

Dr. David Turner, Gospel of John, Session 6, John 4

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This is Dr. David Turner in his teaching on the Gospel of John. This is session 6 from Judea through Samaria, Back to Cana of Galilee, John 4:1-54.

Hello, I'm David Turner and this is our sixth video on John. We're looking in video six at John chapter four and encountering Jesus meeting the woman at the well and healing the official son at the end of the chapter. So, this is a chapter that we're calling from Judea through Samaria back to Cana of Galilee. It's sort of a travelogue with a lot of geographical movement.

We begin, with Jesus in Jerusalem and then he moves back north again to complete the circle. You may recall that in John chapter two before he had come to Jerusalem, he did his first miracle in Cana of Galilee. And so, at the end of chapter four, we're told he's done his second miracle there.

So, we have a cycle or a circle sort of drawn there between all the way from John two there and all the way to the end of chapter four. So, first of all, has been our pattern. We're going to look at the narrative flow and then think about some of the special topics that are important for us to deal with in this chapter.

The narrative flow of John chapter four is quite interesting. In the simplest sense, there are three things happening. Jesus is traveling from Judea to Samaria with a stop at Jacob's well, a well traditionally assigned to Jacob, that is to say in Sychar, which is a town near the present city of Nablus, near Mount Gerizim and Ebal.

Then in the main part of the chapter, the center part, Jesus is conversing with a woman at the well and he's teaching his disciples. And this is probably the most fascinating part of the chapter because, in this chapter, John is skillfully weaving together the story of how he is, Jesus is teaching his disciples. They leave.

He meets the woman, and has a conversation with her. As his conversation with her ends, the disciples come back. He begins to speak to the disciples and as he's speaking to them, then the woman and other people from her village come back.

And so, things are going back and forth in a very interesting way. The plots are sort of blended together. The last part of the chapter verses 43 through 54, is where Jesus is returning to Cana of Galilee, where he meets an official who has traveled from Capernaum to meet him because his son is direly ill and in need of Jesus' healing power.

In this last part of the chapter, once again, we find the complex relationship of signs and faith coming up in the gospel. And so, we have reason to ponder that a bit as we look at the end of the chapter. So just to familiarize ourselves again with the map, the central thing that's going on here is happening here in Samaria, the middle district between Judea and the northern part, Galilee.

So, Jesus is traveling from Jerusalem and heading up to Cana. In the process, he is going through Samaria rather than coming over into the Jordan Valley and bypassing Samaria, as was sometimes the custom to avoid Jewish contact with the Samaritans, which becomes an issue in the chapter as we'll see. So, the main thing that's happening here at Cana and the nobleman is from Capernaum, so he makes a day trip over here.

It must have been a walk to Cana to meet with Jesus there to see about getting his son healed. So, the whole story brings up the background about the Samaritans and who is this Samaritan woman, what is the situation going on here, and some subtle things in the text that Jesus had to go through Samaria. The woman says to Jesus, how come you, being a Jew, are talking to me, a Samaritan, and that ethnic difference is perhaps exacerbated even by the fact that she is a woman and he is a man, so there's quite a surprise on her part that he's speaking to her.

So, it behooves us to understand something about the Samaritans in biblical history and the current social history of the Jews and the Samaritans. As you may already know, Samaria was a region as well as the city that was built by King Omri as the capital of the northern kingdom after the days of the divided monarchy when things split up. So, we'll read about that in 1 Kings chapter 16.

Some significant things happened in this region. You may recall that there was a covenant renewal ceremony under Joshua at Mount Ebal and Mount Gerizim where the antiphonal recitation of Israel's covenant curses and blessings occurred. Joshua chapter 8. We have a little bit later on in the Old Testament history the defeat of the northern kingdom by the Assyrians and the deportation of many of the residents and the importation of new residents from other places to resettle the area, which was a practice evidently that was done to discourage a rebellion against the king.

So, you have this amalgam, this a melting pot, if you will, of nations in the north up there, and the Jewish people who remained evidently were intermarried with these other people who were brought in, leaving a religious and ethnic mixture or blend that was not viewed as a good thing by most of the religious Jewish people who were not a part of it. So later on when we have the return to the land under the Persians, reading about Nehemiah 4, the Jewish resettlers were not at all sanguine about the prospect of hanging out with the people from Samaria because they had a syncretistic religion. Evidently what happened was when the foreigners were moved in to resettle the land they brought their gods with them so the religion up there was

a combination of what was left of the cult of Yahweh and the other gods that were brought by the foreigners who were resettling the land.

So, by the time we get to the New Testament and begin to read about the Samaritans and the Jews, things are not good at all. So you can read about this, particularly in the corpus that Luke has left us, his gospel, as well as his book of Acts. For example, in Luke chapter 9 verses 51 through 56, as the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.

Those of you who've studied Luke are aware that this is a crucial part in Luke leading to the so-called Luke and travel narrative where quite early in Luke Jesus is already focused on Jerusalem. So, Jesus sent messengers on ahead who went into a Samaritan village to get things ready for him, but the people there didn't welcome him because he was heading for Jerusalem. So, the disciples wanted to know if they should play OT prophet at this point and call down fire upon them, and Jesus said, no, not appropriate at this point.

So, they went on to a different village. So, you can see there the cultural problems between the Jews and the Samaritans. However, if you were thinking that this was a huge issue, in contrast to that in the very next chapter of Luke in chapter 10, we have the parable of the good and fill in the blank, right? They were not Pharisees, but surprisingly the good Samaritan.

So, Jesus is working to, I guess, subvert this sort of cultural bias and pointing out that sometimes Samaritans could be good people as well. And so, there's a lot of that going on in the parable of the good Samaritan. You go a little bit further in Luke to chapter 17, where you have the story of Jesus healing the 10 lepers.

And of course, only one returns, and the point is made, and he was a Samaritan. We almost even have a reversal of the story in Luke 9, where the Samaritans refused to let Jesus through in the book of Acts chapter 8. So, we can almost like put those two things together. And I've seen structures of Luke, Acts put together that tie together the parallelism in a sense between the negative situation with the Samaritans in Luke chapter 9 and the way God's movement through Christ in the spirit reunites in a sense, the Jews and the Samaritans in Acts chapter 8. You may recall in Acts 8, the Samaritans have a bit of an odd experience with the Holy Spirit.

They turn to Christ, and they believe they are baptized, yet they don't manifest that by any of the typical signs that were going on in the book of Acts. So, the apostles from Jerusalem come, lay hands on them, and at that point, they receive the Holy Spirit. This is in a sense, a reunification or a uniting of the Jews in Samaria and the believers in Samaria with Jerusalem, perhaps reminding them of what Jesus says to the woman here in this chapter, salvation is of the Jews, yet at the same time showing the Jews that God is just as interested in the other nations as he is in them.

Perhaps the principle of Genesis chapter 12 comes to the fore here, that God makes an apparently exclusive move in choosing Abraham, but God's ultimate desire is inclusive to bless all nations through Abraham's descendants. So, there's some very profound biblical theology perhaps going on here that we could delve into and go off and look at these things. However, that would make this video an hour and a half long rather than 45 minutes or so, so we'd better just move on at this point.

So, with this background a bit on the Jews and the Samaritans, we just show a little bit of geography here. This satellite map shows from sort of north to south, the modern city of Nablus in between Mount Ebal and Mount Gerizim, you can get a broader satellite map and get perhaps a little bit better perspective on that. On the ground looking to the north, we're looking there in the center of the picture at the ruins of what was apparently the Samaritan temple that the woman refers to.

Also, we can see this site that is still today something that tourists have been going to for a great time now. I call it the traditional site of Jacob's Well. I'm not too confident that this is exactly where it was, but it does go back some time.

And so there you can see the way it's built up over time back about 125 years ago or so, looks something like that. Sometime around the 19-teens, the Russian Orthodox people, I believe, were building a church around the site. However, the Bolshevik Revolution perhaps stopped that before they could get the roof on.

And so, you have this enclosure now. I like to kid around that they had two watchdogs there and each one had its house. However, this is an entrance to an exit down below to where the well actually is today.

So, there is a long tradition in this place. How authentic it is as far as exactly where Jacob got water is quite probably impossible ever to figure out. But it's in the region, and so it's an interesting and perhaps authentic situation.

So back to the narrative, back to the literary side of things. As I mentioned before, we have quite an artful weaving together of two different plots in John chapter 4. When they arrive, the disciples go away to get food. Jesus has his interaction with the woman at the well, and eventually, the disciples return and Jesus teaches them.

There's a bit of a transitional period in chapter 4, verses 27 to 30, where the disciples are coming back as the woman is leaving. And this is the period, I guess, where the two plots intersect. And perhaps it'd be a nice way to diagram this.

I haven't taken the time or effort to try to do that yet. So, while Jesus is talking with the woman, the disciples are gone looking for food. And while Jesus is talking to the disciples, the woman is away telling her fellow villagers to come out and to see Jesus.

And after all this goes away, the disciples perhaps are totally amazed by the fact that all these Samaritan people are coming to believe in Jesus, at the end of all that, the disciples basically are being taught by Jesus that the fields are ready for harvest. And then the people start streaming out to see him. So, there's a bit of an object lesson right there for what he's been telling them, that they should perhaps remember what he said in his interview with Nicodemus, that you can't program the Holy Spirit.

Spirit moves as the Spirit wills, like the wind. And you don't know where it's going or where it's coming. And who knew that the Samaritan people, of all people, would be so ready to receive Jesus as the Messiah? So that's a bit on the literary way the passage flows.

Just to look at it from the standpoint of content and get more into the issues that are coming up there. We're told that Jesus had to pass through Samaria. The fact that he had to pass through Samaria is not exactly true when it's spoken about just in terms of geography, because he could have gone around.

And often we're told they did go around down through the Jordan Valley to get back and forth between Galilee and Judea. So, we notice other places in John where Jesus must do this or must do that. And the expression there is one of necessity.

So apparently it was God who had made an appointment for him there. And that is essentially what John is getting at when he says he had to go through Samaria. So, you find other places.

We've listed them here. If you want to take time to look them up and think about it, where this same expression is used to describe Jesus keeping the appointments that the Father had set for him. As the Father's agent, he did what pleased the Father and was led by the Spirit to accomplish the works that the Father gave him to do.

So, it was one of the works for him to meet this woman. The fact that Jesus was apparently plum-tuckered out, as my grandfather would have said, tired, weary, and thirsty at the well is an interesting situation as well because we're often told the humanity of Jesus is not really apparent in the Gospel of John. This would be a very clear instance of the humanity of Jesus unless you're of the opinion that Jesus was just acting out here and playing a role, which I have heard people imply things like that before, but I think that's very crazy.

He was indeed human, and he was indeed weary and tired from his journey, and he was thirsty and did indeed need a drink. So, when he has this interaction with the woman, which is a very fascinating exchange, there are actually six different episodes going on here, back and forth six different times with her on different issues. It's very

interesting how he draws her out and speaks to her about things that she isn't quite sure of, and then he is basically moving her toward understanding who he is.

So, we can take just a moment and look at this, although we'll perhaps get bogged down if we take too much time. As we have on the slide here, you can see there are two issues. He's speaking to her about the living water, and that gets her attention so he can talk to her about what true worship is.

So, if you notice, the exchange is going back and forth between verses 7 and 15. Will you give me a drink? He asked her in verse 7. She is amazed that he would ask her for a drink. Parenthetical note, the Jews did not associate with the Samaritans in verse 9. Evidently, for Jesus to take a vessel from her with her touch on it would be a ritual impurity sort of situation, so scrupulous Jews would not have anything to do with it.

So, Jesus says to her, if you knew the gift of God and who it is that asked you for a drink, you would have asked him and he would have given you living water. In other words, it shouldn't be me asking you, it should be you asking me. At this point, she asked some very interesting questions.

Are you greater than our father Jacob? Well, yeah, but she's gradually figuring that out. Everyone who drinks from this water, Jesus says, will be thirsty again. But I have water that will well up for eternal life.

So, the woman thinks, well, I could use that, then I wouldn't have to keep coming down here with my jug to get water. Some people make an issue of the fact that she comes down there in the middle of the day to get the water, apparently thinking that she is, most people would be getting water in the morning and the evening, supposedly. So her coming down there only at noon would indicate that she doesn't want to be around other people because she's a moral outcast because she's had four husbands.

Professor Lynn Koeck has written an interesting book that speaks to that issue and about women in New Testament times. And she indicates that perhaps we've read too much into this chapter as far as this woman's sexual peccadilloes. Perhaps she had had simply husbands who had divorced her, who had passed away, and that's perhaps why she had many different companions in her life.

In any event, after Jesus speaks with her and shows insight into her personality and her life, she says to him, I can see that you're a prophet. I'm a religious person, too. Our ancestors worshiped on this mountain.

Verse 19, you Jews claim this is the place you must worship God as Jerusalem. This is where Jesus begins to teach her in terms that sort of recount what he said in chapter two, that he was speaking about the temple of his body, that he is the new locus, the

new place where the presence of God is manifested on earth. So, Jesus replies to the woman, believe me, a time is coming when you will worship the Father, neither on this mountain nor in Jerusalem.

You Samaritans worship what you don't know. We Jews worship what we do know. Salvation is from the Jews.

So, there is a bit of an exclusive moment going on here. Yet Jesus says a time is coming and now has come when the true worshipers will worship the Father in the spirit and in truth, for these are the kind of worshipers the Father seeks. The woman says, well, I have heard about the Messiah coming someday and he'll fix everything and explain everything to us.

At that point, Jesus says, I'm the guy. I wonder how she felt when he said that. Well, the text doesn't let us ponder that because at that moment, the disciples come back and the woman goes away, which seems a bit odd that you'd think we would get more.

So, we're not suspended there, not really knowing exactly what she thought of that, but we'll find out after a bit. Meanwhile, Jesus is talking to the disciples. And so as he speaks with them in verses 31 through 38 about the opportunities that are available to them and the need to not simply be preoccupied with eating food, but with harvesting souls that God is preparing for Jesus and his message.

As he's speaking to them about this, the woman is back in her village, verses 26, 28, et cetera, telling her fellow villagers that they need to come see Jesus and learn about him. So as Jesus finishes speaking to the disciples, the villagers are verse 30, coming out of the town, and making their way towards him. And ultimately, we're told that the story concludes in verse 39, many of the Samaritans from that town believed in Jesus because of the woman's testimony.

He told me everything I ever did. Once they come out and hear Jesus and he teaches them, they say, we now believe in him, not just because of what you said. Now we've heard for ourselves as this section of the chapter concludes in verse 42.

So, this is an amazing chapter and one that I think could bear a great deal of literary scrutiny. It'd be interesting to see how a skilled videographer or a playwright would write a play based on this with one scene fading away into another scene, perhaps a main scene, and over on the side of the stage, the other conversations going on. Sort of interesting to see how that could be portrayed by someone skilled in these ways.

So, what an amazing story that the woman is led by the spirit, is open to what Jesus has to say, and by her testimony so quickly, her fellow villagers are interested in hearing what Jesus has to say. Many of them become believers and Jesus stays with

them for a while before he presses back to Cana, which is where he was heading all along. The interesting thing about the openness of this woman is to compare and contrast the woman to what went on in the previous chapter with Nicodemus, the Jewish man.

So obviously we have some gender and some ethnic things going on here. The Jewish man versus a Samaritan woman. The Jewish man is guardedly open, I guess, to Jesus, you could say.

The Samaritan woman is totally open to Jesus becomes a follower of his and leads many of her fellow villagers to Jesus. We could make some other comparisons and contrasts. Often, you'll see people comparing Nicodemus as the morally upright Jew with the Samaritan woman, who is typically styled as an immoral woman who's had multiple partners in her life.

As Professor Lynn Cohick has demonstrated in her book, this is perhaps reading too much into the text and it may well be that she had multiple husbands for reasons other than immorality or infidelity in that particular culture. So, we're perhaps making too much out of this matter. It is a bit interesting perhaps to compare her situation with the textually debatable passage we spoke about in our second introductory lecture, video two, of the woman taken in adultery in chapter eight and how Jesus says to her, where did the people go who are condemning you? Well, they left.

Okay, Jesus says, go but don't sin anymore. So even if we do think the text indicates that this is an immoral woman, perhaps we would then compare her to the likely historical tradition now found in John 8 verse 11 about Jesus' relationship to women who had moral issues. Moving beyond that debatable point to other matters that are quite clear, Nicodemus was a high-class guy.

He was, Jesus says, one of the prominent teachers of Israel. A Samaritan woman was perhaps much, much lower on the social ladder. She was relatively ignorant of God.

Nicodemus had supposedly understood God and was up in all the Pharisaic tradition. However, Jesus is amazed that a person of his status is not able to grasp what he's telling him about being born again. Nicodemus was, by all people's estimation, an Orthodox person, a person who was religiously pure.

The Samaritan woman had some heretical views from the Jewish standpoint, going back to the syncretism of the Old Testament times. Nicodemus was an influential man. This woman was evidently somewhat marginalized in her culture, but the bottom line is they both needed Jesus.

So, it's quite clear that the Samaritan woman was aware of her need and came to believe in Jesus along with many of her fellow villagers. Nicodemus was sort of left wondering what happened to him, although when he reappears in the narrative in chapter 7 and in chapter 11. We wonder when we see this chapter whether this is preparing us to hear Jesus as the good shepherd in chapter 10, who says, I have sheep who are not of this fold, and I also will bring them so that they will be just one fold and one shepherd.

So, the movement of Jesus here in Samarita seems to be moving along the line to show that God wants the Jewish people who believe in Jesus to reach out to all the nations, and in terms of biblical theology, reaching all the way back to Genesis chapter 12 to the fact that God wants to reach the nations through Abraham. In terms of Johannine theology, perhaps this brings us all the way to Revelation chapters 4 and 5, where we see people from all nations and tribes and tongues united together in praising the one who sits on the throne and the lamb. Looking a bit further into the chapter, what do we learn from this woman? Thinking about just contemporary application in our own biases today, the disciples were amazed that Jesus was speaking with this Samaritan woman, perhaps more because of her ethnic difference than because he was just speaking with a woman.

But we would want to say, wouldn't we, that racial and cultural bias is incompatible with following Jesus, that those of us who follow Jesus have to be honest enough to say that whatever our ethnicity, we typically come up in cultures with suspicions toward people who are different than we are. We hear a lot of people today talking about each other. Well, in terms of getting the gospel of Jesus out to the world and being a testimony for him, there really is no other.

The gospel is for everybody, and it's not up to us to think that some people are more susceptible to it than others or to doubt the appropriateness of the gospel for all human beings. So, Jesus was taking a step beyond what would be a comfortable thing for a typical Jewish male to do here in many ways. He was taking a risk, and I wonder if God is leading any of us to take similar risks in the way we relate to people who are other from us.

God is a God who made all humans in his image, and if we're correct in John chapter one, we have hints that Jesus is renewing creation by the way in which he brings light to the world. Just as God spoke light, Jesus is bringing new, creating light, and bringing the message of God to all humans. And God wishes to create a new humanity in Christ.

We can bring in some Pauline theology here and think about the fact that in Christ, gender and ethnicity, cultural status, societal ladder, and all the ups and downs of that. In Christ, none of that really matters. In Christ, the gospel is for people of all ethnicities, and all places on the social ladder, and that gives us our ultimate identity.

All these other things are rather accidental when it comes right down to it. The gospel is for all, and hopefully, we will mimic Jesus and be willing to take it to everybody, whatever our past has been with their cultures. So, the chapter concludes then with a shorter section.

We mentioned before the section which deals with the royal official from Cana of Galilee in chapter four, verses 43 through 54. This story is rather simple and upfront. Perhaps the more interesting thing about it is how the official comes to Jesus from Capernaum and is seeking him in Cana urgently to heal his son.

So, if you begin to look at the narrative here, after staying, verse 43, after staying two days with the Samaritans, he left for Galilee, parenthesis, a prophet. Jesus had pointed out that a prophet has no honor in his own country. This is a bit odd-sounding to those of us who are familiar with the synoptic tradition, where this expression is used to describe Jesus not really being honored by his hometown of Nazareth.

So, when you read it here, you begin to think, what is up with this? Why would he point this out here? Jesus has been saying that a prophet has no honor in his own country, or in his own hometown. So, what the question, I guess, would be is which hometown, what country is this talking about here? What hometown wasn't really honoring Jesus? Nazareth has not been in the picture here. Jesus was in Cana of Galilee, where he did a miracle and his disciples believed in him.

There was no evident friction there that we're aware of. So, apparently, this saying in John 444 has a different referent than it does in the synoptic tradition. Evidently, this refers back to the way that Jesus was treated in a somewhat mixed way in Jerusalem itself when he had cleared the temple and had been confronted by the temple authorities about what authority he had to do these things.

The many people who did believe in him, but perhaps not in a genuine fashion, and Jesus sort of held himself aloof from them, not committing himself to them. Nicodemus is the example of someone who was, in a way, attracted to Jesus, but did not really grasp who he really was. Perhaps this statement of 444 then has to do with Jesus having a mixed reception in Jerusalem.

So, when he arrives in Galilee and meets with the royal official there, and seems to be exasperated that only by signs and wonders do people come to faith, verse 48 speaks to that, unless you people see signs and wonders, you'll never believe. Perhaps it's the exasperation that Jesus has already felt in Jerusalem, that he has not been properly received there. The issue in Jerusalem, as you may recall, was perhaps the misunderstanding of the signs, seeing the signs, but not really seeing to whom they pointed.

Perhaps that's still in the back of his mind. When we read this story about the nobleman and his request for Jesus, it seems a bit harsh or abrupt that Jesus just responds in verse 48 as he does. The man comes to Jesus and begs him to come and heal his son who was close to death, verse 47 says.

Jesus responds by saying unless you people see signs and wonders, you will never believe. You sort of say, wow, Jesus was having a bad day there, seems a little bit of an overresponse to the man. So, the man is undeterred, verse 49, he says, sir, come down before my child dies.

So, he has an urgent need and he wants things to be taken care of. He's not bothered by Jesus' seemingly harsh response. Jesus replies in verse 50, go your way, your son will live.

The man took Jesus at his word. Well, the man got more than he asked for because he asked Jesus to come quickly back to Capernaum so that his son could be healed. Jesus healed the boy from a distance and did not even need to go to be at Capernaum.

So, the man took Jesus at his word and departed while he was still on his way. His servants met him and they told him that his boy was living. So, he didn't even have to get all the way home to find out.

He wanted to ask them then what time was it he got better and they determined that in the afternoon the fever left him. The father realized this was exactly the time when Jesus had said to him, your son will live. So, when that story became known, not only the official, but his entire household believed it.

So, as we see the passage concluding in verse 54, this is the second sign Jesus performed. Of course, it was not the second sign of all the signs he had performed. He had performed many signs in Jerusalem, but this is looping us back to Cana of Galilee from chapter 2 saying this is the second sign Jesus had performed after coming from Judea back to Galilee.

So, the second sign then completes the looper cycle back to chapter 2 and verse 11. So, as we come to the conclusion of this video, we're again made to contemplate the relationship between signs and faith. We've seen this several times now and John, to me it's an ongoing interpretive question and I don't know that I totally have the handle on it, but I'm working on it.

So, I ask you to think about the view of Craig Koester on this question, who has some very fine works on the Gospel of John, works that are very simply written, but bear excellent content and are well worth reading. One of his books is called *The Word of*

Life, which is sort of a biblical theology of John. Here's what Kester says about signs and faith.

Characters in the gospel respond to the signs with genuine faith if they have already been brought to faith by what they have heard from or about Jesus. So, what Kester is saying is that the signs work genuinely with people if they have already heard what Jesus has had to say. So, if you hear what Jesus has to say, his message, and you believe that then you're properly able to understand the signs that he performs.

Kester goes on to say that the path of discipleship begins when people are called to follow when they hear something that prompts them to trust Jesus. Trust creates a perspective from which people can see the signs in a manner helpful for faith. For them, the sign is not the beginning of a relationship, but something that occurs within an existing relationship.

So, I guess you could say, in a way, Kester is telling us here something that we Protestants hold dear to our heart and our theological perspective, and that would be the notion of sola scriptura. In other words, Kester is saying that if we believe the word of God, then other things that God does will be properly understood. I'm almost tempted here to say he favors the word over the sacrament, but I don't know if the signs of Jesus would be appropriately extrapolated as sacraments.

In any event, does this hold true, what Kester is saying? I wish it would, but I'm not sure that it does. I like what he's saying, that the emphasis is on the message of Jesus and that the things that Jesus does are there to sort of apply credentials or backup or affirmation of what Jesus has already said. I'm not so sure that can be fully proven by the instances that Jesus speaks of here about the signs, but I bring this to your attention for you to think about as you consider the rest of the Gospel of John and the things that we'll be dealing with as we work through the chapters to the end of the book, and I wonder whether what Kester is saying is exactly what Jesus himself was saying in chapter 20, where the book proper ends before the epilogue about Peter.

In dealing with Thomas and Thomas's doubts and his coming to faith, Jesus says in verse 29 of chapter 20, because you have seen me, have you believed? Blessed are those who have seen and have not believed, and then Jesus performed many other signs in the presence of his disciples. So, it's almost like him showing himself to Thomas here is a sign, and Thomas has seen something, a sign if you will, and has believed, so Jesus says you have believed because you saw the sign, apparently, which doesn't exactly fit the relationship that Kester is suggesting here. So I say all this not to try to demolish Koester's argument but to say to you this is a complex question, and as you think about the Gospel of John as a whole, this is a recurring issue that you're going to have to think about, and I'm more interested in you

thinking about the conclusion of this and how you're going to deal with it than you are with me persuading you to agree with what I think about it.

That will require me to know exactly what I think about it, which at this point I don't. Thanks for paying attention here today with John 4. We'll see you the next time for John 5.

This is Dr. David Turner in his teaching on the Gospel of John. This is session 6 from Judea through Samaria, Back to Cana of Galilee, John 4:1-54.