

*Greek Readings*  
**Series A, Lent 3**  
**John 4:5–26 (27–30, 39–42)**

• **Verse 5 – 6**

- Translate τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ [τῷ] Ἰωσήφ τῷ υἱῷ αὐτοῦ \_\_\_\_\_  
 \_\_\_\_\_ To what does this refer? (cf. Gn 33:19; 48:22; Js 24:32) \_\_\_\_\_ What is absent from these OT accounts? (cf. v6a, 12b) \_\_\_\_\_
- Look up πηγή in BDAG (810f). Why is this use both unexpected yet predictive? (cf. v11a, 12b; but also v14) \_\_\_\_\_
- Parse κεκοπιακῶς \_\_\_\_\_ To what finite verb is this participle connected? \_\_\_\_\_ What does this action display about John's depiction of Jesus? (cf. v7; Jn 11:35; 19:28) \_\_\_\_\_
- Translate ὥρα ἣν ὡς ἔκτη \_\_\_\_\_ Why might John include this detail? (cf. 1:39; 4:52; 19:14) \_\_\_\_\_

• **Verse 7 – 10**

- In the phrase δός μοι πειν (v7), parse the two verbs \_\_\_\_\_
- Parse ἀπεληλύθεισαν \_\_\_\_\_ What does this verb's tense indicate about the action of the disciples? (cf. Voelz 177) \_\_\_\_\_
- Parse συγχρῶνται \_\_\_\_\_ Look up συγχράομαι in BDAG (953f). To what previous phrase is this problematic? (cf. v8; 2 Kg 17:29, 33f; Jn 8:48; Lk 9:53; NICNT: John, 229) \_\_\_\_\_
- Parse ἥδεις \_\_\_\_\_ Note the εἰ. What type of conditional is this? (cf. Voelz 268) \_\_\_\_\_
- Translate τὴν δωρεάν τοῦ θεοῦ \_\_\_\_\_ Look up δωρεά in BDAG (266). How does its definition affect the understanding of "the gift"? (cf. Ac 2:38; 8:20; 10:45; 11:17; Rm 5:15, 17; He 6:4) \_\_\_\_\_ To what phrase, in this verse, is this a synonym? \_\_\_\_\_
- To what might the phrase ὕδωρ ζῶν refer? (cf. Jer 2:13; 17:13; Jn 7:38-39; Rv 7:17; NICNT: John, 230; also Ps 36:9; Is 55:1) \_\_\_\_\_

• **Verse 11 – 15**

- Note the use κύριε. How is it intended here? (cf. 8:11; 11:27, 34; 13:13) \_\_\_\_\_
- Translate τὸ φρέαρ ἐστὶν βαθύ \_\_\_\_\_ Note the use of φρέαρ. How is this different from πηγή in v6? (cf. Gn 16:7, 14; 24:11, 13, 16; BDAG) \_\_\_\_\_
- Translate τὸ ὕδωρ τὸ ζῶν \_\_\_\_\_ How is the participle ζῶν functioning? \_\_\_\_\_
- Note the use of μὴ. What answer is expected? (cf. Jn 8:53; Voelz 281) \_\_\_\_\_
- What does the phrase τοῦ πατρὸς ἡμῶν Ἰακώβ indicate concerning Samaritan genealogy? (cf. v20; Lk 17:18; Kittel's TDNT) \_\_\_\_\_
- Parse πῆ \_\_\_\_\_ Of what type of depending clause is ὅς δ' ἂν πῆ a part? \_\_\_\_\_
- Parse διψήσει \_\_\_\_\_ What type of construction is formed by οὐ μὴ + FUT. IND.? (cf. Voelz 193; Mt 26:35; Mk 13:31; Jn 6:35) \_\_\_\_\_
- Parse ἀλλομένου \_\_\_\_\_ Note other NT uses of ἄλλομαι (Ac 3:8; 14:10). How do these instances inform its use here? (cf. 7:38; BDAG) \_\_\_\_\_
- Translate κύριε, δός μοι τοῦτο τὸ ὕδωρ \_\_\_\_\_ How is the woman's reply to be understood? (cf. Jn 3:4; 6:34) \_\_\_\_\_

• **Verse 16 – 20**

- Parse ὕπαγε \_\_\_\_\_ What is the force of this imperative? (cf. Voelz 219) \_\_\_\_\_

- Translate οὐκ ἔχω ἄνδρα \_\_\_\_\_; ἄνδρα οὐκ ἔχω \_\_\_\_\_  
How is the reversal of word order significant? \_\_\_\_\_  
How is ὅτι functioning? (cf. Voelz 177) \_\_\_\_\_
- Parse ἀληθὲς \_\_\_\_\_ How is this adjective functioning? (cf. Voelz 254) \_\_\_\_\_  
To what previous word is it connected and how does this frame Jesus' indictment of the women? (cf. v17; Ridderbos, *John*, 160) \_\_\_\_\_
- Parse προφήτης and σύ \_\_\_\_\_ What construction is formed by the noun-pronoun structure? (cf. Voelz 87) \_\_\_\_\_ Translate θεωρῶ ὅτι προφήτης εἶ σύ \_\_\_\_\_
- Parse οἱ πατέρες \_\_\_\_\_ To whom might this refer? (cf. v12; Gn 12:6, 7; 33:18, 20; Dt 11:29; 27:12) \_\_\_\_\_ Note its direct opposition to "you."  
Parse ὑμεῖς \_\_\_\_\_ To whom does this refer? (cf. v9, 23) \_\_\_\_\_
- To what does τῷ ὄρει refer? (cf. Dt 11:29; 27:4-12) \_\_\_\_\_
- **Verse 21 – 26**
  - Translate ὅτι ἔρχεται ὥρα ὅτε \_\_\_\_\_ To what does this phrase refer in John's gospel? (cf. v23; 5:25, 28; 16:2, 25, 32) \_\_\_\_\_
  - Parse προσκυνεῖτε \_\_\_\_\_ Who is this verb's subject? (cf. v9, 20) \_\_\_\_\_
  - Translate ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν \_\_\_\_\_ Note the use of the article with "salvation." Though un-translated, what does it contribute to the understanding of Jesus' claim? (cf. Voelz 95; Ps 147:20; Rm 3:2; 9:4 [in Greek]) \_\_\_\_\_
  - Parse ἔρχεται \_\_\_\_\_ How does the phrase καὶ νῦν ἐστίν affect the aspect of this verb? (cf. Jn 5:25; 16:32; Ridderbos, 163) \_\_\_\_\_
  - Translate ἐν πνεύματι καὶ ἀληθείᾳ \_\_\_\_\_ Why are these two nouns linked by a single preposition? (cf. v24; Jn 1:14, 17; 3:5 [all in Greek]) \_\_\_\_\_
  - Translate πνεῦμα ὁ θεός \_\_\_\_\_ How does the predicate nominative function in this clause? (cf. Voelz 87-89) \_\_\_\_\_
  - Note other uses of δεῖ in John (3:7, 14, 30; 9:4; 10:16; 12:34; 20:9). How do these uses inform its use here? \_\_\_\_\_
  - Parse ἔρχεται \_\_\_\_\_ How is the action of this verb to be understood? \_\_\_\_\_
  - Note the use of Μεσσίας in proximity to ἀναγγελεῖ. To what might this be a reference? (cf. v29; 1:41; Dt. 18:18; NICNT 241) \_\_\_\_\_
  - Translate ἐγώ εἰμι, ὁ λαλῶν σοι \_\_\_\_\_ How do other uses in John's gospel by Jesus of ἐγώ εἰμι (6:35, 41, 48, 51; 8:12, 18, 24, 28, 58; 10:11, 14; 11:25; 14:6; 15:1, 5; 18:5, 6) inform its use here? \_\_\_\_\_
- **Verse 27 – 30**
  - Translate τί ζητεῖς \_\_\_\_\_ To whom would this question have been directed? \_\_\_\_\_
  - Note the use of μήτι. What does this indicate about the nature of the woman's question? (cf. Voelz 281) \_\_\_\_\_
  - Parse ἐξῆλθον \_\_\_\_\_; ἦρχοντο \_\_\_\_\_ What effect does this alternation of tenses have on the narrative? (cf. Voelz 59; 70; 179) \_\_\_\_\_
- **Verse 39 – 42**
  - Parse μαρτυρούσης \_\_\_\_\_ What is the theological weight of the verb μαρτυρέω for John? (cf. 1:7, 8, 15, 19, 32, 34; 3:32; 5:31-34; 8:18; 15:26; 21:24; 1 Jn 5:9-11) \_\_\_\_\_
  - Parse ἠρώτων \_\_\_\_\_ What is this verb's force? (cf. Voelz 70) \_\_\_\_\_

- Parse ἐπίστευσαν \_\_\_\_\_ What is the unspecified object of this verb? (cf. v42) \_\_\_\_\_
- Note the use of λόγον, τὸν λόγον αὐτοῦ, λαλιᾶν, and ἀκηκόαμεν. What is John suggesting by this repetition? (cf. 1:1-12; 8:30; 17:20; Rm 10:17) \_\_\_\_\_
- Translate ὁ σωτὴρ τοῦ κόσμου \_\_\_\_\_ The only other location in the NT where this phrase is used is 1 Jn 4:14. What does this title indicate concerning the belief of the Samaritans? \_\_\_\_\_

### **Integration of Meaning**

Provide a sermon title and two or three supporting points.