**The Gospel of John**

**约翰福音**

***Introduction***

***介绍***

**The Gospel of John is Different**

**约翰福音与众不同**

 There are four accounts (gospels) of Jesus’ life and teachings in the Bible – Matthew, Mark, Luke, and John. The first three accounts (Matthew, Mark, and Luke) are sometimes called “the synoptic gospels” (“synoptic” means that they take a similar view of Christ’s life) because they witness to many of the same stories (parables) and events (miracles).

 有关耶稣的生平与教导，圣经有四处记载(福音书)，分别是《马太福音》、《马可福音》、《路加福音》和《约翰福音》。前三处(马太福音、马可福音和路加福音)有时被称为“符类福音”(符类福音的意思是他们对基督的生活有类似的看法)，因为他们见证了许多相同的故事(比喻)和事件(神迹)。

However, John’s gospel is different from the other three in many ways:

 然而，约翰福音在许多地方有别于其它三部福音书：

* Ninety percent of the content of John is not found in the other three Gospels.

约翰福音90%的内容是其它三部福音书所没有的。

* John’s gospel omits all of the events of Jesus’ birth and childhood.

约翰福音中没有记载有关耶稣出生和童年的任何事件。

* John records none of the parables.

约翰没有记载任何比喻。

* John’s gospel contains only seven miracles (yet the only gospel to include the first miracle at the wedding at Cana (chapter 2) and the raising of Lazarus, chapter 11).

约翰福音只包含七个神迹(但却是唯一记载第一个神迹，即在迦拿的婚宴(第2章)和拉撒路的复活（第11章）的福音书)。

* There is more emphasis on the Holy Spirit in John than in any other gospel.

约翰福音对圣灵的强调比其它任何福音书都多。

* John’s gospel contains the “I AM” statements of Jesus.

约翰福音包含了耶稣称呼自己的“我是”。

* John’s gospel has a prologue that is quite unique.

约翰福音的序言很独特。

* John’s gospel has the “upper room discourse” in John 14-17; the good shepherd discourse in John 10; the raising of Lazarus in John 11; and many post-Easter appearances in John 21.

 约翰福音在14-17章中有“楼上房间里的教导”；约翰福音10章有对好牧人的讲述；约翰福音11章有对拉撒路复活的记载；在约翰福音21章有很多复活节后显现的记载。

**The Author**

**作者**

The author identifies himself in John 21:20-24 -- “Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, “Lord, who is going to betray you?”) This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.” From this we can know that the writer of this gospel was one of the twelve apostles, an eyewitness of the events and dialogue which he records.

作者在约翰福音21:20-24中表明了自己的身份——彼得转过身来，看见耶稣所爱的那门徒跟着他们。(就是在晚饭的时候，靠着耶稣说“主啊，卖你的是谁?”的那一位。)就是这个门徒见证了这些事，并把它们记载了下来，我们知道他的见证是真的。由此可以知道，这卷福音书的作者就是十二使徒之一，他亲眼见证了他所记录的事情和对话。

Early Christians believed that John wrote this Gospel, and the evidence seems to agree, even though the apostle John is never mentioned by name in this Gospel. He is simply called “the disciple whom Jesus loved” (13:23; 19:26; 20:2; 21:7, 20, 24).

尽管使徒约翰的名字在这本福音书中从来没有被提到，但早期的基督徒相信这卷福音书是约翰写的，而且证据似乎都是一致的。他只是被称为“耶稣所爱的那门徒”(13:23;19:26;20:2;21:7、20、24)。

John was one of the first and closest disciples of Jesus and a leader in the early church, but is never mentioned by name in this Gospel—which would be natural if he wrote it, but hard to explain otherwise. He was there at the foot of the cross, and he even entered the empty tomb of Jesus.

约翰是耶稣最早、最亲密的门徒之一，也是早期教会的领袖，但在这篇福音书中从未提及他的名字——如果是他自己写的，这也是很自然的事，否则就很难解释了。耶稣被挂在十字架上时，他就在下面，后来他还进到耶稣的空坟墓里。

The author knew Jewish life well, as seen from references to popular Messianic speculations (e.g., 1:20–21), to the hostility between Jews and Samaritans (4:9), and to Jewish customs, such as the duty of circumcision on the eighth day taking precedence over the prohibition of working on the Sabbath (see note on 7:22). He knew the geography of Palestine, locating Bethany about 15 stadia (about two miles) from Jerusalem (11:18) and mentioning Cana, a village not referred to in any earlier writing known to us (2:1; 21:2).

作者很熟悉犹太人的生活，这可见于他引用熟知的对弥赛亚的预言(例如,1:20 21)；犹太人和撒玛利亚人之间的敌意(4：9)；以及犹太的习俗，如在第八天必须受割礼的习俗要优先于在安息日禁止做工(见7:22注释)。他知道巴勒斯坦的地理位置，把伯大尼定位在距耶路撒冷约15视距(约2英里)的地方(约11:18)，还提到了迦拿，一个据我们所知在任何早期文献中都没有提到过的村庄(2:1；21：2)。

译者注：

视距(sight distance)是指在车辆正常行驶中，驾驶员从正常驾驶位置能连续看到公路前方行车道范围内路面上一定高度障碍物，或者看到公路前方交通设施、路面标线的最远距离。停车视距(stopping sight distance) ：车辆以一定速度行驶中，驾驶员自看到前方障碍物时起，至到达障碍物前安全停车止所需要的最短行驶距离。

The Gospel of John has many touches that were obviously based on the recollections of an eyewitness—such as the house at Bethany being filled with the fragrance of the broken perfume jar (12:3).

约翰福音中有许多地方很明显是根据目击者的回忆写成的，比如在伯大尼的房子，里面充满了香膏瓶被打破以后散发出来的香味的情景(12:3)。

**Biography of the apostle John**

**使徒约翰的个人简介：**

* Son of Zebedee (and Salome?) (Mark 1:19-20)

西庇太(和撒罗米？)的儿子(马可福音1:19-20)

* Brother of James.

雅各的兄弟。

* A fisherman on the Sea of Galilee (perhaps based in Capernaum).

加利利海上的渔夫（或许在迦百农）。

* Was an acquaintance of the high priest (John 18:15-16).

是大祭司的熟人(约翰福音18:15-16)。

* One of the 12 apostles chosen by Jesus.

是耶稣拣选的12使徒之一。

* One of the “inner circle” of 3 apostles (Peter, James, and John) who were privileged to witness the raising of Jairus’ daughter (Mark 5:37), the transfiguration (Mark 9:2), and the agony in the Garden of Gethsemane (Mark 14:33).

三名使徒“内圈”里的一位(彼得、雅各和约翰)，他们有幸见证了睚鲁女儿的复活(马可福音5:37)、登山变相(马可福音9:2)和客西马尼花园里的痛苦情景(马可福音14:33)。

* Entrusted with the care of Jesus’ mother (John 19:25-27).

接受托付照顾耶稣的母亲(约翰福音19:25-27)。

* One of the leaders of the large Christian congregation at Jerusalem (Acts )

耶路撒冷基督教会的领袖之一(使徒行传)

* Wrote one of the four gospels

写了四部福音书中的一部。

* Wrote 3 short epistles of the New Testament and the book of Revelation

写了《新约》中的3篇简短书信和《启示录》。

* Wrote 20 percent of the entire New Testament

写了整个新约的20%。

**Date 日期**

There is no evidence in the Gospel itself as to the date of its writing. Most scholars assume that John’s was the last gospel written, and that John was aware of the other three gospels, therefore offering material not already well covered in the other three accounts.

 在这卷福音书中没有关于写作日期的证据。大多数学者认为约翰福音是所写的最后一部福音书，而且约翰知道其它三部福音书的内容，因此他提供了其它三部福音书中没有很好涵盖的材料。

**The Purpose of This Gospel 该卷福音书的目的：**

The purpose of this gospel is stated in John 20:31. What is the purpose?

 约翰福音20:31中阐明了这卷福音书的目的。目的是什么?

John states that he has written these things “so that you may believe that Jesus is the Christ, the Son of God, and that by believing in him you will have life” (John 20:31)

 约翰说他写这些话的目的是要叫你们信耶稣是基督，是神的儿子，并且相信他，就必得救(约翰福音20:31)。