

**Gospel of John**  
**Lesson 3 – John 4-5**  
**NCBC-NT Vol 4, Pgs 24-34**

**Q2**

**Jn 4:4-27**

<sup>4</sup> He had to <sup>a</sup> pass through Samaria. <sup>5</sup> So he came to a town of Samaria called Sychar, <sup>b</sup> near the plot of land that Jacob had given to his son Joseph. <sup>6</sup> Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. <sup>7</sup> A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." <sup>8</sup> His disciples had gone into the town to buy food. <sup>9 c</sup> The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (For Jews use nothing in common with Samaritans.) <sup>10 d</sup> Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." <sup>11</sup> (The woman) said to him, "Sir, <sup>e</sup> you do not even have a bucket and the cistern is deep; where then can you get this living water? <sup>12</sup> Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?" <sup>13</sup> Jesus answered and said to her, "Everyone who drinks this water will be thirsty again; <sup>14</sup> but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." <sup>15</sup> The woman said to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water." <sup>16</sup> Jesus said to her, "Go call your husband and come back." <sup>17</sup> The woman answered and said to him, "I do not have a husband." Jesus answered her, "You are right in saying, 'I do not have a husband.' <sup>18</sup> For you have had five husbands, and the one you have now is not your husband. What you have said is true." <sup>19</sup> The woman said to him, "Sir, I can see that you are a prophet. <sup>20</sup> Our ancestors worshiped on this mountain; <sup>a</sup> but you people say that the place to worship is in Jerusalem." <sup>21</sup> Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup> You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. <sup>23</sup> But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; <sup>b</sup> and indeed the Father seeks such people to worship him. <sup>24</sup> God is Spirit, and those who worship him must worship in Spirit and truth." <sup>25 c</sup> The woman said to him, "I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything." <sup>26</sup>

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<sup>a</sup> He had to: a theological necessity; geographically, Jews often bypassed Samaria by taking a route across the Jordan.

<sup>b</sup> Sychar: Jerome identifies this with Shechem, a reading found in Syriac manuscripts.

<sup>c</sup> Samaritan women were regarded by Jews as ritually impure, and therefore Jews were forbidden to drink from any vessel they had handled.

<sup>d</sup> Living water: the water of life, i.e., the revelation that Jesus brings; the woman thinks of "flowing water," so much more desirable than stagnant cistern water. On John's device of such misunderstanding, cf the note on John 3:3.

<sup>e</sup> Sir: the Greek *kyrios* means "master" or "lord," as a respectful mode of address for a human being or a deity; cf John 4:19. It is also the word used in the Septuagint for the Hebrew 'adonai, substituted for the tetragrammaton YHWH.

<sup>a</sup> This mountain: Gerizim, on which a temple was erected in the fourth century B.C. by Samaritans to rival Matthew. Zion in Jerusalem; cf Deut 27:4 (Mt. Ebal = the Jews' term for Gerizim).

<sup>b</sup> In Spirit and truth: not a reference to an interior worship within one's own spirit. The Spirit is the spirit given by God that reveals truth and enables one to worship God appropriately (John 14:16–17). Cf "born of water and Spirit (John 3:5).

<sup>c</sup> The expectations of the Samaritans are expressed here in Jewish terminology. They did not expect a messianic king of the house of David but a prophet like Moses (Deut 18:15).

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Jesus said to her, “I am he,<sup>d</sup> the one who is speaking with you.”<sup>27</sup> At that moment his disciples returned, and were amazed that he was talking with a woman,<sup>e</sup> but still no one said, “What are you looking for?” or “Why are you talking with her?”

**Q3**

**Jn 4:9**

<sup>9f</sup> The Samaritan woman said to him, “How can you, a Jew, ask me, a Samaritan woman, for a drink?” (For Jews use nothing in common with Samaritans.)

**Q4**

**a) Jn 4:11-12**

<sup>11</sup> (The woman) said to him, “Sir,<sup>a</sup> you do not even have a bucket and the cistern is deep; where then can you get this living water? <sup>12</sup> Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?”

**b) Ps 42:3**

<sup>3b</sup> My being thirsts for God, the living God.  
When can I go and see the face of God?

**Ps 63:2**

<sup>2</sup> O God, you are my God—  
for you I long!  
For you my body yearns;  
for you my soul thirsts,  
Like a land parched, lifeless,  
and without water.

**Ps 143:6**

<sup>6</sup> I stretch out my hands to you;  
I thirst for you like a parched land. Selah

**Is 30:20**

<sup>20c</sup> The Lord will give you the bread you need  
and the water for which you thirst.

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<sup>d</sup> I am he: it could also be translated “I am,” an Old Testament self-designation of Yahweh (Isaiah 43:3, etc.); cf John 6:20; 8:24,28,58; 13:19; 18:5–6,8. See the note on Mark 6:50.

<sup>e</sup> Talking with a woman: a religious and social restriction that Jesus is pictured treating as unimportant.

<sup>f</sup> Samaritan women were regarded by Jews as ritually impure, and therefore Jews were forbidden to drink from any vessel they had handled.

<sup>a</sup> Sir: the Greek kyrios means “master” or “lord,” as a respectful mode of address for a human being or a deity; cf John 4:19. It is also the word used in the Septuagint for the Hebrew ‘adonai, substituted for the tetragrammaton YHWH.

<sup>b</sup> See the face of God: “face” designates a personal presence (Genesis 33:10; Exodus 10:28–29; 2 Sam 17:11). The expressions “see God/God’s face” occur elsewhere (Psalm 11:7; 17:15; 63:2; cf Exodus 24:10; 33:7–11; Job 33:26) for the presence of God in the temple.

<sup>c</sup> Teacher: God, who in the past taught in a veiled manner through his prophets, will in future help them to understand his teaching clearly. This was eminently true when the Son of God became Man.

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No longer will your Teacher hide himself,  
but with your own eyes you shall see your Teacher,

**Is 55:1-2**

<sup>1a</sup> All you who are thirsty,  
come to the water!  
You who have no money,  
come, receive grain and eat;  
Come, without paying and without cost,  
drink wine and milk!

<sup>2</sup> Why spend your money for what is not bread;  
your wages for what fails to satisfy?  
Heed me, and you shall eat well,  
you shall delight in rich fare.

**Mt 5:6**

<sup>6</sup> Blessed are they who hunger and thirst for righteousness, <sup>b</sup>  
for they will be satisfied.

**Q5**

**Jn 4:12**

<sup>12</sup> Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?"

**Jn 4:19**

<sup>19</sup> The woman said to him, "Sir, I can see that you are a prophet.

**Jn 4:29**

<sup>29</sup> "Come see a man who told me everything I have done. Could he possibly be the Messiah?"

**Q6**

**Jn 4:27**

<sup>27</sup> At that moment his disciples returned, and were amazed that he was talking with a woman, <sup>c</sup>  
but still no one said, "What are you looking for?" or "Why are you talking with her?"

**Q7**

**Jn 4:15-28**

<sup>15</sup> The woman said to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water." <sup>16</sup> Jesus said to her, "Go call your husband and come back." <sup>17</sup> The woman answered and said to him, "I do not have a husband." Jesus answered her, "You are

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<sup>a</sup> [1–3] God's salvation is freely extended to his people and to all nations; through him will the benefits assured to David be renewed; cf Isaiah 12:3; John 7:37.

<sup>b</sup> For righteousness: a Matthean addition. For the meaning of righteousness here, see the note on Matthew 3:14–15.

<sup>c</sup> Talking with a woman: a religious and social restriction that Jesus is pictured treating as unimportant.

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right in saying, 'I do not have a husband.' <sup>18</sup> For you have had five husbands, and the one you have now is not your husband. What you have said is true." <sup>19</sup> The woman said to him, "Sir, I can see that you are a prophet. <sup>20</sup> Our ancestors worshiped on this mountain; <sup>a</sup> but you people say that the place to worship is in Jerusalem." <sup>21</sup> Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup> You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. <sup>23</sup> But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; <sup>b</sup> and indeed the Father seeks such people to worship him. <sup>24</sup> God is Spirit, and those who worship him must worship in Spirit and truth." <sup>25</sup> <sup>c</sup> The woman said to him, "I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything." <sup>26</sup> Jesus said to her, "I am he, <sup>d</sup> the one who is speaking with you." <sup>27</sup> At that moment his disciples returned, and were amazed that he was talking with a woman, <sup>e</sup> but still no one said, "What are you looking for?" or "Why are you talking with her?" <sup>28</sup> The woman left her water jar and went into the town and said to the people,

**Q8**

**Jn 4:28-29**

<sup>28</sup> The woman left her water jar and went into the town and said to the people, <sup>29</sup> "Come see a man who told me everything I have done. Could he possibly be the Messiah?"

**Q9**

**Jn 4:30-34**

<sup>30</sup> They went out of the town and came to him. <sup>31</sup> Meanwhile, the disciples urged him, "Rabbi, eat." <sup>32</sup> But he said to them, "I have food to eat of which you do not know." <sup>33</sup> So the disciples said to one another, "Could someone have brought him something to eat?" <sup>34</sup> Jesus said to them, "My food is to do the will of the one who sent me and to finish his work.

**Jn 4:14-15**

<sup>14</sup> but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." <sup>15</sup> The woman said to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water."

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<sup>a</sup> This mountain: Gerizim, on which a temple was erected in the fourth century B.C. by Samaritans to rival Matthew. Zion in Jerusalem; cf Deut 27:4 (Mt. Ebal = the Jews' term for Gerizim).

<sup>b</sup> In Spirit and truth: not a reference to an interior worship within one's own spirit. The Spirit is the spirit given by God that reveals truth and enables one to worship God appropriately (John 14:16–17). Cf "born of water and Spirit (John 3:5).

<sup>c</sup> The expectations of the Samaritans are expressed here in Jewish terminology. They did not expect a messianic king of the house of David but a prophet like Moses (Deut 18:15).

<sup>d</sup> I am he: it could also be translated "I am," an Old Testament self-designation of Yahweh (Isaiah 43:3, etc.); cf John 6:20; 8:24,28,58; 13:19; 18:5–6,8. See the note on Mark 6:50.

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**Q10**

**Jn 4:34-38**

<sup>34</sup> Jesus said to them, “My food is to do the will of the one who sent me and to finish his work. <sup>35</sup> Do you not say, ‘In four months <sup>a</sup> the harvest will be here’? I tell you, look up and see the fields ripe for the harvest. <sup>36</sup> The reaper is already <sup>b</sup> receiving his payment and gathering crops for eternal life, so that the sower and reaper can rejoice together. <sup>37</sup> For here the saying is verified that ‘One sows and another reaps.’ <sup>38</sup> I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work.”

**Q12**

**Jn 4:46-54**

<sup>46</sup> <sup>a</sup> Then he returned to Cana in Galilee, where he had made the water wine. Now there was a royal official whose son was ill in Capernaum. <sup>47</sup> When he heard that Jesus had arrived in Galilee from Judea, he went to him and asked him to come down and heal his son, who was near death. <sup>48</sup> Jesus said to him, “Unless you people see signs and wonders, you will not believe.” <sup>49</sup> The royal official said to him, “Sir, come down before my child dies.” <sup>50</sup> Jesus said to him, “You may go; your son will live.” The man believed what Jesus said to him and left. <sup>51</sup> While he was on his way back, his slaves met him and told him that his boy would live. <sup>52</sup> He asked them when he began to recover. They told him, “The fever left him yesterday, about one in the afternoon.” <sup>53</sup> The father realized that just at that time Jesus had said to him, “Your son will live,” and he and his whole household came to believe. <sup>54</sup> (Now) this was the second sign Jesus did when he came to Galilee from Judea.

**Mt 8:5-13**

<sup>5</sup> <sup>b</sup> When he entered Capernaum, <sup>c</sup> a centurion approached him and appealed to him, <sup>6</sup> saying, “Lord, my servant is lying at home paralyzed, suffering dreadfully.” <sup>7</sup> He said to him, “I will come and cure him.” <sup>8</sup> The centurion said in reply, <sup>d</sup> “Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed. <sup>9</sup> For I too am a person subject to authority, with soldiers subject to me. And I say to one, ‘Go,’ and he goes; and to another, ‘Come here,’ and he comes; and to my slave, ‘Do this,’ and he does it.” <sup>10</sup> When Jesus heard this, he was amazed and said to those following him, “Amen, I say to you, in no one in Israel <sup>a</sup>

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<sup>a</sup> “In four months...”: probably a proverb; cf Matthew 9:37–38.

<sup>b</sup> Already: this word may go with the preceding verse rather than with John 4:36.

<sup>a</sup> [46–54] The story of the cure of the royal official’s son may be a third version of the cure of the centurion’s son (Matthew 8:5–13) or servant (Luke 7:1–10). Cf also Matthew 15:21–28; Mark 7:24–30.

<sup>b</sup> [5–13] This story comes from Q (see Luke 7:1–10) and is also reflected in John 4:46–54. The similarity between the Q story and the Johannine is due to a common oral tradition, not to a common literary source. As in the later story of the daughter of the Canaanite woman (Matthew 15:21–28) Jesus here breaks with his usual procedure of ministering only to Israelites and anticipates the mission to the Gentiles.

<sup>c</sup> A centurion: a military officer commanding a hundred men. He was probably in the service of Herod Antipas, tetrarch of Galilee; see the note on Matthew 14:1.

<sup>d</sup> [8–9] Acquainted by his position with the force of a command, the centurion expresses faith in the power of Jesus’ mere word.

<sup>a</sup> In no one in Israel: there is good textual attestation (e.g., Codex Sinaiticus) for a reading identical with that of Luke 7:9, “not even in Israel.” But that seems to be due to a harmonization of Matthew with Luke.

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have I found such faith. <sup>11</sup> I say to you, <sup>b</sup> many will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the banquet in the kingdom of heaven, <sup>12</sup> but the children of the kingdom will be driven out into the outer darkness, where there will be wailing and grinding of teeth.” <sup>13</sup> And Jesus said to the centurion, “You may go; as you have believed, let it be done for you.” And at that very hour (his) servant was healed.

**Lk 7:1-10**

<sup>1 c d</sup> When he had finished all his words to the people, he entered Capernaum. <sup>2</sup> A centurion <sup>e</sup> there had a slave who was ill and about to die, and he was valuable to him. <sup>3</sup> When he heard about Jesus, he sent elders of the Jews to him, asking him to come and save the life of his slave. <sup>4</sup> They approached Jesus and strongly urged him to come, saying, “He deserves to have you do this for him, <sup>5</sup> for he loves our nation and he built the synagogue for us.” <sup>6</sup> And Jesus went with them, but when he was only a short distance from the house, the centurion sent friends to tell him, “Lord, do not trouble yourself, for I am not worthy to have you enter under my roof. <sup>a</sup> <sup>7</sup> Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed. <sup>8</sup> For I too am a person subject to authority, with soldiers subject to me. And I say to one, ‘Go,’ and he goes; and to another, ‘Come here,’ and he comes; and to my slave, ‘Do this,’ and he does it.” <sup>9</sup> When Jesus heard this he was amazed at him and, turning, said to the crowd following him, “I tell you, not even in Israel have I found such faith.” <sup>10</sup> When the messengers returned to the house, they found the slave in good health.

**Q13**

**Jn 4:46-53**

<sup>46</sup> Then he returned to Cana in Galilee, where he had made the water wine. Now there was a royal official whose son was ill in Capernaum. <sup>47</sup> When he heard that Jesus had arrived in Galilee from Judea, he went to him and asked him to come down and heal his son, who was near death. <sup>48</sup> Jesus said to him, “Unless you people see signs and wonders, you will not believe.” <sup>49</sup> The royal official said to him, “Sir, come down before my child dies.” <sup>50</sup> Jesus said to

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<sup>b</sup> [11–12] Matthew inserts into the story a Q saying (see Luke 13:28–29) about the entrance of Gentiles into the kingdom and the exclusion of those Israelites who, though descended from the patriarchs and members of the chosen nation (the children of the kingdom), refused to believe in Jesus. There will be wailing and grinding of teeth: the first occurrence of a phrase used frequently in this gospel to describe final condemnation (Matthew 13:42,50; 22:13; 24:51; 25:30). It is found elsewhere in the New Testament only in Luke 13:28.

<sup>c</sup> [7:1–8:3] The episodes in this section present a series of reactions to the Galilean ministry of Jesus and reflect some of Luke’s particular interests: the faith of a Gentile (Luke 7:1–10); the prophet Jesus’ concern for a widowed mother (Luke 7:11–17); the ministry of Jesus directed to the afflicted and unfortunate of Isaiah 61:1 (Luke 7:18–23); the relation between John and Jesus and their role in God’s plan for salvation (Luke 7:24–35); a forgiven sinner’s manifestation of love (Luke 7:36–50); the association of women with the ministry of Jesus (Luke 8:1–3).

<sup>d</sup> [1–10] This story about the faith of the centurion, a Gentile who cherishes the Jewish nation (Luke 7:5), prepares for the story in Acts of the conversion by Peter of the Roman centurion Cornelius who is similarly described as one who is generous to the Jewish nation (Acts 10:2). See also Acts 10:34–35 in the speech of Peter: “God shows no partiality...the person who fears him and acts righteously is acceptable to him.” See also the notes on Matthew 8:5–13 and John 4:43–54.

<sup>e</sup> A centurion: see the note on Matthew 8:5.

<sup>a</sup> I am not worthy to have you enter under my roof: to enter the house of a Gentile was considered unclean for a Jew; cf Acts 10:28.

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him, "You may go; your son will live." The man believed what Jesus said to him and left.<sup>51</sup> While he was on his way back, his slaves met him and told him that his boy would live.<sup>52</sup> He asked them when he began to recover. They told him, "The fever left him yesterday, about one in the afternoon."<sup>53</sup> The father realized that just at that time Jesus had said to him, "Your son will live," and he and his whole household came to believe.

**Q14**

**Jn 5:1-16**

<sup>1 a b</sup> After this, there was a feast of the Jews, and Jesus went up to Jerusalem. <sup>2</sup> Now there is in Jerusalem at the Sheep (Gate) <sup>c</sup> a pool called in Hebrew Bethesda, with five porticoes. <sup>3</sup> In these lay a large number of ill, blind, lame, and crippled. <sup>d 4 e 5</sup> One man was there who had been ill for thirty-eight years. <sup>6</sup> When Jesus saw him lying there and knew that he had been ill for a long time, he said to him, "Do you want to be well?" <sup>7</sup> The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me." <sup>8</sup> Jesus said to him, "Rise, take up your mat, and walk." <sup>9</sup> Immediately the man became well, took up his mat, and walked. Now that day was a sabbath. <sup>10</sup> So the Jews said to the man who was cured, "It is the sabbath, and it is not lawful for you to carry your mat." <sup>11</sup> He answered them, "The man who made me well told me, 'Take up your mat and walk.'" <sup>12</sup> They asked him, "Who is the man who told you, 'Take it up and walk'?" <sup>13</sup> The man who was healed did not know who it was, for Jesus had slipped away, since there was a crowd there. <sup>14 a</sup> After this Jesus found him in the temple area and said to him, "Look, you are well; do not sin any more, so that nothing worse may happen to you." <sup>15</sup> The man went and told the Jews that Jesus was the one who had made him well. <sup>16</sup> Therefore, the Jews began to persecute Jesus because he did this on a sabbath.

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- <sup>a</sup> [1–47] The self-revelation of Jesus continues in Jerusalem at a feast. The third sign (cf John 2:11; 4:54) is performed, the cure of a paralytic by Jesus' life-giving word. The water of the pool fails to bring life; Jesus' word does.
- <sup>b</sup> [1] The reference in John 5:45–46 to Moses suggests that the feast was Pentecost. The connection of that feast with the giving of the law to Moses on Sinai, attested in later Judaism, may already have been made in the first century. The feast could also be Passover (cf John 6:4). John stresses that the day was a sabbath (John 5:9).
- <sup>c</sup> There is no noun with Sheep. "Gate" is supplied on the grounds that there must have been a gate in the NE wall of the temple area where animals for sacrifice were brought in; cf Neh 3:1,32; 12:39. Hebrew: more precisely, Aramaic. Bethesda: preferred to variants "Be(th)zatha" and "Bethsaida"; bet-esdatayin is given as the name of a double pool northeast of the temple area in the Qumran Copper Roll. Five porticoes: a pool excavated in Jerusalem actually has five porticoes.
- <sup>d</sup> The Caesarean and Western recensions, followed by the Vulgate, add "waiting for the movement of the water." Apparently an intermittent spring in the pool bubbled up occasionally (see John 5:7). This turbulence was believed to cure.
- <sup>e</sup> Toward the end of the second century in the West and among the fourth-century Greek Fathers, an additional verse was known: "For [from time to time] an angel of the Lord used to come down into the pool; and the water was stirred up, so the first one to get in [after the stirring of the water] was healed of whatever disease afflicted him." The angel was a popular explanation of the turbulence and the healing powers attributed to it. This verse is missing from all early Greek manuscripts and the earliest versions, including the original Vulgate. Its vocabulary is markedly non-Johannine.
- <sup>a</sup> While the cure of the paralytic in Mark 2:1–12 is associated with the forgiveness of sins, Jesus never drew a one-to-one connection between sin and suffering (cf John 9:3; Luke 12:1–5), as did Ezekial 18:20.

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**Jn 4:50**

<sup>50</sup> Jesus said to him, “You may go; your son will live.” The man believed what Jesus said to him and left.

**Jn 4:53**

<sup>53</sup> The father realized that just at that time Jesus had said to him, “Your son will live,” and he and his whole household came to believe.

**Q15**

**Jn 5:4**

<sup>4 b</sup> *“For [from time to time] an angel of the Lord used to come down into the pool; and the water was stirred up, so the first one to get in [after the stirring of the water] was healed of whatever disease afflicted him.”*

**Q16**

**a) Jn 5:17**

<sup>17</sup> But Jesus answered them, “My Father is at work until now, so I am at work.”

**b) Jn 5:18**

<sup>18</sup> For this reason the Jews tried all the more to kill him, because he not only broke the sabbath but he also called God his own father, making himself equal to God.

**Q17**

**Jn 5:24-25**

<sup>24</sup> Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life.

<sup>25</sup> Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live.

**Jn 4:23**

<sup>23</sup> But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; <sup>a</sup> and indeed the Father seeks such people to worship him.

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<sup>b</sup> Toward the end of the second century in the West and among the fourth-century Greek Fathers, an additional verse was known: “For [from time to time] an angel of the Lord used to come down into the pool; and the water was stirred up, so the first one to get in [after the stirring of the water] was healed of whatever disease afflicted him.” The angel was a popular explanation of the turbulence and the healing powers attributed to it. This verse is missing from all early Greek manuscripts and the earliest versions, including the original Vulgate. Its vocabulary is markedly non-Johannine.

<sup>a</sup> In Spirit and truth: not a reference to an interior worship within one’s own spirit. The Spirit is the spirit given by God that reveals truth and enables one to worship God appropriately (John 14:16–17). Cf “born of water and Spirit (John 3:5).

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**Q18**

**Jn 5:39-40**

<sup>39</sup>You search <sup>b</sup> the scriptures, because you think you have eternal life through them; even they testify on my behalf. <sup>40</sup>But you do not want to come to me to have life.