

During the 3 ½ years of Jesus teaching, it is interesting to consider why John wrote an entire chapter about the encounter Jesus had with a woman in Samaria... someone in a region avoided by the religious leaders and common folk alike. But we learn, she is going to have a **METANOIA moment**... an opportunity to **rethink**, to **reconsider**; in other words, **to change her mind**... before the chapter closes.



**<sup>1</sup> So when the Lord knew that the Pharisees heard, that Jesus made and baptized more disciples than John,**

**<sup>2</sup> (though Jesus did **not** baptize), but His disciples did** / apparently, they ministered the outward, external water baptism; John the Baptist said, I baptize with water... but when He who is greater comes... He will baptize with the Spirit and with fire,

**<sup>3</sup> He left Judea and departed to Galilee** / to avoid the early pharisaical persecutions and disruptions.

**<sup>4</sup> And He needed to go through Samaria** / the former region of the 10 northern tribes of the **House of Israel**... sometimes called: **the House of Ephraim**... the younger son of Joseph in Egypt... who received ALL the birthright promises first given to Abraham, Isaac and Jacob.

Roughly speaking, Samaria was bordered on the north from Mount Carmel to the Sea of Galilee; on the south, north of Joppa across to Bethel and to the Jordan River.

In the 21<sup>st</sup> century, this area is called: **the West Bank**, the mountainous region west of the Jordan River.

在耶稣三年半的教导中，我们有一个有趣的思考，为什么约翰写了一整章耶稣在撒玛利亚遇到一个女人，那个女人在宗教领袖和普通百姓都回避的地方。但我们知道，她将有一个 **METANOIA** 时刻，一个重新思考的机会，重新考虑；换句话说，在这一章结束之前改变她的想法。

<sup>1</sup> 主知道法利赛人听见他收门徒施洗比约翰还多，

<sup>2</sup> (其实不是耶稣亲自施洗)，乃是他的门徒施洗/显然，他们是服事外部的水浸；施洗约翰说：“我是用水施洗…但那更大的来了…他要用圣灵与火施洗。”

<sup>3</sup> 他就离了犹太，又往加利利去。/为了避免早期法利赛人的迫害和破坏。

<sup>4</sup> 必须经过撒玛利亚。/ “以法莲之家”是约瑟在埃及的小儿子，他得到了最初给亚伯拉罕、以撒和雅各的所有长子的应许。

往北有撒玛利亚，从迦密山直到加利利海；又往南、往北、直到伯特利、并约旦河。

在 21 世纪，这一地区被称为约旦河西岸，约旦河以西的山区。

The prophet Isaiah said... the **envy** of Ephraim will depart; and Ephraim will not **envy** Judah... his brother -- the little **House of Judah** being the southern 2 tribes... from where came the Jewish people; from where also came the promised Branch of Jesse... the royal law-giver and promised Messiah of God. From the resettling of the land after the Exodus, this northern area was always a contentious home for the unmanageable 10 tribes of **Israel**: who went captive to Assyria; the area was repopulated with many peoples.

**5 Then Jesus came to a city of Samaria, which is called Sychar, near the parcel of ground that Jacob gave to his son Joseph /** about 35 miles north of Jerusalem, a special inheritance... to the 11<sup>th</sup> son of Jacob, the first born of Rachel.

**6 Now Jacob's well was there /** it is still flowing after 3,500 years.

**So Jesus, being tired from His journey, sat at the well and it was about the sixth hour /** from Jamieson, Fausset and Brown Commentary © 1871... we read: as you might fancy a weary man would; an instance of the graphic style of John. In fact, this is perhaps the most human of all the scenes of our Lord's earthly history. We seem to be beside Him, overhearing all that is here recorded. But with all that is human, how much also of the divine do we have here... which the Lord imparts light and life to this unlikeliest of strangers, standing midway between the Jewish and the heathen: it was noonday; when, in the Song of Songs, we read: even the flocks would rest. Yet Jesus said, I must work the works of Him who sent me while it is day.

**7 There came a woman of Samaria to draw water /** she had her bucket and was thirsty, too: and Jesus said to her, **Give me a drink.**

**8 (For His disciples went to the city to buy food)**

先知以赛亚说...以法莲的**嫉妒**必止息;以法莲也不**嫉妒**犹大, 犹大是他的兄弟, **犹大**是南方的两个部族, 犹太人从那里来;耶西的苗子也从那里来, 耶西是神的律法制定者和应许的弥赛亚。从《出埃及记》之后, 这片土地的重新定居开始, 这片北部地区一直是**以色列**难以管理的 10 个部落的家园:他们被掳到亚述;这个地区重新居住了许多人。

**5 于是到了撒玛利亚的一座城, 名叫叙加, 靠近雅各给他儿子约瑟的那块地。/**这是一份特殊的遗产, 雅各的第 11 个儿子, 拉结的长子。

**6 在那里有雅各井。/** 3500 年过去了, 它仍然在流淌。

耶稣因走路困乏, 就坐在井旁。那时约有午正。/我们读到:正如你可能想象的疲惫的人会做的;约翰的图形风格的一个例子。事实上, 这也许是我们的主在人间历史中最具人情味的一幕。我们似乎就在他旁边, 偷听了这里记录的一切。然而, 在这一切属于人类的事物中, 我们在这里又有多少神圣的东西...上帝把光明和生命赐予这个站在犹太人和异教徒中间的最不可能的陌生人。那时, 我们在雅歌里读到过, 连羊群也得安息。耶稣却说, 趁着白日, 我必须作那差我来者的事。

**7 有一个撒玛利亚的妇人来打水/**她带着水桶, 也渴了。耶稣对她说, 请你给我水喝。

**8 那时门徒进城买食物去了。**

**9 The woman of Samaria said to him, How is it that you being Jewish ask me for a drink, since I am a woman of Samaria** / not altogether refusing, yet marveling at so unusual a request from a Jewish man, as his clothing and dialect at once would reveal him to be; for whatever reason... women in the Middle East... are not in the habit of speaking to strangers, still today.

**for the Jewish have no dealings with Samaritans** / it is national hostility that gives emphasis to the good Samaritan -- **Luke 11**; and the thankfulness of the Samaritan leper -- **Luke 17**. Obviously, Jesus was not party to the hostile resentments generated by those divisive traditions of men.

**10 Jesus answered and said to her, If you knew the gift of God** / previously John wrote: God so loved the world that He gave His only Son,

**If you knew who it is that says to you, Give me a drink; you would have asked Him, and He would have given you living water** / Jesus says, if you knew who was asking; you would gladly change places to make a similar request -- gently reflecting on her hesitancy for not meeting His request immediately.

**11 The woman said to him, Sir, you have nothing to draw with, and the well is deep: so from where do you get that mysterious living water?**

**12 Are You greater than our father Jacob, who gave us the well, and drank of it himself, and his children, and his cattle?** / she's listening; and already perceiving in this Stranger a claim to some mysterious prominence; Josephus the historian writes: when it was good with the Jewish people, they claimed kindred to them, as being descended from Joseph, but when misfortunes befell the Jews they disowned all connection with them. [Josephus, 9.14,3]

9 撒玛利亚的妇人对他说，你既是犹太人，怎么向我一个撒玛利亚妇人要水喝呢？/虽然不是完全拒绝，但对于一个犹太人提出如此不同寻常的要求感到惊讶，因为从他的衣着和方言马上就可以看出他是个犹太人;不管出于什么原因，直到今天，中东的妇女仍然没有和陌生人说话的习惯。

原来犹太人和撒玛利亚人没有来往。/正是这种民族敌意，让善良的撒玛利亚人得到了重视——**路加福音 11 章**;撒马利亚长大麻疯的感恩之心——**路加福音 17 章**。很明显，耶稣并不是那些分裂的人的传统所产生的敌意的一方。

10 耶稣回答说，你若知道神的恩赐，/神爱世人，甚至将他的独生子赐给他们。

和对你说给我水喝的是谁，你必早求他，他也必早给了你活水。/耶稣说，如果你知道是谁在问;你会很乐意换一个位置提出同样的要求——温柔地反思她没有立即满足他的要求的犹豫。

11 妇人说，先生没有打水的器具，井又深，你从哪里得活水呢？

12 我们的祖宗雅各，将这井留给我们。他自己和儿子并牲畜，也都喝这井里的水，难道你比他还大吗？/她的听力;他已经看出这个陌生人有资格占有某种神秘的显赫地位;历史学家 Josephus 写道，当犹太人很好时，他们声称与他们有血缘关系，作为 Joseph 的后代，但当不幸降临在犹太人身上时，他们否认与他们有任何联系。(约瑟夫,9.14,3)

**13 Jesus, sizing up the situation, said to her, Whoever drinks of this water will thirst again /** plainly He indicates this natural well water touching only the superficial, carnal, mundane parts of our nature:



**14 And whoever drinks the water I give, that one will never thirst; the water that I give will be a fountain of water, welling up to life eternal /** springing, gushing, bubbling up ... and flowing forth within, ever fresh, ever living.

**15 The woman said to Him, Sir, give me this water so I will not thirst, nor have to come all the way here to draw /** her response is not the evidence of stupidity... she expresses a wondering desire for she hardly knew what... from this mysterious Stranger. Until now, this woman was only concerned with the welfare of her body; she had come for a drink. Jesus is more concerned about the welfare of the soul.

**16 Jesus said to her, Go, call your husband, and come here /** notice the way of Jesus as He inspires her to deal consciously and in truth. He does not ask, Are you a Christian? He does not ask, Do you know Jesus? Certainly, He does not ask her to pray some routine prayer... starting with: repeat after me: I know that I'm a sinner. That is not Jesus' style. He would never say those words, right?

**17 The woman answered and said, I have no husband.**

**Jesus /** who knows the heart; and all the details of the heart, yours and mine included; **said to her, You have said well, I have no husband:**

**18 for you have had five husbands; and the one whom you now have is not your husband:**

**13 耶稣回答说，凡喝这水的，还要再渴。/**显然，他指出这自然井水只接触我们本性的表面、肉体 and 世俗的部分:

**14 人若喝我所赐的水就永远不渴。**我所赐的水，要在他里头成为泉源，直涌到永生。/涌出，涌出，冒泡，从内心涌出，永远新鲜，永远鲜活。

**15 妇人说，先生，请把这水赐给我，叫我不渴，也不用来这么远打水。/**她的回答不是愚蠢的证据，她表达了一种奇怪的渴望，她几乎不知道从这个神秘的陌生人那里得到了什么。直到现在，这个女人只关心自己身体的健康;她是来喝一杯的。耶稣更关心灵魂的幸福。

**16 耶稣说，你去叫你丈夫也到这里来。/**注意耶稣的方式，因为他激励她有意识地 and 真实地处理。他没有问:“你是基督徒吗?”他不会问:“你认识耶稣吗?”当然，他并没有让她做一些例行的祷告，开头是:跟我念:我知道我是个罪人。那不是耶稣的风格。他不会说那些话的，对吧?

**17 妇人说，我没有丈夫。**

**耶稣/**谁知心;所有的心的细节，包括你我的;说，你说没有丈夫，是正确的。

**18 你已经有五个丈夫。你现在有的，并不是你的丈夫。**



**this you said truly** / perhaps, the first time in her life she spoke truthfully. As a college student, I remember reading, and memorizing the book of Ephesians; and it was not until **Ephesian 4:25** drilled into my head... and then into my heart... that I finally started to understand the Word.



**19 The woman says to him, Sir, I perceive that you are a prophet** / notice how she ingeniously shifts the subject from a personal to public question.

**20 Our fathers worshiped in this mountain; and you Jewish people say, that in Jerusalem is the place where men ought to worship** / and it is as if she asks: Which of us is right? Doubtless our Lord saw through her dodge; and yet Jesus stays with her, allowing her to sidestep... into her theological nit-picking.

**21 Jesus says to her, Woman, believe me, the hour comes, when you will not in this mountain, nor at Jerusalem, worship the Father.**

Following are 3 weighty pieces of info.

**Point 1.** The question raised will very soon cease to be important.

**Point 2.** The Samaritans are wrong, not only as to the place, but the whole grounds and nature of their worship, while in all these respects the truth resides with Judah.

**22 You worship what you are not certain: we know what we worship: for salvation is of the Jewish people** / so said, **Jesus** the Messiah; **Yeshua** whose name means: **salvation**, who for 2000 years is still rejected by many who are Jewish.

你这话是真的。/也许，这是她有生以来第一次说真话。我记得上大学的时候读过，甚至还记得《以弗所书》4:25;直到以弗所书 4 章 25 节深深地印在我的脑海里，然后印在我的心里，我才终于开始理解道。

**19** 妇人说，先生，我看出你是先知。/现在，请注意她是如何巧妙地将话题从个人问题转移到公共问题上的。

**20** 我们的祖宗在这山上礼拜。你们倒说，应当礼拜的地方是在耶路撒冷。/就好像她在问：我们谁是对的？毫无疑问，我们的主看穿了她的闪避；但耶稣却和她在一起，让她回避神学上的吹毛求疵。

**21** 耶稣说，妇人，你当信我，时候将到，你们拜父，也不在这山上，也不在耶路撒冷。

以下是 3 条有分量的信息。

1. 提出的问题很快就会变得不重要。

2. 撒玛利亚人不但在这地方是错的，就在他们敬拜的根基和本性上也是错的。在这一切方面，真理仍在犹太。

**22** 你们所拜的，你们不知道。我们所拜的，我们知道。因为救恩是从犹太人出来的。/耶稣是弥赛亚；耶书亚，他的名字的意思是：拯救，他 2000 年来仍然被许多犹太人拒绝。

<sup>23</sup> **But the hour comes, and now is** / 400 years earlier prophet Malachi wrote: From the rising of the sun to the going down of the same, My name will be great among the goy -- the non-Jewish. Israelites are also goy, nations and peoples; and in every place incense will be offered to My name, and a pure offering: for My name will be great among the goy, says the Lord of hosts. And just an aside... 2,000 years later: I would ask our Jewish friends when that verse will be fulfilled? And what they are doing to make it so!

**But the hour now is, when the true worshipers**

**will worship the Father in spirit and in truth:**

**for the Father seeks such to worship Him.**

**Point 3.** As God is spirit, so He invites and insists a spiritual worship: which is not joyless hocus pocus.

<sup>24</sup> **God is Spirit: and those who worship Him must worship in spirit and in truth.**

Jesus answers her question; He pours light into her mind on what is true worship, and now speechless, she is at the place where He can disclose to her wondering mind, to whom she was all the while speaking.

<sup>25</sup> **The woman said to him, I know that Messiah is coming, who is called Christ, when He has come, He will tell us all things** / in Greek: Christos... in Hebrew: mashiach... the Anointed, translated Christos from the Septuagint: a term embracing all the prophecies, all the promises from God beginning in the Garden of Eden... that one will come and crush the serpent's head, and destroy all that opposes God.

<sup>23</sup> 时候将到，如今就是了，/400 年前，先知玛拉基曾写道：“从日出之地到日落之处，我的名在高飞的非犹太人中间必尊为大。”以色列人也是异教徒，国家和民族；在各处必奉我的名烧香，献洁净的供物。因为我的名在列国中必尊为大。这是万军之耶和华说的。顺便提一句……2000年后，我会问我们的犹太朋友，这节经文什么时候能应验？以及他们是如何做到的！

如今就是了，

那真正拜父的，要用心灵和诚实拜他，

因为父要这样的人拜他。

**3.** 因为上帝是灵，所以他邀请并坚持一个属灵的敬拜：这不是不快乐的哄骗。

<sup>24</sup> **神是个灵所以拜他的，必须用心灵和诚实拜他。**

耶稣回答了她的问題；他把光明注入她的心里，使她明白什么是真正的敬拜，现在她无话可说了，她到了一个地方，他可以向她疑惑的心揭示，她一直在对他说话。

<sup>25</sup> 妇人说，我知道弥赛亚，要来。他来了，必将一切的事都告诉我们。/希腊文:Christos，希伯来文:mashiach，Christos 译自七十世纪，包含了所有的预言，所有上帝从伊甸园开始的承诺，一个人会来咬碎毒蛇的头，摧毁一切反对上帝的人。

<sup>26</sup> Jesus says to her, **I who speak to you am He** / Jesus rarely said anything like this to His own people. What would not have been safe among them... was safe enough with her. What will she now say? We listen, the scene has changed, a new party arrives having bought bread, and on their return they are astonished at the company their Lord has been holding in their absence. It's funny!

<sup>27</sup> Then His disciples returned, and marveled that He talked with a woman: yet no one said to her, What are you looking for? or to Him, Why are you talking with her? / it is one of those awkward moments in scripture Jesus certainly enjoyed... as everybody, but Himself... was uncomfortable... being drawn from their comfort zone. And now with all these strangers, it was time for the woman to go.

<sup>28</sup> Then the woman left her waterpot, and went her way into the city, and said to the men / without this vital pot you could not rehydrate and be refreshed, this little detail speaks volumes... especially since we know the rest of the story,

<sup>29</sup> Come with me, see a man, who told me all I ever did: Can this be **the Christ?** / is this the Messiah?

<sup>30</sup> Then they went out of the city, and came to Him.

While the Samaritan woman is absent,

<sup>31</sup> In the meanwhile His disciples requested Him, saying, Teacher, eat.

<sup>32</sup> But He said to them, I have food to eat that you do **not** know about.

<sup>33</sup> So the disciples said one to another, Did anyone bring Him something to eat?

<sup>6</sup> 耶稣说，**这和你说话的就是他**。/耶稣很少对他的子民说这样的话。那些在他们中间不安全的东西…和她在一起就足够安全了。她现在会说什么呢?我们听着，场景发生了变化，一个新聚会的人买了面包来，当他们回来的时候，他们惊讶于他们的主在他们不在的时候所拥有的公司。这很有趣!

<sup>27</sup> 当下门徒回来，就希奇耶稣和一个妇人说话。只是没有人说，你是要什么? 或说，你为什么和她说话? /这是圣经中那些尴尬的时刻之一，耶稣当然享受…像每个人一样，但他自己…不舒服…被从他们的舒适区。现在有了这些陌生人，女人该走了。

<sup>28</sup> 那妇人就留下水罐子，往城里去，对众人说，/没有这个重要的罐子，你就无法补充水分和恢复精神，这个小细节很有意义……特别是在我们了解了故事的其余部分之后，

<sup>29</sup> 你们来看，有一个人将我素来所行的一切事，都给我说出来了，莫非这就是**基督**吗? /这是弥赛亚吗?

<sup>30</sup> 众人就出城往耶稣那里去。

撒马利亚妇人不在的时候，

<sup>31</sup> 这期间，门徒对耶稣说，拉比请吃。

<sup>32</sup> 耶稣说，我有食物吃，是你们**不**知道的。

<sup>33</sup> 门徒就彼此对问说，莫非有人拿什么给他吃吗?

**34 Jesus said to them, My food is to do the will of Him who sent Me, and to finish His work / bringing many to redemption; made in His image and His likeness; and did He see a crowd approaching?**

**35 Do not say, There are yet four months, and then comes the harvest? Pay attention, I say to you, Lift up your eyes / just like Abraham, our father of faith; get up now! Start walking! and look on the fields; for they are ready to harvest / don't say: we need to schedule a quarterly committee meeting and get this on the agenda; Dr. Dallas Willard said, Don't pray half-heartedly for the Spirit to guide; He has been ready to help for the last 2,000 years!**

**36 And he who reaps receives wages and gathers fruit to life eternal: that both he who sows and he who reaps may rejoice together / someday in eternity we will meet those we worked for and gathered to join the harvest; some plant, some water, but God gives the increase; and to Him be the glory.**

**37 Here is a true saying, One plants, and another reaps / Amos wrote: Behold, the days come, says the Lord, the plowman will overtake the reaper, and the treader of grapes him that sows the seed -- Amos 9. Amos says: Get out there and stumble over each other!**

**38 I sent you to reap where you did not labor, others labored, and you entered their labors / Jesus says, Go to all the world; it is not necessary to look for that good and perfect parcel of turf where nobody else has worked; to call your own. Look from where you are right now! Start there! And get going!**

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

**34 耶稣说，我的食物，就是遵行差我来者的旨意，作成他的工。/使许多人得救赎；是照他的形像和形像造的；他看见群众走近了吗？**

**35 你们岂不说，到收割的时候，还有四个月吗？我告诉你们，举目向田观看/就像我们信心的父亚伯拉罕；现在起床！开始走！庄稼已经熟了，可以收割了。/不能这样说：我们需要安排一个季度的委员会会议，并把这个列入议程；达拉斯·威拉德博士说过：“不要半心半意地祈求圣灵的指引；在过去的 2000 年里，他一直乐于助人！**

**36 收割的人得工价，积蓄五谷到永生。叫撒种的和收割的一同快乐。/在永恒的某一天，我们将会遇见那些我们曾为之工作并为之聚集的人，一起收获；有植物，有水，但上帝让它生长；愿荣耀归给他。**

**37 俗语说，那人撒种，这人收割，这话可见是真的。/先知阿摩司写道：耶和華說，日子將到，耕种的必接续收割的，踹葡萄的必接续撒种的。—阿摩司 9 章。阿摩司说：走出去，互相绊倒！**

**38 我差你们去收你们所没有劳苦的。别人劳苦，你们享受他们所劳苦的。/耶稣说，你走遍全世界；没有必要去找那块没有人工作过的好草皮；叫你自己的。从你现在的位置看！从这里开始，走了！**

**39 那城里有好些撒玛利亚人信了耶稣，因为那妇人作见证说，他将我素来所行的一切事，都给我说出来了。**



<sup>40</sup> So when the Samaritans came to Him, they asked Him to stay with them: / and it seems that they were glad if He would just stay with them a few moments... and help answer their many questions...and He stayed there two days.

<sup>41</sup> And many more believed, because of His word;

<sup>42</sup> And said to the woman, Now we believe, not because of your saying: for we heard Him ourselves, and know He is indeed the Christ / the Messiah, the Savior / in Greek: soter; the deliverer, those who lived under roman occupation knew that old caesar in Rome insisted he was the only savior of the empire.

Obviously, these Samaritans after 2 days of lively interaction discovered that old guy in Rome was wrong... and just talking with Jesus changed their thinking. And don't you get the impression from these Samaritans, who were despised by the smug of their day, that: no other christ; no vicar of christ; certainly no antichrist... but only Jesus who is the Christ was needed, HALLELUJAH!

<sup>43</sup> Now after the two days He departed from there and went to Galilee.

<sup>44</sup> For Jesus Himself testified that a prophet has no honor in his own country.

<sup>45</sup> So when He came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast.

A Nobleman's son is healed,

<sup>46</sup> So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum.

<sup>40</sup> 于是撒玛利亚人来见耶稣，求他们在他们那里住下/他们似乎很高兴上帝能陪他们一会儿，帮助他们回答许多问题。他便在那里住了两天。

<sup>41</sup> 因耶稣的话，信的人就更多了。

<sup>42</sup> 便对妇人说，现在我们信，不是因为你的话，是我们亲自听见了，知道这真是救世主。/弥赛亚，救世主/希腊语:soter;那些生活在罗马占领下的人知道，罗马的老凯撒坚持说他是帝国的唯一救世主。

显然，这些撒玛利亚人在经过两天的激烈互动后，发现罗马的老家伙是错的，仅仅和耶稣交谈就改变了他们的想法。不要从这些撒玛利亚人那里得到这样的印象，他们被当时的得意之人所轻视，没有别的基督;没有基督的牧师;当然没有敌基督的人...但是只需要耶稣就是基督，哈利路亚!

<sup>43</sup> 过了那两天，耶稣离了那地方，往加利利去。

<sup>44</sup> 因为耶稣自己作过见证说，先知在本地是没有人尊敬的。

<sup>45</sup> 到了加利利，加利利人既然看见他在耶路撒冷过节所行的一切事，就接待他。因为他们也是上去过节。

一个贵族的儿子痊愈了

<sup>46</sup> 耶稣又到了加利利的迦拿，就是 he 从前变水为酒的地方。有一个大臣，他的儿子在迦百农患病。

47 When he heard that Jesus had come from Judea to Galilee, he went to Him and urged Him to come and heal his son, for he was at the point of death.

48 Then Jesus said to him, Unless you people see signs and wonders, you will by no means believe.

49 The nobleman said to Him, Sir, come down before my child dies!

50 Jesus said to him, Go your way; your son lives. So the man believed the word that Jesus spoke to him, and he went his way.

51 And as he was now going down, his servants met him and told him, saying, Your son lives!

52 Then he inquired of them the hour he got better. And they said to him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same time Jesus said to him, Your son lives. And he himself believed, and his whole household.

54 This again is the second sign Jesus did when He had come from Judea to Galilee.

47 他听见耶稣从犹太到了加利利，就来见他，求他下去医治他的儿子。因为他儿子快要死了。

48 耶稣就对他说，若不看见神迹奇事，你们总是不信。

49 那大臣说，先生，求你趁着我的孩子还没有死，就下去。

50 耶稣对他说，回去吧。你的儿子活了。那人信耶稣所说的话，就回去了。

51 正下去的时候，他的仆人迎见他，说，他的儿子活了。

52 他就问什么时候见好的。他们说，昨日未时热就退了。

53 他便知道这正是耶稣对他说，你儿子活了的时候，他自己和全家就都信了。

54 这是耶稣在加利利行的第二件神迹，是他从犹太回去以后行的。

Salvation is Your Name

JESUS it is YOU

ONE FOR ISRAEL

Tikkun Return to Zion