

John 約翰福音 3-4

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Main sections 主要部分

- Untrustworthy believers^[1] (2:23-25) 不可信的信徒
- Nicodemus (3:1-21) 尼哥底母
- John's farewell^[2] (3:22-36) 約翰的告別
- Samaritan woman (4:1-42) 撒瑪利亞婦人
- An official's son healed (4:43-54) 治好大臣的兒子

Questions of the week 本週之迷

- Why did Jesus not entrust himself to the new believers (2:23-25)? 為什麼耶穌不信當時新的信徒們 (2:23-25) ?
- What does it mean to be born again (3:3)? 重生是什麼意思 (3:3) ?
- Are unbelievers today "condemned already" (3:18)? Isn't this saying too harsh and too unwelcoming? 今天的非信徒“已經被定罪”了嗎 (3:18) ? 這話會不會太苛刻、把人拒諸門外呢?
- Why might the Samaritan woman have had five husbands (4:16-18)? 為什麼撒瑪利亞婦人會曾有五個丈夫 (4:16-18) ?
- Why did Jesus say "unless you people see signs and wonders, you will never believe" (4:48)? Was he annoyed or angry? 耶穌為什麼說“你們若不看見神蹟奇事，決不信” (4:48) ? 他是覺得不耐煩嗎？還是生氣呢？

Untrustworthy Believers 不可信的信徒 2:23-25

- A wordplay in 3:23-24: "believe" (*episteusan*) and "entrust" (*episteuen*) have the same Greek root. 「信」(*episteusan*) 和「信任」(*episteuen*) 原是同一個字根。
 - "Jesus literally did not "believe" those who believed in him." 耶穌沒有“相信”那些相信他的人。^[3]
- Jesus knows the risk of being handed over 耶穌知道有被逮捕的風險^[4]
 - 12:43 for they loved human praise more than praise from God. 這是因他們愛人給的尊榮過於愛上帝給的尊榮。
 - 12:42 Yet at the same time many even among the leaders believed in him. But because of the Pharisees they would not openly acknowledge their faith for fear they would be put out of the synagogue 雖然如此，官長中卻有好些信他的，只因法利賽人的緣故不敢承認，恐怕被趕出會堂。

Activity: Find contrasts in Chapter 3 活動：在第 3 章中找對比

Earthly things 關於地的事	Heavenly things 關於天的事
(3:31)	(3:31)
(3:6)	(3:6)
(3:13)	(3:13)
(3:16)	(3:16)
(3:17-19)	(3:17-19)
(3:19)	(3:19)

Earthly things 關於地的事	Heavenly things 關於天的事
(3:20-21)	(3:20-21)
(3:29)	(3:29)
(3:30)	(3:30)

Nicodemus 尼哥底母

- 3:2 "Rabbi, we know": Nicodemus is humble to learn like a disciple (3:26; 4:31; 9:2; 11:8) or potential disciple. “拉比，我們知道”：尼哥底母謙虛地學習，就像門徒（3:26；4:31；9:2；11:8）或可能成為門徒。[\[5\]](#)
- 3:3 BORN AGAIN: "Greek ἄνωθεν (anōthen) can mean “from above,” “anew,” or “again.” “重生”：希臘語 ἄνωθεν (anōthen) 可以表示“從上面”、“重新”或“再次”。[\[6\]](#)
 - 3:31 The one who comes from above (anōthen) is above all. 從上頭來(anōthen)的是在萬有之上...
 - 19:11 Jesus answered, “You would have no power over me if it were not given to you from above (anōthen). 耶穌回答他：「若不是從上頭(anōthen)賜給你的，你就毫無權柄辦我...
 - 8:23 But he continued, “You are from below; I am from above (anōthen)... 耶穌對他們說：「你們是從下面來的，我是從上面(anōthen)來的...
- 3:3 another translation: No one can see the kingdom of God unless they are born *above*. 人若不是從上面而生，就不能見上帝的國。
- "It is not a matter of physical birth, but of divine rebirth or transformation." 這裡不是說嬰兒的出生過程，而是神聖的重生或轉化。[\[7\]](#)
- "being “born from above” refers not to Jesus, but to the community regenerated through him who is from above (1:13)." “從上而生”不是指耶穌，而是指透過「從上而來」的耶穌再生的社區（1:13）。[\[8\]](#)
- 3:4 "How can someone be born when they are old? 人已經老了，如何能重生呢？”
 - A MISUNDERSTANDING: "Although in vs. 4 Nicodemus takes Jesus to have meant “again,” Jesus’ primary meaning in vs. 3 was “from above.”” 一個誤會：雖然在第 4 節尼哥底母認為耶穌的意思是“再一次”，但在第 3 節中耶穌的主要意思是“從上面”。[\[9\]](#)
- 3:5 Jesus answered, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. 耶穌回答：「我實實在在地告訴你，人若不是從水和聖靈生的，就不能進上帝的國。
 - "Jesus calls attention to the adverb “from above,” which Nicodemus had overlooked, by redefining it as “of water and Spirit,” and he redefines “seeing” as “entering” the kingdom of God." 耶穌再澄清「從上面」這副詞的意思為「來自水和聖靈」，也就是尼哥底母看不見的意思；他更將「見」上帝的國重新定義為「進入」上帝的國度。[\[10\]](#)
- 3:5 why "water and Spirit"? 為什麼說“水和聖靈”？
 - Eze 36:25–27 I will sprinkle clean water on you... I will give you a new heart and put a new spirit in you... I will put my Spirit in you. 25 我必灑清水在你們身上... 我也要賜給你們一顆新心，將新靈放在你們裏面... 我必將我的靈放在你們裏面
 - Is 44:3 For I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring, and my blessing on your descendants. 因為我要把水澆灌乾渴的地方，使水湧流在乾旱之地。我要將我的靈澆灌你的後裔，使我的福臨到你的子孫。

- Judaism practice: "proselyte baptism, when accompanied by circumcision, cleanses away Gentile impurity." 猶太教禮儀：「入教之洗禮，伴隨著割禮，就能洗淨外邦人的不潔。」^[11]
- "Many evangelical scholars deny that water here refers to water baptism, but the early church thought otherwise. Indeed, John 3:5 was the most frequently quoted baptismal text in the second century a.d., not to minimize the place of the Spirit, but rather understanding the Spirit to work in connection with the water of baptism." 許多福音派學者否認這裡的水指的是水洗禮，但早期教會卻不這麼認為。事實上，約翰福音 3:5 是公元二世紀最常被引用的洗禮經文，不是為了貶低聖靈的地位，而是為了解聖靈與洗禮的水一起工作。^[12]
- "'Water' by itself [] has no particular significance. The water of John's baptism (1:26, 31) anticipates a greater baptism 'in Holy Spirit' (1:33), and ordinary water (for 'purification,' as it happens, 2:6) waits to be transformed into 'the good wine' that reveals the glory of Jesus (2:9-10). Here, too, 'water' needs 'Spirit' in order to have significance" 水本身[]沒有特別的重要性。約翰洗禮的水（1:26, 31）預示著「在聖靈裡」（1:33）洗禮是更偉大的，而普通的水（「淨化」，2:6）等待被轉化為「美酒」，彰顯耶穌的榮耀（2:9-10）。在這裡，「水」也需要「聖靈」才能有重要性。^[13]
- "'water and Spirit' as ... 'the water which represents the Spirit,'" 「水和聖靈」為... 「代表聖靈的水」^[14]
- 3:17-18 For God did not send his Son into the world to condemn the world, but to save the world through him. 18 Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son. 因為上帝差他的兒子到世上來，不是要定世人的罪，而是要使世人因他得救。18 信他的人不被定罪；不信的人已經被定罪了，因為他不信上帝獨一兒子的名。
- "Literally 'because he has not believed'; the perfect indicates a continuing disbelief." 「因為他不信」是完成式，是指「持續的不信」。^[15]
 - Answer a key question: What if I don't believe today but come to believe tomorrow? Hasn't the scripture condemned me already? It doesn't make sense. 這回答一個重要問題：如果我今天不相信但明天開始相信怎麼辦？聖經不是已經定了我的罪嗎？好像有點不合理。
 - If a person continue to disbelieve, he will be condemned in the future 如果一個人持續不信，他將來會被定罪。
 - But why does the scripture say as if it has already happened? 但是為什麼聖經說它好像已經發生了呢？
 - There is a universal principle for judgment. 有一個普遍的判斷原則。See 見 Jn 約 12:48 The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge. (NRSV) 48 棄絕我、不領受我話的人自有審判他的；我所講的道在末日要審判他。

Reflection 反思

- "Religious knowledge can become a shield, a defense with which we protect ourselves from the very God we claim to know." 信仰知識可以成為一塊擋板，反而阻擋了我們自以為認識的上帝。^[16]

John's farewell 約翰的告別(3:22-36)

- Competing baptism! 洗禮的比賽！(v.26)
- John acknowledges his role and trajectory 約翰承認他的角色和生命軌跡 (v.30)
- Narrator speaks 旁白說話 (v. 31-36)
 - Jesus is superior to all created beings—"above all" 耶穌超越所有受造之物——「高於一切」(v.31)
 - Accepting/not accepting Jesus has consequences 接受/不接受耶穌都有後果 (v.36)

Recap on Chapter 3 structure 回顧第 3 章結構

1st half 上半	2nd half 下半
Report 報告(2:23-25)	Report 報告 (3:22-24)
Dialogue 對話 (3:1-12)	Dialogue 對話 (3:25-30)
Monologue/ Commentary 獨白/評註(3:13-21)	Monologue/ Commentary 獨白/評註(3:31-36)

The Samaritan Woman 撒瑪利亞婦人 (4:1-42)

- 4:1-3 Jesus went back to Galilee 耶穌回到加利利
- 4:4-5 When (noon) and where (Jacob's well in Sychar, Samaria) the story took place 故事發生的時間(中午)和地點(撒瑪利亞敘加的雅各井)
 - "The well is a Samaritan artifact and holy place, linking the Samaritans to the patriarchs and the biblical narrative." 這口井是撒瑪利亞人的神器和聖地，將撒瑪利亞人與族長和聖經故事聯繫起來。[\[17\]](#)
 - "The Samaritans have always believed that they are the direct descendants of a faithful nucleus of ancient Israel. From their perspective, [] they [] would have regarded themselves not as the remnant of the old northern kingdom of Israel, but rather as **original Israel**, whereas the Jews descend from a splinter group. For them, therefore, the question of origins should be directed more toward *Judaism than to themselves*." 撒瑪利亞人一直相信他們是古以色列直系後裔的核心。從他們的角度來看，[]他們[]不會認為自己是以色列北國的餘民，而是**原本的以色列人**，而猶太人則來自一個分裂的群體。因此，對他們來說，起源問題應該更針對*猶太教而不是他們。[\[18\]](#)
- 4:9 "Jesus crosses at least three significant barriers in the story: the socioethnic barrier of centuries of Jewish-Samaritan prejudice; the gender barrier; and a moral barrier imposed by this woman's assumed behavior." 耶穌在故事中至少跨越了三個重大障礙：數個世紀以來猶太人和撒瑪利亞人的社會種族偏見；男女社交分隔的障礙；以及道德障礙，就是假設這個女人的行為有問題[而耶穌作為尊貴的拉比要跟她接觸]。[\[19\]](#)

Living water 活水

- 4:10 Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water." 耶穌回答她說：「你若知道上帝的恩賜，和對你說『請給我水喝』的是誰，你早就會求他，他也早就會給了你活水。」
 - What is the "gift of God"? 什麼是“上帝的恩賜”？ See 3:34 For the one whom God has sent speaks the words of God, for God gives the Spirit without limit. 3:34 上帝所差來的說上帝的話，因為上帝所賜給他的聖靈是沒有限量的。
 - Acts 2:38 Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. 彼得對他們說：「你們各人要悔改，奉耶穌基督的名受洗，使你們的罪得赦免，就會領受所賜的聖靈。」
- 4:11-12 "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? 12 Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?" 婦人對耶穌說：「先生，你沒有打水的器具，井又深，哪裏去取活水呢？ 12 我們的祖宗雅各把這井留給我們，他自己和兒女以及牲畜都喝這井裏的水，難道你比他還大嗎？」
 - MISUNDERSTANDING: physical water vs. spiritual water 誤解：真實的水與屬靈的水
 - "The merits of the well become for the woman a matter of ethnic pride. What water source could be greater or more satisfying than that which "our father Jacob" left for his Samaritan children?" 這口井的歷史價值讓婦人有民族自豪感。有什麼水源能比“我們的 祖先雅各”留給他的撒瑪利亞後代的水源更偉大呢？[\[20\]](#)
- 8:53 Are you greater than our father Abraham? 難道你比我們的祖宗亞伯拉罕還大嗎？

- 4:13 Jesus answered, "Everyone who drinks this water will be thirsty again, 14 but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life." 耶穌回答，對她說：「凡喝這水的，還要再渴； 14 誰喝我所賜的水，就永遠不渴。我所賜的水要在他裏面成為泉源，直湧到永生。」
 - "His extraordinary promise redefines both water and thirst. The point is not that he offers some magic water that quenches physical thirst forever (as the woman is quick to assume, v. 15), but that he offers a different kind of water to quench forever a different kind of thirst." 他非凡的承諾重新定義了「水」和「渴」。重點不是他提供了一些神奇的水來永遠解渴（正如女人假設的，第 15 節），而是他提供了另一種水來永遠解除另一種渴。^[21]

"No husband 沒有丈夫"

- 4:16 He told her, "Go, call your husband and come back." 耶穌對她說：「你去，叫你的丈夫，再到這裏來。」
 - "'Go call your husband' is Jesus' way of gaining access to the entire Samaritan community." "去叫你的丈夫"是耶穌接觸整個撒瑪利亞社區的方法。^[22]
- FIGURATIVE READING: "The 'five husbands' have lent themselves persistently to an allegorical interpretation, as the supposed five false gods of the five foreign tribes that the Assyrians brought into Samaria after destroying Israel's northern kingdom (see 2 Kgs 17:24-32 and Josephus, *Antiquities* 9.288)." 比喻性解讀："「五個丈夫」一直被寓意解釋，即亞述人在摧毀以色列北國後帶入撒瑪利亞的五個外族的假神（見 王下 17:24-32 和 約瑟夫斯，*Antiquities* 9.288）。^[23]
 - The woman represents the unfaithful Israel to God 女人代表對上帝不忠的以色列
 - "Such an allegorical intent is possible; but John gives no evidence that it was intended" 寓意解釋的意圖是有可能的；但約翰福音沒有提供任何證據表明這是故意的^[24]
- READING 1: "the Samaritan woman's husbands (verses 17-18) is seen as evidence of her sinful nature." 解讀一：撒瑪利亞婦人的多個丈夫（第 17-18 節）被視為她罪性的證據。^[25]
 - "Some interpreters emphasize 'your' in 'not your husband,' implying that she is living openly with someone else's husband... for strict Jews and Samaritans it would be almost equivalent to treating her as a concubine or a prostitute." 一些解經的人在「不是你的丈夫」中強調「你的」，暗示她與別人的丈夫公開生活.....對於嚴守教條的猶太人和撒瑪利亞人來說，這幾乎等同於把她當作妾士或妓女。^[26]
 - BUT: "Her husbands may have died. Multiple husbands could indicate the practice of levirate marriage (cf. Luke 20:27-33). 但是："她的丈夫可能已經死了。有多個丈夫可能表明古時「兄弟代娶」的做法（參見路加福音 20:27-33）
 - In each case it may have been the woman's husband who initiated the divorce, as permitted in Scripture (cf. Deut. 24:1-4). 也可能每次都是婦人的丈夫提出離婚，這是聖經所允許的（參見申命記 24:1-4）。
 - "[The current man] is simply not her husband legally, there having been no economic transaction or ceremony." [她現在的男人]在法律上不是她的丈夫，可能因為沒有付過嫁妝或進行過任何儀式。^[27]
 - The conversation about the woman's husbands may still be understood literally without implying the woman's sin." 從字面上理解關於婦人前夫們並不一定暗示婦人有罪。^[28]
- READING 2: "provide an opportunity for Jesus to display prophetic insight... without assuming the woman's sinfulness." 解讀二：讓耶穌有機會展示先知的洞察力.....而不是假設女人有罪。^[29]
- "She is *not* one of the prostitutes or sinful women with whom we see Jesus dealing on some occasions (Lk 7:36-50; Jn 8:1-11)." 她不是我們看到耶穌在某些場景遇上的妓女或有罪的女人一樣（路 7:36-50；約 8:1-11）。^[30]
- Why was her testimony so influential if she had been a pariah because of sin? 如果她因罪而被眾人排斥，那為什麼她的見證會如此有影響力？

The question of worship 敬拜問題

- 4:20 Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.” 我們的祖宗在這山上敬拜上帝，你們倒說，應當敬拜的地方是在耶路撒冷。」
- 4:23 Yet a time is coming and has now come 時候將到，現在就是了
 - "Both refer to a time present to the Gospel writer and his implied readers, but future to Jesus and the Samaritan woman within the narrative."兩者都指的是福音書作者和讀者們「當代的時間」，也指故事中耶穌「未來的時間」。[\[31\]](#)
- ""Spirit and truth," like "grace and truth," are a hendiadys." 「聖靈與真理」（和合本譯「心靈和誠實」），就像「恩典與真理」一樣(參見約1:17)，是「二詞一義」[\[32\]](#)
 - hendiadys: "the expression of a single idea by two words connected with 'and'."
 - Examples: nice and warm = nicely warm[\[33\]](#)
 - death and honour = honourable death
 - cups and gold = golden cup
 - grace and favour = gracious favour
 - 「二詞一義」："一般譯作「重言法」的文學技巧... 作者透過一個連接詞來將兩個同義詞連在一起，用來表達同一個意思"[\[34\]](#)
- ""truth" here defines "Spirit" as "true" Spirit, or "Spirit of truth" (see 14:17; 15:26; 16:13; 1 Jn 4:6)."這裡的「真理」將「聖靈」定義為「真的」聖靈或「真理的聖靈」（見 14:17；15:26；16:13；約翰一書 4:6）。[\[35\]](#)
 - 14:17 the Spirit of truth. The world cannot accept him 他就是真理的靈，是世人不能接受的。
 - 15:26 the Spirit of truth who goes out from the Father—he will testify about me. 從父出來的那真理的靈，他來的時候要為我作見證。
 - 1 Jn 4:6 This is how we recognize the Spirit of truth and the spirit of falsehood. 從此我們可以認出真理的靈和錯謬的靈來。
- "This pronouncement is crucial, for by now it is self-evident to the reader that only those "born of the Spirit" (3:5, 6, 8) worship "in Spirit and truth."" 這個宣告是至關重要的，因為對讀者來說顯而易見，就是那些「從聖靈生的」人（3:5,6,8）才會以「聖靈和真理」來敬拜”。[\[36\]](#)
- "Worship "in Spirit and truth" does not necessarily mean non-liturgical or noninstitutional worship, nor does it favor "inward" individual worship over "outward" corporate worship. Rather, it is worship appropriate to the nature and character of God" 用「聖靈和真理」的敬拜並不一定指禮儀以外、或教會以外的敬拜，也不是說要側重於「內在」的個人敬拜多於「外在」的集體敬拜。其實，它是指與上帝的本性和品格相稱的敬拜。[\[37\]](#)
- "If "Spirit" is closely linked with "truth" here, it may be partly because for this Gospel Jesus epitomizes truth (14:6; cf. 1:14, 17; 8:32; 18:37) and truth is also connected with the Spirit who inspires and illumines by pointing back to Jesus (14:26; 16:13-15). The linkage thus emphasizes the importance of divine inspiration in the worship activity, while grounding it in the historical person of Jesus." 如果這裡的「聖靈」與「真理」密切相關，可能是因為在這福音書中，耶穌就是真理的縮影（14:6；參見 1:14, 17；8:32；18:37），而真理則連繫於聖靈，而聖靈[把我們的焦點]指向耶穌，他用這方法來啟發和照亮[我們]（14:26；16:13-15）。因此，這種聯繫強調了敬拜中[需要]神聖啟示，同時[敬拜也要]建基於[對]耶穌作為歷史人物[的了解]。[\[38\]](#)

I am he 我就是

- 4:26 "I... am" *egō...eimi* 「我就是」 / 「我就係」
 - "what is striking is that he first embraces and owns the title for himself on Samaritan soil in front of a Samaritan woman." 令人詫異的是，他是先在撒瑪利亞[而不是本屬的猶太地區]裡，在一位撒瑪利亞婦女面前承認了自己的頭銜。[\[39\]](#)

Applications 經文應用

- A witty conversation for evangelism 傳福音的機智
 - From the "immediate" to the "eternal" 從「伸手可及」的事到「永恆」的事

- 4:24 "Merely fleshly worship is inadequate" 單有儀式上的敬拜是不足夠的 [\[40\]](#)
- BUT Don't use 4:24 as an excuse for not going to church! 但是不要以 4:24 為藉口不去教會敬拜！

The harvest is ripe 莊稼熟了

- 4:35 look at the fields! They are ripe for harvest. 舉目向田觀看，莊稼熟了，可以收割了。
- 4:41 And because of his words many more became believers. 因為耶穌的話，信的人就更多了。

Terms 字詞	Mundane meaning 日常意思	Spiritual meaning 屬靈意思
Living water 活水	Well 井	A way to eternal life 永生之道
Food 食品	Sustenance 維生	Doing God's will 遵行上帝的旨意
Harvest 收成	Crop 莊稼	Ready believers/worshippers 樂意的信徒/敬拜者

Jesus heals an official's son 耶穌醫治大臣的兒子

- Why did Jesus say "Unless you people see signs and wonders," Jesus told him, "you will never believe." 耶穌對他說：「若不看見神蹟奇事，你們總是不信。」 (4:48)?
- ""Unless you ... see signs and wonders, you will never believe" is not so much a rebuke or an insult as a simple fact.""除非你.....看見神蹟奇事，否則你永遠不會相信"不是責備或侮辱，只是一個簡單事實的敘述。 [\[41\]](#)
 - Same sentence structure as Thomas's words: John 20:25 Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe. 除非我看見他手上的釘痕，用我的指頭探入那釘痕，用我的手探入他的肋旁，我絕不信。
 - "Each time, sight and hearing led to faith." 每一次，人都是「見到」和「聽到」才信。 [\[42\]](#)
- Similar to the centurion in Mt 8:8 and Lk 7:7: For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it. 因為我被派在人的權下，也有兵在我之下。我對這個說：『去！』他就去；對那個說：『來！』他就來；對我的僕人說：『做這事！』他就去做。
- "He has seen no signs or wonders, yet he believes. His faith is in Jesus' word, and in that alone... To this extent his faith [] surpasses that of Thomas." 他沒有看到任何跡像或奇蹟，但他相信。他對耶穌的話語有信心，而且僅憑這一點.....在這個程度上，他的信心 [] 超過了多馬的信心。 [\[43\]](#)

Processes of faith 信心的進程

- Disciples 門徒
 - 2:11 What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him. 這是耶穌所行的第一個神蹟，是在加利利的迦拿行的，顯出了他的榮耀來，他的門徒就信他了。 — SEE AND BELIEVE 「看而信」
 - 2:22 After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken. 所以他從死人中復活以後，門徒想起他曾說過這事，就信了聖經和耶穌所說的話。 — RECALL AND BELIEVE 「記而信」
- Samaritans 撒瑪利亞人
 - 4:39 "Many of the Samaritans from that town believed in him because of the woman's testimony 那城裏有好些撒瑪利亞人信了耶穌，因為那婦人作見證" — HEAR secondhand AND BELIEVE 「聽二手消息而信」
 - 4:41-42 And because of his words many more became believers. 42 They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world. 因為耶穌的話，信的人就更多了。 42 他們對那婦人說：「現在我們信，不再是因為你的話，而是我們親自聽見了，知道這人真是世界的救主。」 HEAR firsthand AND BELIEVE 「親自聽見而信」

- Royal official 大臣
 - 4:50 The man took Jesus at his word and departed. 那人信耶穌所說的話，就回去了。— HEAR AND BELIEVE 「聽而信」
 - 4:53 Then the father realized that this was the exact time at which Jesus had said to him, "Your son will live." So he and his whole household believed. 他就知道這正是耶穌對他說「你的兒子會活」的時候；他自己和全家就都信了。— SEE AND BELIEVE 「看而信」
- How did we come to faith? 我們是怎樣信的？

Conclusion 總結

A comparison 第三章和第四章的比較 [44]

John 3	John 4
Nicodemus 尼哥底母	An unnamed woman 無名的婦人
In Jerusalem 耶路撒冷	In Samaria 撒瑪利亞
In the city 城間	In the countryside 鄉間
At night 夜晚	At noon 正午
A man 男人	A woman 女人
Jew 猶太人	Samaritan 撒瑪利亞人
Knows Jesus 認識耶穌	Stranger 陌生人
Socially respectable 尊貴	Someone with a troubled history 充滿過去
Nicodemus initiates dialogue 尼哥底母展開對話	Jesus initiates dialogue 耶穌展開對話
Descends into misunderstanding 不解	comes to faith 相信
Fails to see Jesus as the Saviour 見不到耶穌是救主	Many believes in Jesus 相信耶穌是救主

Some key points 重點

- Through Jesus, we are born "from above" (3:3) and can be cleansed by "water and the Spirit" (3:5). 透過耶穌，我們就「從天上」出生（3:3）並可以被「水和聖靈」（3:5）潔淨。
- Jesus comes to save the world (3:16-17), but there's a clear existing principle (3:18) for future judgment. 耶穌來拯救世界（3:16-17），但關於將來審判有一個現有而明確的原則（3:18）。
- Jesus is greater than his ancestors (4:12) and is omniscient (4:17). He is God himself (4:26 *egō...eimi*). 耶穌比他的祖先更偉大（4:12）並且無所不知（4:17）。他本身就是上帝（4:26 *egō...eimi*）。
- We worship the Father through the "Spirit of truth" (4:23), grounding in the historical person of Jesus. 我們透過「真理的聖靈」（4:23）來敬拜天父，是以耶穌的歷史人格為基礎。

Reflection 反思

- How can religious knowledge get in the way of our relationship with God (see Nicodemus)? 信仰知識會怎樣妨礙了我們與上帝的關係（見尼哥底母）？
- How did we come to faith? How did we hear or see and believe? 我們是怎樣信主的？是「聽而信」？「見而信」？
- How ready are we to tell others the good news like the Samaritan woman? 我們有多少準備，好像撒瑪利亞婦人一樣，去將福音告訴別人嗎？

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3. Craig S. Keener, [*The Gospel of John: A Commentary & 2*](#), vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 531.↵
4. The implication is clear given the discussion on two verses suggested by Ramsey (p. 176).↵
5. J. Ramsey Michaels, [*The Gospel of John*](#), The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2010), 179.↵
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25. Susan E. Hylen, "The Samaritan Woman," in *Imperfect Believers: Ambiguous Characters in the Gospel of John* (Louisville: Westminster John Knox Press, 2009), 41–58, 48.↵
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