

Jn. 4:7-26 mws

V. 7

ἀντλήσαι AAInf fr. ἀντλέω
to draw a liquid from a source, draw, cf. v. 15, 2:8, 9
to draw a liquid, normally water, from a container or well, to draw water

Δός AAImp2sg fr. δίδωμι
to give something out, give, bestow, grant
to give an object, usually implying value, to give

πεῖν AAInf fr. πίνω
to take in a liquid internally, drink, 'give someone something to drink'
to consume liquids, particularly water and wine, to drink, drinking

V. 8

ἀπεληλύθεισαν PluPfAI3pl fr. ἀπερχομαι
to move from a reference point, go away, depart
motion away from a reference point with emphasis upon the departure, but without implications
as to any resulting state of separation or rupture, to go away, to depart, to leave

τροφᾶς
nourishment, food
any kind of food or nourishment, food

ἀγοράσωσιν AAS3pl fr. ἀγοράζω
to acquire things or services in exchange for money, buy, purchase
to acquire possessions or services in exchange for money, to buy, to purchase

V. 9

παρ'
marker of the point from which an action originates, from, of asking, demanding
marker of the agentive source of an activity, though often remote and indirect, from, by of, 'how
is it that you being a Jew ask for a drink from me, a Samaritan woman?'

πεῖν AAInf fr. πίνω
see above

αἰτεῖς PAI2sg fr. αἰτέω
to ask for, with a claim on receipt of an answer, ask, ask for, demand
to ask for with urgency, even to the point of demanding, to ask for, to demand, to plead for

συγχρῶνται PM/PdepI3pl fr. συγχρομαι
to associate on friendly terms with, have dealings with
to associate with one another, normally involving special proximity and/or joint activity, and usually implying some kind of reciprocal relation or involvement, to associate, to be in the company of, to be involved with, association, ‘for Jews do not associate with Samaritans’

V. 10

ἤδεις PluPfAI2sg fr. οἶδα
to have information about, know
to possess information about, to know, to know about, to have knowledge of, to be acquainted with

δωρεὰν
that which is given or transferred freely by one person to another, gift, bounty of God
that which is given or granted, gift, present

ἤτησας AAI2sg fr. αἶτεω
see above

ἔδωκεν AAI3sg fr. δίδωμι
see above

ζῶν PAPtcpNSA fr. ζαω
to be full of vitality, be lively, figuratively with respect to things, of spring water in contrast with cistern water, cf. 7:38, Rev. 7:17
to be alive, to live, life

V. 11

ἄντλημα
a bucket for drawing water
a container or vessel for drawing water, bucket, ‘you do not have a bucket, and the well is deep’

φρέαρ
a construction consisting of a vertical shaft, covered with a stone, for water supply, a well
deep constructions, often walled with stone, at the bottom of which was a pool of water, well

βαθύ
pertaining to distance beneath a surface, deep, of a well
pertaining to being considerably below a surface, deep, ‘you don’t have a bucket and the well is deep’

πόθεν

interrogative expression of extension from a local source, from what place? From where?
extension from a source, with an incorporated interrogative point of reference, from where?
Whence? Where?

V. 12

μείζων

pertaining to being relatively superior in importance, great, comparative – greater, more prominent or outstanding because of certain advantages
pertaining to being great in terms of status, great, important

φρέαρ

see above

ἔπιεν

AAI3sg

fr. πινω

see above

θρέμματα

(domesticated) animal, especially a sheep or goat
domesticated four-footed animals, primarily livestock, livestock, cattle

V. 13

πίνων

PAPtcpMSN

fr. πινω

see above

διψήσει

FAI3sg

fr. διψαω

to have a desire for liquid, be thirsty, suffer from thirst
the state resulting from not having drunk anything for a period of time, to be thirsty, thirst

πάλιν

pertaining to return to a position or state, back, in expressions that denote a falling back into a previous state or a return to a previous activity
a subsequent point of time involving repetition, again

V. 14

πίη

AAS3sg

fr. pinw

see above

διψήσει

FAI3sg

fr. διψαω

see above

πηγή

a source of something that gushes out or flows, spring, fountain, flow, ordinarily of water, spring, fountain, symbolic – ‘a spring of water welling up for eternal life’

a source of water flowing onto the surface or into a pool somewhat below ground level, spring

ἀλλομένου PM/PdepPtcpNSG fr. ἄλλομαι

figurative – of the quick movement of inanimate things, to spring up from a source, of water, well up, bubble up, ‘a spring of water welling up’

the action of water forming bubbles and welling up from underneath the ground, to bubble up, to well up, ‘a spring of water bubbling up to eternal life’

ζωήν

transcendent life, life, the life of the believers, which proceeds from God and Christ, to designate the result of faith in Christ, cf. 3:15, 16, 36

to be alive, to live, life

αἰώνιον

pertaining to a period of unending duration, without end, of eternal life, cf. v. 36, 3:16, 36 etc.

pertaining to an unlimited duration of time, eternal, ‘so that everyone who believes in him may have eternal life’, there is evidently not only a temporal element, but also a qualitative distinction, αἰώνιος evidently carries certain implications associated with αἰώνιος in relationship to divine and supernatural attributes. If one translates ‘eternal life’ as simply ‘never dying’ there may be serious misunderstandings, since persons may assume that ‘never dying’ refers only to physical existence rather than to ‘spiritual death’ ‘unending real life,’ so as to introduce a qualitative distinction.

V. 15

διψῶ PAS1sg fr. διψαω

see above

διέρχωμαι PM/PdepS1sg fr. διερχομαι

to move within or through an area, go (through), of movement through something, go through, of movement toward a destination, come, go, ‘come here’

to complete movement in a particular direction, to move on to, to go on to

ἐνθάδε

pertaining to a position relatively near the speaker, here, with verbs expressing movement, here, to this place

a position relatively near the speaker, writer, or viewpoint person, here

ἀντλεῖν PAInf fr. ἀντλεω

see above

V. 16

Ἔπαγε PAImp2sg fr. ὑπαγω
to be on the move, especially in a certain direction, go
to move away from a reference point, to go, to go away from, to depart, to leave

φώνησον AAImp2sg fr. φωνεω
to call to oneself, summon, cf. 1:48, 2:9, 11:28, 18:33
to communicate directly or indirectly to someone who is presumably at a distance, in order to tell
such a person to come, to call, to summon

ἄνδρα
an adult human male, man, husband, in contrast to woman, man, especially husband
a man who is married to a woman, husband

ἐνθάδε
see above, ‘go call your husband and come here’

V. 17

ἔχω PAI1sg fr. ἔχω
to stand in a close relationship to someone, have, have as, ‘be married’
to have or possess objects or property, to have, to own, to possess, to belong to

ἄνδρα
see above

Καλῶς
pertaining to being in accord with a standard, rightly, correctly, with verbs of speaking, hearing,
understanding, ‘answer rightly, well’
pertaining to being accurate and right, with a possible implication of being commendable,
accurate, correctly, right

V. 18

πέντε
five
five, ‘for you have had five husbands’

ἀληθές
pertaining to being in accordance with fact, true, ‘you have said this truly’ cf. 10:41
pertaining to being in accordance with historical fact, true, truth, ‘you have told the truth’

V. 19

θεωρῶ PAI1sg fr. θεωρεω
to come to the understanding of something, notice, perceive, observe, find, especially on the basis of what one has seen and heard
to come to understand as the result of perception, to understand, to perceive, to see, to recognize

προφήτης

a person inspired to proclaim or reveal divine will or purpose, prophet, Jesus appears as a prophet, appraised for his surprising knowledge, cf. 9:17
one who proclaims inspired utterances on behalf of God, prophet, inspired preacher

V. 20

ὄρει

a relatively high elevation of land that projects higher than a hill, mountain, mount, hill
a relatively high elevation of land, mountain

προσεκύνησαν AAI3pl fr. προσκυνεω

προσκυνεῖν PAInf fr. προσκυνεω

to express in attitude or gesture one's complete dependence on or submission to a high authority figure, (fall down and) worship, do obeisance to, prostrate oneself before, do reverence to, welcome respectfully
to express by attitude and possibly by position one's allegiance to and regard for deity, to prostrate oneself in worship, to bow down and worship, to worship

τόπος

an area of any size, the customary location of something, the place where something is found, or at least should or could be found
an are of any size, regarded in certain contexts as a point in space, space, place, room

δεῖ PAI3sg fr. δει

to be under necessity of happening, it is necessary, one must, one has to, of that which takes place because of circumstances or inner necessity, with the context determining the cause
to be that which must necessarily take place, often with the implication of inevitability, to be necessary, must

V. 21

Πίστευέ PAImp2sg fr. πιστευω

to consider something to be true and therefore worthy of one's trust, believe
to believe something to be true and, hence, worthy of being trusted, to believe, to think to be true, to regard as trustworthy

ώρα

a point of time as an occasion for an event, time
point of time consisting of occasions for particular events, time, occasion

προσκυνηήσετε FAI2pl fr. προσκυνεω
see above

V. 22

προσκυνεήτε PAI2pl fr. προσκυνεω
προσκυνοούμεν PAI1pl fr. προσκυνεω
see above

οίδατε PfAI2pl fr. οίδα
οίδαμεν PfAI1pl fr. οίδα
to be intimately acquainted with or stand in a close relation to, know
to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

σωτηρία

salvation, with focus on transcendent aspects
the process of being saved, salvation

V. 23

ἀληθινοὶ

pertaining to being real, genuine, authentic, real, of Christian perspectives, in contrast to false prophets
pertaining to being what something should be, genuine, sincere, true

προσκυνηταὶ

worshipper
one who worships, worshiper, ‘when the real worshipers will worship the Father in spirit and in truth’

προσκυνηήσουσιν FAI3pl fr. προσκυνεω
προσκυνοούντας PAPtcpMPA fr. προσκυνεω
see above

ἐν

marker introducing means or instrument, with
marker of the manner in which an event occurs, with

πνεύματι

a part of human personality, spirit, as the source and seat of insight, feeling, and will, generally as the representative part of human inner life, of the spiritual, i.e. the pure, inner worship of God, that has nothing to do with holy time, places, appurtenances of ceremonies
the non-material psychological faculty which is potentially sensitive and responsive to God,
spirit, spiritual, spiritual nature, inner being

ἀληθεία

the content of what is true, truth, especially of the content of Christianity as the ultimate truth
the content of that which is true and thus in accordance with what actually happened, truth

τοιούτους

pertaining to being like some person or thing mentioned in a context, of such a kind, such as this, like such, 'the Father seeks such people to worship him'
a reference to that which is of such a kind as is identified in the context, of such a kind, of a kind such as this

ζητεῖ

PAI3sg

fr. ζητεω

ask for, request, demand

to desire to have or experience something, with the probable implication of making an attempt to realize one's desire, to desire, to want to

V. 24

πνεῦμα

an independent noncorporeal being, in contrast to a being that can be perceived by the physical senses, spirit, God personally
a supernatural non-material being, spirit, 'God is spirit'

προσκυνοῦντας

PAPtcpMPA

fr. προσκυνεω

προσκυνεῖν

PAInf

fr. προσκυνεω

see above

ἐν

see above

πνεύματι

see above

ἀληθεία

see above

δεῖ

PAI3sg

fr. δει

see above

V. 25

Μεσσίας

the Messiah = the Anointed One
title for Jesus as the Messiah – Christ, Messiah

Χριστός

fulfiller of Israelite expectation of a deliverer, the Anointed One, the Messiah, the Christ
title for Jesus as the Messiah – Christ, Messiah

ὅταν

pertaining to an action that is conditional, possible, and, in many instances, repeated, at the time that, whenever, when
a point of time which is roughly simultaneous to or overlaps with another point of time, when

ἀναγγελεῖ

FAI3sg

fr. ἀναγγελλω

to provide information, disclose, announce, proclaim, teach
to provide information, with the possible implication of considerable detail, to announce, to inform, to tell

ἅπαντα

all, everybody, everything
the totality of any object, mass, collective, or extension, all, every each, whole

V. 26

Ἐγώ

I, ‘it is I (in contrast to others)’
a reference to the speaker (with an added feature of emphasis), I, I indeed

εἶμι

PI1sg

fr. εἶμι

be, exist, be on hand, Parmenides – “of the Eternal, we cannot say ἦν οὐδ’ ἔσται, only ἔστιν” [he was or he will be, only he is”
to exist, in an absolute sense, to be, to exist