A.M.D.G. Lent 3 - A Text: John 4: 5 - 42

March 19th, 2017

**John 4: 5-42** So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, ‘Give me a drink’. (His disciples had gone to the city to buy food.) The Samaritan woman said to him, ‘How is it that you, a Jew, ask a drink of me, a woman of Samaria?’ (Jews do not share things in common with Samaritans.) Jesus answered her, ‘If you knew the gift of God, and who it is that is saying to you, “Give me a drink”, you would have asked him, and he would have given you living water.’ The woman said to him, ‘Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?’ Jesus said to her, ‘Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.’ The woman said to him, ‘Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.’

约翰福音**4: 5-42** 於是到了撒瑪利亞的一座城，名叫敘加；這城靠近雅各給他兒子約瑟的那塊地。 **6**在那裡有雅各井。耶穌因為旅途疲倦了，就坐在井旁；那時大約正午。**7**有一個撒瑪利亞婦人來打水。耶穌對她說：“請給我水喝。”**8**那時，他的門徒都進城買食物去了。 **9**撒瑪利亞婦人對耶穌說：“你是猶太人，怎麼向我，一個撒瑪利亞婦人要水喝呢？”（原來猶太人和撒瑪利亞人不相往來。） **10**耶穌回答她：“你若知道　神的恩賜，和對你說‘請給我水喝’的是誰，你必早已求他，他也必早把活水賜給你了。” **11**婦人說：“先生，你沒有打水的器具，井又深，你從哪裡得活水呢？ **12**我們的祖先雅各把這口井留給我們，他自己和子孫以及牲畜都喝這井的水，難道你比他還大嗎？” **13**耶穌回答：“凡喝這水的，還要再渴；**14**人若喝我所賜的水，就永遠不渴。我所賜的水要在他裡面成為湧流的泉源，直湧到永生。” **15**婦人說：“先生，請把這水賜給我，使我不渴，也不用來這裡打水。”

 Jesus said to her, ‘Go, call your husband, and come back.’ The woman answered him, ‘I have no husband.’ Jesus said to her, ‘You are right in saying, “I have no husband”; for you have had five husbands, and the one you have now is not your husband. What you have said is true!’ The woman said to him, ‘Sir, I see that you are a prophet. Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem.’ Jesus said to her, ‘Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.’ The woman said to him, ‘I know that Messiah is coming’ (who is called Christ). ‘When he comes, he will proclaim all things to us.’ Jesus said to her, ‘I am he,the one who is speaking to you.’

耶穌說：“你去，叫你的丈夫，然後回到這裡來。” **17**婦人對他說：“我沒有丈夫。”耶穌說：“你說‘沒有丈夫’是不錯的。**18**你以前有五個丈夫，現在有的並不是你的丈夫；你說這話是真的。” **19**婦人說：“先生，我看出你是先知。 **20**我們的祖先在這山上敬拜　神，而你們卻說，敬拜的地方必須在耶路撒冷。”**21**耶穌說：“婦人，你應當信我，時候將到，那時你們敬拜父，不在這山上，也不在耶路撒冷。 **22**你們敬拜你們所不知道的，我們卻敬拜我們所知道的，因為救恩是從猶太人出來的。 **23**然而時候將到，現在就是了，那用心靈按真理敬拜父的，才是真正敬拜的人；因為父在尋找這樣敬拜他的人。 **24**　神是靈，敬拜他的必須藉著靈按真理敬拜他。” **25**婦人說：“我知道那稱為基督的彌賽亞要來；他來了，要把一切都告訴我們。” **26**耶穌說：“我這現在跟你說話的就是他。”

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Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, ‘What do you want?’ or, ‘Why are you speaking with her?’ Then the woman left her water-jar and went back to the city. She said to the people, ‘Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?’ They left the city and were on their way to him.

**27**正在這時候，門徒回來了，見耶穌和一個婦人說話，就很希奇；但是沒有人問：“你要甚麼？”或說：“你為甚麼跟她說話？”**28**那婦人撇下了她的水罐，進到城裡去，對眾人說： **29**“你們來，看看一個人，他把我所作的一

切都說出來，難道這人就是基督嗎？” **30**眾人就出城，往耶穌那裡去。

 Meanwhile the disciples were urging him, ‘Rabbi, eat something.’ But he said to them, ‘I have food to eat that you do not know about.’ So the disciples said to one another, ‘Surely no one has brought him something to eat?’ Jesus said to them, ‘My food is to do the will of him who sent me and to complete his work. Do you not say, “Four months more, then comes the harvest”? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, “One sows and another reaps.” I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour.’ **31**

當時，門徒對耶穌說：“拉比，請吃。” **32**耶穌說：“我有食物吃，是你們所不知道的。” **33**門徒就彼此說：“難道有人拿東西給他吃了嗎？” **34**耶穌說：“我的食物就是遵行差我來者的旨意，並且完成他的工作。 **35**你們不是說‘還有四個月才到收穫的時候’嗎？我告訴你們，舉目向田觀看，莊稼已經熟了，可以收割了。 **36**收割的人得到工資，也積儲五穀直到永生，使撒種的和收割的一同快樂。 **37**‘這人撒種，那人收割’，這話是真的。**38**我派你們去收割你們所沒有勞苦的；別人勞苦，你們卻享受他們勞苦的成果。”

 Many Samaritans from that city believed in him because of the woman’s testimony, ‘He told me everything I have ever done.’ So when the Samaritans came to him, they asked him to stay with them; and he stayed there for two days. And many more believed because of his word.They said to the woman, ‘It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world.’

**39**因著那婦人作見證的話：“他把我所作的一切都說出來了”，那城裡就有許多撒瑪利亞人信了耶穌。 **40**於是他們來到耶穌那裡，求他和他們同住，耶穌就在那裡住了兩天。 **41**因著耶穌的話，信他的人就更多了。 **42**他們就對那婦人說：“現在我們信，不再是因為你的話，而是因為我們親自聽見了，知道這位真是世人的救主。”

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**把水罐撇在身后 *“Leaving Our Waterjars Behind”***

The former minister from our neighbouring congregation of University Hill United, the Rev. Ed Searcy, tells the story of visiting the World of Coke display in Atlanta, Georgia, one day. At the conclusion of a journey through the history of Coca-Cola – which – as an aside - was created by a pharmacist trying to create a tonic that would help Civil War veterans cope with chronic physical pain - Ed says he watched a wide-screen video that showed people in every culture drinking the so-called life-giving elixir. Singers in the background to the video chanted, “*life .... life .... life”* - then the doors opened and everyone was ushered into a room where there was a huge fountain. And when you placed your cup on the edge - water shot up from the centre of the fountain - landing on a sensor above the glass that then filled with ... you got it! Coke! People were encouraged to drink as much as they wanted.

我们邻近的大学山联合教会的前牧师Ed Searcy讲述了一个在佐治亚州亚特兰大参观可口可乐世界的故事。 在了解可口可乐历史的旅程结束时 – 题外话 – 可口可乐是由药剂师创造的一种补酒，这将有助于内战退伍军人应对慢性身体上的疼痛 -- Ed说他看着一个宽屏 视频上显示每个文化中的人都在喝着这种所谓的长生不老酒。 歌手在视频的背景中唱着，“生命....生命....生命” - 然后门打开，每个人被带到一间有大喷泉的房间。 当你把你的杯子放在喷泉边缘时 - 水从喷泉的中心喷出 – 落在玻璃杯上方的传感器上，然后杯子满了...你得到了！ 可乐！ 鼓励人们尽可能地多喝。

Is there something about that scene that sounds a little - well, *evangelical*? A little familiar? It certainly draws heavily on the story from John’s gospel about Jesus’ encounter with a Samaritan woman at a well. Scholars tell us that Jesus talks longer to her than he does to anyone else in all the Gospels - longer than he talks to any of his disciples, longer than he talks to any of his accusers, longer than he talks to any of his own family. She is the first person he reveals himself to in the Gospel of John. She is the first outsider to guess who he is and tell others. And she is the first evangelist, John tells us, with her testimony bringing many to faith.

关于那个场景听起来有点 - 好，福音派？ 有点熟悉？ 它肯定吸取了约翰福音关于耶稣与一个撒玛利亚女人在一口井的遭遇的故事。 学者告诉我们，耶稣跟她讲话的时间比他跟所有福音书里的其他任何人更长 - 比他跟任何门徒讲话的时间更长，比他跟任何指责他的人讲话的时间更长，比他跟任何自己的家人谈话的时间更长 。 她是第一个在约翰福音中透露他的人。 她是第一个猜测他是谁并告诉别人的局外人。 她是第一个福音传道者，约翰告诉我们，她的见证使许多人有了信仰。

Jesus choice of her is a curious one - because when I say outsider, I mean ***outsider***. The woman at the well was a triple outsider. In the first place, she was a Samaritan, which made her a half-breed and full pagan as far as the Jewish purists were concerned. She was also, of course, a woman. And in Jesus’ time - women were not what you might call liberated. There were not even allowed to worship with men - whose morning devotions always included the prayer, “*Thank God that I am not a woman.”*

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耶稣选择了她是让人难以理解。因为当我说的局外人的时候，我的意思是不折不扣的局外人。 在井旁的这位妇人可是说她是三方面的局外人。 首先, 她是撒玛利亚人, 这表明她不是纯正的犹太人，按照正统犹太人的规定，她完全是一个异教徒。 另外，她当然也是一个妇人。 在耶稣的年代，没有什么你认为的妇女解放之类的事情。

甚至妇女不允许与男人一起做礼拜，这些男人在早晨祈祷中常常加入有一句话：“*感谢上帝, 我不是一个女人*”。

Women had no place in public life. They were not to be seen or heard, especially by holy men, who did not speak to their own ***wives*** in public. One group of pious men was known as the “bruised and bleeding Pharisees” because they closed their eyes when they saw a woman coming down the street, even if it meant

walking into a wall and breaking their noses!

妇女没有社交生活。 她们不被看到或不被听到， 尤其是那些圣洁的男人，她们都不会在公共场合和自己的妻子说话。 有一群虔诚的男子被称为 “创伤和出血的法利赛人”，因为当他们看到街上的妇女就闭上眼睛，即使是撞到了墙，碰破了鼻子也不睁眼!

And the Samaritan woman was also somewhat of a social outcast. Many have deduced from the way the story develops that she was a fallen woman – or a local prostitute. Certainly, tradition has always portrayed her like that. But as Fred Craddock, well-known preacher and biblical scholar says - that might be a distorted understanding. To be sure - Jesus knows she has been married five times and now is with a man who is not her husband. But what are the particulars, Craddock asks. Deaths? Divorces? Legal tangles? Or is it

promiscuity? We simply do not know the circumstances.

撒玛利亚妇人在某种程度上被社会的排斥。从故事情节中，很多人推论她是个堕落的女人或当地的妓女。 当然，从传统角度她总是被描述成这样。 但是，正如Fred Craddock，一位著名的讲道人和圣经学者说，这可能是一种歪曲的理解。 能确定的是，耶稣知道她已经结了 5 次婚，现在的和她在一起的这位男人并不是她的丈夫。 Fred Craddock问，故事中还有什么特别的？死亡? 离婚? 法律纠纷? 或是淫乱吗? 我们根本不知道的当时的情况。

But whatever the circumstances that this Samaritan woman faced - the story indicates that she was a social misfit. Respectable women made their trips to the well in the cool of the day - at early morning or dusk, when

they could greet one another and talk about the news.

但不论是何种情况，这撒玛利亚的妇人，面临的故事中所暗示的她与当时的社会格格不入。品行端正的妇女在一天中凉爽的时间-早晨或黄昏的时候出来到井边，然后互相问候，谈论新闻。

But from the fact that she showed up at high noon - this woman was quite probably someone they talked ***about*** - and was not welcome at their morning social hour. Coming to the well alone, after the others had

gone, probably made it less painful all around.

但事实上，她显然是在正午的时候出现在井边，此妇人很可能是他们议论的 – 在早上的社交时间并不受欢迎，她只能等到其他人走了，独自来到井边，这样可能使她少些痛苦。

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So imagine her surprise when she comes in the heat of the day with her water bucket balanced on her head - and sees a strange man sitting beside the well. She can tell at a glance that he is a Jew .... but what in the world is he doing there? Has he lost his way? And when he asks her for a drink of water - she wonders even more. The Jews have many rules about what they may and may not eat and drink. She knows that much at

least - and she knows this man will be breaking the law if she lets him sip from her bucket.

在一天最热的时候，她头上顶着水桶看到一个陌生人坐在井边，因此可以想像一下她的惊奇。 她一眼就能看出他是犹太人...但是他究竟在那做什么? 他迷路了吗? 当他向她要水喝的时候，她更加好奇了。犹太人有很多规定，哪些能吃、喝，哪些不能。 她至少知道如果她让这个男人喝她桶里的水，这个男人将会打破那些规定。

So they talk about it. And while it is never really clear whether they are on the same wavelength - the woman understands that she wants what Jesus is offering her. “*Sir, give me this water,*” she says ….. which is when he tells her to go and fetch her husband. It is an abrupt change of subject - and leaves her with a choice. She can basically tell him to mind his own business, or she can lie. But she does neither. Instead - she squares her shoulders, and looks him right in the eye. “*I have no husband*,” she tells him. And with that shred of truth, he tells her the rest of the truth about herself - with no judgement, no condemnation in his words - just a simple

stating of facts.

所以他们开始谈论。 虽然并不清楚他们是否有相同的想法，但是这位妇人明白她想得到耶稣给她的。 “先生，请把这水赐给我,” 她说...当他告诉她出去找她的丈夫的时候。 在这里突然转换了话题 - 给妇人另一个选择。 她基本上可以告诉他这不关他什么事，或者她可以不说实话。但她却没有。 她挺直肩膀，眼睛直直地看着他。 “我没有丈夫,” 她告诉他。 有了这个实话， 他告诉她有关她其余的真相 – 在耶稣的话里没有评判, 没有谴责，只有简单的事实。

Immediately after Jesus describes her past - she says, *“I see that you are a prophet*” Now ‘seeing’ in John’s gospel is multi-layered. Beyond the literal interpretation, it is almost always connected with belief as well. So when the woman says “*I see that you are a prophet*” - she is, in fact, making a confession of faith. Why? Because Jesus has ‘***seen***’ her. He has seen her plight. He has recognized her, spoken with her, and offered her something of incomparable worth. This is not a story of morality so much as it is about ***identity.***  In the world in which she lives, she is a nobody. But she exists for Jesus - has worth, value, significance - in a way that she has not been seen and accepted before in her life. He offers her dignity and respect - and an identity that lifts

her above her current plight.

耶稣描述了她的过去，紧接着她说: “我看出你是先知” ，约翰福音中 “看出” 有多层意思。 除了字面的解释外，它几乎总是与信仰有关。 所以当女人说 “我看得出你是先知"-她实际上是信仰的承认。 为什么? 因为主耶稣的 “看出” 了她。 他已经看到了她的困境。 已经认识了她并和她说话。 给她提供了非常重要的东西。 这不是一个有关道德的故事，它更多的是关于身份。 在她生活的社会中，她什么也不是。 但是在基督里，她的存在是值得的、有价值、有意义的。在此之前，她不被社会看到和接受。 耶稣给了她的尊严，尊重和身份，并把她从目前的困境解脱出来。

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Then - as if the intimacy of it all seems to make her feel too vulnerable - she changes the subject back to safer ground by trying to draw him into an argument about Jews versus Samaritans. “*Our ancestors worshipped on this mountain,”* she says to him*, “but you say that the place where people must worship is in Jerusalem.”*

In her mind, it is obviously time to introduce some mental static - something to deflect where the

conversation is going - so that the man with the x-ray eyes cannot read her so well.

然后，好像这个友好似乎使她感到自己太脆弱 - 她将话题转换到安全的方面，把耶稣拽到了犹太人与撒玛利亚人的争论的问题。 “我的祖先在这山上崇拜,” 她对他说, “但你说人们都要到耶路撒冷去敬拜。”她想，现在应该进入心里安静的最好的时刻，偏离的谈话的话题，以便这个男人即使用x 射线

也不能看懂她。

It does not work. You remember in all the old westerns - when there was to be a gunfight, it always happened at high noon. High noon - when the light was the brightest; high noon, when there were no shadows to hide in; high noon when everything is revealed - out in the open, stripped bare of any pretense. The gospel writer John is a master at symbolism. Remember, it is high noon at the well - the time of reckoning. So when the Samaritan woman steps back, Jesus steps toward her. He will not let her retreat. If she is determined to show him *less* of herself - then he will show her more of *himself.* *“I know that the Promised One of God is coming,*”

she says. And Jesus says to her, “*I am he*.”

但是不起作用。 你记得在古老的西方世界，当要有一场枪战, 它总是会发生在正午。正午时候，太阳光线最亮。正午时候，没有阴影隐藏。正午时候，万物都被显现出来，被打开、任何伪装都被剥光。 福音的作者约翰象征意思的大师。 请记住, 故事是在正午时刻的井边 – 结算的时刻。当撒玛利亚妇人往后退却的时候，耶稣朝向她更近一步。耶稣不要她退却。如果她决定不向耶稣展现更多的自己，那耶稣就向她展现更多的自己。“我知道上帝应许的那位要来了，”她说。然后耶稣对她说：“我就是那位。”

Here is a moment of full disclosure, in which the triple outsider and the Promised One of God stand face to face - with no pretense about who they are. Both stand fully lit at high noon for one bright moment in time - while all the rules, all the taboos, all past mistakes - and all the history that separate them fall forgotten to the

ground.

这一刻充分披露了三重的局外人和神应许的那位，他们面对面。没有任何伪装。 这两人完全暴露在正午最明亮的时刻，最有的规定，禁忌和过去的错误，所有分裂他们的过去的历史统统被落忘在地上。

And that is how it still happens. In the presence of God, we can no longer hide behind our pretenses, our facades, our excuses, our justifications. God is the one in whose presence we are revealed for who we really are - the good and bad of it - the all of it, the hope of it. God is the one who meets us at high noon; the one who shows us who we are by showing us who ***God*** is - the One who crosses all boundaries, who breaks all rules, who accepts beyond all disguises - and whose love bubbles up inside us like a well that never goes dry.

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这情况仍然发生。 在上帝中, 我们能不再躲藏在我们伪装的后面、我们的虚伪, 我们的借口, 我们的理据。 神的存在，我们被展示出我们真实的自己 - 好的和坏的方面，所有的方面，所有的希望。上帝在正午与我们相会，他让我们展现我们，他也向我们展现他自己。上帝跨越界限，打破规矩，接受所有伪装。他的爱在我们心里变得越来越强烈，就像永远不枯干的井水。

The Gospel of John goes on to tell us that the woman was so filled to overflowing with what she had experienced that she ran back to her village to share with others - leaving her waterjar behind in her haste –

symbolic in John’s gospel of anything that might hold her back.

约翰福音接着告诉我们, 妇人被这个经历充得满溢的，她跑回她的村要与其他人共享，因为走的很急，她撇下她的水罐，在约翰福音中这象征着妇人把一些阻碍她的东西抛下了。

And that is all that Jesus asks of us, as well, this morning. Having tasted the water of life and been filled to overflowing - we are invited to leave ***our*** waterjars behind:

- all that holds us back from being the best we can be;

- all our past mistakes, all our resentments, all our regrets;

- all the voices from the inside and the outside that tell us we are not loveable, not valued;

这是今天上午耶稣要求我们的。 尝到了生命之水，被填满溢 -- 我们要在离开时留下水罐:

-所有那些不让我们成为最好的障碍;

-我们过去所有的错误，我们所有的怨恨, 我们所有的后悔;

-所有从内到外的不可爱的声音，没有价值的声音。

These are the waterjars that we are asked to leave behind in order to step fully into the ‘high noon’ light of God’s love and acceptance …. and then to go back to our homes, our work, our places of business and play –

to share from the abundance of love that has been poured into ***our*** lives.

我们被要求撇下我们的水罐，为了让我们进入正午 – 上帝的爱和接纳之光，然后回到家里，工作和事业岗位，去分享来上帝浇灌到我们生命里的丰富的爱。

And the people said ….. **Amen!!** 人们说……**阿门！**