

## JOHN 4

### NLET

#### JESUS HEADS FOR GALILEE

1 So then, the Jesus<sup>1</sup>, when knowing that the Pharisees heard “Jesus is making and baptizing more disciples than John!” 2 (and yet, *He, for His part – namely, Jesus* – was not baptizing; rather, the disciples *that were His were baptizing*) 3 left the *region* of Judea. And, He departed<sup>2</sup> into the *region* of Galilee.

#### JESUS BEARS WITNESS TO A WOMAN FROM SYCHAR IN SAMARIA

4 Now, it was necessary *that* He go through the *region* of Samaria.

5 So then, He comes into a city of the *region* of Samaria, being called Sychar, near the property which<sup>3</sup> Jacob gave to<sup>4</sup> Joseph, the son *that was* his.

6 Now, there was a spring there belonging to the Jacob.

So then, the Jesus, having lastingly grown weary from the roadtrip, was thus sitting near the spring.

*It was about*<sup>5</sup> the sixth hour<sup>6</sup>.

7 A woman from the *region* of Samaria came to draw water.

The Jesus says to her, “Give *water* to Me to drink.”

8 For, the disciples *that were* His had lastingly departed into the city in order that they might purchase food.

9 So then, the woman – *namely*, the Samaritan woman – says to Him, “How *is it that* You, *for Your part*, being a Jew, ask to drink from me, being a woman – *that is*, a *Samareitan*<sup>7</sup> woman?” For, Jews do not associate with Samareitans<sup>8</sup>.

10 Jesus responded and said to her, “If you lastingly knew the Gift of the God and Who the One Who is speaking to you, ‘Give to Me to drink’ is, you, *for your part*, would ever ask Him. And He would give you water – *that is*, living *water*!”

11 The woman says to Him, “Lord, You do not even have a bucket for drawing water. And, the well is deep.

So then, from where do You have the water – *that is*, the living *water*?”

12 You, *for Your part*, are NOT greater than the father *who is ours* – *namely*, Jacob – who gave the well to us. And, he, *for his part*, drank from it. Also, the sons *that were* his and the flocks *that were* his *drank from it*.

13 Jesus responded and said to her, “All the ones who are drinking from the water – *that is*, this *water* – shall be thirsty again.

14 Now, whoever might drink from the Water which I, *for My part*, shall give to him should by no means thirst<sup>9</sup> for the whole of the Age. Rather, the Water which I shall give to him shall come to be in him a spring of water, springing up into life – *that is*, eternal *life*!”

15 The woman says to Him, “Lord, give me this – the Water *of which* You *are speaking*, in order that I might not keep on being thirsty nor might I keep on coming<sup>10</sup> here to draw *water*.”

16 The Jesus<sup>11</sup> says to her, “Be going! Call the man *who is yours*. And, come here.”

17 The woman responded; and, she said<sup>12</sup>, “I do NOT have a man!”

The Jesus says to her, “Properly you said, ‘I do not have a man.’ 18 For, you have had FIVE men! And now, whom you have is NOT your man. You have lastingly *and truthfully* said THIS!”

19 The woman says to Him, “Lord, I perceive that You, *for Your part*, are a PROPHET!”

<sup>1</sup> 21.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Jesus’ here instead of ‘the Lord’.

<sup>2</sup> 91.1% of the Greek manuscripts, including the best line of transmission (f35), do not include the adverb ‘again’ here.

<sup>3</sup> 40% of the Greek manuscripts, including the best line of transmission (f35), have the relative pronoun ‘which’ here instead of a definite article ‘the’.

<sup>4</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

<sup>5</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘about’ here instead of ‘as’.

<sup>6</sup> ‘the sixth hour’ – in other words, 12:00 noon.

<sup>7</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have an alternate spelling ‘Samareitan’ here instead of ‘Samaritan’.

<sup>8</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have an alternate spelling ‘Samareitans’ here instead of ‘Samaritans’.

<sup>9</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘should by no means thirst’ (an aorist, subjunctive verb) here instead of ‘shall by no means thirst’ (a future, indicative verb).

<sup>10</sup> 55% of the Greek manuscripts, including the best line of transmission (f35), have ‘might keep on coming’ here. On the basis of 1% the NU has ‘might keep on coming through’.

<sup>11</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the Jesus’ here. On the basis of 0.5% the NU omits it.

<sup>12</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘to Him’ here.

20 The fathers *that are* ours worshipped on the mountain – *that is*, this *mountain*. And, you people, for your parts,<sup>13</sup> keep on saying, ‘The place where it is necessary to worship<sup>14</sup> is in Jerusalem.’”

21 The Jesus says to her, “Woman, keep on believing Me<sup>15</sup>. Because, an hour is coming when neither on the mountain – *namely*, this *one* – nor in Jerusalem shall you *people* worship the Father.

22 You, for your parts, are worshipping Whom you do not know.

We, for our part, are worshipping Whom we know. Because, the Salvation is from among the Jews.

23 However, an hour is coming – and NOW is! – when the genuine worshippers shall worship the Father in spirit and truth. For, also the Father is seeking such *ones*, the ones who are worshipping Him.

24 The God *is* a SPIRIT. And, it is necessary that the ones who are worshipping Him worship in connection with spirit and truth.”

25 The woman says to him, “I know that Messiah<sup>16</sup> is coming – the One Who is being called ‘Christ’. Whenever that One might come, He shall proclaim to us all *things*<sup>17</sup>.”

26 The Jesus says to her, “I Am<sup>18</sup>, the One Who is speaking to you!”

27 And, after this the disciples *that were* His came.

And, they marvelled<sup>19</sup>; because, He was speaking with a woman.

Yet, no one said, “What are You seeking?” or “What are you speaking with her?”

28 So then, the woman left the waterpot *that was* hers.

And, she departed into the city.

THE WOMAN BEARS WITNESS OF JESUS

TO THE PEOPLE OF SYCHAR

And, she says to the people, 29 “Come! See a man who told me all *things* – as many *things* as I did! This *One* is not the Anointed *One*, *is He?*”

30 They came out from the city. And, they were coming to Him.

JESUS EXPLAINS TO HIS DISCIPLES WHAT HIS ‘FOOD’ IS

31 Now,<sup>20</sup> in the meanwhile the disciples *that were* His<sup>21</sup> were entreating Him, saying, “Rabbi<sup>22</sup>, eat!”

32 Now, the Jesus said to them, “I, for my part, have something to eat which you, for your part, do not know.”

33 So then, the disciples were saying to one another, “Someone did not bring *something* for Him to eat, did he?”

34 The Jesus says to them, “My food is that I  
➤ might keep on doing<sup>23</sup> the Will of the One Who sent Me and

➤ might complete the Work *that is* HIS.

JESUS EXPLAINS TO HIS DISCIPLES

WHAT THEIR PART IN THE HARVEST IS

35 Do you not, for your parts, say, ‘There is<sup>24</sup> a four-month period; and, *then* the harvest comes?’

Look! I say to you, ‘Lift up the eyes *that are* yours! And, observe the fields, that they are golden with reference to harvest already! 36 And,<sup>25</sup> the one who is reaping is receiving a recompense; and, he is gathering a harvest to end in life – *that is*, eternal *life* – with the result that both<sup>26</sup> the one who sows and the one who harvests might rejoice.

<sup>13</sup> ‘you people, for your part’ – the personal pronoun is plural in Greek here.

<sup>14</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘it is necessary to worship’ here. On the basis of 1% the NU has ‘to worship it is necessary’.

<sup>15</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘Woman, keep on believing Me’ here. On the basis of 0.5% the NU has ‘Keep on believing Me, woman’.

<sup>16</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Messiah’ here instead of Messiah. ‘Messiah’ is a transliteration of a Hebrew word which means the same as the Greek word ‘Christ’ – ‘Anointed one’.

<sup>17</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘all things’ here instead of ‘things all together’.

<sup>18</sup> ‘I Am’ – This simple Greek construction (Εγώ Είμι, pronounced e-gō’ā-mē) might be translated simply as, ‘I, for My part, am.’ However, in Exodus 3:14 God (Elohim) identifies Himself to Moses with the Hebrew word אֶהְיֶה, which is rendered in Greek as Εγώ Είμι or, in English as ‘I Am’. In John’s Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who

revealed Himself to Moses in Exodus 3:15.

<sup>19</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘marvelled’ (an aorist verb) here instead of ‘were marvelling’ (imperfect verb).

<sup>20</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here. On the basis of 0.5% the NU omits it.

<sup>21</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

<sup>22</sup> ‘Rabbi’ – The transliteration of a Hebrew word meaning, ‘My Master’.

<sup>23</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘might keep on doing’ (a present, subjunctive verb) here instead of ‘might do’ (an aorist, subjunctive verb).

<sup>24</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the adverb ‘still’ here.

<sup>25</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

<sup>26</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘both’ here.

37 For, in connection with this is the Word – *that is*, the<sup>27</sup> genuine *one* is: ‘One is the one who is sowing; and then, another *is* the one who is reaping.’

38 I, *for My part*, commissioned you to harvest what you, *for your parts*, did not lasting labor. Others lastingly labored; and, you, *for your parts*, have lastingly entered into the labor *that was* theirs.

#### HOW THE CITIZENS OF SYCHAR RESPONDED

##### TO THE WOMAN'S TESTIMONY

39 Now, from the city – *namely*, that *one* – many of the Samareitans<sup>28</sup> believed in regard to Him, occurring because of the word of the woman's testimony, “He told me all *things* – as many *things* as<sup>29</sup> I did!”

40 So then, as the Samareitans<sup>30</sup> came to Him, they were asking Him to remain with them. And, He remained there two days.

#### THE RESPONSE OF THE CITIZENS OF SYCHAR

##### TO JESUS' OWN WORD

41 And, they believed by many more on account of the Word *that was* His.

42 And, to the woman they were saying, “No longer on account of the report *that was* yours are we believing. For, we, *for our part*, have lastingly heard. And, we know that this *One* is truly the Savior of the Created Order, the<sup>31</sup> Anointed *One*.”

#### JESUS RETURNED TO CANA IN GALILEE

43 Now, after the two days He went out from there. And, He departed<sup>32</sup> into the *region of* Galilee.

44 For, He, *for His part* – the<sup>33</sup> Jesus – testified, “A prophet in the homeland *that is* his own does not have honor.”

45 So then, when He came into the *region of* Galilee, the Galileans welcomed Him, having lastingly seen all what *things*<sup>34</sup> He did in Jerusalem at the Festival. For, also they, *for their part*, went to the Festival.

46 So then, the Jesus<sup>35</sup> went again into the *town of* Cana of the *region of* Galilee, where He made the water wine.

#### JESUS SAVES THE YOUNG SON OF A ROYAL OFFICIAL FROM DEATH

And, *there was* some royal official<sup>36</sup> of whom the son was sick in Capernaum.

47 This *one*, having heard, “Jesus is come from the *region of* Judah into the *region of* Galilee,” went away to Him. And, he begged Him<sup>37</sup> that He might come down and might heal the son *that was* HIS. For, he was about to die.

48 So then, the Jesus said to him, “If ever you might not see signs *from God* and marvels, you would by no means believe.”

49 The royal official says to Him, “Lord, come down before the young child<sup>38</sup> *that is* mine dies.”

50 The Jesus says to him, “Be going. The son *that is* yours keeps on living.”

And,<sup>39</sup> the man believed by means of the Word with which<sup>40</sup> the Jesus spoke to him. And, he was going.

51 Now, already, while he was going down, the slaves *that were* his met<sup>41</sup> him. And, they announced,<sup>42</sup> saying, “The child *that is* yours<sup>43</sup> keeps on living!”

52 So then, he learned by inquiry from them the hour<sup>44</sup> in connection with which he was better in health.

<sup>27</sup> 78.9% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. On the basis of 16.5% the NU omits it.

<sup>28</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Samareitans’ here instead of ‘Samaritans’.

<sup>29</sup> 99.6% of the Greek manuscripts, including the best line of transmission (f35), have ‘as many things as’ here instead of ‘all things’.

<sup>30</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Samareitans’ here instead of ‘Samaritans’.

<sup>31</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the Anointed One’ here. On the basis of 0.5% the NU omits it.

<sup>32</sup> 92.6% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘and He departed’ here. On the basis of 2.2% the NU omits them.

<sup>33</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>34</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘what things’ here instead of ‘as many things as’.

<sup>35</sup> 84% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the Jesus’ here. On the basis of 1% the NU omits it.

<sup>36</sup> ‘royal official’ – or, ‘friend of the king’

<sup>37</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the personal pronoun ‘Him’ here.

<sup>38</sup> ‘young child’ – The Greek noun here was used to refer to a child up to seven years old.

<sup>39</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

<sup>40</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘with which’ (a dative, relative pronoun) here instead of ‘which’ (an accusative, relative pronoun).

<sup>41</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘met’ here instead of ‘came to meet’.

<sup>42</sup> 88.9% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘And, they announced,’ here. On the basis of 1.9% the NU omits them.

<sup>43</sup> 77.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘yours’ here instead of ‘his’.

<sup>44</sup> 95% of the Greek manuscripts, including the best line of

And,<sup>45</sup> they said,<sup>46</sup> “Yesterday, hour seven<sup>47</sup>, the fever left him.”

<sup>53</sup> So then, the father came to know that *it happened* at that – the very hour – at which the Jesus said to him<sup>48</sup>, “The son *that is* yours keeps on living.”

And, he, *for his part*, believed. Also, the household *that was* his – *the whole household - believed!*

<sup>54</sup> <sup>49</sup> The Jesus did THIS, a second sign *from God*, after coming from the *region of* Judea into the *region of* Galilee.

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transmission (f35), have ‘from them the hour’ here instead of ‘the hour from them’.

<sup>45</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,’ here. On the basis of NO manuscripts at all the NU has ‘So then’!

<sup>46</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, they said’. On the basis of NO manuscripts at all the NU has ‘So then, they said’ (a different conjunction and an alternate spelling of the verb)!

<sup>47</sup> ‘hour seven’ – in other words, 1:00 P.M.

<sup>48</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include a word (ὅτι) which indicates that what follows is a quotation. It need not be translated, because quotation marks indicate this. On the basis of 2% the NU omits this word.

<sup>49</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not include a conjunction (ὁὐ) which might be translated as ‘Now,’ or ‘But,’ here. The NU includes it.