

The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

NOTHING RECORDED	NOTHING RECORDED	NOTHING RECORDED	CHAPTER 4, VERSES 4-42
			<p>4:4 - And he₁ must needs₂ go₃ through₄ Samaria₅.</p> <p>4:5 - Then cometh₆ he₁ to a city₇ of Samaria₅, which is called₈ Sychar₉, near₁₀ to the parcel of ground₁₁ that Jacob₁₂ gave₁₃ to his son₁₄ Joseph₁₅.</p> <p>4:6 - Now Jacob's₁₂ well₁₆ was there₁₇. Jesus₁₈ therefore₁₉, being wearied₂₀ with his journey₂₁, sat₂₂ thus on the well₁₆; and it was about₂₃ the sixth hour₂₄.</p> <p>4:7 - There cometh₂₅ a woman₂₆ of Samaria₅ to draw₂₇ water₂₈: Jesus₁₈ saith unto her, Give me to drink₂₉.</p> <p>4:8 - (For his disciples₃₀ were gone away₃₁ unto the city₇ to buy₃₂ meat₃₃.)</p> <p>4:9 - Then saith the woman₂₆ of Samaria₅ unto him, How is it that thou₃₄, being a Jew₃₅, askest drink of me₃₆, which am a woman₂₆ of Samaria₅? for the Jews₃₅ have no dealings₃₇ with the Samaritans₃₈.</p> <p>4:10 - Jesus₁₈ answered and said unto her, If thou knewest₃₉ the gift₄₀ of God₄₁, and who it is₄₂ that saith to thee₄₃, Give me to drink₂₉; thou wouldest have asked of him₄₄, and he would have given₄₅ thee living₄₆ water₂₈.</p> <p>4:11 - The woman₂₆ saith unto him₄₇, Sir₄₈, thou hast nothing₄₉ to draw₂₇ with₅₀, and the well₁₆ is deep₅₁: from whence₅₂ then hast thou that living₄₆ water₂₈?</p> <p>4:12 - Art thou greater₅₃ than our fathers₅₄ Jacob₁₂, which gave us₅₅ the well₁₆, and drank₅₆ thereof himself₅₇, and his children₅₈, and his cattle₅₉?</p> <p>4:13 - Jesus₁₈ answered and said unto her, Whosoever₆₀ drinketh₆₃ of this water₂₈ shall thirst₆₁ again₆₂:</p> <p>4:14 - But whosoever₆₀ drinketh₆₃ of the water₂₈ that I shall give₆₄ him shall never₆₅ thirst₆₁; but the water₂₈ that I shall give₆₄ him shall be in him₆₆ a well₁₆ of water₂₈ springing up₆₇ into everlasting₆₈ life₆₉.</p> <p>4:15 - The woman₂₆ saith unto him, Sir₄₈, give me₇₀ this water₂₈, that I thirst₆₁ not, neither come hither₇₁ to draw₂₇.</p> <p>4:16 - Jesus₁₈ saith unto her, Go₃, call₇₃ thy₇₂ husband₇₄, and come hither₇₅.</p> <p>4:17 - The woman₂₆ answered and said, I have no husband₇₆. Jesus₁₈ said unto her, Thou hast well said₇₇; I have no husband₇₆:</p> <p>4:18 - For thou hast had₇₈ five husbands₇₉; and he whom thou now hast₈₀ is not thy husband₈₁: in that saidst thou truly₈₂.</p> <p>4:19 - The woman₂₆ saith unto him, Sir₄₈, I perceive₈₃ that thou art₈₄ a prophet₈₅.</p> <p>4:20 - Our fathers₈₆ worshipped₈₇ in</p>

this mountain⁸⁸; and ye say, that in Jerusalem⁸⁹ is the place⁹⁰ where men⁹¹ ought⁹² to worship⁹³.

4:21 - Jesus¹⁸ saith unto her, Woman²⁶, believe me⁹⁴, the hour⁹⁵ cometh⁹⁶, when ye shall neither in this mountain⁸⁸, nor yet at Jerusalem⁸⁹, worship⁹³ the Father⁹⁷.

4:22 - Ye worship⁹³ ye know not what: we know⁹⁸ what we worship⁹³: for salvation⁹⁹ is of the Jews¹⁰⁰.

4:23 - But the hour⁹⁵ cometh⁹⁶, and now is¹⁰¹, when the true worshippers¹⁰⁵ shall worship⁹³ the Father⁹⁷ in spirit¹⁰² and in truth¹⁰³: for the Father⁹⁷ seeketh such¹⁰⁴ to worship⁹³ him.

4:24 - God⁴¹ is a Spirit¹⁰²: and they that worship⁹³ him must worship⁹³ him in spirit¹⁰² and in truth¹⁰³.

4:25 - The woman²⁶ saith unto him, I know that Messias¹⁰⁵ cometh⁹⁶, which is called¹⁰⁶ Christ¹⁰⁷: when he is come¹⁰⁸, he will tell us¹⁰⁹ all things¹¹⁰.

4:26 - Jesus¹⁸ saith unto her, I that speak unto thee am he¹¹¹.

4:27 - And upon this came¹¹³ his disciples³⁰, and marvelled¹¹⁴ that he talked with¹¹⁵ the woman²⁶: yet no man¹¹⁶ said, What seekest thou¹¹⁷? or, Why talkest thou with her¹¹⁸?

4:28 - The woman²⁶ then left¹¹⁹ her waterpot¹²⁰, and went her way¹²¹ into the city⁷, and saith to the men¹²²,

4:29 - Come¹²³, see a man¹²⁴, which told me all things¹¹² that ever I did: is not this the Christ¹⁰⁷?

4:30 - Then they went out¹²⁵ of the city⁷, and came unto him¹²⁶.

4:31 - In the mean while¹²⁷ his disciples³⁰ prayed¹²⁸ him, saying, Master¹²⁹, eat¹³⁰.

4:32 - But he said unto them, I have meat³³ to eat¹³⁰ that ye know not of¹³¹.

4:33 - Therefore said the disciples³⁰ one to another¹³², Hath any man brought him¹³³ ought⁹² to eat¹³⁵?

4:34 - Jesus¹⁸ saith unto them, My meat³³ is to do the will¹³⁴ of him that sent me¹³⁶, and to finish his work¹³⁷.

4:35 - Say not ye¹³⁸, There are yet four months¹³⁹, and then cometh harvest¹⁴⁰? behold, I say unto you, Lift up¹⁴¹ your eyes¹⁴², and look on the fields¹⁴³: for they are white¹⁴⁴ already to harvest¹⁴⁵.

4:36 - And he that reapeth¹⁴⁶ receiveth wages¹⁴⁷, and gathereth fruit¹⁴⁸ unto life⁶⁹ eternal¹⁴⁹: that both he that soweth¹⁵⁰ and he that reapeth¹⁵³ may rejoice together¹⁵¹.

4:37 - And herein is that saying true¹⁵², One soweth¹⁵⁰, and another reapeth¹⁵³.

4:38 - I sent you to reap¹⁵⁴ that whereon ye bestowed¹⁵⁵ no labour¹⁵⁶: other men laboured¹⁵⁷, and ye are entered¹⁵⁸ into their labours¹⁵⁹.

4:39 - And many¹⁶⁰ of the Samaritans³⁸ of that city⁷ believed on him¹⁶¹ for the saying of the woman²⁶, which testified¹⁶², He told me all that ever I did¹⁶³.

4:40 - So when the Samaritans³⁸ were come unto him¹⁶⁴, they besought him¹⁶⁵ that he would tarry¹⁶⁶ with them¹⁶⁷: and he abode¹⁶⁸ there two days¹⁶⁹.

4:41 - And many more¹⁷⁰ believed¹⁷¹ because of his own word¹⁷²:

4:42 - And said unto the woman²⁶. Now we believe¹⁷³, not because of thy saying¹⁷⁴: for we have heard him ourselves¹⁷⁵, and know that this is indeed¹⁷⁶ the Christ¹⁰⁷, the Saviour¹⁷⁷ of the world. ¹⁷⁸

CHRONOLOGY: December 27CE (Biblical Scholars place the date anywhere between Early December 27CE to as late as May 28CE; see below)

Brown:	Late January 28CE or Early February 28CE
Barclay:	January 27CE
McConkie:	Late December 27CE or Early January 28CE
Ogden/Skinner:	Late December 27CE or Early January 28CE
Edershiem:	April 28CE or May 28CE
Farrar:	May 28CE
Croscup:	December 27CE
Andrews:	December 27CE
J. Reuben Clark:	December 27CE

LOCATION: Jacob's Well, Shechem/Sychar Samaria

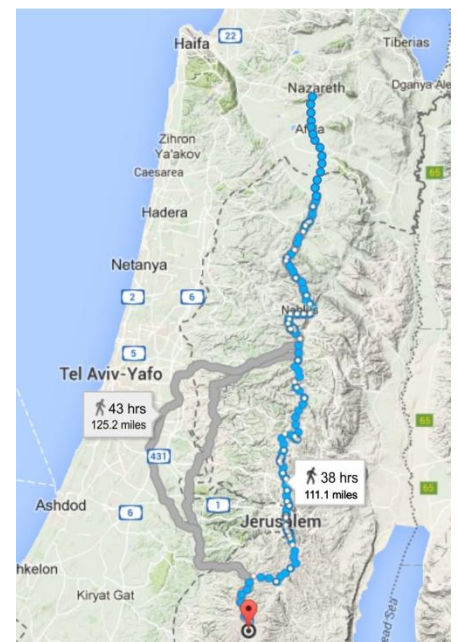
COMMENTARY: After spending months in the southern land of Judaea performing miracles and teaching the doctrines of salvation, Jesus leaves for the land of His youth. He is heading for Galilee. We are not totally convinced as to all the reasons why, but He left shortly after the imprisonment of His forerunner, John the Baptist. He also took an interesting route home through the land of Samaria. The Samaritans were hated by the Jews. For centuries they had been at odds. By the time of Jesus, the Jews considered the Samaritans unclean. Devoted Jews avoided Samaritans at all costs, and yet Jesus journeyed through their land. After traveling several days, Jesus, and those that followed Him, came upon Jacob's well. His mortal body was weary and thirsty. The disciples left Jesus sitting at the well while they ventured to the nearby town for food. While at the well, a woman of Samaria came to fetch water. She could see by His clothing that He was a Jew. Much to her surprise, Jesus asked her for water. Against what was culturally acceptable, she hesitated. She was baffled by the fact that a Jew would ask her, a Samaritan, for water. Jesus replied that He could offer her living water. Further confused, she points out that Jesus didn't have anything to draw water with. He then teaches her that His water would quench her thirst such that she will never need thirst again. This water was of great interest to her, as she asks Him for the water He possessed. She now saw Him as a great teacher, and He invites her to fetch her husband. Through the workings of the spirit, Jesus reveals to her that He was aware of her sinful background, 5 previous marriages, and a relationship outside of marriage. Witnessing nothing less than a miracle, she asks Jesus if He was the Messiah. To which, Jesus proclaims to her that He is Jehovah. At the close of their conversation, the disciples returned. They were surprised that Jesus was speaking to a Samaritan woman. Jesus sends her back to the village, which she hastily goes to spread the word she just received. Jesus then teaches His disciples valuable lessons regarding ministering. He teaches that His mission is to perform the will of His Father. He then points out that His Father has prepared people for the gospel message. We suppose that people were emerging from the city as Jesus teaches the disciples that the field is white and ready to harvest. Jesus and His disciples taught the Samaritan masses. They stayed with them for two days, and many believed and were converted.

FOOTNOTES:

- 1- **he** – The first word in this verse is "he"; however, the first word in the Greek text translated "ὁ" or "de". The word means but, moreover, or and. It doesn't mean "he". The Codex Sinaiticus translates the words "And he" as "but he". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 4, page 169). The word "he" is implied in the translation and has been inserted by translators for the easy of reading. The word is used in reference to Jesus. It is Jesus that is the subject of this sentence.
- 2- **he must needs** – The phrase "he must needs" is translated from the single Greek word "δεῖ" or "dei". The word he is implied, while the Greek word itself means it is necessary, there is need of, or it is right and proper. It would appear that Jesus felt compelled to go through Samaria. Elder Talmage wrote, "...doubtless His choice was guided by purpose, for we read that 'He must needs go' that way." (Jesus the Christ, James E. Talmage, page 144). I would suggest that He was guided by the Spirit, and was thus compelled. He was not compelled by force, but rather by a deep personal desire to do His Father's will. Many have speculated as to the reasoning behind this need. Several theories exist;

Theories as to why Jesus had to go through Samaria

1. It represented a route that was free from the influence of the Jewish Hierarchy. Many theorize that the Jews had plans to seize Jesus and either imprison Him like John, or have Him executed. The theory is that he "needed" to leave Judaea to preserve His life.
2. God, the Father, knew that there was a woman that would not only embrace Jesus' message, but would bring many others unto Him. Elder McConkie wrote, "**And, be it noted, to have the very conversation that he is now commencing is one of the chief reasons he chose to travel through Samaria, as he made his way to his homeland of Galilee.**" (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 333).
3. It was the shortest and most direct path from Jerusalem to Galilee. "**It was the custom of the Galileans, when they came to the holy city at the festivals, to take their journeys through the country of the Samaritans...**" (Antiquities of the Jews, Book 20, Flavius Josephus, Chapter 6, Verse 1, Page 1050).
4. Jesus was being sent to Samaria, by His Father, because He knew that there were many souls there who were prepared to receive the Gospel. Jesus could have taken another route to Galilee. He was compelled to go through Samaria. Brown writes that the term "must needs go" is better translated as "**had to pass. This is not**



geographical necessity; for, although the main route from Judea to Galilee was through Samaria (Josephus Ant. XX.VI.1;#118), if Jesus was in the Jordan valley (iii 22) he could easily have gone north through the valley and then up into Galilee through the Bethshan gap, avoiding Samaria. Elsewhere in the Gospel (iii 14) the expression of necessity means that God's will or plan is involved." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 169). It is conjecture, but it would make sense that Jesus went through Samaria for the purpose of teaching to receptive souls.



- 3- go – The account does not specifically state how the Savior traveled. It was most likely by foot. Even if they had access to a beast of burden, culturally only women and children road them. Men would generally walk serving as guide, so while the scripture says go, it was probably walking.

Jesus and His disciples had been ministering to the people living in southern Judaea, specifically in the countryside of Jerusalem. This area would have included Hebron, Bethlehem, Bethany, and En-gedi just to name a few of the better known areas. It is unclear as to where He was when the decision was made to return to Galilee, other than somewhere in the hill country of Judaea. For the sake of study, we will assume that He was in Hebron. The distance from Hebron to Nazareth of Galilee, via Samaria, is about 111 miles, or 38 hours of continuous walking. At 18 miles per day, it would have taken about 6 days of travel.

"John is the only Gospel writer to record a journey north from Jerusalem to Galilee directly through Samaria, where Jesus' stopped at Jacob's well." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 131). It is theorized that John was with Jesus, and because it was still early in the Savior's ministry the sources of the other Gospels were not yet present. This is hard to say since the disciples are not referred to by name in this narrative.

Jesus and His disciples would most likely have followed the cultural habits associated with traveling. One should remember that the region could become unbearably hot. Travelers were accustomed to **"Starting early in the morning, to enjoy as many as possible of the cool hours from traveling."** He would have also planned His trip to include known water sources and villages where he could acquire supplies like food. **"He stopped at length for rest and refreshment in the neighborhood of Sychar."** (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 147).

The walking distance between Jerusalem and Sychar was about 47 miles. Jesus would have ended three days of travel by the time he reached the area of Sychar and Jacob's well. It would have been rough terrain, with dirt roads, and a hot sun. The region was far from flat and required ascents and descents over hills and valleys. No doubt He and His disciples would have been tired, thirsty, hungry and sore.

One might speculate that the group stopped near Ramallah after the first day of travel, and then in the vicinity of Shilo at the end of day 2. Both sites would have significant meaning to children of Israel.

- 4- through – The phrase "go through" is translated from the Greek word "διέρχομαι" or "dierchomai". It means to go through, pass through, or go to a different place.

On the surface, traveling through Samaria seems like just a logical choice. The alternative route through the Jordan River Valley would require 127.8 miles of travel. That would represent an additional 16.7 miles, or an additional day on the road. So time wise, Samaria is the best route; however, the Jews had great distain for the Samaritans. Some of the more pious Jews, would take the longer route just to avoid the Samaritans. Talmage wrote, **"The direct route from Judea to Galilee lay through Samaria; but many Jews, particularly Galileans, chose to follow an indirect though longer way rather than traverse the country of a people so despized by them as were the Samaritans. The ill-feeling between Jews and Samaritans had been growing for centuries, and at the time of our Lord's earthly ministry had developed into most intense hatred."** (Jesus the Christ, James E. Talmage, page 144). Because of the ill feelings, on both sides, it was not uncommon for a Jew traveling through Samaria to face dangers of being robbed or assaulted. There are even instances of Jews being killed, though this was not as common. Consequently, the Jews would travel in larger groups or caravans for safety. It doesn't appear that Jesus was traveling in a large group. He appears to travel through Samaria with confidence, which is not surprising. He was following the Spirit.



As Jesus traveled through Samaria, He came into a Valley between Mount Gerizim and Mount Ebel. In that Valley was located the villages of Sychar and Shechem as well as the famed Jacob's Well. **"Here (as already stated) by the 'Well of Jacob' where the three roads, south, to Shechem, and to Sychar (Askar) - meet and part, Jesus sat down."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 408).

- 5- Samaria – The name "Samaria" is translated from the Greek word "Σαμαρεία" or "Samareia". The name, translated literally, means "guardianship". It is a region or territory in Palestine. Samaria was originally known as the southern portion of the Kingdom of Israel after it separated from the Kingdom of Judah. The new Kingdom of Israel established its capital in the southern region of Samaria. It was from here that evil King Ahab ruled with his wicked wife Jezebel.

As history records, the Kingdom of Israel became morally and spiritually lost. They had a series of wicked kings, and the people were all too willing to follow them. The Lord sent a series of prophets calling them to repent, but they were far too prideful and self absorbed to listen. I am obviously summarizing hundreds of years of history in just a few sentences, but this is the background that brings us to Samaria.

The Lord decimated the wicked Kingdom of Israel using the powerful Assyrian army. **"WHEN Shalmaneser, the king of Assyria, had it told him, that [Hoshea] the king of Israel had sent privately to So, the king of Egypt, desiring his assistance against him, he was very angry, and made an expedition against Samaria, in the seventh year of the reign of Hoshea; but when he was not admitted [into the city]**



by the king, he besieged Samaria three years, and took it by force in the ninth year of the reign of Hoshea, and in the seventh year of Hezekiah, king of Jerusalem, and quite demolished the government of the Israelites, and transplanted all the people into Media and Persia among whom he took king Hoshea alive; and when he had removed these people out of this their land he transplanted other nations out of Cuthah, a place so called, (for there is [still] a river of that name in Persia,) into Samaria, and into the country of the

Israelites." (Antiquities of the Jews, Book IX, Flavius Josephus, Chapter 14, Verse 1, Page 666). It was a common Assyrian and Babylonian practice to remove all the people of value from a conquer nation. They would remove the educated, skilled, and talented people and relocate them to a place in the empire where they could be of best value to them. They would leave the less desirables; individuals they felt would be incapable of rising up and recovering their country. Eventually, they would relocate individuals from other areas of the Empire. The transplants into Samaria came from a place called Cuthah. Cuthah is an area north east of Babylon. It was inhabited by Babylonians. The Assyrians conquered Babylonia in 738BCE, while they conquered the Kingdom of Israel in 721BCE. Basically, Samaria was transplanted with Babylonians.



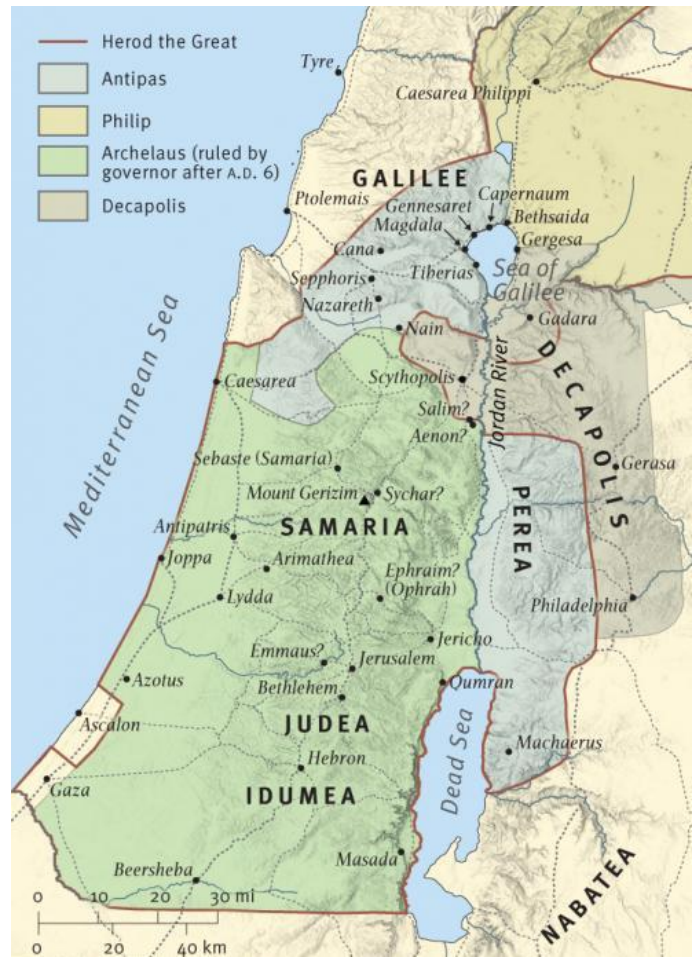
The Assyrians took the Ten Tribes captive. The Israelites were stripped naked, beaten and humiliated. They were then led captive in groups of ten with lip hooks placed through their lips and attached to cords. A soldier would set their pace by tugging on the cords to encourage compliance. The Assyrians killed individuals who rebelled or represented a threat.

Most of these individuals were nailed naked and alive to a tree, and were left for dead. This was the beginnings of crucifixion. It was later said that the Assyrians invented crucifixion, but the Roman perfected it. One can imagine that the surviving Israelites hated the Assyrians. To make matters worse, the transplants were idol worshipping gentiles. Josephus wrote, **"But now the Cutheans, who removed into Samaria, (for that is the name they have been called by to this time, because they were brought out of the country called Cuthah, which is a country of Persia, and there is a river of the same name in it,) each of them, according to their nations, which were in number five, brought their own gods into Samaria, and by worshipping them, as was the custom of their own countries, they provoked Almighty God to be angry and displeased at them, for a plague seized upon them, by which they were destroyed; and when they found no cure for their miseries, they learned by the oracle that they ought to worship Almighty God, as the method for their deliverance. So they sent ambassadors to the king of Assyria, and desired him to send them some of those priests of the Israelites whom he had taken captive. And when he thereupon sent them, and the people were by them taught the laws, and the holy worship of God, they worshipped him in a respectful manner, and the plague ceased immediately; and indeed they continue to make use of the very same customs to this very time, and are called in the Hebrew tongue Cutlans, but in the Greek tongue Samaritans."** (Antiquities of the Jews, Book IX, Flavius Josephus, Chapter 14, Verse 3, Page 667).

By 600BCE, the Kingdom of Judah had followed the same path the Kingdom of Israel had over 120 years before. They were wicked, prideful, and selfish. They had erected idols in the Temple of Solomon and desecrated the House of the Lord. They had rejected the prophets sent by God to warn them, and consequently, they were ripe for destruction.

Assyria was no longer the world power. They were conquered by Nabopolassar in 626BCE who established the new Babylonian Empire. Dare we say, they were more ruthless than the Assyrians. The Babylonian army was led by Nabopolassar's son, Nebuchadnezzar. After two conquests into the Kingdom of Judah, and the Jews failing to adhere to Babylonian rule, Nebuchadnezzar came against Judah for a final campaign, and he did so with a vengeance. **"In the ninth year of" Zedekiah's "reign, in the tenth month, in the tenth day of the month,"** approximately January 15, 588BCE, **"Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it: and they built forts against it round about"** (2nd Kings 25:1). He laid siege to Jerusalem for 574 days. He allowed no food, water or supplies into the city. He starved the Jews into defeat. So bad were the conditions that the Jews resorted to cannibalism. After 18 months, on August 12, 587BCE, Nebuchadnezzar took Jerusalem and utterly destroyed the city and the temple. Nebuchadnezzar closely followed the pattern established by the Assyrians. The educated and skilled captives were taken to Babylon with lip hooks and shackles.

The Jews, from the Kingdom of Judah, didn't return to their homeland for 70 years. Unlike the Ten Tribes who are lost to us, the Kingdom of Judah returned. As they returned, they found that the Jews that remained in Palestine had intermarried with the transplanted Babylonians. They practiced a form of Judaism in Samaria. Though the Babylonians had converted to Judaism, they were a reminder of the Jewish oppressors. The Samaritans were anxious to join with their



perceived brothers, but the Jews didn't see them as brothers but rather half breed Babylonians. There would be no acceptance on the part of the Jews.

Tensions between the Samaritans and the Jews grew over time. Eventually, the Samaritans found a way to break away from the Jews and establish their own sect. As the Jews rebuilt the Temple in Jerusalem, the Samaritans were felt bound to Jerusalem seeing it as the only authorized place to offer sacrifice and perform sacred ordinances. In the end, they recruited a holder of the priesthood, at least by genealogical right, and built their own Temple on Mount Gerizim. Joseph wrote, **"But the elders of Jerusalem being very uneasy that the brother of Jaddua the high priest, though married to a foreigner, should be a partner with him in the high priesthood, quarreled with him; for they esteemed this man's marriage a step to such as should be desirous of transgressing about the marriage of [strange] wives, and that this would be the beginning of a mutual society with foreigners, although the offense of some about marriages, and their having married wives that were not of their own country, had been an occasion of their former captivity, and of the miseries they then underwent; so they commanded Manasseh to divorce his wife, or not to approach the altar, the high priest himself joining with the people in their indignation against his brother, and driving him away from the altar. Whereupon Manasseh came to his father-in-law, Sanballat, and told him, that although he loved his daughter Nicaso, yet was he not willing to be deprived of his sacerdotal dignity on her account, which was the principal dignity in their nation, and always continued in the same family. And then Sanballat promised him not only to preserve to him the honor of his priesthood, but to procure for him the power and dignity of a high priest, and would make him governor of all the places he himself now ruled, if he would keep his daughter for his wife. He also told him further, that he would build him a temple like that at Jerusalem, upon Mount Gerizim, which is the highest of all the mountains that are in Samaria; and he promised that he would do this with the approbation of Darius the king. Manasseh was elevated with these promises, and staid with Sanballat, upon a supposal that he should gain a high priesthood, as bestowed on him by Darius, for it happened that Sanballat was then in years. But there was now a great disturbance among the people of Jerusalem, because many of those priests and Levites were entangled in such matches; for they all revolted to Manasseh, and Sanballat afforded them money, and divided among them land for tillage, and habitations also, and all this in order every way to gratify his son-in-law."** (Antiquities of the Jews, Book XI, Flavius Josephus, Chapter 8, Verse 2, Pages 726-727). So now Samaria claims to have the priesthood, and the Holy Temple. The Jews saw themselves as the chosen people, and the only ones entitled to the priesthood and the temple. The two were now further at odds. Hatred escalated.

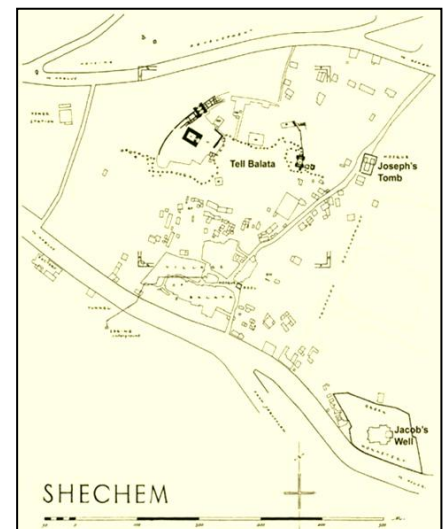


The Jews spoke ill of the Samaritans, and denied them privileges that were sometimes offered to other gentiles. Josephus, a Jew wrote, **"But the Samaritans, being evil and enviously disposed to the Jews, wrought them many mischiefs, by reliance on their riches, and by their pretense that they were allied to the Persians, on account that thence they came; and whatsoever it was that they were enjoined to pay the Jews by the king's order out of their tributes for the sacrifices, they would not pay it."** (Antiquities of the Jews, Book XI, Flavius Josephus, Chapter 4, Verse 9, Page 712). We all know what happens when we stereotype a race or people as evil; objectivity is lost and people end up hating for reasons that they often don't personally understand. Children are taught to hate, and they do so not because of their own experience but because of a trust in the judgment of their parents. It appears that this is what happen between the Jews and the Samaritans.

Consequently, there were repeated offenses on both side over many generations. The Samaritans often lashed out for being rejected. They committed all manner of offenses in their frustration, even resulting in the death of Jews. The Jews retaliated and used political maneuvers to further isolate the Samaritans. **"...some twelve years after Herod's death when one Passover at the time of the Procurator Coponius (AD 6-9), some Samaritans strewed human bones in the Temple porches and all over the sanctuary in the middle of the night (Ant. i8.2gf.). This was obviously an act of revenge for something about which Josephus is characteristically silent. This appalling defilement of the Temple, which probably interrupted the Passover feast, added fresh fuel to the old fires of hatred."** (Jerusalem in the Time of Jesus: An investigation into Economic and Social Conditions during the New Testament Period, Joachim Jeremias, page 353).

An entire book could be written on the history of the Jews and the Samaritans. The previous summary is just a rough background to help understand the setting for Jesus traveling through Samaria. I don't know about you, but if I were a Jew I might have thought twice about traveling through Samaria.

- 6- **Then Cometh he** – The phrase "cometh he" is translated from the Greek word "ἐρχομαι" or "erchomai". It means to come from one place to another. In other words, Jesus arrived at Sychar.
- 7- **city** – The word "city" is translated from the Greek word "πόλις" or "polis". It means a city. At one point, around the time of Jesus, the Romans erected a garrison of 600 Roman soldiers in the city of Shechem. Shechem is near Jacob's Well, and arguably the same city as Sychar. It is unclear how large the resident population was at the time of Jesus, but the city represented the oldest populated city in Palestine.
- 8- **which is called** – The phrase "which is called" is translated from the Greek word "λέγω" or "legō". Which means to say, speak, to teach, to exhort, to call, name or mention.
- 9- **Sychar** – The name "Sychar" is translated from the Greek word "Συχάρ" or "Sychar". The name, literally translated means "drunken". There is much discussion regarding whether Sychar was indeed a city in and of itself or just a mis translation of the city named "Shechem". **"Almost all the manuscripts read 'Sychar'; a Syriac witness reads Shechem, and Jerome identified Sychar with Shechem. A mistake which may have corrupted Gr. Sychem (=Shechem) into Sychar is plausible, perhaps under the influence of the ar sound in Samaria. The reading 'Sychar' creates a problem; for, although there are some traces in ancient reports of the existence of a Sychar, no traces in ancient reports of the existence of a Sychar, no traces of such a town have been found in the pertinent area of Samaria. The identification of Sychar with modern 'Askar, about one mile north-east of Jacob's well, is probably wrong on several counts: (a) the site is a medieval settlement; (b) the dubious similarity of name is useless since the Arabic name 'Askar does not reflect and ancient designation of the site but simply that the place has served as a military campsite; (c) 'Askar has a good well of its own, a fact which makes the woman's long journey to Jacob's well inexplicable. on the other hand, if the real reading is Shechem, everything fits, for Jacob's well is only 250 ft. from Shechem. Probably Shechem was only a very small settlement at the time."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 169).



Establishing "Sychar" as an independent city is even more difficult because it is so seldom mentioned in ancient writings. The name "Sychar" is not mentioned once in the works of Flavius Josephus. On the other hand, the name "Shechem" is mentioned over 21 times by the ancient historian, and Josephus generally associates it with Mount Gerizim. Talmage clearly believed that the two cities were separate and distinct, with Sychar being the smaller of the two. He wrote, "The town where dwelt the Samaritan woman with whom Jesus conversed at Jacob's well, is named Sychar in John 4:5; the name occurs nowhere else in the Bible. Attempts have been made to identify the place with Shechem, a city dear to the Jewish heart because of its prominence in connection with the lives of the early patriarchs. It is now generally admitted, however, that Sychar was a small village on the site of the present Askar, which is, says Zenos, 'a village with a spring and some ancient rock-hewn tombs, about five eighths of a mile north of Jacob's well.'" (Jesus the Christ, James E. Talmage, page 150).

Shechem would have surely been the larger of the two cities, given that Sychar was an independent city. Shechem is not only a city with a long history, but it served as the capital city of the Kingdom of Israel. Skousen wrote, "Between Mount Ebal and Mount Gerizim lies the ancient city of Shechem. It was selected as the first capital by the northern ten tribes after they broke away from Judah around 921 B.C." (The Days of the Living Christ: Volume 1, W. Cleon Skousen, page 165).

By the time of Jesus, Shechem had fallen from any days of glory. After being conquered by Assyria, Shechem was left desolate. The new inhabitants built new homes on the site. Some would argue that Shechem was never rebuilt, but people settled in close by Sychar. These inhabitants were the "half-breed" Samaritans. Shechem went from a place of prestige to something far less. Edersheim wrote, "In the so-called 'Testament of the Twelve Patriarchs' (which probably dates from the beginning of the second century), 'Sichem' is the City of Fools, derided by all men. It was only natural, that Jews should be forbidden to respond by an Amen to the benediction of Samaritans, at any rate till they were sure it had been correctly spoken..." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 400).

Modern archeologists believe that they have located both Sychar and Shechem in archeological mounds. Though their conclusion for the location of Sychar is probable it is not without question. Looking at the valley from the top of Mount Gerizim, the various locations relative to this chapter have been labeled.



Most people don't realize it, but Samaria was not a separate province at the time of Jesus. It was indeed part of Judaea. The Jews might have protested this fact on a social and spiritual level, but according to Rome, Samaria was clearly part of Judaea. Edersheim writes, "It is still in Judæa, and yet sufficiently removed from Jerusalem; and the Wady is so full of springs that one spot near it actually bears the name of 'Ainûn', 'springs' like the ancient Ænon. But, from the spot which we have indicated, it is about twenty miles, across a somewhat difficult country to Jacob's Well. It would be a long and toilsome day's journey thither on a summer day, and we can understand how, at its end, Jesus would rest weary on the low parapet which enclosed the Well, while His disciples went to buy the necessary provisions in the neighbouring Sychar." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 405).



The area of Jacob's Well and Sychar serve as a hub for ancient roads. One might imagine that once upon a time, the capital of the Kingdom of Israel would have visitors from various parts of the Kingdom. This would establish roads, or at least beaten paths, converging on the area. These roads still existed at the time of Jesus. Barclay explains, speaking of Jesus and His disciples, "On the way they came to the town of Sychar. Just short of Sychar the road to Samaria forks. The one branch goes north-east to Scythopolis; the other goes west to Nablus and then north to Engannim. At the fork of the road there stands to this day the well known as Jacob's well." (The Gospel of John, Volume 1, William Barclay, page 147). The roads would naturally converge on Jacob's Well, as a travelers first stop would be for water.

10- **near** – The word "near" is translated from the Greek word "πλησίον" or "plēsion". The word means a neighbor or friend. So, how far away is Sychar and Shechem from Jacob's well. If the archeological sites are correct, the outskirts of Shechem sits about 250 feet from Jacob's Well, and Sychar sits 3,300 feet or 5/8 of a mile from Jacob's Well.

11- **the parcel of ground** – The phrase "the parcel of ground" is translated from the Greek word "χωρίον" or "chōrion". It means a space, place, region or district. It can also be translated as a piece of ground, a field or land. The Codex Sinaiticus translates the words "the parcel of ground" as "place". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 5, page 169).

There is no information as to how big Jacob's parcel of land was. The biblical account says, "And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel." (Genesis 33:19-20). Some translators believe that the appropriate translation is "a part of a field" indicating that the land was not significant in size, but rather enough for his personal needs. It was on this parcel that Jacob dug a well.

12- **Jacob** – The name "Jacob" is translated from the Greek name "Ἰακώβ" or "Iakōb". Translated literally, it means "heel-catcher or supplanter". The name is a transliteration of the Hebrew word "יַעֲקֹב" or "Ya'aqob" It also translates literally as "heel-catcher or supplanter". The Codex Sinaiticus translates the words "Now Jacob" as "And Jacob". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 6, page 169).

Jacob is a significant figure with regards to the Jews, and the Christians for that matter. Jacob entered into specific covenant with God, and was consequently given a new name. That name was Israel. From that day forth, the covenant people of the Lord are known by his name. They are the children of Israel. Consequently, Jacob is a symbol for the saving covenants of the gospel.

The Samaritans claimed Jacob as their father. They made claim to the covenants and blessings associated therewith. They referred to Jacob as their father. The Samaritan woman was no different. "She goes on to speak of 'our father Jacob.' The Jews would, of course, have strenuously denied that Jacob was the father of the Samaritans, but it was part of the Samaritan claim that they were descended from Joseph, the son of Jacob, by way of Ephraim and Manasseh." (The Gospel of John, Volume 1, William Barclay, page 152).

13- **gave** – The word "gave" is translated from the Greek word "δίδωμι" or "didōmi". It means to give, to grant, to furnish, or deliver. There is an interesting underlying message here. Jacob gave this land to his birthright son, Joseph. The law of inheritance is inferred here. This law applies to the law of covenants. As we make and keep covenants, we inherit the blessings of God, as promised to our forefathers. The woman of Samaria is inferring that as Jacob gave to Joseph, so has God given to them because of their relationship to Jacob and Joseph.

14- **his son** – The word "son" is translated from the Greek word "υἱός" or "huios". The word means a son, and is generally used in reference to man. It is rarely used in reference to animals. In a wider sense, it can be used of a descendant or the posterity of one. Inheritance was given through male lineage. The idea is being conveyed that the Samaritan woman believes that her people, the Samaritans, are heirs through lineage. This would have, of course, been strongly protested by the Jews.

15- **Joseph** – The name "Joseph" is translated from the Greek word "Ἰωσήφ" or "Iōsēph". Translated literally, the name means "let him add". The Greek name is a transliteration of the Hebrew name "יֹסֵף" or "Yōwceph". The Hebrew word, translated literally means "Jehovah has added". Joseph's very name gives inference to inheritance, birthright, and the covenant blessings. There may be a subtle dig directed at the Jews in this message. The Jews were descendants of Judah, and though Judah was promised that Kings would come from his posterity, Joseph was the birthright. The Kingdom of Israel, or the northern kingdom, contained the tribes of Ephraim and Manasseh. In fact, Shechem was located in Manasseh. Perhaps the Samaritans believed their claim to the covenant to be as strong if not stronger than the Jews because of birthright lineage.

16- **well** – The word "well" is translated from the Greek word "πηγή" or "pēgē". It means a fountain or a spring. It can also mean a well fed by a spring. The Codex Sinaiticus translates the word "well" as "fountain". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 14, page 169).

Jesus had traveled about 80 miles to get to Jacob's well. He had most likely been walking for 3 or 4 days when he arrived. Though He was on His way to Galilee, it would appear that His immediate destination was that of the famed well, and the woman that He would meet there.



A well, at the time of Jesus, and within the confines of Palestine, was a significant thing. To own a well and to possess the surrounding country were synonymous terms (Proverbs 5:15-17). In other words, the well symbolizes wealth and land. So much so, that disputes regarding ownership of a well were often settled by the sword. Many a war has been waged over the rights of a well. (Genesis 26:21; Exodus 2:17; Numbers 20:17). Wells, were vital to survival. Without water, there would be no food, no livestock, and no quenching of thirst in a harsh desert environment. The well symbolized life. As such, if there was an approaching enemy, covering or destroying the wells was a sure way of ending their progress. (II Par., 32:3). Similarly, should an enemy advance, it was a typical tactic to take control of the well so that they could induce submission by cutting off the water supply.

The "well" has multiple symbolic uses and meanings. **"Ancient wells served as the focal point of community life. Here people gathered to obtain water for themselves and their flocks, as well as to exchange news, transact business, and socialize...In Hebrew, the word for well is the same as the verbal root, 'to understand'. Wells have often been traditional symbols of wisdom."** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 189). Interestingly, the Jews associated wells with living waters. **"The well is also a symbol of Torah, which is regarded as a source of living water."** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 190). **"The Palestinian Targum of Gen xxvii 10 concerning the well of Haran: "After our ancestor Jacob had lifted the stone from the mouth of the well, the well rose to its surface and overflowed, and was overflowing twenty years."** Notice that in John Jesus supplies living (flowing) water that is eternal." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., pages 170-171). Other symbols commonly associated with the well are divine love, life, romance, and spirituality. (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 190). Finally, the well has been associated with the tree of life. It is said that the living waters come forth from the well to nurture the tree of life. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 190).



Jacob's Well at Shechem (Sychar) by David Roberts

Jacob's Well would have been a typical Palestinian well. **"The well, like all frequented wells in the East, was doubtless sheltered by a little alcove, in which were seats of stone."** (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 148). Wells were typically dug through limestone, until a strata of water was reached. The top of the well was then surrounded with limestone blocks. The depth of the well varied by the area, depending on how deep one had to dig to reach water. As Jesus approached the well, He "sat thus on the well". **"Literally, 'on the well'; the well was a vertical shaft covered by a stone....on the ground'."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 169). It was on this surrounding parapet wall that Jesus would have sat. It is understandable that a parapet wall was erected, since the diameter of the well is placed at 8 feet (7'6" to be exact).

It is interesting that the woman from Sychar traveled about 3/4 of a mile to Jacob's well, when Sychar had a well of its own. This gives us pause for speculation and questions. Was she not allowed at the well in Sychar because of her sinful status? Did she live outside of Sychar, and in reality Jacob's well was closer? Was she working in the fields near Jacob's Well? The answer to these questions are not available. Edersheim recorded, **"There was another well (the 'Ain' Askar), on the east side of the little town, and much nearer to Sychar than 'Jacob's Well'; and to it probably the women of Sychar generally resorted. It should also be borne in mind, that in those days such work no longer devolved, as in early times, on the matrons and maidens of fair degree, but on women in much humbler station. This Samaritaness may have chosen 'Jacob's Well', perhaps, because she had been at work in the fields close by; or else, because her abode was nearer in that direction - for the ancient Sychar may have extended southward."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 409).



Today, Jacob's well has been adorned with all the pomp and decoration that is common to Holy sites. To me, such decorations detract from the spirit that would otherwise be associated with such sites. The Greek Orthodox Church has built a large cathedral next to Jacob's well. The well is next to the cathedral in an open roofed church. The well cover has been altered and reduced in size over the centuries. The exterior of today's well is totally different from what it would have looked like at the time Jesus visited with woman from Samaria.

Inside the Greek Orthodox Church during construction 2,000CE



Jacob's Well Today



Orthodox Monk at Jacob's Well



17 - **was there** – The word "there" was translated from the Greek word "ἐκεῖ" or "ekei". The word means there, in or to that place.

18 - **Jesus** – The name "Jesus" is translated from the Greek word "Ἰησοῦς" or "Iēsous". The name is a transliteration of the Hebrew name "Yeshua". The same name would be transliterated to modern English as "Joshua". The name literally means "Salvation". The woman at the well literally had the deliverer of salvation sitting before her. Jesus accepted that role prior to mortality, and entered mortality to accomplish that great mission. Jesus, whose atonement would provide salvation to all mankind was sitting on the well in Samaria. He truly was and is mighty to save. Through Him and of Him, all mankind will overcome physical death and live again. Through Him and of Him, all mankind may overcome spiritual death. Such spiritual salvation is guaranteed through Him, but dependent upon our acceptance of His gracious gift. The woman of Samaria was in dire need of spiritual salvation, as we shall find, since she was engaged in sinful living. Salvation had come to her that very day. Whether or not we realize it, the gift has come to us as well.

19 - **Therefore** – The word "therefore" is translated from the Greek word "οὖν" or "oun". It means then, therefore, accordingly, consequently or these things being so.

20 - **being wearied** – The phrase "being wearied" is translated from the Greek word "κοπιᾶω" or "kopiaō". The word means to grow weary, tired, or exhausted with toil or burdens or grief. It can also mean to labor with wearisome effort or to toil.

There was a prophesy, uttered centuries before Jesus' birth, that foretold that the Messiah would suffer all the aches, pains, and fatigue common to man. King Benjamin taught, **"And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people."** (Mosiah 3:7). In this scripture is **prophecy fulfilled**.

Jesus was the Son of God, and yet He was also the son of Mary. From His Father He inherited many Godly traits, and yet from His mother He inherited a mortal body. **"He who had power to draw food and drink from the elements, who could have transported himself at will to any location, sought rest and refreshments at Jacob's well. In all things he was subjecting himself to the proper experiences of mortality."** (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 151). He knew hunger. He knew thirst. He was tired from His labors. **"John does not show us a figure freed from the tiredness and the struggle of our humanity. He shows us one for whom life was an effort as it is for us; he shows us one who also was tired and had to go on."** (The Gospel of John, Volume 1, William Barclay, pages 148-149). Farrar reiterates in his typical eloquent writing, **"The expression in the original is most pathetically picturesque. It implies that the Wayfarer was quite tired out, and in His exhaustion flung His limbs wearily on the seat, anxious if possible for complete response."** (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 148).

With a mission of such great importance, why would God, Jesus' Father, have required Jesus to face such trivial mortal woes. His mission was so large, larger than life, and yet He was required to be tired or thirsty. This seems almost annoying, until we fully understand the Savior's mission. The Book of Mormon teaches, **"...he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities."** (Alma 7:12). Jesus endured fatigue so that He understands our plight. He endured all manner of mortal struggle, no matter how trivial, for the purpose of understanding us and therefore succoring us in our need.



21 - **his journey** – The word "journey" is translated from the Greek word "ὁδοιπορία" or "hodoiporia". The word means a journey. The journey refers to the 80 miles Jesus had walked to get to Samaria.

- 22 - **sat** – The word "sat" is translated from the Greek word "καθέζομαι" or "kathozomai". The word means to sit down, seat one's self, or sit. **"In the better Greek mss. the verb is followed by the adverb houtos , 'thus, so', which we have not translated explicitly. It probably modifies the verb, e.g., 'he sat right down' or 'he sat down without more ado'. But it could modify the adjective 'tired', e.g., 'tired as he was'. "** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 169). Jesus did what most of us do when we are tired or fatigued. He sat down, and asked for water. However, in typical fashion, Jesus did not just sit and relax, but He went right to work preaching the doctrines of salvation. The woman at the well was about to have the best day of her mortal life.



- 23 - **it was about** – The word "about" is translated from the Greek word "ὥσει" or "hōsei". It means as it were, as though, as, like as, or like. In other words, the timeline is not as precise as we would like it to be.
- 24 - **the sixth hour** – The word "sixth" is translated from the Greek word "ἕκτος" or "hektos". The word means sixth. The word "hour" is translated from the Greek word "ὥρα" or "hōra". The word means a certain definite time of season fixed by natural law and returning with the revolving year. It can also be used for a day, a twelfth part of the day time, a point in time or a moment.

According to the Jewish reckoning of time, the hours of the day were measured from sun up to sun down. The first hour would be 7am. The second hour would be 8am, so on. Therefore, the 6th hour would be **"the hour of noon."** (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 148), or 12:00am. The problem with this time, at least from the vantage point of scriptural scholars, is that women went to the well in the morning, and then again in the evening. It would be odd for a woman to visit the well at the noon hour. All the water needed for the day was retrieved in the morning, while the water needed for the evening and the night was retrieved at the end of the daylight period of the day.

There is a theory that John used the Roman reckoning of time rather than the Hebrew. The Romans reckoned time similar to us, starting the measurement of time at midnight or 12:00pm. Unfortunately, the Roman reckoning of time would explain why the woman was at the well at that time, but it fails to explain how Jesus had journeyed some distance before the day had actually begun. It was highly unlikely that one would travel at night. Brown addresses the hour of the day and a theory that many have presented that the hour of the day was somehow foreshadowing the crucifixion of Jesus that would take place in two years. He writes, **"The woman's choice of time for coming to the well is unusual; such a chore was done in the morning and evening. There is little likelihood in the suggestion that the scene is deliberately being related to the crucifixion, which noon is also the hour (xix 14) and Jesus is again driven to express his thirst (xix 28). However, the great medieval hymn the *Dies Irae* seems to have made this connection: 'Quaerens me sedisti lassus; redemisti crucem passus.'** The suggestion that hours should be reckoned from midnight rather than from 6:00A.M. (see NOTE

on i 39) would change the time notion in this verse to 6:00A.M. Such an hour would fit the scene at the well, but would not fit 'the sixth hour' of xix 14." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 169).

Another scholar speculates that the 6th hour was actually 6:00pm. Edersheim records, "It was about six o'clock in the evening, when the travel-stained pilgrims reached that 'parcel of ground' which, according to ancient Jewish tradition, Jacob had given to his son Joseph." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 408). Using the Roman reckoning of time, 6:00pm would be a normal time for women to fetch water from the well. It would also make sense that Jesus arrived tired and fatigued from traveling all day. The only problem is that John was a Jew and would not have been prone to reckon time after the Romans.

The last possibility is the first presented. If the time is reckoned after the Jews, it would have been 12 noon. Jesus may have arrived after as much as 6 hours of walking. The well would have been void of crowds. The woman would have come alone, at an odd hour for some reason not directly disclosed. Farrar believes this was probable because she was a sinner and would have quite possibly been shunned. She may have chosen to come to the well at an off hour to avoid the crowds. Farrar taught, "She was in no good repute; and this woman, either from accident, or, possibly, because she was in no good repute, and therefore would avoid the hour when the well would be thronged by all women of the city, was coming to draw water." (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 148).

25 - There cometh – The phrase "there cometh" is translated from the Greek word "ἐρχομαι" or "erchomai". It means to come from one place to another. "As Jesus sat there, there came to the well a Samaritan woman. Why she should come to that well is something of a mystery, for it was more than half-a-mile from Sychar where she must have stayed and there was water there. May it be that she was so much of a moral outcast that the women even drove her away from the village well and she had to come here to draw water?" (The Gospel of John, Volume 1, William Barclay, page 148).

26 - Woman – The word "woman" is translated from the Greek word "γυνή" or "gynē". It is used for a woman of any age, whether a virgin, married, or a widow. It can even be used of a betrothed woman.

The Gospel record does not disclose the woman's name, but simply refers to her as a woman. Similarly, Jesus addresses her as "Woman". In our society, addressing a lady by the term "Woman" would mostly be taken as offensive. Brown says, "Jesus normally uses this form of address. 'Woman' is not an entirely happy translation and is somewhat archaic. However, modern English is deficient in a courteous title of address for a woman who is no longer a 'Miss'. Both 'Lady' and 'Madam' have taken on an unpleasant tone when used as an address without an accompanying proper name." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 172). To properly understand the words of the Savior, one must understand the culture, and norms of ancient Judaea. The title of "Woman" was one of reverence and prestige. It would not be insulting, or rude.

The way in which Jesus addresses the woman at the well was not a cultural concern. The fact that He addressed her at all is the concern. Women were not to engage men in conversation, and conversely it was unseemly for a man to be alone with a woman who was not his wife, much less to speak with her. Jeremiah writes, "Accordingly, a woman was expected to remain unobserved in public. There is a recorded saying of one of the oldest scribes we know, Jose b. Johanan of Jerusalem (c. 150 BC) : 'Talk not much with womankind', to which was added, 'They said this of a man's own wife: how much more of his fellow's wife!' (M. Ab. i.5). Rules of propriety forbade a man to be alone with a woman (M. Kidd. iv.12; b. Kidd. 81a; John 4.27), to look at a married woman, or even to give her a greeting (b. Kidd. 70a-b). It was disgraceful for a scholar to speak with a woman in the street (b. Ber. 43b Bar.). A woman who conversed with everyone in the street could, like the woman who worked at her spinning in the street, be divorced without the payment prescribed in the marriage settlement. It was considered preferable for a woman, and especially an unmarried girl, in general not to go out at all." (Jerusalem in the Time of Jesus: An investigation into Economic and Social Conditions during the New Testament Period, Joachim Jeremias, pages 362-363). Courting a woman was always done with witnesses and arrangements were made in advance to assure that the courting did not take place publically. It was taught that man should assure "...care to be taken lest one ensnared by a woman; and rabbinical documents warn against speaking to women in public." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 173).

It should also be noted that women were not afforded the same opportunities in life relative to today's society. Women were never allowed to participate in public discussions regarding the law. Additionally, women were held to a higher standard of morality than men were, at least from the perspective of society. Women were expected to maintain perfect purity. "C. Wilford Griggs, archeologist and Brigham Young University Professor of ancient scripture, wrote: 'Because this person was a woman, traditional avenues of education and religious training were not open to her; because she was a Samaritan, her social status was that of an outcast in Jewish society; and because she had lived with five men before her present male companion, her moral standing was considered the worst imaginable. We cannot easily think of a less likely candidate for spiritual conversation under normal circumstances than such a person, and her meeting with Jesus did not begin on an auspicious note.' " (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, pages 132-133).

By the time of Jesus, religious festivals allowed women to come to Jerusalem and participate. Even so, the women were isolated and held apart. They were still expected to refrain from speaking with men. Jeremiah explains, "We may also see this relaxation of custom among ordinary people in the description of the popular feasts which took place in the Court of Women, during the nights of the feast of Tabernacles; the crowds were so exuberant that finally it became necessary to construct galleries for the women, to separate them from the men (T. Sukk. iv.i, 198.6). Moreover in the country there were further relaxations. Here, the maidens went to the well (M. Ket. i. i o ; Gen. R. 49 on 18.20, Son. 49.6, 425); the married woman engaged in agricultural work together with her husband and children (M.B.M. i.6), sold olives at the door (b. B.K. 119a), served at table (Mark 1.31 and par.; Luke io.38ff.; John 12.2). There is no indication that the custom of wrapping up the head was observed as strictly in the country as in the town; rather was there in this respect a difference between town and country similar to what we see in present-day Palestine. However, a woman must not be alone in the fields (b. Ber. 3b), and it was not customary even in the country for a man to converse with a strange woman." (Jerusalem in the Time of Jesus: An investigation into Economic and Social Conditions during the New Testament Period, Joachim Jeremias, pages 362-363).



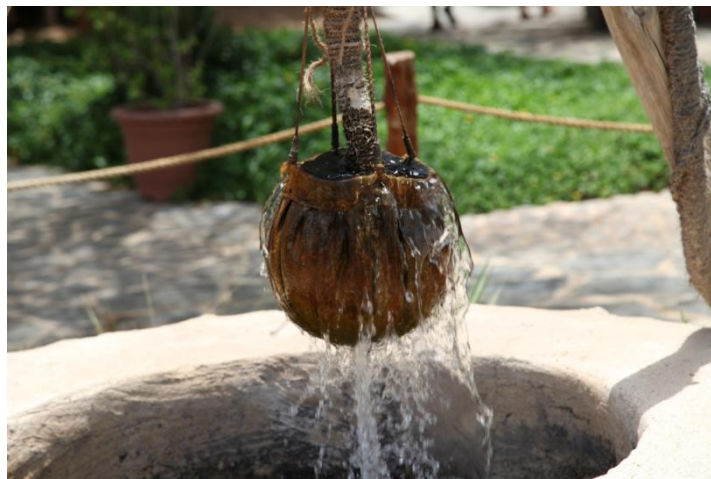
my wife BROOKE SITTING OUTSIDE OF JACOB'S WELL at shechem/sychar

27 - to draw – The word "draw" is translated from the Greek word "ἀντλήω" or "antlēō" It means to draw out of a ship's bilge water, to bale or pump out. It can also simply mean to draw water.

The operation of an ancient Palestinian well doesn't differ much from what a modern western minded student might envision. The process is simple, a bucket, jar, or container is lowered into the well by a rope. The container is lowered into the water, where it is filled. The person then retrieved the container by raising the rope by hand or with a pulley. Anciently, travelers would travel with leather buckets so that they had means to retrieve water when they came upon a well. Barclay wrote, **"When people were on a journey they usually carried with them a bucket made from the skin of some beast so that they could draw water from any well at which they halted. No doubt Jesus' band had such a bucket; and no doubt the disciples had taken it into the town with them. The woman saw that Jesus did not possess such a traveler's leather bucket."** (The Gospel of John, Volume 1, William Barclay, page 153).

There is an interesting correlation that I would like to make mention of here. Whether it is just a coincidence, or not, remains to be seen. This chapter starts with the drawing of water. The Savior will then speak of living water, the harvest, the fruit of the harvest, the Messiah and rejoicing in the harvest. Annually, the Jews celebrated the Feast of Tabernacles. It started with the ritual drawing of water. The Feast of Passover included the offering of first fruits. The feast of Harvest celebrates the harvests of the Lord. The Day of Atonement celebrates the atoning sacrifice that will offer a remission of sins. It seems to me that Jesus took the pillars of Jewish worship and incorporated them into this chapter in a magnificent way.

The Jewish ritual of drawing water was celebrated at the Feast of Tabernacles. Abrahams writes, **"Perhaps nothing could more piquantly show how completely Jerusalem, its Temple and its services, contrived to harmonise sacrificial ritual with prayer and a manifold activity, than the quaint report given by one who lived in Jerusalem during the existence of the Temple and survived its fall. R. Joshua b. Hananya said: 'When we rejoiced (during Tabernacles) at the Joy of the Water-drawing we saw no sleep with our eyes. How so? The first hour, the morning Tamid (sacrifice), and thence to the prayer; thence to the musaph (additional) offering, thence to the musaph prayer; thence to the House of Study, thence to the meal; thence to the afternoon prayer, thence to the evening Tamid; thence onwards to the Joy of the water drawing'."** (Studies in Pharisaism and the Gospels, First series, Cambridge, I. Abrahams, pages 3-4). In another passage, Abrahams writes, **"To many a modern mind it is attractive rather than repellent to read of the popular uses to which the Temple was sometimes devoted. The famous celebration of the semi-religious function of the Water-Drawing, during the Feast of Tabernacles, with its deep spiritual significance allied to merry, carnival-like rites, is a case in point."** (Studies in Pharisaism and the Gospels, First series, Cambridge, I. Abrahams, page 82).



ANCIENT LEATHER BUCKET DRAWING FROM A WELL

28 - water – The word "water" is translated from the word "ὕδωρ" or "hydōr". It means water, whether in a lake, ocean, river, well, cistern, or jar. Water symbolizes atonement, conversion, purification, Torah, life, God's law, and resurrection. (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 188).

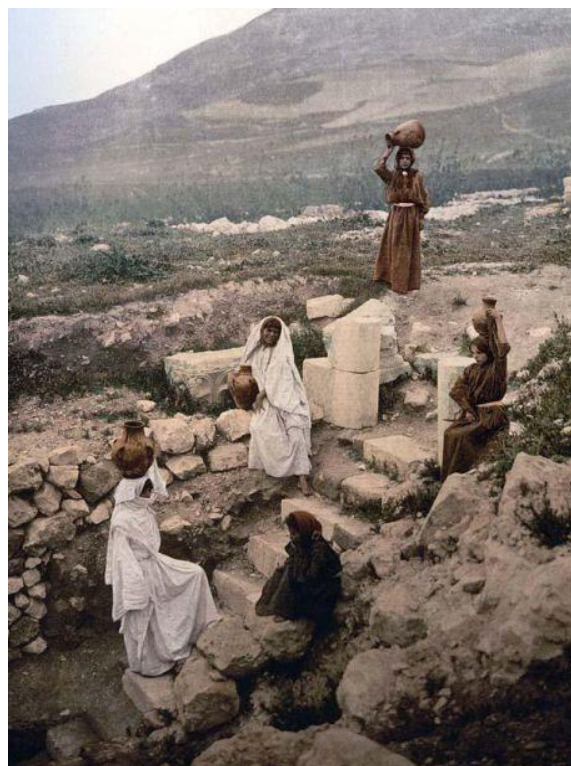
The Jews clearly understood the relationship between purity and ritual washing with water. Washing fonts called Mikvahs were prevalent in nearly every town. Without water, they could not maintain ritual purity. **"During Temple times, a special festival called Simhat Beit Ha-Sho'evah ('the Rejoicing of the House of Water-drawing') was celebrated during the intermediate days of Sukkot - just prior to the winter rains."** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 187). Water was both a physical and a spiritual necessity.

"Water in the East is not only a necessity, but a delicious luxury, and the natives of Palestine are connoisseurs as to its quality." (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 148). They knew the difference between the stale water from a cistern and the flowing water of a spring. They referred to the flowing waters as "living water". Jesus helps the Samaritan woman understand that the gift He had to offer, in comparison to the doctrines they followed in their worship, was like living water compared to the waters of a well. Elder McConkie taught, **"Living water is the words of eternal life, the message of salvation, the truths about God and his kingdom; it is the doctrines of the gospel. Those who thirst are invited to come unto Christ and drink. (John 7:37-38). Where there are prophets of God, there will be found rivers of living water, wells filled with eternal truths, springs bubbling forth their life-giving draughts that save from spiritual death. 'Unto him that keepeth my commandments', the Lord says, 'I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.' (D. & C. 63:23)."** (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, pages 151-152).

29 - Give me to drink – The word "give" is translated from the Greek word "δίδωμι" or "didōmi". It means to give. The word "me" is translated from the Greek word "μοί" or "moi". It means I, me, or my. The phrase "to drink" is translated from the Greek word "πίνω" or "pinō". It means to drink. It should be noted that the word "drink" can be used figuratively to represent the soul receiving spiritual nourishment.

This sounds like a rude way to ask for a drink of water; however, this was a very appropriate and respectful way of asking within the Near Eastern culture. In fact, it was expected that a thirsty travel ask for water, and the that the person receiving the request do everything they can to honor the request. Elder Talmage wrote, **"By the rules of oriental hospitality then prevailing, a request for water was one that should never be denied if possible to grant; yet the woman hesitated, for she was amazed that a Jew should ask a favor of a Samaritan, however, great the need. She expressed her surprize in the question 'How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?'"** (Jesus the Christ, James E. Talmage, page 144).

One is left to speculate what was going through the Samaritan woman's mind. Did she not want to serve a Jew due to a long standing animosity between the Samaritans and the Jews? Did she hesitate because she didn't trust the honesty of His request? Did she suspect that Jesus had ulterior motives?



"To give drink to a thirsty traveler was, in that day and in that part of the earth, a cardinal rule of proper human conduct. To drink water is to live; to thirst for its life-giving properties is to die. All people in Palestine, Jew and Samaritan alike, gave water to their neighbors as the need arose. But the woman here is so taken back by the request of a Jew that she hesitates to comply with the basic rule of their society." (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 333).

30 - disciples – The word "disciple" is translated from the Greek word "μαθητής" or "mathētēs". The word means a learner, pupil or disciple. We are given no further clarification as to how many disciples accompanied Jesus, much less their names. Many assume that John, the future Apostle, was with Jesus, because he recorded the event. Edersheim has an interesting perspective. He wrote, "They had reached 'the Well of Jacob'. There Jesus waited, while the others went to Sychar on their work of ministry. Probably John remained with the Master. They would scarcely have left Him alone, especially in that place; and the whole narrative reads like that of one who had been present at what passed." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 406). Even this is speculative. They could have easily been comfortable leaving Him having seen the great Priesthood power He possessed. Farrar assumes that the disciples that followed Jesus after John the Baptist directed them to Him, were still by His side. He writes, "his disciples - probably the two pairs of brothers whom He had called among the earliest, and with them the friends Philip and Bartholomew - had left him, to buy in the neighboring city what was necessary for their wants." (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 148). If this were the case, the disciples following Jesus were Peter, Andrew, James, John, Philip and Bartholomew.



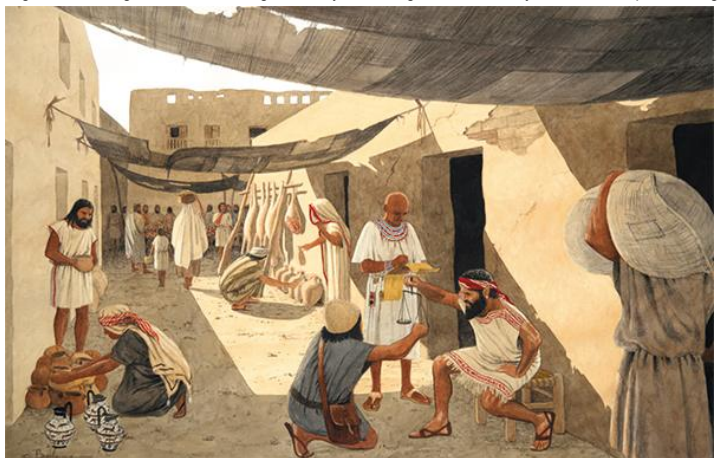
My personal theory, for what it is worth, is that the above named disciples had returned home to Galilee after the Passover. I base this on the fact that we have about 9 months of miracles, preaching, and amazing appearances that have gone unrecorded. I can't believe that these six men followed the Savior and then recorded none of it. I also wonder why after Jesus returns to Galilee, He seeks out these men and asks them to follow Him and He would make them fishers of men. Of course, my theory leaves the identities of those followers that came with him to Sychar a mystery.

31 - were gone away – The phrase "were gone away" is translated from the Greek word "ἀπερχομαι" or "aperchomai". It means to go away, or depart. The small group was not only thirsty, but they needed food. They left a fatigued Jesus by the well. "His disciples went on ahead to buy some food in the Samaritan town. Something must have been beginning to happen to them. Before they had met Jesus it is entirely unlikely that they would have even thought of buying food in any Samaritan town. Little by little, perhaps even unconsciously, the barriers were going down." (The Gospel of John, Volume 1, William Barclay, pages 147-148). They were becoming like the Master. Is not that the way of things. Once we follow, we cannot help but to change.

I cannot help but to think that the departure of the disciples was a divinely planned event. Did He not send them? "...He sent the disciples to buy food, again so he could have opportunity to initiate a conversation with a Samaritan, knowing that his friends might have spoiled the opportunities since 'the Jews have no dealings with the Samaritans'." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 132).

32 - to buy – The word "buy" is translated from the Greek word "ἀγοράζω" or "agorazō". The word means to be in the market place, to do business in the marketplace, or to buy or sell.

Ancient markets looked more like an outdoor bazaar. They consisted of mostly local villagers and tradesmen who came to the city to sell their goods. Some villagers made a living traveling to distant locals to procure goods and then sell them for a profit in the local village. The village market was regulated by the village elders. They watched for price fixing and improper practices. Each city or village typically had a street designated as the market. Crude tables or even blankets were set out to display ones goods. Buyers walked the markets and bartered for the goods they needed. Coins or trade were acceptable form of payment.



33 - meat – The word "meat" is translated from the Greek word "τροφή" or "trophē". It means food or nourishment. In verse 32, the word "meat" is translated from the word "βρώσις" or "brōsis". This word is the act of receiving food or nourishment. It is eating. The Codex Sinaiticus translates the word "meat" as "food". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 8, 32, and 34, pages 169-170). Two forms of the Greek word are used in this chapter. Both are translated as "meat"; however, one should be translated as "food" and the other as "nourishment". Brown explains, "Apparently there is little distinction between the brōsis of vs. 32 and the brōma of 34, ...the latter has a special connotation of nourishment. It is possible that the use of brōma in vs. 34 is to be accounted for simply by a desire for assonance with thelēma, 'will', in the same verse. Brōma is never used again in John, while brōsis appears in vi 27, 55." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 173).



JESUS SPEAKS TO
The samaritan woman at the well

34 - How is it that thou – The phrase "how is it that" is translated from a single Greek word "πῶς" or "pōs". It means how or in what way. This is the beginning of a question. The Samaritan woman is puzzled as to why a Jew would ask anything of her, a Samaritan. To me, the question is; how would she have known He was a Jew? Edersheim explains that there were distinct dress differences between the Jews and the Samaritans. A Jew would have been immediately recognized by the color of his fringes. He wrote, **"The 'fringes' on the Tallith of the Samaritans are blue, while those worn by the Jews, whether on the Arba Kanphoth or the Tallith, are white. The Samaritans do not seem to have worn Phylacteries. But neither did many of the Jews of old - nor, I feel persuaded, Our Lord."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 409). Additionally, Edersheim explains that there was a distinct dialect difference between Jews and Samaritans. **"His speech would, by its pronunciation, place His nationality beyond doubt. Any kindly address, conveying a request no absolutely necessary, would naturally surprise the woman."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 409).



35 - being a Jew – The word "Jew" is translated from the Greek word "Ἰουδαῖος" or "Ioudaios". It means one who belongs to the Jewish nation with respect to birth, origin or religion.

The Jews at the time of Jesus believed themselves to be the chosen people of the Lord, and the source of Gods ordinances and truths. All others were considered gentiles, and were considered unclean. Since Jesus was a Jew, the Samaritan woman quickly assumed that He would judge her unclean and shun her. In fact, the Jews considered the Samaritans worse than the Gentiles. The Jews viewed the Samaritans as a mix bred between apostate Jews, the remnant of the native Israelites who were not deported at the fall of the Northern Kingdom in 722B.C., and the transplanted colonist from Babylon, the nation that conquered the Jews, destroyed the Temple, and oppressed them for 70 years. The stories of lip hooks, cannibalism, exile, and death were kept alive for many generations among the Jews. The Samaritans were reminders of those dark times. **"The illimitable hatred, rising from so many sources, found vent in the tradition that a special curse had been uttered against the Samaritans, by Ezra, Zerubbabel, and Joshua. It was said that these great ones assembled the whole congregation of Israel in the Temple, and that three hundred priests, with three hundred trumpets, and three hundred books of the Law, and three hundred scholars of the Law, had been employed to repeat, amidst the most solemn ceremonial, all the curses of the Law against the Samaritans. They had been subjected to every form of excommunication; by the incommunicable name of Jehovah; by the Tables of the Law, and by the heavenly and earthly synagogues. The very name became a reproach. 'We know that Thou art a Samaritan, and hast a devil,' said the Jews, to Jesus, in Jerusalem.... A Samaritan egg, as the hen laid it, could not be unclean, but what of a boiled egg? Yet interest and convenience strove, by subtle casuistry, to invent excuses for what intercourse was unavoidable. The country of the Cuthites was clean, so that a Jew might, without scruple, gather and eat its produce. The waters of Samaria were clean, so that a Jew might drink them or wash in them. Their dwellings were clean, so that he might enter them, and eat or lodge in them. Their roads were clean, so that the dust of them did not defile a Jew's feet. The Rabbis even went so far in their contradictory utterances, as to say that the victuals of the Cuthites were allowed, if none of their wine or vinegar were mixed with them, and even their unleavened bread was to be reckoned fit for use at the Passover. Opinions thus wavered, but, as a rule, harsher feeling prevailed."** (Jesus the Christ, James E. Talmage, page 149). It would appear that the Jews hated the Samaritans worse than the Babylonians themselves. The Samaritans were isolated and rejected. Consequently, they recruited a High Priest from among the Jews, and built their own temple on the top of Mount Gerizim. **"In 128B.c. the Jewish high priest burned the Samaritan temple on Gerizim."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 170). This further stoked the fires of hatred. Samaritans retaliated, and so did the Jews.

With all this in mind, Jesus, a Jew, is now sitting on a well in Samaria asking a Samaritan woman for water. The Jewish hierarchy would have cringed, no they would have cried out in protest. This was an insult to the Jews. The Samaritans were their enemies. They were unclean and represented everything that was wrong in Judaea. The Samaritan woman knew this and asked "How is it that thou being a Jew...".

36 - askest drink of me – The word "askest" is translated from the Greek word "αἰτέω" or "aitēō". It means to ask, beg, call for, crave, desire, or require. It should also be noted that not only did the Jews hate Samaritans, but the Jews had a strict code of conduct that prohibited men, especially Rabbis, from conversing with women in public. Jesus, a Jew, was crossing all the boundaries. He crossed them not because He was a law breaker, but because He lived a higher law that was in direct opposition to the apostate Jewish rules.

Jesus broke barriers to extend the gospel to all. Barclay wrote, **"But there was still another way in which Jesus was taking down the barriers. The Samaritan was a woman. The strict Rabbis forbade a Rabbi to greet a woman in public. A Rabbi might not even speak to his own wife or daughter or sister in public. There were even Pharisees who were called "the bruised and bleeding Pharisees" because they shut their eyes when they saw a woman on the street and so walked into walls and houses! For a Rabbi to be seen speaking to a woman in public was the end of his reputation--and yet Jesus spoke to this woman. Not only was she a woman; she was also a woman of notorious character. No decent man, let alone a Rabbi, would have been seen in her company, or even exchanging a word with her--and yet Jesus spoke to her."** (The Gospel of John, Volume 1, William Barclay, page 151).





37 - no dealings – The word "dealings" is translated from the Greek word "συγχρόμοι" or "sygchraomai". It means to use with anyone, use jointly, to associate with, or have dealings with. The Codex Sinaiticus omits the words "for the Jews have no dealing with the Samaritans" indicating that they might be words added by the translators of the Bible. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 9, page 169).

A faithful Jew would have no dealings with the Samaritans. They would not do business with them. They would not converse with them. They would not even come in contact with them. There was a "...general assumption that the Samaritans were ritually impure. A Jewish regulation of A.D. 65-66 warned that one could never count on the ritual purity of Samaritan women since they were menstruants from their cradle! - see Lev xv 19. Probably this regulation was simply canonizing an earlier attitude toward Samaritan women." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 170). The Samaritans had to be widely aware of the Jewish stance towards them. They were considered strangers or aliens in their own country. The Jews were practicing a repugnant form of racism and hatred. **"The Jews cursed the Samaritans in their synagogues, refused to accept them as proselytes, accused them of worshipping idols, said that to eat their bread was like eating swine's flesh, and taught that they would be denied a resurrection. Even Jesus spoke of a Samaritan as a stranger, or more accurately, an alien. These feelings were not now so intense, as witness the fact that the disciples were then in Sychar to obtain Samaritan food, but much of old hatreds remained."** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 333). It is this hatred that the Samaritan woman was referencing in her conversation with Jesus.

38 - Samaritans – The word "Samaritans" is translated from the Greek word "Σαμαρίτης" or "Samaritēs". It means an inhabitant of the city or region of Samaria.

I will attempt to describe what a Samaritan was; historically, politically, and culturally. This is a difficult task because of the countless passages written out of hatred. Words of hate can seldom be taken as an accurate picture. Unfortunately, the hatred of the Jews has significantly skewed our impression of the Samaritans.

The Samaritans were welcoming and friendly to the Romans and the Herods

The Samaritans were at least politically savvy enough to recognize who was in power, and how to best benefit from it. That doesn't speak much to their spiritual commitment, but it does say that they played the political game. They encouraged the Romans to build in Samaria, and welcomed Rome to station soldiers there as well. They supported the marriage of Herod the Great to a Samaritan woman named, Malthace. Both Herod Antipas and Herod Archelaus were sons of Malthace and consequently had Samaritan blood. This gave Samaria even more political favor. Talmage wrote of the Samaritans saying, **"They boasted of Herod as their good king, who had married a daughter of their people; that he had been free to follow, in their country, his Roman tastes, so hated in Judea; that they**



had remained quiet, after his death, when Judea and Galilee were in uproar, and that for their peacefulness a fourth of their taxes had been remitted and added to the burdens of Judea. Their friendliness to the Romans was an additional provocation. While the Jews were kept quiet only by the sternest severity, and strove to the utmost against the introduction of anything foreign, the Samaritans rejoiced in the new importance which their loyalty to the empire had given them. Shechem flourished: close by, in Cæsarea, the procurator held his court: a division of cavalry, in barracks at Sebaste--the old Samaria--had been raised in the territory. The Roman strangers were more than welcome to while away the summer in their umbrageous valleys." (Jesus the Christ, James E. Talmage, page 149).

The Samaritans had a history of idolatry and retained elements of idols in their form of Judaism

The Northern Kingdom of Israel worshipped idols long before there were any Babylonian transplants placed with their remnants after the Assyrians conquered them. In fact, much of the reason the Lord brought such a devastating scourge upon them was the fact that they worshipped Idols. The Old Testament records, "**Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwell.**" (2nd Kings 17:29).

The Jews acted like this was an unforgivable sin. I am not proposing that it wasn't a horrible offense to God, but I wanted to point out how hypocritical the Jews were. They engaged in the very same behavior, which lead to their nation be conquered by the Babylonians. The Jews had been guilty of the same sins.

It is true that the transplanted Babylonians, often referred to as Cuthites, placed in the region of Samaria by the Assyrians brought false religions with them; which all included forms of Idol worship. These pagan religions had great influence on the Israelites that remained behind. Eventually the Israelites intermarried with the Babylonians. The family cultures began to merge. The transplants converted to Judaism, but not without introducing some of their false practices and beliefs.

The Jews believed that they had maintained a pure religion through their Babylonian exile, and were pure at the time of Jesus. Upon further study, one will find that there was a large period of time when they actually lost the scriptures and were wandering in darkness. They later found the scriptures and tried to set right what was lost, but they were already in a state of apostasy. Without a living prophet, they were as lost as the Samaritans. Even so, that was not their perspective.

The Jews believed that the Samaritans were a bunch of apostate, half-breed, idol worshippers. Doesn't that just reek of hate language. "**They knew the Samaritans only as Cuthites, or heathens from Cuth. 'The race that I hate is no race,' says the son of Sirach. It was held that a people who once had worshipped five gods could have no part in Jehovah. The claim of the Samaritans that Moses had buried the Tabernacle and its vessels on the top of Gerizim, was laughed to scorn. It was said that they had dedicated their temple, under Antiochus Epiphanes, to the Greek Jupiter. Their keeping the commands of Moses even more strictly than the Jews, that it might seem they were really of Israel, was not denied; but their heathenism, it was said, had been proved by the discovery of a brazen dove, which they worshipped, on the top of Gerizim.**" (Jesus the Christ, James E. Talmage, page 149). The dove spoken of by Talmage is a great example of pagan customs being brought into what was once righteous worship. The Samaritans built a Temple on the top of Mount Gerizim. The temple was, in the view of the Samaritans, a Temple built unto Jehovah equal to that of Solomon's Temple. The Children of Israel had long since seen the symbol of the dove as a figurative representation of the Holy Ghost. The Samaritans made a brazen idol of the dove and worshipped it in their temple. There is no doubt in the fact that the Samaritans were apostate.

The Samaritans flourished under Roman rule during the time of Jesus

Speaking of the time of Jesus, Wikipedia says, "**This period is considered as something of a golden age for the Samaritan community, the population thought to number up to a million.**" (<https://en.wikipedia.org/wiki/Samaritans>). People talk about Roman occupation and Roman taxes as though they brought poverty and recession to the provinces they occupied. The truth is, Rome brought paved trade routes, a global currency, standards, and structure which increased wealth and prosperity, on a general basis, throughout the empire. Samaria enjoyed the wealth of a Roman province. They also enjoyed the benefits of Roman building projects and resources. During the time of Jesus, Samaria was growing in wealth and prosperity.

The Samaritans only accepted the Pentateuch as Scripture

There was a significant difference between the Samaritans and the Jews with regard to religion. The Kingdom of Israel was conquered by the Assyrians before many of the Prophets of the Old Testament had their words written in scripture. Prophets like Jeremiah, Ezekiel, Zachariah, and Malachi were yet to prophesy. Because of this, the Samaritans only considered the first five books of Moses as scripture. When the Jews quoted Isaiah or Samuel, the Samaritans didn't see them as binding scripture. Even so, the Samaritans were very serious about those five books, which we call the Pentateuch. Edersheim wrote, "**Again, it is expressly stated in the Babylon Talmud, that the Samaritans observed the letter of the Pentateuch, while one authority adds, that in that which they observed they were more strict than the Jews themselves. Of this, indeed, there is evidence as regards several ordinances.**" (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 401).



The transplants converted to Judaism, but not without introducing



The Samaritans revised history and designated Mount Gerizim as the Holy mountain of the Lord, over Mount Moriah in Jerusalem

That being said, when the Samaritans were ostracized by the Jews and shunned from temple worship, the Samaritans did the unthinkable. They abandoned the Jewish Temple, which they had accepted as God's House, and altered the Pentateuch to classify Mount Gerizim as the Lord's Holy Mount. They then proceeded to build their own temple there. Edersheim explained, "**later authorities again reproach them with falsification of the Pentateuch, charge them with worshipping a dove, and even when, on further inquiry, they absolve them from accusation, ascribe their excessive veneration from Mount Gerizim to the circumstance that they worshipped the idols which Jacob had buried under the oak at Shechem.**" (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 401). The Samaritans built their Temple on Mount Gerizim around 330BCE.

The Samaritans had a much different belief in who the Messiah would be, compared to the Jews

In spite of the fact that the Samaritan had limited scriptures relative to the Jews, they still understood the prophesies surrounding the mortal Messiah. They even understood details about the Messiah that escaped the Jews. The Jews expected a Messiah that would come as a Great Warrior and Conqueror. The Samaritans expected a Messiah that would come as a great teacher; one who would conquer sin. Talmage taught, "**The Samaritan conception of the mission of the expected Messiah was somewhat better founded than was that of the Jews, for the Samaritans gave greater prominence to the spiritual kingdom the Messiah would establish, and were less exclusive in their views as to whom the Messianic blessings would be extended.**" (Jesus the Christ, James E. Talmage, page 144).

The Samaritans participated in terror tactics against the Jews.

The Samaritans, whether in part or in whole, sought retribution towards the Jews regarding the way they were treated. Their retribution extended far beyond verbal abuse and taunting. The Samaritans, at times, resorted to murder and terror to make their point. Dead corpses were considered unclean by the Jews. Any contact with a corpse required ritual acts of cleansing. The Temple was a place of absolute ritual purity. "**During Herod's reign the Samaritans seem to have had access to the inner court of the Temple at Jerusalem (Ant. 18.30). But they must already have lost this right some twelve years after Herod's death when one Passover at the time of the Procurator Coponius (AD 6-9), some Samaritans strewed human bones in the Temple porches and all over the sanctuary in the middle of the night (Ant. 18.2gf.). This was obviously an act of revenge for something about which Josephus is characteristically silent. This appalling defilement of the Temple, which probably interrupted the Passover feast, added fresh fuel to the old fires of hatred.**" (Jerusalem in the Time of Jesus: An investigation into Economic and Social Conditions during the New Testament Period, Joachim Jeremias, page 353).

On another occasion, the Samaritans killed an Egyptian Jew who traveled through Samaria. There are other records of Jews being killed or beaten by Samaritans. "**The political enmity and religious separation between the Jews and Samaritans account for mutual jealousy. On all public occasions the Samaritans took the part hostile to the Jews, while they seized every opportunity of injuring and insulting them. Thus, in the time of Antiochus III, they sold the Jews into slavery. Afterwards they sought to mislead the Jews at a distance, to whom the beginning of every month (so important in the Jewish festive arrangements) was intimated by beacon fires, by kindling spurious signals. We also read that they tried to desecrate the Temple on the eve of the Passover; and that they waylaid and killed pilgrims on their road to Jerusalem. The Jews retaliated by treating the Samaritans with every mark of contempt; by accusing them of falsehood, folly, and irreligion; and, what they felt most keenly, by disallowing them as of the same race or religion, and this in the most offensive terms of assumed superiority and self-righteous fanaticism.**" (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 399).

They tried to politically undermine the Jews.

On several occasions, the Jews appealed to the Romans for help with the Samaritans. The Jews hoped that the Romans would subdue the Samaritans; however, the Samaritans had successfully aligned themselves with Rome. So much so that the Romans sat idly by without any consequence to the Samaritans.

Their religious beliefs were closer to that of the Sadducees.

The Sadducees would be appalled to hear themselves compared to Samaritans. Fortunately, there were few Sadducees left to offend. If you took the general beliefs of the Samaritans, they aligned best with the Sadducees. More so than any other group or sect of the Jews. Edersheim supports this statement. He wrote, "**It has already been stated, that most of the particular doctrines of the Samaritans were derived from Jewish sources. As might be expected, their tendency was Sadducean rather than Pharisaic. Nevertheless, Samaritan 'sages' are referred to. But it is difficult to form any decided opinion about the doctrinal views of the sect, partly from the comparative lateness of their literature, and partly because the Rabbinist charges against them cannot be absolutely trusted. It seems at least doubtful, whether they really denied the Resurrection, as asserted by the Rabbis, from whom the Fathers have copied the charge. Certainly, they hold that doctrine at present. They strongly believed in the Unity of God; they held the doctrine of Angels and devils; they received the Pentateuch as of sole divine authority.**" (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 402).

Samaritans were not allowed to be a witness in any proceeding

The Jews considered Samaritans liars and cheats. With such a stereotype, the Samaritans were precluded from participating in any official capacity associated with the Jews or their religion. Even "**the testimony of a Samaritan could not be heard before a Jewish tribunal.**" (Jesus the Christ, James E. Talmage, page 144). They were not even trusted to stand as a witness.

The Jews considered the Samaritans ceremonially unclean

One of the most important aspects of the ancient Jewish religion, at the time of Jesus, was ritual cleanliness. If you were ritually unclean, you were required to undergo specific rites to become clean. The Jews considered ritual cleanliness a requirement for association, worship, and co-existence. Regardless of rituals or rites, there were things classified as permanently unclean, for example, swine. "**The Jews considered Samaritans more unclean than the Gentiles, and eating food**



prepared by a Samaritan was considered worse than eating swine." (The Days of the Living Christ: Volume 1, W. Cleon Skousen, page 166). The Jews hated the Samaritans so much that they classified them as permanently unclean, regardless of what rites they endured. The Jews believed that there was no repentance for the Samaritan, and surely no forgiveness. "For a Jew to eat food prepared by a Samaritan was at one time regarded by rabbinical authority as an offense as great as that of eating the flesh of swine. While it was admitted that produce from a field in Samaria was not unclean, inasmuch as it sprang directly from the soil, such produce became unclean if subjected to any treatment at Samaritan hands. Thus, grapes and grain might be purchased from Samaritans, but neither wine nor flour manufactured there from by Samaritan labor. On one occasion the epithet 'Samaritan' was hurled at Christ as an intended insult. 'Say we not well that thou art a Samaritan, and hast a devil?'" (Jesus the Christ, James E. Talmage, page 144).

The unclean status of the Samaritan caused many problems for them. No unclean thing was permitted to enter the Temple in Jerusalem. This prohibited the Jews from Temple worship. The Temple treasury was in the Temple complex, and they were not allowed to enter and pay their temple tax. Jeremiah explains, "This is confirmed by a Mishnah passage, obviously old, probably dating from when the Temple still stood. In it, it was forbidden to accept the Temple tax from Samaritans, or sin offerings, or guilt offerings and bird offerings [for women after childbirth and with hemorrhage]; only votive offerings and freewill offerings were to be accepted, as in the case of Gentiles." (Jerusalem in the Time of Jesus: An investigation into Economic and Social Conditions during the New Testament Period, Joachim Jeremias, page 356).

The Samaritans were initially recruited by the Romans as mercenary soldiers

When the Romans annexed the country, which they called Judaea, they started to use the religious division for their own purposes. For example, there were two military units, recruited in the city of Samaria and probably manned with Samaritans, which were used to occupy Jewish towns like Jerusalem.

39 - If thou knewest – The word "knewest" is translated from the Greek word "εἶπρον" or "eidō". It means to see, or to perceive with any of the senses. "We have to note that this conversation with the Samaritan woman follows exactly the same pattern as the conversation with Nicodemus. Jesus makes a statement. The statement is taken in the wrong sense. Jesus remakes the statement in an even more vivid way. It is still misunderstood; and then Jesus compels the person with whom he is speaking to discover and to face the truth for herself. That was Jesus' usual way of teaching; and it was a most effective way, for, as someone has said: 'There are certain truths which a man cannot accept; he must discover them for himself.'" (The Gospel of John, Volume 1, William Barclay, page 152). The statement, 'if thou knewest' is an invitation for the Samaritan woman to gain her own personal testimony. She was being invited to find out for herself.

40 - the gift – The word "gift" is translated from the Greek word "δωρεά" or "dōrea". It means a gift. A gift is something that is given willfully without a requirement of payment. Jesus is stating that woman clearly doesn't know what the gift of God is. There are many gifts given to man from God; however, "the" gift of God is something quite specific. Jesus Himself is the gift of God. Elder McConkie explained, "Christ is the gift of God; because he was given by the Father, immortality and eternal life and all things incident to them become available." (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 152). Jesus is the gift, because of what He means to every being born into mortality. Without Him, no other gift are of any value. Elder McConkie further explains, "If thou knewest the gift of God' the gift of his son ('For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' - John 3:16) - 'and who it is that saith to thee, Give me to drink; though wouldest have asked of him, and he would have given the living water.'" (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 333).

41 - God – The word "God" is translated from the Greek word "θεός" or "theos". It is a generic term for deity, though it is often used in reference to the only and true God.

42 - who it is – The word "who" is translated from the Greek word "τίς" or "tis". It means who, which, or what.

43 - that saith to thee – The Lord was speaking to the Samaritan woman, and if she were listening with spiritual ears she would have known of a surety who was speaking. The Psalmist taught, "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly." (Psalms 85:8). Hearing the Lord requires not only listening ears, but a willing heart.

44 - thou wouldest have asked of him – If we understood, we would ask. If we truly understood, we would desire to know more, to do more, and to be more; all focusing on being like Jesus. President Packer taught, "True doctrine, understood, changes attitudes and behavior. The study of the doctrines of the Gospel will improve behavior quicker than a study of behavior will improve behavior. Preoccupation with unworthy behavior can lead to unworthy behavior. That is why we stress so forcefully the study of the doctrines of the Gospel." (Ensign, General Conference, Boyd K. Packer, October 1986, page 20). This is the underlying principle being presented to the Samaritan woman.

45 - he would have given – The Prophet Joseph Smith learned firsthand the truthfulness of this New Testament passage, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5). Should the Samaritan woman have asked the right question, in true faith, Jesus would have given her the answers to eternity.

"Jesus went on to make a still more startling statement that he could give her living water which would banish her thirst for ever. The point is that again the woman took this literally; but in point of fact it was nothing less than a Messianic claim. In the prophetic vision of the age to come, the age of God, the promise was: "They shall not hunger or thirst" (Isaiah 49:10). It was with God and none other that the living fountain of the all-quenching water existed. "With thee is the fountain of life," the Psalmist had cried (Psalms 36:9). It is from the very throne of God that the river of life is to flow (Revelation 22:1). It is the Lord who is the fountain of living water (Jeremiah 17:13). It is in the Messianic age that the parched ground is to become a pool and the thirsty ground springs of water (Isaiah 35:7). When Jesus spoke about bringing to men the water which quenches thirst for ever, he was doing no less than stating that he was the Anointed One of God who was to bring in the new age." (The Gospel of John, Volume 1, William Barclay, page 154).

46 - living – The word "living" is translated from the Greek word "ζῶω" or "zōō". It means to live, to be alive, or to breathe. Living water seems like an odd conjunction of two words that should not be joined. The Jews and the Samaritans, however, understood the term with great clarity. Non-moving water, like that of cisterns was less desirable. The taste was flat and stale. Flowing water, on the other hand, was delicious. They referred to it as "living water". Barclay taught, "In ordinary language to the Jew living water was running water. It was the water of the running stream in contradistinction to the water



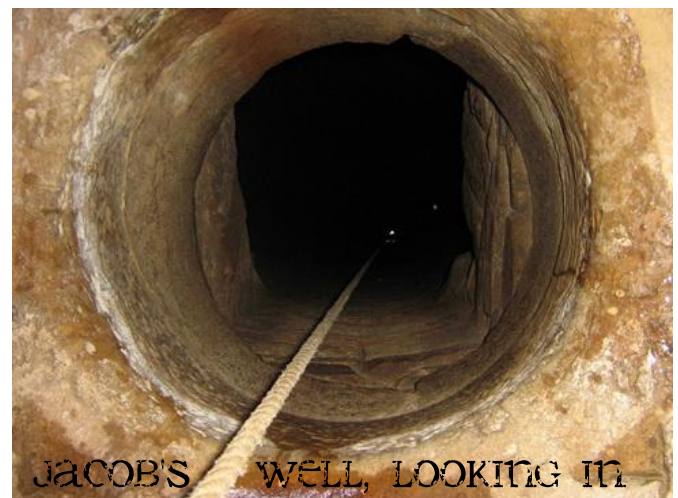
of the stagnant cistern or pool. This well, as we have seen, was not a springing well, but a well into which the water percolated from the subsoil. To the Jew, running, living water from the stream was always better. So the woman is saying: 'You are offering me pure stream water. Where are you going to get it?' " (The Gospel of John, Volume 1, William Barclay, page 152). Brown helps us understand the nuances of living water as it relates to the Hebrew words used in the translation. He wrote, "living water...flowing water. This same Greek expression is a perfect example of Johannine misunderstanding. Jesus is speaking of the water of life; the woman is thinking of flowing water, so much more desirable than the flat water of cisterns. The word 'well' in 11-12 is phrear, whereas in the earlier verses it was pēgē. In LXX usage there is little difference between the two terms; but phrear (Heb. b'ēr) is closer to 'cistern', while pēgē (Heb. 'ayin) is closer to 'fountain'. The idea may be that in the earlier conversation which concerns natural water Jacob's well is a fountain (pēgē) with fresh, flowing water; but when the conversation shifts to the theme of Jesus' living water, Jesus is now the fountain (pēgē in vs. 14), and Jacob's well becomes a mere cistern (phrear)." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 170).



The woman of Samaria apparently understood Jesus' offer of living water as an offer for the preferred flowing water rather than that of the stagnant water of a cistern or possibly a well. Had she been educated in the law, like men typically were, she might have understood the Rabbinical association of living water. **Sometimes the Rabbis identified this living water with the wisdom of the Law; sometimes they identified it with nothing less than the Holy Spirit of God. All Jewish pictorial religious language was full of this idea of the thirst of the soul which could be quenched only with the living water which was the gift of God.**" (The Gospel of John, Volume 1, William Barclay, page 154). Even so, the Rabbis didn't fully comprehend the symbolic meaning of living water. Had they fully understood, they would have understood when He stood before their very eyes. Jesus is the living water, and the blessing we receive from Him is symbolic of us drinking living water. **"In modern revelation the Lord describes the living water, a reward for obedience, as a special endowment of knowledge, covenants, and ordinances: 'Unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.'**" (Doctrine and Covenants 63:23)." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, pages 134-135).

- 47 - **Saith unto him** – We can learn something from the woman of Samaria. She did not understand the teachings that were being taught; however, she did not let her lack of knowledge hinder her progression. She asked! She asked with a desire to know and understand.
- 48 - **Sir** – The word "Sir" is translated from the Greek word "κύριος" or "kyrios". It is typically translated as "Lord", but for whatever reason the scribal choice of the translators was "sir". The word means someone who has the power of deciding; a master or Lord. **"The Greek kyrie means both 'Sir' and 'Lord'; most likely there is a progression from one to the other meaning as the woman uses it with increasing respect in vs. 11, 15, and 19."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 170). Many scholars point out that there is a transformation taking place in the woman of Samaria's heart as evident by her progression in the titles she uses for Jesus. First it was Sir, then it elevated to Rabbi, and finally she acknowledged Him as the Christ.
- 49 - **thou hast nothing** – The word "nothing" is translated from the Greek word "οὐτε" or "oute". It means neither or not. A typical Palestinian traveler carried a leather bucket for retrieving water when a source such as a well presented itself. It is apparent, at least to the Samaritan woman, that Jesus had nothing to draw water with. The Savior was offering her living water. Confused, she thought He was offering her flowing water, and wondered how He could fetch such water with no bucket or other means of retrieving it.
- 50 - **with** – The word "with" references the method with which Jesus might retrieve water. **"But the woman, still blinded by her sins, fails to hear the message. Still thinking only of the things of this world, as is the way with carnal people, she says, 'Sir, give me this water, that I thirst not, neither come hither to draw.'**" (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 334). What Jesus was offering was not drawn with a bucket, but rather by obedience and submission to the will of God.
- 51 - **deep** – The word "deep" is translated from the Greek "βαθύς" or "bathys". It means deep. Jacob's Well is described as deep by the woman of Samaria. There are varying opinions as to the depth of Jacob's well. Included below are the statements by predominate Biblical Scholars regarding the depth of the well;

1.	100 feet deep	Brown	"A well about 100 feet deep is first mentioned in this area in Christian pilgrim sources of the 4th century; Jacob's well is not mentioned in the Old Testament. The site presently identified as Jacob's well at the foot of Mount Gerizim can be accepted with confidence. The descriptions of ch. iv shows a good knowledge of the local Palestinian scene." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 169).
2.	> 100 feet deep	Barclay	"The well itself was more than 100 feet deep. It is not a springing well of water; it is a wet into which the water percolates and gathers. But clearly it was a well so deep that no one could gain water from it unless he had something with which to draw the water." (The Gospel of John, Volume 1, William Barclay, page 147).
3.	150 feet deep	Edersheim	"Here, in 'the parcel of ground' afterwards given to Joseph, which Jacob had bought from the people of the land, the patriarch had, at great labour and cost, sunk a well through the limestone rock. At present it is partially filled with rubbish and stones, but originally it must have gone down about 150 feet. As the whole district abounds in springs, the object of the patriarch must have been to avoid occasion of strife with the Amorite herdsmen around." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 404).
4.	138 feet deep	Ogden/Skinner	"The well today is more than one hundred feet deep, and most travelers do not carry a hundred-foot rope with them. The New International Version Study Bible noted: "When the present well was cleaned out in 1935, it was found to be 138 feet deep.'" (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, pages 133-134).
5.	75-80 feet deep	Freeman	"The wells in Palestine are usually deep. The depth of Jacob's well has been variously estimated by travelers from sixty-five feet to over a hundred. The best authorities give from seventy-five to eighty feet. To get water from such a depth a rope is fastened to the leathern bucket or earthen jar, which is let down into the well, sometimes by means of a pulley, and sometimes by merely sliding the rope over the stone curb of the well. It is no uncommon thing to find well-curbs with deep furrows in them, worn by the friction of the ropes which have for many years passed over them." (Manners and Customs of the Bible, James M. Freeman, pages 423-424).
6.	150 feet deep	McConkie	"Here is the parcel of ground that Jacob gave to his son Joseph; here is the well - seven or eight feet in diameter and one hundred fifty feet deep - that the father of all Israel dug to provide life giving draughts to his family and cattle." (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 332).



- 52 - **from whence** – The phrase "from whence" is translated from the Greek word "πόθεν" or "pothen". It means from where or from what condition.
- 53 - **Art thou greater** – The word "greater" is translated from the Greek word "μεῖζων" or "meizōn". It means greater, larger, elder, or stronger.

Jacob had dug the well that Jesus and the woman of Samaria sat at. He did so that his posterity would have life giving water. The well also entitled them to land; and inheritance if you will. Jacob, who through covenant became Israel, provided his children the blessings of heaven and earth.

Jesus now sits at Jacob's well and is teaching that He has water BETTER than that provided by Jacob. This was unthinkable. To the Jews and the Samaritans, Abraham, Isaac and Jacob were the pinnacle of God's blessings. The woman of Samaria could not fathom that this traveling Jew could be greater than the Patriarchs of her religion.

Her question is similar to the one that Jesus issued to the prophet Joseph Smith. When Joseph questioned his own trials and tribulations, Jesus answered, "**The Son of Man hath descended below them all. Art thou greater than he?**" (Doctrine and Covenants 122:8). The answer to Joseph's question, is the answer to the Samaritan woman's question. Yes, Jesus is greater than even the great patriarchs. He was the author of their blessings, and stands at the head of all salvation because He descended below all mankind.



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- 54 - **father** – The word "father" is translated from the Greek word "πατήρ" or "patēr". It means a generator or male ancestor. The Jews and the Samaritans were a patriarchal society. All inheritance, standing, and wealth were passed down through the lineage of the fathers. Both the Jews and the Samaritans trace their family lines back to Abraham, Isaac and Jacob. Because of this, they both felt that they inherited the covenant blessings promised to their "fathers". To a certain level, they believed that they were saved, regardless of their personal merit, but because they had a patriarchal claim. While it is true that only descendants (literally or by adoption) of Abraham, Isaac and Jacob have claim to the saving ordinances of salvation, it still requires personal effort, and obedience.
- 55 - **which gave us** – The word "us" is translated from the Greek word "ἡμῖν" or "hēmin". It means us, we or our. The implication here is that the woman of Samaria believed, like many others, that they were entitled to the blessings of heaven as a result of Jacob's covenant. It was Jacob who gave them drink; i.e. spiritual fulfillment.
- 56 - **drank** – The word "drank" is translated from the Greek word "πίνω" or "pinō". It means to drink. It should be noted that the word "drink" can be used figuratively to represent the soul receiving spiritual nourishment. We "drink" the doctrines and ordinances of the gospel. Meaning that we partake of them, and they become part of us, much the same way water and food become part of our physical body.
- 57 - **himself** – The well of Jacob symbolized the blessings or Gift of God, and therefore it follows that Jacob would have drank from the well both physically and figuratively.
- 58 - **his children** – The word "children" is translated from the Greek word "υἱός" or "huios". In footnote #14 of this chapter, the same Greek word is used to translate the word "son". The word means sons, or male heirs in the strict sense of the word. In a broader sense of the word, it can be used as descendants. The Codex Sinaiticus translates the words "his children" as "his sons". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 13, page 169).
- 59 - **his cattle** – The word "cattle" is translated from the Greek word "θρέμμα" or "thremma". It means whatever is fed or nursed. It can be a child, a flock, cattle or other stock. Cattle was money. At the time of Jacob, minted currency did not exist. A man's wealth was measured in cattle. God had blessed Jacob with large flocks and numerous cattle. He was rich, and of course his riches were dependent upon the water from his well. The symbolism is powerful. If the well symbolized that which God gives, it is then apparent that all other riches are dependent upon it.

- 60 - **Whosoever** – The word "whosoever" is translated from the Greek word "πᾶς" or "pas". Individually, the word means each, every, any, all, the whole, everyone, all things, and everything. Collectively, the word means some of all types. The Codex Sinaiticus translates the words "Whosoever" as "everyone". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 13, page 169).

- 61 - **thirst** – The word "thirst" is translated from the Greek word "διψάω" or "dipsaō". It means to suffer thirst, or suffer from thirst. The word can be used figuratively for those who are said to thirst who painfully feel their want of, and eagerly long for, those things by which the soul is refreshed, supported, and strengthened.

When our body goes without water, it feels discomfort and then pain. It is our bodies way of telling us that it is in need of water. Similarly, our spirit has a need for spiritual water. Unfortunately, there are not physical pains that present themselves when we are spiritually thirsty. Spiritual thirst presents itself on a spiritual level. If we are not spiritually minded, it is much easier to ignore spiritual thirst.



The Jews understood the symbolic usage of the word water and thirst. Barclay explained, **the Jews had another way of using the word water. They often spoke of the thirst of the soul for God; and they often spoke of quenching that thirst with living water. Jesus was not using terms that were bound to be misunderstood; he was using terms that anyone with spiritual insight should have understood.**" (The Gospel of John, Volume 1, William Barclay, page 153). There are several great examples found in the Old Testament. Here are just a few;

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?" (Psalms 42:1-3).

"I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah. Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant." (Psalms 143:5-12).

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isaiah 55:1-3).

62 - **again** – The word "again" is translated from the Greek word "παλιν" or "palin". It means again or anew.

63 - **drinketh** – The word "drinketh" is translated from the Greek word "πίνω" or "pinō". It means to drink. It should be noted that the word "drink" can be used figuratively to represent the soul receiving spiritual nourishment. See footnote #56 of this chapter.

Our spirit needs spiritual water. This water comes from things that bring the strength and influence of the Holy Ghost. The Holy Ghost is the deliverer of God's greatest gifts. The blessings of the Atonement of Jesus are delivered to us via the Holy Ghost like water to a thirsty body. All men, whether they know it or not, are in dire need of the atonement. As we come unto Jesus, and wish to drink from His water, the Holy Ghost purifies our soul, edifies our mind, and strengthens our spirit. **"The same idea was carried perhaps even further, when, at the feast of the Tabernacles, amidst universal rejoicing, water from Siloam was poured from the golden pitcher on the altar, as emblem of the outpouring of the Holy Ghost."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 413).



We often miss the opportunities to receive spiritual water, and yet they are all around us. Elder Tuttle tried to explain this truth as follows; **"This difficulty of understanding about water recalls the story of a sailing ship that had become disabled in a storm. It drifted aimlessly for many days. The crew and passengers became famished and parched from lack of food and water. Finally another ship came into view. They signaled frantically for water. The other ship replied, "Let down your buckets where you are." This communication made no sense at all, for they supposed they were far out to sea in typical ocean water. Again the famished ones requested water. Again the signal came, "Let down your buckets where you are." They could not know that they had drifted into the mouth of a great river and that the water beneath them was fresh and could save their lives. The water of life lay just beneath them, yet they were dying for lack of this knowledge.**" (General Conference, "Come Drink the Living Water", A. Theodore Tuttle, April 1975).

64 - **I shall give** – The Lord promises throughout scripture that if we will "ask", He will give. The scriptures clearly state, **"Ask, and ye shall receive; knock, and it shall be opened unto you."** (Doctrine and Covenants 4:7). The woman of Samaria is given a similar admonition. She needed to only ask, and He would have given her living water. Even so, we, like her, often get confused and falsely assume that the Savior's statement is absolute. There are many who have prayed for something with what they believed was great faith, and then were deeply shaken when the Lord did not give them what they prayed for. Sometimes, we allow ourselves to believe that God will give us the desires of our heart regardless of His will or knowledge of what is best. This is false doctrine. In fact, the direction is to ask for His will, and then we shall receive. The Book of Mormon teaches, **"Yea, I know that God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss..."** (2nd Nephi 4:35). The key to receiving the things we need, is to first seek an understanding of what we really need.

As we seek the Lord, we learn to ask for the things that will lead to exaltation. We learn to ask for the things that lead to His will over our own. It follows that such questions result in covenants and obedience to covenants. Through this process, we become His children, we receive a new name, and drink from living waters. Isaiah taught, **"Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."** (Isaiah 56:5).

When we ask the Lord, not amiss, we will receive pure doctrine and true principles. This process unites us with the Lord. We begin to think like He does. John Taylor taught, **"But we are engaged in introducing correct principles, and we are trying to get united. We are united, as I said before, in many things, for the religion that we have embraced, in its spiritual signification, brings us into communication one with another, and helps us to love one another, and I wish there was a little more of that disposition among us, and that we loved one another a little better, and studied one another's interests a little more. I wish we could sympathize with our brethren, and be full of loving-kindness and generosity one towards another. I wish that we could feel that brotherly love continued, and that it was spreading and increasing,**

flowing from the fountain of life – from God – from heart to heart as oil is poured from vessel to vessel, that harmony, sympathy, kindness and love might be universal among us. This is what the Gospel will do for us if we will only let it. Said Jesus, when speaking to the woman of Samaria – "If thou hadst asked of me I would have given thee water that should have been in thee a well springing up to everlasting life." Let us drink a little more deeply of our religion, it leads us to God, it opens up a communication between us and our Father, whereby we are enabled to cry "Abba Father." The principles of the Gospel that we have embraced reach into eternity, they penetrate behind the veil where Christ our forerunner has gone, if we are living our religion and keeping the commandments of God; and wherever the influence of this Gospel is exerted it binds people together, and at the same time unites them with their God who rules in heaven, and with Jesus the Mediator of the New Covenant, and with the heavenly throng, and their minds are illuminated until, like the vision of Jacob's ladder, they can see the angels of God ascending and descending, carrying messages to and from God and his people. Said Jesus, about the last thing when he was leaving the earth – "Father, I pray for those whom thou hast given me, and not for these only, but for all who shall believe on me through their word, that they all may be one, even as I and the Father are one, that they may be one in us" – one in sentiment, feeling, desire and action for the accomplishment of the purposes of God, whether in the heavens or upon the earth." (Journal of Discourses, Volume 17, John Taylor, October 9, 1874, pages 177-178).



65 - **shall never** – The word "never" is translated from the Greek word "εἰς" or "eis". It means into, unto, towards, for, or among. However, it is associated with the Greek word "αἰών" or "aiōn". Coupled together, it means forever, eternity, perpetuity of time, etc. This is a difficult concept for a mortal man to understand. The natural man, sees everything in finite terms. We define nearly everything in terms of beginnings and endings. We celebrate births and commemorate deaths. To the natural man, there is a beginning and an end to everything. God does not think in our terms. As Isaiah taught, "**For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.**" (Isaiah 55:8). The Lord does not think in finite term. His thoughts are infinite. His thoughts are on the eternities. His gifts are eternal in nature. Thus, the water He provides is eternal; when we partake, we shall never thirst again.

66 - **be in him** – The things of God must be internalized, else they are of no lasting value to us. Farrar wrote, "**The water He spake of was a fountain within the heart, which quenched all thirst forever, and sprang up unto eternal life.**" (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 150). When our hearts are changed, we are eternally changed. John Taylor taught, "**God is love, and they that dwell in God, dwell in love. They are surrounded by that element, it is the fountain of life within them. Jesus said to the woman of Samaria, whom he asked to give him drink, 'Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up unto everlasting life.'**" If we will live so as to be entitled to drink of the well streams that flow from the fountain of all light, all these little, narrow, contracted, by gone influences, will vanish like the dew before the rising sun, and the light, the Spirit and revelations of God, will rest upon the priesthood, and Israel will be one and his priesthood one, and they will fight side by side in the defense of truth, an in the maintenance of those principles calculated to exalt men through all time and all eternity." (Journal of Discourses, Volume 20, John Taylor, March 2, 1879, pages 260-261). For the living water to quench our spiritual thirst, it must penetrate the very fibers of our heart. It must envelop our thoughts, desire, and actions. We must truly drink it in. It must become who we are.

67 - **springing up** – The word "springing up" is translated from the Greek word "ἄλλομαι" or "hallomai". It means to leap, to spring up, or to gush up. "**The verb 'hallesthai' is used of quick movement by living beings, like jumping; this is the only instance of its being applied to the action of water, although its Latin counterpart 'salire' has both uses. 'Hallesthai' is used in LXX for the 'spirit of God' as it falls on Samson, Saul, and David, which is background for the thesis that in John the 'living water' is the Spirit. Ignatius Romans vii 2 seems to recall this verse in John: '...water living and speaking in me, and saying to me from within, 'Come to the Father.'; also Justin Trypho LXIX 6 (PG 6:637): 'As a fountain of living water from God...had this our Christ gushing forth.'**" (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 171).

On the surface, this language seems strange. The living water will act like a well in us, springing up. The imagery of a well overflowing with water sends the message of great abundance. More than the well can hold. In this case, the well symbolizes us. Our mortal body houses our spirit, and can be filled with the influence of the Holy Ghost. The water is the Holy Ghost. The idea being that the Lord will bless us with the spirit in such great abundance that it will fill us to overflowing. Edersheim said, "**In the Old Testament a perennial spring had, in figurative language, been thus designated, in significant contrast to water accumulated in a cistern. But there was more than this: it was water which forever quenched the thirst, by meeting all the inward wants of the soul; water also, which, in him who had drunk of it, became a well, not merely quenching the thirst on this side time, but 'springing up into everlasting life'. It was not only the meeting of wants felt, but a new life, and that not essentially different, but the same as that of the future, and merging in it.**" (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 412).



The Lord has specifically taught us, in the latter days, how to have our "wells" overflowing with His Spirit. He said, "But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life." (Doctrine and Covenants 63:23). Obedience to the word of the Lord is the key to receiving this blessing. "Fully understood and embraced, the gospel of Jesus Christ heals broken hearts, infuses meaning into lives, binds loved ones together with ties that transcend mortality, and brings to life a sublime joy. ...The abundant life is a spiritual life. Too many sit at the banquet table of the gospel of Jesus Christ and merely nibble at the feast placed before them. They go through the motions—attending their meetings perhaps, glancing at scriptures, repeating familiar prayers—but their hearts are far away. If they are honest, they would admit to being more interested in the latest neighborhood rumors, stock market trends, and their favorite TV show than they are in the supernal wonders and sweet ministrings of the Holy Spirit. Do you wish to partake of this living water and experience that divine well springing up within you to everlasting life? Then be not afraid. Believe with all your hearts. Develop an unshakable faith in the Son of God. Let your hearts reach out in earnest prayer. Fill your minds with knowledge of Him. Forsake your weaknesses. Walk in holiness and harmony with the commandments" (The Ensign, "The Abundant Life", Joseph B. Wirthlin, May 2006, page 100).



JUAN PONCE DE LEÓN

The entire business of a spring of living water that offers eternal life brings to mind the myth of the fountain of youth. The Fountain of Youth is a spring that supposedly restored the youth of anyone who drank or bathed in its waters. In a sense, it granted immortality. Interestingly, tales of such a fountain extend far beyond the 16th century legend of the Spanish explorer Juan Ponce de León, the first Governor of Puerto Rico. According to legend, Ponce de León gathered all the information on the mythical Fountain of Youth, and set out to find it. He hoped to drink from its waters and then live forever. Among the information he gathered were legends from the New World natives, writings by Herodotus (5th century BCE), the Alexander romance (3rd century CE), and the stories of Prester John (early Crusades, 11th/12th centuries CE). Ponce de León traveled to what is now Florida in 1513 hoping to find this fountain. I believe what he sought was the figurative well that Jesus spoke of at the well in Samaria, he just didn't understand what he was looking for. Ponce de León was never to find a physical fountain. The fountain is real enough, but it is to be found in our hearts as we come unto Jesus, not in Florida. When we come unto Jesus, and walk in His ways, we will be granted eternal life, but not in the way that Ponce de León ever imagined. In fact, Jesus has already given immortality to all who came to this earth. What He offers is eternal life; the opportunity to live with God and as God lives. Finding it doesn't require a ship or a map. It requires obedience and the Holy Ghost. Speaking of this fountain of life, John Taylor wrote, **"We realize that we have not lost his Holy Spirit; and if we continue to encourage it, it will be in us a spirit of life, light, intelligence, and truth, - in fact, a spirit springing up unto everlasting life. It is the principle embodied in the words of Jesus to the woman of**

Samaria. We feel that we are in possession of the principles of eternal life, which are as a well of water within us and around us, and of which we drink and participate in when we live our religion. It emanates from God, issues from the Fountain of life and truth - the Source of all intelligence, and is imparted to us through the medium of the everlasting Gospel. It has enlightened our minds, enlarged our understandings, extended our feelings, informed our judgment - has warmed up our affections to God and holiness, has nourished and cherished us, and put us in possession of principles that we know will abide forever and forever." (Journal of Discourses, Volume 7, John Taylor, October 7, 1859. page 319).



68 - everlasting - The word "everlasting" is translated from the Greek word "αἰώνιος" or "aiōnios". It means to be without beginning and end, or that which always has been and always will be. The Codex Sinaiticus translates the words "everlasting life" as "life eternal". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 14, page 169).

69 - life - The word "life" is translated from the Greek word "ζωή" or "zōē". It is used to represent a living soul. It is a state of animation and vitality.

Whether you are a member of the true Church of Jesus Christ or don't even believe that Jesus ever lived, you are probably very concerned about the longevity and quality of your life. People spend lots of money every day to live longer and better. Men will spend their entire careers looking for cures for disease, and the ability to extend life. What we fail to realize is that immortality is already ours. Jesus died that we can all live again, and without end. He also open the possibility to live forever in a state of exaltation. John Taylor taught, **"We feel that we are in possession of the principles of eternal life, which are as a well of water within us and around us, and of which we drink and participate in when we live our religion. It emanates from God, issues from the Fountain of life and truth - the Source of all intelligence, and is imparted to us through the medium of the everlasting Gospel. It has enlightened our minds, enlarged our understandings, extended our feelings, informed our judgment - has warmed up our affections to God and holiness, has**

nourished and cherished us, and put us in possession of principles that we know will abide forever and forever. We have been seeking, in a great measure, to do the will of our heavenly Father, to keep his commandments, magnify our Priesthood, honour our calling, and do that which is right in the sight of God continually. Inasmuch as we have done this, the Spirit of God is yet with us – a living, abiding, eternal principle, which is extending, growing, and increasing within us, until we shall be prepared to associate with the Gods of eternity." (Journal of Discourses, Volume 7, John Taylor, October 7, 1859, page 319).

70 - give me – The woman of Samaria, a woman of significant spiritual need, asks the Lord for His living water. We will find that she was a woman of sin. She was like us in so many ways. Though we may not be guilty of her sins, we surely have our own. She was incapable of fixing her situation by herself, and neither are we. Without the gift of God's Son, we will be convicted of our sins with no possible way of purging them. Like the woman, we must seek the Lord and ask Him for His great gift of forgiveness.

71 - neither come hither – The word "hither" is translated from the Greek word "ἐνθάδε" or "enthade". It means here or hither. This passage is somewhat difficult to understand, with its usage of words not used in today's speech. What the woman of Samaria is saying is that she wants Jesus to give her living water so that it would no longer be necessary for her to come to the well to fetch water.

72 - Thy – The word "thy" is an old English form of modern English word "your".

73 - call – The word "call" is translated from the Greek word "φωνέω" or "phōneō". The word means to sound, emit a sound, or to speak. It can also mean to call, summon, or to send for. The Lord was asking the woman of Samaria to physically go to her husband and ask him to come and meet Jesus.

74 - thy husband – The word "husband" is translated from the Greek word "ἀνὴρ" or "anēr". The word means a male mate, a husband (whether future or present), and adult male, or mankind in general.

It is apparent that Jesus was directing the woman to fetch the man that she was legally and lawfully married to. It is clear that the woman understood Jesus, and quickly replied that she had no husband. She had a man, just not a legal husband.

75 - come hither – The term "come hither" is an old English term meaning to "come here". Jesus was instructing the woman of Samaria to bring her husband back to the well where Jesus would be waiting.

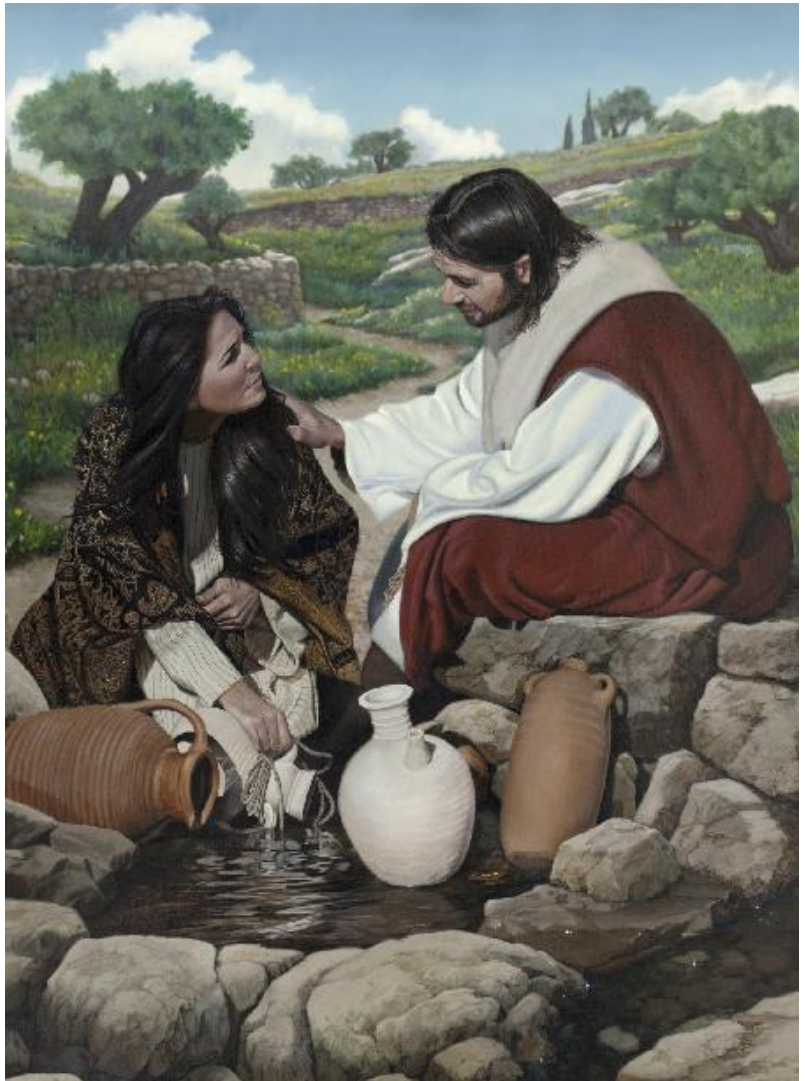
76 - no husband – The woman had no husband. She was not without a mate, but rather she was living with a man outside the bounds of marriage. This was a highly sinful arrangement. Both the Jews and Samaritans followed the law.

Here is an interesting dilemma; the Old Testament, as we have it today, contains no passages that clearly prohibit premarital sexual relations. It has entire chapters dedicated to other types of prohibited sexual relations. They include things like homosexual relations (Leviticus 18:22, Leviticus 20:13, Deuteronomy 22:5), Incest (Leviticus 18:6-18, Leviticus 20:11-12,17-21), Bestiality (Leviticus 18:23, Leviticus 20:15-16), and Adultery (Leviticus 20:10.) [note the references listed do not represent all the references on the subject, but rather a small sampling on the matters].

There are some circles that argue that the lack of direct commandments prohibiting sexual relations ("Thou shalt not...") outside of wedlock, somehow justifies the acts. This is false doctrine. The Lord instituted marriage between a man and a woman when he married Adam and Eve. After that union, the scriptures teach, Adam knew Eve (Genesis 4:1). The Biblical term "knew" is used for sexual relations. After marriage, Adam consummated his marriage with Eve. The "knowing" of one's wife was the final step in the marriage covenant, and signified the joining of the couple as husband and wife. The Lord considers this intimate sacred act so closely related to the marriage covenant that He directed, **"And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife."** (Exodus 22:16). In other words, pre-marital sexual relations required that marriage follow. Having sexual relations without a marriage contract is contrary to God's will, else why would he require that the act pre-marital sexual relations be corrected by marriage.

A great example that pre-marital sexual relations were considered a sin, and contrary to the Law, is illustrated in the story of Dinah. The scriptures record, **"And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife."** (Genesis 34:1-4). In this story, it is apparent that Dinah and Shechem had pre-marital sexual relations. It would also appear that Shechem loved her, and wanted to marry her. When Jacob, Dinah's father, heard the news, the scriptures use the word defile. The scriptures say, **"And Jacob heard that he had defiled Dinah his daughter..."** (Genesis 34:5). The word "defile" means to sully, soil, or make unclean. Biblically speaking, the word unclean is something that is unacceptable before God; hence, a sin. The message, in my opinion, is quite clear. Sexual relations outside of a marriage covenant are a sin.

The writer of the proverbs, speaking of fidelity wrote, **"Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers' with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth... And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?"** (Proverbs 5:15-20). Isn't it interesting to note the similarities of this verse, and the setting at the Well of Jacob. Jesus speaks of living waters, and drinking from the well, and now He will speak to the fidelity of the Samaritan woman. She is living with a man, with whom she is having sexual relations, outside the bounds of marriage. She is living in sin. I find it no coincident that the setting is in Shechem, the land bearing the same name as the man who defiled Dinah so many years prior. Shechem's price for his sin was physical death. Dinah's brothers killed Shechem,



his father Hamor, and all their people as a consequence to the sin committed by Shechem. Likewise, the woman of Samaria was living in spiritual darkness. A spiritual death loomed in her future, unless some intercession was made for her sins. He that stood before her was that intercession.

77 - Though hast well said – The word "well" is translated from the Greek word "καλῶς" or "kalōs". It means beautifully, finely, excellently, well, or truly. The Savior acknowledges that the woman of Samaria was truthful in her disclosure. In spite of the fact that she didn't understand the spiritual message of what Jesus was saying, she did not hide her sins. Elder McConkie wrote, "For the sin-laden woman of Samaria, Jesus' words have little meaning. Her spiritual understanding is dimmed almost to darkness because she has chosen adultery as a way of life. 'The things of God knoweth no man, but the spirit of God...The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' (1 Cor. 2:11-14). Her response can deal only with literal water; the things of the Spirit are beyond her comprehension." (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 333).

78 - thou hast had – The Savior is disclosing information regarding the woman's past; which He was not privy to. Through the infinite knowledge provided by the Holy Ghost, the Savior knew that the woman of Samaria had had previous marriages. "We do not even know for certain, whether the five previous husbands had died or divorced her, and, if the latter, with whom the blame lay, although not only the peculiar mode in which our Lord refers to it, but the present condition of the woman, seem to point to a sinful life in the past." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 414).

79 - Five husbands – The word "five" is translated from the Greek word "πέντε" or "pente". It means five. The number "five" symbolizes the law. The ten commandments contain two sets of 5 commandments, the first five related to the way we interact with God, and the latter five related to the way we interact with each other. Additionally, there are five primary types of offerings prescribed by God to the ancient Israelites; they are the Burnt Offering (Leviticus 1; 8:18 - 21; 16:24), Sin (Leviticus 4; 16:3 - 22), Trespass (Leviticus 5:14 - 19; 6:1 - 7; 7:1 - 6), Grain (Leviticus 2) and Peace Offering (Leviticus 3; 7:11- 34). Finally, the Law is divided into 5 books commonly referred to as the Pentateuch (penta means five). We know them as Genesis, Exodus, Leviticus, Numbers and Deuteronomy.



There are scholars that believe the number five, in relation to the number of husbands the Samaritan woman had, was a representation of the wickedness of Samaria as a whole. They believe that the number five points to the five idols that the Babylonian transplants brought with them to Samaria after the Assyrian conquest. Allegedly, the Samaritans worshipped these false gods. The woman's five husbands are said to represent each of the gods Samaria worshipped. The final husband, to which she had no covenant with, is said to represent Jehovah, the true and living God. Barclay wrote, "Some people have held, because of this mention of the five husbands, that this story is not an actual incident but an allegory. We have seen that, when the original people of Samaria were exiled and transported to Media, people from five other places were brought in. These five different people brought in their own gods (2 Kings 17:29); and it has been held that the woman stands for Samaria and the five husbands for the five false gods to whom the Samaritans, as it were, married themselves. The sixth husband stands for the true God, but, they worship him, not truly, but in ignorance; and therefore they are not married to him at all. It may be that there is a reminder of this Samaritan infidelity to God in the story; but it is far too vivid to be a manufactured allegory. It reads too much like life." (The Gospel of John, Volume 1, William Barclay, page 157). Whether this is the intent or not, it is an interesting point.

The Samaritan woman had had five marriages that had ended for reasons unknown to us today. Regardless of how or why her marriages ended, it is significant to know that the Jews and the Samaritans considered marriage sacred, and safeguarded the union so that it could not be entered into haphazardly. Marriage and divorce were not intended to be a revolving door. In fact, Jewish and Samaritan custom at the time of Jesus only allowed a woman three marriages. After the third marriage she was deemed unclean and sinful. Since the woman of Samaria had already had five marriages, she would have been considered permanently unclean and beyond reconciliation.

Brown sums up this entire footnote when he wrote, "Jews were allowed only three marriages; if the same standard was applicable among the Samaritans, then the woman's life had been marked immoral. There is no particular reason why the conversation between Jesus and the woman about her life need have more than the obvious import. However, since earliest times many have seen a symbolism in the husbands. Origen saw a reference to the fact that the Samaritans held as canonical only the five books of Moses. Others today think of Kings xvii 24ff., where the foreign colonist brought in by the Assyrian conquerors are said to have come from five cities and to have brought their pagan cults with them. (Actually xvii 30-31 mentions seven gods that they worshipped, but Josephus Ant. IX.XIV.3:#288 implies a simplification to five gods.) Since the Hebrew word for 'husband' (ba'al, 'master, Lord') was also used as a name for a pagan deity, the passage in John is interpreted as a play on words; the woman representing Samaria has had five be'ālim (the five gods previously worshipped) and the ba'al (Yahweh) that she now has is not really her ba'al (because the Yahwism of the Samaritans was impure - vs. 22). Such an allegorical intent is possible; but John gives no evidence that it is intended, and we are not certain that such an allegory was a well-known jibe of the time which would have been recognized without explanation. Bligh, pp. 335-36, has a curious interpretation. He thinks that in claiming to have no husband the woman was lying to Jesus because she had matrimonial designs on him; he points out that in the parallel OT scenes of men and women at the well there is a matrimonial situation, and that Jesus has been described as a bridegroom in iii 29)." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 171).

80 - thou now hast – In other words, "the relationship you are currently in".

81 - not thy husband – The man that the woman of Samaria resided with at the time was not her husband by legal and lawful marriage. In other words, there was no covenant relationship between her and the man she lived with. As stated in footnote #79 of this chapter, the Samaritans had worshipped and entered covenants with the idolatrous gods brought in by the transplanted Babylonians from Cuthah. The relationship between Deity and covenant worshippers is often spoken of figuratively as a wedding. The Deity symbolizing the Bridegroom and the worshippers representing the bride. Since the Babylonians/Cuthaens are reported to have brought with them 5 distinct deities, it could be said that the Samaritans had figuratively 5 husbands. The fact that these idols, were false idols, would symbolize the fact that they were unable to meet the needs of an otherwise covenant relationship. The Samaritans had bowed down to them in submission, and made covenants with them, but the idol could not deliver what was expected in their relationship. The marriages symbolically ended in failure. As history recorded, the Samaritans turned to the God of Israel. The royal lineage of Israel ran in their veins, but they had lost their way. They tried to worship the God of Israel, symbolically wanting to become His bride; however, the ability to covenant with Him was gone. They were apostate, and therefore they worshipped without covenant or authority. The man they lived with was symbolically "not thy husband". This seems to fit together quite nicely, symbolically speaking. Even so, many renowned scholars see such symbolism as a stretch of the imagination. Edersheim wrote, **"It is difficult to understand, how any sober interpreter could see in the five husbands of the woman either a symbolic, or a mythical, reference to the five deities whom the ancestors of the Samaritans worshipped."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 415).

82 - truly – The word "truly" is translated from the Greek word "ἀληθῆς" or "alēthēs". It means true, loving the truth, speaking the truth, or truthful.

83 - perceive – The word "perceive" is translated from the Greek word "θεωρέω" or "theōreō". It means to be a spectator, look at, behold, to see, or to discern. **"A light begins to dawn. This is no ordinary man; not only does he speak of a strange water, living water, but he also reveals those things which can only be known by divine power. 'Sir, I perceive that thou art a prophet,' the woman says."** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 334). The word perceive is an indication that the workings of the spirit are bearing testimony to the woman of truth. She is forming the basis of a testimony. She is starting to believe that the Jew before her was much more than a traveling stranger. **"When Jesus revealed to the Samaritan woman privileged information concerning her past, her regard for him changed from 'sir' to 'prophet'."** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 135).



84 - thou art – The word "art" is translated from the Greek word "εἶ" or "ei". It means you are, or thou art.

85 - a prophet – The word "prophet" is translated from the Greek word "προφήτης" or "prophētēs". In Greek writings, the word is often used for one who is an interpreter of oracles or of hidden things. The word means one who, moved by the spirit of God, acts as a representative or spokesman of God. Our word "prophet" is a transliteration of the Hebrew word. **"The Samaritans did not accept the prophetic books of the Old Testament, so the image of the prophet probably stems from Deut xviii 15-18, a passage which in the Samaritan Pentateuch, as well as in some Qumran material, comes after Exod xx 21b. This Prophet-like-Moses would have been expected to settle legal questions, whence the logic of the implicate question in vs. 20...the Samaritans expected the Taheb to restore proper worship."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 171). The passage in Deuteronomy mentioned by Brown is as follows;

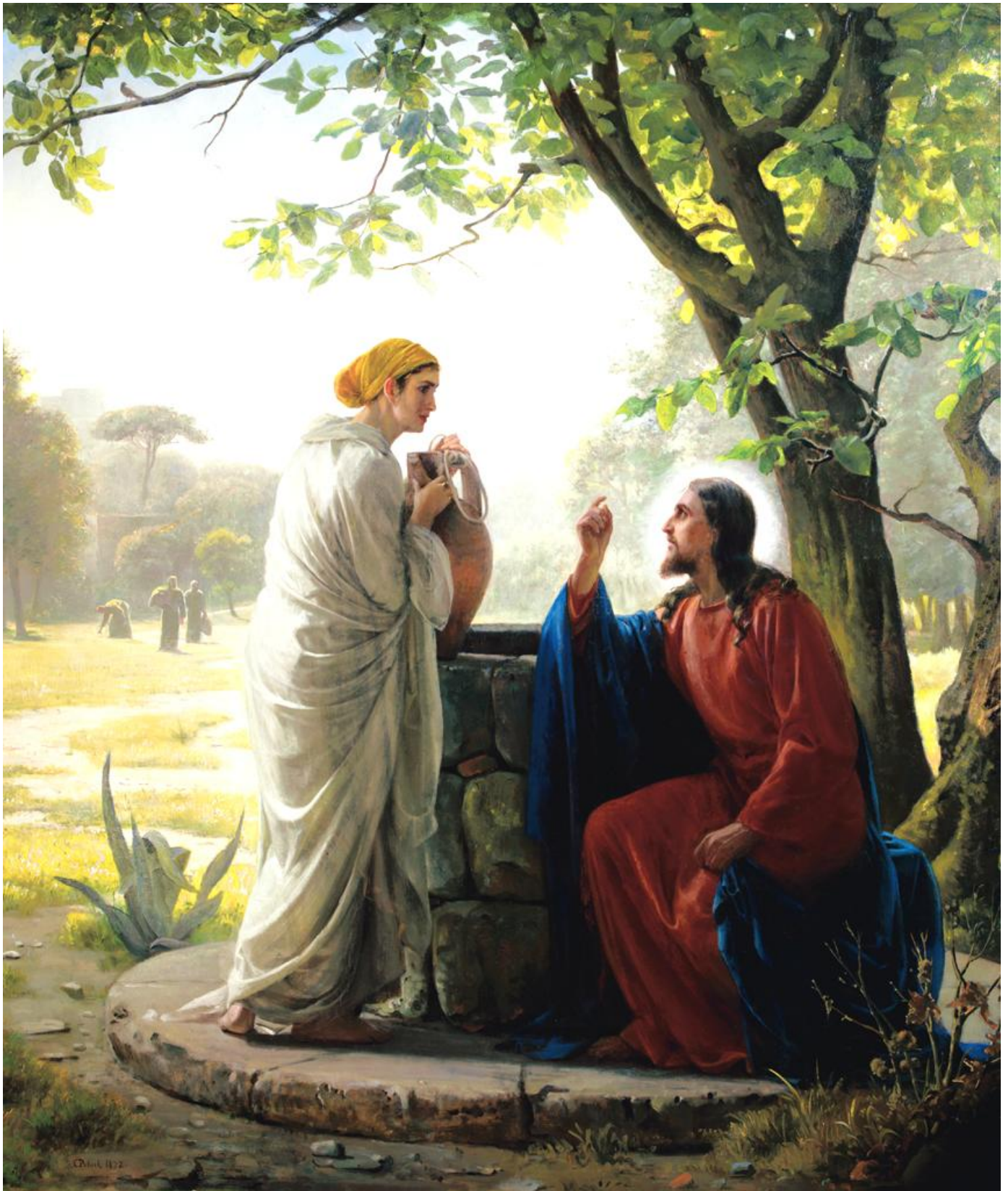
"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deuteronomy 18:15-18).

The Book of Mormon likely references this same prophecy when it recorded, **"And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people."** (1st Nephi 22:20). Many have questioned why the Samaritans appeared more accepting of Jesus, as the Messiah, than the Jews. Perhaps, this is partly the reason. They understood better than the Jews what the Messiah's role would be in mortality. While the Jews were looking for a King Messiah who would be a warrior defeating the gentiles who were enemies of Israel. The Samaritans; however, were looking for a prophet Messiah, one who would restore peace through His teachings and ministry.

86 - Our fathers – The word "our" is translated from the Greek word "ἡμῶν" or "hēmōn". It means our, we, or us. The woman of Samaria is referencing her ancestors, but not so far back as to share ancestry with the Jews; but rather the Samaritan ancestry who had for many generations worshipped the God of Israel in Samaria. Thought their teaching contained many apostate elements, and they lacked priesthood authority; nevertheless, they worshipped Jehovah.

87 - worshipped – The word worshipped is translated from the Greek word "προσκυνέω" or "proskyneō". This word has several uses or definitions. First, it is primarily used for the act of kissing the hand of someone in a token of reverence. It can also be used for the act of falling to one's knees with one's forehead upon the ground in an act of profound reverence towards God or a person of higher status. Finally, it can be used for any act of kneeling or reverence towards God or His servants.

The Samaritans believed themselves to be of the House of Israel, and entitled to all the privileges that the Jews enjoyed. They desired to follow the law, as far as they understood it, and perform all of the rights of temple worship and sacrifice. The problem was, both the Samaritans and the Jews had apostatized from the truth. They had a form of correct worship, but significant elements were missing. **"We might liken Samaritan worship to that of the Aztecs or the Mayans, after those ancient peoples had been conquered by Cortez and the other Spanish generals. Their conquerors imposed Christianity in the form of Catholicism upon them, and the results was a strange admixture of religious form and thought, which over the years has taken on more and more of the basics of Catholicism and less and less of the paganism of the past."** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 338).



The samaritan woman at the well
BY CARL HEINRICH BLOCH

88 - in this mountain – The word "in" is translated from the Greek word "έν" or "en". It means in, by, with, on, at, through or among. The word "mountain" is translated from the Greek word "όρος" or "oros". It means a literal mountain. In this case, the mountain specifically refers to Mount Gerizim. Jacob's Well sits at the foot of Mount Gerizim, and you can almost picture the woman of Samaria pointing to it as she spoke with Jesus.

The Samaritans originally tried to worship with the Jews, after their return from Babylon. It would appear that the Samaritans wanted to merge themselves with the Jews, as they believed they were descendants of the same covenant people. Unfortunately, the Jews didn't see it the same way. The Jews returned from Babylon around 530 BCE. After decades of antagonism, from both sides, the Jews finally denied the Samaritans access to the Temple in Jerusalem, and imposed laws that prohibited the Samaritans from worshipping at the Temple in Jerusalem. The Samaritans responded by proclaiming Mount Gerizim a Holy Mountain, and building their own temple on its summit. **"The Samaritans adjusted history to suit themselves. They taught that it was on Mount Gerizim that Abraham had been willing to sacrifice Isaac; they taught that it was there that Melchizedek had appeared to Abraham; they declared that it was on Mount Gerizim that Moses had first entered an altar and sacrificed to God when the people entered the promised land, although in fact it was on Mount Ebal that was done (Deuteronomy 27:4). They tampered with the text of scripture and with history to glorify Mount Gerizim."** (The Gospel of John, Volume 1, William Barclay, pages 157-158). The Jews were probably quick to judge the Samaritans for altering sacred scripture. You can almost hear their rhetoric, as the Jews chastised the Samaritan for "wicked" acts of defacing God's word. Unfortunately, the Jews were quite hypocritical in this matter. **"In the Samaritan Pentateuch we read in Deut xxvii 4 the instruction to Joshua to set up a shrine on Gerizim, the sacred mountain of the Samaritans. This reading is probably correct, for the reading 'Ebal' in MT may well be an Anti-Samaritan correction. The Samaritans also made the obligation to worship on Gerizim part of the Decalogue."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., pages 171-172).



MT. GERIZIM IN THE BACKGROUND

Samaritan Pentateuch - Deuteronomy 27:4

Therefore it shall be when ye be gone over Jordan, [that] ye shall set up these stones, which I command you this day, in **mount Gerizim**, and thou shalt plaster them with plaster.

King James Version on the Bible - Deuteronomy 27:4

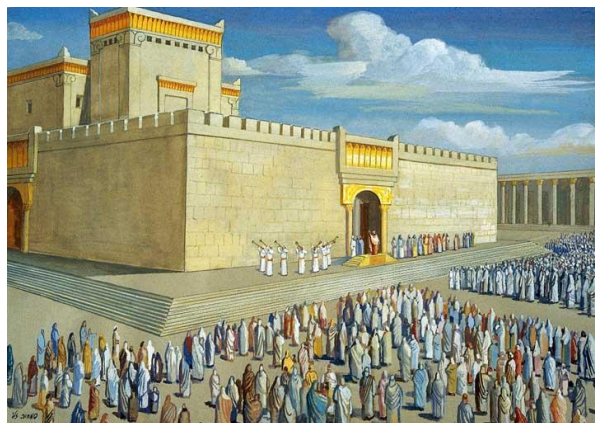
Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in **mount Ebal**, and thou shalt plaster them with plaster.

The Jews and Samaritans were both guilty of participating in racial hatred. This evil practice hinders spiritual progress, often for generations. As is common practice among people who participate in racial hatred, parents teach their children to hate without forming their own unbiased opinions. Future generations often exhibit extreme hatred, and yet will find it difficult to articulate why. Children are often taught falsehoods just to propagate the parents hatred to the next generation. Speaking of the woman of Samaria, Barclay wrote, **"The woman had been brought up to regard Mount Gerizim as the most sacred spot in the world and to despise Jerusalem. What was in her mind was this. She was saying to herself: 'I am a sinner before God; I must offer to God an offering for my sin; I must take that offering to the house of God to put myself right with him; where am I going to take it?' To her, as to all her contemporaries, the only cure for sin was sacrifice. Her great problem was, where was that sacrifice to be made? By this time she is not arguing about the respective merits of the Temple on Mount Gerizim and the Temple on Mount Zion. All she wants to know is: Where can I find God?"** (The Gospel of John, Volume 1, William Barclay, pages 157-158).

Mount Gerizim (Heb. גְּרִזִים) lies just south of Shechem. The Children of Israel, after leaving Egypt and wandering for forty years, crossed the Jordan River and entered the valley between Mount Gerizim and Mount Ebal. There the children of Israel were commanded to build a stone altar on Mt. Ebal, to engrave upon it **"all the words of this law"** (Deuteronomy 27:4-8), and to **"set the blessing upon Mt. Gerizim, and the curse upon Mt. Ebal"** (Deuteronomy 11:29, Deuteronomy 27:12-13). According to Joshua 8:30, this was Joshua's first act after the conquest of the city of Ai near Bethel. Mount Gerizim stands approximately 2,600 feet high (881 meters) and Mount Ebal stands approximately 2,800 feet high (940 meters). Between them lies the valley of Shechem. Both hills are composed of Eolithic limestone. The area is extremely fertile with at least ten springs descending from their slopes into the well-watered valley. Mt. Ebal has comparatively little vegetation and no water issuing along its southern side, because the slope of the tilted rock is northward; one exception is at the southeast end of Ebal, where a spring makes it possible for the village of Askar to exist. The slopes of Mt. Gerizim, on the other hand, are covered with trees to the very top of the ridge. The slope of the mountain causes the main springs to flow towards the city of Shechem. The contrast in the amount of water on the two sides of the valley is very evident. A pilgrim's legend from the Middle Ages, which has often been reprinted, relates that Mt. Gerizim, the blessed mountain (Deuteronomy 11:29), is pleasant and fertile, while Mt. Ebal, cursed by divine decree, is desolate and barren (Wikipedia.com). The Samaritans used these ancient scriptures to justify their proclamation that Mount Gerizim was God's Holy Mountain.

89 - in Jerusalem – The name "Jerusalem" is translated from the Greek word "Ιερουσόλυμα" or "Hierosolyma". Literally translated, it means "set ye double peace". The Greek name is a transliteration of the Hebrew word "ירושלם" or "Yēruwshalaim". The literal meaning of the Hebrew name is "teaching of peace" or "city of peace". Breaking the Hebrew word into its two root words is an interesting exercise. The word "יָרָה" or "yarah" means to pour, to throw, to set, to teach, or to instruct. It has implications of anointing and setting apart. The word "שָׁלַם" or "shalam" means a covenant of peace, a restoration, to make peace or to complete.

The Temple in Jerusalem was believed, by the Jews, to be the ONLY place on earth where sacrifices could be offered and accepted by God. Through these sacrifices, sinful men could repent and make peace with their maker. **"True Israelite worship centers in a temple. Jerusalem has its House of Herod with its great altar and its Holy of Holies; the Samaritan temple on Mount Gerizim was destroyed more than one hundred fifty years ago. Now, here at the foot of that Samaritan place of worship, the woman ventures to say: 'Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.'"** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 334).



90 - in this place – The word "place" is translated from the Greek word "τόπος" or "topos". It means a place, a portion of space that has been marked off, a village, city or district. In this case, the woman is referring to the Samaria and the religious center of Samaria; Mount Gerizim.



RUINS ON THE TOP OF MOUNT GERIZIM (AS THEY LOOK TODAY)

Samaria didn't exist when the Kingdom of Israel split from the Kingdom of Judah after the death of King Solomon in 930BCE. Some fifty years later, Samaria (originally a city) became the capital of the Northern Kingdom of Israel. Eventually, Samaria became the term to refer to the land that had once been called the Kingdom of Israel. Below is a rough timeline of events that significantly impacted "Samaria".

Kingdom of Israel	876BCE	King Omri, King of the Kingdom of Israel (the Northern Kingdom) establishes Samaria as Israel's capital city.
	About 860BCE	King Ahab, a wicked king of Israel, builds "Ivory Palace" at Samaria.
	About 860BCE	King Ahab builds a "house and altar of Baal" as well as a idol grove at Samaria.
Assyrian Rule	852BCE	King Ahab dies and is buried at Samaria
	734BCE to 733BCE	Tiglath-pileser III campaigns in Syria and Israel; he conquers most of Israel and imposes tribute on Samaria
	724BCE to 721BCE	Assyrian king Shalmaneser and his son Sargon besiege and conquer Samaria
Babylonian Rule	721BCE	Assyrians deported some Israelites from Samaria, then "brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria". The deported Israelites do not return to Israel and become known as the "lost Ten Tribes".
	627BCE	Nabopolassar conquers Assyria, Babylonia now rules the Empire.
	605BCE	Babylonian conquest of Jerusalem and the kingdom of Judah
	597BCE	Babylonian invasion of Jerusalem and 1st deportation of Jews to Babylonia
	587BCE to 586BCE	Babylonian invasion of Jerusalem and 2nd deportation of Jews to Babylonia
	582BCE to 581BCE	Babylonian invasion of Jerusalem and 3rd deportation of Jews to Babylonia
Persian Rule	539BCE	Persian Empire conquers Babylonia, consequently rule Samaria and Judah.
	538BCE	Cyrus issues a decree allowing the Jews to return to Jerusalem from Babylon.
	Between 520BCE and 515BCE	Return by many Jews to Judah under Zerubbabel and Joshua the High Priest. Foundations of Second Temple laid.
	Around 445BCE	Nehemiah, a Jew, leaves Babylon for Jerusalem with the intent of assisting in the rebuilding of Jerusalem. He was the cupbearer to Artaxerxes, and went with his approval. Nehemiah is named Governor of Judah by Artaxerxes. In addition to rebuilding Jerusalem's walls, he required a revival of Jewish law and purity. Part of this effort required that Jews divorce Gentile spouses.
	445BCE	Sanballat and his "army of Samaria" tried to prevent Nehemiah from rebuilding Jerusalem's walls
Greek Rule	About 445/444BCE	Manasseh, brother of Jaddua the Jewish High Priest in Jerusalem, was threatened by the Nehemiah's movement. He was concerned about losing his priestly office because of a marriage he had entered into with a Samaritan woman. Caring more about his position, and selfish desires, than obedience to Nehemiah, he defied the law and sought outside help in an unlikely place. Manasseh formed an alliance with the Samaritans. Manasseh's father-in-law, Sanballat, sent a treacherous request to the Emperor of the empire, Alexander the Great. Alexander was besieging nearby Tyre. Sanballat requested that the Samaritans be allowed to build a temple on Mount Gerizim. Permission was granted, and the construction began. Manasseh was the first high priest of the Samaritan Temple. It became the refuge of all Jews who had violated the precepts of the Mosaic law.
	333BCE	Alexander the Great conquers Samaria
	Around 330BCE	Samaria is rebuilt and fortified by the Ptolemies as a Hellenistic city after the conquests of Alexander the Great; Greek mercenaries are settled in the city, which becomes increasingly Hellenistic in culture; Samaritans migrate and settle at nearby Shechem and Mt. Gerizim
	Between 323BCE and 294BCE	In the time of Ptolemy I Soter, there was tension over the sanctity of Mount Gerizim between the Samaritans and the Jews of Alexandria (Jos., Ant., 12:1ff.).
Self Rule Hasmonaeans	About 175BCE	Antiochus Epiphanes, at the request of the Samaritans, consecrated the Temple of Mount Gerizim to Jupiter, the defender of strangers.
	Around 139BCE	With the collapsing Greek Empire, the Jews rule themselves.
	Between 135BCE and 110BCE	The Temple on Mount Gerizim was destroyed by John Hyrcanus (Jos., Ant., 13:255ff.; cf. Meg. Ta'an. 333). John Hyrcanus, a Hasmonaean King, leads Jewish troops into Samaria; conquers Samaria and sells many Samaritans into slavery.
Roman Rule	After 110BCE	The Samaritans maintained the destroyed Temple site on Mount Gerizim as a Holy site. They continued to offer sacrificial lambs on the Mount and all religious acts were performed "in the name of Mt. Gerizim" (TJ, Yev. 8:1, 9a).
	63BCE	Samaria is conquered by Pompey and annexed to the Roman empire
	57BCE	Samaria is restored and rebuilt as a Roman city by Roman governor Gabinius
	30BCE	Roman emperor Augustus grants Samaria to Herod the Great, who rebuilds the city as a Roman gentile city, renaming it Sebaste (Greek for Augustus) after his patron; new walls and a massive temple dedicated to the god Augustus
	After 33CE	the Roman procurator Pontius Pilate massacred a large gathering of Samaritans who had assembled to look at vessels which Moses allegedly made for the Tabernacle and which one of the Samaritans claimed he would show them (these vessels had supposedly been concealed on Mt. Gerizim; Jos., Ant., 18:85).
	Between 474CE and 491CE	The Emperor Zeno ejected the Samaritans from Mount Gerizim. Even so, it continued to be the chief sacred place of the Samaritan community. There the Paschal Lamb has been almost continuously offered by them up to the present day.

Samaria has a spotted past of sin, idol worship, wicked kings, and rebellion. Even so, the Samaritans saw it as a covenant land. The Samaritans at the time of Jesus, saw Mount Gerizim as the Lord's Holy Mountain and the rightful place of the Temple. They had at least 13 different names for Mt. Gerizim. The Samaritans even faced Mount Gerizim when they prayed. They even claim that the mountain was not submerged at the time of the Flood because of its holiness..



91 - **men** – The Codex Sinaiticus translates the words "men" as "we". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 20, page 170). The woman's question is interesting. She is asking where men, probably meaning the Samaritans, should worship. Being a Samaritan, surely she should have declared that Mount Gerizim was the place. She appears to be questioning, and realizing that Jesus was a prophet, believed that He could answer the age old question.

The Samaritans were not much different from many modern day Christians, at least in their approach to religion. Elder McConkie wrote, **"These Samaritans would have made good sectarian Christians. They selected out five of the books of the Old Testament and said, 'These we will believe and none others', and they worshipped an unknown God. The creeds of Christendom describe Deity as incomprehensible and, in effect, as unknown and unknowable."** (Mormon Doctrine, Bruce R. McConkie, pages 55-57, 158-159, 738-739).

92 - **ought** – The word "ought" is translated from the Greek word "δεῖ" or "dei". It means to be necessary, to be needful, or that which is right and proper. The Codex Sinaiticus translates the words "ought" as "food". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 33, page 170).

93 - **worship** – The word "worship" is translated from the same word as footnote #87 of this chapter. The Samaritans could obviously worship; however, true worship was beyond the current reach. They existed in a state of apostasy, and therefore lacked the knowledge and authority necessary for true worship. Elder McConkie taught, **"... True and perfect worship consists in following in the steps of the Son of God; it consists in keeping the commandments and obeying the will of the Father to that degree that we advance from grace to grace until we are glorified in Christ as he is in his Father. It is far more than prayer and sermon and song. It is living and doing and obeying. It is emulating the life of the great Exemplar."** (The Ensign, "How to Worship", Bruce R. McConkie, Dec. 1971, pages 129–30). Because of their lack of knowledge, their worship was superficial and lacking. **Ye worship what ye "do not understand. The antithesis in this verse is expressed in typically strong Semitic fashion with no mean between ignorance and knowledge."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 172).

As we shall see, the people longed for truth, and once given, they appeared to follow it. God is always willing to provide the elements necessary for true worship. Unfortunately, it is us that are lacking. The Psalmist wrote, **"The Lord is high unto all them that call upon him, to all that call upon him in truth."** (Psalms 145:18).

94 - **believe me** – The word "believe" is translated from the Greek word "πιστεύω" or "pisteuō". It means to think to be true, to believe in or have confidence in.

95 - **the hour** – The word "hour" is translated from the Greek word "ὥρα" or "hōra". The word means a certain definite time of season fixed by natural law and returning with the revolving year. It can also be used for a day, a twelfth part of the day time, a point in time or a moment. This language is the language of prophecy. Jesus is about to tell the woman of Samaria something that will transpire in the future. He reveals that at some future point, neither Jerusalem or Mount Gerizim will be capable of worshipping the true God. In 70CE Titus would descend upon Jerusalem with legions of Roman soldiers. The Temple would be destroyed, and worship would end. Likewise, in the late 400's CE, the Samaritans would be expelled from Mount Gerizim and the population of Samaritans significantly reduced. The term "hour" is being used figuratively for a period of time.

96 - **cometh** – The word "cometh" is translated from the Greek word "ἔτι" or "hoti". It means that, because, or since. **"One might have expected Jesus to pursue this theme concerning the coming destruction of Jerusalem in about thirty-five years, but he did not. Instead, he turned to the subject of God and the worship of God."** (The Days of the Living Christ: Volume 1, W. Cleon Skousen, page 168).

97 - **Father** – The name "Father" is translated from the Greek word "πατήρ" or "patēr". Though it can have several uses in relation to the word father, because of its capitalization, the word refers to God the Father. **"The number one truth - in all eternity - is that God is our Father, the Creator of us and all things, whom we must worship in spirit and in truth to gain salvation. Jesus has now, at Jacob's Well, proclaimed this eternal verity. it is the beginning of all true religion."** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 335).

98 - **we know** – The word "know" is translated from the Greek word "εἶδω" or "eidō". It means to see, or perceive with the eyes. The Codex Sinaiticus translates the words "we know what we worship" as "we worship what we know". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 22, page 170). The statement is being issued from Jesus. He says "We know what we worship". We assume that Jesus is referring to Himself and His disciples. They have testimonies of truth, and therefore operate under a knowledge and understanding that has evaded the Samaritans.

99 - **salvation** – The word "salvation" is translated from the Greek word "σωτηρία" or "sōtēria". It means deliverance, preservation, safety, or salvation. It can be used in reference to enemies to our physical safety as well as enemies to the safety of our souls.

Jesus tells the woman of Samaria that "We know what we worship; for salvation cometh of the Jew". A prideful Samaritan would have been highly insulted by this statement. We learn something of the woman's character. Though she was a sinner, she was indeed humble. The plain and difficult truth was being told. On the surface it might appear that the Jews are the possessors of salvation. However, that is not what is being taught. The prophecies of the Old Testament had long since foretold that the Messiah would come through the tribe of Judah. It



was not that the Jews, as a people, could provide salvation to anyone. It was that the Messiah would be a Jew. As Brown pointed out, "Salvation is from the Jews. Cf. Ps Lxxvi 1: 'In Judah God is known.'" (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 172). Brown uses the reference in Psalms that reads, "In Judah is God known: his name is great in Israel." (Psalms 76:1).

100 - of the Jews – The word "Jew" is translated from the Greek word "Ἰουδαῖος" or "Ioudaios". It means one who belongs to the Jewish nation with respect to birth, origin or religion. "Though in that day most of the Jews were in a state of apostasy, yet they did have the prophetic writing and the psalms, in which the knowledge about God was recorded. They had a reasonable knowledge of the nature and kind of Being Deity is. Further, salvation was to be offered to all men through the Jews, because they were the ones who preserved the scriptures and the recorded truths of salvation; and most importantly, Messiah himself, in whom salvation centers, was a Jew." (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 153).

101 - now is – The word "now" is translated from the Greek word "νῦν" or "nyn". It means at this time, the present, or now. "The idea seems to be that the one is present who, at the hour of glorification, will render possible adoration in Spirit by his gift of the Spirit." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 172).

102 - spirit – The word "spirit" is translated from the Greek word "πνεῦμα" or "pneuma". It is typically used in relation to the third member of the Godhead or the Holy Ghost. It can be used figuratively to express the vital principle for which something expresses or embodies, i.e. the spirit of truth would be that someone or something embodies truth. The passage "God is Spirit" might be better translated as "God is spiritual".

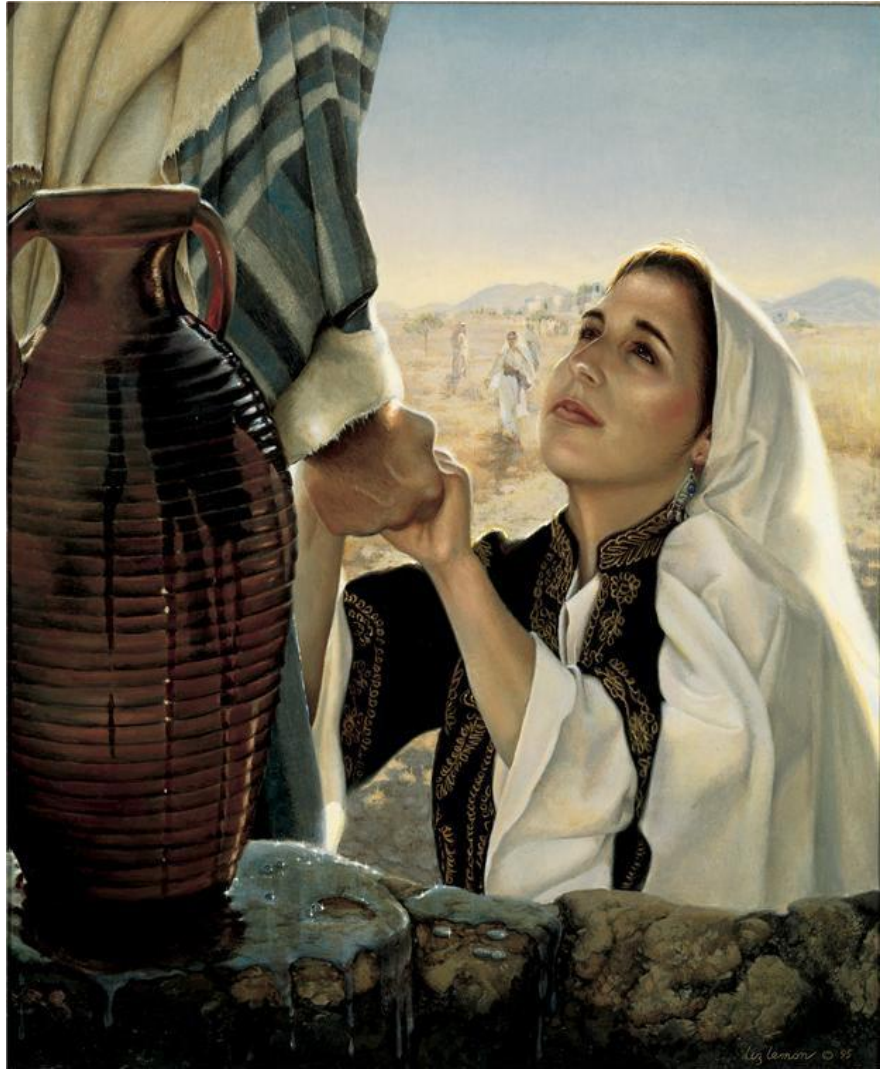
Few passages of scripture have caused more confusion and false perceptions than the passage "God is Spirit". The restored Church of Jesus Christ of Latter Day Saints has given clarity to the nature of God. Without the knowledge of who God is, it is difficult, if not impossible, to properly worship Him. How can a man worship a God that he does not know? The Doctrine and Covenants teaches us that God is not a spirit, but an immortal being. He says, "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us." (Doctrine and Covenants 130:22). So why does this passage in John seem so contradictory to reality?

One opinion is that John was merely saying that God is a spiritual being. "There is a sense in which it might be said, without impropriety, that God is a Spirit. He is most assuredly not a spirit in the sense in which creeds speak, in the sense that he is an ethereal nothingness which fills the immensity of space and is everywhere and nowhere in particular present. But when it is remembered that a spirit is a personage, an entity, a living personality whose body is made of more pure and refined substance than the temporal bodies of men; and when it is remembered that such spirits live in pre-existence, come to earth to gain temporary physical bodies, are separated from those bodies by the natural death, with the assurance that eventually body and spirit will be inseparably connected again in resurrected immortality; and when it is remembered, further that God himself is an exalted, perfected, glorified, resurrected MAN; then it might truly be said that God is a spirit. He is a Spirit Personage, a Personage with a body of flesh and bone." (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 153). In this sense, God is a Immortal being with a spirit, thus God is Spirit.

Another opinion is that the phrase "God is Spirit" is a figure of speech used to describe the kind of character God possesses rather than a literal description. It would be like someone say, "Jim is a barrel of laughs". Obviously, Jim is not literally a barrel full of laughs. In fact, I am not sure what that looks like. What it does mean is that Jim is fun to be around. He will surely make you laugh. "God is Spirit. This is not an essential definition of God, but a description of God's dealing with men; it means that God is spirit towards men because he gives the spirit which begets them anew. There are two other such descriptions in the Johannine writings: 'God is light' (1 John i 5), and 'God is love' (1 John iv 8). These too refer to the God who acts; God gives the world His Son, the light of the world (iii 19, viii 12, ix 5) as a sign of His love (iii 16)." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 172). Such language is common to scripture. The Doctrine and Covenants uses similar language in its description of mortal man. It reads "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;" (Doctrine and Covenants 93:33).

Regardless of what the verse really means, it does not mean that God is a Spirit without a physical body. Fortunately for us in the latter days, we have an inspired translation of the Bible by a living prophet. We actually do know what the verse really means. Joseph Smith translated this passage as, "For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth." (Joseph Smith Translation of John 4:26). "What marvels of mischief one mistranslated phrase has done! Jesus never, never, never said, 'God is a Spirit', but rather that God had promised his spirit unto those who worshipped him in Spirit and in truth. Yet, falsely supposing our Lord to be the author of this statement, the whole sectarian world has turned to it, more than any other single passage, to find support for their false creeds." (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 153).

103 - in truth – The word "truth" is translated from the Greek word "ἀλήθεια" or "alētheia". It means something that is true under any matter of consideration. It is something that cannot be proven to be wrong or with fault.



- 104 - seeketh such** – The word "seeketh" is translated from the Greek word "ζητέω" or "zēteō". It means to seek in order to find, to require, or to demand.
- 105 - Messias** – The word "Messias" is translated from the Greek word "Μεσσίας" or "Messias". Literally, it means "anointed". The Greek word is a transliteration of the Hebrew word "מָשִׁיחַ" or "mashiach". The Hebrew word means anointed or anointed one. It was a title used for the High Priest of Israel, the King of Israel, and the King of Kings or the Savior of mankind. The Codex Sinaiticus translates the words "that Messias" as "the Messiah". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 25, page 170). " **The Samaritans did not expect a Messiah in the sense of an anointed king of the Davidic house. They expected a Taheb (Ta'eb = Hebrew verb šûb = the one who returns), seemingly the Prophet-like-Moses. This belief was the fifth article in the Samaritan creed...the conversion in John iv 19-25 fits the Samaritan concept of the Taheb as a teacher of the Law, even though the more familiar Jewish designation of the Messiah is placed on the woman's lips.**" (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 172).
- 106 - is called** – The word "called" is translated from the Greek word "λέγω" or "legō". The word means to say, teach, exhort, call, name of, or speak out.
- 107 - Christ** – The word "Christ" is translated from the Greek word "Χριστός" or "Christos". The word "Christ" is equivalent to the Hebrew word we translate as "Messiah"; however, it is not a transliteration, but a genuine Greek word. It means "anointed". The Codex Sinaiticus translates the words "is not this the Christ" as "is this the Christ". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 29, page 170). " **Could this possibly be the Messiah? Literally 'the anointed', as in vs. 25, the Greek question with 'mēt' implies an unlikelihood; therefore the woman's faith does not seem to be complete. However, she does express a shade of hope.**" (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 173).
- 108 - he is come** – The word "come" is translated from the Greek word "έρχομαι" or "erchomai". It means to come. The Samaritans had been looking forward to the day the Messiah would come among men.
- 109 - he will tell us** – The phrase "he will tell" is translated from the Greek word "ἀναγγέλλω" or "anagellō". It means to announce, make known, report, rehearse or bring back tidings. He " **will announce...the possibility of an Aramaic origin with confusion between the roots tn, 'announce' and ntn, 'give!.'**" (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 172). This statement from the woman of Samaria is right in line with the Samaritan concept of the Messiah. They were looking for a master teacher; someone who would make known the will and knowledge of God. They were experts on the Pentateuch, or first five books of Moses. Maybe more so than the Jews. They were mindful of its prophecies. The Pentateuch teaches, " **I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.**" (Deuteronomy 18:18). The Samaritans believed that the Messiah would reveal all things.
- 110 - all things** – The phrase "all things" is translated from the Greek word "πᾶς" or "pas". Individually, it means each, every, any, all, the whole, everyone, all things, or everything. Collectively, it means some of all types. All things have been committed from the Father to His Son, the Christ. All things are uniquely His. Modern revelation teaches, " **He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever.**" (Doctrine and Covenants 88:41).
- 111 - I am he** – The phrase "I am he" is translated from the Greek word "εἰμί" or "eimi". It means to be, to exist, to happen or to be present. It is often translated as "I AM". It seems odd in English, but "I AM" is the name of the God of the Old Testament. It was the title expected to be used by the Promised Messiah. " **I am he**" was the statement made by Jesus, " **For egō eimi; it is not impossible that this use is intended in the style of divinity. It is interesting that Jesus, who does not give unqualified acceptance to the title of Messiah when it is offered to him by Jews, accepts it from a Samaritan. Perhaps the answer lies in the royal nationalistic connotations the term had in Judaism, while the Samaritan Taheb (although not devoid of nationalistic overtones) had more the aspect of a teacher and law giver... the Samaritans did not expect the Taheb to be a king.**" (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., pages 172-173). The footnote in the authorized edition of the LDS scriptures for "I am he" in John 4:26 states, " **The term 'I Am' used here in the Greek is identical with the Septuagint usage in Ex. 3:14 which identifies Jehovah. John 8:58. TG Jesus Christ, Jehovah.**"



Before we look at the word "I AM" itself, we will look at its usage in the Old Testament. When Jehovah appeared to father Abraham He did so using the name "I AM". Genesis records, " **And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.**" (Genesis 22:1). When Jehovah delivered the Ten Commandments to Moses, He introduced Himself by saying, " **I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.**" (Exodus 20:2). Malachi received the word of the Lord as follows; " **For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.**" (Malachi 3:6). Probably the best known Old Testament usage of the term is when Jehovah appeared to Moses in the burning bush and said, " **I AM that I AM.**"

In the latter days, Jesus introduced Himself as "I AM". He said, "Thus saith the Lord your God, even Jesus Christ, **the Great I Am**, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made;" (Doctrine and Covenants 38:1). The question is, what is the significance of the word "I AM". The Greek form has little significance, but the Hebrew is very recognizable. The Hebrew word "I AM" translates as follows;



- Pronounces "Yahweh", it means "I am", "unchangeable one", or "he exists"



- Pronounced "Yahweh" or "Jehovah", literally, he exists (past tense of I am), original pronunciation of Yahweh is believed to be lost

The name itself carries the idea of Jehovah's endless nature. He exists, He always has existed, and He always will exist. In other places in scripture, He says, "eternal is my name" (Moses 7:35). The passage in Exodus previously mentioned (Exodus 3:16), which reads "I am that I am", carries the additional overture of eternal nature. Keil and Delitzsch wrote, "The repetition of the same word suggests the idea of uninterrupted continuance and boundless duration." (Commentary on the Old Testament, Volume 1: The Pentateuch, C.F. Keil and F. Delitzsch, page 288). Jehovah, the God of the Old Testament, had long since been known as "I AM". In fact, the words are one and the same. To the woman of Samaria, when asked if He was the Messiah, Jesus proclaims that "I AM", or in fact that He was the Great Jehovah.

Below are Old Testament references to the name "I AM". I have separated the references in the Pentateuch (the first five books of Moses), since the Samaritans only believed in those scriptures. The references are as follows;

Reference	Content	Reference	Content
Exodus 3:14	I AM THAT I AM	Isaiah 44:6	I am the first, and I am the last; and beside me there is no...
Genesis 15:1	I am thy shield	Isaiah 44:24	I am the LORD that maketh all things;
Genesis 15:7	I am the LORD that brought thee out of Ur of the Chaldees,	Isaiah 45:5	I am the LORD, and there is none else, there is no God...
Genesis 17:1	I am the Almighty God; walk before me, and be thou....	Isaiah 45:22	I am God, and there is none else.
Genesis 28:15	I am with thee	Isaiah 46:9	I am God, and there is none like me,
Genesis 31:13	I am the God of Bethel,	Isaiah 51:12	I, even I, am he that comforteth you:
Genesis 35:11-12	I am God Almighty: be fruitful and multiply;	Isaiah 51:15	I am the LORD thy God, that divided the sea,
Exodus 3:6	I am the God of thy father, the God of Abraham ...	Isaiah 52:6	I am he that doth speak: behold, it is I.
Exodus 6:6	I am the LORD, and I will bring you out from under ...	Isaiah 65:1	I am sought of them that asked not for me; I am found ...
Exodus 8:22	I am the LORD in the midst of the earth.	Isaiah 65:5	I am holier than thou.
Exodus 15:26	I am the LORD that healeth thee.	Jeremiah 1:8	I am with thee to deliver thee
Exodus 16:12	I am the LORD your God.	Jeremiah 3:12	I am merciful
Exodus 20:2	I am the LORD thy God, which have brought thee out ...	Jeremiah 3:14	I am married unto you
Exodus 22:27	I am gracious.	Jeremiah 9:24	I am the LORD which exercise loving kindness, judgment...
Exodus 29:46	I am the LORD their God, that brought them forth out ...	Jeremiah 23:32	I am against them that prophesy false dreams
Exodus 31:13	I am the LORD that doth sanctify you.	Jeremiah 31:9	I am a father to Israel, and Ephraim is my firstborn
Leviticus 11:45	I am holy.	Jeremiah 32:27	I am the LORD, the God of all flesh: is there anything too...
Leviticus 18:5	I am the LORD.	Ezekiel 5:8	I, even I, am against thee
Leviticus 18:30	I am the LORD your God.	Ezekiel 6:9	I am broken with their whorish heart
Leviticus 20:8	I am the LORD which sanctify you.	Ezekiel 7:9	I am the LORD that smiteth.
Leviticus 20:24	I am the LORD your God, which have separated you ...	Ezekiel 12:11	I am your sign
Leviticus 22:32	I am the LORD which hallow you,	Ezekiel 12:25	I am the LORD: I will speak, and the word that I shall ...
Leviticus 25:38	I am the LORD your God, which brought you forth out ...	Ezekiel 13:20	I am against your pillows
Numbers 18:20	I am thy part and thine inheritance among the ...	Ezekiel 20:12	I am the LORD that sanctify them.
<i>Non-Pentateuch Scripture - Not accepted by Samaritans</i>			
II Kings 21:12	I am bringing such evil upon Jerusalem and Judah...	Ezekiel 21:3	I am against thee
Psalms 35:3	I am thy salvation.	Ezekiel 22:26	I am profaned among them.
Psalms 46:10	I am God	Ezekiel 36:9	I am for you
Psalms 50:7	I am God, even thy God.	Ezekiel 39:7	I am the LORD, the Holy One in Israel.
Proverbs 8:14	I am understanding	Ezekiel 44:28	I am their possession.
Song of Solomon 2:1	I am the rose of Sharon, and the lily of the valleys.	Hosea 11:9	I am God, and not man; the Holy One in the midst of thee...
Isaiah 1:11	I am full of the burnt offerings of rams	Joel 2:27	I am in the midst of Israel
Isaiah 41:4	I the LORD, the first, and with the last; I am he.	Haggai 2:4	I am with you, saith the LORD of hosts:
Isaiah 41:10	I am with thee:	Zachariah 1:14	I am jealous for Jerusalem and for Zion with a great jealousy.
Isaiah 42:8	I am the LORD: that is my name: and my glory will I ...	Zachariah 1:15	I am very sore displeased with the heathen that are at ease:
Isaiah 43:3	I am the LORD thy God, the Holy One of Israel, thy Saviour	Zachariah 1:16	I am returned to Jerusalem with mercies:
Isaiah 43:15	I am the LORD, your Holy One, the creator of Israel...	Malachi 1:14	I am a great King, saith the LORD of hosts, and my name ...
Isaiah 43:25	I, even I, am he that bloteth out thy transgressions...	Malachi 3:6	I am the LORD, I change not;
		Isaiah 43:13	Yea, before the day was I am he

One should note that the word "I AM" and "Jehovah" are translated from the same word. There are numerous examples of "I AM" not being translated, but rather transliterated into English as "Jehovah". In Exodus we read, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name **Jehovah** was I not known to them." (Exodus 6:3). The Psalmist writes, "That men may know that thou, whose name alone is **Jehovah**, art the most high over all the earth." (Psalms 83:18). And finally, two examples from the great prophet Isaiah, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord **Jehovah** is my strength and my song; he also is become my salvation." (Isaiah 12:2), and "Trust ye in the Lord for ever: for in the Lord **Jehovah** is everlasting strength:" (Isaiah 26:4).

There is no doubt that Jesus is Jehovah. He is the Great "I AM".

112 - told me all things – The Codex Sinaiticus translates the words "told me all things that ever I did" as "told me all things I have done". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 29, page 170).

113 - came – The word "came" is translated from the Greek word "ἐρχομαι" or "erchomai". The word means to come from one place to another, or to appear.



The Woman of Samaria

114 - marvelled – The word "marvelled" is translated from the Greek word "θαυμάζω" or "thaumazō". It means to wonder, marvel, to wonder at, or to be had in admiration. The Codex Sinaiticus translates the word "marvelled" as "wondered". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 27, page 170).

The disciples had left Jesus by Jacob's well as they went to town to get food. When they returned they **"were shocked. Imperfect tense, indicating more than momentary surprise."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 173). They found Jesus sitting on the well ledge, talking to the woman of Samaria. There were several reasons why this would be shocking to the disciples.

1. Women were not to speak with men in public, most especially if they were strangers.
2. A great teacher, or Rabbi, was culturally prohibited from speaking to women in public.
3. No man should ever speak with a woman of poor reputation, lest people suspect that he is involved with her.
4. The Jews prohibited any association with Samaritans. They proclaimed them unclean, and contact with them made you unclean.



Yet, when they returned they found Jesus talking to this woman of Samaria. Freeman said, **"Their astonishment was not only because of the non-intercourse of the Jews and the Samaritans, but also because it was unusual for a Jewish teacher to converse with women in a public place. The rabbis expressed their contempt for women by teaching that they were not to be saluted or spoken to in the street, and they were not to be instructed in the law."** (Manners and Customs of the Bible, James M. Freeman, page 424).

115 - he talked with – The phrase "he talked" is translated from the Greek word "λαλέω" or "laleō". It means to utter a voice or emit a sound. It means to talk or utter. **"There is little wonder that the disciples were in a state of bewildered amazement when they returned from their errand to the town of Sychar and found Jesus talking to the Samaritan woman. We have already seen the Jewish idea of women. The Rabbinic precept ran: "Let no one talk with a woman in the street, no, not with his own wife." The Rabbis so despised women and so thought them incapable of receiving any real teaching that they said: "Better that the words of the law should be burned than deliver to women." They had a saying: "Each time that a man prolongs converse with a woman he causes evil to himself, and desists from the law, and in the end inherits Gehinnom." By Rabbinic standards Jesus could hardly have done a more shatteringly unconventional thing than to talk to this woman."** (The Gospel of John, Volume 1, William Barclay, page 162).

It should be noted that Jesus broke no law. There is no law that prohibits Jesus from teaching the woman of Samaria. There were cultural standards set by the Rabbis and society, but they were not the law of heaven. Jesus was perfect, and though He did not conform to the apostate standards of the Jews, one should not question his adherence to eternal law.

116 - no man – The phrase "no man" is translated from the Greek word "οὐδεὶς" or "oudeis". It means no one or nothing. The implication here is that none of the follower of Jesus, those that were with him on His journey, verbally questioned His interaction with the woman of Samaria. It is apparent that they questioned in their minds.

117 - What seekest thou? – The word "seekest" is translated from the Greek word "ζητέω" or "zēteō". It means to seek in order to find. This may have been a question that John was posing to himself. Perhaps they talked amongst themselves at a later point. One of the two questions John inwardly posed was "What seekest thou?". In other words, "what was the purpose in speaking to the woman of Samaria?". Why would Jesus do such a thing? If the answer is not evident, Jesus clearly answered it later in this chapter. He was preaching the profound truths of the gospel. The woman was ready to hear, and so were her people. Jesus will teach this to His disciples as he says, "The field is white and ready to harvest".

118 - Why talkest thou with her? – The word "talkest" is translated from the Greek word "λαλέω" or "laleō". It means to utter a voice or emit a sound. It means to talk or utter. This question is very similar to the one posed in footnote #117 of this chapter. Why would Jesus talk to such a woman. Elder McConkie remarked, **"How much else Jesus said to this woman we do not know. At this point in the dialogue, John's account says the disciples returned from Sychar with food to eat. They marveled that Jesus talked with the woman - a conversion that he and not she had initiated, for it violated the customs of the day for a Rabbi to speak in public with a woman, to say nothing of a Samaritan woman, and least of all a woman of easy virtue. Yet their reserve was such and his command of the situation so complete that none asked, 'What seekest thou: or, Why talkest thou with her?'"** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 236).

As a testimony of who Jesus was, and why He came to earth, He taught the woman of Samaria. She was a sinner. She was a Samaritan. She was outcast and lost in many ways. There was no hope for her salvation with respect to her own abilities or those of the society she belonged to. Jesus came to her, not because she was perfect, but because that is the very reason for His mortal life. He came to save the sinner, the lost, and hopeless. He came to bind our broken hearts. He came for the woman of Samaria, as He figuratively comes to you and I. There is no limit on His ability to save. He truly is mighty to save.



119 - left – The word "left" is translated from the Greek word "ἀφίημι" or "aphiēmi". It means to send away, to yield up, or to expire. Jesus sends the woman of Samaria back to her village or city to spread the word He had just imparted to her. She left with haste and eagerness. The duties of the day were cast aside. She left her water pot, returned to her people. We can only speculate as to how she returned. She might have ran, or shouted with joy. Whatever the case, she quickly spread the word that they Messiah was sitting at Jacob's well.

120 - her waterpot – The word "waterpot" is translated from the Greek word "ὕδρις" or "hydia". The word means a vessel for holding water, a water jar or a water pot. There were two kinds of water pots in the ancient world. The most prevalent were leather or skin bottles which came in a wide variety of shapes and sizes. They were usually made of goat, camel or ox skin. The skin of sheep was seldom used because it was not strong enough to carry any sizable weight without bursting. The skin was prepared by tanning. The skin was removed from the animal after slaughter, and the removal of the animals head and legs. The skin would be tanned, cut to size, and sewn together forming a sack or container. The outside of the sack was often smeared with grease, making the container waterproof.

Another container used for carrying water was made from pottery. Earthen jars were often formed on potters wheels and the fired in hot furnaces, providing a porous yet water tight container for holding liquids. Earthen jars were heavy, and susceptible to breakage. They were used in the home, but seldom used for travel or outside purposes.

We do not know what type of water container the woman of Samaria used. **"By this time the woman was on her way back to the village without her water-pot. The fact that she left her water-pot showed two things. It showed that she was in a hurry to share this extraordinary experience, and it showed that she never dreamed of doing anything else but come back."** (The Gospel of John, Volume 1, William Barclay, page 163).

121 - went her way – The phrase "went her way" is translated from the Greek word "ἀπερχομαι" or "aperchomai". It means to go away or depart.

122 - the men – The word "men" is translated from the Greek word "ἄνθρωπος" or "anthrōpos". It means a human being; whether male or female. The English wording of this passage gives us the idea that the woman of Samaria only went to the men of the village. The Greek would indicate that she went to the people of the village. There is good argument however that the woman of Samaria would have gone to the men because the society was strictly patriarchal. Women had little say on matters that required public decisions. I find it interesting that this sinful woman approached the men, and the men apparently gave her credence.

123 - Come – The word "come" is translated from the Greek word "δεῦτε" or "deute". This is more of a command word than footnote #113, which is to come from one place to another. The Greek word "deute" means Come!, Come Now! come hither, come here, or come. This was a beckoning. She was urging the people to come and meet Jesus. Like most new converts, she was excited to share what she found.

It should be noted that while Nicodemus had a similar experience with Jesus, the outcome was quite different. Nicodemus did not give his heart and soul to the Savior's message, at least not that we have record of. This humble woman did. What is amazing is to compare Nicodemus to the woman of Samaria, and then ponder why she arrived at such a different conclusion than Nicodemus. See the general comparison below;

	Nicodemus	Woman at Jacob's Well
Nationality	Jewish	Samaritan
Gender	Male	Female
Position	Ruler - Member of the Sanhedrin	Sinner - 5 Previous Marriage
Status	Accepted by Society	Unclean and Outcast
Came to Savior	Secretly, by night	Openly, broad daylight
Reaction to Jesus words	Left without action	Left to tell others, returned to hear more
Education	Rabbi	Uneducated

From the above chart, one can surmise that Nicodemus had everything going for him. He was smart, educated and successful. He should have recognized the Messiah with relative ease and embraced His teachings. The Samaritan woman was uneducated, sinful, and despised. Surely, she would reject the Messiah. However, the opposite happened. In my estimation, the reason is the difference between pride and humility. The woman of Samaria was humble and willing to change. Nicodemus was prideful, and had far too much to lose by the changes that would be required to follow Jesus.

124 - a man – The word "man" is translated from the Greek word "ἄνθρωπος" or "anthrōpos". It means a human being; whether male or female. Here the word is used in reference to Jesus. "Come and see the man". The God of the Old Testament was there as a mortal man. He was tired, thirsty, and weary, but there He sat on Jacob's well. There sat the Majesty of the universe, far from what any Jew expected.

125 - went out – The word "went" is translated from the Greek word "ἐξέρχομαι" or "exerchomai". It means to go or to come forth from a point of departure. The Samaritans left their village, either Sychar or Shechem (maybe one and the same) and walked either 250 feet or 1/3 of a mile to Jacob's well.

126 - came unto him – The word "unto" is translated from the Greek word "πρός" or "pros". It means to the advantage of, at or near by. It is interesting that Jesus did not travel to the city. Instead, He sent an unlikely representative to the city to call them. The woman of Samaria bid the invitation. The people could have accepted or rejected. So it often is with us. Representatives beckon us, and then we must decide if we will come and see. This seems to be the Lord's pattern.

127 - In the mean while – The word "mean" is translated from the Greek word "μεταξύ" or "metaxū". It means between, meanwhile, in the mean time, after or afterwards. In other words, while the woman of Samaria was gone, and before the people of the city came to meet Jesus.

128 - prayed – The word "prayed" is translated from the Greek word "ἐρωτάω" or "erōtaō". It



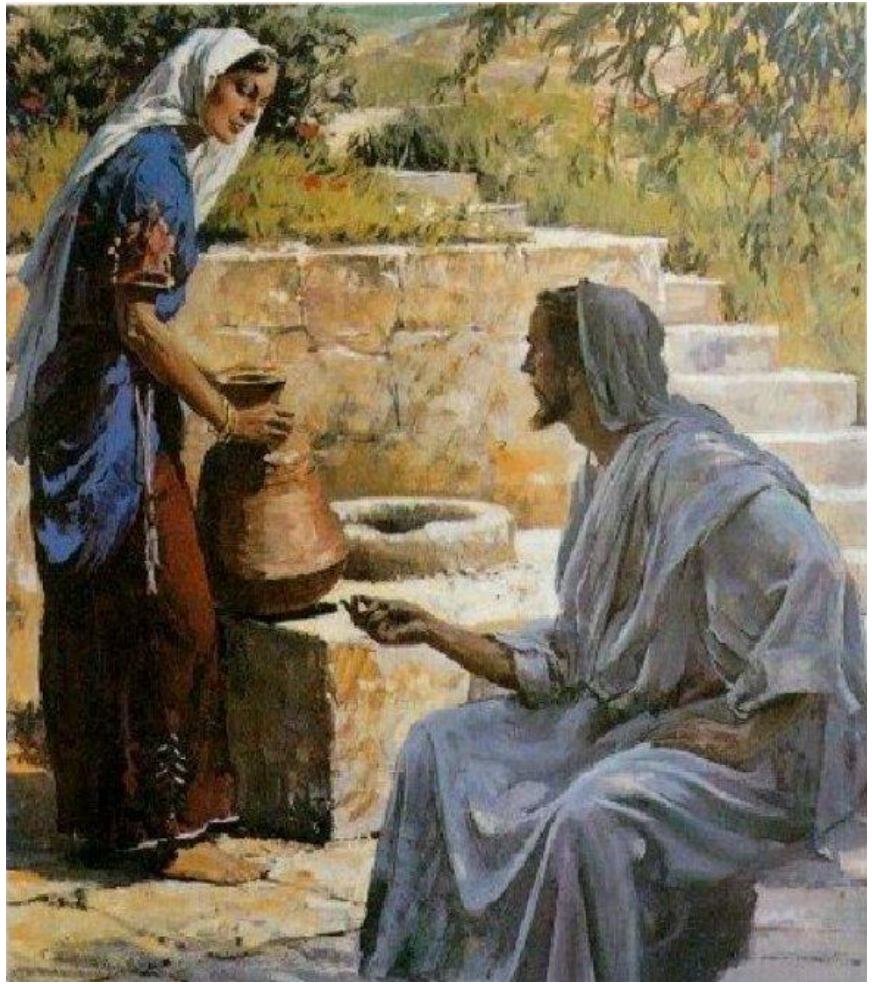
means to question, to ask or to request. The Codex Sinaiticus translates the words "prayed" as "besought". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 31, page 170). The disciples did not pray in the traditional sense, but rather they "asked" Jesus to eat.

129 - Master – The word "Master" is translated from the Greek word "ῥαββί" or "rhabbi". It means my great one, or my honorable sir. It is a title used by the Jews to address great teachers of the Law. The Codex Sinaiticus translates the words "Master" as "Rabbi". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 31, page 170). The use of this term by Jesus' disciples was one of affection and deep respect.

130 - eat – The word "eat" is translated from the Greek word "φάγω" or "phago". The word means to eat, to take in food or consume a meal. Jesus is using this term in a very figurative fashion. The disciples are offering him food to eat. He, in turn, tells that He has "food" to "eat" that they know not of. Food is symbolic for something that provides life, energy, strength, or sustains someone or something. The act of "eating" symbolizes partaking of something, making it part of you, or change from within.

Jesus, who did not go to the city for food, was offering spiritual food on a level and to a degree that they had yet to experience.

131 - know not of – The word "know" is translated from the Greek word "εἶδω" or "eidō". The word means to see, or perceive with the eyes. The disciples were yet to experience many more wondrous miracles. They would hear and learn things of the eternities that mankind had lost, or were yet to be revealed. They could not have known the spiritual food that Jesus would be offering. Modern revelation declares, **"I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of hisfulness."** (Doctrine and Covenants 93:19).



132 - one to another – The phrase "one to another" is translated from the Greek word "πρός" or "pros". It means to the advantage of, at, near, by or towards. In other words, they spoke among themselves. They were confused by Jesus' saying that "He had food to eat that they knew not of". They were thinking literally, while Jesus was speaking figuratively. One can almost imagine the disciples looking around for food that might have been brought or obtained while they were gone. They spoke among themselves trying to understand what food Jesus had.

133 - brought him – The word "brought" is translated from the Greek word "φέρω" or "pherō". The word means to carry, or to carry someone's burden.

134 - will – The word "will" is translated from the Greek word "θέλημα" or "thelēma". It means what one wishes or has determined shall be done. It means will, choice, inclination, desire or pleasure. Jesus defines the figurative food He was speaking of in footnote #130. His food is spiritual in nature. It is doing the will of His Father, which obviously sustains Him. **"The great keynote of Jesus' life is submission to the will of God. His uniqueness lies in the very fact that he was the only person who ever was or whoever will be perfectly obedient to God's will. It can be truly said that Jesus is the only person in all the world who never did what he liked but always what God liked."** (The Gospel of John, Volume 1, William Barclay, page 165).

135 - to eat – The question is, how does one "eat" or "consume" the will of the Father. **"To this Jesus said: 'My meat is to do the will of him that sent me, and to finish his work.' The preaching of the gospel; the spread of eternal truth; the establishment of the earthly kingdom; the ongoing rolling of the great cause of truth and righteousness among men - these become the work, the all-consuming passion, of those who are endowed with power from on high. It becomes their meat and their drink; it takes all their strength; it embraces every waking word and thought. Those who are called to divine service are expected to serve with all their hearts, might, mind, and strength. Temporal needs sink into oblivion. The work becomes their meat and drink and breath and life. Jesus' meat was to do the work of his Father."** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 336).

136 - him that sent me – The word "sent" is translated from the Greek word "πέμπω" or "pempō". It means to send or to bid a thing to be carried to one. This statement has reference to the council in heaven that took place before the foundations of this world were laid. God, the Father, presented a plan for all His children to progress and gain experience. This plan required someone who would answer for our mistakes and redeem us from our failures. In a very real way, a Savior was required. **"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first."** (Abraham 3:27). Jesus was the first. He was the first born of all the spirit children of God. He was chosen of His Father to be sent to earth as the Messiah.

Jesus knew who He was. He was self aware, regardless of the veil that is cast over all mortal men. He knew the role that He had accepted before mortality. How this knowledge came to Him is a mystery to us. Surely, it came from Heaven. The question is how. Did He receive heavenly visitors that revealed these things to Him? Did he receive this knowledge a little at a time through the promptings of the spirit? The answer to these questions are currently unknown to mortal man.

137 - to finish his work – The word "finish" is translated from the Greek word "τελειώω" or "teleiōō". It means to make perfect, or complete. The work of the Father is revealed in the well known verse in the Pearl of Great Price. The Lord taught Abraham, **"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."** (Moses 1:39). The work of exaltation started long before mortality, and mortality is essential to the process. Modern revelation reveals that for us to obtain the blessings associated with God's work, we must adhere to His will. The Doctrine and Covenants teaches, **"Behold, this is your work, to keep my commandments, yea, with all your**

might, mind and strength." (Doctrine and Covenants 11:20). Jesus understood this concept, and realized that His obedience to His Father's will was essential to His Father's plan. It is this message He is relating to His disciples.

138 - Say not ye – The word "ye" is translated from the Greek word "ὤμεις" or "hymeis". It means you. The phrase "Say ye not" is an expression meanings "Is it not common knowledge".

139 - four months – The phrase "four months" is translated from the Greek word "τετράμηνος" or "tetramēnos". It means of four months or lasting four months. The term is being used by the Savior in reference to the required time between the planting of grain, and the harvest. The big question is whether or not the Savior is speaking in parable or not. Scholars differ in their view of the Savior's intentions with this passage.

Determining if this passage is proverbial or literal has some significant consequences. They are as follows;

1. If the "four months" is literal, it places the planting of Barley in December and January and the planting of Wheat in January and February. Consequently, Jesus is giving an indication of the time of the year, insinuating that harvest is in four months.
2. If the "four month" is literal, but Jesus is referring to the fact that the four months is past, the implication is that it is harvest season. Hence, He could be literally pointing to the nearby fields and stating that fields were white and ready to harvest. That would place the time of year in April or May for Barley and May or June for Wheat. Farrar favors this view. He wrote, speaking of Jesus with the woman at Jacob's Well, in a very matter of fact way, **"In a May noon in Palestine the heat may be indeed intense, but not too intense to admit moving about."** (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 148).
3. If the "four months" are proverbial, there is no date correlation. Brown favors this view. He wrote, **"Four [more] months and the harvest will be here. We have considered the saying in John as a proverb, and its brevity and construction favor this view. In such an interpretation the four months is simply a traditional period. The Gezer calendar of the 10th century B.C. puts exactly four months between sowing and harvest; and there are early rabbinic reckonings to the same effect. Nevertheless, some scholars have taken vs. 35 not as a proverb, but as an actual observation made by the disciples; in this case we would have a chronological reference dating the scene at Samaria as taking place four months before harvest. Harvest in the plain of Mahneh, east of Shechem, would run from mid-May (barley) to mid-June (wheat), and consequently the scene at the well would be dated in January or early February. With such a reckoning, the unnamed feast in the next chapter (v 1) would probably be Passover, occurring in late March or early April. Bernard objects on the grounds that January and February are in the rainy season, when Jesus could have found water along the way rather than waiting to come to the well."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 174).

The problem is, most scholars can't seem to reconcile the four month term with any of the options listed above or accepted Biblical Chronology. Edersheim wrote, **"Generally the words, 'yet four months, and then cometh the harvest', are regarded either as a proverbial expression, or as indicating, that the Lord spake at the Well of Jacob four months before harvest-time - or in February, if the wheat-harvest, was meant. The suggestion that it was a proverb may be dismissed, first, because there is not a trace of such a proverb, and then because, to give it even the scantiest meaning, it is necessary to supply: 'Between seed-time and harvest there are four months', which is not true, since in Palestine about six months intervene between them. On the other hand, for reasons explained in another place, we conclude, that it could not have been January or February when Jesus was in Sychar."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 419).

140 - the cometh the harvest – The word "cometh" is translated from the Greek word "ἔρχομαι" or "erchomai". It means to come from one place to another, but can be used figuratively to mean to come into being, to arise, to come forth, or show itself. The word "harvest" is translated from the Greek word "θερισμός" or "therismos". It means harvest or the act of reaping. It is used figuratively for the gathering of men into the kingdom of God. It is sometimes associated with the last judgment.

It should be noted that the society in Palestine was primarily focused on farming, raising livestock, and fishing for survival. Even individuals with other occupations would often engage in such activities in order to provide for the basic needs of their families. That being said, parables, proverbs, analogies, and figures of speech commonly revolved around farming, shepherding, or fishing. These were things that nearly everyone could relate to.

The harvest is a common Biblical term used figuratively to represent judgment. The Prophet Joel, in the Old Testament, used similar imagery when referring to consequences associated with the wicked. He wrote, **"Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."** (Joel 3:12-14).



In this passage, Jesus is teaching the disciples the essential doctrine and purpose of ministering using the harvest in a figurative way. **"Now the multitudes are arriving. 'Say not ye, There are yet four months, and then cometh harvest?' Jesus asks. That is, it is late December, possibly early January, and in four months the barley harvest will begin in Palestine. But as Jesus had spoken of living water and spiritual meat, he is now speaking of a harvest, not of barley, but of human souls."** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 336). The ministry is designed to search out the elect of God, and bring them unto Christ. He is the figurative landowner, or husbandman. The crops belong to him, and his followers are the laborers. He plants, nurtures, weeds and protects all in anticipation of the harvest. **"I look at it in this light. The husbandman may plant seed in the earth, but if he all the time looks to the golden harvest, and pays no attention to the cultivation of the young plants on their progress to perfection, he will not reap the reward he anticipated. Then it becomes necessary for him, and it is to his interest to attend to the cultivation of the plant in its progressive stages, and encourage its growth."** (Journal of Discourses, Volume 2, Orson Hyde, September 24, 1853, page 112).

- 141 - Lift up** – The phrase "lift up" is translated from the Greek word "ἐπαίρω" or "epairō". It means to lift up, to raise up, or to raise on high. **"Literally 'lift up your eyes'; it suggests a deliberate gaze."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 174).
- 142 - your eyes** – The word "eyes" is translated from the Greek word "ὀφθαλμός" or "ophthalmos". The word means the eyes. Eyes are the windows to the soul. They symbolize knowledge, true desire, and understanding. Jesus is asking the disciples to look at the bigger picture. The Samaritans were hated by the Jews, but there is a bigger picture. They were also children of God. The Lord had been preparing them for the gospel. They were ready, and the disciples were being instructed to look and see as He does.
- 143 - look on the fields** – The word "fields" is translated from the Greek word "χώρα" or "chōra". It means the land which is ploughed or cultivated. Symbolically, **"The world is called the field."** (Journal of Discourses, Volume 2, Heber C. Kimball, September 19, 1852, page 356). When a field is ripe, the work of preparation is done. It is now time for the harvest. Jesus encouraged the disciples to look at the field, in this case the Samaritans that were coming to Jacob's well. They were ready to be harvested into the gospel of Jesus Christ. **"To this day, many of the fields along the road leading to Jacob's Well at ancient Shechem are planted with wheat. If there were yet four months to the harvest, Jesus must have journeyed through Samaria in late December or early January. Calling on his disciples to look out on the fields as they were ready to harvest was his way of suggesting that the harvest of humanity was ripe all around them, even among the Samaritans, and that they could thrust in their sickles and reap fruit leading to eternal life. The succeeding verses indicate that Jesus and his disciples did labor among the Samaritans, and many of them believed in him."** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 137)."

The same direction is given in our day. The gospel of Jesus Christ was restored to the earth, after a period of preparation. The reformation and enlightenment periods were all influenced by a loving God, preparing His children. The Lord prepared men, until they were ready for the great restoration. Once the truths of heaven were restored to the earth, the Lord once again called the laborers to the harvest. He commanded the church, **"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;"** (Doctrine & Covenants 4:4). This is an incredible truth. As the laborers seek the salvation of others, they secure their own salvation.

- 144 - they are white** – The word "white" is translated from the Greek word "λευκός" or "leukos". The word means light, bright, or brilliant. It is also used to describe the dead white color of ripened grain. Grain is green as it develops and grows. The color green symbolized mortal life. As the grain matures and becomes usable, it changes in color. It becomes white. White symbolizes purity, cleanliness, and worthiness. Such a transformation takes an allotted time. The miracle of God's harvest is that with God all things are possible. God can quickly change the hearts of man, so long as they are willing. The greenest stock can quickly become white and ready to harvest in the hands of the Master farmer. Barclay summarizes as follows; **"All this that was happening in Samaria had given Jesus a vision of a world to be harvested for God. When he said: 'Four months, and the harvest will come,' we are not to think that he was speaking of the actual time of year that it was in Samaria at that time. If that were so, it would have been somewhere round about January. There would have been no exhausting heat; and there would have been no scarcity of water. One would not have needed a well to find water; it would have been the rainy season, and there would have been plenty of water. What Jesus is doing is quoting a proverb. The Jews had a sixfold division of the agricultural year. Each division was held to last two months--seedtime, winter, spring, harvest, summer and the season of extreme heat. Jesus is saying: 'You have got a proverb; if you sow the seed, you must wait for at least four months before you can hope to begin to reap the harvest.' Then Jesus looked up. Sychar is in the midst of a region that is still famous for its corn. Agricultural land was very limited in stony, rocky Palestine; practically nowhere else in the country could a man look up and see the waving fields of golden corn. Jesus swept his gaze and his hand round. 'Look,' he said, 'the fields are white and ready for the harvest. They took four months to grow; but in Samaria there is a harvest for the reaping now.' For once, it is the contrast between nature and grace of which Jesus is thinking. In the ordinary harvest, men sowed and waited; in Samaria things had happened with such divine suddenness that the word was sown and on the spot the harvest waited."** (The Gospel of John, Volume 1, William Barclay, page 167).



- 145 - already to harvest** – The word "already" is translated from the Greek word "ἤδη" or "ēdē". It means now or already. The word "harvest" is translated from the Greek word "θερισμός" or "therismos". It means harvest or the act of reaping. It is used figuratively for the gathering of men into the kingdom of God. It is sometimes associated with the last judgment. **"This may be purely a symbolic harvest as in Matt ix 37. However, if there is any real time indication in the Samaritan scene, this would be a far more likely one than the four months mentioned above. The harvest refers primarily to the townspeople who are coming out to Jesus, but the metaphor may have been suggested by the sight of the ripe grain-fields near Shechem. The time would then be May or June. If the sequence of the narratives in John is chronological, then the Samaritan interlude was not too long after the Passover (March or April) mentioned in ch. ii; certainly iv 43-45 tries to create that effect."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 174).

- 146 - he that reapeth** – The word "reapeth" is translated from the Greek word "θερίζω" or "therizō" and is the same Greek word previously used to translate "harvest". It means to reap or harvest. It is the cutting down of the crops with a sickle. A sickle was a long curved blade with a handle. Reaping was hard work. The laborers were required to go out into the hot field. The field represents the world. It was Samaria, and every other worldly place. There the laborer used a sickle to cut the plant stock. He harvested the chaff, and grain together. They would later be separated, with the grain being gathered to the garner. The Book of Mormon prophet taught, **"Behold, the field was ripe, and blessed are ye, for ye did thrust in the sickle, and did reap with your might, yea, all the day long did ye labor; and behold the number of your sheaves! And they shall be gathered into the garner, that they are not wasted."** (Alma 26:5).



147 - receiveth wages – The word "receiveth" is translated from the Greek word "λαμβάνω" or "lambanō". It means to take to one's own, or to make one's own. The word "wages" is translated from the Greek word "μισθός" or "misthos". The word means dues paid for work. It is used figuratively to represent consequences and rewards for actions. The Codex Sinaiticus translates the words "reapeth receiveth wages" as "reaps receives reward". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 36, page 170). **"The Gr. misthos means both 'wage' and 'reward'."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 174).

The Lord's wage is much different from the wages of mortality. His laborers often see no earthly blessings. In fact, they are often mocked, persecuted, drive out, and killed. Even so, **"The Lord pays his servants. Those who sow and those who harvest in his fields receive wages. They receive eternal life for themselves in that kingdom which is eternal; such a reward is the wages that are provided."** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 336). The Lord has a much longer vision for His children. Where we see things in finite terms, He sees them from an infinite perspective. His laws are eternal, and so are His rewards. **"The very laws which govern eternity are planned to sustain an eternal growth, gathering together and increasing; so that the true servant of God cannot possibly suffer loss, but will reap eternal gain, though he, for the cause of truth, is poor and needy through the whole of this short life. He has made truth his theme; and what is it? I will say it is that which endures; it is eternity, and its power is to grow, increase, and expand, adding life to life, and power to power, worlds without end."** (Journal of Discourses, Volume 2, Brigham Young, April 17, 1853, page 129). This is the true wage of the laborer of God.

148 - gathereth fruit – The word "gathereth" is translated from the Greek word "συνάγω" or "synagō". The word means to gather together, to collect, to assemble or join. The word "fruit" is translated from the Greek word "καρπός" or "karpos". The word means fruit of any tree, vine or of the field. It can represent apples as well as grain. It is used figuratively to represent benefit of the harvest. The gathered fruit represents collected souls, while the granary represents eternal life. **"The sheaves in this analogy represent newly baptized members of the Church. The garnerers are the holy temples."** (General Conference, "Honorably Hold a Name and Standing", David A. Bednar, April 2009).



Unlike wheat, men have choices. They can choose to be tares or wheat. **"The hosts of men who must decide whether they will be gathered with the Lord's harvest into his kingdom or be left for the day when the tares and the grain that are not harvested shall be burned."** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 336). What they cannot choose is the day of the harvest. We must prepare ourselves today, because when the laborers come and the harvest is upon us we cannot delay what God has ordered.

The fruit or grain, is symbolic of God's children who have made covenants with Him. This is why **"On the second day of Unleavened Bread (that is, early in Passover week), the first fruits of barley were offered."** (Judaism: Practice and Belief 63BCE-66CE, E.P. Sanders, page 152). Symbolically, the best were taken to the temple to make saving covenants. The symbolism is pure and simple. The elect of God must be taken to the Temple to receive the saving ordinances of Heaven.

149 - eternal – The word "eternal" is translated from the Greek word "αἰώνιος" or "aiōnios". The word means without beginning and end; that which always has been and always will be. **"It is true that the feelings and attention of the people may be moved and attracted by beautiful descriptions of Him and Heaven and with beautiful illustrations of His power and goodness, such as we have heard to-day; but where is God? Who is He? Who is Jesus Christ? Where do they live? What is their power and character, and their connection with the people of the earth? In my scanty experience with the divines of the day I never yet found the first that could describe the character of God, locate His dwelling place, or give the first correct idea with regard to the Father and the Son; but to them they are hidden in impenetrable mystery, and their cry is, 'Great is the mystery of godliness, God manifest in the flesh.' To us it is simple, plain, glorious and divine, and it is worthy the attention of every intelligent being that dwells on the face of the earth, for it is eternal life to know God and Jesus Christ whom He has sent."** (Journal of Discourses, Volume 13, Brigham Young, July 18, 1869, pages 58-59).



150 - soweth – The word "soweth" is translated from the Greek word "σπείρω" or "speirō". It means to sow, scatter, or seed.



"Jesus is here quoting some ancient scripture, well known to his disciples, but lost from our knowledge. Paul apparently had the same scripture in mind when he said, 'I have planted, Apollos watered, but God gave the increase!'" (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 155). Sowing, figuratively speaking, is the preparatory work of the ministry. It is the example we set to others. It is the service we perform. It is the acts of Christ-like kindness we give to others. Sowing is the bearing of a simple testimony to a friend who lacks understanding, but has great need. Sowing is being obedient when no one else is. Sowing is gaining heavenly knowledge, so that you can share with others. Sowers are missionaries. They are constantly looking for fertile soil to sow gospel seeds. And yet, they are not judgmental. They offer the gospel to all who are willing to receive it.

151 - rejoice together – The word "rejoice" is translated from the Greek word "χαίρω" or "chairō". It means to rejoice, to be glad, to thrive or to be well. The word "together" is translated from the Greek word "ὁμοῦ" or "homou". It means together; referring to persons assembled together. The Lord's harvest differs greatly from the harvest of barley or wheat. **"Four months' do not intervene between them; so that, although one may sow and another reap, yet the sower seeth that harvest for which the harvester gets wages, and rejoices with him in the fruit which is gathered into the eternal storehouse."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 420). In other words, it doesn't matter what we are called to do within the kingdom of God, so long as we are magnifying the call that has been issued. If we are, we are part of the great work of heaven, and we will find joy in our labors. We will have cause to rejoice regardless of role. No laborer in the kingdom should ever have cause to be sad. Barclay wrote, **"Jesus went on to show that the incredible had happened. The sower and the harvester could rejoice at the same time. Here was something no man might expect. To the Jew sowing was a sad and a laborious time; it was harvest which was the time of joy. 'May those who sow in tears reap with shouts of joy! He that goes forth weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him' (Psalms 136:5-6)."** (The Gospel of John, Volume 1, William Barclay, page 168).

Those who labor for the Lord, and find no joy in His service, are missing something in the way they are serving. Serving under the direction of the spirit, with a pure heart and clean hands, results in a joy and happiness that cannot be found anywhere else on earth. Even when success seems small or fleeting, the rewards of the spirit will cause you to rejoice in your labors. It is what caused Paul to proclaim, **"Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation."** (2nd Corinthians 7:4). And if joy is found in difficult times, can you imagine the joy that will be felt during a great harvest. The Lord taught this principle to a young restored church when He said, **"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"** (Doctrine and Covenants 18:16).



The Lord gave a specific promise to His servants. He said, **"And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up."** (Doctrine and Covenants 84:88). How could one possibly feel sorrow under these conditions. **"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together."** (Doctrine and Covenants 50:22). This is the principle of the sower and the harvester rejoicing together.

- 152 - true** – The word "true" is translated from the Greek word "ἀληθινός" or "alēthinos". It means that which has not only the name and resemblance, but the real nature corresponding to the name, in every respect corresponding to the idea signified by the name, real, or true genuine.
- 153 - reapeth** – The word "reapeth" is translated from the Greek word "θερίζω" or "therizō" and is the same Greek word previously used to translate "harvest". It means to reap or harvest. It is the cutting down of the crops with a sickle. Symbolically, the reapers are the angels of heaven, the servants of the Lord, and His authorized representatives. They conduct the harvest under the direction of the Lord.
- 154 - to reap** – The word "reap" is translated from the Greek word "θερίζω" or "therizō" and is the same Greek word previously used to translate "harvest". It means to reap or harvest. It is the cutting down of the crops with a sickle. Symbolically, the reaping is the day of reckoning. It is when we must answer for our choices and actions. They are the seeds we sow throughout our life. **"Yes, who we are is the sum of all the choices we make. We should always remember that our choices do not begin with the act, but in the mind with the idea. As a poet stated, 'Sow a thought, and you reap an act; sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.' Given our agency, we are therefore individually responsible for our ideas, acts, habits, character, and, yes, even our destiny."** (General Conference, "Four Absolute Truths Provide an Unfailing Moral Compass", Richard B. Wirthlin, October 1997). Eventually, we will all reap the choices we have made. **"The Lord and his angels are at work to measure to the inhabitants of the earth as they measured to his people. This will be done, and they cannot help it. Jesus says, 'With that measure ye mete, it shall be measured to you again.' These words are true, and will never fail; they cannot be avoided, if God is just. He will not reap where he has not sown. If I reap where I have not sown, I reap another's man crop. Where we sow the word of life, there we shall reap; and if we bring forth the fruits of righteousness, we shall reap to our joy, and shall be satisfied."** (Journal of Discourses, Volume 8, Heber C. Kimball, July 15, 1860, page 246)
- 155 - bestowed** – The word "bestowed" is translated from the Greek word "κοπιᾶω" or "kopiaō". It means to grow weary, tired or exhausted. It is often translated as labored. Footnote #155, #156, and #157 are all derived from the same Greek word. A better translation for the passage containing the three words is **"I sent you to reap¹⁵⁴ that whereon ye bestowed labored¹⁵⁵ no labour¹⁵⁶: other men laboured¹⁵⁷."**
- 156 - no labour** – The word "labour" is translated from the Greek word "κοπιᾶω" or "kopiaō". It means to grow weary, tired or exhausted. It is often translated as labored.
- 157 - laboured** – The word "laboured" is translated from the Greek word "κοπιᾶω" or "kopiaō". It means to grow weary, tired or exhausted. The prophet Joseph Smith clarified this passage of scripture with the inspired translation. He wrote, **"... the prophets have labored ..."** (Joseph Smith Translation of John 4:40). They have worked with great faithfulness in doing the Lord's work.
- 158 - ye are entered** – The word "entered" is translated from the Greek word "εἰσερχομαι" or "eiserchomai". The word means to go out or come in, or to enter.
- 159 - their labours** – The word "labours" is translated from the Greek word "κόπος" or "kopos". It means a beating, to labor intensely with trouble and toil. **"The idea of the harvest in the Synoptics is probably a composite one, the standing corn is regarded as food for the sickle, whether it be the sickle of an angry Master or of the human reaper of the accumulated reward of long drawn out endeavour. If the expression 'the harvest is large but the labourers are few' were the authentic exordium to the mandate to the disciples in Q, we have here the harvest used in quite a different sense from the Apocalyptic. Both these uses meet us in Rabbinic. In the first place, with regard to the passage just cited, there is a Rabbinic parallel nearer than is generally supposed, though so long ago as 1847 Zipser suggested it. In the Mishnah, occurs a saying which Dr. Taylor's rendering runs thus: 'R. Tarphon said 'The Day is short, and the task is great, and the workmen are sluggish, and the reward is much, and the Master of the house is urgent. He said, It is not for thee to finish the work, nor art thou free to desist therefrom; if thou hast learned much Torah, they give thee much reward of their work, and know that the recompense of the reward of the righteous is for the time to come!'"** (Studies in Pharisaism and the Gospels, First series, Cambridge, I. Abrahams, page 100).
- 160 - many** – The word "many" is translated from the Greek word "πολύς" or "polys". The word means many, much, or large. **"When the crowd of curious Samaritans arrived to see and hear the man who had proclaimed himself to be the Messiah, ... their initial curiosity matured into testimony. They declared, 'We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world' [John 4:42]. These latter days are a time of great spiritual thirst. Many in the world are searching, often intensely, for a source of refreshment that will quench their yearning for meaning and direction in their lives. They crave a cool, satisfying drink of insight and knowledge that will soothe their parched souls. Their spirits cry out for life-sustaining experiences of peace and calm to nourish and enliven their withering hearts.... Let us work with all our heart, might, mind, and strength to show our thirsty brothers and sisters where they may find the living water of the gospel, that they may come to drink of the water that springs 'up unto everlasting life' [D&C 63:23]...As at Jacob's well, so today the Lord Jesus Christ is the only source of living water. It will quench the thirst of those suffering from the drought of divine truth that so afflicts the world."** (The Ensign, "Living Water to Quench Spiritual Thirst", Joseph B. Wirthlin, May 1995, pages 18–19).
- 161 - believed on him** – The word "believed" is translated from the Greek word "πιστεύω" or "pisteuō". It means to think to be true, to be persuaded of, to credit, or place confidence on. **"This crowd of approaching Samaritans had been reading the Mosaic scriptures faithfully. Their teachers had sowed the seeds that a Messiah was coming. As a result of sowing these seeds through many**



generations, the fruit was ripe and ready. Now these disciples had the privilege of reaping the joyous harvest." (The Days of the Living Christ: Volume 1, W. Cleon Skousen, page 170).

- 162 - testified** – The word "testified" is translated from the Greek word "μαρτυρέω" or "martyreō". It means to be a witness, to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration.
- 163 - told me all that ever I did** – The phrase "that ever" is translated from the Greek word "ὅσος" or "hosos". It means as great as, as far as, how much, how many or whoever. The phrase "I did" is translated from the Greek word "ποιέω" or "poiēō". It means to make, bring forth, commit, cause, work or produce. The Codex Sinaiticus translates the words "ever I did" as "every have done". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 39, page 171). **"Now it is certain that all we have here is the briefest possible report of what must have been a long conversation. Clearly there was much more to this meeting than is recorded here. If we may use an analogy, this is like the minutes of a committee meeting where we have only the salient points of the discussion recorded. I think that the Samaritan woman must have unburdened her soul to this stranger."** (The Gospel of John, Volume 1, William Barclay, page 148).
- 164 - come unto him** – There is a principle of agency interwoven into the story. The Savior did not enter the Samaritan city, and force upon them the gospel of salvation. Instead, He taught the sweet truths of eternity to a simple unassuming woman, and allowed people to make their own choices. In the end, they had to choose to come unto Him. This is our same choice today. The gospel will never be forced upon us.
- 165 - besought him** – The word "besought" is translated from the Greek word "ἐρωτάω" or "erōtaō". It means to question or to ask.
- 166 - tarry** – The word "tarry" is translated from the Greek word "μένω" or "menō". It means to remain, abide, sojourn, or tarry. The Codex Sinaiticus translates the words "that he would tarry" as "to abide". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 40, page 171).
- 167 - with them** – The Savior, if we understand the passage correctly, dwelt among the Samaritans. We would surmise that He slept in their homes, and ate at their tables.
- 168 - abode** – The word "abode" is translated from the Greek word "μένω" or "menō". It means to remain, abide or not depart.
- 169 - two days** – The word "two" is translated from the Greek word "δύο" or "dyo". It means two or twain. The word "days" is translated from the Greek word "ἡμέρα" or "hēmera". It means the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night. **"We know not what passed these two days. Apparently no miracles were wrought, but those of His Word only. It was the deepest and purest truth they learned, these simple men of simple faith, who had not learned of man, but listened to His Word only. The sower as well as the reaper rejoiced, and rejoiced together. Seed-time and harvest mingled, when for themselves they knew and confessed, that this was truly the Savior of the world."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 421).
- 170 - many more** – The word "many" is translated from the Greek word "πολύς" or "polys". It means many, more, or larger. The word "more" is translated from the Greek word "πλείων" or "pleiōn". It means greater in quantity. It can also mean greater in quality, superior or more excellent.
- 171 - believed** – The word "believed" is translated from the Greek word "πιστεύω" or "pisteuō". It means to think to be true, to be persuaded of, to credit, or place confidence on.
- 172 - his own word** – The phrase "his own" is translated from the Greek word "αὐτός" or "autos". It means himself, herself, themselves, or itself. The word "word" is translated from the Greek word "λόγος" or "logos". It means words, whether written or spoken. It can mean a discourse, a doctrine, teaching, or account. The Codex Sinaiticus translates the words "his own word" as "his word", omitting the word "own". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 41, page 171).
- 173 - we believe** – The word "believed" is translated from the Greek word "πιστεύω" or "pisteuō". It means to think to be true, to be persuaded of, to credit, or place confidence on. **"And we cannot but hope that the woman who first met him at the well of the ancient patriarch was among those who forsook the world, had their sins washed away in the waters of baptism, kept the commandments thereafter, and received an eternal inheritance with the saved and exalted of all ages."** (The Mortal Messiah: Volume 1, Collector's Edition, Bruce R. McConkie, page 337).
- 174 - because of thy saying** – The word "saying" is translated from the Greek word "λαλιά" or "lalia". The word means speech, i.e. a story.
- 175 - heard him ourselves** – The word "heard" is translated from the Greek word "ἀκούω" or "akouō". It means to be endowed with the faculty or hearing; not deaf.
- 176 - indeed** – The word "indeed" is translated from the Greek word "ἀληθῶς" or "alēthōs". It means truly, of a truth, in reality, or most certainly. The Codex Sinaiticus translates the words "is indeed the Christ" as "in truth". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 42, page 171).
- 177 - Saviour** – The word "Savior" is translated from the Greek word "σωτήρ" or "sōtēr". The word means savior, deliverer, or preserver. **"In the Old Testament Yahweh is the salvation of Israel and of the individual Israelite. The Messiah king is not called a savior (but see Zech ix 9 where LXX has 'saving' for 'victorious'). Em xlvi 7 speaks of the Son of Man as saving men. What would be the meaning of the title on the lips of the Samaritans? Perhaps for Hellenized Samaria we should seek the meaning of the term in the Greek world where it was applied to gods, emperors (Hadrian was called 'Saviour of the world'), and heroes. The term 'Saviour' was a common post-resurrectional title for Jesus, particularly in the Lucan and Pauline works, but this is the only instance in the Gospels of its being applied to Jesus during the public ministry."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 175).
- 178 - of the world** – The word "world" is translated from the Greek word "κόσμος" or "kosmos". The word means the world, the universe, the earth, or the inhabitants thereof.



