνθάδε” (4:16). In a very direct way, it relaunched the dialogue with a newer point of reference, sizing in on her marital status and Jesus’ standing as a prophetic figure. Symbolically speaking, they continued to discern the capability her relationships had on her and the potential a newer one in him would realize (Brown, 2015:295). The woman admitted to not having a spouse and Jesus affirmed her truthfulness not before revealing a complicated and unfulfilled marital past (4:17-18). Even though this was not developed in any form during the exegetical analysis in the chapter, the PR might have remembered that the prophet Hosea, also symbolically illustrated Israel’s dysfunctionality and apostasy by foresaking her covenantal relationship with YHWH, through his own fractured and dysfunctional marriage to Gomer. Could Jesus then be voicing his concern on fragmented status of the relationship of the Samaritan people with God? Undoubtedly, she gleaned into this by perceiving Jesus as potentially being a prophetic figure. The perceived insight on the part of the (Samaritan) woman, then had the function of elevating the conversation to a christological level. Whatever, ridicule or banter that was prevalent in the first part of the dialogue was definitively at an end by finally opening her reality to the gift Jesus was offering her. She pursued the offer by seeking clarity on matters pertaining to the cult and the long standing enmity between Jews and Samaritans (4:19-20). Her open-mindedness allowed Jesus to reveal an impending resolution regarding divine cult that will be realized “in spirit and truth” to knowing the Father.

In the light of this manifestation by Jesus, this dissertation could have further explored the implications of this in the light of “ὕδωρ ζῶν” – as the analysis could have been presented by establishing a connection between the reality of “living water” flowing forth and uniting all believers into a spiritual reality. Responding to Jesus, the woman referred explicitly to the long awaited “Messiah” and Jesus accordingly responded in similar vein by explicitly accepting this designation and self-identifying with the Father of all humanity. His emphatic articulation, “ἐγὼ εἰμι, ὁ λαλῶν σοι” in 4:26 resonates with “ἐγὼ εἰμι” in the divine name of YHWH (Exod 3:14), disclosing the assurance contained in John 4:10. Through her implicit anticipation for “the Messiah”, she is relating this meeting on par to that of God encountering Moses, and the self-revelation to that of the disclosing of the divine name YHWH. Hence, Jesus revealed himself to the Samaritan woman as the realization and embodiment of the covenantal relationship, cultic reality, and messianic aspirations of the Jewish and Samaritan nations, presenting himself ultimately as “the spring of living water gushing forth to eternal life” (4:14).

Most significantly, at the heart of this dialogue encounter, the Samaritan woman gives no formal attestation accepting Jesus’ self-revelation. In this regard, she departs herself like the male disciples (in the Synoptic tradition [Mark 1:16-20 || Matt 4:18-22]), leaving her possessions and daily errands behind in haste to reveal her discovery to the townspeople of Sychar. Culpepper (1983:194) rightly perceives that her insight is “organically linked with faith in the revealer of the mystery”. The woman’s conversion is thus represented by the waterjar (deliberately) left at the well, since “she will no longer need it” (Culpepper, 1983:194). Attesting to the veracity of her experience, she becomes a missionary to the townspeople sharing the Gospel of the possible Promised One (4:28-30). The author of the FG’s manifestation of Jesus’ identity and the development regarding the woman’s solitary testimony and the collective faith-belief are depicted in a definitive statement by the townspeople in 4:42.²⁹⁸ Thus, the symbol of “living water” anticipates Jesus’ self-revelation, while

²⁹⁸ According to Maccini (1994:43-45) Samaritan women who are depicted as credible and believable heralds and testifiers can serve the PR by shedding further light on the events of John 4:1-42. The Samaritan woman testifies to her townspeople that a man revealed many things concerning herself. She requests them to

affirming his status as the incarnate *λόγος* revealing himself as the “icon” of the Father to all humanity who seeks to encounter and discover him. Through this emphatic declaration, Jesus continued his journey from Sychar and continued resolutely with his ministry (4:43-44).

Besides the symbolism and the pivotal role that water portrayed in the initiation of the encounter and its ensuing dialogue, these observations have also been delineated in our study and as such must also be borne in mind with regards to the symbolic richness of the text and its genius in what it brings to the fore – the following delineated aspects pertaining to discipleship, faith and witness must be borne in mind as we move onto the Third Chapter.

11.1. The Significant and Essential Characteristics of Discipleship in the FG

As will be discussed in the first part of the following chapter, the various stages in the disciples’ discovery of Jesus is in 1:35-51. The disciples who begin to believe in him as the Messiah (1:35-51) go with Jesus to the wedding of Cana (2:1-12). At Cana, Jesus changes water into quality wine (2:6-10), thereby inaugurating the Messianic era of abundance symbolized through the wine. Because of this explicit Messianic sign that they had witnessed, the author declares that the disciples *commit themselves in faith to Jesus* (2:11). The symbolism of Jesus present at the wedding feast will draw a further connection later in 3:29, where Jesus is depicted the Messianic “bridegroom”. From this moment onward, the disciples *accompany* Jesus throughout his public ministry until the beginning of the passion (2:12; 3:22; 6:3; 9:2; 11:54; 13:5; 18:1-2). At certain times in the unfolding Johannine narrative, they are *presumed to be present*, even if they are not explicitly mentioned or referred to by the author as such, at the beginning of every episode (e.g. during the cleansing of the temple 2:17, 22; “beyond the Jordan” 10:40; 11:7-8; during Jesus’ entry into Jerusalem 12:16). This affirmation of their nearness or proximity to Jesus is further highlighted during the Last Supper, Jesus reminds the disciples that, “You have been with me from the beginning” (15:27).

go and encounter him for themselves, leaving her to contemplate the possibility of him being “the Messiah” (4:29). The townspeople responded to the woman unhesitatingly, demonstrating that she possesses *the requisite authenticity* for them to respond to her request. Their response mitigates hypotheses that claim that she assumes Jesus to be “the Messiah” but the tentativeness of her belief assumption must be formulated in the form of a hypothetical question to exclude any predictable misgivings or ridicule on their part. Their immediate action reflected in 4:30, underpins that her initial witness, based on her encounter deserves their prompt response, as do their emphatic declaration, “οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν...” (4:42). This reinforces the argument that her initial witness was deemed sufficiently credible before they proceeded to corroborate it for themselves. It is quite possible for Samaritan readers of the FG to have deemed her witness as sufficiently credible for them to have responded in like manner as the townspeople has originally done. But what credibility would she have had with Jewish readers? Acknowledging the uncomplimentary depiction there was concerning women as authentically credible in the Jewish society, together with strained Jewish-Samaritan cultural interactions, would they have perceived her as someone possessing authentic credibility when witnessing? Jewish sensibilities regarding Samaritans were not constantly antipathetic, despite the first hundred years A.D. being considered “one of the periods of embittered relationships between Jews and Samaritans” (Jeremias, 1969:354). It is true that their enmities were destructive, but Samaritan, Jewish and Christian literature depicted interactions between them. Consequently, 4:9^b [οὐ γὰρ συγχρώνται Ἰουδαῖοι Σαμαρίταις], whether οὐ...συγχρώνται is paraphrased as “do not have dealings” or “do not share vessels”, care must be exercised to read the description in an absolute manner but as indicative of the distinctiveness of Samaritan-Jewish resentment and bitter enmity (Montgomery, 1968:158-159). As such, it can be confidently debated that a Samaritan woman, even one deemed to be contemptible in Jewish sensibilities, would not have been regarded as an inherently ineffective witness (Montgomery, 1968:179-181). Eventhough she was unable fathom the full import of Jesus’ self-revelation as “the Messiah”, her testimony to the townspeople regarding him was sufficiently credible and authentic. Therefore, whatever the composition of the Johannine community, be it Samaritan, Jewish or otherwise, it would have been inconceivable for readers of the FG, like the townspeople, to be deem her testimony as sufficiently credible and likewise sought out to encounter Jesus in like manner.

In 4:1-42, besides the disciples accompanying Jesus, our exegetical analysis also drew attention to them taking care of his physical needs by providing him with food (4:8, 31) and assisting him in his ministry (4:2, 38), even though this dimension of discipleship is not further elaborated on in the FG. Again, this qualification of accompaniment is not used explicitly in reference of the Samaritan woman or the townspeople in the narrative beyond John 4. However, as Chapter Three will elaborate on, one of the essential characteristics of true discipleship that is stressed in the FG is *faith in Jesus* (1:50; 6:69; 14:10-11; 16:30; 17:8) which involves a personal commitment to Jesus (2:11; 14:1). To be an authentic disciple of Jesus a faith relationship with Jesus is considered to be more important than even accompanying him physically (Mlakuzhyil, 2008:155). This is evident in the Gentile βασιλικός who believed in Jesus in the second sign performed at Cana (4:50, 53-54), which is put on par with the Jesus disciples who believed in him at the first sign performed at Cana (2:11).

In similar vein, the Samaritan townspeople who manifested their initial belief in Jesus as “the Messiah” (4:26, 29), later after encountering him for themselves, as “the Saviour of the world” (4:42) are comparable to the Jewish disciples who discovered him to be the long-awaited Promised One (1:41, 45, 49). Likewise, Martha confessing her faith in Jesus as “the Messiah, the Son of God, the one coming into the world” (11:27) is an authentic disciple of Jesus as is Simon Peter who made profession of faith and belief in Jesus as “the Holy One of God” (6:69). Despite their faith in Jesus, the disciples often find it *difficult to discern* the meaning or implications of his words and deeds and to perceive his identity during his lifetime. Thus, they appear startled, seeing Jesus conversing with a (Samaritan) woman (4:27) and misunderstand his words both about the mysterious food he lives on (4:32-33) or about Lazarus’ “sleep” and the need to be reawakened (11:11-13).

As this exegetical chapter orientates into that of interpretation and analysis, it should be clearer and more defined that the Johannine understanding of disciples and their basic traits that the historical disciples, with the strength and weaknesses, are presented to the PR as types of Christian believers for all epochs. In this regard, faith and knowledge of and communion with Jesus and emulating his example of love and selfless service are fundamental characteristics of discipleship (Mlakuzhyil, 2008:158).

11.2. The Samaritan Woman’s Growth in Faith (4:1-42)

Our exegetical analysis also highlighted the ingressive or gradual way the woman grew in her understanding of and faith regarding the person she encounters at the well. This growth takes many turns, beginning with her *usual hour* of coming to the well ostensibly to draw water (4:7), to Jesus’ *shock request* for drinking water (4:9), revealing her *heightened prejudice of Jews* and reaffirm the *cultural bias* of the two groups not mixing (4:9). His promise of “living water” (4:10) makes her respond to him *ironically* (4:11-12), to her later *respectful* “Sir” request for the gift of special water (4:15). When he asks her to go and call her “husband” (4:16), she tries to evade the sensitive issue by telling a half-truth, that she has “no husband” (4:17). It is here that she realizes that Jesus knows her thoroughly (4:18), and consequently she acknowledges him as the *expected prophet* (4:19). When Jesus reveals himself to her as the expected Messiah who will settle all religious disputes between Jews and Samaritans (4:25-26), she returns to the town to announce to her people the presence of the *Messiah* and leads the people to him (4:29). Thus, this Samaritan woman becomes through her own personal encounter with Jesus and since her own enthusiastic witness, she as an *effective testifier* leads her townspeople to meet the Messiah (4:28, 30, 39). She does not protest

when they verify for themselves the basis of their own discovery and experience (4:42) and that collectively they can acknowledge him as “the Saviour of the world” (4:42).²⁹⁹

11.3. The Missionary Endeavour of the Samaritan Woman through Witness

Throughout the encounter and dialogue with Jesus, the PR noted in the analysis the deliberate “staging” of the various scenes (Martyn, 1979:26-37). Front-stage are the protagonists of the narrative, Jesus and the woman, while the disciples themselves appear simultaneously to be backstage – arriving at the well, at the time she departs (4:27, 28) (Beck, 1997:74). Then the disciples move to the front-stage and the PR noted that the Samaritan townspeople arriving backstage (Stibbe, 1993:64). The verbs of movement predominate this section of the narrative, as the stage directions for the disciples, the woman and the townspeople have them all arriving and leaving, even simultaneously – with the exception being Jesus, who remains centre staged (Beck, 1997:74). He remains at the centre of the narrative and the centre of the dialogue, as the one “who was sent” (4:34) and becomes the one who “remains” [ἔμεινεν] in 4:40 (Cahill, 1982:43).

The arrival of the disciples leads the PR to contrast them with Jesus, with regards to their attitude towards the woman – to that of the woman herself on the other hand – in their understanding of Jesus’ identity and the manner in terms of which he understands his mission. They are stunned, not that he was conversing with a Samaritan woman, or a woman with a dubious reputation or character – but simply because she is a woman (4:27) (Seim, 1987:59). As our exegesis acknowledged, the woman’s gender was not a topic for Jesus in his missionary dialogue with her. Yet, what does the PR make of the water jar that was deliberately left behind in 4:28? The detail seems innocuous at best and could be nothing more than the result of the woman’s haste and speed with which she departs (Okure, 1988:121). Since the PR looks for significance, meaning and relevance in this special detail, as it is the only one *per se* in the narrative that stands by itself. No other physical description of the scene, characters, or the town, or even the well occurs. The water jar alone as the one physical detail during the narrative dialogue, and as such can be interpreted to represent the negation of the need for nourishment she came to find (Beck, 1997:75). In this regard, the quest for water is abandoned in favour of the successful quest for the water of life (Boers, 1988:115, 183; Botha, 1991:163). Both Stibbe (1993:57) and Selvidge (1982:67) have noted here an unequivocal demonstration of a first prerequisite of discipleship: *leaving everything to follow Jesus*. This would of course parallel the Synoptic account of the disciples leaving their nets and family members behind and then follow Jesus. It would not necessary corollate for the Johannine understanding of discipleship.

The woman’s witness in 4:29 does provide the PR to question the adequacy of her own genuine belief. She does *not* give witness to her conversation with Jesus – about him providing her with “living water” or the theological debate concerning where true worship of the Father is to be done, or even Jesus’ gradual self-revelation of himself to her. Instead, she reveals, he “told me everything I ever did”, then using the ambiguous μήτι, (which syntactically demands a negative response) pondering “Can this perhaps be the Christ”? (4:29). The ambiguity of this negative particle μήτι is used by

²⁹⁹ Although she is a perceived sinful Samaritan woman (the text does not explicate her moral state – this can be erroneously inferred as such by the reader) with all her prejudices and preconceptions, the Johannine narrative deliberately depicts her as open, unlike “the Jews” in Jerusalem, who are depicted as antagonistic and closed to Jesus’ progressive revelation of himself, and as such she *grows in faith and understanding of Jesus as a “Jew”* (4:9), “*Sir*” (4:14), “*prophet*” (4:19) and the “*Messiah*” 4:29. Her silence at the end of the narrative episode is a sign of her acceptance of her townspeople’s designation of Jesus as “ἀληθῶς ὁ σωτὴρ τοῦ κόσμου” (4:42) (cf. Mlakuzhyil, 2007:77).

Bultmann (1971:193 fn. 3) in his assertion that her statement is “expecting an affirmative answer”, while Brown (1966:1.173) affirms “the Greek question with μήτι implies an unlikelihood”. Both pre-eminent sources cite as their evidence the same paragraph from Blass & Debrunner.

In fact, Blass & Debrunner (1961:427) deliberately retain the ambiguity, citing John 4:29 as either “This must be the Messiah at last” or “Perhaps, this is the Messiah”. Similarly, Okure (1988:169-171) also affirms the ambiguity of the construction, but reads in the woman’s narration, her “complete belief”, prefaced by “the progressive movement of the woman’s response”, to the Gospel’s designation of her report to the townspeople as μαρτυρούσης (4:39), and by the Samaritans themselves who recognized her witness “as the initial grounds of their belief”. To this extent, it can then be argued that the ambiguity is not in the woman’s belief in Jesus but deliberate in her witness to the townspeople so as not to “preclude their participation by overwhelming them with unprocessable information” (Botha, 1991:164; cf. Okure, 1988:174). In other words, it can then be argued that the narration is left deliberately ambiguous by the Samaritan woman, to allow townspeople their own processes by which they would affirm her designation of Jesus. Therefore, Beck (1997:75) correctly asserts that this ability to “know” the woman’s psyche must be processed by the PR outside of the text. Whatever the woman’s intent, the ambiguity of her μήτι narration does demand a need for reflection and even necessitate a decision, not only on the part of the townspeople in the narrative, but also on the part of the PR as well (O’ Day, 1986:76).

How does the PR evaluate the Samaritan woman in the manner that she is depicted and portrayed in the narrative? As will be discussed at length in the following chapter, the Samaritan woman is often contrasted to the “disappearing” Nicodemus in John 3:1-21, and the disciples who do not articulate their own concens and surprise to Jesus (4:27). She responds to Jesus’ words, not “to signs” (Beck, 1997:76). She does not witness to Jesus by way of a verbal confession, but by way of an active witness to her townspeople concerning Jesus’ words. In fact, Beck (1997:76), sees in her witness “the paradigm of appropriate response to Jesus” as articulated by the Jesus’ mother at the nuptial feast of Cana (2:5). Her witness to the townspeople of Sychar also provides parallels when juxtaposing John the Baptist’s witness to Jesus in John 1 and 3. On her word, likewise in 1:35-37, her interlocutors leave her to go and find Jesus (Pazdan, 1987:148). As is the case for John the Baptist, following her initial witness, she does not speak again and is not even portrayed explicitly as being among the crowd who seeks out Jesus. For like John the Baptist “she has decreased” while Jesus has increased (Renna, 1986:140). Her role with regards to the townspeople has also been identified as apostolic: “she calls others as Jesus called the disciples, ‘come and see’” (Culpepper, 1983:137; Barrett, 1978:242; Beasley-Murray, 1987:39). To be noted is that the wording in 1:39 is similar, though not identical to 4:29).

As argued in the chapter, Jesus’ words to the disciples concerning their role in the “harvest”, place the Samaritan woman front and centre in their own mission too, which is a continuation of Jesus’ own mission in 4:34-38 (Brodie, 1993:217). Following the disciples’ arrival and the woman’s withdrawal from the scene of the encounter, Jesus speaks of his mission given to him by the one who sent him (4:34), and then elaborates this mission in terms of harvesting. Jesus distinguishes between the sower and the reaper, then elaborates on those who have labored, and into whose labour the disciples themselves will enter (4:36-38). How can the PR further determine the sense of this agricultural illustration? Talbert (1992:117) suggests that the way forward is along the lines of the overall missionary theme in the FG: Jesus is seen as God’s envoy, who sends out the disciples in his turn. Brown (1966:1.183) suggests it is Jesus who sows the word in the woman. Yet, each of these suggestions ignore the context of these words, as the only persons who is portrayed as a

“sower” labouring for a harvest, other than Jesus himself, is the woman. In the context of her depiction as a faithful witness of Jesus, she must then be inferred as being among the ἄλλοι (4:37), labouring while the disciples are away. But now that they have returned (4:27), the Samaritans among whom she has “laboured” arrive (4:40) and the disciples can harvest (Boers, 1988:22; Olsson, 1974:233). This reading and interpretation does not preclude the later missionary activity of the disciples themselves and the Johannine community who were the recipients of the FG (Okure, 1988:159-160).

Furthermore, how is the PR then to contrast the efficacy of the woman’s words with that of Jesus? Does she only speak λαλιά in contrast to Jesus λόγος? Undoubtedly, the subtle contrast reaffirms that human words will always fall short in their witness to Jesus (Beck, 1997:77). Moloney (1993:171) is correct in his assertion that the woman’s λαλιά “cannot be said to parallel the Johannine use of the expression λόγος”. In 4:39, many are said to have come to believe in him through τὸν λόγον τῆς γυναικὸς μαρτυρούσης. However, the verbal form λαλοῦμεν is used of Jesus’ own testimony in 3:11, and λόγος and λαλιά are interchangeable in Jesus’ words in 8:31 and 8:43 (Okure, 1988:171). Thus, the emphasis on the response of the townspeople to Jesus’ own words is an affirmation of the role that witness plays in the FG – the following the established paradigm of Jesus’ own mother, to influence others to experience Jesus’ words for themselves (Okure, 1988:173; Schnackenburg, 1968:1.456).

As will be further highlighted in Chapter Three, the positive evaluation of the Samaritan woman is further enhanced by the contrast between her response of witness with the misunderstanding of both the disciples and Nicodemus. She also compares favourably to the other anonymous woman hitherto in the FG, the mother of Jesus. The disciples draw attention to the woman’s active participation in the dialogue with Jesus (4:27), and pale in comparison to her! Unlike her, they are unwilling or even unable to articulate their concerns (Beck, 1997:77). Like her, their initial concerns pertain to physical nourishment, but unlike her, they never move beyond that concern. And as will be highlighted, they are reminiscent of Nicodemus, as they too will lapse into silence, while Jesus speaks of things they do not fully grasp. In this regard, the disciples’ silence mirrors the unsuccessful dialogue that Jesus has with Nicodemus, whose own voice trails off and finally disappears altogether, taking him with it!

Thus, to conclude this chapter, one can assert that the PR’s identification with the Samaritan woman is encouraged by her positive textual portrayal – which is further facilitated by her anonymity. Her initial introduction may indeed resonate with the reader whose own experience of being disenfranchised, either by way of gender or ethnicity, or even consequential life choices – decisions many sense were outside their realm of influence. Pazdan (1987:148) maintains that the woman’s resulting marginal status “is transformed because of her deep commitment as a disciple to Jesus”. In this regard, this woman embodies the Jesus’ summons for every disciple irrespective of circumstance. The seemingly negative elements in the manner of her characterization disappear as the narrative unfolds, and then it is left behind as the focus moves forward to Jesus’ role in her present situation rather than her past inhibiting struggles (Beck, 1997:78). Their fleeting narrative presence in John 4 prevent them from hindering the reader’s identification with her – even those readers who have nothing in common with her experience! Hence, combined with her anonymity are the positive portrayal of her dialogue with Jesus, her seemingly openness to be challenged and grow in her understanding of him, and her response of witnessing to the import and efficacy of his words, all these aspects align in a parallel way the appropriate response paradigm established by the mother of Jesus at Cana.

The PR is also challenged to a fuller participation in the revelatory discourse in terms of which Jesus fully engages with the woman. It does not force the PR to decide in one way or the other but allows him/her to become and remain engaged (O' Day, 1986:91). Thus, in the light of the various viewpoints and misunderstandings which surface in the narrative, what should also be reflected is the movement that occurs in the PR itself. In the text, this happens through the initial ironic misunderstandings of characters about the spiritual level on which Jesus speaks, the ambiguity of words and details, the movement on and off the stage, contrasted with Jesus "remaining" and the identity gap of the woman's anonymity – all these realities in the biblical text – are built in devices to capture and further guarantee the attention of the PR (Botha, 1991:190). The FG does not merely present the story of Jesus in a way that simply informs or purely entertains, but the narrative in fact, coaxes, entices and requires that the PR shares in the encounter narrated by the author as well as the revelatory knowledge transmitted by it (O' Day, 1986:89).

CHAPTER THREE

THE INTERPRETATION OF JOHN 4:1-42 IN ITS IMMEDIATE CONTEXT

1. Introduction to the Chapter

This pivotal Chapter will comprise of three principal parts and a conclusion, outlining the theological and the pragmatic elements accruing from the analyses of the text made in the first two chapters of this dissertation, which pertained to the structural and semantic aspects of John 4:1-42. This Chapter will concern itself primarily with the interpretation of John 4:1-42, whilst acknowledging a certain degree of overlapping of the content discussed in Chapters One and Two. Such overlap is limited and functional in various ways, as will become clear from the analysis and discussion below.

The *first part* of the Chapter will endeavour to outline and highlight the missionary pattern of discipleship in the FG (1:35-51), taking into consideration how this becomes actualized and will argue that Jesus' encounter with an anonymous Samaritan woman in John 4:1-42 is in fact paradigmatic for discipleship in John 1-4. In the *second part*, the dissertation will determine how the encounter in John 4:1-42 is also framed within the responses to Jesus within and outside Israel in the section 2:1-4:54.¹ Immediately after the first sign was performed at Cana (2:1-12), the author focuses on the Jewish response to Jesus' mission encompassing 2:13-3:36. The theme of faith-belief in Jesus will be discussed in the light of the encounter in John 4:1-42 as it impacts on witness and discipleship² and then resurfaces in John 1:19-4:54.³ Hence, the structure will be constituted as follows: (i) The thematic motifs of discipleship [μαθητής] and witness [μαρτυρία] – the nameless Samaritan woman is portrayed as a disciple because of her encounter with Jesus and her subsequent mission to her own town's people from whom she is seemingly alienated. This will be developed in the light of the missionary pattern of discipleship [μένω] as it occurs in (John 1:35-51); and (ii) The text's relationship with the immediate literary context (John 2:1-4:54).

The criterion of acceptance of the word of Jesus had already and previously been established, after Jesus' criticism of the limited faith of the first disciples in 1:35-51 (Moloney, 1998:113). Hence, when

¹ Jesus' initiation of his divine mission in John 1:19-51 closed with a prophecy announcing his disciples will behold even "greater things". However, this prophecy is linked to Jesus' expectations that their faith exceeds what they tangibly witnessed while "remaining with him". It was not enough to believe that Jesus was the fulfilment of their messianic hopes, nor was it enough to be moved to faith in Jesus by his wonderful knowledge of things that should have been hidden from him. Greater faith will lead them to perceive the manifestation of the divine incarnate in Jesus, the Son of Man. It promises that the narrative account that lies ahead will tell of how God is made known in and through Jesus. However, it must also involve the response to such revelation. Both issues will be dealt with in the Cana to Cana section but with a stronger emphasis on various individuals from both within and external to Israel responded to Jesus and his teaching.

² The PR needs to be cognizant of the various and indeed different stages of faith expression and attestation that presupposes discipleship: the Samaritan woman comes to an initial faith that leads to witness; the man born blind will demonstrate an inchoate faith acquiring profundity through testing or polemic for that matter; the Lazarus narrative that exemplifies an intensification in faith that comes after a reality of death (Brown, 2003:46). Hence, faith (in the person of Jesus) is a prerequisite for discipleship and a direct consequence for witness.

³ In the wake of the Prologue, Köstenberger (2004:53) argues that the purpose of this lengthy section is principally twofold: To reveal John's testimony about Jesus at the commencement his public ministry; and, to unequivocally reveal and refine John the Baptist's affinity to Jesus as someone who authentically witnesses to him and not a rival or someone who is antagonistic to him. The fact that John the Baptist's testimony points his disciples to the "Coming One" will provide for the impetus that will usher in Jesus' messianic mission and the formation of a contemporary messianic fellowship of disciples (Ridderbos, 1997:61). In the light of what this dissertation hopes to argue and reveal, this lengthy section, conveys what discipleship essentially entails and how to bear witness to Jesus (Burge, 2000:70).

interpreting the encounter in 4:1-42, consideration needs to be given when Jewish characters manifested no faith (“the Jews”), limited faith (Nicodemus), and authentic Johannine belief in the word of Jesus (John the Baptist) (Moloney, 1998:113). The episodes which take place in Chapter Four (4:1-42 and 4:43-56), will take place in Samaria and in Galilee, in terms of which non-Jews (the Samaritan woman and the βασιλικός) reciprocate positively to Jesus’ word unlike that within Israel.

Also, the repetition of the succession of events in (2:1-3:36) will also be very revealing. The FG witnesses a sign (miracle) in Cana, no faith (“the Jews”), a comment from the narrator, limited faith (Nicodemus), and authentic belief in the word of Jesus by John the Baptist in 2:1-3:36. It is within this context that the nature of the responses of the representatives of the world outside Israel (viz. the Samaritan woman and the Samaritan townspeople) occur, but there are also three other responses to Jesus, with a comment from Jesus preceding his final encounter with the Samaritan townspeople. As the Jewish responses began with the first sign at Cana (2:1-12), the Samaritan responses close with the second sign at Cana (4:43-54). As these episodes come to an end the PR is reminded by the author that “this was now the second sign Jesus did when he came to Galilee from Judea (4:54).” This second miraculous sign in Cana constitutes a culmination within the first full programmatic and geographical cycle in the FG that sees Jesus moving from Galilee up to Judaea and then down again to Galilee.

In the *third part* of the Chapter, the theme of faith-belief in Jesus will be discussed in the light of the encounter in John 4:1-42 as it impacts on witness and discipleship and then resurfaces in the Book of Signs (1:19-12:50), with specific reference to the following three encounter narratives: (i) The paralytic healed on the Sabbath (5:1-18) – his “muted” response to Jesus contrasts starkly with that expressed by the Samaritan woman in 4:1-42; (ii) The man born blind (9:1-41), taking into consideration the instructive nature of discipleship that demands or asks for a definitive decision to be made concerning the person of Jesus; and (iii) The raising of Lazarus (11:1-44); Lazarus is completely silent throughout and appears as a “nominal” figure when the story account concludes. However, an object of our study will be the “deepening comprehension personification” (Brown, 2003:46) in the narrative that is brought about by the reactions to Lazarus’ death on the part of the disciples, Martha and Mary.

2. The Motif of Discipleship [μαθητής]⁴ and Witness [μαρτυρία]⁵ in the Light and Context of the Missionary Pattern of Discipleship (John 1:19-51)

Unlike the Synoptic gospels, and primarily due to the Christological function of the Prologue, what strikes the PR is that there is no progressive disclosure of Jesus’ identity in the FG. The theme of

⁴ This dissertation will reflect and interpret discipleship in the FG in the light of Raymond Brown’s incisive historical reconstitution of an autonomous Johannine Church which outlines the following four distinct phases (Brown, 1997:375-376): The first phase delineating the phase *before the composition of the FG*, the Beloved Disciple, a former follower of John the Baptist taking into consideration John 1:35-41, and a later disciple of Jesus from the onset of his public ministry, an influential individual in the FG, a “spiritual father” to that early Church, who professed a “low Christology”. The second phase delineates *the period of the FG’s composition*, incorporating the Samaritans and other bodies working against the Temple who professed a “higher” Christology. This is also the period that problems with Judaism surface. The third phase is inferred *when the letters of I and II John were written* (c. 100 A. D.). This delineates a consolidated community in Ephesus professing a “higher” Christology. The Johannine community experiences persecution, leading to an expulsion from the synagogue. The fourth and final phase delineates the period of the writing of III John and a redactor included chapter 21 of the Gospel (c. 100-110 A. D.).

⁵ Moulton (1978:18, 218, 258, 382, 388, 441) understands the noun μαρτυρία, ας, ἡ as juridical testimony; normal testifying; witnessing, stating something of substance; attesting to someone’s nature; or estimation.

testimony is evident beyond the Prologue and self-evident in John 1:19-34, firstly through John the Baptist's personal testimony, then through Jesus' new followers, in addition to Jesus testifying about the greater things that will be revealed to the disciples (John 1:51). Absent is the literary construction of a "Messianic secret" as is the case in the Gospel of Mark. In this section, which constitutes the beginnings of Jesus' ministry, one Christological title is revealed in rapid succession (Polhill, 1988:448).

The first person to witness about Jesus is John the Baptist in John 1:19-34. John 1:6-8, 15 gives the PR an initial window to his witnessing. John the Baptist witnesses to the light, who precedes him in chronology and dignity. Consequently, the PR perceives the negative quality in John the Baptist's initial witnessing in 1:19-28, as a refutation of possible messianic pretensions on his part. John the Baptist's attestation is emphatically repetitious - "he confessed and did not deny" (1:20). He refuses to be perceived as the Christ, nor as the charismatic figure of the prophet Elijah (cf. Mal 4:5), nor even as the definitive final prophet of God.⁶ John the Baptist perceives himself primarily as "a voice", announcing in the desert the need to make a path for the Promised One (Isa 40:3). In this regard, the baptism he offers is perceived as a preparative one; it will befall the Christ as God's Anointed One who will bestow the invigorating immersion into the Spirit (John 1:26, 33). John the Baptist's unworthiness and self-deprecation is evident in assuming a low rank of a slave (1:27). In the light of this properly submissive self-evaluation, the PR notes the absence of a Johannine account narrating John the Baptist baptizing Jesus. For example, both in the Prologue and at the beginning of the narrative section of the FG, the emphasis is principally on Jesus himself and increasingly not on John the Baptist's person and mission.

After his contrary self-appraisal and valuation, which puts his own ministry in a proper context and outlook, John the Baptist attests positively to Jesus' person (1:29-34). In first instance, he denotes Jesus as "the lamb of God who takes away the sin of the world" (1:29). "There is uncertainty as to what specific lamb this refers to. It could refer to the paschal lamb, the lamb imagery applied to the suffering servant (Isa 53:7), the lamb of the sin offering, or the horned ram of the Apocalypse" (Polhill, 1988:449). It is most likely, that the author of the FG perceives it as an amalgamation of the first two qualifications: in the FG, Jesus is the lamb led to be sacrificed the day before the paschal feast; as well as the slave taking others' transgressions upon himself. Hereafter, John the Baptist returns to his contrary self-appraisal and valuation. God allows him to identify Jesus as the Promised One through the descent of a dove (John 1:31-33). Upon witnessing the symbolism, John the Baptist can authentically testify Jesus as "the Son of God" (1:34).⁷ Hence, he initially confesses: "He is the *lamb* of God, the *Son* of God".

Following on this initial attestation from John the Baptist (1:19-34), the FG narrates a section delineating the witness of the disciples in John 1:35-51. Right from the outset, there are three aspects which must be noted in this descriptive section. Firstly, there is the leitmotif of collective testimony. Upon recognizing the Christ, an authentic disciple in the FG shares him with other people. John the Baptist himself initiates this literary paradigm by directing two of his own followers to Jesus in 1:35-37. (Potentially it reveals a tendency in the FG to delineate how John the Baptist's own

⁶ The FG is deliberately reticent in depicting John the Baptist as an Elijah type figure. In this regard, the FG differs from the Synoptic tradition, because of the perception that an Elijah type figure would be the one anointing the Christ, a dignity the FG deliberately avoids extending to John the Baptist, while debating the role of his first disciples.

⁷ Earlier manuscripts and version prefer "the elect one of God" instead of "Son of God". "Elect one" is a non-distinctive Johannine designation; presuming this to favour a "more difficult reading", it supplements a further Christological title to John 1:29-51 (Polhill, 1988:457).

followers become Jesus' disciples). Andrew, leaves and seeks out his brother, Peter, leading him to Jesus (1:41-42). Then similarly, "he" encounters Philip, leading him to follow Jesus (1:43). Many versions infer "Jesus" as the subject of the verb *εὐρίσκει* in 1:43^a, and since the verb is without an explicitly qualified subject but referenced as "he" is cited in the GNT, it could infer Peter as the subject of the verb, "thus continuing the line of witness: Andrew to Peter, Peter to Philip" (Polhill, 1988:449). No confusion is evident during the subsequent witness, when Philip presents Nathanael to Jesus in 1:45.

A further notable insight needs to be deliberated in evaluating the captivating discussion that Jesus has with the previous two followers of John the Baptist in 1:38-39. While any discussion may seem inconsequential, lacking the depth of the discussion that Jesus has with the Samaritan woman (4:7-26), its qualitative significance in the overall Johannine context cannot be diminished. Jesus addresses the two disciples, asking them "what are you looking for"? Any potential follower of the Christ needs to interpret this direct interrogative, delineating the meaning and purpose to one's existence – what is it that really defines me and gives purpose to my own search in life? Their response to Jesus' query is, "Master, where are you staying (abiding)"? In the FG, remaining [*μένειν*] in Jesus epitomizes "a personal, spiritual relationship of 'living in' him" (Polhill, 1988:449). Jesus, in his turn, responds "come and (you will) see". Any potential disciple needs to answer Jesus' request and discover for him/herself the fullness of life revealed only in Jesus. The two disciples answered Jesus' invitation by remaining with him. The time specification by the author indicating it was "about the tenth hour", seems to be a redundant insertion, however in various Hellenistic spheres, the designation of "the tenth hour" was to indicate "a time of fulfillment" (Bultmann, 1971:100). Perhaps, in a most subtle way, the PR is furnished with a principal Johannine teaching delineating what it entails having an authentic faith-belief in Jesus as the Father's Promised One.

A final noteworthy insight in John 1:35-51 is the continuation of the witnessing made to Jesus. To be noted as a direct result is the propagation of Christological declarations: "the Messiah, the Christ" by Andrew in 1:41; then affirmation made in the Torah and the Prophetic traditions regarding the Christ made by Philip in 1:45; "the Son of God, the King of Israel" rendered by Nathanael in 1:49. This ultimate testimony is rendered by Jesus himself. "He is the Son of Man, the bridge which like Jacob's ladder links earth with heaven (1:51)". This depicts a profound change in the understanding a Christological designation "the Son of Man". An ancient prophetic pronouncement pertaining to "the Son of Man" is now being realized – not by his coming on the clouds of heaven, but *now* in the earthly life of Jesus" (Polhill, 1988:450). Through Jesus, and based on his eternal connection with his Father, his divine glory is now made manifest. This "realized eschatology" of the FG is also revealed. Therefore, it is how a potential disciple responds to the invitation that Jesus, the person uniting "heaven and earth" offers him/her to "come and (you will) see" that regulates his/her lot in life. Having, briefly eluded to it above, Neyrey (2007:122-123) also identifies an interesting paradigmatic and programmatic pattern of missionary activity in John 1:19-4:54.⁸ This indeed has consequences and highly influences the manner in terms of which the entire sub-section of the FG is read, understood and interpreted. The pattern as it is attested to in 1:19-51, the days inaugurating the public ministry

⁸ Painter (1991:37-38) asserts that the predominant leitmotif theme in questing for the Promised One (1:19-50; 4:25-26, 28-30, 39-42) and the fullness of life he offers (3:1-15; 4:1-15, 46-54) is enveloped by the subdued congruity for Jesus' search for authentic and integral worshippers (2:13-22 and 4:16-26, 31-38), itself a manifestation of the Father's own search (4:23). This dynamic gives the PR further insight into the relationship between Jesus and his Father, since it reveals an incisive Christology in the FG. While both Jesus and the Father are seeking, but, most significantly, "there are not two seekers but one" (Painter, 1991:38).

of Jesus in the FG:⁹ (i) a believer in Jesus evangelizes another person; (ii) by using a special title of Jesus; (iii) the evangelizer leads the convert to Jesus; (iv) who sees the newcomer and confirms his decision; and (v) the conversion is then sealed. In the first part of the sub-unit 1:19-34, as it would be the case later in 3:27-36, as briefly alluded to above in passing reference to the Prologue, John the Baptist replicates the depiction as a “witness” [μαρτυρήσῃ περὶ τοῦ φωτός] (1:8)¹⁰ by acceding status to the person of Jesus. Within this context, the PR not only fathoms the identity of John the Baptist (1:20-21), but also his role as a witness to another (1:22-27) and his testimony towards the other (1:29-34).

The first four different days inaugurating the public mission of Jesus will become the occasion for different confessions to be revealed pertaining to his identity: (i) John the Baptist acknowledges the Messiah’s advent on the first day (1:19-28); (ii) He then witnesses that Jesus is the Promised One on the second day (1:29-34), and (iii) This will culminate when he directs his disciples to follow Jesus on the third day (1:35-39).¹¹ Similarly, John the Baptist’s former followers now Jesus’ new disciples testify about him, thus inviting newer disciples on the fourth day (1:40-42) and together with what unfolds in 1:43-47, manifest “a self-revelatory encounter with Jesus himself being the converting factor (as in 4:42)” (Keener, 2003:1.430). The culminating revelation in this initial narrative subsection delineating “discipleship” is found in 1:43-47: *Jesus is revealed as both “Son of God and the Messiah king of Israel”*, undertaking to make additional heavenly revelations known. In Johannine community, “discipleship” will entail and involve witnessing, and witnessing presents uncluttered and receptive dispositions to the One who is imbued with divine authority to direct the fundamental and concrete realities of their beings and importantly will convince them (Keener, 2003:1.430).

3. The Beginning of Jesus’ Ministry (John 1:19-51)

The FG furnishes the PR a “bird’s eye-view of discipleship” (Mlakuzhyil, 2008:154) during which the disciples discover Jesus in various stages (1:35-51), as well articulates the theme of witness by John the Baptist in 1:19-34. John 1:35-51 does not reveal the “call” of the disciples, but their “discovery”

⁹ The section 1:19-51 is often referred to as the “Witness of the First Disciples”. Even though the narrative section of the FG opens in 1:19, the PR is privy to the eternal origin of Jesus [ὁ λόγος] from the Prologue (1:1-18). Moreover, John the Baptist’s witness regarding the Promised One and Jesus’ own self-attestation to his initial disciples is in focus. An introductory part to the FG relates to the prosaic insertions in the Prologue itself. It delineates the leitmotif pertaining to witness in four distinct but interrelated scenes: John the Baptist’s contrary witness concerning himself; his affirmative witness concerning Jesus; the self-revelatory encounter that Jesus has with Andrew and his brother Peter; Jesus’ self-manifestation to Philip and Nathanael. The Prologue already introduces the person of John the Baptist as an exemplary paragon for witnessing to Jesus (1:6-8, 15) (Keener, 2003:1.429), leading to this sub-unit 1:19-51 that refers specifically to the nature of *witness* and *discipleship*, which John the Baptist inaugurates with his witness. This testimony also situates the specific Jewish literary context and structure of the FG by commencing with the witnessing to Israel itself (1:31, 49) which is affirmed by authentic Jews (1:47). In so doing, one can conclude that it was the intention of the author to exhort his audience not primarily to demonstrate faith in themselves (20:31), but like him, to confidently and openly confess belief in the person of Christ (12:42-43), even in a world unreceptive or hostile to his message (15:26-27).

¹⁰ The Prologue illumines John the Baptist’s verification of “the light” is augmented in the narrative section of 1:19–37, when he designates the priests and Levites (1:19–28) indirectly and his own followers (1:35–37; conceivably referring to 1:29–34) directly to the person of Jesus. The initial part to the Johannine narrative delineating John the Baptist’s verifications are succinctly fitted within the FG’s narration about discipleship (1:19–51), and introducing the PR to varied christological designations, which the FG further develops (Keener, 2003:1.430). Furthermore, John the Baptist’s witnessing is deemed to be archetypal for the testifying of individual disciples and will delineate various encounters resulting in a programmatic pattern of missionary activity.

¹¹ Various commentators have suggested hypotheses pertaining to the initiation of Jesus’ public ministry in the FG, including one that proposes the theme of a “new creation” (cf. John 1:3).

of the Messiah. This is like the discovery of the Samaritan woman in her encounter with Jesus. John 1:35-51 further gives the PR a “synopsis of the Johannine understanding of Christ-centred discipleship based on a progressive experiential discovery of Jesus” (Mlakuzhyil, 2008:30).¹² The PR begins to discern at the beginning of the narrative section of the FG, that John the Baptist is the principal attestant witnessing to Jesus, and justifying his mission, words and deeds to reveal the Messiah and to lead individuals to Jesus (cf. Mlakuzhyil, 2008:30).

3.1. Day One (John 1:19-28): The Witness of the Forerunner to the Messiah¹³

The principal themes from the Prologue,¹⁴ viz. the witness of the Baptist (1:6-8, 15) and the reality of the identity of Jesus, continue as Jesus inaugurates his public ministry in the FG. The link or the connector between the Prologue and the narrative section is furnished by the coordinating conjunction in the narrative [καί] “and”. The principal characters and protagonists in the Johannine story of Jesus are introduced to the PR at this juncture, albeit by means of their representatives (Moloney, 1998:52): “The Jews”¹⁵ in Jerusalem direct a group representing priests and Levites to determine the real identity of John the Baptist. Now, the Prologue had revealed the specifically designated divine missions to John the Baptist and Jesus. The PR is already privy to this revealed truth – but it is unfamiliar to “the Jews” or their representatives, hence, their question which they pose overarches their encounter with the Baptist but also the rest of the unfolding Johannine narrative: “*Who are you?*” (Moloney, 1998:52).¹⁶ Thus, right from the outset of the narrative section

¹² The disciples’ path of Messianic discovery further reveals and highlights both to the PR and the modern disciple the various stages in their faith journey too. The disciples are depicted in this narrative section as (i) waiting eagerly for Jesus (1:35); (ii) listening attentively to the testimony of witnesses (1:37, 40); (iii) following Jesus (1:37, 38, 40, 43); (iv) seeking him (1:38; cf. also 20:15); (v) coming and seeing where he remains (1:39); (vi) remaining with him (1:39); (vii) discovering Jesus as the Messiah (1:41, 45); (viii) finding others (1:41, 45); (ix) revealing Jesus the Messiah to family and friends (1:41, 45); (x) leading them to Jesus (1:42, 46-47); (xi) revelation of identity and mission (1:42, 47); (xii) contemplating whether Jesus is a good prophet or not (1:46; cf. 7:12); (xiii) helping someone overcome his skepticism (1:46); (xiv) a new personalized faith in Jesus, “the Son of God”, and “the King of Israel” (1:49); (xv) Jesus’ promise of a faith-filled future (1:50); and (xvi) Jesus’ assurance of a future experience of the Son of Man as the medium of revelation and communication with God (1:51) (cf. Mlakuzhyil, 2007:33-44).

¹³ When reading this account, the PR observes the disparity that is created in the manner that John the Baptist and his followers deport themselves, as compared with the official Jewish deputation directed from Jerusalem. Their questioning of John the Baptist pertains to their own messianic assumptions and discerning where he (if at all) fits into their construed perceptions. The fact that John the Baptist will answer contrarily and confess *not* to be the Messiah, prophet or even Elijah, compels the deputation to confront him regarding the merits of his baptizing activity, in the process, reasserting their own limited categorization of a warped “messianic theological paradigm” (Smit, 2011:4). In contrast to this opposition, John the Baptist highlights that the deputations’ “messianic paradigm” does not allow them mechanism through which they are prepared to acknowledge the Messiah. Significantly, it raises the issue of how Jesus as the Promised One will be recognized (Koester 1989:329).

¹⁴ Carson (1991:135) affirms that the function and purpose of the Prologue, serves as a window into the entire Gospel, a point that the PR needs to remember when navigating the narrative text.

¹⁵ *The Jews*: throughout the FG, the reference to “the Jews” by implication does not exclusively infer the Jewish nation per se, but to the antagonistic religious leadership from Jerusalem, who blatantly repudiated Jesus to be the Christ. Any preference favouring a collective ethnic description portrays the environment, toward the end of the first century, that resonated the polemical reality between Johannine church and local Jewish synagogue or reflecting Jews as characteristically contrary to welcoming the Christ (1:10-11). Refer to the fn. no. 131 in the Chapter Two for a more detailed clarification on the qualification of the concept of “the Jews”.

¹⁶ It is an indirect question that leaves the Samaritan woman stumped initially and then gradually to come to an awareness of the person she encounters. Frequently, in evidence in the FG is the leitmotif of progressive comprehension or misconception as a prelude to insight: in this regard, the various encounters that Jesus has with Nicodemus (3:1-21), the Samaritan woman (4:7-26), Mary Magdalene (20:11-18) are indicative of this

of the FG, which has ramifications with regards to Jesus being accepted or not by his own (1:10-11), there exists a “proper underlying tension” between “the Jews” and the divine agents in the human story, Jesus Christ his Son, the incarnate Word (1:14-18) and the witnessing of John the Baptist (1:6-8, 15).¹⁷

Two aorist indicative verbs in 1:20, “ὡμολόγησεν” and “[οὐκ] ἠρνήσατο” signify professing and repudiating *Jesus* in the FG itself (9:22; 12:42; 13:38; 18:25, 27) and also in the NT; however, in this context of inquiry after his identity, John the Baptist commences immediately with “negative” or unfavourable testimony about Jesus (cf. Barrett, 1955:144).¹⁸ His repudiations that he was the Messiah designates his affirmative testimony concerning the Messiah. Also, to be noted by the PR is the emphatic usage of the personal pronoun “ἐγώ” later in the same verse “ἐγὼ οὐκ εἰμὶ ὁ χριστός”. Furthermore, his emphatic usage of the personal pronoun “I” in his repudiation of him being “the Messiah” in 1:20 (also 3:28) implies that he intends to acknowledge someone else as “the Messiah” (cf. 1:23, 27; Freed, 1979:288).¹⁹ Undoubtedly, John the Baptist’s negative acknowledgement juxtaposes markedly with Jesus’ affirmative and emphatic “I am” declarations in the FG (e.g., 4:26; 11:25), which is in itself fitting with regards to the juxtaposing formed by John the Baptist’s self-abnegation and Jesus’ glorification (1:15; 3:28-30).²⁰ In fact, John the Baptist’s simultaneous confession and denial reflects a Semitic congruity (hendiadys) the author employs;²¹ the technique of diverse replication is employed to accentuate a dimension of John the Baptist’s testimony, asserting a prophetic role for himself that he was not.²² Later in the FG, the PR learns of the intransigence of the Jewish authorities, who sent this deputation to John the Baptist, when they reveal themselves as reluctant to acknowledge Jesus as “the Christ” or sanction individuals seeking

literary leitmotif. Whereas these individuals gradually come into awareness of the identity of Jesus, “the Jews” do not!

¹⁷ Dodd (1953:248) too makes a connection and draws a parallel between 1:6-8 and 1:19-51. In 1:6-8 the author reveals that John the Baptist: (i) “Was not the light”; (ii) “Came to give testimony to the light”; and (iii) “That everyone will come to belief”. Thus, consequently, he incisively ascertains that the threefold aspects highlighted in the Prologue are explicated in three days of witnessing during the initial part of the narrative section of the FG: 1:19-28 – John the Baptist was “not the light”; 1:29-34 – John the Baptist’s testifies about the Promised One (Messiah); 1:35-51 – first evidence of belief being manifested in the Promised One. Day one John the Baptist is juxtaposed towards “the light”; day two, John the Baptist testifies to the light; but day three, John the Baptist points out his own followers to the “Lamb of God” who is the light (Brown, 1966:1.45; Dodd, 1953:248).

¹⁸ The setting opens with the intimation that John the Baptist’s prior witnessing will be sustained: “Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου...” (Lindars 1972:102). To accentuate the notion that this affords the author the possibility to elucidate John the Baptist’s witness, the author uses ὡμολόγησεν (witnessed) superfluously (Brown 1971:1.45), juxtaposing the verb with its syntactical antithetical, ἠρνήσατο (refused or denied), thus emphasizing the juxtaposition he intended to create. The nuance of the verb proposes “to profess one’s allegiance” or “to acknowledge a fact publicly, to admit or to confess” (Louw & Nida 1988:1.419–420). The Johannine author intended to accentuate John the Baptist’s recognition of his ordinariness as to say, thereby giving the intended readers of the FG an unequivocal (authentic) depiction of the character of the Messiah (Morris, 1971:130).

¹⁹ It is also noteworthy to refer to the clarification made by Westcott (1950:18), who recognized the juxtaposition of John the Baptist with the Messiah implicit in the unequivocal and emphatic sense of the personal pronoun ἐγώ throughout this section (1:23, 26, 27, 30, 31, 33, 34); John the Baptist may indeed be saying εἰμὶ ἐγώ here rather than ἐγὼ εἰμὶ to distinguish him unequivocally from Jesus.

²⁰ Here, Keener (2003:1.434) makes a subtle distinction that needs to be borne in mind between “confession” [ὁμολογία] can appear in the setting of witness [μαρτυρία].

²¹ The PR must juxtapose the conventional maxim in 1:26, 48 “answered and said” [ἀπεκρίθη... λέγων] to get a sense of what is being conveyed here.

²² Keener (2003:1.434) is of the impression that the PR avoid making a big discrepancy between “confessed” and “denied not” (in contrast to Westcott, 1950:18, endeavours to attest otherwise).

to do that (9:22; 12:42); John the Baptist simply “confesses” Jesus willingly in the Synoptic traditions (cf. Matt 10:32; Luke 12:8).²³

John the Baptist in the Synoptic tradition can be viewed as an intertestamental figure – straddling the two testaments – the last in the line of the prophetic OT figures, whilst also bridging that period into the NT as the precursor. He is not viewed as such in the FG, where he is depicted as someone attesting the truth regarding Jesus. Accordingly, Jesus is then John the Baptist’s successor, but he is also inimitably superior to John the Baptist. His repudiation that “he is neither the Christ, or Elijah, or the prophet” (1:19-21) meant that John the Baptist affirmed his missionary endeavour was that of the precursor: preparing the pathway for someone superior (1:22–23), revealing the superiority of “the Christ” in the process. “While this self-effacement fits the FG’s emphasis, it is clearly not Johannine invention” (Keener, 2003:1.448). The fact that those who engaged John the Baptist’s could not identify or recognize “the Messiah” (1:26) associates these interlocutors with those unbelievers referred to in 1:10;²⁴ His personal attestation to Jesus as “the Christ” is not disparaging, as he is not a degenerate; but juxtaposing him with “the Messiah” he proposes nothing that seems to be at face value captivating or inviting. The disparaging responsibilities completed by a slave pertains to the feet of his master (either washing them, to carry his sandals, or loosening the straps of his sandals). Does John the Baptist propose himself undeserving to be the Messiah’s servant? Be that as it may, he elevates the “Promised One” in divine terms. Juxtaposing matters, the prophetic John the Baptist asserts himself in being unworthy being the servant of “the Messiah”. This testimony debases John the Baptist when juxtaposing himself with “the Messiah”, accentuating the FG’s “high Christology”, signifying the divinity of Jesus, which the PR is already conversant with as a direct result to what has been revealed in the Prologue.

Unlike the situation in 4:1-42, during which Jesus is physically present throughout that lengthy engagement, first with the disciples, then the woman and the townspeople, the first day of the story of Jesus in the FG passed without any explicit reference of him being physically present (Moloney, 1998:54-55). The day of witnessing closes formally in 1:28 with an indication of the location where the Baptist had been baptizing: Bethany across the Jordan (a place that will be revisited in John 11). Furthermore, when isolating the characters who occupy a noteworthy part on the first day, in the main, representatives from official Judaism are themselves dismissed in the scene, bringing the day to a formal conclusion. However, the preparation had begun for the future coming of the Christ, the one whose sandal the person as significant as John the Baptist was not worthy even to untie.

3.2. Day Two (John 1:29-34): The Spirit’s Witness to Jesus

This day is dominated by the continued witness given by John the Baptist regarding Jesus, thereby realizing the prophecy articulated in the Prologue (1:29, 30, 32, 34). The only other character in this scene who is imprecisely present is the person of Jesus who is “coming toward” [ἐρχόμενον πρὸς αὐτὸν]²⁵ the Baptist. Hence, Jesus plays an indirect and non-active role in this scene but is the point to reference and the catalyst that triggers the witness in 1:29-34. The Baptist offers testimony to

²³ In the FG, John the Baptist himself accentuates his auxiliary status in relation to Jesus without explicit need for the author to reinforce it in the narrative. These declarations in the FG contradict the perception of some seeking to elevate John the Baptist’s reputation as rivalling Jesus’.

²⁴ Two Greek words for “knowledge” γινώσκω in 1:10 and οἶδα in 1:26 are used here function interchangeably in the FG.

²⁵ Considering the FG’s preference for subtle *plays on words*, the fact that John the Baptist witnessed Jesus “coming” [ἐρχόμενον] towards him (1:29) does propose a textual affirmation regarding the Promised One’s “coming” [ἐρχόμενος] after John the Baptist (1:27).

Jesus, but no surrounding active listeners are described or identified by the author (Moloney, 1998:53). Another significant reality to be noted, is that whereas, the preceding section, (the first day) John the Baptist concedes every honour to the person of Jesus in absentia, in this segment of the narrative he further explicates on the personal identity of Jesus (McPolin, 1979:45-47), contrasting the negative with the positive testimonies. The “next day” supplies a progression onto a newer christological revelation for John the Baptist’s own personal followers. A prophetic figure, such as a “Rabbi”, may also have “followers” of his own (cf. I Sam 19:20; II Kgs 2:3; Isa 8:16). John 1:19-28 has expounded on this, with John the Baptist contrarily witnessing himself not as “the eschatological king, or Elijah, or the Mosaic prophet, but that one whose slave he was not worthy to be was already among them” (cf. Keener, 2003:1.451); whereas in 1:29-34, he affirmatively witnesses Jesus as “the Lamb of God”²⁶ (cf. 1:36), and he acknowledges him also as “Son of God” (1:34), giver of the Spirit (1:33) because the Spirit was on Jesus (1:32–33) (cf. Keener, 2003:1.451).

Furthermore, information already furnished in the Prologue is further developed in this scene in the way John the Baptist testifies about Jesus as the eternal one [ὅτι πρῶτός μου ἦν] with 1:30 || 1:1, 15; also as ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου in 1:29; “the one on whom the Spirit descended” (1:32) in fulfilment of the Father’s promise (1:33^a); “the one who baptizes with the Holy Spirit” (1:33^a): “the Son of God” (1:34). Unlike details explicitly revealed in the Synoptic tradition, Jesus’ baptism at the hands of John the Baptist in the FG is an unreported event – principally motivated by his mission to reveal Jesus to Israel (1:31), which will then give further credence and substance to John the Baptist as an authentic witness (Moloney, 1998:53). Unlike the Samaritan woman, who could draw upon her own experience from her encounter with Jesus, in witnessing about him to her townspeople, here there is unequivocal information given by the text itself in 1:31^a, 33^a, that Jesus was an unknown reality to John the Baptist; but God, who sent John the Baptist (1:6), had revealed certain truths to his missionary (1:33). This revelation about Jesus had taken place in the unreported event of Jesus’ baptism. John the Baptist can witness this truth since “the Spirit descended as a dove from heaven and remained [ἔμεινεν]²⁷ upon Jesus” (1:32; cf. Isa 11:2; Mark 1:10; Matt 3:16; Luke 3:22). God’s Spirit entered the humanity’s own history when it descended and remained upon Jesus, just as it had been revealed to John the Baptist but witnesses to Jesus. It is primarily on what John the Baptist had seen that he bears testimony in 1:34.²⁸

²⁶ In the FG’s very distinctive chronology, Jesus dies on Passover, the moment when the lambs for Passover are themselves sacrificed; the Temple purification, (in the Synoptic tradition this materializes in Jesus’ ultimate Passover – three years into his public ministry), commences his teaching mission, thus, situating his entire integral teaching mission “with the shadow of the passion week and its Johannine association with Passover” (Keener, 2003:1.451). Hence, the christological title designating Jesus as the “Lamb of God” is fitting even at this initial part in the narrative section of the FG.

²⁷ The Spirit came upon various individuals in the OT, like king Saul. Whereas the Spirit departed from him and “rushed” upon David (I Sam 16:13), but Jesus is imbued with the Spirit, since it *remained* on him. Carson (1991:152) deduces that Jesus as “the Messiah” is empowered to perform “baptisms”, not simply (the sole prerogative of John the Baptist) through the agency of water, powerfully above all in the Spirit. It is a reality that envisages the realization of OT prophetic announcements, that anticipated a definite period in the history of the Israelites when the Spirit will come upon her (e.g. Ezek 36:25-26). Jesus accordingly possesses the power to immerse Israel in the Holy Spirit, which is the realization of his person, but principally the commencement that the prophesized age is dawning.

²⁸ The words God revealed to John the Baptist were an attestation to him when he witnessed the Spirit descending upon and remaining on Jesus. In John 1:34 this theme of *μαρτυρία* reappears in the verbal form *μεμαρτύρηκα*. Here, John the Baptist rendered his concluding witness with regards to what he himself had seen and heard. This confirms that the author of the FG utilizes the leitmotif of *μαρτυρία* to denote John the Baptist’s attestations as authentic and thus can attest to the veracity of that epiphany (cf. Smit, 2011:4). With regards to the remainder of the narrative section (1:29–51), the author implies that it is because of John the Baptist’s witnessing, that Jesus’ authentic identity was disclosed (Lindars 1972:112). Since various individuals began to believe John the Baptist’s witness, resulting in them also encountering Jesus. Their encounter with Jesus and the

Unlike the first day, Jesus does appear in this scene, an adult, baptized by John the Baptist, and witnessed to by a God-sent-witness: Jesus is “the Lamb of God” and “the Son of God”, “the one upon whom the Spirit remains” and “who baptizes with the Holy Spirit”. Even though John the Baptist’ testimony in this context should be accepted, the PR is left with pondering questions: While incarnate λόγος has his eternal origin in God and carries the Holy Spirit into humanity’s history, these authentic affirmations cannot be *proven*. Is it simply enough to claim *that* Jesus is “the Lamb of God who takes away the sin of the world, the one who brings the Holy Spirit, the Son of God”? (Moloney, 1998:53). Thus, the testimony on the second day pertains to the anticipation for the divine gift of the δόξα, systematically informing the PR, but not the other characters *in the unfolding story*, of *who* Jesus truly is and *what* the purpose of his divine mission is about. Therefore, the question of *how* this all takes place becomes more imperative.²⁹

3.3. Day Three (John 1:35-42): New Disciples³⁰

The convincing all-purpose witnessing by John the Baptist in 1:29-34 anticipates specifically the import regarding his own witness to his followers in 1:35-36, who, in their turn implicitly believe in the authenticity of his testimony; this juxtaposes the incredulity of the delegations sent from Jerusalem in 1:19-28 when the disciples come to know Jesus (1:37-39; cf. 3:25-30). Jesus’ initial disciples successively turn into testifiers of others in 1:40-42. In this scene, the author inserts “his sources into a theology of witness here and emphasizes that even those who tentatively accept another’s witness

discovering more regarding his person and identity, afforded the disciples to formulate their own suppositions that He is God’s Son. Though not on par with the Baptist’s moral stature, we see this truth manifest itself when the townspeople of Sychar verify and authenticate for themselves the testimony of the Samaritan woman in 4:30, 39.

²⁹ The chronology of events in the FG are different from the Synoptic tradition, due to the early recognition of Jesus as “the Messiah” leading exegetes to hypothesize in favour of an unverifiable reality to John 1:19-51. In the Synoptic tradition, an acknowledgement regarding Jesus’ identity by anyone of the disciples only takes place after a substantial part of Jesus’ itinerant mission has taken place (Matt 16:13-20; Mark 8:27-30 and Luke 9:18-20). Many elements mitigate any discrepancy between the gospels, which has pertinent relevance for the next scene: the third day. The PR needs to acknowledge that supposing those first called to become disciples of Jesus were initially followers of, then *some reality* would have served as a catalyst for them to take leave of their former teacher at the height of his importance, only to become disciples of a hitherto anonymous teacher from Galilee. The most plausible explanation could be that John the Baptist former disciples switched their loyalty from him onto Jesus because of the weight of his testimony pointing out Jesus as realizing the OT prophecies. The result is that acknowledgement of Jesus’ identity in John 1:19-51 are not only theoretically conceivable, but also narratively indispensable. It also presupposes that Jesus’ disciples did not possess a comprehensive understanding of the various Christological titles they attributed to Jesus. Significantly, the FG consistently emphasized the disciples’ *misconception* into what they professed. While acknowledging the initial proclamations into Jesus’ identity, the FG is also emphatic regarding their paucity in understanding what they confessed. In the greater scheme of things, it is a significant aspect for the author of the FG to accentuate, if evangelizing the Jews was still a priority then; as it can be a persuasive reality in encouraging his community to manifest *belief* thus, beginning the elaborate process of delineating how Jews came to an acceptance that Jesus as the anticipated Christ needed to be persecuted and experience crucifixion.

³⁰ The summoning of the first disciples in the FG is not congruent with those found in the Synoptic gospels (Matt 4:18-22; 9:9; Mark 1:16-20; 2:13-14; Luke 5:1-11, 27-28). Conventional attempts at harmonizing the accounts, even postulating that the FG’s narrative is a preparatory “call”, only to be validated by a successive one narrated in the Synoptic tradition is incongruent because the FG has no possibility for a subsequent summoning to discipleship. It should be noted that Jesus does not “call” disciples in John 1:35-42 (the exception being Philip in 1:43). The former followers of John the Baptist become disciples of Jesus because of the convincing testimony of their former teacher. The apparent readiness of the disciples in the Synoptic gospels, to relinquish and renounce their sources of employment in direct acknowledge to being explicitly called by Jesus himself, is conceivable other than encountering Jesus or demonstrating of allegiance or loyalty to him. Hitherto in the Johannine narrative, these neophyte disciples find themselves at a “‘Come and you will see’ [ἔρχεσθε καὶ ὄψεσθε] (1:39) reality, the ‘You will see greater things than that’ [μείζω τούτων ὄψη] (1:50) stage” Carson (1991:153).

must also experience Jesus for themselves to be fully convinced (1:39, 46)” (Keener, 2003:465). In this scene, another set of new characters is introduced, as the third day opens: two disciples of John the Baptist. John is “standing” [εἰστήκει] with them (1:35), however, Jesus remains a peripheral figure, he remains in the distance, but in motion, walking by [περιπατοῦντι]. John the Baptist gestures towards Jesus repeating the testimony found in 1:29-34 to his own followers: “Ἴδε ὁ ἀμνὸς τοῦ θεοῦ” (1:36). Their initial response of the disciples is reassuring. They respond to the witness of John the Baptist by moving from their inert position in 1:35 [εἰστήκει] to become “disciples” of Jesus in 1:37 [ἠκολούθησαν τῷ Ἰησοῦ].³¹

To be noted is a definitive transition *away* from John the Baptist *towards* Jesus’ personally. Jesus then breaks this movement to “turn” and “see” the followers. He poses a question the answer of which has already been posed in the Prologue and the unfolding narrative hitherto: “τί ζητεῖτε;” (1:38^a).³² The initial response of the disciples seems quite underwhelming: whilst they address Jesus with a term of respect, “Rabbi”, which is then further clarified by the narrator, thereby underpinning the fact that they (the followers) have not fathomed the testimony of John the Baptist of Jesus as “ὁ ἀμνὸς τοῦ θεοῦ” (1:36). Rabbi probably means “teacher” here. Based on this understanding, they then ask what, is a legitimate question, as all Jewish Rabbis, then Jesus consequently too, would have had a locale or place where he gathered with his disciples for their instruction. It is this understanding of Jesus as a teacher that would have motivated their question, “ποῦ μένεις;” (1:38^b).³³ Their response seems underwhelming at best, so soon after the testimony and witness of the Baptist in 1:29-34, 36.

The disciples then respond further to the invitation of Jesus to “come and (you will) see” [ἔρχεσθε καὶ ὄψεσθε] in 1:39^a.³⁴ They then accompanied him, and get to see where he was staying and remained

³¹ The sense of “following” [ἀκολουθεῖν] is associated with discipleship in all the canonical gospels. The sense of the technical word has two possible meanings: a spiritual “following” in terms of which the disciples learn from and begin to model themselves on the one whom they followed; and a physical “following” in terms of which the disciple begins to walk the same path as the(ir) master. In the traditions of the gospels both possible meanings are prevalent. However, in the FG, the technical verb ἀκολουθεῖν predominantly bears the significance to “follow as a disciple” yet, the implication of discipleship cannot be repudiated. At this juncture, it may well be the case that the author of the FG invites the PR to consider a more pertinent thought: the incarnate λόγος challenges any false pretensions to following him, demanding would be disciples to declare their purpose in life. This is an underlying reality that re-surfaces in John 4:7-26. The language of following verbs ἀκολουθεῖω, δεῦτε ὀπίσω, ὀπίσω ἔλθω represents standard Jewish language for discipleship (Culpepper, 1975:222). In this epoch, a “disciple” did not simply infer a “learner” but pertinently an “adherent”, demanding an adherent to obey to his master and his schooling methods (cf. Wilkins, 1995:42).

³² The finite verb ζητέω (“seek / look”) has significance in the FG (6:26; 7:34, 36; 20:15; cf. 6:24; 7:18; 18:4, 7) and, together with the sense of ἀκολουθεῖν (“following”), prevalent in Judaism with God as object of the verb (John 4:23; cf. Wis 1:1), despite the fact that in the christological understanding of the FG a direct nexus to a deity could well be stretching matters. In John 18:4 Jesus demands the cohort who were seeking him for erroneous reasons to make the purpose and intention of their questing unequivocally clear; whereas in this verse, the reasons for their quest is inherently positive, as is the case in 20:15. For this reason, Stibbe (1994:1) finds an *inclusio* between 1:38 and 20:15. In both these citations, Jesus already knew their respective replies, but his interlocutors seeking him needed to respond to him. This reflects the writing style of the FG, but also it emphasizes to the importance of an oral declaration of an individual’s quest as exemplified in 12:42–43 (Keener, 2003:1.469-470).

³³ The finite verb μένω is translated here as “are staying”. Normally it is also translated as “remaining” or “abiding” as is evident in the FG (cf. John 15:1-11). In this context however, it could infer that the author gives more symbolical profundity to the matter raised by John the Baptist’s followers than was their intention by posing it to Jesus.

³⁴ In the same way, John the Baptist’s followers were requested by Jesus to “ἔρχεσθε καὶ ὄψεσθε”, the author implicitly also extends an invitation to new potential disciples, (including the PR as well) everyone seeking the truth, to “ἔρχεσθε καὶ ὄψεσθε” also. It appears that the FG replicates the request to “ἔρχεσθε” at various stages in the narrative (cf. 6:35, 37, 44–45, 65; 7:36–37) together with “ὄψεσθε” invoking an ubiquitous searching theme

with him from about “four o’clock in the afternoon” till the end of that day (1:39^b).³⁵ Moloney (1998:54) maintains that the details should be taken at face value, as nothing is reported of what transpired during this encounter and that there is no evidence in favour of symbolically interpreting Jesus’ invitation and the time which they in their turn spent with him. However, in the line of the salient programmatic pattern of missionary activity, the scene is set for the active response of these original disciples, one whom is explicitly mentioned as Andrew, the brother of Simon Peter.³⁶ The other disciple remains anonymous.³⁷ Andrew informs his brother Simon: “εὐρήκαμεν τὸν Μεσσίαν”³⁸ – and as was the case in the earlier recognition of Jesus as “Rabbi” – the narrator adds a note to indicate that the expression means “the anointed” [ὁ ἐστὶν μεθερμηνευόμενον χριστός]. However, as illuminating the claim to have found the Messiah may have been, it still falls short of the fuller recognition of Jesus as was revealed of him in the Prologue (1:1-18) and John the Baptist’s witness during a second preparatory day anticipating the gift of the δόξα (1:29-34). Andrew said to Simon, “We have found” [εὐρήκαμεν], but this isn’t the full truth (1:41).³⁹

throughout the FG. This theme is similar to what one reads in Sir 51:23 where a wise man extends an offer for those interested to frequent and assimilate from him in his abode. In light the FG’s Christology that is in evidence in the Prologue (cf. John 1:1–18), with exegetes proposing a repetition of the Sapiential book’s invitation (cf. Prov 8:5; 9:5; Wis 6:12–14).

³⁵ The designation of “four in the afternoon”: This refers to the Roman specification that indicated that the encounter took place at “the tenth hour” commencing the calculation of the time from six in the morning until six in the evening.

³⁶ Andrew becomes the primary example of disciples discovering the power of testifying from another leading to an encounter of Christ. The FG’s citations of various individuals encountering Jesus (e.g., 1:42, 43, 45–51; 3:1–10; 4:1–29) exemplifying the various individuals whom Jesus encounters are central for the proclamation of the good news (Collins, 1991:46–55). Through the testimony of John the Baptist, Andrew becomes a disciple of Christ (1:36–37, 40); on account of Andrew’s testimony, Simon Peter becomes a disciple of the Christ (1:40–42^a); in their respective instances, significantly those seeking only become authentic followers after personally encountering Jesus (1:29, 38–39, 42; cf. 8:31). In either case, it would seem, that Jesus unequivocally knew the character of the person who approached him; as it would be later exemplified in the Gospel, Jesus knew his own sheep (10:14, 27) those his Father entrusted to him (10:29; 17:9); in fact, he was well-versed with many (2:23–25). Thus, at this point in this narrative section, Andrew is a subsequent testifier after John the Baptist. This fact denotes that John the Baptist’s prophetic mission is an exemplary witness, though not simply confined to him personally (to be noted is the primary witnessing that is done to Peter in 1:41, designating the importance of witnessing to a relation – cf. 7:5 – but also attests that Andrew continued witnessing to other persons after Peter) (Keener, 2003:1.475). In other words, Andrew “discovers” his brother Simon in 1:41, in the same way that Jesus “discovers” Philip in 1:43. The vocabulary used here is characteristically Johannine (e.g., 5:14); it is also paradigmatic for the leitmotif of witnessing. Andrew will reappear later in the FG introducing the boy with the loaves and the fish or other interested persons to Christ (6:8–9; 12:22.)

³⁷ Many scholars interpret this silence as to the identity of the unidentified ex-disciple of the Baptist as a hint that he prefers to remain silent, thus initiating the presence of anonymous figure already in narrative who would later be referred to as the Beloved Disciple (*pro* Charlesworth, 1995:326–336). However, many disagree with this hypothesis and regard the matter as irrelevant. The call material in the epilogue of the FG 21:19–23 resonates with 1:37–39, hence forming a literary *inclusion* in the FG. There is much conjecture as to the “anonymous disciple” with Andrew is (1:40), as it might allude to “the beloved disciple” (13:23; 19:26–27; 20:2–8; 21:7, 20, 24) (Charlesworth, 1995:322) but there is nothing conclusive in the text. While it may resonate and suit the FG’s liking to juxtapose the figures of Peter and the Beloved Disciple, taking into consideration that “the anonymous disciple” is a co-witness with Andrew when he witnesses to Peter (“we” in 1:41) (Ridderbos, 1997:371). However, the narrative does not accentuate the anonymous disciple with Andrew. Hence, any inference with the “beloved disciple” who explicitly appears in the FG in 13:23, is mere conjecture.

³⁸ *Messiah*: the Hebrew word מָשִׁיחַ, “anointed one”, is rendered in Greek as Μεσσίας in 1:41 and 4:25. The preferred Greek word of χριστός is more prevalent in the FG.

³⁹ Andrew’s acknowledgment of Jesus’ messiahship at this juncture (1:41) may very well reflect his own personal understanding of John the Baptist’s witness that Jesus is “ὁ ἀμνὸς τοῦ θεοῦ” in 1:29. Similarly, Philip’s own attestation concerning Jesus as “the Messiah” conveys the necessary designation by Nathanael in deciphering Jesus’ divine wisdom (1:45, 49). In Johannine parlance, this connotes “both the christological witness of disciples themselves and the personal experience, by way of encounter with Christ, become necessary for adequate faith” (Keener, 2003:1.475). At various junctures in the FG, during other encounter narratives,

It was John the Baptist who had directed his own disciples to Jesus and then they followed him (1:36-37). Subsequently, they were requested by Jesus to “come and see”, and they complied to the command in 1:39). Jesus’ ingenious presence and their own personal discovery, knowledge and partial understanding of him did not belong to them (Moloney, 1998:55). An untruth had been communicated and the veracity thereof is further reinforced by the words of Jesus to Simon.⁴⁰ The subtlety of what is being underpinned when Andrew directed Simon to Jesus who “ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν”, thus reinforcing that the ingenuity lies completely with Jesus (1:42). Jesus reveals his knowledge of Simon through his familial relation “the son of John”, renaming him as Cephas.⁴¹ Yet again, the author inserts a clarification, attesting the veracity of a future reality: the one formally called “Simon son of John” is designated as “Cephas = Peter”. Hence, Jesus’ dialogue to Simon emphatically indicates to the disciples that there is more than meets the eye; that any authentic understanding of person and mission Jesus is to be found, other than simply his title “rabbi” and the realization of *their* messianic expectancies thereof (Moloney, 1998:55).

Hitherto in the unfolding Johannine narrative, the two disciples are thus manifested a quality that is archetypal for disciples in the Johannine community. When John the Baptist’s followers enquire from Jesus where he “dwells”, they are permitted to “remain with him” and to discover realities about Jesus as future disciples; disciples in the FG can therefore, remain in Jesus’ presence and continuously discover newer realities from him (cf. 14:23, 26) (Collins, 1991:53).⁴² In the same way PRs in the Johannine gospel “ἔρχεσθε καὶ ὄψεσθε” the locus Jesus “remains”, accordingly “remain with him”, so any potential disciple seeking to follow Jesus needs to “abide with him” (cf. 14:2, 6, 23; 15:4-10); the ones remaining as Jesus’ disciples will authentically become his disciples (8:31) (cf. Michaels, 1984:20). The ones who “come and see” will discover Jesus personally (1:46, 50), and replicate their witness to the initial request extended to them by Jesus himself (1:46; 4:29). The present narrative depicts Jesus as welcoming and reticent, engaging any potential disciple to demonstrate his/her zeal and captivation of him by discovering a new way through to him. Further in John 1, Jesus will overtly extend an offer to any potential disciple to follow him. These depictions regarding Johannine discipleship suggest the portrait or manifestation in delineating Jesus’ divine authority.

potential disciples will find out for themselves what requisite knowledge Jesus inherently possesses about them, allowing them to deduce his identity in the process (1:48-49; 4:17-19, 29). Hence, the PR may envision such a response to 1:42 at this very point; for what reason is this not explicitly or unequivocally stated here? John Chrysostom (*Hom. Jo.* 19) commenting on 1:41-42 delineates how Jesus can convince Peter, Nathanael, and the Samaritan woman by means of prophetic announcements. It could be that the author deliberately delays Peter’s attestation of faith in Jesus until 6:69, coming straight after the departure of many disciples from Jesus because of their apparent inability to fathom his teaching on himself as the “Bread of Life”.

⁴⁰ This blatant untruth is often an oversight, but the theological point that is conveyed is that authentic discipleship flows from the initiative of Jesus. This truth is revealed in both the Synoptic and Johannine traditions. Thus, in the FG, true discipleship involves correctly asserting and knowing Jesus’ identity. As such, Jesus’ first followers fail to comprehend this truth (Moloney, 1998:60).

⁴¹ *Simon, the son of John*: The designation of Peter in Matt 16:17 is that of Simon, who is called Barjona, “son of Jonah”. Cephas in Aramaic mean “Rock”; cf. Matt 16:18. “Neither the Greek equivalent Petros nor, with one isolated exception, Cephas is attested as a personal name before Christian times” (Hahn, 2009:697-698).

⁴² When the verb is employed in a physical sense, the author of the FG uses μένω to frequently connote closeness (cf. de la Potterie, 1995:853-859).

3.4. Day Four: Philip and Nathanael (John 1:43-51)⁴³

John 1:43-51 juxtaposes the call of Andrew and Simon, whereby someone leads another potential disciple to “the Messiah”, who in his turn, reveals an insight into a character’s quality with a newcomer’s disposition. However, there are significant contrasts evident as well, in that it is Jesus who initiates Philip’s discipleship. The subsequent developments within the narrative itself, especially, the christological attestation of Nathanael – culminates as the final Lukan parable in 15:11-32, which reveals its fullest impact by way of its revelation and symbolism. The setting of this narrative is also highly significant; Jesus “went out” into Galilee (1:43)⁴⁴ finding the quintessential Galilean follower (cf. 1:44; 12:21) who, in his turn leads a “true Israelite” to him (1:47). Although the phrase could simply specify that Jesus departed one geographical region journeying to an alternate region, it could also reinforce the author’s geographical significance that Galilee was deemed marginal than the region Judea, even though Jesus was welcomed Jesus there whereas his “own” in Judea proved unreceptive and antithetical to him (1:11; 4:43-44; 7:1, 9) (Keener, 2003:1.480). Moreover, the social dimension this reference may propose further authentic testimonies regarding the mission of the early Church, however, the geographical significance of Jesus’ mission between Judea and Galilee and even in between, like Samaria, signifies the author’s accentuation of Jesus’ ministry amongst those disregarded by the arrogant establishment in Jerusalem (7:52; cf. 2:9).

Philip has a Hellenistic forename, indicative of why the visiting Greeks in Jerusalem initially approached him in 12:20-21. Unless Philip⁴⁵ is the other anonymous disciple of 1:37 (Michaels, 1984:21),⁴⁶ even though that would be pure conjecture,⁴⁷ Jesus explicitly summons Philip [ἀκολουθεῖ μοι] devoid of an intermediary testifying for him, in stark divergence to the preceding paradigm.

⁴³ With two additional individuals Philip and Nathanael being added to the number of disciples, it reinforces the manner in terms of which John 1:19-51 furnishes tangible illustrations of a substantive theme conveyed in the Prologue: even though many of the Jews were ambivalent and indifferent to Jesus by not receiving him, some of his own were receptive to him and received him, through the belief they manifested in his name and “gaining from him authority to become children of God” (1:11-12).

⁴⁴ Jesus decided [ἠθέλησεν]... he found [εὗρισκει]... The way the fourth days unfolds is different from the preceding three days, as it is strongly characterized by the initiative taken by Jesus himself. This interpretation delineates Jesus as the subject of the aorist indicative active verb [ἠθέλησεν]. This verb has no explicit subject, but “(he) said” [λέγει] has Jesus as its subject; in arguing thus, one would then propose that Jesus is the subject throughout this verse (*pro* Moloney, 1998:61; Keener, 2003:1.480; Brown, 1966:1.81). This reading and interpretation presumes that the first of the three days, eventually leading into the celebration of the gift of the δόξα, is now being manifested. Carson (1991:154) supports a contrary reading and interpretation, in which he argues for Andrew being the subject of the verse. If that is the scenario, then in 1:41 Andrew *in the first instance* finds his brother Simon Peter, and *then in the second instance* finds Philip. As such, the argument provides further credence to whom is found in the first instance, but it explicates the reason “Jesus” is explicitly mentioned in the second instance in 1:43. Carson’s viewpoint is encouraged by individuals coming to Jesus in John 1, doing so as a direct result of another’s prior testimony; when Andrew is inferred as the subject of the verb, then no anomalies are qualified in the continuation of the pattern. In the merits of Carson’s reasoning, the narrative is reinforced theologically, with the author fortifying his leitmotif delineating someone giving prior testimony.

⁴⁵ According to Collins (1991:79–85) Philip is singularly depicted as a reputed person in the FG.

⁴⁶ The PR can be supportive of the argument by referring to the structural juxtaposition in 1:40–42 with 1:43–51, regarding the depiction of the potential disciple in 1:35–39 with what plays itself out in the successive narrative. However, the seeming congruence between the two narratives has the potential of being antithetical. If one hypothesizes Philip to have been the “anonymous” disciples in 1:37, then PR would have anticipated the author to have disclosed it in 1:40.

⁴⁷ There is no unequivocal clues in the text inferring or associating “the anonymous disciple” to be “the beloved disciple” (*contra* Smalley, 1978:75), but possibly favouring that viewpoint it should be noted that: (i) that though he is mentioned alongside Andrew in their fishing co-operative with the sons of Zebedee, James and John (Luke 5:10), it would (ii) elucidate “the private Baptist tradition narrated here” (Keener, 2003:1.480). In the FG, being anonymous is applicable to “the beloved disciple” (in the Book of Glory), though not solely about him.

However, Philip in his turn swiftly witnesses to Nathanael, summoning him to personally encounter Jesus, easily convincing Nathanael as Philip was assured. The author wants to assert that someone imbued with an integral and receptive disposition can encounter Jesus authentically – not simply depended upon the attestation and witnessing of another – can also instantly become Jesus’ disciple (3:20-21). Therefore, in 1:45 Philip “finds” [εὕρισχει] Nathanael in a similar way that Jesus “found” him in 1:43.⁴⁸ “Nathanael” is “a real if uncommon Semitic name” (Keener, 2003:1.482). By emphatically declaring to Nathanael Jesus’ identity of “whom Moses and the prophets wrote” (1:45; cf. 5:46),⁴⁹ Philip then pronounces an attestation in faith and belief matching Andrew’s in 1:41: “We have found the Messiah”. In the FG, Scripture citations are directed at Jesus (e.g., 2:17, 22; 7:37-39; 12:15-16; 20:9). Philip’s faith attestation explicitly appeals to the supremacy of the Scriptures – whereby witnessing to the Messiah is a role Moses has in the FG (Whitacre, 1982:51) – culminating with Nathanael’s personal declaration of Jesus as “the Messiah” in 1:49.

Nathanael’s initial remark questioning whether “anything good can come from Nazareth” in 1:46 is impertinent to say the least, but not antagonistic necessarily. He ostensibly is offended at Jesus’ origins being from Nazareth, even though as one derivative from Galilee himself, he is unable to universally exclude the Galilean region as the Judean Pharisees had the intention of doing (7:52).⁵⁰ Conceivably Nathanael’s antagonism is pre-meditated prejudice based on a “prophet from one’s own country” outlook (4:44; cf. Matt 13:54-57; Luke 4:24), also indicative of regional local enmity (Barnett, 1986:64) which had an element of commonality to it during those times (Acts 21:39). However, this geographical prejudice that Nathanael manifests resonates on a deeper christological level, as his impertinent query parallels what is inferred or assumed by Jesus’ religious adversaries: who objected to Jesus’ presumed derivation (7:41-42, 52), nevertheless, dissimilar to Jesus’ religious adversaries, Nathanael is reassured that Jesus’ derivation from Nazareth does not abrogate Philip’s attestation rendered unto him (Whitacre, 1982:81). Significantly, Philip’s summons for him to “come and see” [ἔρχου καὶ ἴδε] matches Jesus’ in 1:39; this affirms that encountering Jesus is life-changing for those who do so. This invitation reflects the characteristic Johannine development of knowledge about Christ: the religious authorities may have been well-versed in the written Law, but those potential disciples encountering Jesus, discover for themselves that he is the fulfilment of the OT Law, the λόγος incarnate (1:1-18). By having an extraordinary encounter with the incarnate λόγος (cf. 9:25; 10:4), they claim a right to Jesus’ Spirit, whom his religious adversaries are not imbued with (Keener, 2003:1.485). Discerning Nathanael’s integral attestation concerning Jesus’ identity (1:47) the PR

⁴⁸ He *found* Philip... Philip *found* Nathanael... “We have *found*”. Koester (1990:26) makes a pertinent observation that the intended readers of the FG ought to have been well-versed with Zechariah’s book in the OT and consonant with the author’s innovative usage of the scriptures resulting in 1:45-51 becoming a nuanced captivating textual progression: Philip encountered Nathanael, either a companion or with whom he was acquainted, disclosing to him, “We have found him of whom Moses in the law and also of whom the prophets wrote, Jesus of Nazareth, the son of Joseph” (1:45). Thus, the phrase “we have found” replicates the attestation and declaration of Andrew, “We have found the Messiah” (1:41), inferring that Philip himself was alluding to Jesus as “the Christ”.

⁴⁹ The Torah, Prophetic and Wisdom traditions collectively constituted the OT scriptures, e.g., II Macc 15:9; IV Macc 18:10–18; Matt 5:17; 7:12.

⁵⁰ The indication of “Nazareth” seems to re-emphasize Jesus’ unpretentious humane origins as is alluded to in John 1:14 (cf. Smith, 1999:75). Nathanael’s sarcastic retort, “Can anything good come out of Nazareth?” in 1:46 seems to undercut this. The retort conveys a fallacious reading and understanding of the OT alluding that nothing explicit is revealed concerning “the Messiah” deriving from Nazareth or any other Galilean town (cf. 7:41-42, 52). Implicit however, is Nathanael’s demonstrative contempt for the unimportance of Nazareth. Notwithstanding his apprehensions, he personally encountered and was lauded in the process as “an Israelite in whom there is no guile”, a declaration classifying Nathanael as a symbolic Jewish figure because of a hidden allusion to Jacob’s own experience. “Nathanael was startled by Jesus’ uncanny knowledge and Jesus revealed that he had seen him before Philip called him under the fig tree” (Koester, 1990:26).

equates the comparable manifestation of Peter in 1:42. Jesus puts his revelation into context by addressing the searcher's own need, but contextually in the FG, Jesus' perception reflects his divine reality and not simply his human nature (2:24-25).

Jesus describes Nathanael as a "genuine Israelite" in 1:47 – someone as authentic honest as Jesus himself is (1:9; 6:32, 55; 7:18; 15:1).⁵¹ Jesus' designation of Nathanael immediately differentiates him from Jesus' religious adversaries, viz., "the Jews", who undermined their prerogatives in discerning what being in a covenantal relationship with God entails by failing to be receptive to Jesus, the one who manifests the Torah (e.g., 8:54-55) (cf. Whitacre, 1982:81). The character of Nathanael here acts antecedently as a demonstrative realization of John the Baptist's ministry alluded to in 1:31 (cf. Meeks, 1975:181). By calling Nathanael "an Israelite in whom there is no deceit", Jesus intentionally compares Nathanael as a symbolic Israelite figure with his forefather Jacob (cf. Hanson, 1991:37).⁵² Commentators have debated the implication of Jesus' qualifying attestation to Nathanael having "seen him beneath a fig tree" (1:48). Various commentators postulate a symbolic implication to the "fig tree", even though many suggestions have prompted limited tacit traction.⁵³ Maybe, it suggests that Nathanael was studying the Torah (1:45), affirming the held belief of various commentators that Jews in antiquity occasionally studied the Law under a tree.⁵⁴ But they read and studied the Law in distinct locations aside from positing themselves under a tree.⁵⁵ This seems to suggest, when studying under a designated tree (fig or otherwise) it was the sole reason to allow for reflection and discussion: the shade will have provided them the necessary relief from the scorching sun. Sedentary under a fig tree indicates relaxation not frenetic activity, or serenity not anxiety.⁵⁶

Any implied suggestion for the studying of the Torah, the propagation of FG could easily have contemplated the LXX deuterocanonical story narrating the experience of Daniel and Susanna: when Daniel enquired from the three men falsely accusing Susanna discretely, ascertaining from them the name of the tree they witnessed Susanna committing adultery. Independently, the "witnesses" responded differently and verified by doing so that they were untruthful informants. In an antithetical way, Jesus observed a sedentary Nathanael "under the fig tree" (irrespective of what he was up to) even though he himself had not been physically there. It is indeed possible that the tree may have

⁵¹ The contentious juxtaposition with Jesus' adversaries is precisely discernible in the relation of ἀληθῶς with authentic witness (5:31; 8:13, 14, 16, 17; 10:41; 19:35; 21:24) as well as the disposition of and testimony that the Father himself gives (3:33; 5:32; 7:28; 8:26; 17:3).

⁵² A designation for those responsible in leadership in Israel was being "men of truth" (Exod 18:21). Deception or duplicity is an unfavorable human quality as is depicted in Gen 27:35 LXX that narrates Jacob's stealing Esau's heritage and inheritance.

⁵³ In an allegorical reading and interpretation of the image Augustine of Hippo (*Tract. Ev. Jo.* 7.21.1) maintained that "the fig tree" symbolized iniquity and demise (suggestive of the fig leaves in Gen 3:7). Philip's observation in 1:45 associates Jesus alongside the Torah and the prophetic traditions, while Jesus' declaration about Philip summoning Nathanael while the latter was seated "under the fig tree" alludes to Zech 3:10; a prophecy, which addresses a moment in time when someone calls a human being "under the vine and fig tree". This would suggest that the prophecy articulated in Zech 3:10 is being fulfilled. Therefore, other references relate the images of the vine and fig tree to both Israel and Nathanael himself, who is designated as Israel's archetype. As such, the realization of the prophecy in Zech 3:10 signals the coming of the Lord's servant, who is the Davidic Messiah prophesied in Zech 3:8 and 6:12, Jer 23:5 and 33:15. To this extent, Nathanael responds with the title designations suitable for a Davidic king, glorifying Jesus as "the Son of God" and "King of Israel".

⁵⁴ Hunter, 1965:27; Boice, 1970:108; Hanson, 1991:39; Westcott, 1950:27, cited *p. Ber.* 2:8. Pancaro, 1975:304; Hoskyns, 1947:182; Schnackenburg, 1968:1:317, mention this interpretation in passing but do not endorse this proposed solution.

⁵⁵ One needs to refer to the partial list furnished by Safrai & Stern (1974:965).

⁵⁶ This is specifically evident in conventional Jewish maxims, e.g., I Kgs 4:25 (cf. 2:46 LXX); II Kgs 18:31; Isa 36:16; Mic 4:4; Zech 3:10; I Macc 14:12; cf. Bernard, 1928:1:63; Hoskyns, 1947:182; Barrett, 1978:185; Scott, 1989:332.

been simply mentioned because it had a specificity, other than referring to some figurative significance ascribing to a fig tree in this context (Barrett, 1978:185). The Messiah's insight into the positive attributes of Nathanael (1:47-48) suits the FG's prerogative pertaining to Jesus' insight into and familiarity of another persons' deceitfulness (2:23-25). As the FG unfolds, the author would reinforce this insight that Jesus anticipated the one who would betray him (6:70-71; 13:26), "perhaps because this probably had become a point of apologetic contention" (Keener, 2003:1.486). Whatever the case indeed may be, Jesus purposefully and maybe also intentionally demonstrated the requisite divine knowledge of the human character as he would in his encounter with the Samaritan woman (4:16-18). These occasions of encounter afforded Jesus the possibility of demonstrating to various individuals that he was imbued with fore-knowledge and insight about them, moving the seeker towards an expression of faith and tentative belief in him (cf. 1:42; 4:17-18; 16:30; perhaps even 3:10);⁵⁷ thus, an encounter with the person of Jesus becomes the paradigm in terms of which the FG's ideal becomes paradigmatic for those with open, receptive and above all, responsive temperaments.

Conveyed in a thematic way that reveals the tone of the FG, Jesus, at this early juncture, is depicted as someone "who knows his own sheep" and "calls" them (10:3; cf. through Philip in 1:48). It also reveals the requisite erudition he possesses about Nathanael (cf. Hoskyns, 1947:182). In a similar vein, Nathanael swiftly identifies the shepherd-king of Israel (1:49; 10:4), by doing so validates "that he is a member of the people of God" (Whitacre, 1982:81). The Messiah's disclosure of Nathanael's authentic character matches Jesus' disclosure of Simon's character. Similarly, there are also parallels evident in Nathanael's attestation pertaining to the Messiah's identity in 1:49 and Jesus' self-revelation pertaining to his own identity in 1:50-51. Thus, Nathanael's answer to this divinely manifested insight must be viewed as a christological confession, in a similar vein to that of the Samaritan woman (4:19, 29). Nathanael's willing and eager belief is juxtaposed markedly with ascertaining a fuller post-Easter belief faith directing the FG's paradigmatic revelation in 20:24-29 (Keener, 2003:1.488). It exemplifies, a unique Johannine teaching regarding someone indisputably sent "from God" heeding another also manifestly from God (3:20-21; I John 4:6).

Delineating the rationale of the unfolding Johannine Gospel, Nathanael's attestation regarding Jesus' identity presents this local community a teaching moment. Nathanael identifies Jesus as "the Messiah" with discernible evidence that Jesus is a prophetic figure. It rationally also follows that if Jesus is an authentic prophetic figure, then it is impossible for him to be a pseudo Christ. Philip previously instructed Nathanael regarding Jesus' identification from the Scriptures in 1:45, which symbolically reinforced his witnessing enabling Nathanael to authentically infer the identification of Jesus. Taken together, firstly the epideictical answer by Jesus and the subsequent deficient christological paradigms suggested by various individuals considering the miracle sign performed by Jesus (e.g., 6:15) propose that a stand-alone miracle-sign is insufficient and incapable to convey an authentic depiction and revelation of Jesus as the incarnate *λόγος*. After prophesying Nathanael would "see" [ὄψεσθε] greater things⁵⁸ Jesus addresses all disciples present (though in the immediate context, viz., Nathanael and Philip) and all subsequent disciples, changing to a plural deponent verbal form attesting this (cf. 14:1 where a similar change in the verbal form occurs; also, in 3:11-12

⁵⁷ It manifests a typical FG exemplar already cited in the works of John Chrysostom (*Hom. Jo. 19*) regarding 1:41-42 attests to.

⁵⁸ For the specific inflected form ὄψεσθε, which in its plural form in 1:51 envisages additional disciples aside from Nathanael. In this regard, refer to 1:39; 16:16-19.

pertaining to local communities).⁵⁹ Jesus prophesies that his disciples “will see the heavens opened” – a symbol of epiphany and divine manifestation (Ezek 1:1; Acts 7:56; 10:11; Rev 4:1; 11:19; 15:5; 19:1); although the author of the FG deliberately ignores “the specific opening of the heavens in the revelation at Jesus’ baptism (Mark 1:10; John 1:32), he promises it here” (Keener, 2003:1.489). This future manifestation will reveal and accentuate Jesus’ mission as the mediator between the heavenly and earthly reality, those dominions above and below, God and humankind, when he later delineates it to Nathanael’s companion Philip in 14:9.

Jesus likewise promised that Nathanael and his companions “will see angels” ascend (cf. the FG’s linear dichotomy toward Jesus in 3:13; 6:62; 20:17) and descend (cf. to the Spirit’s “descent” from the heavens “onto” Jesus in 1:32; cf. also the FG’s || of Jesus in 3:13; 6:33, 38, 41, 42, 50, 58). Therefore, Jesus is revealed as the fulfilment of “Son of Man” prophecy coming down from heaven (Dan 7:13-14), as well as “the mediator” between heavenly and earthly realities, upon whom messengers of God (angelic beings) ascend and descend. The “angels of God ascending and descending” refers to a citation in Gen 28:12. This leads the PR to assert that “Jesus is Jacob’s ladder”, mediating between Father within his heavenly realm and Jacob here in the worldly realm (cf. John 14:6); as such, the “true Israelite” in 1:47 receives a divine announcement in the same way that his forefather had (Gen 28:12).⁶⁰ As “Jacob’s ladder”, Jesus is the real Bethel, “the house of God” referenced in Gen 28:19, a symbol and leitmotif that logically binds Jesus as “the new temple” alluded to, qualified and reinforced in 1:14; 2:19-21; 4:20-24; 7:37-39; 14:2, 23. In this context, it is the figure of Nathanael, and not “the Messiah”, assumes the role of Jacob (1:47; hence, “Jesus is greater than Jacob” as the Samaritan woman correctly infers in 4:12);⁶¹ As “Jacob’s ladder”, he continues as the “gate of heaven”, the pathway linking the Father and this worldly reality (14:6). Nathanael’s declaration is the culmination of the various christological designations bestowed upon Jesus in 1:19-51. “Jesus is the Christ, the lamb of God, the Son and the King”; however, once Jesus’ followers confess him as the glorious “Son of Man” and “the Way” that directs disciples towards his Father are they in fact able to identify the fuller divine realities imbued in these christological designations (cf. Michaels, 1984:24; Painter, 1977:361).⁶² Here in 1:51 “the Son of Man” – which is

⁵⁹ The PR needs to note the plural form of the dative personal pronoun ὑμῖν – the prophecy is not primarily directed or intended only to Nathanael. This inclusive image possibly refers to every disciple, and hence, through amplification, many following them.

⁶⁰ Jesus as the incarnate λόγος is the mediator between the heavenly and earthly realities. Hence, the author of the FG is contemplating on the significance of Jesus becoming human, perceiving him as the Son of man, aside from an eschatological but also as an eternal figure who is mediator between heavenly and earthly realities, God and humankind. In this regard, the image and symbol of a stairway assisting the ascent and descent of the heavenly messengers to articulate the meaning of his incarnation. “The Son of man is both in heaven and on earth (3:13); he descends to give life to the world (6:27, 53); he ascends again to his glory (6:62), but his ascent and glorification are by way of the Cross (3:14; 8:28; 12:23, 34; 13:31)” (Barrett, 1955:149-150). Therefore, Jesus is the source of encounter and engagement between the heavenly and earthly, the focus of the “traffic” bringing the blessing of heaven to humankind (cf. Beasley-Murray, 1987:28).

⁶¹ Carson (1991:163-164) supplements that which is promised to followers is a divine authentication regarding Jesus whom they recognized as “the Messiah” is the chosen one of the Father. In the same way that Jews recognized Jacob as the father of tribes of Israel, so in like manner everyone must perceive that the Father has chosen his Son Jesus as the Promised One. To this extent, there is an opening to the theme of the “new Israel” – in that “Jesus is the new Israel”. In antiquity, Bethel was formerly “house of God”, but now is deemed both antiquated and is replaced. This “house of God” is not situated *there* at Bethel any longer. However, the Father has revealed himself in the person of his Son. In 2:19-22 Jesus renders the holy places like the Temple in Jerusalem as obsolete including those pertaining to the Samaritans (4:20-24) for that matter. By the coming of Jesus, the comprehensive of the gracious gift transcends and supplants the former gift bestowed upon Israel.

⁶² The christological designations have a binary consequence. Firstly, Nathanael understands these designations considering the messianic expectancies of the Jews; when he couples “Son of God” with that of “King of Israel”, thereby indicating that such a pairing need to be perceived as kingly designations. Nathanael’s

uniquely his own self-referential christological title – Jesus is now “the gate of heaven”, who as the incarnate λόγος, communicates between his Father and humanity.⁶³

In bringing this exposition to a close, it is necessary to delineate five points for further reflection and consideration, leading to fuller and newer interpretation of our text of study: Firstly, an overall leitmotif binding the unit 1:19-51 together is that of *witnessing to the incarnate λόγος*. This section in the FG is composed from the viewpoint in the accomplished mission of Jesus himself, taking into consideration his revelation as the λόγος and sign, cross and resurrection, and of the bequeathing of the Spirit-Paraclete. The witness and explicative testimony of John the Baptist in this section must also be read within the context of Jesus’ accomplished sacrifice and the illuminating event that the Resurrection sheds upon it. In this regard, the ensuing testimonies of the disciples themselves are read and mediated against the backdrop of Jesus being the fullness of revelation as “the Son of Man”. The FG is thus authored to illuminate Jesus’ fulfilled mission having suffered rejection and condemnation by the “world”, and of the experience of the Johannine Church and the like to experience opposition from authorities of the same order. If this is indeed to be held as a valid and plausible hypothesis – then, how does this impact an integral reading and interpretation of the witness of the Samaritan woman?

Secondly, μαρτυρία is thus a central theme in the FG, and it is advanced harmoniously taking into consideration the essential concept implied in the leitmotif “witness”. Inherent to the concept and theme of μαρτυρία is the verification of factual data that has relevance on a specific matter when offered in a courtroom and extends when denoting testimony of beliefs that can be authenticated (cf. Beutler, 1972:43; Thyen, 2005:73). The leitmotif is extraordinarily advanced in the texts of Deutero-Isaiah, where YHWH challenges an incredulous people in a form of a court of law whereby he relates his prerogatives as the only supreme Lord God; the prophet acts as the Lord’s spokesperson is informed by means of a prophecy (Isa 50:4), with the Israelites his observers verifying the revelation (Isa 43:10-13; 44:7-9). Hence, as the FG unfolds, the revealed narrative of the incarnate λόγος is conveyed by means of a series of trials that he undergoes; “*witnesses are called, witness is borne, and the testimony is constantly questioned and rejected by opponents of Jesus, till at length he undergoes a definitive trial*” (Beasley-Murray, 1987:28). Throughout the FG, Jesus as the incarnate λόγος is depicted as the definitive testifier to the Father’s manifestation of the truth; Jesus gives testament “to what he has seen and heard from the Father” (3:32), attesting to this he offers the definitive testimony – to the Father, who himself gave testimony to his Son by John the Baptist’s personal attestation, through the works he entrusted unto the Son, also through the fulfilment of the

perception is illumined by key OT texts citing “messiah / anointed one” for Israel’s ruler, similarly identified as a “son” of God in Ps 2:7, II Sam 7:14, and Ps 89:26-27. While acknowledging and accepting these designations, Jesus also emphasized that more will be revealed. There is in fact more to Jesus, a reality already known to the PR because of the Prologue, that Nathanael could have perceived here. Intended readers of the FG know from the Prologue itself when to identify secondary implications to the designations confessed by Nathanael. The Prologue commences by qualifying that the λόγος which was “Ἐν ἀρχῇ” with God becomes flesh [ὁ λόγος σὰρξ ἐγένετο] in the person of Jesus (1:1, 14). John the Baptist witnesses to Jesus’ unique dignity by affirming Jesus’ eternal existence by stating he “ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν” (1:15, 30). The author of the FG therefore assumes that the intended readers of his Gospel realized that “ὁ υἱὸς τοῦ θεοῦ” is not simply a kingly designation, as the eternal λόγος Jesus has a divine lineage, God’s “μονογενοῦς παρὰ πατρός” (1:1, 14, 18). In 18:36, the FG confirms Jesus’ kingly status and authority “coming from above, not from the world”. In 1:51, Jesus indicates the secondary implication more pronouncedly, qualifying that Nathanael and the other disciples will experience the Father being revealed in himself as “the Son of man”.

⁶³ This is the first instance of a recurring pattern. Repeatedly, Jesus is incorrectly perceived until, at the climax, he is recognized and acknowledged for whom he really and truly is. This is a particularly distinctive Johannine feature, which is further delineated in the encounter that Jesus has with an anonymous Samaritan woman.

OT Scriptures (5:31-47). The procedure culminates with the glorification of incarnate λόγος in his heavenly Father's abode (13:32; 17:1). Consequently, those of humanity that false reproached the incarnate λόγος and erroneously sentenced him will have judgement pronounced over it for being an instrument of Satan (12:31-32). The world has been conquered by the faithful witness of the incarnate λόγος (16:33), and through the sustained testimony of the Church remains an objective of the Holy Spirit's conclusive manifestation (16:8-11).

The significance of this insight regarding 1:19-51 is that the latter commences with a report of John the Baptist's witness when questioned by emissaries of the Jews in Jerusalem. The scene is thus set in the form of an interrogation of John by the authorities, i.e., the same authorities will later in their turn interrogate Jesus. In response to their question, John the Baptist gives clear and unequivocal witness, both as to who he is *not* and as to who he *is*; his task is to straighten a path for "the Lord", and his baptism is a preparation for him who baptizes with Spirit. This witness to the interrogators is followed by the prophetic witness recorded in 1:29-36, which declares the incarnate λόγος to be "the Lamb of God" and "the Son of God" and directs people to follow him. In our text of study, the Samaritan woman's own attestation of her encounter with Jesus forms the basis of her leading the townspeople to Jesus and him remaining two days with them. The dialogue was made possible because Jesus accompanied it with his testimony. Before the woman at the well, Jesus did not "seek" to give testimony in a manner that was planned and artificial. He was simply himself, acting naturally; hence he gave authentic witness. The authenticity and efficacy of Christian testimony lie in the fact that the witnesses ordinarily are not aware of their testimony. They act naturally and therefore attract; dialogue ensures, even more profound because it does not demonstrate anything planned or premeditated (a "pose") but manifests the values of transparency and integrity that form a normal part of being and acting.

Thirdly, this depiction of the character and consequence of John the Baptist's missionary endeavour as an eyewitness has been intensely scrutinized by commentators (cf. Beutler, 1972:237-254; Collins, 1976:26-46; van der Merwe, 1999:267-292; Keener, 2003:429-465; Just, 2015). Their argument is that to substantially diminish John the Baptist's person and mission to that of a "mere witness" to the Messiah distorts the historicity of the FG in view of a favourable Christology outlook on Jesus as the incarnate λόγος. This approach is dubious at best; and if adopted, it can be possibly extended to include the entire FG. While the author of the FG did not recount the entire narrative concerning Jesus himself, he nevertheless *gave the PR the crucial ingredient to comprehending it*. The FG had a nuanced purpose, and the author focused attentiveness realizing it, as it is depicted in John 20:30. So, also is evident that the author had a considerable detail pertaining to John the Baptist at hand than was chronicled. In this regard, John 1:32-33 echoes a familiarity with an earlier source of John the Baptist's baptising Jesus; even though the author makes passing reference to it, he omits it from his gospel. Whereas the Synoptic authors reproduce their inherent belief that John the Baptist functioned as someone witnessing to Jesus, over and above him being the Precursor (cf. e.g., Matt 3:11-12, 11:2-3, 12-13). This tradition is replicated by the author of the FG concerning John the Baptist and this theme is delineated in his testimony to the Messiah, as the designated "Lamb of God" motif explicates. This enables the PR to believe that the author of the FG in the Prologue crystallized the belief of his contemporaries when he summarized John the Baptist's function as: "*He came for witness, to hear witness to the Light*" (1:7). In the perspective of the Johannine community this responsibility entrusted to John the Baptist as witness to Jesus may be compared with the claim that the Scriptures serve as witness to Jesus, the Son of God (cf. 5:39-40). This reinforces the belief that the Scriptures contain more than that, but the Johannine community confesses without hesitation that this is their supreme function. The Church itself, with all its variety

of functions, concurs with this Gospel that it is sent to attest the same purpose – to give authentic testimony by word and deed to the Father’s eternal Son, whose own mission is to bear witness to the Father (20:17).

Fourthly, John the Baptist’s witness under interrogation was highly relevant for the Johannine community that received the Book of Revelation; for that whole work is characterized as “*the witness of Jesus*” (Rev 1:2), and Jesus is described in its opening greeting as “*the faithful Witness*” (1:5). Having exemplified faithfulness as a witness under trial (cf. the tradition in I Tim 6:13), he now bears testimony to the incarnate λόγος and promise of God for the encouragement of churches called to endure the passion as he did. The Johannine community stands in need of just such encouragement, and in the good news it receives.

Finally, John the Baptist’s witnessing in John 1 will give way to that of the early disciples. John 1:19-51 contains a sequence of fervent witnesses to the incarnate λόγος, dissecting a dimension of the Johannine Church’s testimony to her κύριος. The “*Rabbi*” is acknowledged as “the Messiah”, the fulfilment of the Torah and the Prophetic traditions, “ὁ υἱὸς τοῦ θεοῦ” and “βασιλεὺς τοῦ Ἰσραήλ”. They are effective acknowledgements of faith-belief and were particularly relevant for the Johannine Church’s testimony to the local synagogues. It required the Johannine Church to be imbued with greater significance than was the case in Judaism. It has often been observed that the “*Messianic Secret*” is lacking in John 1. Thus, the author of the FG has his own version of it: first impressions of Jesus must grow under the impact of the revelation that comes through him. All Jewish understandings of the Anointed One are inadequate to describe the Incarnate One sent from the Father; they require the depth and height and breadth of the witness of Jesus – hence the relevance of the additional sayings about “τὸν υἱὸν τοῦ ἀνθρώπου” in 1:51. In the FG, “Son of Man” and “Son of God” are complementary concepts; they flow into one another. The saying culminates the introduction to the narrative of “the Word made flesh”; it illuminates the FG, and it continues to speak to the Church, not alone during the time of the composition of the FG but to that of every generation. For “the Son of Man” remains the place of encounter for potential disciples to experience the richness of heaven and humanity’s necessity for him (cf. Beasley-Murray, 1987:28-30).

Therefore, re-interpreting John 1:19-51 in the light of our text of study, the PR concludes that the Samaritan woman through her engagement with Jesus in theological matters, can make the necessary change required to overcome the inherent cultural and religious differences and become a partial witness to her townspeople about Jesus (Redman, 2012:59). Unlike the indirect call of the first disciples in 1:19-51, which resulted in them staying with Jesus, thus having the sense of coming to a belief in him, there is no direct or indirect call to the Samaritan woman to discipleship or for her to remain with Jesus. Thus, the paradigm established by Neyrey (2007:122-123) for a programmatic missionary activity with regards to 1:19-4:54 finds a convergence in 4:1-42, but with subtle nuances and variations. It is the woman who encounters Jesus, and then goes to partially witness to the townspeople based on the experience of that encounter. They in their turn, based on her partial witness, go and find Jesus – resulting in them and many more (4:41) coming to a belief in him. The narrative does not explicitly mention the belief of the woman, as it can only be inferred. But, it is Jesus, who then stays [ἔμεινεν] with them (4:40) before re-commencing his journey down to Galilee.

4. The Text’s Relationship with the Immediate Context (John 2:1-4:54)

Aside from the theme of μαρτυρία that looms large in John 1, there is a subtle but just as an important theme of “life” [ζωή] which is central to the entire FG. As a leitmotif, ζωή appears initially in the

Prologue (1:4), then strikingly during Jesus' encounter with Martha in 11:25-26, culminating at the end of the FG in 20:31. ζωή is a principal leitmotif in the sub-section John 1:19-4:54. The incarnate λόγος is indicative of the Father's unequivocal manifestation, and as such conveys "life... the light of humankind" (1:4). We have already established that John the Baptist, various disciples, including Jesus himself have borne testimony to this vital and invigorating illumination (1:19-51). Many who possess fidelity and belief, this glorious manifestation of the incarnate λόγος is surpassing and substituting those institutions that defined and gave meaning and purpose to Jewish customary laws and its cult as well (John 2). Jesus' encounter with the Pharisee Nicodemus in 3:1-21 is a characteristic dialogue on what "true life from above" means, and with the Samaritan woman (4:7-26), she fathoms to some degree the source of life that Jesus as the Christ singularly bears. The βασιλικός in his personal desire to have Jesus restore his own son's to back to life, "discovers something of the faith that leads to true life in Christ (4:46-54)" (Polhill, 1988:445). Having delineated above that the theme of witness to the incarnate λόγος overarches the narrative section 1:19-51, double "signs" are performed in Cana (2:1-12 and 4:46-54) and they group and juxtapose John 2-4. Collectively, it is these sign-miracles and the dialogue-encounters that ensure Nicodemus, John the Baptist, the Samaritan woman and the disciples, as well as the PR grows immeasurably in their respective comprehension of Jesus as the one who reveals himself and what an authentic response to him constitutes. This section in the Johannine narrative is characterized by a comparative receptiveness to the incarnate λόγος.⁶⁴

4.1. Response to Jesus within Israel (John 2:1-3:36)

The theme of an authentic faith response to Jesus as the incarnate λόγος is pivotal to reading and interpreting John 2. It centres around two narrative scenes: the miraculous transformation of water into wine and the Temple's purification. Each event ends with an observation on faith leading to belief. In 2:11, the disciples "believed *in him*" [ἐπίστευσαν εἰς αὐτόν] which is consequential of the sign Jesus performs at Cana. In the terminology of the FG "believing *in*" Jesus as the incarnate λόγος produces an authentic faith response. After the Temple's purification, the author cites whereby "many believed in his *name*" another consequence of people observing the signs Jesus performed in Jerusalem (2:23). While it may reflect a rudimentary belief in his reputation as someone who performs miracles, the author qualifies this by supplementing that Jesus did not reveal himself to people with a limited faith belief (2:24). What is significant however, is that the disciples perceptibly discovered a reality that was positively different in Jesus, and John 3 highlights that discovery in its discussion on the new life that Jesus brings.

The sign Jesus performs at Cana is the primary miraculous account that is chronicled in the FG. The details furnished in the story are significant with regards to what is about to unfold – viz., the specificity of the feast occurring on the "third day" in 2:1, an ostensible reproach towards the "mother

⁶⁴ Koester (2003:44) attests that the early disciples of Jesus would have seen their own experience foreshadowed in the experience of Jesus. In asserting this insight, he correctly attests that the witness Jesus bore concerning his mission and identity evoked sharp opposition from the unbelieving world, just as it would have been the case for Jesus' disciples themselves. The fact that Jesus is depicted as being constantly on trial throughout the FG – in a courtroom-like setting – he thus, finds himself having to defend his person against numerous charges levelled against him by his adversaries. Among his disciples, the man born blind is a notable example (9:1-41) and his own disciples, who are summoned to testify to Jesus in the face of opposition after his return to the Father (16:1-3). Alongside the opposition and rejection, Jesus also found those who believed him and his message, and the success among the Samaritan townspeople foreshadows the fruit of the missionary work of his own disciples (4:31-38). Thus, Jesus himself exemplifies true discipleship by faithfully bearing witness to his own and motivates the readers of the FG to do the same.

of Jesus” in 2:4, the unequivocal citation of the six stony waterjars used for *Jewish* purificatory rituals in 2:6, coupled with the infrequent aorist imperative verb ἀντλήσατε “for drawing off the water-made-wine” in 2:8. The *Jewish* context and background is conspicuous in this uniquely Johannine’s narrative anticipating the symbolism of the purpose of the account. The OT has several citations which affirms the bountiful imagery of wine. Wine is linked to *joyfulness* and represents a symbol of the benevolence of God (Gen 27:28). The prophetic era is interpreted as overflowing with the newest wines in copious supply (Hos 14:7; Jer 31:12; Joel 3:18; Amos 9:13-14.). However, “the cup of wine” is a symbol for affliction and demise (Pss 60:3; 75:8; cf. Mark 10:38-39). Augmenting these imageries, various commentators argue that the wine’s symbolic depiction in 2:1-12 is representative of a specific newness that Jesus as the incarnate λόγος offers, signaling the dawn of the Messianic era. Undoubtedly, the Synoptic parabolic rendering of “the new wine in old skins” emerges when the PR juxtaposes this narrative with the successive one narrating the purification of the temple. The author of the FG also strongly alludes to this fact by delineating that the capacity of the former Jewish waterjars for the ceremonial rituals are not only transformed but replaced with quality tasting wine. As the Promised One, Jesus takes the wornout aspects of quiescent Jewish religious practice and supplants it with the authentic form of the cult “in Spirit and in Truth”, a theme that is articulated in 4:23-24.

A biblical narrative depicting Jesus with wine could easily have resonated with Christian disciples because of its allusion to the Eucharist – especially Jesus’ paschal mystery which the presence of wine at the wedding feast signified. However, it does *not* appear to be the purpose in this narrative account. To be noted is the bizarre reproach on the part of Jesus when addressing his mother, “οὐπω ἤκει ἡ ὥρα μου” (2:4). In the FG, the leitmotif of the eminent “hour” of the incarnate λόγος specifically refers to “his hour of atoning death, the hour of his glorification in being lifted-up on the cross” (Polhill, 1988:451). The mother of Jesus (deliberately) “disappears” from the unfolding account of the FG, and “reappears” in the narrative when she finds herself positioned beneath her Son’s cross, participating in his perilous “hour.” This is the culminating event in his divine mission and his supreme glorification. In a tangible way, the author of the FG anticipates and testifies to that “δόξα” manifested in this primary miracle-sign (2:11).

Firstly, the purification of the Temple appears to be entirely distinct and unconnected to the miracle-sign that preceded it. However, the two narrative accounts are inextricably connected and facilitates a nuanced explanation. The purification of the Temple affords the PR a setting and framework for interpreting the miracle-sign performed at Cana. The incarnate λόγος reveals the original and novel εὐαγγέλιον, that is meant to bestow and infuse ζωή. To this extent, Jesus realizes that which was ostensibly inconceivable for the ancient cult in the Temple. The ancient Jewish cultic customs with its requirements for outward cleansing; predisposed to violations, is replaced by a newer reality, Jesus himself. In the Synoptic tradition, the purification narrative forms part of the passion narratives. However, in the FG, this narrative is situated at the commencement of Jesus’ mission since the author’s passion accentuation permeating the entire FG. It is evident in 1:29 when John the Baptist attests favourably towards Jesus being “the lamb of God,” as well as in 2:4 in the emphatic statement to his mother concerning the “ὥρα”. Also, the passion is an essential leitmotif in the purification narrative: “Destroy this temple and in three days I will raise it” (2:19). Characteristically for the FG, pilgrims in Jerusalem celebrating the Passover misunderstand Jesus’ declaration, interpreting it literally, erroneously inferring his declaration as a warning to demolish the Temple edifice in the holy city. It appears that the author of the FG did not intend his interlocutors to disregard the factual and profound connotation, when he augments the implication of 2:19-20 “now he was really talking about the temple of his body” in 2:21. In 2:22, the author’s clarification delineating when the disciples

recalled Jesus' teaching and wholly comprehended it subsequent to him being raised from the dead rings true like a maxim. The full implication of Jesus as the incarnate *λόγος* cannot be known aside from the paschal mystery – his passion, death and resurrection! The Johannine author is acutely aware of this; hence, the premonition to the “hour” of his passion or “glorification” is inserted right at the outset of Jesus' public ministry.

Secondly, the dialogue encounter with Nicodemus in 3:1-21 and the witnessing of John the Baptist in 3:22-30 seem to be distinct narrative incidents. John 3 culminates in 3:31-36 weaving everything into a unified whole. As prefaced above, the prevailing and dominant leitmotif is that of the new life which Jesus as “the Son of God” he is the incarnate *λόγος* uniquely testifies to and the solitary envoy to humankind. Nicodemus is depicted as a representative figure for the religious authorities in Jerusalem who partially acknowledged Jesus' manifestation of signs with an imperfect faith-belief (2:23-25). As a pharisee imbued with the Mosaic Law, he reveals an inherent yearning to learn from Jesus, providing the context for the initial discourse narrative in the FG on the life which Jesus offers in himself. Nicodemus is an obscure personality, and his depiction in the FG is one that intrigues the PR. In 3:1-21, Nicodemus is depicted as someone thwarting Jesus' teaching, interpreting it literally, unable to comprehend the “truth” in a comprehensive way. Successively in the FG, Nicodemus reemerges favourably, asserting that Jesus be fairly tried (7:50-52), and anointing Jesus body for burial in 19:39. One can only speculate that the author of the FG intentionally depicted him as a “closet believer”, someone fascinated by Jesus, hoping to catch an indication to the veracity of Jesus' teaching, but increasingly unable to take the requisite “leap of faith, commitment, and confession which alone brings one to life” (Polhill, 1988:452).

Nicodemus encounters Jesus “at night” (3:2), implying a measure of surreptitiousness, symbolizing someone still obscured by darkness and struggling to come to belief and into Jesus' light; someone groping in the obscurity of incomprehension and incredulity (cf. 3:19). Nicodemus is drawn to Jesus because of the “signs” that he had manifested in Jerusalem (3:2; cf. 2:23), but his faith-belief remains inept and shallow. This results in Jesus moving the dialogue onto a more profound plane: “Amen, amen, I say to you, no one can see the kingdom of God without being born from above” (3:3). The adverb employed by the author is *ἀνωθεν*, a typical “Johannine double-entendres”, implying ambiguity in connoting both “again” and “from above.” The PR conversant with Christian terminology recognizes the inference to “spiritual rebirth” and is bemused at Nicodemus' naïvete even as a teacher of the Law! But this subtlety is typically Johannine. This phenomenon reappears during the encounter with the Samaritan woman in 4:7-26. Then even more explicitly in 3:5 Jesus clarifies that this spiritual renewal is “of water and the Spirit”. In John 4, water again reappears as the vitalizing source coming from deep within Christ. It *symbolizes* the newness of life engendered from within, and therefore not a component of some outward reality. “It is the mysterious work of God's Spirit which is in view, working its renewal imperceptibly from within” (Polhill, 1988:453).⁶⁵

In 3:10 Jesus ironically reproaches Nicodemus for literally understanding the content of his teaching and advances the discussion further. As the incarnate *λόγος*, Jesus not only reveals himself, but is the definitive teacher of celestial truths (3:11-13). Here the narrative returns to a refrain in the Prologue – “the Word-made-flesh, the one from the bosom of the Father, the only true interpreter to humanity of the mind of God, the ladder which bridges heaven and earth” (Polhill, 1988:453). John 3:14 delineates the primary indication of the FG's “passion prediction”. Jesus as the Son of Man emphatically declares that he will be “lifted up”. Once again, the FG encounters the “Johannine

⁶⁵ The PR needs to note once again the Johannine double-entendres regarding the noun *πνεῦμα* – which has a double implication denoting “wind” and “spirit” in 3:8.

double-entendres”. The aorist indicative active verb ὑψωσεν has in one sense of “lifting something up”, but in another sense “to exalt to a place of honour and dignity”. In the FG, this anticipates Jesus’ body literally lifted-up on the cross, and it instantaneously constitutes his ultimate glorification, culminating his earthly mission and sojourn. This realization also fulfills Jesus’ “theology of rebirth”. By responding to Jesus in faith, who was exalted and glorified on the cross, that disciples possess this new heavenly gift of everlasting life. Similarly, Num 21:9 narrates how the people of Israel looked upon the bronzed serpent raised by Moses preserving their lives. Likewise, disciples who believe and place their faith in Jesus exalted upon the cross experience the fullness of life through him.

By referring to eternal life in 3:15, the dialogue progresses onto the theme of the inevitability of choosing either life or death accompanying the Father’s gift in his Son. John 3:16 summarizes the entire FG. This verse augments the hitherto dialogue in a twofold way: Firstly, God is *love* [ἀγαπάω] which establishes the foundation for him commissioning the Son. John 3:17 is an explanation of the *exitus* principle – that the Father’s intention by sending forth his Son was not to pronounce judgement but principally for humanity’s salvation. Secondly, contained in the saying “will not perish” [μὴ ἀπόληται] is an implied foreboding: not accepting the gift of eternal life offered in the Son is opting for the certainty of desolation. John 3:18-21 provides the PR with an explanation on that foreboding. The final part of the conversation highlights both the “realized eschatology” and the “dualism” inherent in the FG. As such, the notion of eternal life cannot be construed or perceived as an imminent reality. It can be a reality in *this* life when the disciple embraces the demands of what “life in Christ” entails. Similarly, eternal judgment cannot be viewed also as an imminent reality. A disciple is already condemned in this life when s/he refuses what the gift of “life in Christ” entails. The tone of the dualistic dialect is the piercing “either-or” terminology that is prevalent in that era. The uncompromising choice left to a potential disciple acknowledges that there is no middle-ground: someone either has faith in Christ or chooses not to. “It is either salvation or judgment, light or darkness, life or death” (Polhill, 1988:453). The moral aspect of 3:18-21 cannot be lost on the PR, as it contends that it is a disciple’s *deeds* that demonstrates whether s/he pertains to Christ’s light which is life-giving or to obscurity which leads to perdition.

As Jesus’ encounter with Nicodemus dwindles into the background, the Johannine narrative swiftly moves once again to the figure of John the Baptist engaged in baptizing at Aenon near Salim in 3:22-30 (cf. Hunter, 1968:49-55). Here again there ostensibly appears to be no association with what precedes this scene, however, the PR is drawn to John the Baptist baptizing as being in focus here. Not only is there a palpable link established with John 1:25, since the author of the FG sets it in the right context. John the Baptist is not phased at Jesus’ feat of baptizing (3:26). It is indicative that this must have been determined so by God (3:27). John the Baptist persists in reaffirming his task as the precursor entailing that he simply prepares the pathway for the Messiah. “He is only the best man, not the bridegroom” (3:29). In the ANE, the best man had a primary preparatory task preparing the wedding, the accompanying celebrations, and securing the bridal chamber. His duties ceased on the day of the nuptials. Similarly, John the Baptist illustrates his own preparative mission regarding the Messiah. Having prepared the totality for the bridegroom, his mission as the best man is accomplished, with the focus ostensibly shifted onto the bridegroom: “He must increase, but I must decrease” (3:30). John 3:31-36 concludes this sub-section by revisiting the leitmotifs of the primary encounter dialogue. Jesus as the incarnate λόγος is the authentic testifier to the Father’s veracity. His attestation of this truth is comprehensive and entire (3:34). “The Father loves the Son and has entrusted everything to him”; therefore, in a tangible way by encountering the Son, the Father is also encountered (3:35), finding eternal life. However, the inverse is also correct: rejecting Jesus as the

incarnate Son runs the perilous risk of missing out totally on eternal life and facing the wrath of the Father himself (3:36).

4.1.1. Faith in the Word of Jesus (John 2:1-12)

The seven miracle-signs depicted by the author of the FG contain variant chronicles of episodes recounted in the Synoptic tradition. Specific miracle-types are limited to the Synoptic tradition; in this regard, the changing of water into wine at Cana miracle has no corresponding equivalent. Jesus, with this first sign, transforms water into wine at a marriage banquet, when there is a lack of wine. This sign may be deemed as the first sign in the very ministry of Jesus according to the FG with profound implications for those who have begun to follow Jesus. The changing of water into wine coupled with the miracle of the loaves in John 6 can be called “*feeding miracles*”, because they deal with the necessities of people, such as, food and drink. This sign connotes Jesus’ regenerating authority: “He changes the water of Judaism into the wine of Christianity, the water of Christlessness into the wine of the richness and fullness of eternal life in Christ, the water of the law into the wine of the Gospel” (Male, 2010:39). In his description of the events at the wedding, the FG’s author places Jesus’ mother at the commencement of her Son’s public mission, giving her an active role in meeting people’s needs.

The mother of Jesus initiates the activity in the scene with an indirect entreaty: “*They have no wine*” (2:3).⁶⁶ The reply of Jesus was unforeseen: “*Woman, what concern is that to you and to me?*” (2:4^a). This first part of the response reveals a piercing distinction between the two individuals, while the remainder of his response reinforces it and conveys the purpose for the piercing distinction: “*οὐπω ἔχει ἡ ὥρα μου*” (2:4^b). This “*hour*” [ὥρα] manifests itself in the FG at the satisfaction of his Father, and in this regard, his mother’s will is peripheral to that of the Father and his Son. Notwithstanding her Son’s astonishing retort, her answer confounds the PR: “*ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε*” (2:5).⁶⁷ Her response is even more confusing as she is totally oblivious to her own Son’s part in the Father’s objective, she notwithstanding petitions that the servants adhere to anything her Son requests must be done. Moloney (1998:68) correctly asserts that the mother of Jesus was the first individual in the Johannine narrative to reveal, in terms of the action in the account, what an accurate replication to Jesus’ word entails and manifests. The mother of Jesus unreservedly believes in her Son, as well as the efficacy of his word despite ostensible denunciation and censure.

The waterjars “*for the Jewish rites of purification*” (2:6) transformed into wine, symbolizes the antiquated arrangement yielding itself to the newer reality.⁶⁸ Accordingly, the author allows the text

⁶⁶ The shortage that the mother of Jesus notices does not concern something essential or life threatening as such. It is a lack of well-being, that is, lack of something which makes life happier and more joyful, content. One could also see another meaning in her description, “They have no wine”. It may be a Johannine comment reflecting the aridity and emptiness in Judaism at that time!

⁶⁷ Through this saying, the mother of Jesus acknowledges the sovereignty of Jesus. Her instruction, given to the servants reveals, in fact, her own inner disposition. This is what she did all her life: she went about doing whatever she was told by the Heavenly Father to do. The author of the FG understands the mother of Jesus as *an ideal disciple who hears God’s word and practices it*. In telling the servants to follow what her Son tells them the mother of Jesus is arousing in them an *attitude of discipleship*. This shows that in the Cana story the relationship of mother and son is not broken but *transformed* into the *higher relationship of discipleship*. She now recognizes Jesus’ independence of her and that the initiative of working miracles entirely belongs to him. However, it is her willingness to rely on Jesus’ sovereignty that prepares the way for the miracle.

⁶⁸ In the first scene of our narrative of study, *water* was employed symbolically, representing the Spirit as well as the revelatory content the FG’s Jesus simultaneously conveys and incarnates (4:7-15). Hitherto, the woman is still growing in her understanding of both “the Giver or the gift” (4:10); rather she is growing into her

to symbolize a reality overarching Jesus' entire mission – Jesus' "glory" [δόξα] being manifested. Manifestation in the FG is Jesus' self-disclosure (the Son is the revealer of his Father). The wine's signification reveals Jesus' benevolence, symbolizing that it is a gift he bestows, while simultaneously pointing to the mystery that is himself. Because it is a sign of Jesus' graciousness, poignantly the wine is bestowed towards the termination of the scene; indicative of it being an eschatological gift of the incarnate λόγος. The author deliberately is pointing towards Jesus revealing himself. Considering that this is "the first of his signs", Jesus "manifested his glory and his disciples believed in him" (2:11) the miracle-sign only reinforces that there is still more that will be revealed. A fuller revelation will not occur pending the inauguration of "the hour" [ώρα]. In this regard, the theme and notion of discipleship needs to be reformulated, evaluated and understood, when reading the Johannine narrative in the successive encounters Jesus has with individuals, within and outside of Judaism.

However, Beasley-Murray (1987:36-37) attests that there are five important conclusions that can be deduced from this pericope: Firstly, this is the first of the signs of Jesus, and it is depicted as the first public act in the ministry of Jesus. Jesus as the incarnate λόγος reveals the Father, and steadfastly manifested himself and the Father's will through the mission entrusted him. Furthermore, this divine mission was fully witnessed only by a limited number of persons resulting that its apparent significance recognized solely by his disciples. Secondly, Jesus' "ώρα" "in Cana was less a symbol of his timeless redemptive action than a representation of the eschatological moment which, itself full of glory, leads to a glorious future" (Beasley-Murray, 1987:36). The PR recognizes the diverse application but interrelated understanding of the feminine substantive ώρα in the FG: "the hour comes and now is" (4:23; 5:25) referring to eschatological truths in God's reign being actualized and in motion to culminating later in the FG. Thirdly, the hour that converges in Cana leads on unavoidably to Jesus' glorification on the cross, when the new wine of God's reign is accessible to humankind (12:30-31). Its anticipation runs through the FG till the victorious declaration τετέλεσται, "It is finished!" rings out from the cross (19:30). While the PR does not consider that the statement of time mentioned in 2:1 has relation to the third day of the Resurrection, there is no doubt that the narrative is already suffused with the Easter faith and is to be understood in its light. The event sheds light on the time of the Johannine Church as well as on the historic ministry of Jesus. Fourthly, Jesus' benevolence symbolized in good tasting wine in place of water was of crucial importance for the first interlocutors of the FG. These interlocutors would have needed to fathom the superior standing of the Father's Son and his gift to the mediator of the OT and its gifts (1:17). It would have been their unique honour to celebrate in the life of God's reign, and to persist in their adherence to its Lord and Giver in face of those who would have championed the old order and glory in its mediator. Finally, the reality and the gift remain through every succeeding generation, till the last hour strikes and the ultimate gift of life through Christ is his gift to all who do not reject the revelation in him (5:21-29).

4.1.2. Jesus and "the Jews" (John 2:13-22)

Jesus' prophetic action of purifying the Temple, which the FG situates at the commencement of Jesus' public mission, is plausibly situated at the end of his public mission in the Synoptic tradition

perception regarding her fellow interlocutor. Consequently, in the subsequent setting, the discussion changes unambiguously onto the public cult (4:16-30). To this extent, the symbolic imagery moves away from water [ὕδωρ] to an authentic locale for public worship [τόπος], (of which the following pericope of the cleansing of the temple is a connector) the well (and hence, indirectly the "living water") "remains the dramatic centre-piece and is given new association by Jesus, becoming a Johannine symbol of the Spirit" (Lee, 2004:278). Thus, of parallel significance, is the fact that both water and the sacred place of worship is also the order of things in John 2.

(Matt 21:12-13; Mark 11:11, 15-17; and Luke 19:45-46). When juxtaposing the obvious discrepancy in chronology, of significance for the PR is not isolating it as the prophetic and provocative event took place but determining its meaning. Jesus passes sentence on the Temple's cult. Imitating the zeal and action of the OT prophetic tradition (Jer 7:11; Mal 3:1), Jesus laments the profaning of his Father's Temple thereby signaling the imminence of its "messianic purification". "The Jews" – the antagonistic religious leadership in Jerusalem – recognize the prophetic and messianic import of Jesus' act. The author of the FG conveys the meaning of the action. He substantiates this act by recalling the prophetic teaching contained within Ps 69:10: "Zeal for your house will consume me". The symbolism of this messianic act was prophesied in Zech 14:21: "there should no longer be traders in the house of the Lord of hosts on that day". Upon Jesus' rising from the dead (John 2:17, 22) did the fuller significance of his action, along with his accompanying words become clearer to his disciples: the incarnate λόγος, now the risen and glorified Christ, had replaced the Temple, its cult and what it represented. The Father's proximity to Israel is not located in an abode or edifice; but through an individual (cf. 4:21-24), as Jesus articulates to the Samaritan woman. This new ναός [temple sanctum] is Jesus' risen and glorified body.⁶⁹ In the new temple abides the Spirit, who infuses himself to believers and abides in them, allowing them the possibility of becoming God's living abode.

Three further conclusions can be inferred by Jesus' prophetic action in the Temple (Beasley-Murray, 1987:42-43): In the first instance, the purification of the Temple symbolizes the character of Jesus' ministerial role revealing the Father and redeeming humanity. For those who witnessed the event and heard the explanatory word of 2:19 it contained a message of rebuke and promise alike, with the evident threat of judgment for those responsible for the desecration of the "place" of the Holy One of Israel. This perspective opened by the ministry of Jesus shows that its full significance, and the fulfillment of the thing signified, were accomplished in the sacrifice of Christ's body and his rising from the dead. If the true nature of the profanation of God's name and place was thereby exposed, with threat of judgment for those who persisted in the same, the primary thrust of the sign is nevertheless fulfillment of promise. The prophetic symbolism of Jesus' act was not the implicit destruction of the Jewish cult and its institutions but aligning it to its intended eschatological purpose ordering cultic worship in the realm of a new creation. This significantly is mediated by Jesus' act and anticipating him already as the crucified and glorified κύριος. This latter viewpoint underpins the basis of his argument in the dialogue with the Samaritan woman (4:23-24), that worship will no longer be located or confined to a place but concentrated and located through and in a person.⁷⁰

⁶⁹ In the FG, the divine indwelling is symbolized in the temple and anticipates the eschatological advent of the Christ in whose incarnate flesh God's presence and glory now abide (Lee, 2004:283). This leitmotif is present in the Temple's purification which, in the FG, is Jesus' second act after the gathering of the first disciples (2:13-22; cf. Mk 11:15-17). The FG reinterprets this episode so that its primary meaning is christological, reflecting the temple Christology begun at 1:14. John's terminology shifts from that of the Prologue: the language used is that of σῶμα ("body", 2:21) rather than σὰρξ "flesh" (cf. Lee, 2002:30-48). John speaks of the temple as the anti-type of Jesus' body: "he was speaking of the temple of his body" (2:21) (cf. Moloney, 1998:82). The Johannine symbolic meaning of the temple emerges more fully here, establishing a connection with the verb used at 1:14 [ἐσκήνωσεν]. Here again, as with the Prologue, the flesh/body of Jesus reveals the divine glory, just as the Solomonic Temple revealed YHWH's Shekinah for Israel (cf. Isa 6:1-5) (cf. Coloe, 2001:65-84). The reference at 2:21 is proleptic: the PR will not understand the christological meaning until the Passion and Resurrection narratives which bear witness to Jesus' body, crucified and risen. In the Passion narrative, σῶμα is used of the corpse of Jesus (and those crucified with him, 19:31). In the burial scene, it is used three times (or perhaps twice) to refer to the deposition and interment (19:38, 40); in the empty tomb story, it is used in relation to the two angels guarding the stone slab "where the body of Jesus lay" (20:12). In the light of the purification of the Temple, the PR knows that this same σῶμα is not predestined to remain as an inanimate body.

⁷⁰ A significant aspect regarding this woman's illumination will later her raising an issue pertaining to the locale for the cult, a reality that was a painful reminder of the division between Jews and Samaritans (4:20). In the ensuing dialogue, she makes numerous assumptions (as she has in the previous scene), many which the

In the second instance, reference to the New Temple is none other than to the crucified and risen Son of God (cf. Hahn, 2008:107-143).⁷¹ By this qualification, there is both close relation with and a distinction made from the contemporaries of the author of the FG with whom he had many things in common. It is natural that in the context of the purification of the Temple, to contemplate the leitmotif of Christ as the New Temple should bring to consciousness the elements for which the ancient temple stood and the prospect of their consummation during this newer epoch in the unveiled glory of God and the universal enjoyment of his presence. The author of the FG, who also looked forward to the resurrection of the last day, recognizing outstanding realities to eventual glorification that needs to be realized, whilst emphasizing that these realities develop into an enduring fact in the risen and glorified *κύριος* and his infused Spirit (cf. 4:21-26).⁷² Finally, viewed and interpreted in this light, then the ultimate significance of the temple cleansing is therefore Christological and soteriological, not merely ecclesiological. As is the case throughout the FG, forgiveness, the Father's unity, and life under God's saving sovereignty and all that flows from it are the fruit of his redemptive action. It is experienced in union with the Son, and its end is the glory of God – in him and in those united with him.

The friction delineated in this pericope between Jesus and “the Jews” reflects the pre-history of the cleansing tradition and its christological development in the FG. In the initial section of the text Jesus as the incarnate *λόγος* “cleanses” the temple to purify “my Father's house” (2:16), by doing so prophetically, he takes a definitive stance against the irreverent cultic abuses within Judaism (cf. Lee, 2004:284). If this reading of the purification of the Temple represents an earlier interpretation,

Johannine Jesus needs to amend. What she does understand is the centrality of worship; she is also moving towards a distinctively Johannine Christology in her conviction that Jesus as *προφήτης* (“prophet”, 4:19; see also 6:14; 9:17; Deut 18:15-22) clarifies the geographical question of authentic worship (cf. Schnackenburg, 1968:1.434; Conway, 1999:119). The dimension of the woman's erudition can be described as incomplete or fallacious, when reviewing the breadth of salvation, delineating it to be *ἐκ τῶν Ἰουδαίων* (“of the Jews”, 4:22) and prevailing (4:42); a fuller significance of the Johannine Jesus for the worship of God (Moore, 1993:225); the Spirit's presence with regards to Jesus and the Father (Lee, 2002:110-134; the radical implications of the presence of the Spirit for sacred geography; and the particular form of John's eschatological understanding, largely focused on the present (Schnackenburg, 1968:2.437).

⁷¹ In his detailed argument, Hahn (2008:108-109) highlights three aspects affirming his understanding of “Jesus as the New Temple”: firstly, the author reveals “Jesus as the New Temple” right from the outset his overt mission is significant, as it is a theme that is pursued throughout the FG. Secondly, Jesus manifested “his signs” contextually within the framework of the realization of the Temple and its accompanying ceremonies. Thirdly, in his subsequent encounter with Nicodemus, Jesus facilitates the discussion from his “signs” to baptism, delineating it as a rebirth in the Spirit (John 3:3, 5). Even successive Johannine episodes describing “the second Passover (John 6) and the Feast of Tabernacles (John 7–9)” (Hahn, 2008:108), can consequently also then be re-interpreted. These narratives depict “Jesus as the New Temple”, in the way they contextually delineate the various Temple feasts as the pretext for his “signs”, to the extent that these “signs” anticipate baptism and the Eucharist – as they are understood as sacraments in the Christian tradition. During the culminating Passover episode in the FG (John 11:55–20:31), Jesus gives his final teaching discourse (John 13–17), conferring upon the disciples his “Templeness” and commissioning them to propagate his mission – with the intention of performing “greater works than these” (14:12).

⁷² This insight then prophetically anticipates Jesus' response to the woman's question of *τόπος* anticipating a newer period when “all previous modes of worship, the genuine and the defective, are relativized” (Kelly & Moloney, 2003:101). One way of characterizing the evangelical purpose of the Gospel is the Father's search for true worshippers (4:23) Barrett (1978:238) points out that 4:23 can rightly be considered as being the evangelical purpose indicator of Gospel, which then is in parallel to the frequently cited 20:30-31. Thus, worship will not be confined geographically (or limited by human categories or disparities), but rather is to take place “*ἐν πνεύματι καὶ ἀληθείᾳ*” (4:23, 24). The FG's primary meaning is that true worship has at its centre the divine Spirit, the one who is the Spirit of truth – although unquestionably this has implications for the spirit in which the worshipper approaches the Father. The phrase *ἐν πνεύματι καὶ ἀληθείᾳ* is rich in christological meaning. Elsewhere in the FG, the incarnate *λόγος* himself is “the way, the truth and life”, the one who makes accessibility possible to his Father (14:6), and the one who leads disciples to the knowledge of liberating truth (8:32; cf. 18:38).

the Johannine author has succeeded in integrating it into his Christology, with the absolute use of “my Father’s house” implying Jesus’ unique Sonship (1:18; cf. 20:17^c). By the end of the narrative, Johannine redaction has shaped the episode “into a programmatic statement of Jesus’ resurrection” (Lee, 2004:284). Jesus is the Father’s authentic *ναός*, and by anticipating the resurrection in this narrative it already signifies the reconstruction of this incarnate “temple”. The subtlety of the irony should not be lost upon the PR: literally, Jesus purifies his Father’s earthy abode; figuratively, he is the abode [*οἶκος*] wherein his Father resides (2:16-17) – the “indestructible eschatological temple” (Thompson, 2001:212). When the narration of the text ends, Jesus has recovered his Father’s sanctuary as well as claiming it as his own.⁷³ Thus, the topographical ground and his own *σῶμα* are inexplicably fused, only to be justified in his physical resurrection which will ultimately reveal his dominion over life and death. The initial section of the episode depicts Jesus as directing his prophetic act to his Father, while the concluding section of the episode focuses on the transformatory part he plays within the Jewish cult.⁷⁴

Undoubtedly, the Spirit is pivotal in the FG’s temple Christology. John the Baptist testimony – attesting to the Spirit’s descent in a form of a dove whilst proclaiming of the divine message – has already confirmed Jesus’ identity as the Spirit’s abiding abode (1:32-34). In this regard, the Spirit is also pivotal in both the Father’s original and recreative work, as it is realized within the mission and ministry of Jesus. Creation “from above” [*ἄνωθεν*] within the Spirit, “is the only way to enter the new eschatological order embodied in Jesus (3:1-10; cf. 1:12-13)” (Lee, 2004:285). Similarly, the Spirit is present in the narrative concerning the Samaritan woman, inexplicably working towards her own growth – and later within the understanding of the townspeople. The Spirit who abides in and with Jesus draws believers to the Son as the heavenly yet material *τόπος*: the locale of worship of the Father.

4.1.3. The Narrator’s Comment (John 2:23-25)

The narrative dedicated to Nicodemus and to John the Baptist’s final manifestation in the FG follows the reflection on the faith of many believing in Jesus because of the signs he had worked (2:23-25). The final remark of the narrator in 2:25 and the introduction of Nicodemus to the story in 3:1 are closely linked. Elements in the literary structure of 3:1-36 also indicate that the presentations of Nicodemus and John the Baptist are closely related. The two reports form a diptych, as both contain a narrative in which first Nicodemus (3:1-10) and then the Baptizer (3:22-30) play central roles. Both characters are firmly situated within the world of Judaism. Nicodemus is designated as “*a Pharisee... a ruler of the Jews,*” (3:1), and “*a teacher of Israel*” (3:10). He meets Jesus in the city of Jerusalem as there has been no change of place since Jesus’ arrival in the city (cf. 2:13). Although the Baptist is probably active at a Samaritan site, his association with Israel is traditional, and the discussion that leads to his words on his relationship to Jesus (3:25). The narrative sections are followed by discourse-type material (3:12-21, 31-36), each developing the two-stage argument. Both these sections in John 3 commence with the assertion attesting to Jesus’ inimitable divine task revealing heavenly realities (3:12-15, 31-35), moving onto the significance of that assertion: that the gift of salvation and its corollary divine judgement is the direct consequence whether the disciple accepts or refuses Jesus as the incarnate *λόγος* and his revealing word (3:16-21, 35). Whatever traditions

⁷³ Schnelle (1999:65) points out, the accusation of Jesus destroying and rebuilding the temple is made by false witnesses.

⁷⁴ Schnelle (1999:66) sees the Cleansing of the Temple as having two functions in John: it places the whole mission endeavour of the Johannine Jesus within the horizon of his crucifixion and resurrection, and it shows that Jesus himself is “*der Ort der bleibenden Gegenwart Gottes*” (“the place of God’s permanent presence”).

might lay behind (3:1-36) its close association with 2:23-25 and its internal unity show that it continues a series of encounters between Jesus and characters from the world of Israel.

4.1.4. Jesus and Nicodemus (John 3:1-21)

The Pharisee Nicodemus first encounters Jesus in 3:1-21; it seems that the initiative to encounter Jesus appears to be solely his. When he approaches Jesus at night he appears to be alone; no other person seems to be present nor speaks in the conversation between them.⁷⁵ However, when Nicodemus commences with the conversation, he speaks to Jesus in the plural: “Rabbi, *we know* [οἴδαμεν] that you are a teacher come from God” (3:2), which seems to suggest that he was speaking not solely for himself but as a representative of a group of people (Koester, 2003:45). Jesus, however, responds to him in the singular, but in the middle of conversation shifts from the singular to the plural, when Jesus charges Nicodemus that “*you people* [ὑμῶν οὐ λαμβάνετε] do not receive our testimony. If I have told *you people* [ὑμῖν] earthly things and you do not believe, how will *you people* believe [πιστεύσετε] if I tell *you people* [ὑμῖν] heavenly things?” (3:11-12). When the narrative encounter concludes, Jesus broadens the scope of the conversation further, by referring to the world’s estrangement from God (3:19).

Thus, it can be inferred that the narrative typifies Nicodemus as a representative figure of two groupings (Koester, 2003:45): Nicodemus is “a man of the Pharisees” and “a ruler of the Jews” (3:1). In John 3:10 Jesus himself acknowledges the representative status of Nicodemus by calling him “the teacher of Israel” – but this reference and qualification is tinged with irony – as Nicodemus is incapable to comprehending the ways of God. Nicodemus’ seeming obtuseness is consistent in the manner in terms of which the leadership within Israel have demonstrated their intransigence to the person and message of Jesus. In John 1:19, 24, 26 when the Jews and the Pharisees had inquired about John the Baptist’s role and activity, it was revealed to them whom God had sent, was already in their midst – but that they did not know him! In John 2:20, when “the Jews” saw Jesus drive out the merchants from the precincts of the Temple – they found his loaded comments about the ruin and subsequent reconstruction of the Temple’s edifice to be inexplicable.

Later in the FG, viz. 8:13, 19, 21, 22, reaffirm Nicodemus’ inability to fathom Jesus is characteristic of the obstinacy of the Jewish authorities and Pharisees throughout the FG. Thus, Nicodemus represents and speaks for those people believing in Jesus primarily due to the indicative manifestations he had done in Jerusalem. Consequently, the result of this prophetic act of purifying the Temple, the author deliberately commented that while Jesus found himself in Jerusalem for the celebration of the Jewish feast of Passover, “many believed in his name when they saw the signs that he did” (2:23). Nicodemus articulates this “faith” expression by a representative group, declaring to Jesus: “Rabbi, we know that you are a teacher come from God, for no one can do these signs that

⁷⁵ The conversation with Nicodemus discusses the reality of a spiritual rebirth. Nicodemus is “a Pharisee” and “a ruler of the Jews” who encounters Jesus “by night” (3:1-2). This description by the author, while indicative is also laden with symbolism, because it serves an invitation for him to move out of the spiritual “darkness” he finds himself in the traditions of Judaism and move into the light which is personified in the incarnate λόγος. Nicodemus appears to be amiable, seeking out Jesus but soon the PR discovers that he is inhibited by his own knowledge as a teacher of the Law and his religious tradition (3:9). His encounter with Jesus in 3:1-21 marks a tentative advance characterizing his faith-journey but also his own belief in Jesus as the light (cf. 7:50-52; 19:39-42). The Johannine double-entendres of ἀνωθεν: “again”, “from above” typifies how the author employs these dual and indicative of the misconception and misunderstanding in the FG, Nicodemus exemplifies this in 3:4, allowing Jesus to clarify and accentuate what is intended by a “spiritual rebirth from above” (3:6-8) through “water and the Spirit” (3:5). The PR appreciates and fathoms the effects of the ritual of baptism with water and of “the Spirit”.

you do unless God is with him” (3:2). Notwithstanding his initial insightfulness, it turns swiftly to misperception and ambiguity, however, when Jesus unequivocally teaches how perception and entry into God’s reign becomes a reality through a spiritual rebirth (3:9). Koester (2003:46) articulates this point succinctly when he elaborates:

On subsequent Passovers, the crowds who believe because of the miracles appear again, but like Nicodemus they become baffled by Jesus’ words. Perceiving Jesus through the lens of their own preconceptions, they are ready to make Jesus their king, but not accept that he will give life to the world by the sacrifice of his own body (cf. 6:2, 15, 26, 52; 12:9-18, 34).

Nicodemus and the groups with which he is recognized and associated with represent humanity that is alienated from God. This insight is largely depended on how the PR interprets both the individual and collective meanings of the word “man” [ἄνθρωπος]. The end of the preceding chapter reads as follows, that Jesus would not entrust himself to the crowds in Jerusalem “because he knew all men and needed no one to bear witness concerning man, for he himself knew what was in man” (2:24-25). Beginning the narrative in John 3 as follows: “Now, there was a man” (3:1), introduces a certain specificity of this description of Nicodemus, thereby manifesting the characteristics of the anonymous “man” that is emphatically alluded to by Jesus in 2:24-25. Notwithstanding Nicodemus’ status among the elite and his designation by the author as “a ruler of the Jews” and a representative figure for the Jewish multitudes present in Jerusalem for the Passover festivities, Jesus nevertheless outlined his roots to the mutual biological nativity he has with human beings.

In his discourse with Nicodemus, Jesus unequivocally declared that the fundamental categories affecting “any person” [τις] were flesh and Spirit, physical birth and being born from above. The ensuing dialogue reaffirms that Nicodemus and those whom he represents before Jesus, derive their basic identity from earthly origins, that is, physical birth which is common to all human beings (Koester, 2003:46). Barrett (1978:206-207) poignantly observed that the “novelty of John’s thought when compared with Judaism is not accidental”, because this narrative text shows that no one, neither “a ruler of the Jews”, progresses continuously into God’s reign. Thus, an occasion allowing for incoherence, analogous to the physical act of giving birth, is essential.⁷⁶ As such, Jesus remarks place “the teacher of Israel” beside the rest of humanity who are “born of the flesh” and needing “rebirth by God’s Spirit”.

Symbolism has an essential task in delineating revelation in the FG. Thus, symbolism also permeates the encounter between Jesus and Nicodemus. The image of darkness which surrounds Nicodemus also symbolically reinforce the universal dimensions of his character (Koester, 2003:47). The PR is informed by the author that Nicodemus approaches Jesus first “by night” [οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς] (3:2) and by the end of the narrative discourse, their night-time encounter develops inadvertently into a microcosm delineating Jesus’ interaction with humanity (cf. 3:19-21).⁷⁷ It seems that this narrative reveals Nicodemus as a representative figure for “the world”, the Jewish religious authorities as well as the multitudes for whom he speaks, referred to as such in 8:23 and 12:18-19. But unlike the encounter that Jesus has with the Samaritan woman which is marked poignantly by

⁷⁶ Schnackenburg (1968:1.370-371) overestimates the perceived and implied connections between spiritual birth and Jewish practice in his commentary work.

⁷⁷ This specific qualification in the dialogue highlights that the preference of persons to choose the darkness over the night refers to what is stated in 1:5 of the Prologue. It must also be read with 12:42-43, which refers to the preference of Pharisees (of which Nicodemus is a member) in choosing human glory over and above the glory which comes from God. It is this glory that is revealed by the incarnate λόγος.

an ingressive knowledge and manifestation by Jesus, that leads to discipleship and witness, the encounter between Nicodemus and Jesus leaves the PR with more questions than answers. For example: *Is there a deliberate intention by “the world” to remain in spiritual obscurity? Or does it want to move out of darkness towards the light?*

As is revealed in the discourse, God’s unconditional love for humanity is undiminished and consequently he sends his only Son to redeem it, yet significantly, the acknowledgement of the world is symbolized in and through this encounter between Jesus and Nicodemus is deliberately left open ended – perhaps waiting for a more nuanced and deliberate response that is symbolized in Jesus’ dialogue-encounter with the Samaritan woman in John 4:7-26. Whereas, that specific initiative to encounter Jesus indeed came from Nicodemus (3:2), which reveals and manifests his ardent desire to know that which is authentic and true, yet as the encounter proceeds his incomprehension was “laid bare” by the one who is the light (3:20-21). Once again, the fruit of the encounter is left open ended for the PR to ponder anew: *Did Nicodemus “see the light” or did the obscurity of his religious tradition impact on him enabling him to remain literally “in the dark” and thus, like “the world” under divine judgement?* Undoubtedly, even though Nicodemus will reappear in two further instances in the FG, which in an ingressive sense sheds further light on a complex symbolic character, the PR is left to make an initial conclusion that this encounter with Jesus is fraught with deliberate ambiguity and leaves the reader with mixed signals.

However, notwithstanding the ambiguity of this narrative encounter, some of the fundamental themes of the FG appear in the Nicodemus discourse according to Beasley-Murray (1987:54-56). In the first instance, the narrative discourse begins with an orientation of unsatisfactory faith and concludes with an exposition of faith’s true goal and the importance of decision for an individual’s personal destiny. In this setting, it is fitting that baptism should be explored (cf. Hahn, 2008:119-120), for baptism relates to the FG and to faith’s response to it. Nicodemus lived in a time of baptismal revival, and the Johannine communities were also acquainted with various baptisms rituals. The author of the FG reveals a baptism that links a person with God’s reign by relating it to the recreating Spirit, Jesus’ crucifixion and his resurrection, with a faith acknowledging Jesus as the Revealer-Redeemer from God. Like Paul, the author firmly sets baptism in the context of the FG.

Secondly, the concept of Jesus’ “*lifting up*” (3:14) has its primary occurrence in the FG.⁷⁸ Exaltation and glorification are uniquely intertwined in the FG. Whereas other writers view the death of Jesus as deepest humiliation, reversed by the divine action in raising him on high (e.g., Phil 2:6-11), the FG sees Jesus’ sacrifice through crucifixion as a participation in Jesus’ glorification. This is not due to perceiving the crucifixion as the “noblest hour” of Jesus but rather to seeing in a new way its powerful meaning. As the *climax* of his *obedient self-offering*, it led to the Father’s presence. But

⁷⁸ In John 3:14 the author conveys a dual meaning to the aorist indicative verbal form ὑψώσεν “to be lifted up”. In the first instance, it connotes physically raising someone up on a cross, like Moses raising a brazen serpent to save the afflicted Israelites (Num 21:4-9). In the context of the FG it proleptically anticipates Jesus being raised up for humanity, as it affirms the supreme Johannine paradox that Jesus being elevated for humanity at his death will signify him being glorified. It also connotes the definitive and supreme revelatory teaching in the FG. Similarly, as the brazen serpent in antiquity was a source of salvation for the Israelites, accordingly the Son of Man will be an efficacious symbol of salvation for all believers of faith. In this regard, John 3:16-21 accentuate what has been previously developed. Humanity’s erstwhile salvific hope is mediated through the incarnate λόγος’ descent and exaltation indicative of the Father’s unconditional and eternal love. This salvific plan was initiated by the Father, who through Jesus as the incarnate λόγος rescues the world from its sinfulness. John 3:16 (“God so loved the world...”) is a foundational verse in the FG. Alongside 1:14 “the Word was made flesh” and 12:32 “I, when I am lifted up from the earth, will draw all people to myself”, 3:16 embodies the “good news” articulated by the author of the FG.

wherever this thought is voiced (e.g., in 13:31-32; 17:1, 5), it implies the Father's glorifying the Son by raising him to the height of his own glory. Hence, the author perceives it as the culmination of the cross and resurrection of Jesus in *one redemptive event*. For disciples of Christ who have yet to follow Jesus, need to fathom this teaching and tease out its implications in their thoughts and lives.

Thirdly, the Nicodemus discourse elucidates for the PR the manifestation of God's reign within the redemptive action of the Son (3:14-16), and its complementary aspect in present judgment, determined by response to the proclamation of Christ in the FG (3:17-21). This singularity characterizes the time of the Church as an eschatological hour, wherein the realities of the end are perpetually present. The PR can perceive this teaching as it is presented, and not assume that it eliminates all expectation of future salvation and judgment. Life under God as revealed in Christ looks toward future resurrection, just as repudiation of that authority leads to divine rejection. Since divine authority is manifested alike in salvation and judgment, those who proclaim it have a pressing responsibility to declare it adequately, and those who hear it to give an appropriate response, both in the light of the eschatological present and future.

In the fourth instance, the author's concern to relate historical aspects of Jesus' missionary endeavour and the contemporary needs with regards to the churches simultaneously is evident here. Nicodemus is a spokesperson for many Jews in Jerusalem demonstrating an openness and belief in Jesus having witnessed the signs that he had accomplished; their faith was inchoate rather than the full trust of 3:14-16, and they needed to advance to faith-commitment based on a genuine grasp of the revelation in Christ. Similarly, in the situation of the contemporary church Nicodemus becomes the representative of Jews (and others) who found the Christian proclamation hard to receive because of the necessity for submission to baptism as *sinners* needing regeneration if they would attain the kingdom. The author of the FG therefore concentrates on the question, "*How can these things be*"? (3:9) They happen because of the Word's descent from his heavenly abode to achieve a redemption which makes that recreation possible (3:13); through his "lifting up" on his cross and by resurrection to heaven, eternal life becomes a present reality to everyone who believes in him (3:14-16). Therefore, John the Baptist's discussion with his own followers has a different issue in view: in the light of the continued existence of communities claiming to follow John the Baptist, it was essential that the Johannine churches understood the significance of John's ministry and baptism; both were designated by God for Christ's sake and both were designated to end for his sake. Baptism in Jesus' name had a larger significance than that in John the Baptist's name; because the Bridegroom is superior to the Bridegroom's friend, the Incarnate Son of God is greater than the witness who precedes him.

A fifth point: the peculiar revealed authority of the Son is clarified in the narrative. To be noted, there is no revelation *by* the Son, as though it originated in him; rather in Jesus as the incarnate *λόγος* we see God's manifestation *through* him. The uniqueness of this revelation of the Father (who has made himself known throughout the ages) lies in the origin of the Son "from above" and his unprecedented "*possession*" of the Holy Spirit of revelation, which we must interpret in terms of his unique relation to the Holy Spirit. Thus, the contextual setting in 3:13-16 alongside that of 3:31-35, reveals that the revelation includes the redemptive action of the Father in and through the Son, which reaches its realistic culmination in the Crucifixion and Resurrection of the Father's Promised and Anointed One. The Father reveals himself in Christ by word and deed and is conditioned by the mysteries of the Incarnation and of God himself. As a result, the two Christological passages 3:13-21 and 3:31-36 communicate an element in the revelation of God that tends to be passed over: they both expound the eschatological divergence inherent in the Christ event. The redemptive revelation took place that

all people may have life under the saving power of God; the inexorable complement of that is judgment, entailing exclusion from the saving sovereignty for such as reject the revelation and spurn the Redeemer. “*Universalism and particularism cannot here be soberly separated from one another*”, wrote Haenchen (1984:233), “*it must not be forgotten: only he avoids this dilemma who allows the divine will to be wholly vague*”. This element of the revelation according to the FG challenges contemporary disciples’ predispositions to a comfortable “*vagueness*” in interpreting and proclaiming Christ and the Johannine gospel.

4.1.5. Jesus and John the Baptist (John 3:22-36)

There are indications that this passage has been composed from several pre-existing traditions. The opening in 3:22-24 and the closing in 3:31-36 have a certain clumsiness.⁷⁹ However, whatever its origins – the passage serves well to focus on the author’s major concern: *a narrative presentation of the right relationship that must exist between Jesus and John the Baptist*. Both, Jesus and John baptize, but in different places. The time of this activity is before the imprisonment of John. However, awkward the time specification, the two places, the characters in question and their baptismal activity have been established in 3:22-24. Within this setting, a controversy over “*purification*” involving John the Baptist’s disciples and *an anonymous Jew* leads the disciples to tell their master about Jesus’ baptizing activities. This enables the Baptist to give his final witness to Jesus (3:25-30). As with Jesus’ encounters with “*the Jews*” (cf. 2:23-25) and Nicodemus (cf. 3:11-21), the Baptist’s witness to Jesus closes with a reflection on the events narrated (cf. 3:31-36). Who is speaking in John 3:31-36: is it John the Baptist, Jesus, or the narrator? The question is still debated among scholars.

The narrative repeats the shape of John 3:1-21. Both have an introduction (3:1-2^a || 22-24) to a discussion (3:2^b-12 || 25-30) that leads into a discourse (3:11-21 || 31-36). An interesting feature within the sub-section 2:1-3:36 emerges. Both the sub-units 2:1-12 and 2:13-25 were structurally similar, as are 3:1-21 and 3:22-36. These passages are further united by the fact that they deal with the reaction of the Jewish people, including official Judaism to Jesus: the mother of Jesus (2:1-12), “*the Jews*” (2:13-25), Nicodemus (3:1-21) and John the Baptist (3:22-36). Whatever, prehistory this narrative and discourse material used to create John 2:1-3:36, this part of the story has its own thematic and literary unity. John 3:22-36 provides the PR with factual data concerning Jesus not previously revealed in the FG. Jesus arrives in the Judean landscape and engages in baptismal work while, John the Baptist was simultaneously engaged in Samaria, and he proves himself more effective than John the Baptist. This revealed fact parallels itself in what is attested in Matt 11:2-6,

⁷⁹ Meeks (1972:55) argues that this section of the narrative can be viewed as the author’s construction. Instead of seeking to “rearrange” the various sections of John 3 by placing this section purposefully after 3:21 (Schnackenburg, 1968:1.380-392; Brown, 1966:1.154), the FG employs a literary technique explicate various leitmotifs using *successive iteration*. Various scholars (e.g., Brown, Dodd, Hoskyns, Talbert, 1970:107; Carson, 1991:212) are in favour of this position: in this sub-section of John 3, the author it appears the author abridges several important aspects advanced in the FG. John the Baptist ceases speaking in 3:30. However, there can also be a persuasive argument in favour of a contrary viewpoint: the author proposes 3:31-36 to perpetuate John the Baptist’s testimony about Jesus, thus ending a controversy by a selected number of his disciples continuing to follow him rather than the Christ (cf. Barrett, 1978:219–220, 223–227; Lincoln, 2005:157, 161). This viewpoint can then elucidate the observations made by Meeks: 3:32 has a similar identification to 3:11 with subtle differences, a movement from the first person (whereby Jesus refers to himself in 3:11) to third person (where John the Baptist refers to himself in 3:32) — *giving testimony to his own seeing and hearing*. In 3:11 Jesus says, “*I say to you*”, and this proceeds to change this to the plural form. Therefore, the author depicts Jesus as typifying his own ecclesial community, in the same way that Nicodemus typifies Judaism (3:2). The “*we*” in 3:11 equates to “*we know*”, matching Nicodemus’ “*we know*” in 3:2 and is an omission in 3:32. The finer differences relate Jesus to Nicodemus firstly, and John the Baptist to Jesus secondly. John the Baptist’s witness is one given *from* his followers but to his followers, *for* the Johannine believing community.

suggesting that Jesus to be functioning as John the Baptist's followers. Notwithstanding the implications of this revealed fact, in John 3:27-30 John the Baptist gives his ultimate testimony concerning Jesus in the FG.

In 1:19-23, John the Baptist emphatically testified stating “ἐγὼ οὐκ εἰμὶ ὁ χριστός” – simply the precursor, sent from God to “εὐθύνετε τὴν ὁδὸν κυρίου”. John the Baptist's mission is comparable to that of bestman at a nuptial feast. Even though he acknowledges his subsidiary mission, John the Baptist delights himself at the bridegroom's manifestation: “*I must decrease*” (3:30). In the light of this testimony, John the Baptist keenly exits the scene. Hitherto, he demonstrated a receptivity to the incarnate λόγος. In this sub-unit of John 3:31-36 the author inserts a commentary. God manifests his revelatory word through the incarnate λόγος the bridegroom whom he personally mandated. Thus, the one receptive and open to Jesus' witness and teaching as the incarnate λόγος affirms his Father's reliability and trustworthiness. The teaching of the incarnate λόγος are those of the Father who is the font of the Spirit's immeasurable gifts. John 3:35 is an indicative verse affirming the Father's love for the incarnate λόγος. Whereas it was implicitly stated in the qualification of the Father's “*only Son*” in 3:16, however, it is explicitly revealed here in 3:35!

Even though revelation forms the leitmotif in 3:31-35, the sub-unit ends with the leitmotifs of ζωή and ὁργή in 3:36. A believer manifesting the requisite faith in the incarnate λόγος possesses eternal life – a preferred Johannine leitmotif. The Father sent the λόγος and hence as the incarnate λόγος, Jesus bears the divine name and his authority. Integral to discipleship is the openness and receptivity the believer adopts towards Jesus. Non-receptivity and non-belief results in enduring “*God's wrath*”, the Father's impartial judgement affirming our personal estrangement from him. In the whole sub-section John 2:1-3:36 contained responses to Jesus from Judaism, viz., “*the Jews*,” Nicodemus and John the Baptist. Moloney (1998:107) is correct in asserting that delineated by this text “*the word of Jesus*” is a locus where individuals in the Johannine narrative engage the incarnate λόγος. The result is that the PR can qualify, “the Jews” reveal an overall deficiency in belief; whereas Nicodemus' belief is partial as it is determined by his doggedness to perceive Jesus through the limited nuances of his Judaic faith. As a result, John the Baptist is perceived “as a friend of the bridegroom, rejoicing to hear his voice” (3:29). He reveals a receptivity to the incarnate λόγος, summarized in his attestation: “he must increase but I must decrease” (3:30).

5. Juxtaposing Jesus' Conversations with Nicodemus and the Samaritan Woman (John 3:1-12, 21 || 4:1-21)⁸⁰

The FG's accounts with Nicodemus and the woman at the well involve unique stories not included in the Synoptic gospels. One difficulty in comparing Jesus' discussions with Nicodemus in John 3:1-21 and the Samaritan woman in John 4:1-42 is an intervening narrative with John the Baptist and his followers in John 3:22-36.⁸¹ Even though these two narratives are not immediately juxtaposed

⁸⁰ The FG depicts encounters between Jesus and many different individuals. Often the individuals are deliberately paired in contrast in the context of the narrative, which provides opportunities for the PR to delineate and assess their characters through comparison and contrast. Nicodemus and the Samaritan woman is one such contrast; so too, the royal official and the invalid at Bethzatha. In the first pair of character comparisons and contrasts, Nicodemus is a “useful paradigm” since his representative role can be discerned almost entirely through the indications furnished in the text itself (Koester, 2003:45). His theological and cultural counterpart, the Samaritan woman, blends traits from elements from the narrative itself and other traditions.

⁸¹ There may also be a narrative commentary on Jesus' discourse with Nicodemus in John 3:13-21. Schnackenburg (1968:1.361-363), however, argues that the dialogue with Nicodemus, in the manner that the author wanted to reveal it, comprises only 3:1-12. In fact, 3:13-21 do not form part of the Gospel narrative but

spatially, they are conceptually. Jesus has spoken to individuals in brief sentences previously in John (cf. John 1:38, 39, 42, 47, 48, 50; 2:4, 8, 16, 19). These two discourses mark the first extended discussions Jesus has with individuals. Therefore, they invite the PR to compare the interactions of Jesus with Nicodemus, someone with religious standing amongst the Sanhedrin in Jerusalem and an anonymous woman, surviving in trying situations in Samaria. The parallels are primarily characterized by contrasts.⁸²

Nicodemus	The Samaritan Woman
A man	A woman
In the precincts of Jerusalem	In Sychar
Ruler of the Jews	A Samaritan
Comes at night	Comes in the middle of the day
Is seeking out Jesus: planned visit	Jesus seeks her out: providential visit
Knows who Jesus is: respectful but incredulous	Does not know who Jesus is: from being antagonistic to becoming a witness
Misperceives words with ambiguous meaning: "born again / above" <i>γεννηθῆναι ἄνωθεν</i>	Misperceives words with ambiguous meaning: "living water" <i>ὕδωρ ζῶν</i>
Asks about spiritual; fixates on the natural	Asks about natural; receives the spiritual
Says little: from dialogue to monologue	Says much: dialogue throughout
Wonders if Jesus is "the Messiah"?	Learns directly that Jesus is Messiah
Admonished by Jesus; Receives no response	Response is favorable; publicly proclaims Jesus as Messiah

The beginning of each narrative section introduces the characters in dialogue with Jesus as a man and a woman (3:1; 4:7). Nicodemus is immediately set apart as "a Pharisee" and "a leader of the Jews" (3:1). Nicodemus is explicitly named, but the woman is anonymous and only described as coming "from Samaria" (4:7). Her location at Sychar, contrasts palpably with that of Jerusalem, where Nicodemus appears to meet Jesus during the Passover feast (2:23). Right from the outset of each narrative, expectations are set for the PR when a known, eminently respectable, religious leader in Jerusalem and an anonymous woman from Samaria begin a conversation with Jesus. However, the way the narratives are delineated alerts the PR that surprises are on the horizon. Nicodemus is reported to have come to Jesus under cover of night (4:2),⁸³ but the woman comes to draw water in the light of midday (4:6). And, although it was Nicodemus who sought out Jesus and

is probably a derivative of a kerygmatic elaboration of the author which would have originally been considered an independent work.

⁸² This table is composite compilation from various sources, viz. Brown (1966:1:185); Keener (2003:1.533, 584-85); Koester (2003:45-52); Malick (2014:17-19); Witherington (1984:57), Dockery (1988:128-129) and Carson (1991:216).

⁸³ As Brown (1966:1.130) astutely notes that the author of the FG consistently recalls this detail (19:39) due to its consequential symbolism. "Darkness and night symbolize the realm of evil, untruth, and ignorance (cf. 9:4; 11:10). In 13:30, Judas leaves the light to go out into the night of Satan; Nicodemus, on the other hand comes out of the darkness into the light (3:19-21)" He would later resist the plans of the Sanhedrin, whereas Judas would co-operate with them. The irony is thus palpable for the PR to discern - when evaluating the respective transformation of these characters. What this reinforces is what is stated in 1:5 and 12:42-43, individuals preferring the darkness over the light, whilst manifesting evil deeds.

Likewise, Keener (2003:1.536) writes that, even though Jewish teachers often studied at night: more likely, he comes at night to avoid being seen (cf. 7:51-52; 12:42-43; 19:38); night was the time for secret (sometimes antisocial) deeds and whether one wished not to be known. Nicodemus maintains his "hidden" beliefs at this juncture by not deporting himself as a disciple. . . within the story world, fear accounts for Nicodemus coming by night, but John probably also mentions "night" on a more symbolic level for his audience (cf. 13:30), bracketing the narrative about Nicodemus' arrival "at night" (3:2) and authentic followers who leave their own obscurity by coming into Jesus' light (3:21).

initiated the conversation with a statement (3:2), it is Jesus who sought out the woman (4:4)⁸⁴ and initiated the conversation with a request (4:7). This additional information raises some questions for the PR about Nicodemus and focuses attention on the woman.

Nicodemus knows who Jesus is (3:2), but the woman meets him for the first time when she comes to Jacob's well to draw water.⁸⁵ Nicodemus makes a statement to Jesus (3:2) and asks two explanatory questions (3:4, 9), speaking a total of forty-six words in the GNT. The woman first responds to Jesus's request for a drink (4:9), then questions Jesus' ability to provide water with nothing to draw from the deep well (4:11), then questions whether Jesus "is greater than the patriarch Jacob" (4:12), then asks for the water that Jesus is offering (4:15), then responds to Jesus' command to call her husband by explaining that she has no husband (4:17), then goes on to say that she does indeed perceive Jesus to be a prophet (4:19), posing Jesus a further question about the proper location for worship (4:20), then claims that the advent of the Messiah, will lead to a period when he will reveal many things (4:25), and then announces to the elders in the city that she has met the Christ (4:29), speaking one hundred twenty words. The mere law of proportion seems to emphasize the woman's conversation over the conversation with Nicodemus. Both Nicodemus and the woman misperceive words with ambiguous meanings.⁸⁶ When Jesus tells Nicodemus that "unless one is 'born *again*' (3:4) he will not be able to see the kingdom of God", he uses an adverb in conjunction with the verb "to be born" [γεννάω] that could either mean *again or from above* [ἀνωθεν].⁸⁷ Nicodemus focuses on the repetitive, temporal sense.⁸⁸ As soon as Jesus proffers the Samaritan woman "ὕδωρ ζῶν", her focus is on the sense of running, fresh, spring water⁸⁹ rather than the metaphorical reference to the Holy Spirit.⁹⁰

⁸⁴ As argued in the exegetical Chapter earlier, the deliberate journey to Galilee with a sojourn through Samaria was geographically unnecessary. The direct course from Judea to Galilee would have been through Samaria. Many avoided it, because of the inherent cultural and religious animosities between the two groups of people. When the author of the FG utilizes the verbal form ἔδει he is connoting a real necessity delineating divine volition: cf., 3:7, 14, 30; 4:4, 20, 24; 9:4; 10:16; 12:34; and 20:9.

⁸⁵ Whether this account meets the requisite elements of a betrothal type-scene, as described by Robert Alter (1981:52-58), which was debated, and a contrary argument was proposed in Chapter Two, Malick (2014:23) nonetheless argues in favour of it perhaps portending to a fulfillment of the betrothal type-scene imagery. The gist of his argument is formulated on the premise that the woman, has experienced much disruption in her married life and thirsts for resolution (4:16-18). At the well of Sychar she meets the One who will satisfy her thirst as her true, spiritual husband (cf. Jesus' words about the Spirit in 4:23-25). Instead of returning home, she goes to the townspeople reveals to them about Jesus whom she encountered at the well (4:28-29). In her conversation to them, she specifically emphasizes the aspect Jesus inferred about her married life: "Come, see a man who said to me all things which I did" (4:29; see 4:16-18). Similarly, the character of Isaac, Jacob, and Moses is made manifest through the revealed specificities communicated of each type-scene (see Alter, 1981:52-58), so, too, Jesus' character is revealed in his conversation with the woman as a Prophet and Messiah who truly understands the ways of people and God (John 4:16-26).

⁸⁶ As Keener (2003:1.535) correctly observes, "Several of John's narratives involve the pattern of sign, misunderstanding, clarification and response".

⁸⁷ ἀνωθεν occurs five times in the FG (3:3, 7, 31; 19:11, 23). In the last three usages, the context supports the sense of "from above". Schnackenburg (1968:1.367-368) argues: "According to the usage of ἀνωθεν elsewhere in John (3:31; 19:11, 23), and his doctrine of "birth from God" (1:13; I John 2:29; 3:9; 4:7; 5:1), the only justifiable translation is 'from above'".

⁸⁸ Schnackenburg (1968:1.368) again argues succinctly that Nicodemus centred himself on the demand for a "birth" which was usual methodology of the rabbis through which objections were raised as paradoxically as possible. The two questions he articulates are meant to bring out the senseless nature of the doctrine (cf. 6:52) and force Jesus to admit to an absurdity (cf. Mark 12:20-23).

⁸⁹ Refer to Gen 26:19; Lev 14:5, 6, 50, 51, 52; Ezek 47:1-12.

⁹⁰ In the FG, Jesus often identifies the coming of the Spirit with "water". Jesus also identifies "water" with the giving of the Spirit in John 7:37-39. During the Feast of Tabernacles, Jesus exhorting those "thirsty to come to him and drink" (7:37-38). What he is offering is not physical water, but the life-giving source of the Holy Spirit

Nicodemus begins his conversation with Jesus on a spiritual topic: “Rabbi, we know that you have come from God as a teacher; for no one can do these signs that you do unless God is with him” (3:2). However, Jesus begins his conversation with the Samaritan woman on a physical topic: “Give me a drink” (4:7). After Jesus responds to Nicodemus about the need to be born *again* (from above), Nicodemus turns the conversation into a physical topic: “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” On the contrary, the woman responds to Jesus’ physical request by asking a spiritual question regarding why he, a Jew, is speaking to her, a Samaritan woman (4:9), whereupon Jesus responds conveying a transcendent assertion: “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” (4:10).⁹¹

Nicodemus is perplexed and appears to fixate on the physical explanation of birth even after Jesus offers an extensive explanation of the regenerative work of the Spirit (3:5-8) when he asks, “How can these things be?” (3:9). The woman at first responds to Jesus’ statement in a way that is very similar to Nicodemus when she observes that Jesus does not have anything with which to draw physical water (4:11), but then she begins to open the door to a broader, spiritual discussion when she asks whether he “is greater than the patriarch Jacob” (4:12). This movement by the woman to open the conversation beyond his physical ability to draw from the well causes Jesus to explain more about the spiritual water that he is offering (4:13-14). The woman, not fully grasping the spiritual dimensions of Jesus’ offer, nevertheless asks for the water Jesus is offering (4:15).⁹² Her response then appears to prompt Jesus to identify an area of spiritual thirst⁹³ in the woman’s life that he has offered to satisfy when he states: “Go, call your husband and come here”. The Samaritan woman replied, “I have no husband”. Jesus said to her, “You have correctly said, ‘I have no husband’; for you have had five husbands, and the one whom you now have, is not your husband; this you have said truly” (4:16-18).⁹⁴

(7:39; cf. Isa 12). Jesus is offering to satisfy their unsatisfied spiritual thirst. He makes the same offer to the woman at the well in John 4.

⁹¹ Schnackenburg (1968:1.426) states that there is an adept transition made from the outward situation to the inner confrontation of a person with the revealer. If the Samaritan woman had known the “gift of God” and the stranger’s distinctiveness who had asked her for drinking water, the roles could easily have been interchanged. She (the [second person singular pronoun] *σύ*, is emphatic) would do the asking and become beneficiary. Factually, a chiasmic structure within the sentence affirms this, as it oscillates from the “gift of God” to the person speaking, and from the speaker back to the “living water”. Therefore, “the gift of God” is the “living water” Jesus offers and gives, real and authentic “water of life” not from natural material sphere but a divine gift.

⁹² Culpepper (1983:137) seems to observe correctly, “As the light of understanding begins to break, the Samaritan woman shows herself at each stage ready to receive it: ‘Sir, give me this water’ (4:15); ‘Sir, I perceive that you are a prophet’ (4:19); ‘Come, see a man ... the Christ’? (4:29). Likewise, Witherington (1984:59) affirms that, “the Samaritan woman wins the reader’s admiration because of her openness to the revealing word of Jesus even when she does not understand. Her attitude is one of inquiry, not rejection, and it is this that makes her a suitable subject for faith”.

⁹³ That “thirst” describes more than physical thirst is evident on its face from the fact that the Spirit is being described as the “water” that quenches thirst. Jesus himself identified himself with the spiritual thirst of humankind when on the cross, he stated, “I thirst” (John 19:28). This cry from the cross is only reported in the FG, where twice Jesus claimed to be the font of life-giving water that will satisfy thirst (John 4:12; 7:37-39).

⁹⁴ Jesus’ description of the woman’s married life is usually interpreted to mean that she is an immoral person. However, O’ Day (2002:169-175), though not discussed hitherto nor postulated as a valid hypothesis in the dissertation, offers a plausible different reconstruction of the woman’s status as a person who is a victim of ancient, oppressive patriarchy rather than one taken up in personal sin. To this extent, O’ Day surveys literature and art prior to the Reformation and finds that it is not until the reformers that the woman is portrayed as immoral. Accordingly, there may be room to reconsider the basic presuppositions about the character of the woman. Rather than assuming from the gaps in the narrative that the woman has been the initiator of an immoral lifestyle, it is possible that she had outlived her husbands or was divorced by men due to no particular fault of her own (such as the inability to bear children — since no children are mentioned). O’ Day (2002:70) notes that Jewish

The Samaritan woman refrains from pursuing a diversion by offering a personal defence, but promptly proceeds with a religious discussion that results in Jesus identifying himself as Messiah (John 4:19-26). In other words, the encounter between the two protagonists concludes with Jesus confirming his identity – the exact same fact that Nicodemus sought when he initiated his conversational encounter with Jesus (cf., 3:2). This had been revealed to the Samaritan woman when she comprehended the religious implications of Jesus' address, while Nicodemus was conflicted by it. Finally, at the end of the first conversation, Nicodemus is rebuked: "Are you the teacher of Israel and do not understand these things?" (3:10). However, at the end of the second conversation, the Samaritan woman leaves the waterjar at the well and goes back into the town to testify to her townspeople about Jesus possibly being the Christ (4:29).⁹⁵ She testifies about Jesus to the townspeople, and subsequently the disciples will emulate her by bringing in the harvest that she was responsible for planting (4:30, 35-42).⁹⁶ Undoubtedly, Jesus' conversational encounter with the Samaritan woman surpasses his conversational encounter he had with Nicodemus – in dimension, substance, and consequence. The anonymous, complicated Samaritan woman is more engaging and amenable to Jesus' teaching than is the case with the respected teacher of the Jewish Law. She also surpasses Nicodemus by becoming Jesus' representative messenger by going ahead of his disciples in evangelizing the Samaritan peoples, while Nicodemus lies silent under Jesus' criticism for being spiritually dull. This result comes as a surprise for the PR, because the Johannine author employs a technique involving dichotomy which allows him to maintain an equilibrium when

thought allowed a maximum of three marriages for a woman; the fact that she had been married five times indicates that her life had been especially difficult, and probably meant that she was an object of either pity or ridicule, perhaps both. By co-habiting with someone whom she is not married to may not be a matter of choice so much as of cultural necessity to have the protection of a man and a place to live. She may be advanced in age (five marriages); she may not be able to support herself, so the man may have been her only means of survival culturally. The man may be unwilling, or unable financially, to marry her, but willing to extend to her the protection of his household. Perhaps the man was a relative in the kinsman-redeemer tradition but unwilling to raise up children (like Judah with Tamar in Gen 38). There are numerous ways to understand the gaps in this Scripture. The response from the people whom she tells about Jesus raises a question about whether they saw her as sinful. If so, they more than likely would have laughed and ridiculed her for her testimony. But, they respond readily with no resistance; the people appear to be eager to believe her testimony.

⁹⁵ Of significance is that her witness is about her own personal life, which Jesus highlighted in their conversation: "Come, see a man who told me all the things which I did; is this one not the Christ?" (4:29; see also 4:39). In other words, she appears to witness to the One who can satisfy her personal, spiritual thirst for life. Perhaps this is an implied significance of her leaving behind her water jar. She now has spiritual, living water and not the physical water she initially sought.

⁹⁶ The elevation of the woman over the disciples is also hinted at in the placement of their suspicious attitude toward her against her departure to tell the Samaritans about Jesus: When Jesus' disciples returned to the well's location they were astounded to discover him conversing with a woman, yet nobody said, "What are you looking for?" or "Why are you talking with her?" The Samaritan woman had left her waterjar at the well location and went back into the town and saying to the townspeople, "Come see a man who told me everything I have done. Could he possibly be the Messiah?" (John 4:27-29). While the Twelve are concerned that Jesus would be talking to this woman, she is proclaiming the good news about Jesus to the Samaritans. Then, as the Samaritans are coming to see Jesus, Jesus is instructing his disciples "to reap that for which others have laboured", perhaps having a direct reference to bringing the coming Samaritans to faith in Jesus (John 4:31-38). As Keener (2003:1.626) alludes: "In the most immediate context, Jesus may refer to himself and the Samaritan woman ... who brought the town to him (4:29-30, 39)"; likewise, (Witherington, 1984:61): "Who then are the ἄλλοι ("them") in 4:38? Perhaps the most likely answer is, Jesus and the Samaritan woman. As the incarnate λόγος Jesus had imbued himself ("sown the Word") in her and, she was sowing his word in and among the other Samaritan townspeople. As Culpepper (1983:137) observes, "She precedes the disciples, labouring where they are sent. They will enter her work (4:38)". True to her traditional name, therefore, the 'Samaritan woman' is an exemplar of a woman disciple and conceivably a standard for Samaritan disciples as well. Thus, the narrative seemingly places this woman with a sense of equality alongside the rest of Jesus' disciples tasked with carrying his word into an expectant world (cf. 17:20).

elevating the spiritual compassion and missionary endeavour of a (Samaritan) woman over a manly figure – someone who is a reputed Pharisaic religious teacher within Israel.

6. Response to Jesus outside of Israel (John 4:1-54)

After the first Cana miracle (2:1-12) there was a strong concentration on the response of the Jewish people to the word of Jesus (2:13-3:36). The mother of Jesus displayed an unquestioning acceptance of the word of Jesus, and this act of faith led to the first of Jesus' signs, the manifestation of his glory, and the perfection of the former gift of glory at Sinai (2:1-12). The criterion of acceptance of the word of Jesus was established, after Jesus' criticism of the limited faith of the first disciples (1:35-51). Based on this criterion, Jewish characters either manifested no faith ("the Jews"), limited faith (Nicodemus), and authentic Johannine belief in the word of Jesus (John the Baptist). The episodes that follow 4:1-54 take place in Samaria and Galilee.

The focus on Samaria is highlighted by the fact that these encounters between Jesus and the Samaritan townspeople happen *in one place*, with only a slight displacement at the end of the passage (4:40). Even Jesus' words to the disciples happen in the same place. The *time sequence* of the narrative is linear. As the disciples go to purchase food provisions (4:8), Jesus talks with a Samaritan woman. When his disciples come back she returns to the village (4:28), and her townspeople begin to come to Jesus (4:30). While they are on their way Jesus speaks to the disciples (4:31-38). The Samaritans arrive, invite him to stay with them (4:40), and eventually come to faith in him. After his two days with them he departs for Galilee (4:43). Apart from a brief discourse that Jesus delivers to his disciples (4:31-38), *all the characters* who encounter Jesus are Samaritans: the Samaritan woman (4:1-15, 16-30) and the Samaritan townspeople (4:39-42). In 4:42 Jesus departs for Galilee, and then encounters a βασιλικός (4:43-54). He is not a Samaritan but may be a Gentile. Thus, John 4:1-54 comprises four scenes: the first three narrate the various responses of persons and groups to Jesus' person and his word by those who are external to Judaism (4:1-15, 16-30, 39-42), and John 4 culminates with the narration of the second miraculous sign in Cana (4:43-54). A transitory address that Jesus gives to his stunned disciples in 4:31-38 anticipates his impending missionary activity among the Samaritan townspeople and already orientates their future missionary endeavours amongst non-Jews (4:39-42).

The repetition of the succession of events in John 2:1-3:36 is striking. The Jewish world witnesses a Cana miracle, no faith ("the Jews"), a comment from the narrator, limited faith (Nicodemus), and authentic belief in the word of Jesus (John the Baptist), all within this sub-section 2:1-3:36. We have yet to consider the nature of responses of the representatives of the world outside Israel (the Samaritan woman and the Samaritan townspeople), but there are three responses to Jesus, with a comment from Jesus preceding his final encounter with the Samaritan townspeople. As a Jewish response to Jesus *commenced* with the first Cana miracle-sign in 2:1-12, similarly a Samaritan response *culminates* the second Cana miracle-sign in 4:43-54. As these episodes come to an end the PR is reminded that "*this was the second sign Jesus did when he came to Galilee from Judea*" (4:54). This section of the story comes full cycle.

6.1. Jesus and the Samaritan Woman (John 4:1-42)

While John 2-3 narrates the notable *receptivity or reaction to Jesus* as the incarnate λόγος coming from within Judaism, the encounter with an anonymous Samaritan woman is an example of reciprocal *reaction of someone beyond Judaism*. Conspicuously, John 4:4 declares that "*he had to*

go through Samaria". This seems to qualify that Jesus' movement beyond the confines and borders of Israel eventuated divine volition or strategy. The FG is a composition marked by interpersonal encounters and relations. Jesus reveals the dynamic relational synergy characterizing the bond between him and his Father, connection with disciples and the relational correlation the disciples have with each other (e.g. 15:1-17). Aspects of Jesus' identity and his salvific mission is revealed in the relational interactions and encounters he was with various characters unique to the FG, e.g., with Nicodemus in 3:1-21, with a blind man in 9:1-41 and a Samaritan woman. The exception is Nicodemus, who seeks Jesus out, otherwise Jesus initiates the interaction and proceeds to reveal himself during the encounters, thereby facilitating the discovery of an aspect of his identity and its radical implication for the interlocutor. John 4:1-42 is a narrative that exhorts the PR and the disciple to belief in faith – a prerequisite for discipleship and witness.

Undoubtedly, the Samaritan woman is the parallel character image of Nicodemus. As contrasted and delineated above, Nicodemus, a respected Jewish adherent within the Jerusalem establishment who came to Jesus by night. An anonymous Samaritan woman was from a marginal society who encountered Jesus in broad daylight – at noon. As was the case with the Nicodemus narrative, the encounter with the Samaritan woman begins as a conversation between two opposite individuals. Jesus encounters her as he sat alone beside the well at Sychar; his disciples walked into the town of Sychar ostensibly to acquire food provisions and hence there was no else present when the conversation commenced. As the conversation progresses, the woman serves as a representative figure and a spokesperson for the Samaritan people (Koester, 2003:47-48). Both Jesus and the woman address each other in plural forms of speech and the she as a representative figure begins to voice issues pertinent to the national and cultural identity of Samaritans. This horizon is further amplified when the Samaritan townspeople of Sychar extended hospitality to Jesus not just as a national saviour but as "ὁ σωτὴρ τοῦ κόσμου".⁹⁷

This missionary endeavour entrusted to this Samaritan woman was to be a messenger onto her townspeople – and this is ascertained from the first part of the narrative dialogue with Jesus. Throughout the narrative, she is anonymous; she is simply referred to as "a woman of Samaria" or "the Samaritan woman" (4:7, 9). When Jesus desires to quench his thirst by asking her for drinking water, she immediately advances the perennial problem of cultural differences between Jewish and Samaritan nations, wondering, "How is it that you, a Jew, ask a drink of me, a woman of Samaria"? (4:9^a); then shifts into the plural form, when she says, "Surely, you are not greater than *our* father Jacob, who gave *us* this well" (4:12). The setting of the dialogue narrative beside the bequeathed hereditary well-location and subsequent citations to the patriarch Jacob augment the distinctive aspects to the Samaritan woman's charisma and deportment. Having discussed this at length in the exegetical analysis, as well as taking a line that is contrary to Eslinger's viewpoint of a "wooing" taking place between the two characters, notwithstanding a supposed *parallel synergy* with OT

⁹⁷ To delineate the vocabulary Jesus uses in 4:24 "to address the Samaritan woman presupposes that something essential has been lost for human beings, whether Jew or Samaritan, male or female: something that only true worship can recover" (Lee, 2004:281). Although the author nowhere uses the language of the fall, he does imply a status that is forfeit, a status given in creation. This profound loss that necessitates the incarnation is indicated in the Prologue through: (i) the implication of darkness as an active, virulent force striving to extinguish the light (1:5); (ii) the failure of recognition on the part of creation and "his own" [τὰ ἴδια and οἱ ἴδιοι] (1:10-11); and (iii) the need of divine authority [ἐξουσία] to remake human beings as children of God (τέκνα θεου), born from divine labour (1:12-13). The restoration of this primordial status means a return to the Father as children, and therefore as true worshippers, of God. In this narrative, Jesus is revealed as Saviour, the one who renews what is lost (4:42) (Lee, 2004:281).

accounts, how several of the woman's ancestor, including Jacob and Rachel, first courted beside a well-setting.

The usual paradigm is outlined detailing a male-figure travelling to or into a distant territory where he encounters a young woman beside a well-location. Water is offered, and the female character then hurries to her abode recounting to her family about her meeting. Then, the male character is offered hospitality and subsequently an engagement is arranged (Alter, 1981:47-62; Duke, 1995:101-103).⁹⁸ In the Johannine narrative, Jesus is journeying through Samaria, which is a foreign territory, where he meets one of Jacob's descendants, an anonymous woman came to the well at midday as Rachel had done (Gen 29:7; John 4:6). Though these typical traits seem to suggest that the Samaritan woman, like Rachel, will be seemingly receptive to the stranger despite her initial and apparent cultural hostility and prejudice towards Jesus.

At this juncture, the dissertation will delineate its proposed interpretation to this traditional reading of a betrothal taking place between Jesus and the Samaritan woman. Alter's argument (1981:47-62) regarding "betrothal type-scenes" fails to take into consideration the miscellany in texts from antiquity. The dissertation is also in full agreement to the arguments delineated by Arterbury (2010:76). In the first instance, deferring to earlier commentators, the trio of biblical narratives that Alter employed delineating his "betrothal type-scene" are in themselves textual variations on theme of "*hospitality*". While Alter concentrates on the specificity vis-à-vis the masculine-feminine dynamic in these narratives, authors in antiquity considered the host-guest dynamic in these encounters. Secondly, citations regarding sojourners stopping over at well-locations for succour were ordinary realities in texts from antiquity developing the theme of hospitality, and hence, Alter's linkage of well-locations leading to subsequent engagements is arguably grossly exaggerated. Finally, the link between hospitality and betrothal were more pronounced in ancient hospitality narratives than the link that Alter perceives between wells and betrothal. In this regard, ancient hosts occasionally gave their daughters to their guests as an act of guest-friendship, though this certainly was not the case in all hospitality encounters.

Divergent to commentators like Eslinger and Koester for example, who employ Alter's theory, the PR would argue that an interpretation from antiquity would possibly have defined the interpersonal subtleties in John 4 that to be a display of "hospitality".⁹⁹ Equally, the contextual form of the text and

⁹⁸ It is debatable whether one agrees with Koester's (2003:48) assertion that Jesus takes on the responsibility of being the bridegroom initially in the FG when he provided wine at the wedding feast in Cana (2:1-11); John the Baptist only designated Jesus as "the bridegroom" in 3:29.

⁹⁹ While referring to it as a "betrothal type-scene", Alter unknowingly describes ancient hospitality (1981:52-53, 56, 61). He writes (1981:51):

The type-scene of the visit, for example, should unfold according to the following fixed pattern: a guest approaches; someone spots him, gets up, hurries to greet him; the guest is taken by the hand, led into the room, invited to take the seat of honor; the guest is enjoined to feast; the ensuing meal is described. Almost any description of a visit in Homer will reproduce more or less this sequence not because of an overlap of sources but because that is how the convention requires such a scene to be rendered.

Yet, ancient depictions of the *custom of hospitality* generally follow the same recognizable pattern that Alter describes. In this regard, the pattern is "recognizable" but not "fixed" (Reece, 1993:7). Alter's mislabeled "betrothal type-scene" then inadvertently leads to a variety of exegetical problems. Once he decides that the three Pentateuchal narratives are archetypes for his proposed betrothal type-scene, (Alter, 1981:52, 58, 60) it causes him to concentrate too heavily on male and female relationships, references to wells, and betrothal outcomes in those texts. Therefore, Alter's focus on betrothal is more valid in Gen 24:10-61, where the stated purpose for the servant's journey revolves around securing a bride for Isaac. In the end, Alter essentially suggests that whenever we see a man approach a woman at a well in a narrative text, the PR should expect a betrothal, which simply is not the case in John 4.

the grammatical syntax and semantic indicators in John 4:1-42 seemingly asserts that Jesus is a traveler who is away from his home region. As a stranger, he is passing through the territory of Samaria (4:4; cf. YHWH in Gen 18:3, Elisha in II Kgs 4:8, and Jesus in Luke 19:4). Undeniably, Samaritans had the dubious distinction for their inhospitality: e.g., Luke 9:51-56, Samaritans were opposed to receiving [ἐδέξαντο from δέχομαι] a sojourning Jesus.¹⁰⁰ Due to being fatigued as a direct result of his journey [ὁδοιπορία], he does what is somewhat predictable. Around midday (cf. Gen 18:1), Jesus sits down by a well to refresh himself (John 4:6) (Alter, 1981:60), then “he requests a drink from the first person who comes to draw water” (4:7; cf. Gen 24:17; I Kgs 17:10) (Arterbury, 2005:183).¹⁰¹ Yet, the Samaritan woman is puzzled. She is not puzzled by the fact that a stranger is making such a request from her. Instead, she is puzzled by the stranger’s identity – by the fact that he is a Jew (John 4:9) (Arterbury, 2005:185). Consequently, she begins to ask the stranger indirect questions that pertain to his identity even though it was generally considered improper for an ancient host to question a stranger about his or her identity prior to an initial extension of hospitality.¹⁰²

Jesus responds, “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” (4:10). Taking into consideration the narrative’s context, Jesus’ preliminary response and his subsequent indication with regards to a gift highlight the commonality of ANE hospitality expectancies. For instance, we have previously noted that an offering of a gift symbolized an endearing custom in perpetual hospitality relationships. More significantly, however, when Jesus responds to the woman’s question, he confirms that she does not yet grasp his full identity (4:10) – a common theme in many ancient narratives about hospitality. Logically, she then proceeds by hoping to uncover the traveler’s relative importance without asking direct questions (4:12). She doubts that the stranger can be greater than Jacob, but Jesus implies that he is (4:13-15). Consequentially, the woman (and perhaps the FG’s audience) is left with a growing desire to gain a clearer understanding of who Jesus is. Afterwards, Jesus instructed the Samaritan woman to depart and summon her husband (4:16). The directive – commanding the woman does not initiate a betrothal sequence, as commentators have alluded to. However, Jesus’ directives adhere to a commonsense evolution of proceedings taking into consideration when a guest is seeking hospitality. It was encumbered on the Samaritan woman to direct Jesus to a welcoming abode or to facilitate something resulting in the head of the abode extending a gracious invitation to hospitality. The woman omits or deliberately refrains from initiating it, hence, Jesus’ direct command!

At this juncture in the conversation, the woman acknowledges that the man she is co-habiting with is not her spouse, a fact erstwhile known by Jesus (4:17). Jesus hereafter validates this insight by mentioning the specificity of having had five spouses previously and co-habiting with someone at present to whom she is not married to (4:18). Jesus’ inexplicable familiarity with her situation merely reinforces the idea that he is someone imbued with special powers. Consequently, she returns to the subject of the stranger’s identity by suggesting that he is a prophet (4:19). Of course, we have

¹⁰⁰ Additionally, Josephus maintains that in 52 A.D., near Ginea (a Samaritan settlement), they murdered many Galilean travelers sojourning through their territory (Josephus *Ant.* 20.6.1 §§118-36; *B.J.* 2.12.3 §232).

¹⁰¹ For examples of hosts approaching travelers, refer to Gen 18:2; 19:1; and Acts 10:23. For further examples of travelers requesting hospitality, refer to Gen 24:17-23; Josh 9:6; I Kgs 17:10-11; Tobit 7:1; Luke 19:5; and Acts 21:4-8.

¹⁰² There are additional concepts associated with the custom of hospitality that are relevant for our working presupposition and analysis on John 4. In antiquity the sojourning foreigner was routinely associated with the gods (Bolchazy, 1977:11-14). In the OT, we have already seen that YHWH and angel-messengers visited both Abraham and Lot and received amiable hospitality from them. In the same vein, the author of Hebrews notes that hosts have entertained angels without knowing it (13:2).

already noted that traveling prophets were some of the most common guests in Jewish and early Christian hospitality contexts (e.g., Elijah in I Kgs 17:8-24; Elisha in II Kgs 4:8-36; and Jesus' disciples in Matt 10:5-42; Mark 6:7-11; Luke 9:1-6; 10:1-18).¹⁰³ The Samaritan woman is resolved to discern the identity of this stranger before she points him toward a hospitable abode. Hence, she tests the stranger with a religious mystery dissecting the differences between their respective cults. Here she adds, "Our ancestors worshiped on this mountain, but *you* [plural] say that the place where the people must worship is in Jerusalem" (John 4:20).

Furthermore, it is not likely a coincidence that the Samaritan woman's reference to Mount Gerizim also points us to the topic of hospitality (4:20). The Samaritan woman presents a theological debate that revolves around the primacy of worship on two separate mountains, one in Jerusalem and one in Samaria.¹⁰⁴ Consequently, even the site to which the Samaritan woman refers points us toward the custom of hospitality. Jesus' answer to the woman's question about worship, however, concentrates not on location but on the type of worship (4:23).¹⁰⁵ Hence, the woman abandons the theological conundrum and returns to the subject of the stranger's identity for a third time. At this point, Jesus straightforwardly answers her questions and identifies himself as the Messiah (4:25-26). Similarly, when the woman returns to the city, she continues to think about the stranger's identity, asking aloud whether he can be the Messiah (4:29). As such, many of the Samaritans from the village come out and extend hospitality to Jesus.¹⁰⁶ The PR should not be surprised when we see the entire Samaritan village participating in this act of hospitality.¹⁰⁷ "They asked him to stay [μένω] with them; and he stayed [μένω] there two days" (4:40). In addition, they concluded Jesus as "ὁ σωτὴρ τοῦ κόσμου" (4:42). Finally, after his two-day visit, Jesus resumes his journey onward to Galilee (4:43).

¹⁰³ O' Day (1995:565) writes that the parallels drawn between Elijah and Jesus affirms Jesus' depiction as a prophetic figure, a leitmotif that occupies a decisive position in Jesus' conversational encounter with the Samaritan woman (4:19).

¹⁰⁴ Beasley-Murray (1987:61) summarizes the situation noting that during the Persian Era a temple sanctuary was erected atop Mount Gerizim, only to be demolished by John Hyrcanus in 128 B.C.E., however, the Samaritans resumed their worship at their revered location.

¹⁰⁵ The conversation about worship begins to reveal the universal dimension of the woman's character. Unknown to her at this stage during the conversational encounter, Jesus placed her and the Samaritan townspeople in a category of those who will worship what they do not yet fully know. From a Jewish perspective, this included most of humanity and from a Johannine perspective, it was typical of "the world" (Koester, 2003:50). Yet, the worship which would be inaugurated by God will be marked by Spirit and truth. The Samaritans worshipped what they did not know, but the Samaritan woman brought her townspeople to Jesus and they emphatically declared, "we know that this is truly the Saviour of the world" (John 4:42). Significantly, in the chronology of the FG, their confession (of faith) signals the return of a part of the unbelieving world to God (Koester, 2003:50). It is this manifestation (of belief) in Jesus' person by the townspeople that points to Jesus' significance for all people because in his person and message the previous held cultural and religious differences between Jews and Samaritans are thus transcended. Jesus' meeting with a Samaritan woman thus contains the unambiguous references to the divine cult in the FG, depicting the principal protagonists: *the Father, the Spirit, Jesus himself*. Represented also in this is the Samaritan woman, who contextually, represents a faith community in the loss and restoration of the image (cf. Collins, 1976:37-40). The encounter also reveals the constitutive aspects in the FG pertaining to divine worship involving the Father as the purpose of worship seeking authentic worshippers, Jesus mission in revealing the Father (cf. 1:18) in his endeavour of gathering authentic worshippers for the Father, and the Spirit's role in inspiring and vivifying true worship of God. Most of what the author reveals throughout the Gospel about worship is contained — or at least implied — in these few verses (Lee, 2004:282).

¹⁰⁶ Keener (2003:1:591) notes the similarities to Exod 2:25 and comments, that like Moses before him, Jesus too will receive hospitality from strangers.

¹⁰⁷ For another example of a city that offers hospitality to individuals, see Xenophon of Ephesus' *Ephesian Tale* 1.12. Habrocomes and Anthia stay [μένω] with the Rhodians.

At this point, even the length of Jesus' stay is also an important indicator to our discussion. For instance, Jesus is shown to be a true prophet not merely because he is cognizant of her irregular marriage situation (4:16-19). Rather, Jesus' actions reinforce the woman's conclusion (cf. I John 4:1-6). Among early Christians, a guest's length of stay became an important consideration. Perhaps hosts were becoming overloaded by requests for hospitality from traveling missionaries (Malherbe, 2003:101-102, 110). Consequently, the author of the *Didache* writes:

Let every apostle who comes to you be welcomed [δέχομαι] as the Lord. But he should not remain more than a day. If he must, he may stay [μένω] one more. But if he stays [μένω] three days, he is a false prophet (*Did.* 11.4-5; cf. 12.2).

Therefore, in John 4:40 and 4:43, it is noteworthy that Jesus stays as a guest with the Samaritans for only two days (Talbert, 1992:117).¹⁰⁸ Therefore, Jesus' actions within a hospitality relationship in John 4 verify the woman's conclusion (cf. *Did.* 11.8-11; 12.5). Jesus is indeed a true prophet and, consequently, the Samaritans have properly honored him even if Jesus' own people have not (4:44). John 4:1-42 exhibits numerous "contextual and semantic markers" indicating that Jesus and the Samaritan woman are interacting in a manner distinctly reflecting the importance of hospitality in relationships. Most importantly, Jesus is a traveler in a foreign region. In fact, he resembles a traveling missionary who depends on receptive hosts for his provisions. After a conversation with a woman at a well, he is received by the townspeople and lodges for two days with them. Moreover, after struggling to uncover the guest's identity, the hosts conclude that the guest is a very important person. Without a doubt, one may point to numerous commonalities between John 4 and the OT well-scenes precisely because they all narrate ancient expressions of hospitality. As a direct result, there is no need for Johannine scholars to enforce the idea of "a betrothal type-scene" on this text. Rather, the *custom of hospitality* better explains the social dynamics narrated in John 4.¹⁰⁹

The Christological trajectory of Jesus as a stranger then leads the PR in a variety of possible directions – opening the narrative to a plurality of re-interpretations. The custom of hospitality heightens the Johannine emphasis on the identity of Jesus. In a hospitality relationship, the burning question relates to the guest's identity. Reece (1993:25) writes, "The revelation of a guest's identity is perhaps the most critical element in the development of a relationship of ξένια". Consequently, in ancient narratives, the climactic moments are often built around the moment a guest reveals his or her identity to the host (e.g., *Od.* 8.548-86; 9.1-11.332; 11.385-12.453). Likewise, in John 4:1-42, both the social context and the verbal dialogue point in the same direction. The main concern of this pericope is the revelation of Jesus' identity (cf. John 19:9). For instance, while seeking to discover who Jesus is, the Samaritan woman concludes that Jesus is a prophet (4:19) and she ponders whether Jesus is "the Messiah" (4:25, 29). Furthermore, in the unfolding narrative, the notion of hospitality in the dialogue relationship, the Samaritan people arrive at the conclusion that Jesus is "ὁ σωτὴρ τοῦ κόσμου" (4:42).

Hence, thematic context preferring hospitality as the underlying motif in the scene points the PR toward the importance of these titles. Yet, the context of hospitality in John 4 also raises the

¹⁰⁸ Also, refer to Okure (1988:149) for a similar insight into this viewpoint.

¹⁰⁹ This interpretation and reading of John 4 undoubtedly have direct implications and consequences on Johannine Christology. When one interprets John 4 as "a betrothal type-scene", then one predetermines that the Christology in this narrative is related to Jesus as a potential bridegroom. Consequently, an analysis of the male and female dynamics in John 4 moves to the forefront. Yet, if the basic interactions in this pericope revolve around the ancient custom of hospitality, as has been argued, then the most important christological depictions of Jesus are connected to the image of Jesus as a stranger.

possibility that Jesus may be a divine visitor. As noted previously, one of the primary associations with the custom of hospitality in antiquity is the notion that the stranger who requests hospitality may well be an incognito god. For instance, we see YHWH and angels accept hospitality from humans on rare occasions (Gen 18-19; cf. Heb 13:2). Even more striking, in Luke 24:13-35, the resurrected Jesus appears in an incognito human form and accepts hospitality from two of his disciples. Clearly, in John 4:1-42 when the author portrays Jesus as being tired and thirsty, the readers are reminded that they cannot misconstrue Jesus in a docetic manner (Keener, 2003:1.591). Nevertheless, while highlighting the divinity of Jesus, the author of John builds on this common association between hospitality and divine visitors. Jesus is the visitor who turns out to be far greater than the hosts initially realize.

In fact, some have argued that a portrayal of Jesus as a divine visitor begins in John's Prologue and runs throughout the FG (e.g., 1:10-14; 3:13, 19; 7:27; 8:14, 23; 9:29; cf. Meeks, 1972:44-72; Fredriksen, 1988:19-26 who argue in favour of this interpretation). Jesus is represented as the incarnate *λόγος* coming from above and not received by those in the earthly realm. In John 4:1-42, however, Jesus approaches a people who are notorious for their inhospitality. As a direct result, at first his arrival resembles a divine test for the Samaritans and their hospitality. Yet, surprisingly, they receive him hospitably. Moreover, in the process, the text provides numerous clues, all of which suggest that the visitor is closely aligned with God, if not God in disguise. For instance, Jesus appears to have Godlike knowledge. Next, when Jesus responds to her comments about the coming Messiah, he says, "I am he [*ἐγὼ εἰμι*], the one who is speaking to you" (4:26). Given any biblical association between *ἐγὼ εἰμι* and YHWH and given the context of hospitality in John 4:1-42, Jesus' statement seems to reinforce this notion of Jesus as a divine visitor (Beasley-Murray, 1987:62). By the end of his visit, the Samaritans recognize Jesus as "*ὁ σωτὴρ τοῦ κόσμου*". For many FG primary readers, the portrait about Jesus in John 4 should, at the very least, reinforce the close connection between YHWH and Jesus. Yet John 4 may have also fostered the conviction that Jesus is the superior replacement to Zeus, the god of hospitality. For instance, C. K. Barrett (1955:204) notes that the title "saviour" was commonly applied to Zeus. Yet, in a context of hospitality in John 4, the term is applied to Jesus. He is not simply another saviour. Rather, Jesus is the ultimate "*ὁ σωτὴρ τοῦ κόσμου*" (4:42). His actions of approaching Mount Gerizim as a stranger and accepting hospitality from the residents evoke a natural comparison between Jesus and Zeus. In addition, since a strong association between Mount Gerizim and Zeus existed for many years both before and after the FG was written, the implicit comparison between Jesus and Zeus may well have been an obvious one for the FG's readers. Finally, when the residents apply a title to Jesus that was commonly applied to Zeus, the comparison grows even more likely. If so, John 4:1-42 would not simply provide an implicit comparison between Jesus and the Greco-Roman god of hospitality. Rather, Jesus also serves as a stark contrast to Zeus. He came neither to chastise or compensate the Samaritans for their hospitality; instead he offered them "living water" symbolizing everlasting life (4:14) and authentic worship (4:23-24).

Thus, the principal concerns of the conversational encounter in John 4:1-42 can be delineated into three themes: offering the gift of "*living water*", the cultic worship of God "in Spirit and in truth", and missionary propagation undertaken to the townspeople of Sychar. These three concerns are inextricably linked through the work and initiative of Jesus, through which he accomplishes the tasks of manifesting himself as Revealer, Redeemer, and Mediator of the divine authority and power as "*μονογενὴς θεὸς ὁ*" (1:18). This episode reaffirms the eschatological gift and action mediated by Jesus are thus at the heart of all three concerns (Beasley-Murray, 1987:65-66). Furthermore, the narrative also underpins the fact that she had no comprehension in determining what drinking "the living water"

meant until it resonated within her, both defectively and loosely, that she was engaging “the Messiah” who “*will make known everything to us*” (4:25). However, the PR needs to understand that she “drank” the water, and that her townspeople did as well. Yet, the PR recognizes that the phrase “*the hour is coming and now is*” (4:23) applies here, equally as to the worship in the Spirit; the fullness of the revelation and the life by the Spirit could not be revealed until the Redeemer who worked by the Spirit should send the Spirit of life to the disciples. The Johannine community was itself aware of this reality and open to receiving this gift from Christ himself. Modern disciples of Christ also need to know its reality and power in like measure.

“*The hour is coming and now is*” (4:23) is first used in relation to the divine cultic “worship of the Father in Spirit and in truth”. It is possible only due to the action of the Christ who ushers in the Messianic Age, wherein the Temple of Jerusalem becomes as irrelevant as the sacred location at Mount Gerizim. Jesus can say, “and *now is*”, because he is imbued with the Spirit, and as the incarnate *λόγος*, he is the living word manifesting his Father’s reign, and manifesting the accompanying symbols of that kingdom in and through his person. The mission that was initiated firstly in Galilee and then continued in Judea, now resonates also in Samaria, before manifesting itself anew in Galilee will come to its fullest realization when he bequeaths Spirit during his glorious exaltation and his being “lifted up” into heaven, assuming the title of “*κύριος*” thereby ushering in the Messianic Age (cf. 1:33). Then worship “*in spirit and in truth*” (4:24) becomes a distinguishing sign of the Church that is baptized by the Spirit. Contemporary disciples are exhorted to strive after its fuller significance should be directed to its realization “*in the Spirit and in the truth*” (4:24).

The FG is not infrequently considered to reflect an inward-looking community, concerned rather to survive than to evangelize, and with a negative view of both Jewish people and the world of nations. That is a curious interpretation considering the Prologue, the celebrated both 3:16 and 12:20-32. But John 4:1-42 has the distinctive quality in depicting a compassionate and patient Jesus in accompanying the Samaritan woman, extending his mission to the townspeople of Sychar, evoking from them an attestation of faith-belief solely because of their encounter of him: “*This man is in truth the Saviour of the world*” (4:42). This is arguably a soteriological as well as a Christological insight from a marginalized people. Almost certainly the FG perceived this in removing the enmity between Jewish and Samaritan groups in the same way Luke perceived the apostle Philip’s missionary endeavour in Samaria: as such, our pericope of study serves as a catalyst for the (Johannine) Church’s missionary impetus into the then known world. The later advance is embodied in the peculiarly Johannine version of the Easter commission in (20:21) and exemplified in the epilogue of John 21. The spirit in which it should be perceived was revealed by the early commentator on *Tatian’s Harmony of the Gospels*, *Ephraem the Syrian*:

Jesus came to the fountain as a hunter.... He threw a grain before one pigeon that he might catch the whole flock.... At the beginning of the conversation he 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 (cited by Findlay, 1956:61).

This imaginative description comprehends the essential demand of John 4:1-42, namely to reveal Jesus as the incarnate *λόγος* is the Messiah in eliciting both faith and belief as a direct response to the manifesting of revelation. As a direct consequence, the modern disciple is called to go and do likewise.

6.2. Faith in the Word of Jesus (John 4:43-54)

John 4:43-54 rounds out the narrative for the sub-section John 2:1-4:54. This section commences with a wedding feast at Cana in Galilee during which Jesus offers the gift of “new wine” using the waterjars meant for the ablutions in the Jewish purificationary rites. This section in the FG concludes also at Cana in Galilee with the healing of the son of a βασιλικός.¹¹⁰ The literary stylistic characteristics of this miracle narrative is like and parallels the one evident in the Synoptic tradition (Matt 8:5-13; Luke 7:1-10).¹¹¹ However, the FG has a notable aspect that is different in form. Repetitively, the author qualifies “your son *lives*” (4:50, 51, 53 with the verb ζάω employed). This is the second Johannine “sign”¹¹² (4:54) at Cana where the first miraculous “sign” in 2:11. In the FG, “miracles are described as ‘signs’ because they always point beyond themselves to the deeper realities of Jesus’ identity and mission” (Polhill, 1988:456). The restoration of the son’s well-being is a miraculous “sign”, and as such, points to the gift of “*life* in Jesus” that is a recurring leitmotif in John 1-4. Thus, the immediate context of this narrative in relation to the preceding one is significant. Jesus once again came to Cana in Galilee; before coming here Jesus had performed the first miracle i.e., the changing of water into wine in 2:1-11 and then going up to Jerusalem in Judaea. From there, he returns to Cana via a city called Sychar in Samaria where he stayed for some days on the request of the Samaritans. Jesus comes back to Galilee because, as Jesus himself had attested, “a prophet has no honour in his own country” (4:44). It is in this context that Jesus heals an official’s son.

There is a strong resemblance between the literary shape to 4:47-54 and 4:39-42: the official comes to Jesus on the word of someone else (4:47^a; cf. 4:39) and he puts a request to Jesus to which he eventually responds positively (4:47^b-50^a; cf. 4:40). Jesus’ presence leads to belief in the word (4:50; cf. 4:41), and the official “*knows*” the authority of Jesus (4:53; cf. 4:42). Thus, this final episode in the sojourn “from Cana to Cana” (2:1-4:54) completes a literary pattern common throughout this section of the FG where the literary shapes of successive narratives are very similar. The first Cana story (2:1-12) is matched by the purification of the Temple (2:13-25), and the encounter with Nicodemus (3:1-21) is structurally parallel with the Baptist’s final witness (3:22-36). The two moments in Jesus’ conversational encounter with the anonymous Samaritan woman are shaped with similar nuances (4:1-15 and 4:16-30). The literary shape of the account of Jesus’ stay with the

¹¹⁰ The royal official from Capernaum and the paralytic at Bethzatha appear as the next pair of parallel contrasting episodes (4:46-54 || 5:1-16). In the manner the Johannine narrative is delineated, both figures seemingly span the boundaries between the Jewish and non-Jewish worlds. One gets the distinct impression that their stories are deliberately told in parallel sequence that enables the PR to reflect on their contrasting responses to the person of Jesus.

¹¹¹ The “βασιλικός” referred to in 4:46 was a non-Jew - a Gentile. “*Unless you see signs and wonders you will not believe*” in 4:48 - addresses a leitmotif favouring “partial or authentic faith” leading to belief that is prevalent in this section of the FG. There are subtle nuances present in both healing miracles that needs to be noted: In 2:5 as is the case in 4:49 a reproach issued by Jesus goes unnoticed by his mother and now the royal official. The βασιλικός “*believed the word*” of Jesus assuring him of his son’s well-being (4:50). Not only did the βασιλικός believe, but he went away “*knowing*” the powerful effect of Jesus’ word. Furthermore, the PR also needs to compare 4:42 with 4:53: In the former citation, the Samaritan townspeople “*believed*” and “*knew*”, whereas in the latter citation the entire household of the βασιλικός came to believe. Thus, in both situations newly manifested believing community is formed - one through Jesus’ presence and the second because of the efficacious nature of Jesus’ word!

¹¹² The second sign speaks of a miracle of healing. It contains poignant aspects, notably that the miraculous healing takes place remotely from where Jesus finds himself. Jesus speaks his healing efficacious word in Cana while the royal official’s son is cured in Capernaum. It is quite in keeping with the FG’s manner that the wonderful happening is spoken of as eliciting faith (4:53). It is a sign that effects the divine purpose. The Synoptics relate two healings taking place from a distance, viz. the centurion’s slave (Matt 8:5-13; Luke 7:1-10) and a Syro-phenician woman’s daughter (Matt 15:21-28; Mark 7:24-30).

Samaritan townspeople (4:39-42) returns as Jesus comes back to Cana in Galilee (4:43-54). This literary pattern is significant in a contextual narrative setting as it affords the PR the opportunity to delineate the inclusive Cana miraculous signs, by juxtaposing the various parallel accounts eliciting diverse faith responses inherent in them.¹¹³ The associations within these texts, facilitate and allow for a sequential analysis of the entire Johannine Gospel. The PR does not read in chiasms, but moves from episode to episode, and only at the end recognizes an author's use of the technique of repetition.¹¹⁴

John 2-4 deals with coming to faith in the person of Jesus as the incarnate λόγος. The standard bearer is encountered in 2:1-11: where the PR is implicitly informed that *Jesus' mother believes the efficacy of her Son's words* (2:5), and Jesus would manifest his "glory" ensuing his new disciples to believe in him (2:11). The PR can use this as a gauge determining "responses to Jesus" originating from the Jewish world itself (2:13-3:36) and then from the non-Jewish world (John 4). What this section of the FG attests to is what is delineated in the Prologue, where the life-giving ἐξουσία coming from "believing" and "receiving" Jesus as the incarnate λόγος is realized as various individuals encounter him and accept (or not accept) the efficacy of him being ὁ λόγος. The Prologue introduces the PR to the eternal presence of ὁ λόγος now incarnate – tabernacled with humanity (1:14). As the Father's incarnate manifestation – he reveals his "glory". As Jesus is the incarnate λόγος – his person and dignity surpass that of the Torah, God's word in the OT. As the eternal λόγος now incarnate and "the only begotten Son" he not only "knows the Father" but also reveals him. John the Baptist testified to Jesus revealing him as "ὁ ἀμνὸς τοῦ θεοῦ" and "ὁ υἱὸς τοῦ θεοῦ" (1:29, 34, 36). Would-be disciples recognized Jesus as both the "Messiah" and "King of Israel" (1:41, 49).

The attestation of these Christological titles within Judaism manifested their messianic hopes and expectations. Jesus, however, revealed himself primarily as "ὁ υἱὸς τοῦ ἀνθρώπου" (1:51), ὁ λόγος of communicating between the Father and creation. Into this dialogue that Jesus as the incarnate λόγος has with humanity, enters the foremost disciple in the FG's paradigmatic attestation of faith-belief. "Do whatever he tells you" (2:5): Jesus' mother places the totality of conviction in the efficacy of her Son's word. This initial "sign" manifests Jesus as a "Revealer" – through *the bountiful symbolism of good-tasting wine*, replacing the water at the Cana nuptial feast set aside "for the Jewish rites of purification". It empathically symbolizes and reveals that the former order in Judaism has been superseded, as well within the narration of the Temple's purification. The symbolic implication being

¹¹³ As is the case with the first sign, the healing takes place invisibly without any outward manifestation or gesture from Jesus. All he says is "Go, your son will live" [πορεύου, ὁ υἱὸς σου ζῆ] (4:50^a) – words that reveal Jesus' authority over circumstances and human illnesses. Jesus' word is creative and life-giving and something new happens when he utters it. Here we are reminded of the life-giving word of God in creation (Gen 1). Thus, the Johannine author presents Jesus as the icon, fully revealing the Creator Father. Just as God's word is effective in that it is life-giving, so also Jesus' word is effective in that it gives life to the dying and the dead. There are certain similarities between the first and the second signs. In both, the seekers had to wait in faith for Jesus' time to fulfil the need. In both, Jesus performs the sign without saying any specific words, and both were done in a family setting. This indicates that Jesus is interested in the welfare of everyone as well as in that of families and friends. He approaches communities through individuals who have experienced divine life in him. There are also important differences between these signs. While the first sign took place on the spot, the second took place at a distance, implying that distance is not a hindrance to Jesus' salvific work. Finally, in the first sign – a woman plays a pivotal role, while with the second sign the role is reversed – as a man plays a key role (Male, 2010:77).

¹¹⁴ In the PRPV, the biblical text is always the point of commencement with regards to religious comprehensibility, however, determining its message surpasses the scope of the text itself to take into consideration the actual readers *life setting*. As such, a narrative determines what is liminal so that its message imbues to every aspect of society for it to transform itself effectively. The PRPV evolves as the culmination of "constant repetitive reading" that additionally contemplates an interluctor's communal reciprocities and consuetudes.

that the Temple, as a cultic edifice will also terminate, since as *ὁ κύριος* the *Risen and Glorified Lord will become the (cultic) abode of God*.

In his conversational encounter with Nicodemus “a leader of the Jews” (3:1) Jesus converses with him on themes such as “being born from above” (3:3) and “birth to eternal life” (3:15), anticipating when he as the “Son of Man” will be “*lifted up*” during the crucifixion resulting in his death. Jesus’ death is the culmination in revealing the Father’s love as it realizes the divine mission and intention of the incarnation – that is, humanity’s salvation (3:16). John the Baptist’s reappearance in 3:23-30 is indicative of him voicing his concluding testament to Jesus, after which he bows out and definitively exits the FG (3:30). Thereafter in John 4 the author depicts the various responses to Jesus coming outside of Judaism: from a Samaritan woman and her townspeople and a βασιλικός. John 4:1-42 is a paradigmatic narrative depicting a conversational encounter with the Samaritan woman and is tantamount a pedagogy delineating in growth of faith and belief. This is evidenced in her movement from prejudice and hostility to “*Ιουδαῖος*” (4:9), progressing onto “*κύριε*” (4:11), then perceiving her interlocutor as someone “*μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ*” (4:12), a “*προφήτης*” (4:19), to finally attesting to the possibility of him being the “*ὁ χριστός*” (4:29). The open-ended nature of the ending involvement debates as to whether she reaches a fuller faith-belief, even though her townspeople do come to a belief in Jesus “*because of the woman’s testimony*”. Their attainment of a fuller faith-belief in Jesus “*ὁ σωτὴρ τοῦ κόσμου*” is because of their personal encounter with Jesus and not solely on the woman’s testimony (4:42). Indicative in the second Cana miraculous sign (4:46-54) is the coming to faith of an entire household.¹¹⁵ As is attested in the Prologue, individuals who believe in and are receptive to Jesus as the incarnate λόγος become God’s children (cf. Harrington, 1999:41-42).

7. The Contribution of John 4:1-42 to Witness and Discipleship in John 1:19-12:50

Whitters (1998:442-443) argues that the first part of the FG deals with those who can be construed to be potential disciples of Jesus; whereas John 13-21 deals specifically to those who are actual disciples of Jesus. Yet, the successive individuals that Jesus encounters, Nicodemus, the Samaritan woman, the paralytic at the pool and the man born blind, all resonate with the PR because of their complexities and profundities, enquiries and difficulties – in that they do not jump into discipleship – and they furnish the PR with what at best can be classified as varied responses to discipleship. Until this point, the FG has been almost exclusively concerned with Jesus dealings with individuals. These interpersonal encounters reflect the individuality of their consequential interaction with Jesus, but also leads to polemics as the healing of the paralytic introduces conflict with “the Jews”. Thus, the PR encounters a leitmotif that is imperative in the FG: that *Jesus performs signs, rather than these signs provoking faith, it elicited determined antagonism among the Jewish religious leaders. The conflict augments and the opposition to Jesus’ person and teaching intensifies*. Eventually, as a

¹¹⁵ The author is at pains to depict the royal official as a positive exemplar of faith (Koester, 2003:51). The setting of the “sign” helps align the official with the first disciples of Jesus. The author reminds the reader that Jesus had previously performed a sign in Cana (4:46, 54; cf. 1:43; 2:11), and on that occasion the disciples believed in Jesus based on what they had heard from or about him before any miracles had been performed – so that the sign Jesus performed confirmed their faith (2:11). Like the first disciples of Jesus, this βασιλικός came to Jesus without having seen any miracles performed; he had only *heard* [ἀκούσας] that Jesus had come to Galilee (4:47^a). Like the disciples, the man believed Jesus’ word without seeing a miracle. Upon returning to his abode, he encountered his servants who conveyed the news to him, that his son was alive and the report of the sign confirms Jesus’ promise to him and the man’s faith. The fact that the Gospel does not focus on the official’s ethnic background but on his faith, which was evoked by witness (Koester, 2003:52), verified by a report of a sign, could characterize any Christian and disciple of any background and epoch.

direct result, Jesus meets his death. Here, we see an example of this motif, the emergence of an implacable hostility. This has been foreshadowed in the Prologue (1:11), and it overarches these encounters in John 5-13. There are also other encounter narratives in the Book of Signs that allows the PR to determine the characterization and theological significance on discipleship with regards to the woman of Samaria. John 4:1-42 can be described as a narrative denoting “implied” discipleship – the reason for this qualification is that the narrative text does not explicitly mention the woman’s call to discipleship, but by way of symbolism, it infers that reality and that of the townspeople (4:29, 39-42). Therefore, Jesus’ sojourn and temporary stay in Sychar, where he is acknowledged and revered as “*the Saviour of the world*” (4:42) is but a brief interlude from the opposition and misconception there exists within Judaism about the purpose and nature of his mission.

However, John 5:1-18, is an example of “muted” discipleship. At the end of narrative story concerning the paralytic of Bethzatha there is an unequivocal word of warning issued to readers from both the Jewish and non-Jewish worlds.¹¹⁶ The paralytic was undoubtedly intimidated by the Jewish religious authorities and as a direct consequence, subjected his healer to persecution in his own apparent attempt to placate them (Koester, 2003:53). Like the initial readers of the FG, the narrative underpins that the man lived in a situation where dual loyalties had become increasingly difficult to resonate, in that a lack of commitment in discipleship could ostensibly also lead to betrayal of Jesus (Koester, 2003:54).¹¹⁷ This reality contrasts starkly, with the Samaritan woman and the townspeople and their implied commitment to belief and discipleship (4:41).

Like the episode of the Samaritan woman in John 4:1-42 and the narrative about a man born blind (9:1-41) is an example of the progression in faith that leads to “instructive” discipleship. The wonder of restoring eyesight to a man born blind is qualified as a “*sign*” in the FG. Jesus thereby designates himself as “*φῶς εἰμι τοῦ κόσμου*” (9:5) - still within the setting of the Jewish feast of Tabernacles. In giving physical sight, Jesus demonstrated that by his teaching, life and personal presence he was the source of the spiritual vision we call believing. The entire narrative account reads like a picturesque, symbolic presentation of the way one comes to believe in Jesus as “*Lord*”. Speedily healed of his physical disability, the man was the subject of a gradual illumination (“*ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς*” 9:11, “*προφήτης ἐστίν*” 9:17, “*ἦν οὗτος παρὰ θεοῦ*” 9:33) until, finally, a proclamation

¹¹⁶ Like the royal official, the paralytic’s identity traversed both the Jewish and gentile worlds, as his Jewish traits are ostensibly unequivocal. He was in Jerusalem where the Jewish religious authorities became increasingly hostile to the person and message of Jesus, while the crowds deported an unreliable faith based on miracles. Like the crowd, the paralytic seemingly too, was preoccupied with the miraculous, and when he was reprimanded for violating the Sabbath, he readily reported Jesus, his healer, to the Jewish religious authorities (Koester, 2003:52-53).

¹¹⁷ Brown (1966:1.209) perceives the paralytic as someone lacking in resolve – a complainer: if there was intent on his part to do so, with the assistance of someone, it would have been possible for him to enter the water be healed, even before his miraculous cure. Brodie (1993:238) perceives the paralytic as lacking willpower. Accordingly, he is unfavourably juxtaposed to the man born blind in John 9 who, instead of abnegating Jesus’ identity to “*the Jews*”, he purposefully and confidently acknowledges him as “*a prophet*”, definitely “*not a sinner*”, and truly “*the Son of Man*” (9:17, 24-25, 35). Whereas Jesus absolves the man born blind’s condition from a generative causal sin, the paralytic’s condition could be a direct result of his sinfulness, because Jesus charges him, “*Do not sin anymore, so that nothing worse happens to you*” (5:14). Schneiders (2003:163) evaluates this man unfavourably because there is a striking disparity between the congenital blindness in John 9 and the immobility in John 5. In John 9, man is congenitally blind, and does not reflect sinfulness; in John 5, the paralysis has longevity, resulting from personal sinfulness. In John 9, Jesus’ healing is the result of the recipient responding in freedom and responsibility, assimilating his newly acquired sight into a developing spirituality and awareness. It can be argued that Jesus’ healing in John 5 is random and imposed, which the recipient is an unenthusiased beneficiary, whilst failing to assimilate his benevolence into his spiritual identity and subsequent activity. Schneiders (2003:163) judges the paralytic’s culminating action as treacherous when he turns “*Jesus in to the authorities*”.

of faith: “*Lord, I believe*” (9:38). Whereas the Samaritan woman is ambiguous in her perception of Jesus, the man born blind is unequivocal in his attestation as to who Jesus is by his belief and obeisance he demonstrates (9:38). This is conveyed in the symbolic elaboration and interpretation of the narrative depiction. Implicit in the theology of the FG is the assertion that faith in Jesus as the incarnate *λόγος* cannot be simply constructed principally “on miracles (signs)” (Painter, 1986:31, 35, 36), but it allows for a growth in deepening perception in Jesus, which consequently leads to spiritual illumination. Undoubtedly, the author of the FG, used the genre a “miracle type story” to facilitate this interpersonal encounter dialogue narrative. This type of genre narrative is the means in terms of which a discernible incident is narrated, to the extent of providing evidence affirming that a miraculous event indeed had taken place (9:8, 18). The supernatural phenomenon of the miraculous event is depicted as an intervention imbued with “goodness and mercy” – a reality that has not always been succinctly accentuated (9:16, 30-33). However, the interpretation of the miraculous sign exposes humanity’s inherent blindness, whilst revealing Jesus as “*φῶς εἰμι τοῦ κόσμου*” (9:5). The Johannine author “was not opposed to faith based on signs as is sometimes supposed” (Painter, 1986:35-36), but he perceived that kind of faith-belief as a commencement to advancement over a lack of belief or even “neutrality” (10:37-38). Therefore, John 9:1-41 can be delineated as a narrative symbolic parable, developed on a “miracle type story”, from which the PR learns elements of the functionary nature of symbols in the FG.

As faith is a constitutive element for discipleship in the FG, John 11:1-44 is an example of a deepening of faith in the person of Jesus, by the sisters Martha and Mary. As 9:1-41 delineates, the author’s intention is to give a vivid pictorial presentation of the effect of believing in Jesus. There he appeared “as light of the world”; here he appears “as life of the world”. The Johannine author does not want the PR’s attention to be arrested by the inconceivable fact that Jesus had performed the impossible in bringing a man back to life. He wants the PR to see in Jesus someone imbued with life, as the life-giving *λόγος* incarnate (1:4, 14). The life in question is not earthly life. The raising of Lazarus from the dead exemplifies the life that Jesus provides.¹¹⁸ Johannine theology is revealed Christology. The raising of Lazarus from the dead, confirms Jesus’ claims to Messiahship and to equality with God (5:14) – an initial attestation manifested in 4:29. The narrative in 11:1-44 depicts Jesus himself as imbued with (divine) life. Two thematic realities – *φῶς* and *ζωή* – already evidenced in unison in the Prologue (1:4) describes the rapport of the *λόγος* to humanity. In the same way, the pre-incarnate *λόγος* gives bodily *ζωή* and *φῶς* to people in the created world (1:2), accordingly as Jesus the incarnate *λόγος* offers his *ζωή* and *φῶς* to those believing in him. For any contemporary disciple it remains indicative of what he will do when he is glorified. The raising of Lazarus from the dead also touches very closely on reality; the bodily life given here is a pledge of the supernatural life to be given by the glorified Christ.

What these three other major encounter narratives in John 5-13 highlight is not only their implications and teachings on discipleship, but how it impacts on both discipleship and witness in John 4:1-42, through the Samaritan woman’s faith characterization simultaneously serves the theological

¹¹⁸ Thus, the PR needs to comprehend that the resurrection which Jesus assures to believers in him is to be understood no more literally than the “*resurrection*” of Ezek 37. What Jesus definitively and unequivocally proclaims in this climactic sign is that he embodies the gift of new life that will be manifested by his own resurrection. Anyone believing in Jesus can share in this new life fully. This new life is not just an idealistic future hope. It is a present reality which physical death, despite its appearance of finality, will not negate. It is not a life merely juxtaposed to ordinary human existence, but ordinary human existence lived in a profoundly new way, in the knowledge of the one true God who has made himself known and manifested his eternal salvific design for humankind in his Son (John 17:3). This comprehension of “God as Father” is the realization of a love that is at the heart of reality which changes existence into life (Harrington, 1999:61-62).

perspective of the FG (Coloe, 2012:183). In fact, the Samaritan townspeople demonstrate an authentic faith, which can be palpably juxtaposed to what Jesus experiences in Judea and amongst the Jews. Whereas, in the three encounter narratives in John 5-13, also highlight the movement from ambivalent and no faith to belief and faith in the person of Jesus. As such, our discussion on the Samaritan woman's faith and "implied" discipleship should not be limited on her developing a perception on Jesus' identity or even her faith journey in discerning the identity of Jesus, but also determining why she is introduced into the Johannine narrative at this juncture? Her significance as "a woman" and as "a Samaritan"? How does her depiction in John 4:7-26 contribute to the unfolding story of the Johannine narrative? How does she relate to the ideological and theological purpose of the author (Coloe, 2012:183)? Before Jesus arrives in Sychar, the FG already established the foundation for this conversational encounter by its depiction of John the Baptist and in the manner the FG asserts Jesus' identity.

Thus, the character and distinctiveness of male characters are crucial in evaluating the Samaritan woman's character (Coloe, 2012:184). Coloe's (2012:182-196) argument indeed has merits as it convincingly argues in favour of the bridegroom motif as the overall interpretation for the narrative, and in a way that supersedes the argument of Eslinger, but one which is contrary to what this dissertation has argued and presented. However, this dissertation in the light of the research statement does concur with Coloe (2012:195-196) that, the Samaritan woman is a crucial character in advancing the theological viewpoint of the author. Whereas in John 1:19-3:36,¹¹⁹ Jesus is depicted as the bridegroom / temple for the Jewish people, in John 4 he goes to those beyond Judaism. At Sychar, resulting from his conversational encounter with the woman, the incarnate *λόγος* is acknowledged not merely through the cultural and religious predetermined Judaic or Samaritan categories that inculcated Messianic hopes, but primarily in the object of his divine inclusive purpose for all peoples (3:17). Accordingly, the townspeople of Sychar believed that Jesus as the incarnate *λόγος* is "ὁ σωτὴρ τοῦ κόσμου" (4:42). Such faith articulates belief, which is the aim and purpose of the FG's ideological and theological discourse (20:30-31), and such articulated faith through belief is primarily because of the openness, the implicit and partial theological insight and witness of the Samaritan woman (4:42).

8. Concluding Observations and Synthesis to the Chapter

Coming to the end of this interpretative Chapter, we need to revisit our research question: *If the author of the FG reveals God as "the light" that shines through the darkness of humanity's alienation (John 1:4); and if the incarnation of the λόγος means for the author of the FG that divine life comes into the world to dispel human darkness, then does it mean that, every disciple is invited, as was the Samaritan woman, to experience the life of God himself as it is revealed to her by Jesus?* In our attempt to argue a response, this dissertation has sought to delineate a detailed response to the research question through the reading and the interpretative lens of the PR. To believe in "the word of Jesus" does not mean literally to give assent to the words as he forms sentences. That is part of it – but the PR is cognizant that Jesus *is* ὁ λόγος. Acceptance of the word of Jesus through

¹¹⁹ As discussed previously, in the FG, John the Baptist is designated as a "witness" and a "voice" (1:15, 23). In 2:10, the chief steward at the wedding feast of Cana goes to the *bridegroom* and makes mention of saving the best wine. The words of the steward indicate the bridegroom's responsibility to provide the good tasting wine for the wedding feast – but which has in fact been supplied by Jesus! Hence, through subtle textual and symbolic indicators, the author infers to aspects of the identity and role of Jesus: he is the bridegroom, which later John the Baptist will confirm in 3:29.

“unconditional trust and commitment” (Moloney, 1993:198) to what the words and actions of Jesus reveal, demands a response from an interlocutor.

In this regard, the narrative section 1:19-4:54 is unequivocally clear: that the characters we encounter in this part of the Johannine narrative, who at the bookends of the sub-section, namely, that the mother of Jesus and the βασιλικός despite Jesus’ rebuke (2:4; 4:48), trusted in him. Also, John the Baptist with joy listens for the voice of the bridegroom, cognizant that he must disappear from the scene (3:29-30). But the PR is not a spectator to the unfolding events – in fact, the author involves the PR in the narrative as it unfolds. The PR of the Johannine narrative is not simply informed of the various responses that both the word and the person of Jesus elicit from the various characters either from Judaism itself or Samaria for that matter. The Johannine narrative challenges the PR with what it determines the primary significance of belief in the word of Jesus for *anyone* who ardently seeks to have a relationship with him (cf. O’ Day, 1986:89-90). Furthermore, the two Cana sign stories informs the PR about a Jewish woman (2:1-12) and a βασιλικός (4:43-54) who believed in the word of Jesus. Even the narratives about Jews (2:13-3:36) and the Samaritans (4:1-42) alike who reject Jesus’ word, or only partially accept it, or those who unequivocally accept it, teach the PR the universal possibility of righteousness with Jesus as the incarnate λόγος.¹²⁰ The sub-section 1:19-4:54, as well as the three narratives in 5:1-17, 9:1-41 and 11:1-44, are marked by a variety of characters that Jesus encounters, but on a deeper profound level, it also leads the PR into an awareness of the challenging message that Jesus offers – about himself as “the λόγος” and as “the Son of God” who has become human [ἐσκήνωσεν] (1:14)¹²¹ and the concrete demands he makes on all who are called to become disciples. In bringing our analysis to a close, the following exposition on each encounter suggests the following synthesis and conclusions.

8.1. Encounter: Understanding and Misunderstanding Jesus

Coming to the end of this Chapter, it is now important to draw together in synthetic form, how the PR understands discipleship and witness and their interrelation with regards to individuals having encountered and still encountering the person of Jesus. The author of the FG is unequivocal in framing his narrative by revealing that the one who is the λόγος and the divine Son of God came and entered our world (1:1, 14). Even though his presence is a sign of God’s indefatigable love for his creation (John 3:16), Jesus did not belong to this world (1:10-11; 17:14, 16). Since, he is incarnate, the divine λόγος revealed himself in human form, and this is no easy feat as the realities about which he communicated were of another world. Thus, he had to phrase or couch the realities of above in the language from below (3:31) (Brown, 2003:28). How did he manifest and realize that? Jesus regarded it as important and gave realities such as *life, light, birth, water, and food* new meaning. These human realities are invaluable and necessary in themselves, but the heavenly realities they connoted were of more value, for they were genuine and true.

¹²⁰ In this regard, the argument of Kysar (1984:31) who contrasts the failure of “the Jews” with the success of the Samaritans is convincing. Both the Jews and the Samaritans have a similar experience (no belief, conditioned belief, and true belief). As such, the author of the FG is not primarily interested in contrasting the two ethnic groups, but in revealing to the PR the universal possibility of authentic belief.

¹²¹ The verb has the sense or meaning “made his dwelling”: precisely translated as, “pitched his tent / tabernacled”. Refer to “the tabernacle” or “tent of meeting” designating an abode where YHWH’s shekinah or glorious nearness amongst the Israelites is manifested (Exod 25:8-9). Thus, Jesus as the incarnate λόγος designates the Father’s new-found presence amongst humanity, a reality and dimension that underpins the basis of all these encounters – a reality known to the reader of these encounters.

Hence, the apparent inability by his auditors and interlocutors to comprehend him or his message – for they heard and perceived Jesus speaking in terms they thought they had understood, when in truth he was referring to other realities. The PR determines this in a whole cast of characters: his disciples, his mother, Jews connected and concerned with the temple sanctuary and cult, Nicodemus, “the Jews” who reacted to his healing a lame man on the Sabbath; and then the three great encounter narratives – the Samaritan woman (4:1-42), the man born blind (9:1-41) and the friendship Jesus enjoys at Bethany with Martha, Mary and Lazarus (11:1-44; [12:1-11]). Each character has a diverse typical encounter with Jesus as the *λόγος* reflecting their respective personality and the uniqueness of their respective (cultural) background. As has been argued, each one is an illustrative figure depicting the spiritual journey of all disciples.

8.1.1. The First Disciples of Jesus (1:35-51)

Depicted in these verses are Jesus’ encounter with John the Baptist’s followers who in their turn would become disciples of Jesus. The mission of John the Baptist had been to witness to Jesus by revealing to Israel (1:7, 31), and this culminated when he revealed Jesus to two of his disciples who in their turn revealed him to other disciples (1:35, 41, 43, 45). This cycle of witnessing affirms the attestation of Neyrey (2007:122-123). Jesus’ first question was “τί ζητεῖτε;” (1:38). This question is as applicable then as it is the case now for any potential disciple, as Jesus is always in search of us. The first disciples answered, *ποῦ μένεις;* “Where are you staying?” to which Jesus responded “ἔρχεσθε καὶ ὄψεσθε” (1:38-39). Thus, a disciple must be willing to *remain* [*μεῖναι*] with Jesus for some time and *see* for him/herself who he is and what becoming a disciple and following him correctly entails. Andrew, formerly a follower of John the Baptist, after remaining with Jesus one day, acknowledged Jesus to be “the Messiah”, the Promised One fulfilling God’s plan (1:40-41). He and the other anonymous disciple did not retain that discovery for themselves; as when they revealed it to others, even deeper insights about Jesus emerged (1:45, 49). This reality underpins an important factor in following Jesus, as manifested by the Samaritan woman (4:28-29): that no one is given the gift of faith for him/herself alone as whatever the potential disciple comes to know must be revealed with others. For the *λόγος* reveals himself through our words; and in proclaiming Jesus to others, disciples grow in the perception and understanding of Jesus (Brown, 2003:29).

8.1.2. The Mother of Jesus (2:1-12)

In John 2:1-11 Jesus encountered his mother, who recognized his unique power and asked that it be put at the service of those in need. But Jesus had a higher role dictated by his heavenly Father’s will with which he was fully in harmony. He had not simply come to supply ordinary wine to *assuage* human thirst, but to bring divine realities. He illustrated this when his mother, having accepted Jesus’ priority in ranking his own destined hour ahead of her desire, she nevertheless instructed the waiters to do whatever he asked of them (2:5). He then changed the water destined for the Jewish purifications into a new wine and consequently manifested his glory. This sign, the first of seven in the Book of Signs, was a sign of replacement. The mother of Jesus is a representative of many who believe in him with a limited understanding of what he really brings to us, but her representative role goes beyond that, for she accepted the will of Jesus (“Do whatever he tells you” 2:5) and thus illustrated discipleship. As Jesus hung on the cross when his hour had definitively come (19:25-26), he made his mother the Beloved Disciple’s mother, thus made her a character that the PR would always honour as being pre-eminent in discipleship (Brown, 2003:30).

8.1.3. “The Jews” and the Jerusalem Temple (2:13-22)

Another reaction to Jesus’ message is dramatized by “the Jews” who witnessed Jesus drive out the money changers and sellers from the Temple area (2:13-22). Not only did they misconstrue and misunderstand the intended purpose or the significance of Jesus’ provocation, but when they asked for an authoritative sign for doing such a provocative act, Jesus answered, “Destroy this (Temple) sanctuary, and in three days I will raise it up” (2:19). His interlocutors perceived he inferred the physical edifice; but eventually, after his resurrection, his disciples came to realize that he was talking about the sanctuary of his body to be raised from the dead. The PR can see and perceive in this encounter how Jesus used human language to convey his own ideas. When he spoke about the sanctuary, not only “the Jews” but also his own disciples who were present, thought he was referring to the most sacred section within the Temple building referred to as “the sanctuary” [ναός]. It took Jesus’ resurrection to make his interlocutors and hearers realize that once the Word became flesh [ὁ λόγος σὰρξ ἐγένετο] (1:14), there was a new focus incarnating God’s presence. Thus, important as Johannine narrative unfolds is the ambit of self-revelation; as *Jesus is now the sanctuary of God* made present and manifest in his person.

8.1.4. Nicodemus (3:1-21)

The introduction of Nicodemus into the Johannine narrative in 3:1-21 offers the PR a unique moment of reflection: someone who was potentially a hesitant disciple. He was an educated man, a teacher in Israel, an authoritative figure and member of the Sanhedrin. He was not hostile to Jesus, but someone associated with the religious establishment in Jerusalem who could attest to the signs of what they had seen Jesus performed (2:23). Nicodemus saw the physical side of Jesus’ signs but *not* the fullness of what they signified. He saw and perceived Jesus as an outstanding teacher who had come from God in the sense that he had God-given power and authority to perform signs or miracles; but he had not comprehended that Jesus came from God as the Word made flesh or as divine Wisdom incarnate. Nicodemus’ misunderstanding is heightened and reflected in his inability to comprehend Jesus’ subtle play on begotten/born from above and could not picture himself being reborn from his mother’s womb. His understanding of birth and life were on the earthly level, but Jesus was speaking of greater realities and what he would call true birth and true life – God’s own life given by God. The gospel narrative is decidedly silent on how Nicodemus reacted after his night-time conversation to Jesus. The fact that he remained attracted to Jesus is manifested in 7:50-52 when some of his fellow Sanhedrin members condemned Jesus, and he protested because Jesus had not been given a hearing. They ridiculed Nicodemus’ argument – but gave no indication that they knew him to be a “silent” follower of Jesus.

For most of Jesus’ public ministry, Nicodemus persisted at best in his secret admiration of Jesus, desisting from publicly acknowledging him as “the Messiah”. He eventually manifested the requisite courage and witness demanded of being a disciple... When Jesus died on the cross and many of his known disciples were hiding out of fear of “the Jews” (19:39), Nicodemus showed up with spices to embalm the body of Jesus before burial. If Nicodemus initially visited Jesus under cover of darkness (3:2), here in 19:39 he was now out in the light as a disciple. One can also speculate that if the one hundred pounds of spices seemed excessive – it made up for his previous hesitancy with which he manifested his tentative discipleship (Brown, 2003:34). In fact, Jesus himself had predicted it, since he promised, “When I am lifted up from the earth, I shall draw all to myself” (12:32). Nevertheless, despite his seemingly intransigence, Nicodemus can be depicted as someone hopeful

– energizing cautious or tentative disciples about coming to Jesus and receiving the gift of witness later.

8.1.5. The Paralytic of Bethzatha (5:1-47)

This is indeed a difficult encounter – as healing the lame man led to “the Jews” criticizing Jesus for performing this sign on the Sabbath (5:1-47). But the deportment of the healed man is difficult to evaluate and fathom – as after being healed, although he never found out Jesus’ name, he went and informed hostile fellow Jews of what Jesus had done. He does not seem to have appreciated or understood the significance or import of his healing. Jesus did not apologize for “violating or breaking” the Sabbath, but rather pointed out that God works on the Sabbath (5:17). “The Jews” realized the implication but misinterpreted it as arrogant and a violation of Sabbath norms (5:16); they “sought to kill Jesus because he was making himself God’s equal” (5:18). Their misunderstanding made Jesus elaborate that he “made” nothing himself, for he could do nothing by himself – it is simply that the Father had given himself everything. Comprehending this qualification is central to knowing or possessing the requisite knowledge regarding Jesus’ identity, and the salvific mission the Father entrusted to him. It also then impacts in determining the concrete realities and the scope discipleship then demands on his interlocuters.

Furthermore, Jesus never intended for knowledge simply to pause there: as *understanding him would lead to understanding his Father* – the reality that underpins and grounds the object and intended purpose of discipleship. After Philip requested Jesus, “κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν”, Jesus then responded, “Φίλιππε; ὁ ἔωρακὼς ἐμὲ ἔώρακεν τὸν πατέρα” (14:8-9). This is indeed *the goal or orientation of discipleship*. The eternal life that Jesus brought consisted “in knowing the one true God and the one whom he had sent” (17:3). In these encounters as they are narrated in the FG, the PR encounters the various Johannine characters who misunderstand Jesus; and must determine whether that is not what Jesus wants and intends. Through that interpretation the PR begins to offer his/her evaluation, then begins to participate in their own respective dialogue with Jesus. As is contained in the various narratives, the PR then also finds him/herself surprised by Jesus himself when he continues to speak from above. It is at this crucial juncture that the PR then encounters Jesus as the incarnate *λόγος*.

8.2. Encounter: On Being or Becoming a Disciple

The three extraordinary narrative encounters with Jesus, involving our text of study – Jesus’ encounters with the Samaritan woman, the man born blind and Jesus’ friends in Bethany: Martha, Mary and Lazarus contain *key indicators to discipleship* for the PR.

– The first story, our text of study, is that with the *Samaritan woman (John 4:1-42)*, which illustrates for a disciple, the various obstacles that inhibit a prospective disciple believing in and exhibiting faith in Jesus. The woman was smarting from the Jewish dislike for Samaritans, especially Samaritan women who were regarded as being ritually impure. It appears as her first obstacle to encountering Jesus: “How can you, a Jew,” she responded sarcastically, “ask me, a Samaritan woman, for a drink?” (4:9). Her uninhibited forthrightness or directness in attitude made her a more realistic model for discipleship than if she were eager to encounter Jesus herself (Brown, 2003:40). Jesus did not answer her objection or her nuanced view regarding injustice or her perceptions regarding inequalities in life, yet what he was prepared to offer her, living water, was something that would enable her to put injustices in perspective. Having attested to the veracity of Jesus being

misunderstood by his interlocutors, Jesus meant water that gives life (a water symbolic of revelation); but misunderstanding him, the woman thought of flowing water, and hence contemptuously asked him if he perceived himself greater than Jacob who had originally bequeathed the well (4:12). Ironically, as noted by the PR, Jesus is greater than Jacob; but here again Jesus did not allow himself to be sidetracked from his goal. Ignoring the issue of who is the greater, Jesus elaborated that he was referring to “the water that springs up to eternal life”, “living water” that will forever satiate thirst (4:14). This would have conveniently suited the Samaritan woman not having to frequent the well daily to draw water as part of her daily chores.

To move the woman to a higher level of understanding, Jesus shifted the focus onto her husband (4:16). Having replied with a partial truth, only for Jesus to reveal that he was aware of her five husbands and of her live-in companion who was not her husband. Again, that was a realistic touch on the part of Jesus, appropriate in the context, but also applicable toward all those whose obstacle to conversion is far-from-perfect ideal or past! To be brought to faith, people must acknowledge where they stand or find themselves, but they can take hope from the Samaritan woman’s story because Jesus persisted even though he was cognizant of the woman’s state and reality. He did not say to the woman, “Come back after you have straightened out your life,” for the gift that he offered was meant to help her change. Thus, his interaction with her is as much a *pedagogy* of and on encounter – meeting people where they are at! Confronted with Jesus’ surreal knowledge of her situation, the woman sought to escape by taking advantage of the fact that he was perceivably a religious figure. Although, not argued or analyzed in the exegetical component of this dissertation as such, the question about whether to worship in the Jerusalem Temple or on Mount Gerizim (4:20) could be interpreted as a typical ploy designed to distract (Brown, 2003:41).

When someone encounters a sage, who probes elements of life, people are often adept at distracting, hence deferring or avoiding having to make a concrete decision. When would have been the last time ostensibly this woman would have been concerned about the theological differences about where or on which mountain to worship? In 4:7-26, Jesus refrains from speaking about himself as a worshipper, although he does orient the dialogue toward his Father – the sole objective for worship, through his own self-revelation and the dynamic work of the Spirit. His mission, as we have seen, is precisely to gain worshippers for the Father: that the Father desires such is evident in the sending of the Son whose own will is directed exclusively at accomplishing that of the Father (4:34) (Lee, 2004:292).¹²² As revealed to the receptive Samaritan woman, Jesus is the focal point enabling worship, the source of worship and the true worshipper, the bridge between heaven and earth (Coloe, 2001:127), the one whose search for true worshippers similarly expresses his own Father’s love and longing. Worship and prayer are mediated *through* Jesus as the incarnate *λόγος*, he visibly manifests the Father (Thompson, 2001:224-225).

Although as a Jew he would maintain that Jews had an interpretation of God’s salvific plan which would be more authentic than that of the Samaritans, a definitive time was coming, indeed already here when such an issue would be superfluous: as cult on both sides would be superseded by “προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ.” (4:23). Having unsuccessfully postponed any decision to the distant future when the Messiah would indeed come (4:25), Jesus would not let her defer from having to decide. His “I am he” confronted the woman with an instantaneous request for

¹²² Throughout the entire FG, not only is Jesus deferential to his heavenly Father, but also acknowledges his needed return to the Father, so that both can send forth the Spirit (14:16). Jesus’ bond with the Father is one characterized by a prayerful intensity and reciprocal conviction. “In this sense, Jesus can be said to be not just the locus and object of worship, but also the (only) authentic worshipper of the Father” (Lee, 2004:296).

an expression of belief and faith – which is a *prerequisite to discipleship*. Thus, the returning disciples (4:27), even though they had been with Jesus for a while, they were no closer to understanding than the woman who encountered him for the first time.

Consequently, two stages (from misunderstanding and recognition) unfold that further enhance the narrative's teaching on discipleship: In the first instance, one can picture the disciples conversing with Jesus and misunderstanding his reference to food, even as the woman had misunderstood the water imagery. When he spoke of the food that he had already had to eat, they wondered who have provided him something to eat, to which Jesus emphatically declared: "My food is to do the will of the One who sent me" (4:34). In the second instance, the Samaritan woman, who still was not fully convinced, postulates to her fellow townspeople, "Could this be the Messiah?" (4:29). The townspeople came and encountered Jesus for themselves so that their faith was not simply depending on her narrative or witness but on their personal encounter with him (4:42). Thus, even though it can be argued that she witnesses about him, Jesus is ultimately their evangelizer, as a direct result of them encountering him. Thus, the PR can surmise that by being instrumental in bringing others to believe, the woman's own faith came to completion – a not unusual occurrence. At last, she drank of the water of life!

– The second story, narrating *the miraculous curing of a man born with congenital blindness (John 9:1-41)*, illustrates for the disciple, how faith grows amid many trials and tribulations. If the narrative concerning the Samaritan woman illustrates an incipient expression of faith, John 9:1-41 underpins for the disciple that insight into and illumination about Jesus does not consequently lead to a passable expression of faith. The man born blind is indeed a representative figure, as he prefigures every believer who desires or wants to grow in his/her faith regarding the person of Jesus. Jesus' initially proclamation "ὡς εἶμι τοῦ κόσμου" (9:5), serves as a notice to the PR that more than physical sight is involved in this sign narrative. The basic delineation of the story is a direct and simple healing narrative. Jesus approached the blind man, anointed his eyes with a muddy spittle mixture, thereafter told "him to wash in the Pool of Siloam" (9:7), which he promptly and exactly did and returned from there with his sight restored. The blind man came to see the light by being "anointed" and through the symbolism of water that restored his sight, in that "Siloam" the name of the pool, meant "the one sent," which is a frequent designation and description of "Jesus, the one sent by God" (9:7).

Hence, narrating a healing about a man born blind also potentially resonates with disciples of any era, as they recognize elements of their own baptism, their own "enlightenment" and as they learn the lessons of the various periods of testing that are inevitable and essential upon regaining their ability to see, as progressively with adversity did "the man born blind come to full faith and enlightenment" (Brown, 2003:43). There were at least four steps in his faith progress, each involving an encounter: (i) At first, when queried by the onlookers, the man born blind knew only that "the man they call Jesus" healed him (9:11); (ii) Then, brought before the Pharisees and pressed with theological questions, he progressed to the conclusion that Jesus was "a prophet" (9:17); (iii) Thereafter, after being threatened with expulsion from the synagogue, he recognized that Jesus was a man "from God" (9:33); and (iv) Finally, having been expelled, he encountered Jesus himself, who brought him out and directly inquired of him, "Do you believe in the Son of Man"? (9:35). It was then that he emphatically and unequivocally declared, "I do believe" – which was indicative of the baptismal confession required in the Johannine community (9:35-38).

But, the narrative story is also instructive about discipleship with regards to the other characters: the disposition of the blind man's parents (9:18-23). A man born blind, who step by step was brought to sight both physically and spiritually, was strongly contrasted with the opposing religious authorities, who could see physically but gradually became spiritually blind (9:40-41). Also, of interest were those who refused to commit themselves one way or the other and thus make a definitive decision for discipleship. The parents knew the truth about their son being healed, but they refused to confirm what Jesus had done for him, lest they be thrown out of the synagogue. This narrative story conveys the radical demands of discipleship, as in addition to individuals choosing Jesus amid great peril and individuals who for a multiplicity of reasons have no affinity for Jesus and choose not to believe in him, including those who have been institutionally baptized and ostensibly admit Jesus rather are unwilling to acknowledge Jesus if the demands of the Gospels are too great. Those who act in this way and who fail to proclaim and acknowledge Jesus to the world and being witnesses to him, seriously fail, as all believers are charged to do so (15:27).

– The third story, delineated to illustrate discipleship, *the raising of Lazarus (11:1-44)*, is the most difficult to explain and develop the reality of discipleship because Martha, Mary and Lazarus are revealed as being personal friends of Jesus whom he loved (11:5). In others, unlike John 4 or 9 who encounter Jesus for the very first time – the text in John 11 already predetermines an existing friendship and knowledge of Jesus. (Does this pre-existing friendship and knowledge then make belief in Jesus and his power to manifest signs underpin the expectation of the sisters Martha and Mary for Jesus to have prevented Lazarus' death? The comments of Martha and Mary in 11:21-22, 32 seem to confirm this). In our text of study, the Samaritan woman remained close to Jesus at the well for much of the unfolding drama of the encounter and engages in a lengthy conversation with him. With regards to the narrative of the man born blind, he said nothing to Jesus initially and was not in contact with him through most of the scene but exchanged words with Jesus only at the end in a moment of piercing light when he confessed Jesus. In the present narrative story, Lazarus never says a word to Jesus (or anyone else for that matter) and appears only at the end of the lengthy narrative scene. In each of the narratives, we have argued that a different stage of faith is accentuated: (i) The Samaritan woman illustrates an incipient faith; (ii) The man born blind illustrates an emerging faith acquiring profundity through adversity; and (iii) The Lazarus story illustrated the developing in faith that results from an experience of death.

To understand the latter point, the PR needs to follow the deepening comprehension personified in the story by the reactions to Lazarus' death on the part of the disciples themselves, and that of his sisters, Martha and Mary. Like, his sisters Martha and Mary, Lazarus was loved by Jesus; and when he died, the disciples were troubled by Jesus' seemingly indifference. They misunderstood when he spoke of Lazarus being asleep (11:11-14). As with the theme of blindness in John 9 (of which the PR is reminded again in 11:37), life and death were being used to teach about earthly and heavenly realities. Martha, who was the chief dialogue partner and protagonist in the narrative drama, already believes "that Jesus is the Messiah, the Son of God", accordingly, her brother Lazarus would participate in the resurrection on the last day (11:24). Yet, as the narrative reinforces, hers was an adequate faith (Brown, 2003:47), because of the implicit previous encounters with Jesus in a familial setting, she and her brother and sister would have had. These undoubtedly reinforced their knowledge and comprehension of him.

Hence, Martha's adequate faith manifested itself in two primary ways: First, like Jesus' mother at the wedding feast of Cana, implicitly she makes a demand on Jesus at the human level of friendship, "If you had been here, my brother would not have died" (11:21). It should be noted that some of "the

Jews” had the same attitude: “Could not have he have done something to prevent this man from dying?” (11:37). Second, Martha hesitated when Jesus ordered Lazarus’ tomb opened. Jesus could and did raise Lazarus back to a temporal form of life, but it was not his purpose in having come to this world from above. A man brought back from the grave is not necessarily better off or closer to God than those who have not yet died. Jesus came to give life in abundance; life that cannot be touched by death, so that those who believe in him would never die (11:26). An authentic lived faith includes a manifesting faith-belief in Jesus as the wellspring of everlasting life. This immortal gift, however, could not come in Jesus’ public ministry; it had to await Jesus’ own resurrection – a reality which the sign anticipates and explicates. Thus, the narrative recounting Lazarus’ death had within itself signs of the deeper life still to come. Consequently, there was more difficult symbolism in the Lazarus narrative than was evident and present in the narratives regarding the Samaritan woman and the man born blind. In these two narratives, there is an ingressive movement to knowledge and faith – here in this narrative, the PR cannot know whether or when Martha and Mary came to understand fully Jesus’ words, “ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ” (11:25).

Furthermore, how does one make sense of the fact that Lazarus emerged from the tomb completely bound with the “burial bands and his face wrapped in a cloth” (11:44)? That symbolism becomes clear when the PR remembers the description of Jesus’ own tomb. Jesus rose to eternal life, never to die again; therefore, he left behind in the tomb his burial wrappings and the piece of cloth that covered his head for which he had no further need (20:6-7). Lazarus, one can argue, was brought back to life enveloped in burial clothes because he was going to die again (Brown, 2003:48). Thus, although the raising of Lazarus was a tremendous miracle, bringing to culmination Jesus’ ministry, it was still a sign. The life to which Lazarus was raised is natural life; Jesus meant it to symbolize eternal life, the kind of life that only God possesses, and that Jesus as God’s Son made and continues to make possible. This latter insight has merit and meaning when followers of Jesus confront death as their own final test in discipleship. Even after the struggles of initial faith (the Samaritan woman) and a faith made mature through testing (the man born blind), facing death often constitutes a unique challenge to the belief necessary for being a disciple. The finality of death and the uncertainties it creates does unsettle and cause anxieties also among those who have spent their lives being faithful disciples of Jesus. Indeed, Brown (2003:48) attests that even among the small Johannine community of disciples, it was “not unusual for people to confess that doubts had come into their minds as they encountered death”. When confronted with the visible reality of the grace, all disciples need to hear and embrace the bold message that Jesus proclaimed: “I am the resurrection and the life” (11:25^a). Hence, despite all human appearances, “everyone who believes in me shall never die” (11:25^b).

Jesus refrains from engaging with the Samaritan woman on earthly water that we drink only to get thirsty again, but of “water springing up to eternal life” (4:14). Regarding the man born blind, Jesus was referring to a physical sight that people can possess without being able to perceive anything they cannot touch, but to an insight into heavenly realities. In the instance of Lazarus, Jesus was not merely restarting a life that ends later in the grave but offering eternal life. Yet, in attempting to propose that the encounter between the Samaritan woman and Jesus is paradigmatic in the delineation, reading and interpretation of John’s chronology and Gospel, the following insights can be viewed as concrete motives for holding that viewpoint, which also serves as a catalyst in understanding the modern challenges and demands to discipleship.

(i) The long dialogue of Jesus with the Samaritan woman can be viewed as a narrative of encounter or as it would be viewed in modern parlance, that of missionary dialogue, or of evangelization. What

happens in that relatively brief scene between two persons is what happens to people, to groups, and to modern believers in the long process of evangelization. (ii) The principal evangelizer here is Jesus himself. His attitude teaches modern believers several things, verifying the best missionary endeavour of the Christian Church – facilitating and enabling a disciple to encounter Jesus himself. Evangelization is a long process (it may take years) which, before it culminates in the conversion to Jesus in the faith of the Church, passes through small conversions and openings to truth. (iii) Believers are not integral disciples all at once. We learn to be or become disciples, and this is the process of the Christian life. Believers are not missionaries or witnesses suddenly; we learn, step by step, to be more effective witnesses. (iv) The announcement of the gospel considers the reality, the ordinary life, and the human experience of people; simply put, when a people’s culture is considered – their values, their norms, their root ideas, as was the case between Jesus and the woman. (v) To witness or to evangelize is to dialogue in the most profound kind, with a given mentality and with a given culture. This is what Jesus did with the woman at the well. He started talking to her about water and thirst, not just her physical thirsts but also her existential thirst for purpose, wholeness and meaning, something that the woman knew well since they were part of her reality, her ordinary life and her culture. (vi) From there, he opened her heart to greater realities: the living water that quenches thirst forever, with no need to come back to look for it each day. This constitutes the pedagogical reality of witness: as evangelization leads to successive conversions in people. It leads them to change progressively in the great things of ordinary life. This is a long process for the believer as it is perceived in the dialogue by Jacob’s well, because it functions like a parable in the life of each disciple.

The woman experiences several changes and conversions, that reaffirms the paradigmatic nature of the narrative, unlike any of the other persons Jesus encounters in the Book of Signs: Firstly, a conversion takes her away from the routine and purely material concerns of fetching water every day and the ordinary concerns and chores of her life toward things more valuable – “the gift of God”, viz., living water. The woman opens herself to this perspective, though still in an imperfect and egotistic manner (4:15). Secondly, she experiences a conversion in her life of human love. This is the next step that Jesus takes when he refers to her husband. Through it, he makes her see that it is not so simple to receive “the gift of God and the living water”, for it presupposes whilst simultaneously demanding that she changes her life in everything that is wrong (her married and conwaterjaral life). The woman accepts the challenge: she does not lie to Jesus (“I don’t have a husband” 4:17^a), and later, she does not defend herself. Everything in the narrative tends to oppose the “cultural stereotype of the private role of women, for it transforms the female ‘private space’ into a role in “public space” as she enters the kinship circle of Jesus’ disciples” (Neyrey 1994:86). Having previously had five husbands, she now resides with someone not legally her husband — (but the reason for this is deliberately left unspecified in the narrative). The force of this reading reveals and depicts Jesus as someone undermining communal confines (cf. Luke 7:36-50, a Synoptic complement). John 4 diverges significantly though from Luke 7:36-50, where the focus is principally on forgiveness of the woman’s sins. This constitutes a conspicuous variance with John 4 – where no inference regarding sinfulness is alluded to!

Thirdly, it can be argued that *the Samaritan woman is an object of the Torah’s leviratical dictates*. The gist of this construal proposes that the PR refrains from ascribing moral guilt of serial adultery, upon her. Due to the non-specificity in the text, it cannot be simply inferred that she is an adultress. Most probably, she is subject to the dictates of the leviratical norms, which compels someone in her precarious predicament to financially survive by attaching herself serially to different men. It can also be argued that she is especially wronged as the man with whom she is presently co-habiting

refrains from giving her marital security; leaving her vilified and tainted (cf. Schottroff 1998:157-81). The import of this reading affirms then that she is a beneficiary of Jesus' salvific compassionate ministry. He engages her because she's a victim of circumstance and burdened by her predicament. In this regard it affirms Jesus' customary portrait. She *cannot be deemed or accessed as a sexual deviant*. O' Day (1995:567) is correct to affirm that,

The text is not, as interpreters almost unanimously assume (here she cites Brown 1966:1.171 as example), evidence of the woman's immorality. Jesus does not judge her; any moral judgments are imported into the text by interpreters. There are many possible reasons for her marital history other than her moral laxity. Perhaps the woman... is trapped in the custom of levirate marriage (Deut 24:5-10...), and the last male in the family line has refused to marry her.

Fourthly, she experiences a conversion in her religiosity. The woman was religious like her contemporaries, but her religiosity was full of ignorance and wrong conceptions. Jesus leads her into a more perfect religiosity, that of adoring God in spirit and truth. He helps her to give less importance to exterior routine ("to adore on this mountain or in Jerusalem" 4:21) and to value the interior, spiritually authentic attitude. And finally, there is a conversion and an opening to others and to service of them. With this the evangelization of the Samaritan woman matures; she herself is converted into an evangelizer of others. But this deserves a separate reflection in Chapter Four of this dissertation.

The dialogue at the well signifies that Jesus "chose" the Samaritan woman.¹²³ He found her to evangelize her. Thus, the long road to encounter, discipleship and witness is composed of dialogues, crises, and conversion culminates when Jesus progressively reveals himself to her and she, in her own turn, recognizes the Christ in this Jew, believes in him and becomes his disciple. Consequentially, the Samaritan woman found the true God in "spirit and in truth" (4:24). She experienced God's consoling love in her ordinary life. She found the living God. She experiences and accepted the gift of God that affirms "the living water that quenches thirst forever" (4:14). The woman at the well now saw Jesus with new eyes, the eyes of faith, the eyes of contemplative experience. This experienced transformed her life – her religious life, her moral life, her relationship with others. The Samaritan woman had become a believer, then a disciple and a witness. Brown (1966:1.184) attests that the woman being such a pivotal figure in her encounter with Jesus (4:7^b-26) is also a pivotal figure in 4:27-30 and then in the subsequent conversion of the townspeople (4:39-42).

However, so that God's mission to be completed (4:34), then the harvest of the Samaritans is the first step in realizing this work. For this to have greater strength and permanence, then it is necessary for them to manifest belief in Jesus' attestation affirming himself as "ὁ σωτὴρ τοῦ κόσμου", but this is depended on them too having their own encounter with Jesus (4:40-42). Yet, is the witness of the Samaritan woman on par with that of the first disciples as presented in the analysis of 1:34-51? What was fundamentally different or even life-changing with regards to hers as opposed to theirs? Undoubtedly, her experience of faith was at the root of her conversion. This is what can be translated as her embracing Jesus' call of accepting "the gift of God." This "gift of God," which was at the heart of what Jesus offers all disciples, for the Samaritan woman translated her accepting him as "the living water that quenches thirst forever," It was offered here by the well to a townswoman, woman

¹²³ This viewpoint depends how the verb ἔδει (4:4) is understood and interpreted in the Johannine chronology and the return journey Jesus undertakes back to Galilee.

preoccupied with daily chores, to a woman with questionable married life, submerged in the errors and judgments of her “popular religiosity.”

Thus, the Samaritan woman is a paradigmatic figure for all of disciples, since there is a time of grace for potential disciples that need be seized. To the Samaritan woman this “time” came at midday, by Jacob’s well. Her personal experience also anticipates the experience of potential disciples, who too have their hour, a Jacob’s well moment in their lives. “The woman then left the waterjar and went off into the town” (4:28). The Samaritan woman became so enthusiastic and so “captivated” by this encounter, that she forgot the waterjar (unforgivable for a woman who usually went to the well everyday) and had no other thought but to run to her townspeople to tell everybody about her experience. Her encounter, her conversion, her experience of Jesus made the Samaritan woman, a witness to her townspeople. This was not so much the product of a reflection, or of a well-thought out decision, as it was a compelled necessity. It was something much stronger than herself that impelled her to “forget the waterjar” and “to run to town” to share with the people what (or whom) she had encountered and discovered. She created in the people the same disquiet that Jesus had created in her. She stirred interest among her townspeople in knowing Jesus and in listening to him to the point that these same people, and not only she, invited Jesus to stay (4:40). Thus, many believed and changed their lives principally because of her testimony. She discovered in Jesus, God’s gift, and she could not but communicate him to her townspeople regarding whom she had found.

In the final analysis, therefore, the one who evangelized the people of Sychar was not the Samaritan woman but Jesus himself. She was merely a witness about Jesus. The decisive experience that convinced them came as they themselves found and heard Jesus (4:39-41). The main protagonist to mission in that town was Jesus; the secondary protagonist was the woman. Her role as witness, however, was necessary to establish contact between Jesus and the townspeople. This done, she had in some way fulfilled her mission of being a witness. The PR finds anew in the narrative account fundamental elements of discipleship and witness. To convert, to give life to faith, to bring others to the authentic experience of God and to liberating service of all people, goes beyond purely psychological, political or pedagogical means of action. As the woman discovered and witness, it is only an authentic encounter with the Spirit of Jesus can carry on the missionary task to its fullness. He is not only the first evangelizer but is decidedly and profoundly the only evangelizer. Disciples join him in his evangelical mission; they also evangelize, convinced that he is at work in people’s heart even before their missionary presence, and assured that his Spirit reaches farther and deeper than what our means or action can reach. The primacy function of the evangelizer, therefore, is to facilitate the contact of people with Jesus, his Spirit, his gift of the “living water”.

It is conceivable that Samaritans formed an essential segment of the Johannine Church when the FG was composed. The specificity of Jesus’ disciples surprise at his public interaction with a Samaritan woman augments the character of the story, whilst simultaneously directed at the more traditional segments within the Johannine movement who may have been affronted by the symbolism and the unconventionality over and above the missionary endeavour of engaging women aside from men. However, it can be argued that the inherent objective purpose of the narrative is designated by the present indicative active verbal form “ζητεῖς” in 4:27, qualifying Jesus’ implicit intention to seek out all people – including prospective women disciples. The divine initiative to manifest himself to whomever and to summon those to discipleship remains unequivocally with Jesus. He is manifestly imbued with joyfulness at the prospect of the Samaritan woman’s mission (4:35) as Jesus perceives it extending the divine mission his Father entrusted unto him and which

he is fulfilling (4:34) as well as anticipating the apostolic mission his disciples would later undertake (4:38). Yet, does the FG portray the Samaritan woman as having an “informal” or formal role with regards to her role as a witness? From a rhetorical perspective, the woman’s interaction with the townspeople is conveyed with acquiescence (4:31-38; cf. Seim, 1987:70). Does this allow an opening, even informally, which hitherto has been reserved for to male figures? (Neyrey, 1994:87). Thus, can the PR conclude that the woman’s forthwith departure from the well location to communicate her experience is similar in pattern to “well-type scenes” in the OT (Alter, 1981:52, 58)? In fact, the FG qualifies occasions when information pertaining to Jesus is relayed informally.

As previously attested, John the Baptist testifies to a pair of his followers regarding Jesus (1:35), who by “following” him acquire knowledge about Jesus which the text has not yet disclosed: “Where do you stay?” As we reflected on at the beginning of the Chapter, Jesus conveys to John the Baptist’s followers, “ἔρχεσθε καὶ ὄψεσθε” (1:39); accordingly, they entered Jesus’ “inward” sphere or domain of his person (cf. Neyrey, 1994:87). Thereafter, the disciples encounter others whereby they relate to them their discovery concerning Jesus, inviting them also to “ἔρχου καὶ ἴδε” for themselves (1:46). John the Baptist informs Andrew, who in his turn informs Simon; Philip informs Nathanael (Neyrey, 1988a:122-123). This gives credence to a repeatable scenario in the FG (cf. Schüssler-Fiorina, 1984:327-328): (i) Martha informs Mary about Jesus (11:28); (ii) Philip informs Andrew about a Hellenistic delegation wanting to see Jesus, resulting in both disciples informing Jesus (12:21-22); and (iii) The ten disciples gathered in the Upper Room, encounter the Risen Jesus, inform an absent Thomas: “ἔωράκαμεν τὸν κύριον” (20:25). In each of these scenarios the disciples were not mandated by Jesus to formally reveal information concerning himself. As such, no indicative mandatory task is communicated through this phenomenon.

Communicating news or “good news” cannot be attained through formality, with recognizable predetermined or designated “responsibilities”. It needs to be noted however, that the texts highlighted above reveal a prevailing gender assortment: male figures communicating to each other (1:35-46; 12:20-22; 20:25) whereas Martha speaks to Mary (11:28). The interlocutors are related to each (Andrew and Simon have brotherly connection; Martha and Mary are sisters) or from an identical town – Bethsaida (1:44) or assumed to be related (the group of “ten” together with Thomas are referred to as “τοὺς ἀδελφούς μου” by Jesus in 20:17). The comments apply to John 4:1-42 also, but with slight discrepancies. The woman conveys “news or information” concerning a “mysterious” man (Jesus) to her townspeople, limiting her testimony to the inhabitants of Sychar. Upon her successful testimony and attestation regarding Jesus, her pivotal role in the unfolding events abruptly disappears (cf. Neyrey, 1994:88). Initially, the townspeople believed “διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης” (4:39); yet, upon encountering Jesus themselves, “ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ” (4:41).

With Jesus remaining in Sychar, the townspeople commented to the woman: “οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν, αὐτοὶ γὰρ ἀκηρόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου” (4:42). Indicative of these masculine figures illustrating this character form, the woman seemingly vacates the scene and plays no further role in the narrative after the transmission of the “news” concerning “the Messiah”. Thus, can the PR then deliberate 4:39-42 as increasing a group of newer disciples to Jesus’ sphere? “πολλοὶ... τῶν Σαμαριτῶν” the PR is informed, “ἐπίστευσαν εἰς αὐτὸν” (4:39), together with the woman augmented the number around Jesus. The narrative further qualifies, “ἡρώτων αὐτὸν μεῖναι παρ’ αὐτοῖς” (4:40), inviting the PR to ponder the significance of the infinite verb μεῖναι from μένω understood characteristically in the FG as one “indicating close affiliation with Jesus”: viz., forming part of his disciples (1:28-29; 5:28; 8:31; 12:46; 15:4-7). However,

“πολλῶ πλείους ἐπίστευσαν” attaching themselves to the number (4:41). Neyrey (1994:88) correctly asserts, that the new enlarged group “is a fictive-kinship group and so must be considered ‘private’”.

Concluding this interpretative part of the dissertation, how should the Samaritan woman be viewed, interpreted and understood in the delineation we have undertaken? Looking principally at the narrative section 4:7-26, it can be argued that the author has consolidated within this one biblical character varied features of marginalized individuals, who found themselves on the social peripheries, individuals Jesus engaged with honestly in the Synoptic tradition. As discussed in Chapter One, the woman is often erroneously perceived as a combination of social unconventionality. In stereotypical designations, she is a Samaritan outsider, “ritually unclean”, a “sinner,” a recognizable “unashamed” individual, with whom Jesus has an engaging and life changing interpersonal conversational encounter. Reputedly unashamed, she exemplifies many of cultural delinquencies which marginalizes and alienates her, placing her at the peripheries of her own community. Accordingly, she epitomizes the gospel maxim that the “last is first.” But, she also epitomizes the radical inclusiveness which is at the heart of the gospel paradigm. A further stereotypical gender-specific expectation depicts her exactly as “the quintessential deviant”, someone unlikely to be a recipient of God’s benevolence, let alone grace (cf. I Cor 15:8-9) (Neyrey, 1994:88). What cannot be disputed however, is the radical conversion she undergoes in 4:7-26 – from someone on the margins or periphery of her own society to becoming a catalyst of social inclusion and messianic encounter.¹²⁴

Through the depiction of this narrative, she appears in violation of the prevailing social mores of that time; it is because of this truth that she remains such a biblically relevant figure. Even if she is unjustly typecast as a social deviant, someone least likely culturally to be included Jesus’ group of disciples, this irregularity is of no consequence to the author. This rhetorically constitutes the underlying message of the narrative. The FG is presented and communicated to unlikely people; it might even be communicated by the unlikeliest of persons (4:36-38; cf. Acts 4:13). Thus, it can be noted that the Samaritan woman is the least likely aspirant for such inclusivity (cf. Neyrey, 1994:89). Extraordinarily she becomes a recipient of the Father’s radical inclusivity made evident and visible in Jesus’ reformation of cultural mores! It is true that debilitating cultural and gender stereotypes serves to isolate and caricature the Samaritan woman as a quintessential outcast: a “*non-Jew*”, “*unclean*”, a “*sinner*”, and utterly “*shameless*”. If indeed so, then the author has deliberately typecast someone who can be considered and even labelled as an outcast and the archetypal anomaly, only for this archetypal anomaly to shatter the stereotypical typecast in favour of a radical inclusivity of outcasts and anomalies.

But, when the PR delineates 4:27-30 and 4:39-42, however, we are furnished fundamental information regarding the Samaritan woman. In these sections of the narrative she is depicted as a missionary symbol communicating the requisite information concerning Jesus to her Samaritan townspeople. Although Mary Magdalene bears the designated title of “*apostola apostolorum*” because she communicated the news of the resurrection to specifically designated apostles (20:17), one can delineate the Samaritan woman’s role in conformity to gender-specific expectations that cultures at that time employed (cf. Neyrey, 1994:89). While she occupies a unique place in a “revelation network” this cannot be delineated as being a formal one. Even though she engages and testifies to the townspeople, comprising of male figures, the PR cannot surmise that this constitutes

¹²⁴ The Samaritan woman is in fact the first missionary in the FG. Here in one conversation, even though it is full of misunderstandings, she gets the message and manifests a belief that “Jesus is the Messiah”. This directly results her informal witnessing to the townspeople come also to believe in him.

a new formal design, which cannot be confirmed by the gender-specific subtleties involving other FG characters in the “revelation network” i.e., the sisters of Bethany in 11:28 or the remaining eleven apostles in 20:24-25.

Missionary activity,¹²⁵ from its simplest form, such as sharing in ordinary life as Jesus does with the Samaritan woman, to the most complex, such as the founding of a church community where once it did not exist, makes use of means of action that in themselves do not lead to the experience of faith – but rather lead to an encounter with the *λόγος* and the Spirit’s action – in short, with the forms in which Jesus here and now becomes the point of reference for the people in order to evangelize them. Where is Jesus to be found today as the source of “living water?” Where does Jesus act today as evangelizer? At this point, the “well” in the narrative becomes most relevant. The well was the meeting-place between Jesus and the woman; it serves as a symbol for discipleship and missionary witness for the PR and disciple as well (cf. Schneiders, 2003:103-104).

¹²⁵ Acts 6:5 narrates how Philip, a deacon from the Church in Jerusalem is instrumental in preaching the good news to the Samaritan peoples, with some of the apostles going there as confirmation of the good work that already had been initiated there in 8:14-15. This leaves the PR with something to ponder and query: who was responsible for evangelizing the Samaritan peoples? Was Jesus the instrumental catalyst as John 4 wants to infer and depict? Was the deacon Philip the initiator of the missionary activity as Acts infers (during the early 40s A.D.)? Brown (1979:34–39, 166) envisions a secondary grouping of Samaritans, entering the Johannine Church sometime after Philip’s initial mission during 50-80 A.D. This presupposes that missionary activity amongst the Samaritans could have commenced some time before that, with the oral tradition of Jesus’ sojourn and encounter with the woman of Sychar serving as an inspiration. The canonical gospel’s narration of this missionary endeavour combines two aspects: (i) situating the commencement of the missionary endeavour to the Samaritans during Jesus’ actual public life (cf. Luke 9:51-54; 10:25-37; 17:11-19), the effect of which was to confirm the Church’s missionary to the Samaritan peoples; and (ii) to reinforce the teaching of John 4:35-38 reminding missionaries entrusted with missionary work amongst the Samaritan people that other disciples have previously undertaken a missionary effort there. These disciples will be reaping the harvest of others’ labours. Furthermore, the PR needs to accentuate the probability that the FG views the mission undertaken into Samaria favourably – further enforcing their considerable presence within the Johannine Church during the composition and redaction of the FG. When the PR considers the plausibility of this hypothesis (cf. Brown 1979:34–39, 166), then John 4 narrates and validates the Samaritan people’s genesis into the Christian movement. One could even postulate its joyful origins, while simultaneously encouraging its sustained missionary endeavours in Samaria. Various exegetes have emphasized the consequence of a *woman figure* being the primary and initial believer amongst the Samaritans, thereby suggesting that in time of the FG the narrative seemingly opposes and even contradicts the beliefs and held presuppositions of masculine figures claiming to be the custodians and guarantors of the missionary endeavour in Samaria. The narrative, if anything, reinforces the contrary, reminding male figures that they cannot claim to have initiated nor controlled the missionary endeavour there (cf. Schneiders 2003:145).

CHAPTER FOUR

GENERAL CONCLUSIONS

As delineated in the General Introduction, this final Chapter will attempt to summarize the principal arguments discussed and delineated in this study and the investigation thus far, by concluding with the narrative's hermeneutical significance, relevance and importance for our contemporary society. It will also consider the deliberate limitations of the proposed dissertation by focusing on John 1:19-4:54 and the findings of the dissertation in treating witness and discipleship in the Books of Signs and Glory and hence as Johannine themes throughout the FG.

1. Principal Summation Points in the Dissertation

In situating the exegetical analysis and interpretation of John 4:1-42 in the context of 1:19-4:54, this dissertation has argued that the import and fuller sense of John 4 is derived from evaluating and delineating the teachings of John 3 as well. John 3 includes a juxtaposition, contrasting Jesus with John the Baptist, a leitmotif evident in 3:22-36. This intended juxtaposition serves as a foundation for Jesus' sojourn into Samaria. The baptismal thematic reference in 4:1 refers to 3:3, 5 whereas the *ὕδρῳ, ὕδατος, ἀντλήσατε* of 2:1-11 linking John 4 in a thematic way through *ὕδρῳ, ὕδωρ ζών, ἀντλημα, ἀντλῆν*. The second part of the encounter conversation in 4:16-26 concerning the legitimate locale of cultic worship revives the thematic motif initially presented in 2:13-22. This dissertation also acknowledges that various leitmotifs have motivated the particularity and uniqueness of the FG. In John 1-3 the overriding theme is the questing for "the Messiah" who is Jesus, the incarnate *λόγος*; in fact, there are numerous scenes exploring this search for the Promised and Anointed One in 1:19-51. A discreet enquiry in 1:19-23 initiates this search. Painter (1991:37) argues that 1:19-2:11 resonates "the theme of quest and fulfilment". A literary *inclusio* is created through the two sign-miracles in 2:1-11 and 4:46-54 that captivates the attention to the PR. As such, the principal leitmotif in the search for "the Messiah" (1:19-51; 4:25-26, 28-30, 39-42) is the fullness of life that he offers in his person (3:1-15; 4:1-15, 46-54) which is enveloped by the subdued harmony of Jesus' search for authentic worshippers (2:13-22 and 4:16-26, 31-38), resonating the Father's personal search (4:23). Determining the relationship between Jesus as the incarnate *λόγος* to God his Father reveals the subtleties inherent in Johannine Christology and soteriology found in this subsection: Jesus is depicted as seeking his Father. But their search constitutes a single entity and not a binary one.

Here, the PR then encounters the subdued leitmotif of Jesus' own search for authentic worshippers. It should be noted that these thematic motifs are represented in John 4, with subtle nuances relating newer thematic motifs to the Samaritan people. The narrative delineates and reveals a Jesus not inhibited by the social mores during that epoch, but initiates an encounter conversation with an anonymous Samaritan woman (4:9).¹ Strictly speaking, the events in 4:1-42 cannot be defined as a distinct search narrative (such as 2:1-11 (3:1-15) or 4:46-52) but an extension of questing narratives

¹ The narrative's contextual background reinforces the extraordinary event that Jesus initiates by engaging with this anonymous Samaritan woman. Their religious and cultural estrangement did not preclude Jews and Samaritans from associating with each other. In fact, Jesus' own disciples themselves entered Sychar with the deliberate intention to acquire food provisions. Hence, the verb *συγγράνται* in 4:9 infers an allusion to dispensing water from a common drinking vessel. Upon their return from the town to the well location, the disciples were perplexed that he was engaging with a woman other asking for something to drink from a Samaritan, "οὐ γὰρ συγγράνται Ἰουδαῖοι Σαμαρίταις". As pointed out previously, the narrative accentuates the social mores defining a cross-cultural interpersonal and gendered relationship.

in 1:19-51 (cf. Painter, 1991:59). Additionally, Jesus saliently presents himself too as someone who also searches, persisting with a leitmotif originally encountered in 2:13-22.

Our investigation began in the narrative context that Jesus deliberately chose to proceed from Jerusalem and journey down into Galilee by way of Samaria (4:3). His decision could have been motivated upon learning that “Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John” (4:1). “although”, the author records, “Jesus himself was not baptizing, just his disciples” (4:2). Even though the following idea was not postulated as a possible hypothesis for him leaving Judea and travelling back to Galilee by way of Samaria, Chappuis (1982:9) makes the pertinent assertion that Jesus had departed Judea “because in Jerusalem communication about him has been perverted”. Jesus may have perceived the negativity about him in Judea as inevitably happening if there was a fabrication of negative news concerning his ministry there. Rumours about his ministry in Judea may have seemingly alarmed the Pharisees regarding the successful endeavours Jesus and his disciples enjoyed. Conjectures could have alarmed them and most possibly prompted Jesus to depart from there. Notwithstanding that Jesus’ disciples were thriving in the number of baptisms they were performing to the extent of surpassing John the Baptist; Jesus, however, refrained from baptizing.²

Therefore, one gets the distinct impression that by “withdrawing” as it is reported by the author at the beginning of John 4, Jesus seems to emphasize that occasion has its moment: “A time to withdraw, and a time to face it out. A time to be silent, and a time to speak” (Chappuis, 1982:10). If news regarding Jesus has been fabricated and distorted in a nuanced manner, one must observe what to do next, and here it seems best to move on. His decision to do so becomes motivated by taking a historical route moving out of Judea. By preferring silence rather than confrontational engagement, he withdraws completely from Judea, because news about his person and the extent of his public ministry was being distorted or even falsified, and communication being perverted. Whether the Pharisees were conversant with Jesus’ ministry or, it is still probable they would have disregarded honest information. Accordingly, Jesus departs Judea hopeful of genuine reciprocity and engagement elsewhere. Hans Conzelmann (1969:338) argues that Jesus’ opponents “have been rightly informed. But they err because they think that with this knowledge they can pass judgement on Jesus’ real nature”. When his designated moment comes, Jesus will return and face their incredulous assertions about him. During Jesus’ passion and public affliction, their venomous allegations reaches its zenith. Tainted news where veracity and untruth are indistinguishably connected, will finally ensnare Jesus leading him to experience a gruesome crucifixion on a cross.

Jesus finds himself in Samaria (4:4),³ however, it is in 4:5-6 that the author specifies that he finds himself at a well location outside the town of Sychar, where an encounter with the Samaritan transpires. Three significant facts are delineated in this preparatory scene: In the first instance, Jesus

² The fact that John the Baptist baptizes with water and Jesus it will be revealed baptizes with the Holy Spirit and the comparison between their respective ministries could be reason why a clear distinction between the two persons are announced – and why only the disciples of Jesus were baptizing and not Jesus.

³ The PR is left to postulate his/her own reasons for the departure of Jesus from Judea. Hypotheses could be postulated along the following lines that once information is falsified, it contains elements that are both honest and untrue simple to invent by Jesus’ opponents, if their intention was to contrive perceptions, making it impossible for their intended victim then to extricate himself out of it (Chappuis, 1982:9). Jesus’ decision to leave is a plausible reason for the PR to postulate that already so early in his public ministry that things were becoming ominous. The religious authorities in Jerusalem were ostensibly propagating a venomous disinformation endeavour against Jesus possibly even denigrating and calumnious in its intent. “What is certain is that the information was adulterated, through perverted or even distorted (mis)communication” (Chappuis, 1982:9).

needed [ἔδει] to travel through the region of Samaria (4:4). Taking into consideration that a direct route from Judea down towards Galilee would have taken him through the territory of the Samaritans, there would have been no “geographical necessity” obligating Jesus to travel that specific route – unless he deliberately wanted to do so! As such, the need or requirement to do so presumes that there is a specific reason or intention: there must be a hidden imperative impelling him towards Samaria, resulting in an obligation of necessity in ministering to the Samaritan woman and people, and thereby fulfilling the “divine necessity” of his Father’s will. In the second instance, the author immediately mentions that “ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ” (4:6^a). The PR has detected in the informality of the author’s observation a literary method which delineates an indispensable component to the narration of the narrative’s encounter.⁴ Simultaneously, the author explicates, “ὥρα ἦν ὡς ἕκτη” (4:6^c).⁵ Midday was a most unusual hour for someone to be drawing water from a well. This seems to reinforce the notion that this encounter was predestined.⁶ The woman arrives at a well-location and encounters Jesus within the immediate vicinity of Sychar’s well. John 4:1-42 recounts a narrative with its setting being a well-location.⁷ Similar narratives are prevalent in antiquity, particularly in the OT (Gen 24:1-67; 29:1-30; Exod 2:15^b-22). Alter (1981:52-58) has defined these narratives, “betrothal typescenes”. While our analysis and investigation have highlighted aspects of similarity and convergence between John 4 and the narratives listed above, when Jesus like Jacob, frequents a well-location at midday (4:6), receives water from the woman figure. The woman also confirms that flocks watered at the well-location (4:12), resonating with shepherds attending to their flocks in those narratives. Corresponding to Moses, Jesus also is seated (4:6), and as is the case in Gen 24:1-67, Jesus encounters a woman before any indication is given of observers. However, as argued earlier in this dissertation none of these points of convergence proposes that John 4:1-42 is a “betrothal tpestory”. Jesus’ mission in Samaria was not to seek a spouse, sanctuary or asylum. Furthermore, the woman in the narrative was not an eligible virgin, and the encounter concludes with her forgetting her waterjar in 4:28. Thus, our analysis has determined that it is farfetched to propose that Jesus’ acceptance of hospitality and staying on two further days implies that a “betrothal” has taken place (cf. Duke, 1985:101-103).

There is agreement with Painter (1991:61-62) who delineates the importance of a wellspring for a sojourner but asserts the unlikelihood that these narrative encounters at a wellspring would have ended up becoming “betrothal tpestories”. “Not all who came to draw water were women, and the women were not always unmarried. Other motifs besides betrothal were present in these stories” Painter (1991:61-62). As we, have consistently argued and delineated in this dissertation, *the leitmotif regarding hospitality is essential in interpreting the narrative*. Recognizing the effect of

⁴ A similar technique is employed in 2:1: “καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ”.

⁵ A similar comparison is thus discernible in 1:39; 4:52 and 19:14. The intention of the time qualification is further explicated in 13:30 when, upon Judas’ exit of the Upper Room with his betrayal of Jesus, the author determines, “ἦν δὲ νύξ”.

⁶ The sense of an encounter being destined is also explicit in Gen 29:7 whereby Jacob meets Rachel.

⁷ The FG brings the PR into an additional scope to language. With a general communal possibility of hearsay, reports, venomous insinuations and contradictory indications underpinned his first journey to Judea, now the FG initiates privacy in communication. At Jacob’s well, a relationship with two strangers will be initiated; neither have an acquaintance with each other and never set eyes upon each other. While recognizing and identifying each other they will discover that there is still more to be discovered. Their engagement will traverse the ordinary and everyday communication. The verbal communication is a conversational dialogue. In this unfolding dialogue, Jesus is totally and iconically transparent, which reveals his soteriological intention. As a soteriological a conversation, dialogue with Christ is the decisive moment of an encounter with another (and this reveals a distinct purview to his interlocutor). This forms the definitive aspect of this communicative dialogue with Christ bringing the characteristics of everyday and impossible forms of authentic dialogue communication to maximum intensity (cf. Chappuis, 1982: 10, 18).

“patriarchal well” narratives do not simply infer the leitmotif of “betrothal”. The Samaritans were bequeathed the well by their patriarchal ancestor Jacob, proposing that his legend had molded the chronicling of this narrative. Even this qualification fails to assert that John 4:1-42 delineates a “betrothal typestory”. These narratives can be categorized as initial search narratives, while lacking in arrangement, they exhibit the outward sign and appearance to the leitmotif of questing narratives Painter (1991:62). It is more plausible perceiving John 4:1-42 as a search or questing narrative. There was no deliberate intention on the part of the Samaritan woman to search for Jesus, rather she frequented the well “seeking water” with “water” contextually symbolizing her own search for life’s meaning. The narrative will conclude with her search for life’s meaning contented beyond her anticipated expectancy. Complications and oppositions to her search were posed by Jesus (4:10, 13-14). They tested her perception, as well as her disposition allowing her to progress from skepticism in 4:11, to her requesting this “life-giving water” in 4:15. This intricate narrative is compounded by the woman’s remonstrations; yet the narrative concludes with her objections either addressed or seemingly dissipated – with no reference made to them. Accordingly, John 4:1-42 also depicts Jesus as someone who seeks! As such, the woman’s protestations should be perceived in the light of Jesus’ search for authentic worshippers. In this regard, it should be noted that Jesus initially requests drinking water from her (4:7), thereby opening the conversational encounter that reveals the woman as someone seeking too! The leitmotif depicting Jesus as a seeker is reestablished in 4:16-26.

John 2:13-22 reveals that Jesus frequented the Temple in his quest of authentic worshippers, instead encountered an edifice reduced to a marketplace. Having established that in requesting for drinking water, Jesus is also depicted as a seeker, eventhough, during the unfolding dialogue with the woman his entreaty is overlooked. Despite requesting drinking water, as well as introducing the leitmotif of “life-giving water”, the woman inquires from Jesus the proper location to render authentic worship unto God. John 4:22-23 reveals Jesus’ search for authentic worshippers, something that clearly not in evidence in the Temple edifice in 2:13-22. Likewise, this also underpins the Father’s search [ζητεί] for authentic worshippers by entrusting this divine mission unto his Son (4:23).⁸ When the narrative ends Jesus finds authentic worshippers in the woman herself, together with her townspeople. “Though they had previously worshipped in ignorance, this has been dispelled by the self-revelation of Jesus as the giver of the life-giving water, ‘ὁ σωτὴρ τοῦ κόσμου’” (Painter (1991:63). This reinforces the belief that the woman’s visit to the well-location expresses also her own quest for life and its deeper meaning. Incongruously, upon leaving the well-location she forgets her waterjar (4:28). Undoubtedly it was now redundant, as it was forgotten by both interlocutors – but specifically Jesus, not hungry (4:31-34) and totally satiated. It is obvious too that the author did not forget it too, reinforcing the argument that those objects for which they initially sought had categorically transformed them as persons and seekers.

In Jesus’ conversational encounter with the Samaritan woman, as is the case with Nicodemus, depicted is a lack in comprehending (3:4, 9; 4:11-12). When Nicodemus misconstrued Jesus’ teaching about being born anew [ἀνωθεν], so too did the woman misconstrue Jesus’ offering of “living water” by failing to fathom its intended symbolism.⁹ Rectification was essential as is reflected in Jesus’ words of elucidation (3:10-15; 4:13-14). While Nicodemus as an interlocutor completely vanishes from the dialogue encounter, the Samaritan woman responds unequivocally to the Jesus’

⁸ The arrival of the messenger indicates the dawn of this definitive time *ἀλλὰ ἔρχεται ὥρα, και νυν ἐστίν* (4:23).

⁹ Refer also to 6:27 and the subsequent discourse by Jesus referring to himself as the “Bread of Life”.

assertion in 4:13-14.¹⁰ To this the woman responds with the request *κύριε, δός μοι τούτο το ύδωρ*. As is the case in the questing narrative in John 6, her entreaty conveys the sense of a successfully accomplished search (4:15; 6:34).¹¹ However, the author of the FG reveals a further tangible expansion. Firstly, this is revealed by Jesus' assertion in 4:21-24.

The progression is towards the Father's (and Jesus') search for authentic worshippers. The woman's acknowledgement of her willingness to wait for the promised Messiah affords Jesus the opportunity to definitively reveal the encounter's climatic declaration, *ἐγώ ειμί, ὁ λάλων σοι* (4:26).¹² Jesus' pronouncement serves as the catalyst in a later act when the woman will lead her townspeople to Jesus, testifying and postulating the possibility that he may indeed be the Christ,¹³ resulting in them going from the town to the well's location in search of him (4:29-30). Through his interaction with the woman the positive effect his engagement had in rectifying her perceptions and the effectivity of her testimony, her townspeople acknowledged Jesus as *ὁ σωτήρ τοῦ κόσμου* (4:42). Their attestation and acknowledgement of Jesus serves as the ultimate and culminating *declaration* in the narrative. This pronouncement articulates the success of their search, on the one hand – the woman herself and her townspeople, Jesus – on the other hand searching for authentic worshippers. Sandwiched between the two encounters in 4:7-26 and 39-42, the author of the FG introduces Jesus' discourse with his disciples in 4:27-38. As is the case in 2:1-11, Jesus' disciples are not present or not explicitly mentioned in the scene – referenced in passing in 2:2 and 2:11 – but not in the remainder of the scene.¹⁴ By introducing them here, the author of the FG contextually shaped the narrative so that it is also interpreted in unison with its missionary endeavour. Therefore, the author of the FG has employed the complexity of traditional and self-evident proverbs.¹⁵

¹⁰ The maxim is a contextual insertion even though Jesus is conversing with the woman, the maxim does not address her in the form of the pronoun "you" but appears as the third person masculine *αὐτῷ*.

¹¹ It is worth comparing the entreaty made by the multitude to Jesus in 6:34, entreating him *κύριε, πάντοτε δός ἡμῖν τον ἄρτον τούτον*, with the entreaty made by the Samaritan woman in 4:15, *κύριε, δός μοι τούτο το ύδωρ*. The respective entreaties highlight the author's "literary form".

¹² Jesus does speak with a gravitas, an authoritativeness ensuring that his teaching totally desacralizes "the religious, cultural, political values in which the identity of his own nation is rooted" (Chappuis, 1982:25). He converses as an authoritative person imbued with both a competency and the divine mission to transmit an original vision embracing truthfulness, hopefulness and faithfulness to his own and the rest of humanity. Hence, this authoritativeness offers the surety of being "the Messiah" – all of which possibly leading the woman to make this tentative, though not fully convincing inference (cf. Chappuis, 1982:25). With regards to divine communication, this is articulated through manifesting that Jesus as the incarnate *λόγος* manifests the Father (1:14). The author of the FG presents the incarnate *λόγος* as someone *ἔσκηνωσεν ἐν ἡμῖν* (1:14^a). Therefore, the author augments the incarnational christology with a manifesting christology (cf. Conzelmann, 1969:342).

¹³ As delineated in Chapter One of this dissertation, the woman continues the missionary paradigm referenced in John 1:34-51, being herself the catalyst that leads the Sychar townspeople to have an encounter with Jesus after the woman's initial testimony. Her testimony in 4:29 seemingly reveals a slight hesitancy, *μήτι οὗτός ἐστιν ὁ χριστός;* while Andrew's assertion in 1:41 was emphatic, declaring *εὐρήκαμεν τὸν Μεσσίαν*. The woman referenced *Μεσσίας* in 4:25 (with the author supplementing with the explanation *ὁ λεγόμενος Χριστός*. Refer to *ὁ ἐστὶν μεθερμενεύμενον Χριστός* in 1:41 and *ὁ Χριστός* in 4:29). The author is fully conversant with the Greek forms of the Semitic words (cf. 1:20, 41). However, these subtle changes oscillating from the Semitic to the Greek is infrequent in the FG. Made even more so having it articulated by a foreigner – a Samaritan woman – using a Semitic title for the Promised One. Possibly this asserts the author's literary freedom composing his work for Jewish interlocutors too!

¹⁴ "The absence of the disciples is simply a consequence of dramatic technique, whereby only two parties are on stage at any given moment" (Painter, 1991:65). This dramatic technique ensures a progression between the various protagonists in the various scenes in the narrative: "between Jesus and the disciples, Jesus and the woman, the disciples, the woman and the men of the city, Jesus and the disciples, the Samaritans and Jesus" (Painter, 1991:65).

¹⁵ Jesus' intense dialogue with this Samaritan woman follows a specific dynamic entailing both the "commonplace and existential, non-verbal and verbal, impossible and decisive turns" (Chappuis, 1982:33).

The PR has also encountered and delineated Jesus' encounter with the Samaritan woman through the written mediation of the FG. This encounter was fraught with cultural and ethnic difficulties, but it proved to be a productive one. The PR's concurrent journey with the two principal protagonists in the narrative also presents difficult nuances: is it at all possible to fathom and capture all the intricate subtleties and nuances when reading and absorbing the richness of the dialogue? While acknowledging that this research has been a meaningful endeavour, yet it is impossible for the PR not to have learnt from this endeavour when delineating the ways in which Jesus as the incarnate *λόγος* manifested his Father's nature. To this extent, it is unimaginable that the PR not be transformed after being immersed and connected with the narrated transmission of both discipleship and witness. For the PR it is essential still to articulate the secrets and horizons of the implied and explicit communication, which in the narrative of John 4 translates into "the daily bread and the fields white for harvest" (Chappuis, 1982:33).

This dialogue encounter commenced at the well-location in Sychar with a misconception regarding drinking water and concluded in the same location over a misconception regarding bread. When the disciples returned from Sychar, they urged Jesus to eat something. He refused saying: "ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε" (4:32) They misunderstood this inferred teaching, in the same way the Samaritan woman had initially done, by misinterpreting the symbolism in its corporeal sense. This required Jesus to clarify his intended sense: "ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον" (4:34). This is Jesus' true sustenance, his "daily bread", which he avails to all modern disciples. And that too is what underpins the revealed and inferred communication of the narrative. In an increasing polarized and fragmented world, where walls of separation divide peoples, the uncertainty in discourse polemics, the prospects of intercommunication among individuals, especially those striving to achieve and realize God's will in their lives (cf. Chappuis, 1982:34). The PR also realizes the instrumentality of encounter and engaged communication which leads to reciprocity and charity – which for many is actualized in the tangibility of daily bread as food or even a spring of living water quenching their thirstiness. For many modern disciples the reality of "the fields white for harvest" remain an elusive one, but they strive onwards hopeful that growth will lead to fulfilment. "They know that communication is only for a time, and that a day will come when communication will be no more, for it will be the time of communion" (Chappuis, 1982:34).

2. Growing Development in Theology and Faith in the Person of Jesus

2.1. The Significance of Anonymous Characters in the Johannine Narrative

Although each of the canonical gospels has anonymous characters appear in their respective narratives, in the FG however, anonymous characters appear to function quite differently than anonymous characters who appear in the synoptic tradition (Beck, 1993:143). By deliberately maintaining the process of anonymity, it invites the PR to identify subjectively with anonymous personalities allowing him/her to delineate the text's narration. In the FG, unnamed individuals have substantial narrative discourse with Jesus the aim of which is "to produce and elicit a faith response" (Beck, 1993:145). They are *ἡ μήτηρ τοῦ Ἰησοῦ* (2:1-11), *ἡ γυνὴ ἐκ τῆς Σαμαρείας* (4:1-42), *βασιλικός* (4:46-54), *χωλός ὁ ἄνθρωπος* (5:1-18), *ὁ τυφλός ἄνθρωπος* (9:1-41), and *γυναῖκα ἐπὶ μοιχείᾳ* in 7:53-8:11. In addition to *ὁ τυφλός ἄνθρωπος* in John 9, there is the important unnamed individual appearing as "the Beloved Disciple" [*ἡγάπα ὁ Ἰησοῦς*].¹⁶ Even though, a discussion on the beloved disciple falls

¹⁶ Beck (1993:145) qualifies that a long-standing academic custom proposing a capitalization in designating the "Beloved Disciple" even to the extent of subverting "his anonymity by making a name of this

outside the specific purview of this research, the Johannine depiction of him can also be argued as being paradigmatic for authentic discipleship, is heightened by the deliberateness of his concealment. The unnamed individuals preceding “the beloved disciple” in the Johannine narrative engage the PR to subjectively participate in the gospel by identifying with “the beloved disciple”, and hence participate within a pattern of discipleship he is meant to represent.¹⁷

Although, this has not been specifically developed or argued, the study of characterization in the FG focuses mainly on character typification and the function they play in the Johannine plot (cf. Beck, 1993:145). Alan Culpepper (1983:104) astutely observes that the various individuals in the FG “represent a continuum of responses to Jesus which exemplify misunderstandings the reader may share and responses one might make to the depiction of Jesus in the Gospel”. In this section of the Conclusion, we will concisely examine how the FG absorbs the PR to engage with the text by recognizing each Johannine character’s misinterpretations and explanations through the medium of anonymity, some of whom we have already encountered in this study. The anonymous individuals in the FG are essentially uncharacteristic in biblical narratives. Jeffrey Staley (1991:71) correctly states that unlike texts in the HB, concealment of an individual’s name *per se* in the FG *cannot* be assumed as indicating stylistic inconsequentiality. As already argued and demonstrated, anonymity as a literary device in the FG appears to have *more* stylistic consequence than does character anonymity have in the Synoptic gospels. Nameless individuals are encountered in the Synoptics commonly in symbolical miraculous accounts. Incomparable in the Synoptic tradition, though, are uniquely anonymous Johannine individuals who engage in lengthy dialogue conversations with Jesus and occupy a considerable length in the overall text, such as ἡ γυνὴ ἐκ τῆς Σαμαρείας in John 4:1-42 and ὁ τυφλὸς ἄνθρωπος in John 9:1-41. Unrivalled in the Synoptic tradition are significant anonymous Johannine individuals one expects to be explicitly identified, viz., ἡ μήτηρ τοῦ Ἰησοῦ and ἡγάπα ὁ Ἰησοῦς.

Since significant anonymous characters “are given significant textual space” – but also greater responsibility in eliciting from them a requisite “faith response” (Beck, 1993:145). They are purposefully contrasted with explicitly identified individuals like Nicodemus, whose presence in the Johannine narrative as an “interlocutor” elicits a substantial address from Jesus but whose relative “anonymity” in the encounter itself is inexplicable. The presence of an anonymous individual in a biblical text may operate in two principal aspects: In the first instance, by signalling the inconsequentiality of an explicit identifiable person, remaining inconspicuously in the backdrop of the text’s setting or appearing momentarily in the textual setting then disappearing from the text by not returning or resurfacing another time in the text. In the second instance, there is another possibility where the name is deemed superfluous for the PR’s insight into a specific biblical characterization.

An illustration of anonymous characters in the FG is found in 2:9 during the wedding feast in Cana: where the PR is informed of the presence of two anonymous individuals, viz., ὁ ἀρχιτρίκλινος and ὁ νυμφίος. Both these characters are not given a lengthy presentation in the text nor do they have a specific overall Johannine narrative role. The specificity of their functions [ἀρχιτρίκλινος, νυμφίος] clarify their functionary tasks during the wedding feast, and their subsequent dissipation from the

label”. Academic unanimity recognizes the “Beloved Disciple” as the Johannine archetype delineating authentic discipleship.

¹⁷ Beck (1997:133) tries to illustrate that many of the FG’s unidentified individuals represent a “paradigm of appropriate response to Jesus”, enabling him to delineate this response “as an active faith response to Jesus’ word without a sign or the need to ‘see’ and bearing witness to the efficacy of Jesus’ word to others”. Furthermore, he debatably asserts the veracity of an antithetical: that explicitly mentioned and designated individuals, when favourably depicted *cannot* be proposed as paradigms which readers of the FG can emulate.

text averts the PR's discontent due to the inadequacy with which they were presented in passing in the text. The absence of a specific name diverts the PR's consideration from the anonymous individual to the explicitly identifiable named individual by whose occurrence in the text an anonymous individual is perceived or even contrasted with. This serves as a plausible description allowing the PR to interpret the deficiency of explicitly named individuals in the gospels, above all in Jesus' presence, highlighting anonymous individuals like ἡ γυνὴ ἐκ τῆς Σαμαρείας in John 4 or ὁ τυφλὸς ἄνθρωπος in John 9. By deliberately ignoring these clarifications, one can also fail to consider the ways in which namelessness assists the PR from identifying with the biblical character in question (cf. Beck, 1993:147).¹⁸

ἡ μήτηρ τοῦ Ἰησοῦ is the primary noteworthy unnamed individual appearing in the FG during the wedding feast in Cana (John 2:1-12). The namelessness with regards to Jesus' mother is astounding when it is presumed that those constituting the Johannine ecclesial community would have conversant with her real name – over and above the explicit way she's referred too in the Synoptic tradition. It instantaneously indicates to the PR “that identity is not easily established in this narrative but is a question open for further consideration” (Beck, 1993:150). The deliberate concealment of her name by the author can be argued to be perplexing for the PR, now having to determine the specificity of her designation, substituting certitude with indeterminateness, whilst facilitating the possibility for PR's discovery of her characterization. The “*response of faith*”¹⁹ she articulates is extraordinary, notwithstanding her Son's original reproach. The apparent reproach invites the PR's focus to contemplate Jesus' authentic credentials superseding familiar relationships, thereby confronting the PR to re-evaluate his/her perception and respond accordingly to Jesus' identification.

Following on from “ἡ μήτηρ τοῦ Ἰησοῦ” is the figure of Nicodemus. The deliberateness of his identification dissuades the PR from fully designating his characterization or depiction, entirely fitting because of the lack of recorded space. His characterization in John 3:1-21 is devoid of any chronicled “faith response”. In its place, the question he poses to Jesus elicits a long soliloquy which results in his disappearance from the Johannine narrative until his reappearance in 7:50. His depiction is that of someone possessing the *potentiality* for discipleship but remaining unrealized. It is because of his lack of faith response that he is strongly juxtaposed in John 4 with ἡ γυνὴ ἐκ τῆς Σαμαρείας, whose textual and literary *counterfoil* he is, since her namelessness requests the PR to recognize the totality of her response to Jesus manifesting his identity (cf. Pazdan, 1987:148).

The anonymous “ἡ γυνὴ ἐκ τῆς Σαμαρείας” (4:1-42), unlike Nicodemus, does not initiate a soliloquy but is an active and willing contributor in a conversational dialogue. During this encounter, she is depicted as someone growing in understanding and insight leading to a faith response empowering her to testify to her townspeople, after grappling with a cogent comprehension and response to her

¹⁸ Docherty (1983:74-83) delineates that names have a threefold task in the reading process: Firstly, when *indicating a person's power or authorization* for doing or saying something, then secondly when it becomes a *point in assimilating character attributes and dispositions facilitating a character's depiction*, and thirdly *providing the PR with a viewpoint to critically perceive the narrative contextual world*.

¹⁹ Beck (1997:58) perceives her irreproachable response as one regarding “faith and witness, even without full comprehension”, whereas Köstenberger (1999:749) validly queries whether the name of Mary is suppressed to motivate the reader's recognition of her, as is Beck's contention. It is the author of the FG's intention to withhold the mother of Jesus' name based on an assumption expecting the readers of his gospel to have knowledge of it already? Is it possible at all to plausibly assume that the adherents within the Johannine ecclesial community were able to discern the subtleties and nuances inherent in the designation “ἡ μήτηρ τοῦ Ἰησοῦ” or an “anonymous character”? Affirming the veracity of “ἡ μήτηρ τοῦ Ἰησοῦ” as a “nameless” character in the FG, her designation “ἡ μήτηρ τοῦ Ἰησοῦ” does not render her completely without an identity, as she is not unknown or completely “anonymous”.

fellow interlocutor's individuality. O' Day (1986:76) remarks that the uncertainty of her concluding words, "μήτι οὗτος ἐστὶν ὁ χριστός;" in 4:29 is a deliberate descriptive purpose of compelling the PR to return to Jesus' declaration resolving for him/herself what an apt response to her ambivalence might be. O' Day (1986:89-90) further exemplifies how the narrative involves the PR into sharing in the self-manifesting revelation, facilitating a reciprocal encounter with Jesus for the PR also, through the literary device of irony. The PR can only surmise that the Samaritan woman's namelessness that enables this revelatory development. The PR's involvement in this indicative process is facilitated by her relative anonymity which has the added impetus of not setting her apart or creating distinction with the PR but a female character, possibly ridiculed by her townspeople partly due to circumstance or cultural mores or unfortunately ill-conceived personal decisions.

Hereafter, the FG moves from Sychar in Samaria to Cana in Galilee where a nameless βασιλικός accepts the veracity of Jesus' spoken word and returns to his household trusting in faithful belief, that *vindicates the sojourn to Jesus that he had embarked*. What should be noted by the PR is that his demonstration of "faith is in response not to a word of healing but to the life-giving word of Jesus" (Beck, 1993:151). The βασιλικός is depicted as an "archetypal character" in the Johannine narrative, engaging the PR to experience and reciprocate Jesus as the incarnate λόγος, whose presence and word is ultimately life-giving, irrespective of one's rank or status in society (cf. Collins, 1976:40). Cana has geographical significance as it is another indicator to an *inclusio* linking Jesus' first miraculous sign with the second one. Other nuances also consolidate the two Cana signs: During the wedding feast in 2:1-12 a nameless mother needed to revise herself to her Son's perception of his mission and identity, whereas in 4:46-54 a nameless father needed to revise his own perception regarding Jesus' character whose authoritative power over illness which is unimpeded by physical remoteness.

From Cana in Galilee, the FG takes the PR back to Jerusalem in Judea where the third miraculous sign takes place when Jesus heals an anonymous "ὁ χωλός ὁ ἄνθρωπος" by the pool of Bethzatha (5:1-18). Amidst many invalids who were either blind, lame or even paralyzed – the PR is struck by the arbitrariness that reflects Jesus' choice in healing one of many! Responding to Jesus' commanding instruction, the lame man's "belief" is demonstrated, and his curing verified. The PR's capacity to traverse this character lacuna over and above the PR's personal identification and the lame man's namelessness which is provisional upon one's ability to enter this specific lame man's state in life. While many believers in Jesus as the incarnate λόγος might not be so bodily debilitated, however a commonality to the human adventure knowing that Jesus is the fulfillment to humanity's needs. Moreover, the lame man's anonymity has the function of putting the modern disciple "into the pool of understanding by drawing us into his own narrative and the narrative of the man born blind with its strikingly parallel structure" (cf. Martyn, 1979:89-90).

The text in 9:1-41 narrating an anonymous "ὁ τυφλός ἄνθρωπος" is not only extensive but unequivocally expressive. He is responsive to Jesus' commanding imperative "ὑπάγε νίψαι to experience healing. What is distinctive is the manifestation of his belief since his response in faithfulness endures after Jesus' withdrawal placing him in considerable peril. The narrative setting culminates upon Jesus' reappearance affording the blind man an opportunity to respond with convinced belief and bow down worshipping Jesus. Principally, the narrative's emphasis lays on *character identification*. For his ingressive and growing perception regarding Jesus' distinctiveness is articulated through the evolution of various Christological names he attributes to Jesus like that of the Samaritan in John 4: "ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς" (9:11), "προφήτης ἐστίν" (9:17), "εἰ... ἦν οὗτος παρὰ θεοῦ" (9:33), "κύριε" (9:38). The PR also notes that a direct consequence of the blind

man's anonymity is a similar evolution that he undertakes regarding his "identification": "προσαίτης" (9:8), "τόν ποτε τυφλόν" (9:13), "τῷ τυφλῷ" (9:17), "ὁ υἱὸς ἡμῶν" (9:20), "ὁς ἦν τυφλός" (9:24) (cf. Staley, 1991:66). This evolving growth assists the PR in realizing that upon Jesus' reappearance in 9:35 his previous condition is deliberately omitted by the author because his sightlessness is wholly vanquished by perceiving and responding to Jesus' self-identification. Consequently, upon having his sight wholly restored, he integrally grows in self-understanding regarding his own character and distinctiveness. His first depiction in the FG in 9:1 was that of someone dull, ripe for "theological speculation" but is now accurately represented as becoming his own person, able to articulate his opinion and his mind on reality as he now sees and interprets it (cf. Resseguie, 1982:300). The anonymity of this previously blind man facilitates his character development encouraging the PR's character regeneration by empathizing and identifying with his anonymity, as well as those individuals who find themselves "alienated from society, parents, or even their religious community" (Beck, 1993:153).

Lazarus' raising from the dead in 11:1-44 is also an adeptly written biblical text with all the notable individuals explicitly mentioned by name. There is something quite distinct when juxtaposing them from nameless individuals – there is no explicit citation recording a "faith response". While the character of Martha verbalizes her belief in the resurrection, this manifestation of belief cannot be termed as an "act of faith". Neither does Mary or Lazarus for that matter render a requisite "faith response" since Jesus' teaching "ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ" in 11:25 does not demand a "faith response" but is an invitation to believe in the revitalization of someone lacking in belief or response (cf. Beck, 1993:153).

When the Book of Signs in the FG concludes, the PR can empathize with and recognize with specificity the anonymity of several FG individuals whose characterization are both receptive to Jesus as the incarnate λόγος as well as being vacant. Included in this qualification is Jesus' mother, the Samaritan woman marginalized through the specificity of her femininity and ethnic mores, two bodily incapacitated men (someone even alienated from his worshipping community), a βασιλικός, someone of rank and position, and woman in violation of the Mosaic Law. Each character and interlocutor with whom Jesus engages are receive a challenge from him to a "faith response" and the FG records their respective responses, the exception being the adulterous woman. Moreover, the PR's own insertion into the FG's paradigmatic anonymity narratives, is heightened by an awareness that each interlocutor needs to fill the identification voids brought about by the respective characters' anonymities, by facilitating by his/her own nurturing parental skills, possessing an innate sense of one's societal standing, having an acute sense of those disenfranchised, or suffering bodily disabilities, especially those experiencing estrangement from their worshipping communities.

It is the presence of ὁ ἀγαπῶν ὁ Ἰησοῦς ("the Beloved Disciple") in the Book of Glory that follows the preceding narrative depictions of nameless individuals that prepares the PR to identify with the ultimate momentous nameless individual, who in Johannine parlance is the pattern for authentic discipleship. Thomas also called Δίδυμος is juxtaposed with ὁ ἀγαπῶν ὁ Ἰησοῦς as an explicitly named individual expressing a credible proclamation of belief in the Risen Christ. However, Jesus' response to his belated belief statement is not a fervent commendation. Moreover, as delineated in the case of Martha, no "faith response" is demanded of Thomas. However, the "faith response" of him who ὁ ἀγαπῶν ὁ Ἰησοῦς is proved by making a place in his home for ἡ μήτηρ τοῦ Ἰησοῦ, dashing towards the empty tomb and going in, and – and meaningfully – witnessing to the veracity of Jesus' teachings and actions by way of an authentic attestation. In this regard, the FG juxtaposes him with Thomas,

[Δίδυμος] the explicitly mentioned skeptic, as “ἡ γυνὴ ἐκ τῆς Σαμαρείας” is deliberately juxtaposed with Nicodemus.

The specific objective on whether the various anonymous characters in the FG can assist the PR in determining a correct response to Jesus as the incarnate λόγος as well as identifying the dynamic of his relationship to the Father. The various narrative approaches employed in the FG are meant to further engage the PR through character identification by resonating with the various dialogue encounters that takes place between Jesus and a diverse range of interlocutors. The responses of these interlocutors as illustrated above meticulously pattern the discipleship exemplar regarding anonymous characters. The result is that an anonymous ambiguity is generated which also captivates the PR enticing him/her to identify with the subtle nuances pertaining to the characterization and identification of their narrative engagement with Jesus as the incarnate λόγος. This reference “Jesus as the incarnate λόγος” is one that the PR has insight into due to the specificity of the Prologue – but it is a “hidden” reality to many of the anonymous interlocutors of the FG. The direct result of engaging the FG also affords the PR to evaluate his/her own witness and discipleship and assimilating the depiction of Jesus in that nuanced presentation. The onus is also on the PR to engage with and encounter Jesus as he is depicted in the FG, enabled by the various anonymous character representations to invite Jesus as the incarnate λόγος into one’s own lifestory (cf. Beck, 1993:155).

3. Faith Development in the Person of Jesus (John 2:1-4:54)

As previous mentioned in Chapter One in the Preliminary Investigations, the FG’s intended purpose is to call its readers to a growth in a true experience of faith as is expressly delineated in John 20:31: “ταῦτα δὲ γέγραπται ἵνα (implied and intended reader) πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.”²⁰ The purpose for focusing part of the interpretation of the text of study (4:1-42) in the light of the correlative themes of discipleship [μαθητής] and witness [μαρτυρία] in the section 1:19-51 is due to that section being understood as one of *promise* and *expectation* (Moloney, 1978:185). The promise of Jesus commences with John the Baptist *pointing away* from himself *towards* Jesus, to whom he gives *witness*, fulfilling what had been indicated regarding his role in 1:7, 15 (cf. de la Potterie, 1973:167-178; Hooker, 1969-70:354-358; Barrett, 1972:27-48). Jesus is referred to as “ὁ ἀμνὸς τοῦ θεοῦ” (1:29) and “ὁ υἱὸς τοῦ θεοῦ” (1:34). Hence, what is understood by this witness [μαρτυρία] is furnished in the light of a series of questions posed concerning his identity and status: “σὺ τίς εἶ;” “the Jews” from Jerusalem enquired (1:19). The fact that they suggest that he may be one of their expected eschatological or messianic figures (“the Messiah”: the returning Elijah, promised in Mal 4:6 or “the Prophet” promised in Deut 18:18) in 1:21 – leads the Baptist to refuse this identification, and as a direct result, they assume that he is *not* “the Christ” (1:25).

In the sub-section 1:35-51, within the horizons of Jewish messianic speculation, the scene shifts to focus on a pair of John the Baptist’s own followers “walking after” Jesus. Here too follows a series of conjectures – this time not about the Baptist – but about who Jesus really might be: “ῥαββί” (1:38),

²⁰ There is a singular textual difficulty how the verbal form (πιστεύ[σ]ητε) is to be read, understood and thus interpreted. Both, the present subjunctive form of the verb, indicating that the (intended and implied) readers already believe, and that the gospel has been written that they (the readers) may continue in that belief, and the aorist subjunctive, indicating that the gospel has been written to bring readers to faith, is indeed well attested. For the purposes of this dissertation and its interpretation, in agreement with Moloney (1978:203) regarding the use of the present subjunctive appears to be the preferred reading (cf. Brown, 1971:2.1056 and Schnackenburg, 1975:3.403-404).

“τὸν Μεσσίαν” and “Χριστός” (1:41), “him of whom Moses in the law and also the prophets wrote” (1:45), “ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ” (1:49) (cf. Schnackenburg, 1965:1.321-328). The PR pertinently notices that Jesus neither accepts nor refuses these Christological titles attributed to him. He simply responds with a promise that you “πιστεύεις; μείζω τούτων ὄψη” (1:50): the manifesting of the heavenly realities in “τὸν υἱὸν τοῦ ἀνθρώπου” (1:51).²¹

The enduring effects of John the Baptist’s witnessing bring Jesus onto a historical plane by placing himself firmly within the context of Jewish speculations regarding the Messiah. These speculations, however, are transcended by the testimony of John the Baptist pointing towards Jesus “ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου” and as “ὁ υἱὸς τοῦ θεοῦ” (1:29, 34), and then by the direct assurance from the Son of Man himself (1:51).²² In this regard, Jesus appears as someone who will reveal “greater things” to those who see with eyes of faith (1:50).²³ This “seeing” is very important in the FG, as Jesus reveals his Father through his works [ἔργα], his obedient presence among men, especially his work [ἔργον] on the cross. There is another dimension to “sight”, which sometimes leads people astray, mentioned for the first time in 2:23-24. It thus appears, that the “sight” of Jesus and the things he did would not necessarily lead to true faith. Thus, the PR needs to discern the further criterion for correct faith which goes beyond the “seeing” of the “signs” of Jesus. To this extent, one can deduce that the criterion of a fundamental forthrightness to Jesus’ “word” is determined as to whether it is possible for an interlocutor to move from a stage of disbelief, or partial belief, to even full belief through the saving revelation which Jesus himself had manifested (cf. Moloney, 1978:187).

In his analysis and study on the narrative section 2:1-4:54, Panimolle (1978:201), following de la Potterie (1969:137-40) argues that 2:1-12 and 2:13-22, can be “interpreted” as “signs” – with the former depicting the glory of Jesus and the latter a prefiguring of his resurrection. Of singular relevance for this study is his considered view that these two “signs” are then followed by a “trptych of faith” in John 3-4: (i) Nicodemus, a leading figure representing orthodox Judaism, appears to accept Jesus only within his own limited categories – that of being a miracle worker and a teacher from God. This however, does not appear to be enough; (ii) The “heretical and schismatic” Samaritans, even though they had not witnessed any “sign” – come to understand and believe that Jesus is “ὁ σωτὴρ τοῦ κόσμου”; and (iii) The gentile βασιλικός believes unequivocally in Jesus’ authoritative word and is depicted as a model of outright faith. Undoubtedly, there is much contained in the delineation of this theological presentation of the question of correct faith, but one is in totally agreement with Moloney (1978:189), that there appears to be more to it than the two “signs” being followed by three examples of faith. In this regard, what is the PR to make of the reactions of John the Baptist in 3:22-31 and the Samaritan woman in 4:7-26?

The various scenes that punctuate 2:12-4:54 can be interpreted from the viewpoint of the people who are involved in them, because of a personal encounter they have with the person of Jesus. This

²¹ This movement towards Jesus’ own self-revelation is often overlooked by commentators. In this regard, refer to Deeks (1968-69:112.4), where the author argues that 1: 49 “grounds Jesus’ status in his eternal relation to the Father”. Moloney (1976:23-41) maintain that the encounter between the expectations of Judaism and the actual Johannine depiction of Jesus as someone who surpasses these expectations reflects the situation of the Johannine Church.

²² The PR needs to be careful in understanding the term “ὁ υἱὸς τοῦ θεοῦ” in the FG. It is the christological title *par excellence* for Jesus. This is alluded to by John the Baptist in 1:34. Furthermore, it is also used as an incomplete confession of faith – when it is conditioned by the Jewish messianic idea of “υἱὸς τοῦ θεοῦ” – as it is alluded to 1:49 (cf. Moloney, 1976:79-80).

²³ Refer to F. Hahn (1972:125-141) on the connection between “seeing” and “believing” in the FG.

means that the PR needs to consider “οἱ Ἰουδαῖοι” (2:13-22), Nicodemus (3:1-21), John the Baptist (3:25-36), the Samaritan woman (4:7-15, 16-26) and the Samaritan townspeople (4:27-30, 39-42). Not to be glossed over are the various transitional passages which delineate and specify the chronology and the place of each event, and affords the Johannine author an opportunity to purport his own comments (2:12; 3:22-24; 4:1-6; 5:43-45).²⁴ There are two other passages, 2:23-25 and 4:31-38,²⁵ in terms of which the author punctuates his narrative with regards to dramatic encounters between Jesus and interlocutors – which serves as an attempt to indicate to the PR exactly what he is trying to do through these dramatic encounters (Moloney, 1978:191).

John 2:23-25 is categorically identified as a Johannine comment about correct and incorrect faith: “πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει· αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς”. This is most probably a clear criticism of a faith that is based purely on τὰ σημεῖα (Moloney, 1976:46-47). The function of 4:31-38 is far more complex and it is not possible to go into all detail – but the passage as indicated in the analysis in Chapter Two, reflects the missionary experience of the Johannine Church (Schnackenburg, 1965:1.482-488; Lindars, 1972:192-193). The implications of 4:31-34 provides the PR with the self-revelation as the unique revealer: he is the one with the will of the Father, and this will eventually lead him to bring his work [τὸ ἔργον] to its intended goal [τελειώσω].²⁶ In the section 2:1-4:54, which incidentally underpins the radical openness of the word of Jesus as a criterion of true faith, the author of the FG speaks to his own ecclesial community, already engaged in missionary activity, as is evident from the positing of this discussion with the disciples in a period when the Samaritans townspeople were literally “coming to him” (4:30), and his command for them to “look up” (4:35) to see the harvest ready for reaping. By adding this discussion with the disciples, John reminds his own community that there is one visible activity or “work” which stands behind all missionary activity and success (4:37-38) – the Cross and the resurrection.²⁷

In 2:23-25 the theme of the entire section is stated in a negative connotation, as the author criticizes an incomplete faith, one based integrally on the manifestations of the “signs”. Yet, in 4:31-38, a different reality is conveyed, that “this faith in the word” must be balanced by a presentation of the sign that is beyond all other signs, “ἡ ὥρα” of Jesus’ glorification. Thus, with the development of faith, we will now briefly survey 2:13-22 (“the Jews”); 3:1-21 (Nicodemus); 3:25-36 (John the Baptist); 4:7-15 (Samaritan woman); 4:16-25 (Samaritan woman) and 4:27-30, 39-42 (Samaritan townspeople), by focusing on the various characters or groups, particularly how they react to the word of Jesus.

²⁴ These passages are significant in the Johannine narrative, as the author uses them to shift people from location to location, arranging these scenes according to his overall theological and soteriological plan, augmenting his own commentary as he assembles his material in this portion of the FG.

²⁵ A simple glance or even superficial reading of 2:23-25 reveals that it is a redactional section, as the author appears to interrupt the flow of the narrative and proceeds to make a comment. Although, it is not as categorical, the same occurrence appears to take place in 4:31-38. In this section, the author uses the questions pertaining to “food” as the connector for Jesus’ response for the reason of his presence among them. It is in these redactional sections that the author reveals his hand and overall theological and christological plan (Moloney, 1978:2008).

²⁶ This is the unequivocal citation to ἡ ὥρα (of his glorification) detailing Jesus’ passion, death, and resurrection, and his return to the Father (cf., 2:4, 18-22), often described in the FG in terms of “the perfection” [τέλος] in 5:36; 13:1; 17:4; 19:28, 30 and Jesus’ “work” [τὸ ἔργον]. The point of the second redactional addition is to call attention to the Cross.

²⁷ The most succinct explanation of this interpretation is found later in the FG: “καὶ γὰρ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν” (12:32).

3.1. “The Jews” (2:13-22)

In John 2:13-22, Jesus encounters “οἱ Ἰουδαῖοι” for the first time.²⁸ It is at this juncture in the narrative that they request a sign [σημεῖον] in 2:18, to ascertain by what authority Jesus effected the cleaning of the temple. The answer is furnished by Jesus in 2:19: “λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν”. The reaction of “οἱ Ἰουδαῖοι” is a complete refusal to accept the revelation manifested to them through the actual “words” of Jesus, which is communicated by way of direct of speech. “The Jews” respond by throwing the words of Jesus back at him in 2:20: “τεσσεράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;” The PR should note how the actual words of Jesus are taken up by “οἱ Ἰουδαῖοι” and thrown mockingly back at him in the form of deriding question (Moloney, 1978:193):

Jesus	“The Jews”
“καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν”. (2:19)	“καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;” (2:20)

The redactional explanation that ensues confirms that the author of the FG is principally concerned with a question of faith. This can be deduced and affirmed from 2:22, where after the resurrection, the author explicates that the disciples “ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς”. This is precisely what “the Jews” refused to do. Thus, an initial observation on the first example of faith that can be made is that between the *inclusio* of the two Cana signs is that there is *no faith*²⁹ evident or made manifest to Jesus’ revelation.

3.2. Nicodemus (3:1-21)

There is a clear progression and a change of attitude in the next example: the Pharisee Nicodemus. He takes the initiative and seeks out Jesus under the cover of darkness - “οὗτος ἦλθεν πρὸς αὐτόν νυκτὸς” (3:2^a) – and at this juncture is prepared to make a *limited confession of faith*. Nicodemus calls Jesus “ῥαββί”, “θεοῦ ἐλήλυθας διδάσκαλος”, “ταῦτα τὰ σημεῖα ποιεῖν”, and he “ἐὰν μὴ ᾗ ὁ θεὸς μετ’ αὐτοῦ”, precisely because “οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἢ σὺ ποιεῖς” (3:2^{bc}). But as the encounter unfolds, the PR senses that Nicodemus - “ἄνθρωπος ἐκ τῶν Φαρισαίων”, and “ἄρχων τῶν Ἰουδαίων” is prepared to accept Jesus only within the limitations of his Judaism – and thus, if Jesus fits into his categories (Moloney, 1978:194). Crucially and fundamentally, at this juncture in the narrative, he cannot or will not understand the message of rebirth from above in the spirit. Even though, this is not the end of Nicodemus (cf. 7:50-52; 19:48-42), here, the author of the FG uses him as an example of man who demonstrates incomplete faith in the presence of Jesus. It seems that he can only accept Jesus within his own limited and incomplete categories of faith. Significantly for the PR, it is useful to note how the words of Jesus are taken up by Nicodemus in the dialogue. Here, unlike 2:13-22, however, they are not thrown back at him, but they are completely misunderstood:

²⁸ Refer to the lengthy fn. no. 131 in Chapter Two, explicating the nuance involved in this reference and qualification. This cannot be identified with the nation or ethnic group as such but refer specifically to the group (of leaders) who unequivocally refused to accept Jesus’ revelation.

²⁹ Brown (1966:1.127, 530-531) maintains that there are various levels or degrees of faith manifest in the FG. He would call this example of a lack of faith as “hostile blindness”. Thus, in the light of Jesus’ first attempt to reveal himself to the Samaritan woman, one could argue that it is only “οἱ Ἰουδαῖοι” who are presented as being hostile, as this would have been the concrete situation and experience of the Johannine Church. The PR could even further postulate that even without any hostility, blindness could still be manifest and thus, no faith evident. Refer to Painter (1975:71-85) and Schnackenburg (1965:1.508-524) for a further synthesis on Johannine “faith”.

Jesus	Nicodemus
John 3:3 “ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται εἰδῆν τὴν βασιλείαν τοῦ θεοῦ”.	John 3:4 “λέγει πρὸς αὐτὸν [ὁ] Νικόδημος· πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;”

Jesus speaks of one being born “again / from above” [ἀνωθεν], whereas Nicodemus, unable to go outside of his own self-imposed limited categories, can only reply in chronological terms of “a second time” [δεύτερον]. Hence, Nicodemus, the second example of faith, must be judged as demonstrating only *partial faith*.³⁰

3.3. John the Baptist (3:25-36)

John the Baptist, in greater measure allows the PR to revisit the deliberations of 1:19-34, which concerned itself primarily with the identity of the Messiah. While it is difficult to ascertain the original tradition behind 3:25-30, it nevertheless underpins the attempt of the author to demonstrate and highlight the relationship between Jesus and John the Baptist. Moloney (1978:194) maintains that there was an existing problem with a Baptist-sect in the Johannine Church.³¹ While there maybe elements of veracity to this theory, it would be a total exaggeration to assert an anti-Baptist tone to the FG. If this Cana-to-Cana section of the FG furnishes the PR with concrete examples of correct faith, then it must be affirmed that John the Baptist is positively viewed here in this section (Moloney, 1978:194-195). As is the case in 1:20, the Baptist once again affirms that “ἐγὼ οὐκ εἰμὶ ὁ χριστός”, but “ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου” (3:28). He also describes the nature of his relationship with the Christ, through the means of a comparison, which sheds light within the context of Cana-to-Cana section of the FG: John the Baptist describes himself in 3:29 as: “ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκώς καὶ ἀκούων αὐτοῦ”; and “χαρᾶ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου”. It is as a direct result of this comparison, that John the Baptist is imbued with joy, and willing to decrease as Jesus appears on the scene (3:29-30). The PR can then deduce that John the Baptist sees his relationship to the Messiah as one where he is the listener, the one who hears Jesus’ voice, and accepts the consequences of being an auditor: “ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι” (3:30).³² John the Baptist, nevertheless, displays a fundamental forthrightness to Jesus’ “word”, and as such displays his *complete faith*.³³

Thus, taking these examples furnished above, the PR has encountered the complete cycle of possible reactions to Jesus: (i) No faith (“the Jews”); (ii) Partial faith (Nicodemus); and (iii) Complete faith (John the Baptist). As a direct result, it is incumbent on the PR to note another subtle latent reality that is present in the narrative: all these examples of faith are individuals who come from within Judaism, and this fact has been emphasized by the author in every case: (i) “οἱ Ἰουδαῖοι” (2:20); (ii) Nicodemus, “ἄνθρωπος ἐκ τῶν Φαρισαίων” and “ἀρχων τῶν Ἰουδαίων” (3:1); and (iii) John

³⁰ Brown (1966:1.127, 530-531) calls the reaction of Nicodemus “intermediary”.

³¹ In this regard, one must refer to Bultmann (1923:3-26), who argued that the Johannine discourses (and especially the Prologue) came from proto-Mandean sources which typically honoured John the Baptist. When the Johannine author “christianized” that source, John the Baptist’s characterization consequently had to be down played. While it is indeed debatable whether the influence of proto-Mandean hymns was thus pronounced, there is indeed biblical evidence in Acts 19:1-7 of the existence of a Baptist group.

³² It should be noted the absence of an explicit citation of the masculine noun λόγος or any other related word like ῥήμα in 3:29. John prefers to use φωνή instead, in conveying the sense of the Baptist displaying openness to “the word”. It may be that the author is using material which came to him from antiquated Baptist traditions (Moloney, 1978:195), and hence, he left the traditional words as he found them.

³³ Brown (1966:1.531) describes this as “the reaction of those who believe in Jesus, even without seeing the signs”.

the Baptist, who called Jesus “ῥαββί” (3:26) and was involved in a discussion regarding the Jewish Messiah (3:28). All these three abovementioned figures have been involved in the unfolding drama of the narrative hitherto! Furthermore, the significance and the importance of the redactional note in 2:23-25, criticizing certain Jews in Jerusalem for the Passover, cannot be overlooked. The link with Judaism is unquestionable and the first series of examples demonstrates and reveals the movement from non-existent faith to comprehensive faith in Judaism. As such, this frame which opened the entire Cana-to-Cana cycle of the FG (2:1-11) is also inextricably linked with Judaism. It is conveyed in the light of the faith of a Jewish woman at a Jewish feast in a Jewish region. It must also be affirmed at this juncture that the concept of the “progression” from one state to another state of faith is not a condemnation or elevation of any group or person over another. These examples are simply models of various manifestations of faith, *all of which* could potentially be the experience and reality of any reader of the FG. Thus, subtly but also significantly, the author is determined to emphasize that a full movement – from *a lack or absence of faith* to *a thoroughly convinced faith* – is indeed possible within Judaism itself. As such, he asks his readers from a Jewish background: “Where do you stand?” (Moloney, 1978:196).

In 4:1-6, the Johannine author places Jesus outside of Judaism; he is now geographically in a non-Jewish environment. It is in this context that the Samaritan woman is introduced. As discussed at length in Chapters Two and Three, Jesus finds himself in the land of both heterogenous and heterodox Samaritans, and he engages in a conversational dialogue with a woman of that ethnic group. Whereas, 2:1-3:36 takes place in a Jewish context, 4:1-42 is entirely concerned with Samaritans. In this regard, one must read the Johannine addition of 4:31-38 in a missionary context, which is determined by this context, in the same manner that 2:23-25 was directed at certain grouping of Jews in Jerusalem. Hence, the second part of the Cana-to-Cana cycle “frame”, closing an *inclusio* and this section (4:46-54) must also be read as the reaction to Jesus of someone outside of Judaism. Here too, most significantly, a non-Jew [βασιλικός] comes to full faith in Jesus.

3.4. The Samaritan Woman (4:7-15)

There are two distinct moments in Jesus’ conversational encounter with the Samaritan woman. Firstly, he proposes to her a bequest of “τὸ ὕδωρ τὸ ζῶν” (4:7-15), and in the second, the woman herself comes to an ingressive knowledge³⁴ that Jesus might well be the Messiah – because him was revealing aspects and secrets of her private life (4:16-26) (Brown, 1966:1.166-181; Lindars, 1972:177-191; Dodd, 1953:311-315). Our analysis of these passages 4:7-15 and 4:16-26 will be done separately – as they offer the PR a similar progression of faith regarding the movement from “οἱ Ἰουδαῖοι” to Nicodemus in the first trio of examples furnished above. The purpose of this section of the encounter is Jesus’ offering to the woman of “τὸ ὕδωρ τὸ ζῶν”. Jesus reveals himself as someone who can dispense eternal life – and he clarifies this in terms of water: “...ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον” (John 4:14). The woman’s reaction is a *complete misunderstanding* of what was revealed to her. Once again it is pertinent to observe the direct speech used here, as the revelation made manifest to her has come through the actual “words” of Jesus. The Samaritan woman reflects Jesus’ own words back onto him, but, she desists in taking any leap which will lead her outside of her own categories. In 4:14, Jesus spoke of “τὸ ὕδωρ τὸ ζῶν” and “πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον”. In 4:15, the woman replies, using Jesus’ own words, but she is still unable to go beyond ordinary water and springs: “κύριε, δός μοι

³⁴ While, ingressive knowledge has the sense of presupposing that development of a reality, or in this specific sense, a quality, takes place over a specific period – it can also connote that coming to knowledge may arise in a moment of situational awareness.

τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν". As was the case of "οἱ Ἰουδαῖοι" in 2:13-22,³⁵ it is significant to note how the very words of Jesus are used in the woman's reply:

Jesus	The Samaritan Woman
(John 4:14) "ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῶ, οὐ μὴ διψήσει".	(John 4:15) "δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ"

It appears, in this first instance that the woman fails to comprehend the opportunity which Jesus presents her, as she is in no way receptive to his words, thus, she simply repeats them to him in a completely misunderstood sense. Therefore, like "οἱ Ἰουδαῖοι" the corresponding text from the Jewish triptych, one can assess her at this juncture as manifesting *a lack of faith*.

3.5. The Samaritan Woman (4:16-26)

Unlike "the Jews", the Samaritan woman is furnished a further opportunity.³⁶ In this section of the dialogue encounter, two important aspects are developed: *the revelation of Jesus* (4:16-19, 25-26) and the *reference to the true worship* (4:20-24). Of interest, here is Jesus' self-manifestation and the woman's corresponding response to his manifestation. As the woman was unable to move beyond the material water and the geographically situated springs, Jesus now questions her on something within her own experience – her marital situation. This is something she fathoms and her reaction to Jesus revealing facets of her personal life leads her to confess that Jesus is a "προφήτης" (4:19). After the revelation on the true worship, the woman comes back to the fact that he has shown her wonderful things (4:25), and she hesitatingly postulates that he may be the Messiah (4:25).³⁷ Again, it is important to note the parallel between this second example of faith and the corresponding scene in the first triptych – Nicodemus (3:1-21). In that scene Nicodemus was prepared to accept Jesus according to the categories which his Jewish hopes allowed him – and he sought Jesus out because of the signs that he performed (3:2). One can postulate that the exact same thing is taking place here: the Samaritan woman realizes that Jesus can reveal extraordinary realities and accepts him as a "προφήτης" (4:19) and perhaps as the "Μεσσίας" (4:25), because he can reveal to her aspects of her personal life.

But the parallel runs even deeper. The incomplete faith of Nicodemus was corrected by a personal discourse from Jesus – as "ὁ υἱὸς τοῦ ἀνθρώπου" and "ὁ υἱὸς τοῦ θεοῦ", the unique saving revelation of God (3:11-21). With respect to the Samaritan woman, there is no discourse, but Jesus' first usage of the Christological title ἐγὼ εἰμι in 4:26. At face value, this final statement of Jesus cannot be viewed as embracing the woman's self-belief that he possibly might be the Messiah: "ἐγὼ εἰμι, ὁ λαλῶν σοι". This is *not* the case. Over and against the woman's suggestions that he may fulfill *her* expectations of being a prophet or messiah, Jesus reveals himself as someone who exceeds such hopes in his

³⁵ Schnackenburg (1965:1.462-467) draws parallels with the Nicodemus passage. This is certainly the case in 4:16-26, but in 4:7-15, the PR cannot speak of any "hostility" from the woman – though "οἱ Ἰουδαῖοι" in 2:13-22 are paralleled. Even though no "hostility" is evident on the part of the woman, she neither manifests readiness nor any capacity to accept "the words" of Jesus.

³⁶ If my reading, understanding and analysis of this section of the FG is accurate, then Jesus' perseverance with the woman may also reflect a deliberate missionary situation and endeavour, in terms of which perseverance was necessary. To this extent, one can also argue that the situation with "οἱ Ἰουδαῖοι" was different, in that it would have described the situation towards the close of Christianity's inaugural hundred years, and as such, the FG's author writes of a section of people who have already closed themselves off to the message of Christ (and his missionaries).

³⁷ As discussed at length in Chapter Two, the Samaritan idea of the Messiah or the Ta'eb is probably reflected in her inference. He was expected to be among other things, a prophetic revealer.

response: ἐγώ εἰμι, ὁ λαλῶν σοι.³⁸ Besides, the woman is the protagonist in the following scene with her townspeople. She is still not convinced by Jesus' self-revelation. In 4:29 she ponders with the townspeople, “μήτι οὗτός ἐστιν ὁ χριστός;”. It appears as if she remains within her partial categories of faith. Therefore, in perfect parallel with the Nicodemus scene, this “second opportunity” furnished to the Samaritan woman provides the author of the FG with a model of *partial faith*.

3.6. The Samaritan Townspeople (4:27-30, 39-42)

This example is one running parallel to the example of complete faith exhibited and given by John the Baptist (3:25-36) – and is most obvious even at first glance. The woman returns to the town of Sychar and communicates her partial faith in 4:29: “μήτι οὗτός ἐστιν ὁ χριστός;”. This leads the townspeople to go out towards Jesus (4:30). The manner in terms of which the narrative unfolds, it appears, that many Samaritans, at first instance, share the woman's partial faith (Moloney, 1978:198). They believed primarily because of the woman's initial witness [διὰ τὸν λόγον τῆς γυναικὸς] of Jesus' knowledge of her personal life (4:39). Remaining there for two more days (4:40) “ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ” (4:41).³⁹ The author is unequivocal in having the townspeople themselves articulate their new-found faith: “οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν, αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου” (4:42). As it was argued above, even though the language of the section pertaining to John the Baptist was conditioned by the tradition which the author had received, this section pertaining to the Samaritan woman is more “Johannine”. It is important to emphasize a correspondence between the two parallels in the use of the verb ἀκούειν as it appears in 3:29 and 4:42. Like John the Baptist in 3:25 and 36, the Samaritan townspeople likewise demonstrate a fundamental forthrightness and receptivity to Jesus' “word” – and as such are examples of individuals demonstrating *complete faith*.

4. The Faith and Witness of the Samaritan Woman and the Townspeople

With a masterfully developed dramatic composition as well as employing a diverse repertoire of contextual settings, the author of the FG accomplished in compiling a literary work with John 4:1-42 that is not only theologically excellent but also an intensely compelling narrative (cf. Brown, 1971:176). Lindars (1990:79) argues that John 4:1-42 succeeds in its depiction of Jesus as someone imbued with “divine Wisdom”, mediating the gift of “τὸ ὕδωρ τὸ ζῶν”, authorized and capable of fulfilling the aspirations of Samaritans and consequently, the hopes of humanity too. Although not argued as such in this dissertation, it is possible to postulate that using a different structural component to the narrative that John 4:1-4 can be seen to be transitory to John 3, by connecting these chapters thematically (cf. Smit, 2011:6).

The “theological” purpose for the narrative can be delineated as follows: The Samaritan woman is seemingly oblivious to God's offering that he gives to humanity in Jesus as the incarnate λόγος. As the narrative delineates, she is also oblivious regarding the authentic identification of Jesus. Had she been conversant of both realities, she would have ardently requested “τὸ ὕδωρ τὸ ζῶν” (4:10). This water is never-ending continually welling up with water to the extent that it provides “ζωὴν αἰώνιον”

³⁸ Some scholars like Panimolle (1978:394-398) see this, but still suggest that the passage proclaims Jesus as the Messiah. But surely, the author's idea of messiahship transcends both Jewish and Samaritan expectations (cf. Moloney, 1977:245-253).

³⁹ The inference by Moloney (1978:212) that the reference to “two days” in conjunction with 4:46 may refer to or even anticipate the “third day” resurrection motif is possible – though furnishing a hint of necessary perseverance in missionary endeavour is probably a more plausible reason.

(4:14). This “ζωὴν αἰώνιον” has the effect of causing someone to believe authentically by worshipping God “ἐν πνεύματι καὶ ἀληθείᾳ” (4:23). There is something intentional in the manner Jesus engages the woman, allowing her to have a profound insight into his identity and the nature of his mission (cf. Moloney 1993:150). An observation in John 4:22 “ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν”, needs to be historically situated by acknowledging Christianity’s Jewish origins, whilst also acknowledging that the long awaited and Promised “Messiah” figure would also have been Jewish (cf. Morris, 1971:270). One also gets the distinct impression that the author of the FG, seeks to convey to the PR that John 4:1-42 is principally an encounter across the religious and cultural divide, between Jesus a Jew and someone representing the gentile world (cf. Moloney 1993:151). By intentionally disregarding or surpassing of the presumptive social mores from antiquity pertaining to specifically assigned gender tasks in society, the rhetorical interactions illustrate that nobody is rejected “from kinship with Jesus because of gender, ethnicity or social status” (cf. Neyrey 2003:117).

Jesus as the incarnate λόγος is the long awaited “Promised and Anointed One of God” = “The Messiah” who reveals the Father and his reign and what worshipping him “in Spirit and truth” entails. Jesus realistically embodies what authentic worship unto his Father entails, a truth the woman not only recognizes but also acknowledges (cf. Barrett 1978:228). Because of the ingressive development of the narrative, the PR can relate to the Samaritan woman’s personal struggles, as she tries to comprehend the identity of the one engaging her, whilst sojourning towards a fuller knowledge of her fellow interlocutor (cf. Moloney 1993:155-156; Steyn 2008:148). A powerful effect of Jesus manifesting his identity to her is how the FG author informs the PR how deliberately she leaves the waterjar behind at the well location to summarily head back to the town itself (cf. Morris 1971:275). Back in the town, she acknowledges to her townspeople the consequence of this encounter with someone who related undisclosed aspects of her personal lifestory, compelling her to ponder whether he in fact may be “the Christ”. The author of the FG deliberately replicates the sense of the phraseology in John 4:25 in 4:29, reframing it as a query (cf. Moloney 1993:157). The influence of her testimony resulted in the townspeople leaving the town and sojourning to the well location, so that they too can collectively encounter “the Messiah”.

The Johannine author relates how the townspeople come to a belief in faith primarily based on the woman’s words [ὃς εἶπέν μοι πάντα ὅσα ἐποίησα] in 4:29. The effect of her testimony, together with that of John the Baptist, the woman anticipates the witnessing of Jesus’ apostles (cf. Barrett 1978:243). The townspeople ask Jesus to remain with them, which he assented to, and the author of the FG reports that many believe in Jesus’ teaching (literally “διὰ τὸν λόγον αὐτοῦ” in 4:41). As the narrative concludes the townspeople address the woman and informing her that their belief is not solely grounded on the import of her own witness, but due to their firsthand experience – having heard Jesus for themselves, they can acknowledge him as “ὁ σωτὴρ τοῦ κόσμου”. The narrative’s overall implication centres on that observation in 4:42: “ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου”. It designates the FG’s universal intent along with the author’s resolution in revealing an incarnate λόγος as “the Promised One” (cf. Barrett 1978:246; Moloney 1993:151).

The PR is also cognizant of the deliberate limitations imposed on this dissertation and hence is mindful of the interpretative aspects of this research too but acknowledges that the leitmotif of μαρτυρία integrally shapes and defines the missionary endeavour of not only the Johannine community but essentially the Christian Church as well (cf. Wright, 2009:40). Accordingly, the PR furthermore attests and acknowledges that the FG is an ongoing “living writing”. Its relevant importance continues to inspire even into the present. As a “living reality”, the Gospel developed originally from spoken word and its evolution was required by the historicity of the Johannine

community, animated through its attention in Jesus' life and the salvific effects of his divine mission (cf. Westermann, 1998:75). Modern day Christian disciples continue to be animated by their commitment to him. It remains to be seen, that in a technologically advanced world today, where faith and belief in Christ is diminishing, whether current disciples can witness to the faith-belief of the Johannine community to the extent of re-igniting not simply the fascination that Christ holds, but a renewed impetus for the fruitfulness of his life's ministry. It is possible for current disciples to learn something from the ANE itself: that the prospective is realized through being faithful to the present; and prospective realities are embodied upon their realization; former realities need to be reflected in a transparent manner for the present and its inevitable difficulties to be resolved by learning from the illuminations of antiquity (cf. Malina, Joubert & van der Watt, 1996:105).

Any further attempts to derive an interpretation from the findings of this research, does so in knowledge that there is no bridge leaping forth between the actual FG narrative and the contextual reality of the PR. The PR must take an indication from the FG's prelude to the feminine noun *μαρτυρία* – lexeme, how it is inserted into the various Johannine narratives and how the author intends to instruct the PR into delineating the lexeme's meaning within every part of the FG. Smit (2011:7-8) proposes an interpretation including a fourfold complementary missionary endeavour, derivative from missionary activity that serves as an ecclesial grounding for the feminine noun *μαρτυρία* – lexeme in John 1-4: (i) An initial missionary endeavour centres on divine or cultic worship resulting from an encounter or experience of Jesus as the Christ, and how this encounter realizes itself in the liturgical realm of testimony, preaching and personal or communal prayer. (ii) A second missionary endeavour centres on reciprocity, demanding that a faith community be welcoming to prospective members, through hospitality and the tangible evidence of human values such as consideration, kindheartedness and empathy. (iii) A third missionary endeavour would manifest itself through living the "great commandment" through small Christian communities enabling a nurturing and growth in faith belief. (iv) Finally, a fourth missionary endeavour manifests itself through cultivating the next generation of leaders by purposely forming witnesses through proclamation.

5. The Significance of the Encounter and its Challenge for Inclusive Discipleship⁴⁰

In this section of the conclusion, the dissertation will reserve itself principally to the following specific observations, which might be significant regarding the manner various women are depicted within the FG. Delineating contemporary "hermeneutical presuppositions" (cf. Origer Tabit, 2008:4-5), can accuse or assert that the author of the FG had or fostered an explicit intention to depict or represent the various women in the Johannine Gospel in a stereotypical manner or wilfully intended to do so.⁴¹ While exegetes can delineate general features pertaining to Johannine characterization of women, this is possible without needing to demonstrate the author's purposes. For the PR to comprehend

⁴⁰ The theological focus of the entire narrative – pointing towards and overarching the notion of *mission* (Schneiders, 1999:136). This can be deduced from the discourse to the disciples in 4:31-38 – as well as the culmination to the scene – the encounter and conversion to Jesus by the Samaritan townspeople in 4:39-42.

⁴¹ Origer Tabit (2008:4) citing Schneiders (1999:6) correctly asserts that in the interpretation of Scripture, with regards to some gospel narratives, there has not always been a historically favourable way women have been depicted. Thus, fundamental to affirming and positively assessing women generally allows the Scriptures to be construed to wholistically delineate female biblical characters. This will result in rediscovering the wisdom of these texts and serve as an inspiration for women who have been obscured by a successive generational misinterpretation on the part of masculine interlocutors. In the FG, a trio woman characters, particularly the Mother of Jesus, the Samaritan woman and Mary Magdalene are frequently misrepresented and depicted because of biased, socially driven exegetical scrutiny and inquiry. Through reclaiming these biblical narratives involving women characters, the PR can dissipate many tenuous falsehoods, thereby delineating them as exemplars for modern discipleship for everyone, irrespective of sexuality and cultural affinity.

the significance of this encounter – it would be useful to refer to the following brief but pertinent observations made by Schneiders (1982:38-39) regarding the significance of women in the FG.

In the first instance, the various women characters in the FG have a *positive* depiction, each having a close relationship with Jesus. It is indeed highly significant that no woman character is depicted as repelling Jesus' openings and undertakings, or not believing, abandoning or even deceiving him. This palpably and very sharply juxtaposes the FG's depiction of men characters who are recurrently depicted as narcissistic (13:37), duplicitous (12:4-6), capricious (13:38; 16:31-32), imperceptive (3:10; 16:18), intentionally incredulous (9:24-41; 20:24-25), or malevolent (13:2, 27-30). With regards to an additional distinctive Johannine attribute is his inherently affirmative depiction regarding women which is neither linear nor conventional. It is significant that the presentation of women in the FG are not as artificial stereotypical examples depicting them as an "eternal feminine", in contrast to the authentic male figures (also cf. Schneiders, 1982:36-37).

On the contrary, the women in the FG are depicted as extraordinarily distinct with their own unique individualities, thus starkly contrasted with the sinister men characters who are regularly juxtaposed to them. In this regard, our research purposefully juxtaposed Nicodemus (3:1-21) alongside the Samaritan woman (4:1-42) as we have discussed, exhibits a variety of emotive reactions, ranging from misgivings, to outright boldness, to a multifaceted mixture of smart inquisitiveness and unqualified misinterpretations, to indifferent guile, to absolute and altruistic passion and mission readiness. When comparing the ethereal Lazarus with his siblings, the sincere and overriding Martha and the robust, meditative Mary (11:1-12:8). In the Johannine post resurrectional texts, aside from the doubting Thomas in 20:2-8; 19-29, Jesus' disciples are not convincingly depicted as is Mary Magdalene (20:12, 11-18) who exhibits an implicit irrationality, a pragmatic commitment, despairing hopelessness, and a blissful happiness of a zealous paramour.

A third uniquely Johannine distinctive aspect regarding women is the *nonconformity* of the tasks they are depicted in the narrative. Even though the Samaritan Woman has a chequered personal history (which does not overly embarrass her!), her unusual religious insights and concerns, and her spontaneity in assuming a missionary task of publicly witnessing to Jesus; Martha overseeing the formal communal facets of her brother's burial and bereavement; Mary of Bethany lavishly anointing Jesus' feet despite the protestations of a deceitful Judas; Mary Magdalene wandering by herself in a sombre burial place, interrogating a "stranger", but dependably giving apostolic testimony to the apostles huddled in the Upper Room. These examples reinforce the fact that these women in the FG who followed Jesus, through the assessment of the author were anything but ignorant domesticated outsiders. Unpredictably, none of the Johannine women characters, except Jesus' Mother and Mary of Clopas, is depicted in the traditional roles of "wife" or "mother" or relationally well-defined with regards to men. Contrarily, Lazarus is recognized primarily with regards to his brotherly bond to Mary and Martha and explicitly mentioned after them in their friendship to Jesus in John 11:5 (cf. Brown, 1979:192, fn. 341). In fact, the author's depiction of women does lead to further speculation with regards to their specific tasks in the Johannine community. This leaves one to conclude that women were anything but peripheral figures, and that they were absorbed in "theological" discussions, proficiently announcing the Gospel message, acknowledging and witnessing their faith in a public manner, not just mere servants or standing obscured and in awe of the male Johannine characters.

Hence, from these specific considerations, the PR can conclude that the depiction of women characters in the FG are unquestionably positive and closely related to Jesus himself, that despite

intensely complex, cultural and religious character traits, they have and perform extraordinary tasks, and that women in the Johannine community were integrally participative and extremely valued communal followers of Christ (cf. Brown, 1979:198). These observations may well propose that the author of the FG considered the “genius of women” as reflecting the Jesus’ own mindset, and in his own relations did not disapprovingly interact with women, but generally defended them either explicitly or implicitly against masculine contradictions. Accordingly, the Johannine Gospel textually unequivocally affirms the significance and importance of women’s discipleship irrespective of epoch or even locality.

Of importance, it must be noted by the PR that according to the FG, women characters engaged *forthrightly* with Jesus and without any *mediator*, or needing their consent. Considering their depiction in the FG, “there is no such thing as ‘women’ whose ‘place’ and ‘role’ are to be decided and assigned once and for all by some third (male) party” (Schneiders, 1982:38). Women in the FG are uniquely original in their depiction and engagement with Jesus, though unusual or even uncommon. The specificity of their care and concern for Jesus’ well-being necessitates no consent or permission by anybody, let alone a male character. Yet, distinct from the men disciples in the FG, they are extraordinary when exercising ingenuity and decisiveness in activity. In this regard, the Samaritan Woman for example, does just that taking it upon herself by initiating her mission of testifying to her own townspeople; similarly, when Lazarus’ condition deteriorates, Martha and Mary promptly summon Jesus to Bethany; the sisters organize a meal for Jesus before his Passion during which Mary initiates a rare anointing of Jesus’ feet; Mary Magdalene takes the initiative by arriving early at Jesus’ tomb on Easter morning resolute in finding and removing his remains; she decisively informs the Jesus’ disciples of his disappearance and continues her quest for him while they stay huddled and paralyzed in fear of the Jewish authorities. “If leadership is a function of creative initiative and decisive action the Johannine women qualify well for the role” (Schneiders, 1982:38).

Hence, in the light of these significant and pertinent general observations – the following plausible conclusions are proposed in the light of our study of John 4:1-42. Three facets to a scripturally elegant narrative merit singular consideration: (i) Jesus’ self-manifestation to the woman; (ii) her assumed responsibility in bearing testimony; and (iii) the palpable disquiet Jesus’ male disciples experienced, because their Master was engaging with a woman in a public forum - unaccompanied. There is general agreement among exegetes highlighting a difficulty in situating this narrative text historically within Jesus’ actual public ministry, particularly within the FG’s depiction of Jesus’ mission (cf. Brown, 1966:1.175-176). There is also no definitive indication in the Synoptic tradition of Jesus undertaking a missionary endeavour into Samaria. Acts 8:1-8 narrates an initial missionary undertaking into Samaria with the Apostle John having some involvement with that missionary endeavour. Commentators agree that the Johannine community comprised of a substantial number of Samaritans (cf. Meeks, 1967; Cullmann, 1976; Brown, 1979:34-54) and, its relevance and significance according to the intention of the Johannine author, is one for every disciple in every epoch.

Of vital consideration for the FG is Jesus’ salvific manifestation as the incarnate *λόγος*. This fact reveals the engaging manner through which Jesus’ self-revelation is conveyed through mission: as the incarnate *λόγος* he is always mandated by his Father (7:16-18) whom he reveals and manifests (10:30; 14:9-11), whilst searching for a response in belief from his disciples (17:8). The result of Jesus’ glorification on the Cross, and the bequeathing of the Spirit, “this belief bears fruit in the disciple’s *bearing revelatory witness to Jesus* and thereby bringing others to him (16:26)” (Schneiders, 1982:39). The missionary action is foreseen thrice before in Jesus’ public ministry: (i)

through the testimony of John the Baptist in 1:29-34; (ii) summoning the initial disciples in 1:35-51; and (iii) through an encounter involving Sychar's townspeople with Jesus in 4:39-42.

The narrative in John 4:1-42 precisely and comprehensively narrates its depiction of the revelatory mode in the FG. Jesus' self-identification to the woman as the expected "Messiah" (4:25) conveys the "ἐγώ εἰμι" formulation that christologically underpins the significance of the FG. The initial usage of this categorical formulation in the FG along with immediate effect on the woman herself is evidenced with her departing the scene of the encounter, leaving her waterjar behind, and hastening to testify about Jesus being the long-expected "Messiah" (cf. 4:25, 29). It should also be noted by the PR the sense and implication of this formulation in the Gospels responds to a summons to discipleship, viz., to "leave all things," particularly one's livelihood, either represented by fishing-boats (e.g., Matt 4:19-22), tax counter (cf. Matt 9:9), and a waterjar for that matter (John 4:28).

The sense and implication of the testimony borne by the woman is undoubtedly "apostolic" when delineating it from a Johannine perception (cf. Brown, 1979:188-189). Having developed the subtle and implicit nuance involved above, the significance of her testimony upon her interlocutors impels them to "ἤρχοντο πρὸς αὐτόν" (4:30) "which is the Johannine expression for the first movement of saving faith in Jesus (6:37)" (Schneiders, 1982:40). This is overtly conveyed in 4:39 "Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης". This seems to correlate an "apostolic" designation regarding the effect of her testimony when juxtaposing it with Jesus' High Priestly prayer in 17:20 relating, their impending apostolic missionary endeavour he will entrust to his disciples: "Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ". The author of the FG attributes missionary endeavour in Sychar (as representing symbolically the entire Samaritan missionary endeavour) to her because she is convinced in her beliefs that Jesus' self-revelation and the lasting manifesting effect of his words drawing potential disciples into a living believing relationship with him. The effectivity of her witness is evidenced in 4:41-42, through which the Samaritan townspeople attain a fuller sense of truth and faith in Jesus as "ὁ σωτὴρ τοῦ κόσμου". Their assertion that the sense of their faith no longer depends on the effect of her testimony but through the powerful effect of Jesus' own living word. This resonates with what is uniquely evidenced in John 1:35-41, where the FG attests "the witness of a believing disciple brings a person to Jesus but then the disciple fades away as the prospective believer encounters Jesus himself" (Schneiders, 1982:40). This phenomenon resonates a typical Johannine theme: that a believer who is individually summoned by the Good Shepherd (10:3), develops into a branch invigorated by the True Vine (15:4-5). Nobody can mediate between Jesus and those he calls his own (cf. 10:3-5) for in the FG's viewpoint the imminence of their relationship is modelled to reflect Jesus' own relationship with his Father (10:14-15).

There is another element to assess in our text of study by evaluating the response of Jesus' disciples (probably all masculine) upon their reappearance at the well-location discovering Jesus communicating with an unaccompanied woman (4:27). The text qualifies their reaction as "ἐθαύμαζον" meaning "they marveled" but Brown (1966:1.167) succinctly translates the imperfect active indicative plural verb as "they were shocked". The disciples were not stunned, as the context would have expected it, because they found Jesus contravening the religious and cultural prohibitions prohibiting any Jew publically communicating with an unaccompanied Samaritan. When the FG was written, proselytized Samaritans were an integrally constituted group within the Johannine community. Presuming that members within this ecclesial community had surpassed any "anti-Samaritan" prejudices, the text infers that there were still elements within that Johannine community who were palpably still culturally bound, favouring women to be excluded from its

communal life. This description of the stunned reaction of the disciples is not a passing inclusion when they encountered Jesus conversing with a Samaritan woman, as it does not impact the narrative storyline greatly, but seemingly “is aimed at those traditionalist male Christians in the Johannine community who found the independence and apostolic initiative of Christian women shocking” (Schneiders, 1982:40). However, the narrative’s implicit teaching is pointedly conveyed, nevertheless, that the disciples ought to have known better than query or challenge the intense purpose of the encounter (which is designated by the present active indicative verb “ζητεῖς” [Schnackenburg, 1968:1.444]) delineating Jesus’ search or quest for potential women disciples. It further underscores his initiative to engage with and reflects his decision to manifest his identity to a specific Samaritan woman, as it was his sole prerogative to summon anyone to discipleship. Jesus is permeated with a joyful expectant sense when anticipating the woman’s missionary endeavour (4:35), in total recognition, realizing the significance of his own missionary endeavour “to do the will of the one who sent him” (4:34), while anticipating the missionary endeavours of his own disciples (4:38).

A final observation affirms that the narrative pertaining to the Samaritan woman reveals to the PR “a woman disciple”, someone delineated as one during Jesus’ “historical” public ministry whilst also depicting a reality within the ecclesial life of the Johannine community. The Samaritan woman as such, is integrally associated with the FG’s typical revelatory progression: Jesus’ manifestation of his identity to her as “Messiah” by this formulation denoting “ἐγώ εἰμι” (revealing that he is also God) serves as the constituent matter of the FG’s teaching (cf. 20:31). Her belief in Christ is reflected in her abandoning her former self (symbolized by leaving behind the waterjar) to effectively testify to Jesus among her own townspeople. Furthermore, Jesus’ accepts her missionary endeavour by anticipating the belief of many future disciples because of her witness. “The detail about the silent shock of the male disciples vindicates her discipleship, witness, and ministry in the face of the cultural patterns which might have challenged its appropriateness or even legitimacy” (Schneiders, 1982:40). Through the veracity of her words of invitation (δεῦτε ἴδετε “Come, see” 4:29), the woman explicitly echoes the testimony of Philip in 1:46. Thus, no less than Philip, she becomes a model for witness; in her case, she brings the townspeople to Jesus (Keener, 2003:1.622).⁴² The significance of John 4:1-42 for our modern-day realities affords one the opportunity to discuss the ongoing roles of women in the Church as well as society, however, by engaging with newer presuppositions can the PR delineate newer questions to this Johannine narrative, by allowing new light to be shed on hitherto hidden or unnoticed realities to this text which will further enrich the FG’s meaning.

6. The Missionary Horizon of the Encounter: its Hermeneutical Appropriation

Both the narrative and exegetical analyses have attempted to demonstrate that Jesus consciously defied and laid aside the cultural mores of his time when he (and the disciples) sojourned into the region of Samaria with whom Jews had no dealings,⁴³ and the gender barrier when he engaged with a woman who was a Samaritan in the public space (Thettayil, 2007:11). Not only did he engage and converse with her, but Jesus was also willing to drink from her water jar breaking down the purity laws of the day, which considered especially all Samaritan women as unclean including vessels that

⁴² While Maccini (1996:129-131) doubts the connection with Philip, as the differences between the two are dictated by differences in their storylines – he nevertheless does perceive her a positive witness (Maccini, 1996:144).

⁴³ According to the Jews, the Samaritans were outcasts, unclean, lost, and a condemned people. However, Jesus, for the sake of His mission appeared right in the middle of such “crisis and disorientation” (Kok, 2010:173) and requested a drink from a Samaritan woman as if He was oblivious to the realities of the day.

were held by such women (cf. Talbert, 1992:113). He even transcended the perceived moral barriers by speaking to such a person like this Samaritan woman who had a dubious past (with regards to the complicated nature of her relationships with men). Finally, in becoming the new temple in which both Jewish and Samaritan peoples would “worship God the Father in Spirit and truth”, Jesus broke through this spiritual barrier (this mountain, Gerizim, or that mountain, Jerusalem) that separated Jews and Samaritans for many years and was the cause of much enmity between the two nations.

How is this relevant to propagating an authentic sense of missionary endeavour? First, it should be noted that this biblical narrative has two dimensions, namely, social and religious. With regards to the social dimension, the Samaritan woman and her people are examples of those who are marginalized and rejected in this world (Nissen, 1999:90). The woman because of her gender was an inferior person⁴⁴ in her culture and her race and moral history through the perception of the Jews at that time would make her a social outcast and as such, as somebody not to be associated with. Religiously, she and her townspeople, as well as all Samaritans, were disconnected from the temple in Jerusalem and on the Jewish concentric delineations, they were perceived as basically incongruous, ostracized and alienated from the Jewish peoples – living on the peripheries of the then social construct, marginalized in every other way (cf. Kok, 2011:24). Secondly, the fact that these social and religious conflicts between Jews and Samaritans resulted in the exclusion and marginalization of one another (Botha, 1991:114) challenges the readers of today to think of the barriers that exclude and marginalize people in this time and age. For example, the history of race relations and the tribal conflicts that vacillate across Palestine and parts of the African continent, many of these conflicts are rooted in and with similar existential anxieties that alienated and separated the Jewish and Samaritan peoples, viz., an unqualified anxiety of defilement (4:9^c) and the inherent anxiety of allotting one’s bequest and preferential state with the other (cf. O’ Day, 1995:571).

The incessant cries and exploitation of women and children by their fellow human beings are a constant reminder and reality that society still has its endemic problems to overcome. People are still marginalized and alienated as a direct result of extreme poverty especially on the continent of Africa, civil wars, genocide and terrorism perpetrated in the name of religion. All these like the Samaritan story, deals with individual(s) who are stigmatized, emblematic barriers that disregard and reject individual(s) and therefore, calls for and proposes a new missionary tenet that incarnates catharsis, renewal and reciprocity (cf. Kok, 2011:63). To embark on such an incarnational and hope-filled mission, we will need to familiarize ourselves and to understand from the inside the issues that marginalized or alienated people constantly face (Hirsch, 2006:140). It will also require the mission of wholehearted encounter through patience, genuine love and compassion as Jesus demonstrated with the Samaritan woman. It will require the present disciples to “recalibrate our approach” (Hirsch, 2006:142) through and by which people are encountered and the marginalized become the new centre from which we evangelize.

This dissertation has demonstrated that by going into Samaria, Jesus moved away from the conventional centre espoused by or associated with Judaism to a place that was avoided by most Jews (Howard-Brook, 1994:100). As Brunner (2012:236) notes, most observant Jews avoided the region of Samaria travelling eastwards so as not to be ritually defiled. However, Jesus ignores this custom and withdraws from “the Jewish holy mountain, Jerusalem, to the foot of the Samaritan holy

⁴⁴ According to the Jewish custom, a woman was not allowed to learn or study the Torah (cf. Morris, 1988:126) but here Jesus is seen teaching the Samaritan woman an important knowledge of God’s gift (4:10-14), the nature of true worship (4:22-24) and finally manifesting his identity to her as “the Messiah” (4:26).

mountain, Gerizim” (Pryor, 1992:21). He does these because of the inclusivity of his missionary endeavour, an endeavour that challenges and calls the contemporary Church to be missionary (John 20:21). By crossing over into Samaria, Jesus engaged the Samaritan woman and her community from within the worlds that made sense to them. He demonstrated that everything in creation is “God the Father’s domain” and that his mission was to bring God’s presence into all spheres of life and even into marginalized areas where his presence ought *not* to have been located or even associated with (Kok & Niemandt, 2009:6). He openly engaged with the marginalized Samaritans and in this way made the kingdom of God accessible and appealing to them (cf. Hirsch, 2006:143). It was also discovered that while the mission to the outsiders in the Synoptic Gospels waits until after Jesus’ death, John presents it as part of Jesus’ own ministry (O’ Day, 1995:570). The mission to the Samaritans is an example of such a mission directed towards outsiders, it is a movement away from comfort zones to hostile places, which therefore challenges the church to move out of its comfort zones and to share the Gospel of Jesus, which is boundary breaking, with outsiders and the non-believers. Carson (1991:232) rightly notes that the Samaritan mission is the primary intercultural missionary endeavour embarked on by Jesus himself through which he issued a missionary paradigm that the Church needed to follow, commencing from Jerusalem, encompassing Judea onto Samaria and the whole world (Acts 1:8).⁴⁵

Dissecting this encounter when delineating Jesus and the Samaritan woman, especially a deliberate manner through which he related and engaged her, seems to call for newer forms of missionary methodology in disseminating the FG in a non-discriminating manner.⁴⁶ In this narrative, the method of Jesus is principally dialogical, the movement of the entire dialogue centres on the woman and her needs (4:10, 13-14) and while it climaxes in the self-revelation of Jesus, it becomes a journey of self-discovery for the woman (Nissen, 1999:91). Not only is Jesus cognizant about the woman’s past, he is also conversant with Samaritan ways of thinking about things and he couches his conversation in a manner that the woman can relate to and contextualize (Witherington, 1995:123). This seems to suggest that evangelization does not simply required knowledge of the Scriptures but also a nuanced and prerequisite knowledge of differing and dissenting views and belief system of the persons to whom one is witnessing, if authentic and ardent communication is to envelope and develop (Witherington 1995:123). Also, when conversing with the woman, Jesus refuses to be sidetracked. He limits himself to the knowledge of what he offers her (Ridderbos, 1997:156) and focuses clear on this goal and keeps it firmly in view (Milne, 1993:86). The goal is to lead the woman to a point of

⁴⁵ Also refer to Michaels (1989:75) who succinctly notes that, that by sojourning through Samaria albeit through divine necessity, particularly Sychar and by conversing with a Samaritan woman, Jesus finds himself reaping a harvest and simultaneously anticipating a larger one to follow, the nascent church’s missionary endeavour to the Gentile peoples (cf. Lincoln 2005:182).

⁴⁶ In this regard, the insightful comments of Schneiders (1999:147) are particularly relevant in developing newer missiological paradigms and trends for discipleship through a nuanced reading and hermeneutical appropriation of the text. The reason for this is that the interpretation of John 4:1-42 introduces the PR into a setting that can effectively be described as “astonishingly inclusive”. Jesus goes into Samaria, the home of the despised “other”, both to confront and to heal the ancient and perennial cultural and religious divisions and to integrate the Samaritans into a newer commitment, those who were not just oblivious to it, especially those who were disloyal to the Mosaic covenant. This deliberate inclusive undertaking leaves no one excluded from the universal approach of the Saviour of the World. As a direct result of such prophetic inclusivity, the PR cannot be left unaffected by this fact, in that the recipient of Jesus’ universal and inclusive invitation is a woman, who is herself, universal representative of the despise and excluded “other” not only in ancient Israel but throughout history and all over the world. Not only is the Samaritan woman included, but she is encountered and engaged with respect, even asked for a gift (water) that she might receive a greater gift (living water). Despite her legitimate inquiries, and even her objections, she is encountered and responded to with integrity, which hitherto, was arguably a lacuna in her life. Thus, the Samaritan woman becomes an active participant in the establishing of the inclusive kingdom with Jesus as its Saviour.

recognition where she will be able to acknowledge him as “the Messiah”, the source of “τὸ ὕδωρ τὸ ζῶν” who has come into the world to quench all spiritual thirst. The Samaritan episode demonstrates that reciprocity that exists within the community of Jesus’ followers extends beyond ancient hostilities like that of Jews and Samaritans, so that communities can co-exist and collaborate free from social hierarchy and partiality (Nissen, 1999:212). In fact, the initiation of the PR into the inclusive world of discipleship is further enhanced by an authentic participation by way of a “reverse psychology of exclusion” (Schneiders, 1999:147). The scene between Jesus and his disciples – including their surprise at Jesus’ inclusivity and his discourse on the future harvest that exceeding their control – might to be raised in legitimization of exclusion based on ethnicity, morality or even gender!

In this regard, the PR will undoubtedly experience the “not yet” quality of this envisioned new order. For the PR will experience the “interpenetration of the world of discipleship” (Schneiders, 1999:147) that is revealed and manifested by Jesus and “the world” (in the Johannine understanding) that is still to be manifested and realized. In other words, they are not two worlds set side by side – and hence the reader-disciple paradigm does not exit the one and then only to enter the other. Thus, the reader-disciple inhabits a complex situation that traverses both the “already” and the “not yet”. In Johannine parlance, we are in the world and not of it – because we are born from above – while still in this world. Schnelle (2009:741) rightly argues that the way Jesus relates to the Samaritan woman “is a model that illustrates that both Christian missionaries and those to whom they are sent are challenged to cross over traditional religious and cultural boundaries.” According to Hirsch (2006:94), this will entail having a similar deportment like Jesus when relating to those who are victimized, the disadvantaged and the poor and comprehend the definitive teachings of the gospel message by what we say and do.

Therefore, John 4:1-42 does not only illustrate how Jesus renounced and put aside the fundamental socio-religious and cultural conventions at that time; it also serves as a paradigm that the followers of Jesus could use to break through the major socio-cultural mores in their day. This paradigm therefore calls the contemporary Church to a missionary endeavour in imitation of Jesus, close to alienated pariahs, especially those living isolated lives on life’s peripheries (Kok, 2010:193; also cf. Michaels 1989:69). It challenges the contemporary disciples to engage in missionary endeavours that will break down all barriers and “cultural codes that limit the opportunities of sharing of resources among people” (Howard-Brook, 1994:103). Thus, Jesus’ example proposes a new missionary tenet that incarnates catharsis, renewal and reciprocity, motivating modern disciples to bring “light where there is darkness, life where there is death, meaning where all meaning is lost, hope where there is no hope” (cf. Kok & Niemandt, 2009:6).

The analysis of John 4:1-42 has also demonstrated that Jesus’ mission entailed being faithful to his Father’s mission entrusted him, accomplishing it faithfully (4:34). Being sent by the Father, his mission originated in an *exitus* from the Father, the one from whom all missions derive (Köstenberger, 1998:8). God sent Him to be the Saviour of the world as seen in the confession of the Samaritans (4:42) and for Him, this mission was the food by which he lived (4:34). Contextually in the FG, Jesus fulfils this entrusted mission in the dark hour when he bowed down his head, in the agony of death and cried, “It is finished” (19:30). The narrative in John 4:35-38 delineates this mission to include harvesting, remunerations, and gathering fruits for eternal life.⁴⁷ The theme of “gathering” plays an important role in other significant Johannine passages. For example, Jesus as the Good Shepherd intends to gather his other sheep outside Israel into one sheepfold (10:16). He also wants

⁴⁷ Refer to Olsson (1974:241) who alludes to the fact that 4:35-38 has been described as the most pregnant words of mission in the FG.

to draw together all the Father's dispersed children (11:52) and when he is finally lifted-up, he intends to gather everyone to himself (12:32) (Nissen, 1999:81).

It is to this mission of "reaping and gathering fruits for eternal life" that Jesus sends His disciples (4:38) and therefore, making His mission a model for theirs (cf. 17:18; 20:21). Although, the disciples are not sent to be the saviours of the world like Jesus (Stott, 2008:38), the spiritual communion existing with the Father and his Son during his earthly ministry is presented as a *paradigm* for their missionary endeavour (Köstenberger & O'Brien, 2001:226). Just as Jesus obediently depended on God in carrying out his mission, the disciples too should totally depend on Jesus as they implement their mission (cf. 4:34). As one sent out by Jesus, the disciples must also orientate their will to the work of their sender. As Jesus imitates and represents the Father who sent him, the disciples must also represent Jesus in the way they live, the way they relate to other people and the way they conduct their mission (cf. van der Watt, 2007:67). Therefore, since the disciples' missionary endeavour (ought to correspond to the missionary endeavour of the contemporary disciples), is derived from Jesus' mission, it is imperative that any understanding of the disciples' missionary endeavour of be inferred from the understanding of Jesus' own mission (Stott 2008:38). This study has also demonstrated that Jesus engaged the Samaritan mission (the first cross-cultural mission during Jesus lifetime in the FG) as a practical example for the disciples' later mission.

The dialogue episode that Jesus has with his disciples is paralleled with John 13:1-15 where Jesus furnishes them an example to follow in serving one another. Similarly, Jesus by going into Samaria, will challenge his followers to exemplify his missionary motif and "to embody the missionary ethos of love" as stated in John 17:26: "I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them" (cf. Kok, 2011:54). Therefore, if modern disciples understand the object and purpose of Jesus' mission, it will also understand its own mission, and this will missionary endeavour transcend the indescribable boundaries that exist within our communities to propagate the Gospel and to testify that Jesus is humanity's only Saviour (4:42). In this way, not only are modern disciples challenged to stop shaping their lives according to societal definitions, it is also challenged to cross boundaries as Jesus did instead of constructing them (O' Day, 1995:571). This will impact on them by living concretely in ways that will mirror God's engagement with the world; by learning how Jesus sought to engage with the people during his life ministry and finally, by following his exemplary ways and by allowing him to lead us (see Hirsch, 2006:147).

It could also be argued that when Jesus' mission is integrated with his encounter with the Samaritan woman, "an ethical missionary paradigm" is constructed which calls for a life that imitates Jesus (Kok, 2011:64). This paradigm serves as the basis and the motivation for continuing the missionary motif, which started with the mission of Jesus. It was also found that from the identity of a believer as a child of God flows his or her behavioural patterns (van der Watt, 2010:141). This is evident in the character of the Samaritan woman who according to the narrative started as a non-believer and as such, acted contrary to Jesus' words (4:9) but when she was converted into the family of faith, she became an insider of Jesus' group and modeled behaviour that was appropriate to Jesus' private world (Neyrey, 2009:171). She became a catalyst, expanding Jesus' mission to her community (4:29, 39-42). Her conversion according to Kok (2011:60), implied an obliteration of her belief system along with a renovation of a newer outlook on reality demanding her to become an integral part of a new representational order (cf. 1:12). This newer outlook on reality leading to a new ethical tenet also demands a newer sense and experience of God, oneself and other people. This serves as an impetus or source from which an integral Christian distinctive identity is brought to fruition.

Finally, this dissertation also wishes to affirm that missionary work is not simply a human initiative or endeavour; it is his Father's labour, which he entrusted unto his Son to accomplish (4:34). It is the Father who is actively seeking people through his Son to restore them (4:23). The Samaritan woman and her townspeople are examples of those who because of the Father's mission through the Son are reconciled and restored not only to God but also to one another. Therefore, disciples as the sent people of God are called to be instruments of this salvific mission in the world and as such, they are called to a greater humility in the conception of this task and to reflect God's love and unity in this world, which is full of hatred and divisions (Köstenberger, 1998:211). Therefore, the words of Jesus in John 20:21 to his disciples resonate in this regard: "καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς...".

7. The Value and the On-going Hermeneutic of the Text

The Samaritan woman (4:1-42) is in many ways among the more appealing characters in the Johannine narrative. The woman engages in a lively conversation with Jesus, which, after several twists and turns, eventually results in words of self-revelation on his part (4:28-29). Yet, she is also one of the most ambiguously cast or depicted characters in the FG. First, there is the issue of the woman's moral character based on the exchange in 4:16-18. On the one hand, recent scholarship that takes seriously the lack of women's power in the ancient world has gone a long way toward dismissing interpretations that read sexual licentiousness into these verses.⁴⁸ If they are to be taken literally, the presence of a series of men in this woman's life would reflect more on her exploited or impoverished position than on her moral standards. Moreover, as the narrative continues, there is no focus whatsoever on the woman's moral character. Jesus' comment about her five husbands is taken simply as evidence of his prophetic power. On the other hand, this is a rather unusual history to recount for the purposes of displaying prophetic power and that the PR notes the significance concerning the woman's sexuality. At the very least, the PR is left puzzled as to how her history relates to her encounter with Jesus.⁴⁹

Conway (2002:335), believes further compounding this uncertainty is the question of the woman's faithfulness to Jesus. To be sure, she responds instantly to Jesus' revelation, running to tell the townspeople about him (4:28-29). Yet, here one is teased with the possibility that though her actions result in a highly successful missionary endeavour (the whole town comes to believe in Jesus (4:42) her own commitment is less than certain. "He can't be the Messiah, can he?" she asks the townspeople with a grammatical construction that typically expects a negative response [μήτι οὗτός ἐστιν ὁ χριστός;] (4:29). Conway's hypothesis, reading and interpretation of 4:29 does bring into question her conviction regarding the person she encountered. Nonetheless, the woman demonstrates herself a fruitful collaborator along with Jesus, sowing seed for the harvest (4:37).

In the overall context of the Johannine narrative, the Samaritan woman is depicted as an individual character. She is also revealed as a character of contrasts within the Johannine paradigm that starkly contrasts opposites – above and below, day and night, light and dark. She is contrasted with Nicodemus, but also receptive to the person and message of Jesus, in a diverse and distinct manner

⁴⁸ In this regard, refer to Seim (1987:68); O' Day (1992:296); Schottroff (1995:157-181).

⁴⁹ An alternative has been to read the verses allegorically with reference to the false gods of the Samaritan tribes. In this regard, for example, refer to Olsson (1974:186). In favour of the allegorical reading is the transition to the question of Jewish and Samaritan worship in 4:19. Yet, the woman's question concerns the location of worship, not the identity of the proper god to be worshipped. The assumption is that they worship the same god (Boers, 1988:172).

than the interlocutors Jesus encountered from the world of Judaism. In this regard, she is purposefully drawn from the characters that resist the FG's binary categories. Robert Kysar (1996:185-189) predicted that the future of Johannine studies would be reshaped by two questions that stem from opposing and sometimes contradictory features of the FG. The first question arises with the tension between the FG's exclusive and inclusive tendencies – a topic for another study. The second question deals with the very aspect of the FG that has been discussed here – the ambiguous contrasted with absolute truth claims. As the opening quotation to this article indicates, Kysar suggests that within a cultural setting where veracity is experienced in ambiguous ways, the nuances and state of the FG is becoming increasingly pertinent as has formerly been the case. He predicts that in the twenty-first century the FG will speak more clearly through its ambiguities than it has been allowed to do in the twenty first century culture.

How does a Gospel speak through ambiguity? What this dissertation wants to conclude is that here in this dualistic Gospel, the construction of the characters (including that of the Samaritan woman) gives implicit recognition of what constitutes a life of faith, whether in the first or twenty-first century (Conway, 2002:340). Here one cannot speak of the continuum of faith responses that Culpepper (1983:102-104, 146-148) reads in the various gospel characters. Perhaps there is a continuum, but it is found within individual characters, and as one moves through the narrative their positions seem always in motion. In the end, the FG leaves us with yet another paradox, yet another irony. What is depicted is a dichotomous domain strongly juxtaposed, exclusively by the FG's leading protagonist, Jesus. Nevertheless, the presence of other biblical figures further augments the distinctions illustrated by the Johannine gospel. Their occurrence within the Johannine narrative is a commentary on the dichotomous domain within the FG, as it undercuts it, undermines it. Consequently, faith's conceptual belief becomes distorted, becoming unstable and unproductive. Those biblical figures demonstrating or manifesting faith through belief amid their doubts and ambiguities significantly influence and enhance Jesus' missionary endeavour. Undeniably, their textual effectivity is determined by an integral depiction of their faith manifestation, otherwise they could be deemed to be rather insipid and obstinate inevitability. Conceivably, in this manner the FG communicates through obscurity and irony. The tenacious defiance of FG biblical figures like the Samaritan woman most pertinently, to be stereotyped highlights the inherent tendency to oversimplify our lives into a straightforward stance.

The ambiguity not only with regards to the Johannine characters but also in the possible nuances connoted within this narrative provides the PR with subtleties of approach to interpreting it. When one interprets John 4 as a betrothal type-scene, then one predetermines that the Christology in this narrative is related to Jesus as a potential bridegroom. Consequently, an analysis of the male and female dynamics in John 4 moves to the forefront. Yet, if the basic interactions in this pericope revolve around the ancient custom of hospitality, as has been asserted and systemically argues, then the most important christological depictions of Jesus are connected to the image of Jesus as a stranger. This possible trajectory then leads the PR in a variety of directions. The *custom of hospitality* amplifies the Johannine emphasis on the identity of Jesus. In a hospitality relationship, the burning question relates to the guest's identity (Reece, 1993:25).⁵⁰ Likewise, in John 4, both the social context and the verbal dialogue point in the same direction. The main concern of this pericope is the revelation of Jesus' identity (cf. John 19:9). For instance, while seeking to discover who Jesus is, the Samaritan woman concludes that Jesus is a prophet (4:19) and she wonders whether Jesus is the "Messiah" (4:25, 29). Furthermore, during the hospitality relationship, the Samaritan people

⁵⁰ Reece (1993:25) further elaborates that the manifestation of Jesus' identity is crucial in delineating the extent of openness to the stranger.

arrive at the conclusion that Jesus is “ὁ σωτὴρ τοῦ κόσμου” (4:42). Hence, the hospitality context points the PR toward the importance of these titles.

The theme of hospitality in John 4 also raises the possibility to facilitate another avenue to investigate that would present Jesus as a divine visitor (Artebury, 2010:81). As argued above, one of the primary associations with the custom of hospitality in antiquity is the notion that the stranger who requests hospitality may well be an incognito god. For instance, we see YHWH and angels accept hospitality from humans on rare occasions (Gen 18-19; cf. Heb 13:2). More commonly, Zeus often reveals himself in a hospitality context in Greco-Roman texts. Even more striking, in Luke 24:13-35, the resurrected Jesus appears in an incognito human form and accepts hospitality from two of his disciples. Clearly, in John 4 when the author portrays Jesus as being tired and thirsty, the readers are reminded that they cannot misconstrue Jesus in a docetic manner (Keener, 2003:1.591). Nevertheless, while highlighting the divinity of Jesus, the author builds on this common association between hospitality and divine visitors. Jesus is the visitor who turns out to be far greater than the hosts initially realize – as the Samaritan woman finds out for herself by his self-revelation (4:26). In fact, some have argued that a portrayal of Jesus as the heavenly visitor begins in the Prologue and runs throughout the FG (e.g., 1:10-14; 3:13, 19; 7:27; 8:14,23; 9:29) (Meeks, 1972:60; Fredriksen, 1988:19-26).

Jesus’ depiction as the incarnate λόγος coming from above and not received by those in the earthly realm. In John 4, however, Jesus approaches a people who are notorious for their inhospitality. As a result, at first his arrival resembles a divine test for the Samaritans and their hospitality. Yet, surprisingly, they receive him hospitably. Moreover, in the process, the text provides numerous clues, all of which suggest that the visitor is closely aligned with God, if not God in disguise. For instance, Jesus appears to have Godlike knowledge. In responding to the Samaritan woman’s comments about the coming Messiah, Jesus says, “ἐγώ εἰμι, ὁ λαλῶν σοι” (4:26). Given the biblical association between ἐγώ εἰμι and YHWH, and given the context of hospitality in John 4, Jesus’ statement seems to reinforce this notion of Jesus as a divine visitor (Beasley-Murray, 1987:62).⁵¹ Finally, at least by the end of his visit, the Samaritan townspeople acknowledge Jesus as “ὁ σωτὴρ τοῦ κόσμου”.

For many of the FG’s first readers, the portrait of Jesus in John 4 should, at the very least, reinforce the close connection between YHWH and Jesus. Yet, John 4 may have also fostered the conviction that Jesus is the superior replacement to Zeus, the god of hospitality. For example, Barrett (1955:204) notes that the title “saviour” was commonly applied to Zeus.⁵² Yet, in a context of hospitality in John 4, the term is applied to Jesus. He is not simply another saviour. Rather, Jesus is the “ἀληθῶς ὁ σωτὴρ τοῦ κόσμου” (4:42). His approaching Mount Gerizim as a stranger and accepting hospitality from the residents evoke a natural comparison between Jesus and Zeus. In addition, since a strong association between Mount Gerizim and Zeus existed for many years both before and after the composition of the FG, the implicit comparison between Jesus and Zeus may well have been an obvious one for readers of the FG (Artebury, 2010:82). Finally, when the residents apply a title to Jesus that was commonly applied to Zeus, the comparison grows even more likely. If so, John 4 would not simply provide an implicit comparison between Jesus and the Greco-Roman god of

⁵¹ It is worth noting that Beasley-Murray (1987:62) contends that the phrase ἐγώ εἰμι carries with it an “overtone of the absolute being of God”.

⁵² Refer also to Brown (1996:175), who notes that the Jewish Messiah is never referred to as saviour, and he suggests that “for Hellenized Samaria we should seek the meaning of the term in the Greek world where it was applied to gods, emperors ... and heroes”.

hospitality. Rather, Jesus also serves as a stark contrast to Zeus, because he comes to bring eternal life (4:14) and authentic worship (4:23-24).

Since the publication of *The Art of Biblical Narrative* in 1981, Alter's proposed "betrothal type-scene" has greatly influenced plausible interpretations delineating the encounter in John 4:1-42. Yet, in the opinion of this dissertation, and in agreement with Artebury (2010:83) Alter's "betrothal type-scene" is an unconstructive hypothesis exaggerating a connection between well-motifs and betrothal-motifs and relying excessively on contemporary perceptions of "wooing" or engagements. As a result, commentators on the FG applying the "betrothal type-scene" to John 4:1-42 have habitually interpreted the narrative inaccurately seeking to depict Jesus in the form of "a bridegroom". Alternatively, we have seen that commentators from antiquity have constantly perceived these "Pentateuchal well" narratives, which served as the basis of Alter's "betrothal type-scene" hypothesis, to be indications of a conventional practice favouring "hospitality". Likewise, the social convention favouring hospitality as we have delineated offers a more nuanced interpretation because, Jesus interacts with the Samaritan woman far more poignantly and nuanced manner than does Alter's hypothesis and contention will facilitate. Therefore, when commentators delineate John 4:1-42 taking into consideration the leitmotif of hospitality from antiquity, then newer possibilities to explaining the narrative will result. Then the portrait of Jesus as a divine visitor could and undoubtedly move to the forefront.

8. The Findings of the Dissertation

This dissertation has sought through its specific nuanced aims to contribute to Johannine Gospel scholarship by delineating reasons as to why the encounter between Jesus and the Samaritan woman should be deemed as paradigmatic with specific emphasis on the two realities of discipleship [μαθητής] and witness [μαρτυρία]. While the focus has tended to be on the role of a PR in determining this interpretation, this dissertation has endeavoured to show that discipleship and witness are used together in the FG with the intention of drawing the readers into the narrative so that they too become disciples and witnesses in an engaged way (Wang, 2014:i). From the outset, it was the hope to provide and furnish a nuanced understanding to John 4:1-42, whilst interpreting the narrative within the context of 1:19-4:54. Complementing the exegetical analysis, and nuanced interpretation of John 4:1-42 with the three other encounter narratives in John 5, 9 and 11, the intention was to contrast how significant and important faith was a determining quality to both the realities of discipleship and witness.

The sense of designation in referring to the encounter between Jesus and the Samaritan as "paradigmatic" was done principally for two reasons: (i) to understand, deem and interpret the encounter as the standard or ideal within the narrative framework of John 1:19-4:54; and (ii) and for the encounter to serve as a paradigm in the way and manner that their relationship unfolded through prejudice to acknowledgement and a partial faith recognition through identity and then finally to discipleship and witness. When the findings of these two realities are brought together through the medium of the PRPV, they also become and can constitute a transparent lens through which a modern follower of Jesus can determine and fathom his/her own discipleship and witness.

In the *General Introduction*, the focus of the dissertation was a systematic presentation of the partial history of Johannine scholarship taking into consideration the historical and contextual, the contemporary literary and programmatic, and feminist literary overviews. The object here was to situate the discussion within the frameworks of existing Johannine studies and to explicate a working

biblical methodology through which the research statement could be reasonably argued and defended.

In the *First Chapter*, through textual, narrative, structural, rhetorical, philological, socio-cultural and historical analyses, the focus of the dissertation was to situate our investigation within the context of the literary methods available to the exegete to assist him/her in the exegetical analysis from a synchronic viewpoint. These various analyses thus opened the text to greater closer scrutiny and reading. The Chapter concluded by determining the meaning of Jesus' conversational encounter with a Samaritan woman in the light of the statement delineating the purpose and intention of the FG (20:30-31), which not only summarizes the purpose of the FG, but also convey its missionary intent to believe in Jesus Christ, the fundamental basis for both discipleship and witness.

In the lengthy *Second Chapter* the exegetical analysis of the narrative was done in three principal parts (4:1-3; 4-26 and 27-42) with these parts further sub-divided (4:1-2, 3; 4-7^a; 7^b-15; 16-19; 20-24; 25-26; 27-30; 31-38; 39-42) by considering the syntactical, semantic and pragmatic indicators within the text. This approach also allowed the dissertation to focus of the symbolic realities within the text, to lead to a fuller nuanced interpretation and meaning. The Chapter concluded with an assessment of the Samaritan woman's growth in faith as the basis for discipleship and an initial evaluation of the missionary endeavour of her witness to her townspeople.

In *Chapter Three*, the focus of the dissertation was to interpret John 4:1-42 in two ways: (i) Within the immediate context of 1:19-4:54, which principally focuses on discipleship and witness within the context of 1:19-51, and then in terms of which the principal themes within 2:1-3:36 resurface and then are re-interpreted within the narrative encounter between Jesus and the woman; and (ii) evaluating how the three other major encounter discourses in John 5, 9 and 11 can assist in evaluating and determining the paradigmatic dimension of John 4:1-42 through the discussion on faith and belief. The manner in terms of which the nuanced interpretation of the narrative is determined is through arguing in favour of a hospitality motif against the prevalent betrothal type motif. The Chapter concludes with a syncretical discussing determining the narrative as "paradigmatic" because of the unlikely manner and nature of the encounter, the initial and partial faith that it elicited, and the missionary activity it resulted in because of the partial witness of the woman. The endeavour of this investigation demonstrated that the FG's understanding of discipleship is rooted in faith – that is a coming to a belief in Jesus as the incarnate *λόγος* (which is at the heart of the purpose articulated in 20:30-31) – and together with witness it fundamentally complements the two realities and situates it within a discipleship – faith – witness paradigm.⁵³ The FG also employs a rhetorical technique which appeals to the persuasive power of belief as a determining reality for discipleship which makes John 4:1-42 such a vivid narrative. The author does not downplay discipleship, rather he uses it in the context of witness as a means of persuasion to draw the readers, in their imagination, into the experience of the first disciples and thus deeper into faith and witness (Wang, 2014:ii).

The focus and purpose of the *General Conclusion* is the bringing together of the principal arguments and findings of the dissertation through a thematic approach to interpreting John 1:19-4:54. The chapter also attempts to conclude how faith in the person of Jesus underpins discipleship and

⁵³ This dissertation agrees with the assessment of Chennattu (2006:18) that the essential aspects of Johannine discipleship is to be found in the central role of *faith in Jesus* plays as well as the motivated progress discipleship entails. The FG's notional depiction of discipleship sustains and promotes belief and faith (cf. 20:30-31).

witness. It also evaluates the way in which their encounter constitutes both a challenge for and a paradigm for inclusive discipleship. The dissertation also frames its literary findings within the context of a missionary horizon, evaluating its discussion on the significance and its hermeneutical value of the character of the Samaritan woman.

While the deliberate focus of this dissertation has been on interpreting the narrative encounter in John 4:1-42, delineating from it a paradigm for discipleship and witness, the object of the investigation was to situate it within the larger depiction of Jesus himself. In this regard, the FG's depiction of Jesus cannot simply be limited to one portrait frame as it is furnished for the PR in John 4, but also the "panoramic montage of overlapping images" (Beck, 1997:51) that is revealed to the reader in John 1:19-4:54, also in the encounter narratives of John 5, 9 and 11. Thus, the PR only views an individual sketch of the person of Jesus in John 4:1-42, and the fuller comprehensive reality of Jesus must be attained by linking and drawing attention to the segments within the whole. In this regard, the study of the text itself (John 4:1-42), allows the PR to oscillate in a movement that allows the depiction of Jesus to become clearer, whilst the implications for discipleship and witness become more intense and pronounced for the interlocutor and the reader. Therefore, analyzing 1:35-42, our dissertation investigated an indispensable indicator regarding the theme of discipleship, giving further insight into the prerequisites that discipleship entails: designation, along with being called, personal witnessing, listening to, going after Jesus, in search of, discovering who Jesus is, approaching and perceiving "Come and (you will) see" (1:39), abiding in Jesus, and missionary endeavour (cf. Vellanickal, 1980:134-140). In this regard, the dissertation agrees with Brown (1966:1.78) that the FG employs the call narrative of the first disciples primarily by encapsulating the process of becoming a disciple along with the progress needed to remain one.

In our attempt to delineate an authentic and accurate depiction of Jesus, this dissertation has focused on determining that the Jesus and Samaritan woman encounter in John 4:1-42 be delineated as paradigmatic, allowing both discipleship and witness to be elucidated in a clearer but nuanced lens.⁵⁴ In this regard, the reference to the changing of water into wine in John 2:1-12 as well as the healing of the royal official's son in John 4:43-54, intentionally creating a double reference to the geography of Cana.⁵⁵ That cannot be deemed to be simply incidental, other than an intentional "literary" frame designed by the author. Furthermore, the replacement themes in John 2 and 3, re-surface in John 4:1-42, which enhances the PR's initial understanding, leading to a newer nuanced interpretation and integral meaning (Beck, 1997:51). In the FG, the various sub-units are interconnected by linking together an event, an appearance of a character, or the furnishing of some geographical detail – all of which reminds the PR of an earlier appearance of a similar event, character or geographical detail. Take for instance, John the Baptist's reappearance in 3:25-26; it is evocative of his statements in 1:19-34. The similarity of his appearances ostensibly "frames" the material which is to be found in between those sub-units for the PR: i.e., the first sign in Cana (2:1-12), the purification of the Temple (2:13-25) and Jesus' discourse with Nicodemus (3:1-21). A further example of this literary framing technique is Jesus' journey up to Jerusalem for the celebration of

⁵⁴ The disciples' depiction or representation has been delineated through word and deed, also by revelation and action on the part of the disciples (cf. Siker-Gieseler, 1980:207-215). In agreement with the analysis of this dissertation, Siker-Gieseler (1980:221) determines that character depiction with regards to the Samaritan woman (4:7-30), the Capernaum official (4:46-54), the man born blind (9:1-41) and Martha (11:1-44), while possessing commonality with other disciples, reveal an affirming exemplary representation for contemporary disciples.

⁵⁵ The author of the FG expands the "discipleship" leitmotif through the characterization of a Samaritan Woman (4:1-42), a βασιλικός (4:43-54), enabling their depictions as exemplary disciples. They also assist in the FG's depiction of ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς (cf. Siker-Gieseler, 1980:199).

Passover in 2:13 and again for another festival in 5:1. These two journeys up to Jerusalem form a frame around the Temple's purification, Jesus' discourse Nicodemus, the reappearance of John the Baptist, the encounters Jesus has with the Samaritan woman and the βασιλικός.

Other possible examples of the literary technique of framing available to the PR are: (i) the two appearances of Jesus' mother at the wedding feast in Cana and beneath her Son's cross at Golgotha (19:24); (ii) an initial foreshadowing of the hour (2:4), and then the witnessing of the fulfilment of his hour of glorification in 4:21-24; (iii) the replacement of the water motif or the real advantages of water with the effectiveness of Jesus' word at the wedding feast of Cana, “πηγή τοῦ Ἰακώβ” (4:6) and “κολυμβήθρα ἢ ἐπιλεγομένη Ἐβραϊστὶ Βηθζαθα” (5:2); and (iv) the death and the raising of Lazarus and Jesus' own death and resurrection. Thus, through closer reading and re-reading of the biblical text, the PRPV is further enhanced and newer possibilities for interpretation become possible (Beck, 1997:52). This latter point is also argued by Reinhartz (1989:71), who states that because of the length of the FG, together with the many characters, including the FG's theological complexity including other inherent factors, all these collectively assist the PR to link together patterns and strands that can easily be overlooked by a focused reader. To make up for this reality, each the episodes and narrative encounters between Jesus and the various individuals are self-contained, and per se, reveal the primary themes of the FG (Kermode, 1979:451; also cf. Dodd, 1968:384). Thus, the first “finding” of this dissertation is that by using the literary technique of “framing” to interpret a narrative, it becomes theoretically possible to infer assumptions with regards to the universality of a particular reading, thereby arguing for its objective presence within a given text, and in this regard, John 4:1-42 (Beck, 1997:52).

The second “finding” of this dissertation following the Cana to Cana designation is the particular focus it highlights with regards to *women disciples*. In our analysis in Chapter Three, there are the two references to “σημεῖον” Cana (2:1-12 and 4:46-53), which are linked both “by localization and enumeration” (cf. Schnackenburg, 1968:1.464; Brown, 1966:1.cxxxviii-cxlv; Dodd, 1968:289-290, 297; Moloney, 1978:187-189). John 2:1-12 and John 4:46-54 form a connection for the PR where individual characters (the mother of Jesus and the βασιλικός) encounter Jesus and respond to his word (Moloney, 1978:191). However, within this literary frame, the PR prominently encounters woman characters, i.e., Jesus' mother (2:1) and a Samaritan woman (4:7). This dissertation resonates with the characterization of women in the FG by Turid Seim (1987:57) when she asserts that there is no apparent difficulty in diligently seeking and finding the women in the FG. By the prominence and depiction in the FG, women are paradigms of discipleship, because they are authentic models in the manner they correctly understand the identity of Jesus; they also are prepared to engage and encounter him and thereby fostering an intense dialogue with Jesus and responding suitably and coherently to the incarnate λόγος (Beck, 1997:53). In this regard, women seemingly fare better than the men characters because of their understanding and response to Jesus (cf. Moltmann, 1987:3; Schüssler-Fiorenza, 1983:333; Renna, 1986:145; and Kopas, 1984:205). In the FG, they have an independent existence aside of men which can be deemed to extraordinary (Tilborg, 1993:171). Their independence gives them a singular spirit and an evocative power that enables and enhances their identification for the PR, as they are appealing models for discipleship and witness, especially where potential modern disciples consider themselves as either being “disenfranchised” because of their gender or other social and cultural factors (Beck, 1997:53).

In this regard, our juxtaposition of Nicodemus⁵⁶ with an anonymous Samaritan woman is an integral aspect in objectifying our findings. How can the dissertation assess and evaluate Nicodemus as a model of response to Jesus' witness to his identity? It is of singular importance to assess that Nicodemus' fidelity to Jesus is a "unresolved indeterminacy" in the FG (Beck, 1997:69). His primary and extensive appearance in the FG is framed by two scenes revealing the authentic testimony of John the Baptist (in 1:19-34 as well as 3:25-36). Of noteworthy importance, is the observation that Nicodemus' three appearances in the FG are juxtaposed with the two appearances of the mother of Jesus and another of a singular reference to her. As argued above, her first appearance at the wedding feast of Cana situated the criteria for a paradigmatic response to Jesus' identity ["ὁ τι ἂν λέγῃ ὑμῖν ποιήσατε"] (2:5). In the light of this paradigmatic response of the mother of Jesus, the direct consequence for discipleship and witness requires an acceptance of and a belief in the efficacy of his word, and a requisite faith response in bearing testimony to the power and authority of that word to others. On the basis on that first encounter with Nicodemus in John 3, he is said to significantly fail on both accounts. At this juncture in the FG, Nicodemus is depicted and represents a "barrier" to the PR's qualification of what response model to both discipleship and witness he indeed offers (Beck, 1997:69).

In fact, an interpretation that Nicodemus allows for a characterization that is ambiguous will not pass final judgement on his response to Jesus. He is thus depicted in the text as a potential disciple, who has progressed in a limited way in his own understanding – but is unable to arrive at an appropriate or definitive response to the person of Jesus. In this regard, the opinion offered by Bassler (1989:643) is succinct that what is required in bringing finality to Nicodemus is a definitive encounter with Jesus, which is not contained in the FG. As such, the open-ended nature of the narrative challenges the PR to surpass Nicodemus in responding to Jesus (Tanzer, 1991:294). His characterization in the FG does however, leaves the possibility for him to choose discipleship – but the model he depicts cannot be determined as being paradigmatic – as his apparent indecisiveness can also be argued to reveal a decision not to commit to discipleship and witness.

Inserted between Jesus' encounters with Nicodemus and an anonymous Samaritan woman is John the Baptist's testimony (3:25-36). His testimony is as a direct result of his recognition of his own identity, who he is *not*, and an acceptance of the identity of the one from above (1:20-23, 25-27, 31-33). The reference to the bridegroom in 3:29 recalls another paradigmatic response of the mother of Jesus to his word at the wedding feast of Cana. The character whom the narrative reveals as the witness to the incarnate λόγος, now "demonstrates openness to the word of Jesus, even though he must disappear" (Moloney, 1993:127). Thus, the dissertation finds that John the Baptist's positive response to Jesus' identity reflects an ambivalence and ambiguity about Nicodemus and points forward to the Samaritan woman, without being proposed as a paradigmatic model for identification to the PR. Significantly, John the Baptist's unique, historical and unrepeatable witness to Jesus is

⁵⁶ Nicodemus' apparent and initial ambivalence to Jesus in John 3 makes him an easy stereotypical figure to contrast with the Samaritan woman. However, the argument that Nicodemus is himself a positive model for discipleship can only be read in the light that he changes his allegiance from the Pharisees in John 3, to then partially witnessing to Jesus in John 7, to his explicit identification as a disciple – albeit a secret one – in John 19. This change or transition is also subtly reflected in the narrative of the FG, as his speech is said to be replaced by action: from a relative verbosity in John 3, through a single cautious intervention in John 7, to the action of burial in John 19 (Beck, 1997:69). As Gibbons (1991:117-118) correctly asserts, this transition is further reflected by him moving out of darkness and its surrounding secrecy into the light of a public act. Similarly, a counter argument in Nicodemus being a negative model for discipleship can also be postulated with an opposite reading of the "same evidence" interpreting his silence in John 19 as a negative characterization. In this regard, he is silent in responding to Jesus (3:11-21), the taunting of the Pharisees (7:52), and in the presence of Joseph of Arimathea's request for Jesus' body from the Romans (Pazdan, 1987:147).

the one reality that is inaccessible for both the PR and the modern disciple to participate in or even reciprocate for that matter.

The narrative with the Samaritan woman does initiate on a conflicting note, which influences the PR concerning the encounter itself and the dialogue which ensues with the Samaritan woman. Our analysis has contrasted the discordant reality of John 3 to John 4 in our analysis, as well as the betrothal “type-scene” based on Gen 24:10-61 and 29:1-20 proposed by Alter (1981:51-62). But there are several paradigmatic elements which are discordant in John 4:7-26, that further strengthens the thesis of this dissertation, against a betrothal “type-scene” argument: (i) Jesus is *not* given water to drink, even though it is he who requests it; (ii) as has been contended thus far, no actual betrothal takes place. This leads Brodie (1993:218) to contend that “an ‘unbetrothal’ – the liberating of a woman who had been over-betrothed physically – and, more positively... a “betrothal of belief” occurs. She also engages more deliberately in dialogue with Jesus which further places her in direct opposition to Nicodemus, highlighting his own failure as a dialogue partner to Jesus. Throughout her encounter, the narrative depicts her as a strong positive character, someone whom the PR can identify with (Beck, 1997:73).

This dissertation has also argued that the Samaritan woman demonstrated a developing belief and understanding of the identity of her dialogue partner. This progression of faith and belief mirrors the pattern as it unfolds in John 9 with the man born blind. She initially resists Jesus’ bold approach, rejecting his offer “living water” (4:10) and then with skepticism in 4:11-12. Her ambivalence yields to the polite address of κύριε in 4:11, then she recognizes him as a “προφήτης” in 4:19, and finally and tentatively affirms him as “χριστός” in 4:29 (Boers, 1988:4; Moloney, 1993:154).

Throughout the narrative, the PR finds the “staging” of the various scenes significant (cf. Martyn, 1979:26-37). Front-stage are Jesus and the woman, while the disciples are backstage, arriving as she departs (4:27-28). Then, the disciples seemingly move front-stage and the PR views the Samaritan townspeople arriving backstage (Stibbe, 1993:64). The movement of characters in the narrative leads to repeatable verbs of coming and going, with Jesus being the only exception who “remains” [ἔμεινεν] (4:40) (Cahill, 1982:43). This verb identifying the location of Jesus throughout the narrative also anticipates the usage of the verb μένω by the FG in the farewell discourse of Jesus in 15:4-10.

With regards to her witness [μαρτυρία] of Jesus, through the narrative, the PR discovers that the woman’s gender is not an issue for Jesus in his missionary endeavour with her. In fact, her quest for water (symbolized by her leaving her water pot behind and returning to her town) is abandoned in favour of her successful quest for life (Boers, 1988:115, 183; Botha, 1991:163). Thus, her witness in 4:29 cannot be diminished based on an inadequacy in her belief of Jesus. This dissertation finds that she does not give witness to her conversation with Jesus about “living water”, or even the theological debate on “true worship”, or even Jesus’ self-revelation (4:26). Instead, her witness to her townspeople centres on “Can this perhaps be the Christ?” with the ambiguity of how to read and interpret the particle μήτι. Notwithstanding the ambiguity of the μήτι construction, the FG’s designation of her testimony to the townspeople is attested in the verb μαρτυρούσης in 4:39, with the townspeople recognizing for themselves her witness “as the initial grounds of their belief” (Okure, 1988:169-171). Thus, the dissertation finds that the ambiguity is not in the woman’s belief in Jesus, but deliberate in her witness to her townspeople, so as not to “preclude their participation by overwhelming them with unprocessed information” (Botha, 1991:164; cf. Okure, 1988:174). Thus, it is not for the PR to know or even determine the woman’s psyche as whatever intention, since the

ambiguity of her μήτι construction does produce the need for further reflection and even necessitate decision, not only on the part of the townspeople themselves, but significantly on the part of the PR as well (O' Day, 1986:76).

How does and must the PR evaluate the Samaritan woman as she is depicted in the narrative of John 4? Her engaging participation in the dialogue with Jesus contrasts her with the disappearing Nicodemus of John 3 and the inability of the disciples to articulate their concerns and perplexity to Jesus in 4:27. She contrasts with them in another significant way: she responds to Jesus' words, and not "to signs". She does not respond in the form of a verbal confession, but with an active witness to others concerning Jesus' words. In this regard, her paradigm of appropriate response to Jesus is comparable with that of Jesus' mother in 2:5 (Beck, 1997:76). Her witness though, is comparable to that of John the Baptist. Based on her word, as on his testimony in 1:35-37, her interlocutors leave her to go and seek out Jesus for themselves (Pazdan, 1987:148). Like John the Baptist, following on her initial witness, she does not speak again, and the text is silent about whether she constitutes the group who go in search of Jesus. Like John the Baptist, "she has decreased, while Jesus has decreased" (Renna, 1986:140).⁵⁷ While this dissertation has refrained from identifying her role as apostolic (unlike Schneiders, 1999:137-144), she indirectly invites the townspeople to discern and perceive for themselves akin to Jesus' summons of the initial disciples to "ἔρχεσθε καὶ ὄψεσθε" in 1:39 (Culpepper, 1983:137; cf. Barrett, 1978:242; Beasley-Murray, 1987:39), though the wording in 1:39 and 4:29 is similar but not identical!

As alluded to above, the positive evaluation of the Samaritan woman is enhanced by the contrast between her response of witness with the misunderstanding of the disciples and Nicodemus. In this regard, she compares favourably to the other anonymous woman in the FG, viz., Jesus' mother. The disciples themselves draw attention to the woman's engaging participation in her encounter with Jesus (4:27) – and they pale by comparison. Unlike her, they are unwilling and unable to articulate their concerns. Like her, their initial remarks are centred on physical sustenance, but unlike her, they are unable to move beyond that particular concern. In this regard, they are evocative of Nicodemus, as they too disappear into silence while Jesus teaches about realities they do not comprehend. Therefore, the silence of the disciples mirrors the ineffective dialogue of Nicodemus, whose voice trails off and disappears altogether, taking him with it (Beck, 1997:77).

To this extent, the PR's character identification with the Samaritan woman as a paradigm for both discipleship and witness is enhanced by her positive narrative depiction, which is facilitated by her anonymity. Her introduction into the Johannine narrative in John 4 does strike a resonant chord with the PR, as it highlights the reality of marginalization, through gender specification, cultural mores or momentous decisions. Pazdan (1987:148) maintains that the woman's marginal status is eventually changed because she commits herself to Jesus "as a disciple". In this regard, she is a representative figure of all those who accept the invitation of Jesus irrespective of their histories. The seemingly negative dimensions of her characterization are left behind as the focus of the narrative moves towards Jesus' role in her present realities as opposed to her past realities. Together with her anonymous character depiction and her positive engaging depiction throughout the narrative, is her deliberate openness to grow in her understanding of him, and in her subsequent response of witnessing to the efficacy of his words, all aspects which underpin and further reinforce the appropriate response paradigm furnished by Jesus' mother in 2:5 (cf. Beck, 1997:78).

⁵⁷ Tilborg (1993:250) goes as far as to state that the woman "is made anonymous".

Therefore, this dissertation having argued its thesis through the lens of the PR is challenged in response to a fuller participation in the revelatory dialogue in which Jesus encounters the woman of Samaria. The narrative does not force the PR to decide but allows the PR to become engaged with regards to the themes contained in the dialogue itself (O' Day, 1986:91). Thus, the variety of viewpoints and even misunderstandings among the various characters, the (mis)understandings the PR determines, the initial ironic misunderstandings of the characters about the spiritual level on which Jesus speaks, the ambiguity of words, the movement on and off the stage contrasted with Jesus himself "remaining" and the identity opening that woman's anonymity presents – all are the necessary ingredients to ensure the captivation of the PR and his/her involvement (Botha, 1991:190) with regards to discipleship and witness.

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