

A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
10	Woman of Sychar 在敘加的婦人 Meets Samaritan Woman – Revival in Sychar	Jacob's Well 雅各井				4:4-42

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SCRIPTURE LISTING

John 4:4-42

⁴And he must needs go through Samaria.

必須經過撒瑪利亞，

⁵Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

於是到了撒瑪利亞的一座城，名叫敘加，靠近雅各給他兒子約瑟的那塊地。

⁶Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. (12 p.m.)

在那裡有雅各井；耶穌因走路困乏，就坐在井旁。那時約有午正。

⁷There cometh a woman of Samaria to draw water: Jesus saith unto her, "Give me to drink".

有一個撒瑪利亞的婦人來打水。耶穌對他說：「請你給我水喝。」

⁸(For his disciples were gone away unto the city to buy meat.)

(那時門徒進城買食物去了。)

⁹Then saith the woman of Samaria unto him, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" for the Jews have no dealings with the Samaritans.

撒瑪利亞的婦人對他說：「你既是猶太人，怎麼向我一個撒馬利亞婦人要水喝呢？」原來猶太人和撒瑪利亞人沒有來往。

¹⁰Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

耶穌回答說：「你若知道神的恩賜，和對你說『給我水喝』的是誰，你必早求他，他也必早給了你活水。」

¹¹The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?"

婦人說：「先生，沒有打水的器具，井又深，你從那裡得活水呢？」

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"

我們的祖宗雅各將這井留給我們，他自己和兒子並牲畜也都喝這井裡的水，難道你比他還大嗎？」

13 Jesus answered and said unto her, "Whosoever drinketh of this water shall thirst again:

耶穌回答說：凡喝這水的還要再渴；

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

人若喝我所賜的水就永遠不渴。我所賜的水要在他裡頭成為泉源，直湧到永生。」

15 The woman saith unto him, "Sir, give me this water, that I thirst not, neither come hither to draw."

婦人說：「先生，請把這水賜給我，叫我不渴，也不用來這麼遠打水。」

16 Jesus saith unto her, "Go, call thy husband, and come hither (here)."

耶穌說：「你去叫你丈夫也到這裡來。」

17 The woman answered and said, "I have no husband." Jesus said unto her, "Thou hast well said, I have no husband:

婦人說：「我沒有丈夫。」耶穌說：「你說沒有丈夫是不錯的。」

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

你已經有五個丈夫，你現在有的並不是你的丈夫。你這話是真的。」

19 The woman saith unto him, "Sir, I perceive that thou art a prophet.

婦人說：先生，我看出你是先知。」

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

我們的祖宗在這山上禮拜，你們倒說，應當禮拜的地方是在耶路撒冷。」

21 Jesus saith unto her, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

耶穌說：婦人，你當信我。時候將到，你們拜父，也不在這山上，也不在耶路撒冷。」

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

你們所拜的，你們不知道；我們所拜的，我們知道，因為救恩是從猶太人出來的。」

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

時候將到，如今就是了，那真正拜父的，要用心靈和誠實拜他，因為父要這樣的人拜他。」

24 God is a Spirit: and they that worship him must worship him in spirit and in truth."

神是個靈（或無個字），所以拜他的必須用心靈和誠實拜他。」

25The woman saith unto him, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things."

婦人說：「我知道彌賽亞（就是那稱為基督的）要來；他來了，必將一切的事都告訴我們。」

26Jesus saith unto her, "I that speak unto thee am he."

耶穌說：「這和你說話的就是他！」

27And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

當下門徒回來，就希奇耶穌和一個婦人說話；只是沒有人說：「你是要甚麼？」或說：「你為甚麼和他說話？」

28The woman then left her waterpot, and went her way into the city, and saith to the men,

那婦人就留下水罐子，往城裡去，對眾人說：

29Come, see a man, which told me all things that ever I did: is not this the Christ?

「你們來看！有一個人將我素來所行的一切事都給我說出來了，莫非這就是基督嗎？」

30Then they went out of the city, and came unto him.

眾人就出城，往耶穌那裡去。

31In the mean while his disciples prayed him, saying, Master, eat.

這其間，門徒對耶穌說：「拉比，請吃。」

32But he said unto them, I have meat to eat that ye know not of.

耶穌說：「我有食物吃，是你們不知道的。」

33Therefore said the disciples one to another, Hath any man brought him ought to eat?

門徒就彼此對問說：「莫非有人拿甚麼給他吃嗎？」

34Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

耶穌說：「我的食物就是遵行差我來者的旨意，做成他的工。」

35Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

你們豈不說『到收割的時候還有四個月』嗎？我告訴你們，舉目向田觀看，莊稼已經熟了（原文是發白），可以收割了。

36And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

收割的人得工價，積蓄五穀到永生，叫撒種的和收割的一同快樂。

37And herein is that saying true, One soweth, and another reapeth.

俗語說：『那人撒種，這人收割』，這話可見是真的。

38I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

我差你們去收你們所沒有勞苦的；別人勞苦，你們享受他們所勞苦的。」

³⁹And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

那城裡有好些撒瑪利亞人信了耶穌，因為那婦人作見證說：「他將我素來所行的一切事都給我說出來了。」

⁴⁰So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

於是撒瑪利亞人來見耶穌，求他在他們那裡住下，他便在那裡住了兩天。

⁴¹And many more believed because of his own word;

因耶穌的話，信的人就更多了，

⁴²And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

便對婦人說：「現在我們信，不是因為你的話，是我們親自聽見了，知道這真是救世主。」

Bible Teaching 聖經教導

CONNECTION

Consistent with the rearrangement of certain verses in the last lesson, Jesus' visit to the Holy City was climaxed in His experience with the money-changers and the subsequent meeting with Nicodemus, a member of the Sanhedrin, who came to Him by night. It seemed to be part of His customary procedure that immediately following an exceedingly outstanding conference or event, among important people, He generally withdrew and lost Himself to them for a while.

Already the Pharisees, it appears, were trying to drive a wedge between the two groups of disciples of Jesus and John. But, on the one hand, John was gallantly 勇敢的 fighting the treachery 叛逆 of these opponents of Jesus, and, on the other, the Master, apparently for the purpose of keeping His disciples separate from those of John, did not return into Galilee by way of Aenon (Jn. 3:23), where John was preaching at that time. Instead, He preferred to break the ancient tradition that Jews should not set foot on Samaritan soil, and plunged ahead into that accursed land (as the Jews considered it), as though He had never heard anything about it.

John 3:23	And John also was baptizing in <u>Aenon</u> near to Salim, because there was much water there: and they came, and were baptized. 約翰在靠近撒冷的哀嫩也施洗；因為那裡水多，眾人都去受洗。
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Not only had Jesus and His disciples committed a sacrilege 褻瀆 from the standpoint of the Jews but from that of the Samaritans as well. For the Samaritan woman at Jacob's well not only expressed surprise that He, being a Jew, should even speak to her, but she refused to give Him a drink at the beginning of their conversation, and, as far as the text shows, never did so. It might be suggested that, to start with, she refused because of surprise, and finally she became so interested in His teaching that she forgot to give Him a drink. Then, too, imagine the surprise of Jesus' thoroughly orthodox 正統派 disciples when they returned from the city to find him actually talking with a Samaritan!

DISCUSSION

Before we study the appeal which Jesus made to the woman of Samaria at Jacob's Well, attention is called to two significant facts about Move Ten, as it appears in the Gospel of John.

First, its chronological place in the Gospel. John must have had a vivid recollection of this incident in the ministry of the Master, for he includes it in the early part of his writing. A quick survey of the first three chapters shows that it is preceded by only six incidents in the mature life of Jesus:

1. His introduction by the Baptist,
2. the calling of the disciples,
3. the wedding party in Cana,
4. the cleansing of the Temple,
5. Nicodemus visit, and
6. the controversy about baptism.

This last unfortunate occurrence was the immediate reason for the closing of the first Judean preaching mission of Jesus. His journey northward to Galilee through Samaria followed immediately. In John's mind, the visit to Sychar was of prime importance.

Second, its wealth of detailed explanation, carrying an intimate conversation to a logical conclusion. The writer of the fourth Gospel did not abbreviate the story. In the whole book of twenty-one chapters, there are only eight other events which receive as much attention, so far as amplified details are concerned. These include the stories of

1. the blind man,
2. Lazarus,
3. Nicodemus,
4. the Bread of Life,
5. the Last Supper,
6. the Trial and Crucifixion,
7. the Resurrection, and
8. the early morning appearance of the risen Christ on the shore of Lake Galilee.

Surely, John must have felt that this conversation with the Samaritan woman contained some of the Master's most significant teachings, or he would not have given it so conspicuous 顯著的 a place, nor would he have included so many of the intimate details.

Further, it should be remembered that John was not present during the conversation, nor was any other disciple. It is not likely that Jesus would recount to anyone His confidential and heart-searching challenge of this woman of unsavory 可厭的 reputation. Who, then, told John? Probably the woman herself, or some of the enthusiastic people of Sychar who had heard her tell it. One's imagination might even picture this attractive woman, freed of her sinful tendency, later joining the group which followed Jesus and the Twelve (Lk. 8:1-3), and at every opportunity joyfully telling the story of her transformation from a sordid 骯髒的 scarlet woman to a faithful follower of Christ.

The group of women which followed Jesus and the Twelve

Luke 8:1-3 [move #22]

¹And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

過了不多日，耶穌周遊各城各鄉傳道，宣講神國的福音。和他同去的有十二個門徒，

²And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

還有被惡鬼所附、被疾病所累、已經治好的幾個婦女，內中有稱為抹大拉的馬利亞，曾有七個鬼從他身上趕出來，

³And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

又有希律的家宰苦撒的妻子約亞拿，並蘇撒拿，和好些別的婦女，都是用自己的財物供給耶穌和門徒。

What was the subject of this interesting communion between the Man of Galilee and the Woman of Samaria? Water—pure, refreshing, cleansing water! Not simply the water from that ancient well, still abundant in its freshness after the passing of twelve centuries of usage since Jacob himself had dug it. That

life-giving water gave opportunity for Jesus to open the conversation in a natural way, despite the antagonism 敵對 between Samaritan and Jew, and to carry on an intensely appealing 懇求的 discussion to persuade a convert. Simple and compelling 迫使, the words of Jesus as given here form the supreme example of convincing evangelistic appeal.

Sitting there upon the curb of that age-old well He offered her the Living Water which He had come to give, assuring her that whosoever drinketh of that water shall never thirst again. When received into the heart it becomes a well that never runs dry, but constantly springs up within in everlasting life (v.13,14; Jn. 7:37-39). Her soul was thirsty, and she cried out, "Sir, give me this water, that I thirst not." (v.15) As her eyes brightened, and her heart responded, He gave to her the basis of true and genuine worship—"God is a Spirit: and they that worship Him must worship Him in spirit and in truth," (v.24) directing her thought and interest away from Jesus the Man, to God the Lover of humanity. An erring 有罪過的 woman was won, and, through her immediate witnessing, a whole village of non-Jews became Christian believers. Nowhere in the gospels is there a more convincing, heart-warming narrative than this deeply significant account of the cleansing effect of the Everlasting Water upon the life of a sinful woman.

The Everlasting Water

John 4:13-14	John 7:37-39
<p>¹³Jesus answered and said unto her, "Whosoever drinketh of this water shall thirst again: 耶穌回答說：凡喝這水的還要再渴；</p> <p>¹⁴But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." 人若喝我所賜的水就永遠不渴。我所賜的水要在他裡頭成為泉源，直湧到永生。」</p>	<p>³⁷In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 節期的末日，就是最大之日，耶穌站著高聲說：人若渴了，可以到我這裡來喝。</p> <p>³⁸He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 信我的人就如經上所說：從他腹中要流出活水的江河來。</p> <p>³⁹(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 耶穌這話是指著信他之人要受聖靈說的。那時還沒有賜下聖靈來，因為耶穌尚未得著榮耀。</p>

"Sir, give me this water"

John 4:15	<p>The woman saith unto him, "Sir, give me this water, that I thirst not, neither come hither to draw." 婦人說：「先生，請把這水賜給我，叫我不渴，也不用來這麼遠打水。」</p>
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God is a Spirit

John 4:24	<p>God is a Spirit: and they that worship him must worship him in spirit and in truth." 神是個靈（或無個字），所以拜他的必須用心靈和誠實拜他。」</p>
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"Lift up your eyes and look on the fields; they are white already to harvest." (v.35) These words may have been spoken to the disciples when Jesus saw the woman returning across the fields from the city, bringing her friends with her. The harvest only awaited reapers.

"Lift up your eyes, and look on the fields"

John 4:35	Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 你們豈不說『到收割的時候還有四個月』嗎？我告訴你們，舉目向田觀看，莊稼已經熟了（原文是發白），可以收割了。
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MEDITATION

A doctor's best advertisement is a patient cured, and when this notorious 臭名昭彰的 Samaritan woman suddenly announced her acquaintance with the Messiah, no wonder her "friends" came running!

What in this world does a man *fear* more than the results of his own wrong-doing? A Christ-quickened conscience not only vitalizes memory but arouses one to energetic action and earnest inquiry.

God uses the testimony of "the least of these, Christ's brethren," (Mt. 25:40) to prove the glory of the gospel, and sometimes to win whole communities to the faith.

"the least of these"

Matthew 25:40	And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 王要回答說：我實在告訴你們，這些事你們既做在我這弟兄中一個最小的身上，就是做在我身上了。
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Surely God is no respecter of persons, for Christ put into this poor woman's hands pearls of truth as divinely perfect as those He gave to that thoroughly respectable man, Nicodemus!

God is no respecter of persons

Paul wrote...		James wrote...		From Peter...	
Romans 2:11	Ephesians 6:9	Colossians 3:25	James 2:1	Acts 10:34	1 Peter 1:17
For there is <u>no respect of persons</u> with God. 因為神不偏待人。	And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; <u>neither is there respect of persons</u> with him. 你們作主人的，待僕人也是一理，不要威嚇他們。因為知道，他們和你們同有一位主在天上；他並不偏待人	But he that doeth wrong shall receive for the wrong which he hath done: and there is <u>no respect of persons</u> . 那行不義的必受不義的報應；主並不偏待人。	My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with <u>respect of persons</u> . 我的弟兄們，你們信奉我們榮耀的主耶穌基督，便不可按著外貌待人。	Then Peter opened his mouth, and said, Of a truth I perceive that God is <u>no respecter of persons</u> : 彼得就開口說：我真看出神是不偏待人。	And if ye call on the Father, who without <u>respect of persons</u> judgeth according to every man's work, pass the time of your sojourning here in fear: 你們既稱那不偏待人、按各人行為審判人的主為父，就當存敬畏的心度你們在世寄居的日子，

What does God most earnestly desire? True worship! Do you give it to Him? Work will not do if we do not know how to worship. When we see into heaven, what are the angelic beings doing? Worshipping! But had not men always worshipped? Not in spirit and truth. A new day had dawned. Jesus was to bring men into the very life of God by laying down His life, and worship was to be the very breath of that new life. Forms and ceremonies into which the hearts of the worshippers do not enter do not satisfy the great heart of God. *True worship is that loving attitude of heart and life toward God which is a ceaseless stream of adoration.* How God longs for the worship of our hearts! Of lovers we say, "He worships her." Yes, worship is love.

From the Greek: We have here two words for "well." In v.11, the woman uses one meaning, "well, pit, cistern," while Jesus speaks of the "well" (vs.14) within those who have received the Water of Life. The latter word means a "spring, artesian 自流的 well," needing no pumping or drawing.

"well"

John 4:11 "well, pit, cistern"	John 4:14 "spring, artesian well"
<p>The woman saith unto him, "Sir, thou hast nothing to draw with, and the <u>well</u> is deep: from whence then hast thou that living water?"</p> <p>婦人說：「先生，沒有打水的器具，井又深，你從那裡得活水呢？」</p>	<p>But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a <u>well</u> of water springing up into everlasting life."</p> <p>人若喝我所賜的水就永遠不渴。我所賜的水要在他裡頭成為泉源，直湧到永生。」</p>

STUDY

In the last lesson, do you suppose the Jews were trying to create a breach between Jesus and John the Baptist? (Jn. 3:25) Do you think Jesus tried to avoid John at Aenon by passing through Samaria on His trip north? What was the source of enmity between the Jews and Samaritans so that it was considered sacrilege for a Jew to set foot on Samaritan soil? Do you think these meaningless traditions affected Jesus? Did Jesus ever hesitate to set aside the customs of the day, when they came between Him and His duty? Did His disposition to disregard their traditions add to His popularity, or was it the reverse? From this woman's remarks, would you judge the Samaritans had the same bitter feeling toward Jews, or did she seem honored by being recognized by Jesus? Was it her surprise or prejudice that caused her not to give Him a drink of water? Do you think she had many things to unlearn before she could begin to understand spiritual things?

John 3:25	Then there arose a question between some of John's disciples and the Jews about purifying. 約翰的門徒和一個猶太人辯論潔淨的禮，
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Is this "Well of Water" already within everyone, only waiting to be discovered, or is it something entirely apart from us naturally? Is it possible for one to possess this "Well of Water" which springs up into "Everlasting Life" (vs. 14) within, and not be aware of it? Or is it the same truth Jesus was trying to convey to Nicodemus when he spoke of a "birth from above"? Do you consider Jesus' explanation to the woman a satisfactory one? How do you explain, "God is Spirit"? (Note: not "a" Spirit) Are we called upon to go to any particular place to meet or worship God? Does God go to any place to meet a worshipper or is He already there? Is there any place where God is not? Could God, in any other form than Spirit, be omnipresent?

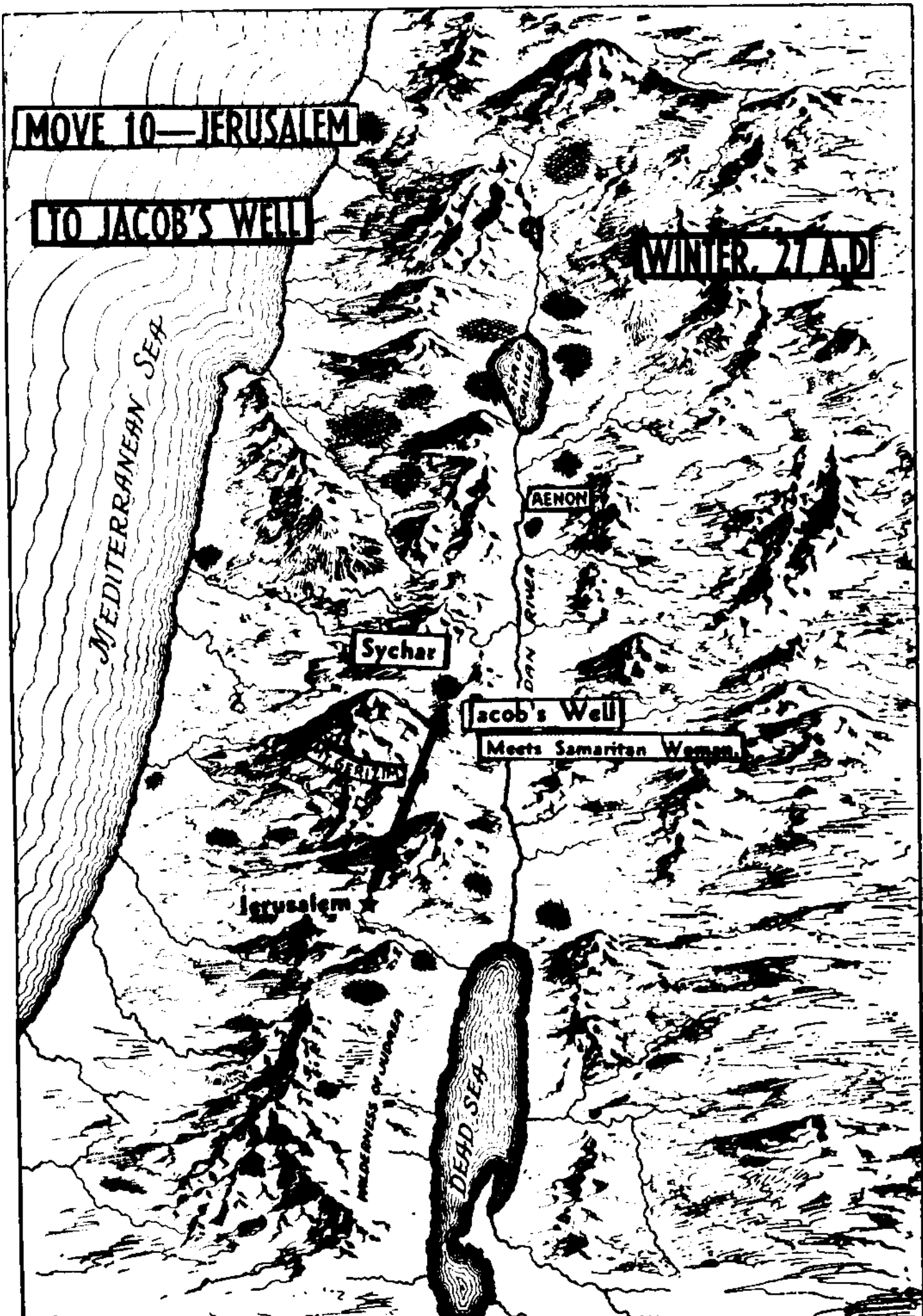
REVIEW

Questions	Answers
1. What province lies between Judea and Galilee? (<i>Jews would not step on the Samaritans' soil because of their mongrel混血的breeding and corrupt faith, since 722 B.C.</i>)	Samaria
2. Did Jesus set a new precedent 先例 in "passing through Samaria"?	Yes
3. What city of Samaria did He visit?	Sychar
4. What historic landmark was near Sychar?	Jacob's well
5. Who came to Jacob's Well while Jesus was resting there?	A Samaritan's woman
6. What was the woman's excuse for not giving Jesus a drink of water?	The enmity between Jews and Samaritans.
7. What did Jesus mean by "Living Water"?	The Holy Spirit. It is from heaven and will never run dry.
8. Why do you think the woman did not understand Him? Why, then, did she ask Him for this living water?	She desires to be never thirsty again.
9. Who did He say shall never thirst?	He that drink the living water that Jesus gives
10. Did Jesus know the woman had no husband when He made inquiry about him?	Yes
11. What reason did she have for her opinion that He was a prophet?	For Jesus told her everything she ever did
12. What did He say God is?	God is Spirit
13. How must He be worshipped?	He must be worshipped in truth and in spirit
14. What did Jesus say when she spoke of the Messiah?	Jesus told her that he is the Messiah
15. What did His disciples think about His conversing with a Samaritan?	They were shocked
16. Do you think the woman finally gave Him a drink?	No
17. What did the people of Sychar do when she told them about Jesus?	They all come out to meet Jesus
18. How long did Jesus abide in Sychar?	Two days
19. What was the effect of His visit?	Many Samaritans believed in Jesus
20. What spiritual lessons do you get from this incident?	I believe an important spiritual lesson to learn is that <i>God is no respecter of persons</i> . See Acts 10:34; Rom 2:11; Eph 6:9. <i>(from Bro. John Munsinger 10/7/13)</i>
21. What do you consider the central or greatest thought in it?	How God longs to give us the living water and loving fellowship with Him

MOVE 10—JERUSALEM

TO JACOB'S WELL

WINTER, 27 A.D.



MEDITERRANEAN SEA

END OF JERUSALEM

AENON

DAN RIVER

Sychar

Jacob's Well

Meets Samaritan Woman

SEBASTIA

Jerusalem

WILDERNESS OF JUDAEA

DEAD SEA