

Books of the Book Series

The Gospel of John Outline of Script for TV Production 3ABN Studios March 4-12, 2013

9. *The Samaritan Woman (John 4:1-42)*

9. Scene A. The Background

Jacob's well was 250 feet from ancient Shechem

In the valley between Gerizim and Ebal

Shechem was the center of ancient Israelite worship

Gen 12:6-- Abraham (Sam Pent: Shechem = Moriah)

"Shechem, the land of Moriah, where Abraham sacrificed Isaac"

Gen 34-- Jacob settles there on return from Laban

Joseph buried at Shechem, Josh 24:32

First convocation under Joshua

Deut 11:29; 27:4 (Sam Pent has Gerizim instead of Ebal, cf. 11:29);

Josh 8:30-35

No opposition to Joshua in the center of the country

Altar to the "Baal of the Covenant" at Shechem.

So there is good reason to call Shechem a holy city and Gerizim a holy mountain.

Jerusalem only became the center of Israelite worship under David (1000 BC)

Good arguments for the antiquity of their religion (Northern 10 tribes, etc.)

The majority never went to Babylon

Never got reformed

Most Samaritans were probably "Old School Hebrews"

The returning Israelites treated the local people as foreigners because their religion didn't reflect the reforms introduced in Babylon.

After a 100+ years of rejection the Samaritans gave up trying to work with the Jews and built their own temple on Mount Gerizim.

Cf. Elephantine religion (400 BC)

Represents pre-Exilic Religion

Female consorts of Yahweh, etc.

Judges ---> Jeroboam ---> Elephantine

The hatred of Jews for Samaritans was so great it was felt that they defiled everything they touched, therefore, it was remarkable that Jesus even spoke with her.

9. Scene B. Anti-Samaritan Polemic in John

John claims for Jesus what the Samaritans claimed for Moses. Moses =:

The great prophet
Able to see God (Revealer)
Mediator
“Believe in God and in Moses”
Transfigured on Sinai
Will return at the end (*Taheb*)
Intercessor
The man
Participated in creation
Saviour of Israel
Call the Word and the Light
Lawgiver

Five husbands, five nations (2 Kings 17)

9. Scene C. OT Encounters at Wells (Isaac, Jacob, Moses)

- Meets future wife
- Foreign land
- Woman rushes off
- Family comes out
- She receives him as lord

9. Scene D. Verse by Verse

V. 5– Suchar = drunkenness

V. 13-14– Water does not represent Jesus here

Water leads to eternal life
hallomenu used of Spirit in LXX

V. 16-18– Illustration of 3:18-21

Crucial moment of judgment
Her deeds are exposed, will she cover up? Or accept Jesus?
The Jews allowed only three marriages
Cf. 2 Kgs 17:24ff.

Samaritans came from 5 pagan cities, each with its own gods
Yahweh not their husband!

V. 21– “The hour is coming”

V. 23– “The hour is coming and now is”

The now and the not yet
The tension of NT eschatology
Will consider in 5:19-30

V. 23-24– True worship is in spirit and truth

Spirit– Opposed to material, ritual
Deeper, internal concept of faith undergirds worship

Truth–

- In Synoptics, “truth” is rare, no great theological significance
- In John truth is an event in the person of Christ (John 1:17; 14:6)
- Truth in John = revelation of the will and character of God
 - Found in the words of Jesus 3:34
 - Found in the actions of Jesus 8:32,36
 - Found in the ongoing ministry of the HS 16:13
- All other paths to truth are deficient or counterfeit

V. 25-26–

- Pharisees: Need to know a suffering and dying Messiah
- Samaritans: Know something right about the Messiah (Deut 18:15)
 - Samaritan Messiah = reformer, teaches a better way of worship
 - Jesus reinforces that truth, reveals Himself openly

V. 40– Our Lord spent two days in the town of “Drunkenness”

9. Scene E. The Wedding of Nic and Sam

- man - woman
- Jew - Samaritan
- rich - poor
- midnight - noon
- educated - illiterate
- pious - adulterous
- respected - despised
- great name - anonymous
- slow to understand - understood
- holy city - drunkenness

Opposite extremes of “whosoever” (John 3:16, cf. Eph 2:11ff. and Gal 3:28-29)

New Reality

- Mission open to non-Jews
 - No more geography
 - No more ethnicity (3:3-7)
 - “Saviour of the world” (4:42)
- Representative characters
 - Baptist = his movement
 - Nicodemus = Pharisees at best
 - Samaritan woman = Johannine community (true belief)
 - Pilate = civil authority
 - High Priest = religious authority

9. Scene F. Spiritual Lessons

- "Whosoever believes" (3:16)

 - Universal principle, no distinctions of race, gender, social status

 - Nicodemus, Samaritan, Gentile official

 - Nic and Sam are the opposite extremes of "whoever"

 - It doesn't matter who you are, what you've done, where you've been, how you've been treated

 - How can anyone claim to understand the gospel and ignore its glorious lack of prejudice?

 - Samaritan woman:

 - Woman, Samaritan, living in sin

 - (3 strikes)

 - Jesus today would offend in His openness and His acceptance of outcasts.

- The spirit of worship is universal

 - Localized temples favor one people over another

 - But location is far less important than the attitude of the worshipper.

 - It isn't where we worship but how we worship that counts

- Beware of education

 - It is a two-edged sword

 - Deepens knowledge, understanding and faith

 - Makes one more useful

 - Secularizes

 - Makes you complex

 - In the simplicity of their understanding, people with little revelation are often more focused in their faith and more settled in their faithfulness.

 - The Samaritan woman was quicker to understand and quicker to believe

 - Less clutter?

 - Less to unlearn?