

# 圣经

## Bilingual Bible

和合本 (雅伟版)

# 约翰福音

汉英对照

和合本(雅) / Lexham English Bible

2017 试读版

雅伟的话

YahwehDeHua.net

# 圣经

和合本(雅伟版)

汉英对照

和合本 ( 雅 ) / LEB

## Bilingual Bible

Chinese Union Version (Yahweh edition)

Chinese / English

2017 试读版 (Beta edition 2017.04.18)

和合本(雅伟版)

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英语圣经

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# 圣经

## 和合本(雅伟版)

pdf 电子书

2017 试读版 (Beta edition 2017.04.18)

### 编者序

圣经是犹太人的文献，成书前后历时一千五百多年。圣经是由四十位不同的作者，在神的感动下，以当时通用的文字、语法书写而成的。圣经包含两个部分：旧约和新约。旧约（39 书卷）主要是用希伯来语写的，新约（27 书卷）则是用希腊语写的。

圣经是基督徒信仰的依据，我们需要认真、仔细地研读，好使我们的信仰能有根有基地建立在圣经的基础上。随着华人教会的发展，近数十年来已有许多圣经汉语译本诞生，但至今最普及的仍然是和合本译本。

为帮助信徒能更好地、更正确地明白圣经，我们特意制作了一部附带原文编号的和合本电子版圣经。这部电子版圣经做了以下的修订：

- 1 希伯来语圣经（旧约）中的神的名字是 יהוה (YHWH)，原文编号是 H3068（例：创 2:4）(H3069 是同字的变化型)。YHWH 的正确读音为 Yahweh（雅伟）。和合本当年采用了错误的英语音译 Jehovah（耶和華），本修订版采用现今学者公认更正确的音译：雅伟。

神的名字的缩写形式是 יה ( Yah , 原文编号 H3050 ) , 也一律修订为 " 雅伟 " ( 例 : 出 15:2 ) 。

- 2 原文含 " 雅伟 " 一字 , 却在和合本中未被译出 , 现以 灰字及 [ ] 修正。例 : 我 [雅伟] ( 原文含 " 雅伟 " 一字 , 并无 " 我 " 字 , 参看出 24:1 ) 。
- 3 新约年代的犹太人因为避讳直称神的名字 , 就以 " 主 G2962 " 字来代替神的名字。但希腊语 " 主 " 字用途广泛 , 除了指主雅伟神 , 也可指主耶稣 , 也可指奴隶主或位高权重的人。这就导致了信徒无法区分主 ( 耶稣 ) 和神 ( 雅伟 ) , 甚至产生将两者混为一谈的乱象。故此 , 本修订版做了以下的修正 :

- ◆ 凡以 " 主 " 意指雅伟的 , 现修订为 " 主 [雅伟] " ( 例 : 太 1:22 ) 。
- ◆ 以 " 主 " 称呼耶稣的 , 除直接称 " 主耶稣 " 外 ( 例 : 可 16:19 ) , 都一律修订为 " 主\* " ( 例 : 太 7:21 ) 。
- ◆ 但凡指基督的 " 主 " , 都修订为 " 主# " ( 例 : 太 22:43, 44, 45 ) 。
- ◆ 若文意不明显 , 无法明确区分 , 可指主雅伟神或主耶稣 , 则不加标示 ( 例 : 太 21:3 ) 。
- ◆ 无原文支持的 " 主 " 字 , 则标示为灰字 " 主 " ( 例 : 太 2:12, 22 ) 。
- ◆ 若指人、主人、财主等 , 则不加标示 ( 例 : 太 6:24 ; 10:24 ) 。

- 4 和合本 1919 年出版 , 参考了 1885 出版的英语译本 Revised Version ( 简称 RV , 或称 English Revised Version 【ERV】 ) , 并以当时最新编辑的 Westcott-Hort 1881 ( 简称 WH ) 作为翻译新约的希腊语文本 ( text type ) 。

英语钦译本 ( King James Version , KJV 1611 ) 是采用了 " 公认

文本" ( Textus Receptus TR 1550、Beza 1588 等，简称 TR ) 作为翻译新约的希腊语文本。WH 和 TR 是属于不同体系的希腊语文本，两者有出入和差异是在所难免的。简单地说，WH 与 TR 是文本编者根据不同的希腊语手抄本辑录而成的 ( 已知的希腊语手抄本共有 5800 本之多 ) 。

WH 与 TR 的差异，导致和合本与钦译本有诸多的出入。现今网上流传的附带原文编号的和合本新约，都是直接把英语钦译本的编号导入和合本当中，并没有经过全面校对，结果导致多处的文字与编号并不吻合。所以网上流传的版本是不适合用来作严谨的词字查考 ( word study ) 的。

WH 是当今最可靠的 Nestle-Aland ( NA28 ) 2012 文本的前身，可说是已经功成身退，但因为它跟和合本的关系密切，应给与重视。我们现在提供的附带原文编号、文法编码的和合本，就是参照 WH 修订的。希望这个修订版本能为大家提供一个可靠的原文和翻译的对照，并借用原文编号作为词字查考的查经平台，以补充汉语翻译上的欠缺。

至于旧约，我们是以 Westminster Leningrad Codex ( LC ) 作为修订的参考。

原文编号是源自史特朗 ( James Strong ) 1890 年出版的《史特朗经文汇编》。史特朗按原文字根逐字排序，并配上编号：希伯来语由 H1-H8674，希腊语由 G1-G5624。之后有学者再附加 H8675-H8853 及 G5625-G5942 作为原文动词的文法分析 ( Tense Voice & Mood 【TVM】 ) 的编码。

- 5 凡指女性的，及拟人化下的 " 他 " 一律改为 " 她 " 字 ( 例：太 1:19 ) 。
- 6 凡不是指人的，一律采用 " 它 " 字 ( 例：太 5:13 ) 。

## 7 本 2007 修订发布两套电子书(pdf) :

### ◆ 纯文字:

旧、新约汉英对照：和合本(雅伟版)对照英语 Lexham English Bible ( LEB ) ; LEB 经文中含原有翻译资料，以 <sup>{Note: ...}</sup> 显示；使文意通顺而加上的词字，则以 / 显示。汉语方面没有对和合本进行删改，唯对相关雅伟名字若需补充注明，以 灰字或 [ ] 显示 (例：代上 29:21 ) 。

### ◆ 附原文编号:

新约 汉语/希腊语对照：和合本(雅伟版) 对照希腊语 Westcott-Hort (WH) 。

旧约 汉语/希伯来语对照：和合本(雅伟版) 对照希伯来语 Leningrad Codex ( LC ) 。

都附带原文编号、原文编码以作比较。

若有反馈或发现错误，请电邮 [yahwehdehua@gmail.com](mailto:yahwehdehua@gmail.com)。特此感谢曾参与文字校对、提供计算机技术支持的弟兄姐妹及众同工。

孙树民

2017 年 4 月 18 日

你的言语在我上膛何等甘美，在我口中比蜜更甜！

我借着你的训词得以明白，所以我恨一切的假道。

你的话是我脚前的灯，是我路上的光。

诗 119:103-105



# 约翰福音

## 第 1 章

1	太初有道，道与神同在，道就是神。	In the beginning was the Word, and the Word was with God, and the Word was God.
2	这道太初与神同在。	This one was in the beginning with God.
3	万物是藉着他造的；凡被造的，没有一样不是藉着他造的。	All <i>[things]</i> came into being through him, and apart from him not one <i>[thing]</i> came into being that <small>{Note: Or "came into being. What ...," beginning a new sentence connected with the following verse. A major punctuation problem is involved, since the earliest manuscripts have no punctuation, but some important later ones place the punctuation before this phrase, effectively connecting it to v. &lt;4&gt;: "What has come into being was life in him"}</small> has come into being.
4	生命在他里头，这生命就是人的光。	In him was life, and the life was the light of humanity. <small>{Note: Or "humankind"}</small>
5	光照在黑暗里，黑暗却不接受光。	And the light shines in the darkness, and the darkness did not overcome <small>{Note: Or "comprehend" (if primarily referring to people in the world)}</small> it.
6	有一个人，是从神那里差来的，名叫约翰。	A man came, sent from God, whose name was <small>{Note: Literally "the name to him"}</small> John.
7	这人来，为要作见证，就是为光作见证，叫众人因他可以信。	This one came for a witness, in order that he could testify about the light, so that all would believe through him.
8	他不是那光，乃是要为光作见证。	That one was not the light, but <i>[came]</i> <small>{Note: The verb is implied from the previous verse, and must be supplied in the English translation}</small> in order that he could testify about the light.
9	那光是真光，照亮一切生在世上的人。	The true light, who gives light to every person, was coming into the world.
10	他在世界，世界也是藉着他造的，世界却不认识他。	He was in the world, and the world came into being through him, and the world did not recognize <small>{Note: Or "acknowledge"}</small> him.
11	他到自己的地方来，自己的人倒不接待他。	He came to his own <i>[things]</i> , and his own <i>[people]</i> did not receive him.
12	凡接待他的，就是信他名的人，他就赐他们权柄，作神的儿女。	But as many as received him—to those who believe in his name—he gave to them authority to become children of God,
13	这等人不是从血气生的，不是从情欲生的，也不是从人意生的，乃是从神生的。	who were born not of blood, nor of the will of the flesh, nor of the will of a husband, but of God.
14	道成了肉身，住在我们中间，充充满满的有恩典有真理。我们也见过他的荣光，正是父独生子的荣光。	And the Word became flesh and took up residence among us, and we saw his glory, glory as of the one and only from the Father, full of grace and truth.
15	约翰为他作见证，喊着说：“这就是我曾说：‘那在我以后来的，反成了在我以前的，因他本来在我以前。’”	John testified about him and cried out, saying, “This one was <i>[he about]</i> whom I said, ‘The one who comes after me is ahead of me, because he existed before me.’”



16	从他丰满的恩典里，我们都领受了，而且恩上加恩。	For from his fullness we have all received, and grace after grace.
17	律法本是藉着摩西传的；恩典和真理都是由耶稣基督来的。	For the law was given through Moses; grace and truth came about through Jesus Christ.
18	从来没有人看见神，只有在父怀里的独生子将他表明出来。	No one has seen God at any time; the one and only, God, the one who is in the bosom of the Father—that one has made <i>[him]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> known.
19	约翰所作的见证记在下面：犹太人从耶路撒冷差祭司和利未人到约翰那里，问他说：“你是谁？”	And this is the testimony of John, when the Jews sent <small>{(Note: Some manuscripts have "sent to him")}</small> priests and Levites from Jerusalem so that they could ask him, "Who are you?"
20	他就明说，并不隐瞒，明说：“我不是基督。”	And he confessed—and he did not deny, and confessed—"I am not the Christ!"
21	他们又问他说：“这样，你是谁呢？是以利亚吗？”他说：“我不是。”“是那先知吗？”他回答说：“不是。”	And they asked him, "Then who <i>[are]</i> you? Are you Elijah?" And he said, "I am not!" "Are you the Prophet?" <small>{(Note: A reference to the "Prophet like Moses" of &lt;Deut 18:15 &gt;(see &lt;Acts 3:22&gt;)}</small> And he answered, "No!"
22	于是他们说：“你到底是谁，叫我们好回覆差我们来的人。你自己说，你是谁？”	Then they said to him, "Who are you, so that we can give an answer to those who sent us? What do you say about yourself?"
23	他说：“我就是那在旷野有人声喊着说：‘修直主[雅伟]的道路’，正如先知以赛亚所说的。”	He said, "I <i>[am]</i> 'the voice of one crying out in the wilderness, "Make straight the way of the Lord,"' <small>{(Note: A quotation from &lt;Isa 40:3&gt;)}</small> just as Isaiah the prophet said."
24	那些人是法利赛人差来的（或作：那差来的是法利赛人）；	(And they had been sent from the Pharisees.)
25	他们就问他说：“你既不是基督，不是以利亚，也不是那先知，为什么施洗呢？”	And they asked him and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?"
26	约翰回答说：“我是用水施洗，但有一位站在你们中间，是你们不认识的，	John answered them, saying, "I baptize with water. In your midst stands <i>[one]</i> whom you do not know—
27	就是那在我以后来的，我给他解鞋带也不配。”	the one who comes after me, of whom I am not worthy to untie <small>{(Note: Literally "that I might untie")}</small> the strap of his sandal!"
28	这是在约但河外伯大尼（有古卷：伯大巴喇），约翰施洗的地方作的见证。	These <i>[things]</i> took place in Bethany on the other side of the Jordan, where John was baptizing.
29	次日，约翰看见耶稣来到他那里，就说：“看哪，神的羔羊，除去（或译：背负）世人罪孽的！”	On the next day he saw Jesus coming to him and said, "Look! The Lamb of God who takes away the sin of the world!"
30	这就是我曾说：‘有一位在我以后来、反成了在我以前的，因他本来在我以前。’	This one is <i>[the one]</i> about whom I said, 'After me is coming a man who is ahead of me, because he existed before me.'
31	我先前不认识他，如今我来用水施洗，为要叫他显明给以色列人。”	And I did not know him, but in order that he could be revealed to Israel, because of this I came baptizing with water."

32	约翰又作见证说：“我曾看见圣灵，仿佛鸽子从天降下，住在他的身上。”	And John testified, saying, “I have seen the Spirit descending like a dove from heaven and remaining upon him.
33	我先前不认识他，只是那差我来用水施洗的、对我说：‘你看见圣灵降下来，住在谁的身上，谁就是用圣灵施洗的。’	And I did not know him, but the one who sent me to baptize with water, that one said to me, ‘ <i>[The one]</i> upon whom you see the Spirit descending and remaining upon him—this one is the one who baptizes with the Holy Spirit.’
34	我看见了，就证明这是神的儿子。”	And I have seen and testify that this one is the Chosen One <small>(Note: Some manuscripts have “the Son of God”)</small> of God.
35	再次日，约翰同两个门徒站在那里。	On the next day again John was standing <i>[there]</i> , <small>(Note: “The word “[there]” is not in the Greek text but is implied)</small> and two of his disciples,
36	他见耶稣行走，就说：“看哪，这是神的羔羊！”	and looking at Jesus <i>[as he]</i> <small>(Note: “Here “[as]” is supplied as a component of the participle (“walking by”) which is understood as temporal)</small> was walking by, he said, “Look! The Lamb of God!”
37	两个门徒听见他的话，就跟从了耶稣。	And the two disciples heard him speaking, and they followed Jesus.
38	耶稣转过身来，看见他们跟着，就问他们说：“你们要什么？”他们说：“拉比，在哪里住？”（拉比翻出来就是夫子。）	And Jesus, turning around and seeing them following <i>[him]</i> , <small>(Note: “Here the direct object is supplied from context in the English translation)</small> said to them, “What do you seek?” And they said to him, “Rabbi” (which means <i>[when]</i> <small>(Note: “Here “[when]” is supplied as a component of the participle (“translated”) which is understood as temporal)</small> translated “Teacher”), “where are you staying?”
39	耶稣说：“你们来看。”他们就去看他在那里住，这一天便与他同住；那时约有申正了。	He said to them, “Come and you will see!” So they came and saw where he was staying, and they stayed with him that day (it was about the tenth hour).
40	听见约翰的话跟从耶稣的那两个人，一个是西门彼得的兄弟安得烈。	Andrew, the brother of Simon Peter, was one of the two who heard John and followed him.
41	他先找着自己的哥哥西门，对他说：“我们遇见弥赛亚了。”（弥赛亚翻出来就是基督。）	This one first found his own brother Simon and said to him, “We have found the Messiah!” (which is translated “Christ”).
42	于是领他去见耶稣。耶稣看着他，说：“你是约翰的儿子西门（约翰在马太 16：17 称约拿），你要称为矶法。”（矶法翻出来就是彼得。）	He brought him to Jesus. Looking at him, Jesus said, “You are Simon the son of John. You will be called Cephas” (which is interpreted “Peter”).
43	又次日，耶稣想要往加利利去，遇见腓力，就对他说：“来跟从我吧。”	On the next day he wanted to depart for Galilee, and he found Philip. And Jesus said to him, “Follow me!”
44	这腓力是伯赛大人，和安得烈、彼得同城。	(Now Philip was from Bethsaida, the town of Andrew and Peter.)
45	腓力找着拿但业，对他说“摩西在律法上所写的和众先知所记的那一位，我们遇见了，就是约瑟的儿子拿撒勒人耶稣。”	Philip found Nathanael and said to him, “We have found <i>[the one]</i> whom Moses wrote <i>[about]</i> in the law, and the prophets wrote <i>[about]</i> —Jesus son of Joseph from Nazareth!”

46	拿但业对他说：“拿撒勒还能出什么好的吗？”腓力说：“你来看！”	And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see!”
47	耶稣看见拿但业来，就指着他说：“看哪，这是个真以色列人，他心里是没有诡诈的。”	Jesus saw Nathanael coming toward him and said about him, “Look! A true Israelite <small>{Note: Literally “truly an Israelite”}</small> in whom is no deceit!”
48	拿但业对耶稣说：“你从哪知道我呢？”耶稣回答说：“腓力还没有招呼你，你在无花果树底下，我就看见你了。”	Nathanael said to him, “From where do you know me?” Jesus answered and said to him, “Before Philip called you, <small>[when you]</small> <small>{Note: “Here “[when]” is supplied as a component of the participle (“were”) which is understood as temporal}</small> were under the fig tree, I saw you.”
49	拿但业说：“拉比，你是神的儿子，你是以色列的王！”	Nathanael answered him, “Rabbi, you are the Son of God! You are the king of Israel!”
50	耶稣对他说：“因为我说‘在无花果树底下看见你’，你就信吗？你将要看见比这更大的事”；	Jesus answered and said to him, “Because I said to you that I saw you under the fig tree, do you believe? You will see greater <small>[things]</small> than these!”
51	又说：“我实实在在地告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。”	And he said to him, “Truly, truly I say to all of you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

## 第 2 章

1	第三日，在加利利的迦拿有娶亲的筵席，耶稣的母亲在那里。	And on the third day, there was a wedding at Cana in Galilee, and the mother of Jesus was there.
2	耶稣和他的门徒也被请去赴席。	And both Jesus and his disciples were invited to the wedding.
3	酒用尽了，耶稣的母亲对他说：“他们没有酒了。”	And <small>[when the]</small> <small>{Note: “Here “[when]” is supplied as a component of the temporal genitive absolute participle (“ran out”)}</small> wine ran out, the mother of Jesus said to him, “They have no wine!”
4	耶稣说：“母亲（原文是妇人），我与你有什么相干？我的时候还没有到。”	And Jesus said to her, “What does your concern have to do with me , <small>{Note: Literally “to me and to you”}</small> woman? My hour has not yet come.”
5	他母亲对用人说：“他告诉你们什么，你们就做什么。”	His mother said to the servants, “Whatever he says to you, do <small>[it]</small> !” <small>{Note: “Here the direct object is supplied from context in the English translation”}</small>
6	照犹太人洁净的规矩，有六口石缸摆在那里，每口可以盛两三桶水。	Now six stone water jars were set there, in accordance with the ceremonial cleansing of the Jews, each holding two or three measures. <small>{Note: A “measure” was about 9 gallons (40 liters)}</small>
7	耶稣对用人说：“把缸倒满了水。他们就倒满了，直到缸口。”	Jesus said to them, “Fill the water jars with water.” And they filled them to the brim.
8	耶稣又说：“现在可以舀出来，送给管筵席的。他们就送了去。”	And he said to them, “Now draw <small>[some]</small> <small>{Note: “Here the direct object is supplied from context in the English translation”}</small> out and take <small>[it]</small> <small>{Note: “Here the direct object is supplied from context in the English translation”}</small> to the head steward. So they took <small>[it]</small> . <small>{Note: “Here the direct object is supplied from context in the English translation”}</small>

9	管筵席的尝了那水变的酒，并不知道是那来的，只有舀水的用人知道。管筵席的便叫新郎来，	Now when the head steward tasted the water which had become wine and did not know where it was from—but the servants who had drawn the water knew—the head steward summoned the bridegroom
10	对他说：“人都是先摆上好酒，等客喝足了，才摆上次的，你倒把好酒留到如今！”	and said to him, “Everyone <sup>{Note: Literally “every man”}</sup> serves the good wine first, and whenever they are drunk, the inferior. You have kept the good wine until now!”
11	这是耶稣所行的头一件神迹，是在加利利的迦拿行的，显出他的荣耀来；他的门徒就信他了。	This beginning of signs Jesus performed at Cana in Galilee, and revealed his glory, and his disciples believed in him.
12	这事以后，耶稣与他的母亲、弟兄、和门徒都下迦百农去，在那里住了不多几日。	After this he went down to Capernaum, and his mother and brothers <sup>{Note: Some manuscripts have “his brothers”}</sup> and his disciples, and they stayed there a few <sup>{Note: Literally “not many”}</sup> days.
13	犹太人的逾越节近了，耶稣就上耶路撒冷去。	And the Passover of the Jews was near, and Jesus went up to Jerusalem.
14	看见殿里有卖牛、羊、鸽子的，并有兑换银钱的人坐在那里，	And he found in the temple <i>[courts]</i> <sup>{Note: “Here [courts]” is supplied to distinguish this area from the interior of the temple building itself}</sup> those who were selling oxen and sheep and doves, and the money changers seated.
15	耶稣就拿绳子做成鞭子，把牛羊都赶出殿去，倒出兑换银钱之人的银钱，推翻他们的桌子，	And he made a whip of cords <i>[and]</i> <sup>{Note: “Here [and]” is supplied because the previous participle (“made”) has been translated as a finite verb}</sup> drove <i>[them]</i> <sup>{Note: “Here the direct object is supplied from context in the English translation”}</sup> all out of the temple <i>[courts]</i> , <sup>{Note: “Here [courts]” is supplied to distinguish this area from the interior of the temple building itself}</sup> both the sheep and the oxen, and he poured out the coins of the money changers and overturned their <sup>{Note: “Literally “the”; the Greek article is used here as a possessive pronoun”}</sup> tables.
16	又对卖鸽子的说：“把这些东西拿去！不要将我父的殿当作买卖的地方。”	And to the ones selling the doves he said, “Take these <i>[things]</i> away from here! Do not make my Father’s house a marketplace!” <sup>{Note: Literally “a market house”; or “a house of merchants” (an allusion to &lt;Zech 14:21&gt;)}</sup>
17	他的门徒就想起经上记着说：“我为你的殿心里焦急，如同火烧。”	His disciples remembered that it is written, “Zeal for your house will consume me.” <sup>{Note: A quotation from &lt;Ps 69:9&gt;}</sup>
18	因此犹太人问他说：“你既做这些事，还显什么神迹给我们看呢？”	So the Jews answered and said to him, “What sign do you show to us, because you are doing these <i>[things]</i> ?”
19	耶稣回答说：“你们拆毁这殿，我三日内要再建立起来。”	Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up!”
20	犹太人便说：“这殿是四十六年才造成的，你三日内就再建立起来吗？”	Then the Jews said, “This temple has been under construction <sup>{Note: This translation of the aorist verb is based on a very close parallel in &lt;Ezra 5:16 &gt;(LXX), where it is clear from the following verb that the construction had not yet been completed}</sup> forty-six years, and will you raise it up in three days?”
21	但耶稣这话是以他的身体为殿。	But he was speaking about the temple of his body.
22	所以到他从死里复活以后，门徒就想起他说过这话，便信了圣经和耶稣所说的。	So when he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture and the saying that Jesus had spoken.

23 当耶稣在耶路撒冷过逾越节的时候，有许多人看见他所行的神迹，就信了他的名。

Now while he was in Jerusalem at the Passover, during the feast, many believed in his name *[because they]* {(Note: "Here "[because]" is supplied as a component of the participle ("saw") which is understood as causal)} saw his signs which he was doing.

24 耶稣却不将自己交托他们；因为他知道万人，

But Jesus himself did not entrust himself to them, because he knew all *[people]*, {(Note: The Greek term is masculine and thus refers to "all [people]" rather than "all [things]" (which would be neuter)}

25 也用不着谁见证人怎样，因他知道人心里所存的。

and because he did not need {(Note: Literally "have need that")} anyone to testify {(Note: Literally "should testify")} about man, for he himself knew what was in man. {(Note: "Here "man" has been retained rather than the generic "people" to maintain the connection with the following verse)}

### 第 3 章

1 有一个法利赛人，名叫尼哥底母，是犹太人的官。

Now there was a man of the Pharisees whose name was {(Note: Literally "the name to him")} Nicodemus, a ruler of the Jews.

2 这人夜里来见耶稣，说“拉比，我们知道你是由神那来作师傅的；因为你所行的神迹，若没有神同在，无人能行。”

This man came to him at night and said to him, "Rabbi, we know that *[you are]* {(Note: "Here both the pronoun and verb are understood in Greek and are supplied in the translation)} a teacher who has come from God, for no one is able to perform these signs that you are performing unless God were with him."

3 耶稣回答说：“我实实在在地告诉你，人若不重生，就不能见神的国。”

Jesus answered and said to him, "Truly, truly I say to you, unless someone is born from above, {(Note: The same Greek word can mean either "from above" or "again," which allows for the misunderstanding by Nicodemus here; Jesus was speaking of new birth "from above," while Nicodemus misunderstood him to mean a second physical birth)} he is not able to see the kingdom of God."

4 尼哥底母说：“人已经老了，如何能重生呢？岂能再进母腹生出来吗？”

Nicodemus said to him, "How can a man be born *[when he]* is an old man? He is not able to enter into his mother's womb for the second time and be born, *[can he]*?" {(Note: "The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "[can he]")}

5 耶稣说：“我实实在在的告诉你，人若不是从水和圣灵生的，就不能进神的国。

Jesus answered, "Truly, truly I say to you, unless someone is born of water and spirit, he is not able to enter into the kingdom of God.

6 从肉身生的就是肉身；从灵生的就是灵。

What is born of the flesh is flesh, and what is born of the Spirit is spirit.

7 我说：‘你们必须重生’，你不要以为希奇。

Do not be astonished that I said to you, 'It is necessary for you to be born from above.' {(Note: The same Greek word can mean either "from above" or "again" (see also v. <3>)}

8 风随着意思吹，你听见风的响声，却不晓得从哪里来，往那里去；凡从圣灵生的，也是如此。”

The wind blows wherever it wishes, and you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone who is born of the Spirit."

9 尼哥底母问他说：“怎能会有这事呢？”

Nicodemus answered and said to him, "How can these *[things]* be?"

10 耶稣回答说：“你是以色列人的先生，还不明白这事吗？”

Jesus answered and said to him, "Are you the teacher of Israel, and you do not understand these *[things]*?"

11	我实实在在的告诉你，我们所说的是我们知道的；我们所见证的是我们见过的；你们却不领受我们的见证。	Truly, truly I say to you, we speak what we know, and we testify <i>[about]</i> what we have seen, and you do not accept our testimony!
12	我对你们说地上的事，你们尚且不信，若说天上的事，如何能信呢？	If I tell you earthly things and you do not believe, how will you believe if I tell you heavenly things?
13	除了从天降下、仍旧在天的人子，没有人升过天。	And no one has ascended into heaven except the one who descended from heaven—the Son of Man.
14	摩西在旷野怎样举蛇，人子也必照样被举起来，	And just as Moses lifted up the snake in the wilderness, <small>{Note: An allusion to &lt;Num 21:5–9&gt;}</small> thus it is necessary <i>[that]</i> the Son of Man be lifted up,
15	叫一切信他的都得永生（或作：叫一切信的人在他里面得永生）。	so that everyone who believes in him will have eternal life.” <small>{Note: Some interpreters and Bible translations extend the quotation of Jesus’ words through v. &lt;21&gt;}</small>
16	“神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。	For in this way God loved the world, so that he gave his one and only Son, in order that everyone who believes in him will not perish, but will have eternal life.
17	因为神差他的儿子降世，不是要定世人的罪（或作：审判世人；下同），乃是要叫世人因他得救。	For God did not send his Son into the world in order that he should judge <small>{Note: Or “he should condemn”}</small> the world, but in order that the world should be saved through him.
18	信他的人，不被定罪；不信的人，罪已经定了，因为他不信神独生子的名。	The one who believes in him is not judged, <small>{Note: Or “condemned”}</small> but the one who does not believe has already been judged, <small>{Note: Or “been condemned”}</small> because he has not believed in the name of the one and only Son of God.
19	光来到世间，世人因自己的行为是恶的，不爱光，倒爱黑暗，定他们的罪就是在此。	And this is the judgment: that the light has come into the world, and people loved the darkness rather than the light, because their deeds were evil.
20	凡作恶的便恨光，并不来就光，恐怕他的行为受责备。	For everyone who practices evil hates the light and does not come to the light, lest his deeds be exposed.
21	但行真理的必来就光，要显明他所行的是靠神而行。”	But the one who practices the truth comes to the light, in order that his deeds may be revealed, that they are done in God.
22	这事以后，耶稣和门徒到了犹太地，在那里居住，施洗。	After these <i>[things]</i> Jesus and his disciples came into Judean territory, and there he spent time with them and was baptizing.
23	约翰在靠近撒冷的哀嫩也施洗；因为那里水多，众人都去受洗。	Now John was also baptizing at Aenon near Salim, because water was plentiful there, and they were coming and were being baptized.
24	（那时约翰还没有下在监裡。）	(For John had not yet been thrown into prison.)
25	约翰的门徒和一个犹太人辩论洁净的礼，	So a dispute occurred on the part of John’s disciples with a Jew <small>{Note: Some significant early manuscripts read “the Jews”}</small> concerning purification.
26	就来见约翰，说：“拉比，从前同你在约旦河外、你所见证的那位，现在施洗，众人都往他那里去了。”	And they came to John and said to him, “Rabbi, he who was with you on the other side of the Jordan, about whom you testified—look, this one is baptizing, and all are coming to him!”

27	约翰说：“若不是从天上赐的，人就不能得什么。”	John answered and said, “A man can receive not one <i>[thing]</i> unless it is granted to him from heaven!
28	我曾说：‘我不是基督，是奉差遣在他前面的’，你们自己可以给我作见证。	You yourselves testify about me that I said, ‘I am not the Christ, but I am sent before that one.’
29	娶新妇的就是新郎；新郎的朋友站着，听见新郎的声音就甚喜乐。故此，我这喜乐满足了。	The one who has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices greatly <small>{Note: Literally “with joy”}</small> because of the bridegroom’s voice. So this joy of mine is complete.
30	他必兴旺，我必衰微。”	It is necessary for that one to increase, but <i>[for]</i> me to decrease.”
31	“从天上来的是在万有之上；从地上来的是属乎地，他所说的也是属乎地。从天上来的是在万有之上。”	The one who comes from above is over all. The one who is from the earth is from the earth and speaks from the earth; the one who comes from heaven is over all.
32	他将所见所闻的见证出来，只是没有人领受他的见证。	What he has seen and heard, this he testifies, and no one accepts his testimony.
33	那领受他见证的，就印上印，证明神是真的。	The one who accepts his testimony has attested that God is true.
34	神所差来的就说神的话，因为神赐圣灵给他是有限量的。	For <i>[the one]</i> whom God sent speaks the words of God, for he does not give the Spirit by measure.
35	父爱子，已将万有交在他手里。	The Father loves the Son and has given all <i>[things]</i> into his hand.
36	信子的人有永生；不信子的人得不着永生（原文作不得见永生），神的震怒常在他身上。”	The one who believes in the Son has eternal life, but the one who disobeys the Son will not see life—but the wrath of God remains on him. <small>{Note: Some interpreters and Bible translations extend the quotation of John the Baptist’s words through v. &lt;36&gt;}</small>

## 第 4 章

1	主*知道法利赛人听见他收门徒，施洗，比约翰还多，	Now when Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John
2	（其实不是耶稣亲自施洗，乃是他的门徒施洗，）	(although Jesus himself was not baptizing, but his disciples),
3	他就离了犹太，又往加利利去。	he left Judea and departed again for Galilee.
4	必须经过撒玛利亚，	And it was necessary <i>[for]</i> him to go through Samaria.
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。	Now he came to a town of Samaria called Sychar, near the piece of land that Jacob had given to his son Joseph.
6	在那里有雅各井；耶稣因走路困乏，就坐在井旁。那时约有午正。	And Jacob’s well was there, so Jesus, <i>[because he]</i> had become tired from the journey, simply sat down at the well. It was about the sixth hour.

7	有一个撒玛利亚的妇人来打水。耶稣对她说：“请你给我水喝。”	A woman of Samaria came to draw water. Jesus said to her, “Give me <i>[water]</i> <small>{Note: “Here “water” is supplied in the translation as the understood direct object of the verb “give”}</small> to drink.”
8	(那时门徒进城买食物去了。)	(For his disciples had gone away into the town so that they could buy food.)
9	撒玛利亚的妇人对他说：“你既是犹太人，怎么向我一个撒马利亚妇人要水喝呢？”原来犹太人和撒玛利亚人没有来往。	So the Samaritan woman said to him, “How do you, being a Jew, ask from me <i>[water]</i> <small>{Note: “Here “water” is supplied in the translation as the understood direct object of the verb “ask”}</small> to drink, <i>[since I]</i> <small>{Note: “Here “[since I]” is supplied as a component of the participle (“am”) which is understood as causal}</small> am a Samaritan woman?” (For Jews have no dealings with Samaritans.)
10	耶稣回答说：“你若知道神的恩赐，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。”	Jesus answered and said to her, “If you had known the gift of God and who it is who says to you, ‘Give me <i>[water]</i> <small>{Note: “Here “water” is supplied in the translation as the understood direct object of the verb “give”}</small> to drink,’ you would have asked him, and he would have given you living water.”
11	妇人说：“先生，没有打水的器具，井又深，你从哪里得活水呢？”	The woman said to him, “Sir, you have no bucket and the well is deep! From where then do you get this living water?”
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？”	You are not greater than our father Jacob, <i>[are you]</i> <small>{Note: “The negative construction in Greek anticipates a negative answer here, indicated by the supplied phrase “[are you]” in the translation}</small> who gave us the well and drank from it himself, and his sons and his livestock?”
13	耶稣回答说：凡喝这水的还要再渴；	Jesus answered and said to her, “Everyone who drinks of this water will be thirsty again.
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。”	But whoever drinks of this water which I will give to him will never be thirsty for eternity, but the water which I will give to him will become in him a well of water springing up to eternal life.”
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。”	The woman said to him, “Sir, give me this water, so that I will not be thirsty or come here to draw <i>[water]</i> !” <small>{Note: “Here the direct object is supplied from context in the English translation}</small>
16	耶稣说：“你去叫你丈夫也到这里来。”	He said to her, “Go, call your husband and come here.”
17	妇人说：“我没有丈夫。”耶稣说：“你说没有丈夫是不错的。”	The woman answered and said to him, “I do not have a husband.” Jesus said to her, “You have said rightly, ‘I do not have a husband,’
18	你已经有五个丈夫，你现在有的并不是你的丈夫。你这话是真的。”	for you have had five husbands, and <i>[the one]</i> whom you have now is not your husband; this you have said truthfully!”
19	妇人说：先生，我看出你是先知。	The woman said to him, “Sir, I see that you are a prophet.
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。”	Our fathers worshiped on this mountain, and you <i>[people]</i> <small>{Note: “Here “[people]” is supplied in the translation because the Greek pronoun is plural}</small> say that in Jerusalem is the place where it is necessary to worship.”
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。	Jesus said to her, “Believe me, woman, that an hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.



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。	You worship what you do not know. We worship what we know, because salvation is from the Jews.
23	时候将到，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。	But an hour is coming—and now is <i>[here]</i> <small>{Note: *The word "[here]" is not in the Greek text but is implied}</small> —when the true worshipers will worship the Father in spirit and truth, for indeed the Father seeks such <i>[people]</i> <i>[to be]</i> his worshipers.
24	神是个灵（或无个字），所以拜他的必须用心灵和诚实拜他。”	God <i>[is]</i> spirit, and the ones who worship him must worship in spirit and truth.”
25	妇人说：“我知道弥赛亚（就是那称为基督的）要来；他来了，必将一切的事都告诉我们。”	The woman said to him, “I know that Messiah is coming” (the one called Christ); “whenever that one comes, he will proclaim all <i>[things]</i> to us.”
26	耶稣说：“这和你说话的就是他！”	Jesus said to her, “I, the one speaking to you, am <i>[he]</i> . <small>{Note: *Here the predicate nominative is supplied from context in the English translation}</small>
27	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？”	And at this <i>[point]</i> <small>{Note: *The word “[point]” is not in the Greek text but is implied}</small> his disciples came, and they were astonished that he was speaking with a woman. However, no one said, “What do you seek?” or “Why are you speaking with her?”
28	那妇人就留下水罐子，往城里去，对众人说：	So the woman left her water jar and went away into the town and said to the people, <small>{Note: Assuming the term is used here in a generic sense to refer to persons of either gender, it should be translated “people”; if instead the term here refers only to the town leaders or elders who met at the town gate, then “men” would be appropriate}</small>
29	“你们来看！有一个人将我素来所行的一切事都给我说出来，莫非这就是基督吗？”	“Come, see a man who told me everything I have ever done! Perhaps this one is the Christ?”
30	众人就出城，往耶稣那里去。	They went out from the town and were coming to him.
31	这期间，门徒对耶稣说：“拉比，请吃。”	In the meanwhile the disciples were asking him, saying, “Rabbi, eat <i>[something]</i> !” <small>{Note: *Here the direct object is supplied from context in the English translation}</small>
32	耶稣说：“我有食物吃，是你们不知道的。”	But he said to them, “I have food to eat that you do not know about.”
33	门徒就彼此对问说：“莫非有人拿什么给他吃吗？”	So the disciples began to say <small>{Note: *The imperfect tense has been translated as ingressive here (“began to say”)}</small> to one another, “No one brought him <i>[anything]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> to eat, <i>[did they]</i> ?” <small>{Note: *The negative construction in Greek anticipates a negative answer here, indicated by the supplied phrase “[did they]” in the translation}</small>
34	耶稣说：“我的食物就是遵行差我来者的旨意，做成他的工。	Jesus said to them, “My food is that I do the will of the one who sent me and complete his work.
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，庄稼已经熟了（原文是发白），可以收割了。	Do you not say, ‘There are yet four months and the harvest comes’? Behold, I say to you, lift up your eyes and look at the fields, that they are white for harvest already. <small>{Note: Some interpreters and Bible translations place the word “already” at the beginning of the next verse: “Already the one who reaps receives wages ...”}</small>

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。	The one who reaps receives wages and gathers fruit for eternal life, in order that the one who sows and the one who reaps can rejoice together.
37	俗语说：‘那人撒种，这人收割’，这话可见是真的。	For in this <i>[instance]</i> <small>{Note: "The word "[point]" is not in the Greek text but is implied}</small> the saying is true, 'It is one who sows and another who reaps.'
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。”	I sent you to reap what you did not work for; others have worked, and you have entered into their work."
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。”	Now from that town many of the Samaritans believed in him because of the word of the woman who testified, "He told me everything that I have done."
40	于是撒玛利亚人来见耶稣，求他们在他们那里住下，他便在那里住了两天。	So when the Samaritans came to him, they began asking <small>{Note: "The imperfect tense has been translated as ingressive here ("began asking")}</small> him to stay with them. And he stayed there two days.
41	因耶稣的话，信的人就更多了，	And many more believed because of his word,
42	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。”	And they were saying to the woman, "No longer because of what you said <small>{Note: Literally "your speaking"}</small> do we believe, for we ourselves have heard, and we know that this one is truly the Savior of the world!"
43	过了那两天，耶稣离了那地方，往加利利去。	And after the two days he departed from there into Galilee.
44	因为耶稣自己作过见证说：“先知在本地是没有人尊敬的。”	For Jesus himself testified that a prophet has no honor in his own homeland.
45	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。	So when he came to Galilee, the Galileans welcomed him, <i>[because they]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("had seen") which is understood as causal}</small> had seen all <i>[the things]</i> he had done in Jerusalem at the feast (for they themselves had also come to the feast).
46	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。	Now he came again to Cana in Galilee, where he had made the water wine. And <i>[there]</i> was at Capernaum a certain royal official whose son was sick.
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。	This man, <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> heard that Jesus had come from Judea into Galilee, went to him and asked that he come down and heal his son, for he was about to die.
48	耶稣就对他说：“若不看见神迹奇事，你们总是不信。”	So Jesus said to him, "Unless you <i>[people]</i> <small>{Note: "Here "[people]" is supplied in the translation because the Greek verb ("see") is plural}</small> see signs and wonders, you will never believe!"
49	那大臣说：“先生，求你趁着我的孩子还没有死就下去。”	The royal official said to him, "Sir, come down before my child dies!"
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。	Jesus said to him, "Go, your son will live." The man believed the word that Jesus spoke to him, and he departed.

51	正下去的时候，他的仆人迎见他，说他的儿子活了。	Now <i>[as]</i> <small>{Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("was going down")}</small> he was going down, his slaves met him, saying that his child was alive.
52	他就问什么时候见好的。他们说：“昨日未时热就退了。”	So he inquired from them the hour at which he had gotten better. Then they said to him, "Yesterday at the seventh hour the fever left him."
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。	So the father knew that <i>[it was]</i> that <small>{Note: Some manuscripts have "that [it was] at that same hour"}</small> same hour at which Jesus said to him, "Your son will live," and he himself believed, and his whole household.
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。	Now this <i>[is]</i> again a second sign Jesus performed <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal}</small> came from Judea into Galilee.

## 第 5 章

1	这事以后，到了犹太人的一个节期，耶稣就上耶路撒冷去。	After these <i>[things]</i> <i>[there]</i> was a feast of the Jews, and Jesus went up to Jerusalem.
2	在耶路撒冷，靠近羊门有一个池子，希伯来话叫作毕士大，旁边有五个廊子；	Now there is in Jerusalem near the Sheep Gate a pool called in Aramaic Bethzatha, <small>{Note: The majority of later manuscripts read "Bethesda," while other early manuscripts read "Bethsaida"}</small> which has five porticoes.
3	里面躺着瞎眼的、瘸腿的、血气枯干的许多病人。（有古卷在此有：等候水动；	In these were lying a large number of those who were sick, blind, lame, paralyzed. <small>{Note: The majority of later manuscripts add the following words: "waiting for the moving of the water. 4 For an angel of the Lord from time to time went down in the pool and stirred up the water. So the one who went in first after the stirring of the water was healed of whatever disease he suffered."}</small>
4	因为有天使按时下池子搅动那水，水动之后，谁先下去，无论害什么病就痊愈了。）	
5	在那里有一个人，病了三十八年。	And a certain man was there who had <i>[been]</i> thirty-eight years in his sickness.
6	耶稣看见他躺着，知道他病了许久，就问他说：你要痊愈么？	Jesus, <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> saw this one lying <i>[there]</i> and knew that he had <i>[been sick]</i> <small>{Note: "The phrase "[been sick]" is not in the Greek text, but is supplied from the context}</small> a long time already, said to him, "Do you want to become well?"
7	病人回答说：先生，水动的时候，没有人把我放在池子里；我正去的时候，就有别人比我先下去。	The one who was sick answered him, "Sir, I do not have anyone that, whenever the water is stirred up, could put me into the pool. But while <small>{Note: Literally "during which [time]"}</small> I am coming, another goes down before me."
8	耶稣对他说：起来，拿你的褥子走罢！	Jesus said to him, "Get up! Pick up your mat and walk!"
9	那人立刻痊愈，就拿起褥子来走了。	And immediately the man became well and picked up his mat and began to walk. <small>{Note: "The imperfect tense has been translated as ingressive here ("began to walk")}</small> (Now it was the Sabbath on that day.)

10	那天是安息日，所以犹太人对那医好的人说：今天是安息日，你拿褥子是不可的。	So the Jews were saying to the one who had been healed, "It is the Sabbath, and it is not permitted for you to pick up the mat!" <small>(Note: Some manuscripts have "your mat")</small>
11	他却回答说：那使我痊愈的，对我说：拿你的褥子走罢。	But he answered them, "The one who made me well—that one said to me, 'Pick up your mat and walk!'"
12	他们问他说：对你说拿褥子走的是什么人？	So they asked him, <small>(Note: Some manuscripts have "They asked him")</small> "Who is the man who said to you, 'Pick up <i>[your mat]</i> ' <small>(Note: "In Greek the direct object ("your mat") is not in the Greek text but the repetition is implied from the previous verse)</small> and walk?"
13	那医好的人不知道是谁；因为那里的人多，耶稣已经躲开了。	But the one who was healed did not know who it was, for Jesus had withdrawn <i>[while]</i> <small>(Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was")</small> a crowd was in the place.
14	后来耶稣在殿里遇见他，对他说：你已经痊愈了，不要再犯罪，恐怕你遭遇的更加利害。	After these <i>[things]</i> Jesus found him at the temple and said to him, "Look, you have become well! Sin no longer, lest something worse happen to you."
15	那人就去告诉犹太人，使他痊愈的是耶稣。	The man went and reported to the Jews that Jesus was the one who made him well.
16	所以犹太人逼迫耶稣，因为他在安息日做了这事。	And on account of this the Jews began to persecute <small>(Note: "The imperfect tense has been translated as ingressive here ("began to persecute"))</small> Jesus, because he was doing these <i>[things]</i> on the Sabbath.
17	耶稣就对他们说：我父做事直到如今，我也做事。	But he answered <small>(Note: Some manuscripts have "Jesus answered")</small> them, "My Father is working until now, and I am working."
18	所以犹太人越发想要杀他；因他不但犯了安息日，并且称神为他的父，将自己和神当作平等。	So on account of this the Jews were seeking even more to kill him, because he not only was breaking the Sabbath, but also was calling God his own Father, <i>[thus]</i> <small>(Note: "Here "[thus]" is supplied as a component of the participle ("making") which is understood as result)</small> making himself equal with God.
19	耶稣对他们说：我实实在在的告诉你们，子凭着自己不能做什么，惟有看见父所做的，子才能做；父所做的事，子也照样做。	So Jesus answered and said to them, "Truly, truly I say to you, the Son can do nothing from himself except what he sees the Father doing. For whatever that one does, these <i>[things]</i> also the Son does likewise.
20	父爱子，将自己所做的一切事指给他看，还要将比这更大的事指给他看，叫你们希奇。	For the Father loves the Son and shows him everything that he himself is doing. And greater works than these he will show him, so that you will be astonished.
21	父怎样叫死人起来，使他们活着，子也照样随自己的意思使人活着。	For just as the Father raises the dead and makes <i>[them]</i> <small>(Note: "Here the direct object is supplied from context in the English translation)</small> alive, thus also the Son makes alive whomever he wishes.
22	父不审判什么人，乃将审判的事全交与子，	For the Father does not judge anyone, but he has given all judgment to the Son,
23	叫人都尊敬子如同尊敬父一样。不尊敬子的，就是不尊敬差子来的父。	in order that all <i>[people]</i> <small>(Note: "The word "[people]" is not in the Greek text but is implied)</small> will honor the Son, just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.

24	我实实在在的告诉你们，那听我话、又信差我来者的，就有永生；不至于定罪，是已经出死入生了。	Truly, truly I say to you that the one who hears my word and who believes the one who sent me has eternal life, and does not come into judgment, but has passed from death into life.
25	我实实在在的告诉你们，时候将到，现在就是了，死人要听见神儿子的声音，听见的人就要活了。	“Truly, truly I say to you, that an hour is coming—and now is <i>[here]</i> —when the dead will hear the voice of the Son of God, and the ones who hear will live.
26	因为父怎样在自己有生命，就赐给他儿子也照样在自己有生命，	For just as the Father has life in himself, thus also he has granted to the Son to have life in himself.
27	并且因为他是人子，就赐给他行审判的权柄。	And he has granted him authority to carry out judgment, because he is the Son of Man.
28	你们不要把这事看作希奇。时候要到，凡在坟墓里的，都要听见他的声音，就出来；	“Do not be astonished <i>[at]</i> this, because an hour is coming in which all those in the tombs will hear his voice
29	行善的，复活得生；作恶的，复活定罪。	and they will come out—those who have done good <i>[things]</i> to a resurrection of life, but those who have practiced evil <i>[things]</i> to a resurrection of judgment.
30	我凭着自己不能做什么，我怎么听见就怎么审判。我的审判也是公平的；因为我不求自己的意思，只求那差我来者的意思。	I am able to do nothing from myself. Just as I hear, I judge, and my judgment is just, because I do not seek my <i>[own]</i> will, but the will of the one who sent me.
31	我若为自己作见证，我的见证就不真。	“If I testify about myself, my testimony is not true.
32	另有一位给我作见证，我也知道他给我作的见证是真的。	There is another who testifies about me, and I know that the testimony which he testifies about me is true.
33	你们曾差人到约翰那里，他为真理作过见证。	You have sent to John and he has testified to the truth.
34	其实，我所受的见证不是从人来的；然而，我说这些话，为要叫你们得救。	(And I do not receive testimony from people, but I say these <i>[things]</i> in order that you may be saved.)
35	约翰是点着的明灯，你们情愿暂时喜欢他的光。	That one was the lamp <i>[which was]</i> burning and shining, and you wanted to rejoice for an hour in his light.
36	但我有比约翰更大的见证；因为父交给我要我成就的事，就是我所做的事，这便见证我是父所差来的。	“But I have a testimony greater than John’s, for the works which the Father has given to me that I should complete them—the very works which I am doing— <i>[these]</i> testify about me, that the Father has sent me.
37	差我来的父也为我作过见证。你们从来没有听见他的声音，也没有看见他的形像。	And the Father who sent me, that one has testified about me. You have neither heard his voice at any time nor seen his form.
38	你们并没有他的道存在心里；因为他所差来的，你们不信。	And you do not have his word residing in yourselves, because the one whom that one sent, in this one you do not believe.
39	你们查考圣经（或作：应当查考圣经），因你们以为内中有永生；给我作见证的就是这经。	You search <sup>(Note: Or “Search” (an imperative))</sup> the scriptures because you think that you have eternal life in them, and it is these that testify about me.

40	然而，你们不肯到我这里来得生命。	And you are not willing to come to me so that you may have life.
41	我不受从人来的荣耀。	"I do not accept glory <sup>{Note: Or "honor"}</sup> from people,
42	但我知道，你们心里没有神的爱。	but I know you, that you do not have the love of God in yourselves.
43	我奉我父的名来，你们并不接待我；若有别人奉自己的名来，你们倒要接待他。	I have come in my Father's name, and you do not accept me. If another should come in his own name, you would accept that one!
44	你们互相受荣耀，却不求从独一无二的神来的荣耀，怎能信我呢？	How are you able to believe, <i>[if you]</i> <sup>{Note: "Here "[if]" is supplied as a component of the participle ("accept") which is understood as conditional}</sup> accept glory from one another, and do not seek the glory <i>[which is]</i> from the only God?
45	不要想我在父面前要告你们；有一位告你们的，就是你们所仰赖的摩西。	Do not think that I will accuse you before the Father! The one who accuses you is Moses, in whom you have put your hope!
46	你们如果信摩西，也必信我，因为他书上有指着我写的话。	For if you had believed Moses, you would believe me, for that one wrote about me.
47	你们若不信他的书，怎能信我的话呢？	But if you do not believe that one's writings, how will you believe my words?"

## 第 6 章

1	这事以后，耶稣渡过加利利海，就是提比哩亚海。	After these <i>[things]</i> Jesus went away to the other side of the sea of Galilee (that is, Tiberias).
2	有许多人因为看见他在病人身上所行的神迹，就跟随他。	And a large crowd was following him because they were observing the signs that he was doing on those who were sick.
3	耶稣上了山，和门徒一同坐在那里。	So Jesus went up on the mountain and sat down there with his disciples.
4	那时犹太人的逾越节近了。	(Now the Passover, the feast of the Jews, was near.)
5	耶稣举目看见许多人来，就对腓力说：我们从那里买饼叫这些人吃呢？	Then Jesus, when he looked up <sup>{Note: Literally "then Jesus lifting up the eyes"}</sup> <sup>{Note: "Here "[when]" in the translation is supplied as a component of the participle "lifting up" which is understood as temporal}</sup> and saw that a large crowd was coming to him, said to Philip, "Where can we buy bread so that these <i>[people]</i> can eat?"
6	他说这话是要试验腓力；他自己原知道要怎样行。	(Now he said this to test him, because he knew what he was going to do.)
7	腓力回答说：就是二十两银子的饼，叫他们各人吃一点也是不够的。	Philip replied to him, "Two hundred denarii <i>[worth of]</i> bread would not be enough for them, in order that each one could receive a little."
8	有一个门徒，就是西门彼得的兄弟安得烈，对耶稣说：	One of his disciples, Andrew the brother of Simon Peter, said to him,
9	在这里有一个孩童，带着五个大麦饼、两条鱼，只是分给这许多人还算什么呢？	"Here is a boy who has five barley loaves and two fish, but what are these for so many <i>[people]</i> ?"

10	耶稣说：你们叫众人坐下。原来那地方的草多，众人就坐下，数目约有五千。	Jesus said, "Make the people recline." (Now <i>[there]</i> was a lot of grass in the place.) So the men reclined, approximately five thousand <i>[in]</i> number.
11	耶稣拿起饼来，祝谢了，就分给那坐着的人；分鱼也是这样，都随着他们所要的。	Then Jesus took the bread, and <i>[after he]</i> <small>{Note: "Here [after]" is supplied as a component of the participle ("had given thanks") which is understood as temporal}</small> had given thanks, he distributed <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> to those who were reclining—likewise also of the fish, as much as they wanted.
12	他们吃饱了，耶稣对门徒说：把剩下的零碎收拾起来，免得有糟蹋的。	And when they were satisfied, he said to his disciples, "Gather the remaining fragments so that nothing is lost."
13	他们便将那五个大麦饼的零碎，就是众人吃了剩下的，收拾起来，装满了十二个篮子。	So they gathered <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> and filled twelve baskets with fragments from the five barley loaves which were left over by those who had eaten.
14	众人看见耶稣所行的神迹，就说：这真是那要到世间来的先知！	Now <i>[when]</i> <small>{Note: "Here [when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> the people saw the sign that he performed, they began to say, <small>{Note: "The imperfect tense has been translated as ingressive here ("began to say")"}</small> "This one is truly the Prophet who is to come into the world!"
15	耶稣既知道众人要来强逼他作王，就独自又退到山上去了。	Then Jesus, <i>[because he]</i> <small>{Note: "Here [because]" is supplied as a component of the participle ("knew") which is understood as causal}</small> knew that they were about to come and seize him in order to make <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> king, withdrew again up the mountain <i>[by]</i> himself alone.
16	到了晚上，他的门徒下海边去，	Now when evening came, his disciples went down to the sea.
17	上了船，要过海往迦百农去。天已经黑了，耶稣还没有来到他们那里。	And getting into a boat, they began to go <small>{Note: "The imperfect tense has been translated as ingressive here ("began to go")"}</small> to the other side of the sea, to Capernaum. And it had already become dark, and Jesus had not yet come to them.
18	忽然狂风大作，海就翻腾起来。	And the sea began to be stirred up <small>{Note: "The imperfect tense has been translated as ingressive here ("began to be stirred up")"}</small> <i>[because]</i> <small>{Note: "Here [because]" is supplied as a component of the participle ("was blowing") which is understood as causal}</small> a strong wind was blowing.
19	门徒摇橹，约行了十里多路，看见耶稣在海面上走，渐渐近了船，他们就害怕。	Then <i>[when they]</i> <small>{Note: "Here [when]" is supplied as a component of the participle ("had rowed") which is understood as temporal}</small> had rowed about twenty-five or thirty stadia, <small>{Note: A "stade" or "stadium" (plur. "stadia") is about 607 ft (187 m), so this was around 3 miles (5 km)}</small> they saw Jesus walking on the sea and coming near the boat, and they were afraid.
20	耶稣对他们说：是我，不要怕！	But he said to them, " <i>[It]</i> is I! Do not be afraid!"
21	门徒就喜欢接他上船，船立时到了他们所要去的地方。	So they were wanting to take him into the boat, and immediately the boat came to the land to which they were going.
22	第二日，站在海那边的众人知道那里没有别的船，只有一只小船，又知道耶稣没有同他的门徒上船，乃是门徒自己去的。	On the next day, the crowd that was on the other side of the sea saw that other boats were not there (except one), and that Jesus had not entered with his disciples into the boat, but his disciples had departed alone.

23 然而，有几只小船从提比哩亚来，靠近主*祝谢后分饼给人吃的地方。	Other boats from Tiberias came near the place where they had eaten the bread <i>[after]</i> <small>{Note: *Here "[after]" is supplied as a component of the temporal genitive absolute participle ("had given thanks")}</small> the Lord had given thanks.
24 众人见耶稣和门徒都不在那里，就上了船，往迦百农去找耶稣。	So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and came to Capernaum seeking Jesus.
25 既在海那边找着了，就对他说：拉比，是几时到这里来的？	And <i>[when they]</i> <small>{Note: *Here "[when]" is supplied as a component of the participle ("found") which is understood as temporal}</small> found him on the other side of the sea, they said to him, "Rabbi, when did you get here?"
26 耶稣回答说：我实实在在的告诉你们，你们找我，并不是因见了神迹，乃是因吃饼得饱。	Jesus replied to them and said, "Truly, truly I say to you, you seek me not because you saw signs, but because you ate of the loaves and were satisfied!"
27 不要为那必坏的食物劳力，要为那存到永生的食物劳力，就是人子要赐给你们的，因为人子是父神所印证的。	Do not work for the food that perishes, but the food that remains to eternal life, which the Son of Man will give to you. For God the Father has set his seal on this one."
28 众人问他说：我们当行什么，才算做神的工呢？	So they said to him, "What shall we do that we can accomplish the works of God?"
29 耶稣回答说：信神所差来的，这就是做神的工。	Jesus answered and said to them, "This is the work of God: that you believe in <i>[the one]</i> whom that one sent."
30 他们又说：你行什么神迹，叫我们看见就信你；你到底做什么事呢？	So they said to him, "Then what sign will you perform, so that we can see <i>[it]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> and believe you? What will you do?"
31 我们的祖宗在旷野吃过吗哪，如经上写着说：他从天上赐下粮来给他们吃。	Our fathers ate the manna in the wilderness, just as it is written, 'He gave them bread from heaven to eat.' <small>{Note: A quotation from &lt;Ps 78:24 &gt;which refers to the events of &lt;Exod 16:4-36&gt;}</small>
32 耶稣说：我实实在在的告诉你们，那从天上来的粮不是摩西赐给你们的，乃是我父将天上来的真粮赐给你们。	Then Jesus said to them, "Truly, truly I say to you, Moses did not give you bread from heaven, but my Father is giving you the true bread from heaven!"
33 因为神的粮就是那从天上降下来、赐生命给世界的。	For the bread of God is the one who comes down from heaven and gives life to the world."
34 他们说：主*阿，常将这粮赐给我们！	So they said to him, "Sir, always give us this bread!"
35 耶稣说：我就是生命的粮。到我这里来的，必定不饿；信我的，永远不渴。	Jesus said to them, "I am the bread of life. The one who comes to me will never be hungry, and the one who believes in me will never be thirsty again."
36 只是我对你们说过，你们已经看见我，还是不信。	But I said to you that you have seen me and do not believe."
37 凡父所赐给我的人必到我这里来；到我这里来的，我总不丢弃他。	Everyone whom the Father gives to me will come to me, and the one who comes to me I will never throw out,
38 因为我从天上降下来，不是要按自己的意思行，乃是要按那差我来者的意思行。	because I have come down from heaven not that I should do my will, but the will of the one who sent me."



39	差我来者的意思就是：他所赐给我的，叫我一个也不失落，在末日却叫他复活。	Now this is the will of the one who sent me: that everyone whom he has given me, I would not lose <i>[any]</i> of them, <small>{Note: This pronoun is neuter singular in Greek, but is collective}</small> but raise them <small>{Note: This pronoun is neuter singular in Greek, but is collective}</small> up on the last day.
40	因为我父的意思是叫一切见子而信的人得永生，并且在末日我要叫他复活。	For this is the will of my Father, that everyone who looks at the Son and believes in him would have eternal life, and I will raise him up on the last day.”
41	犹太人因为耶稣说我是从天上降下来的粮，就私下议论他，	Now the Jews began to grumble <small>{Note: *The imperfect tense has been translated as ingressive here ("began to grumble")}</small> about him because he said, "I am the bread that came down from heaven,"
42	说：这不是约瑟的儿子耶稣么？他的父母我们岂不认得么？他如今怎么说我是从天上降下来的呢？	and they were saying, "Is this one not Jesus the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?"
43	耶稣回答说：你们不要大家议论。	Jesus answered and said to them, "Do not grumble among yourselves!" <small>{Note: Literally "with one another"}</small>
44	若不是差我来的父吸引人，就没有能到我这里来的；到我这里来的，在末日我要叫他复活。	No one is able to come to me unless the Father who sent me draws him, and I will raise him up on the last day.
45	在先知书上写着说：他们都要蒙神的教训。凡听见父之教训又学习的，就到我这里来。	It is written in the prophets, 'And they will all be taught by God.' <small>{Note: A quotation from &lt;isa 54:13&gt;}</small> Everyone who hears from the Father and learns comes to me.
46	这不是说有人看见过父；惟独从神来的，他看见过父。	(Not that anyone has seen the Father except the one who is from God—this one has seen the Father.) <small>{Note: The switch from first person in vv. &lt;44-45&gt; to third person here and back to first person in vv. &lt;47-51&gt; suggests that this verse is a parenthetical comment by the author rather than the words of Jesus}</small>
47	我实实在在的告诉你们，信的人有永生。	Truly, truly I say to you, the one who believes has eternal life.
48	我就是生命的粮。	I am the bread of life.
49	你们的祖宗在旷野吃过吗哪，还是死了。	Your fathers ate the manna in the wilderness and they died.
50	这是从天上降下来的粮，叫人吃了就不死。	This is the bread that comes down from heaven so that someone may eat from it and not die.
51	我是从天上降下来生命的粮；人若吃这粮，就必永远活着。我所要赐的粮就是我的肉，为世人之生命所赐的。	I am the living bread that came down from heaven. If anyone eats from this bread, he will live forever. <small>{Note: Literally "for the age"}</small> And the bread that I will give for the life of the world is my flesh.”
52	因此，犹太人彼此争论说：这个人怎能把他的肉给我们吃呢？	So the Jews began to quarrel <small>{Note: *The imperfect tense has been translated as ingressive here ("began to quarrel")}</small> among themselves, <small>{Note: Literally "with one another"}</small> saying, "How can this man give us his flesh to eat?"
53	耶稣说：我实实在在的告诉你们，你们若不吃人子的肉，不喝人子的血，就没有生命在你们里面。	Then Jesus said to them, "Truly, truly I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves!

54	吃我肉、喝我血的人就有永生，在末日我要叫他复活。	The one who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day.
55	我的肉真是可吃的，我的血真是可喝的。	For my flesh is true food, and my blood is true drink.
56	吃我肉、喝我血的人常在我里面，我也常在他里面。	The one who eats <sup>{Note: *This term is somewhat graphic and typically used for animals feeding, but the distinction from other Greek verbs for eating is difficult to convey in English}</sup> my flesh and drinks my blood resides in me and I in him.
57	永活的父怎样差我来，我又因父活着；照样，吃我肉的人也要因我活着。	Just as the living Father sent me, and I live because of the Father, <i>[so]</i> also the one who eats <sup>{Note: *This term is somewhat graphic and typically used for animals feeding, but the distinction from other Greek verbs for eating is difficult to convey in English}</sup> me—that one will live because of me.
58	这就是从天上降下来的粮。吃这粮的人就永远活着，不像你们的祖宗吃过吗哪还是死了。	This is the bread that came down from heaven, not as the fathers ate and died. The one who eats <sup>{Note: *This term is somewhat graphic and typically used for animals feeding, but the distinction from other Greek verbs for eating is difficult to convey in English}</sup> this bread will live forever .” <sup>{Note: Literally “for the age”}</sup>
59	这些话是耶稣在迦百农会堂里教训人说的。	He said these <i>[things]</i> <i>[while]</i> <sup>{Note: *Here “[when]” is supplied as a component of the participle (“teaching”) which is understood as temporal}</sup> teaching in the synagogue in Capernaum.
60	他的门徒中有好些人听见了，就说：这话甚难，谁能听呢？	Thus many of his disciples, <i>[when they]</i> <sup>{Note: *Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal}</sup> heard <i>[it]</i> , <sup>{Note: *Here the direct object is supplied from context in the English translation}</sup> said, “This saying is hard! Who can understand it?”
61	耶稣心里知道门徒为这话议论，就对他们说：这话是叫你们厌弃（原文是跌倒）么？	But Jesus, <i>[because he]</i> <sup>{Note: *Here “[because]” is supplied as a component of the participle (“knew”) which is understood as causal}</sup> knew within himself that his disciples were grumbling about this, said to them, “Does this cause you to be offended?”
62	倘或你们看见人子升到他原来所在之处，怎么样呢？	Then <i>[what]</i> if you see the Son of Man ascending where he was before?
63	叫人活着的乃是灵，肉体是无益的。我对你们所说的话就是灵，就是生命。	The Spirit is the one who gives life; the flesh profits nothing. The words that I have spoken to you are spirit and are life.
64	只是你们中间有不信的人。耶稣从起头就知道谁不信他，谁要卖他。	But there are some of you who do not believe.” (For Jesus knew from the beginning who they were who did not believe, and who it was who would betray him.)
65	耶稣又说：所以我对你们说过，若不是蒙我父的恩赐，没有人能到我这里来。	And he said, “Because of this I said to you that no one can come to me unless it has been granted to him by the Father.”
66	从此，他门徒中多有退去的，不再和他同行。	For this <i>[reason]</i> many of his disciples drew back <sup>{Note: Literally “went away to the things behind”}</sup> and were not walking with him any longer.
67	耶稣就对那十二个门徒说：你们也要去么？	So Jesus said to the twelve, “You do not want to go away also, <i>[do you]</i> ?” <sup>{Note: *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “[do you]”}</sup>
68	西门彼得回答说：主*阿，你有永生之道，我们还归从谁呢？	Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life.

69	我们已经信了，又知道你是神的圣者。	And we have believed, and have come to know, that you are the Holy One of God.”
70	耶稣说：我不是拣选了你们十二个门徒么？但你们中间有一个是魔鬼。	Jesus replied to them, “Did I not choose you, the twelve, and one of you is the devil?”
71	耶稣这话是指着加略人西门的儿子犹大说的；他本是十二个门徒里的一个，后来要卖耶稣的。	(Now he was speaking about Judas [son] of Simon Iscariot, because this one—one of the twelve—was going to betray him.)

## 第 7 章

1	这事以后，耶稣在加利利游行，不愿在犹太游行，因为犹太人想要杀他。	And after these [things] Jesus was going about in Galilee. For he did not want to go about in Judea, because the Jews were seeking to kill him.
2	当时犹太人的住棚节近了。	Now the feast of the Jews—the [feast of] Tabernacles—was near.
3	耶稣的弟兄就对他说：你离开这里上犹太去罢，叫你的门徒也看见你所行的事。	So his brothers said to him, “Depart from here and go to Judea, so that your disciples also can see your works that you are doing.
4	人要显扬名声，没有在暗处行事的；你如果行这些事，就当将自己显明给世人看。	For no one does anything in secret and [yet] he himself desires to be publicly recognized. <small>(Note: Literally “with openness”)</small> If you are doing these [things], reveal yourself to the world!”
5	因为连他的弟兄说这话，是因为不信他。	(For not even his brothers believed in him.)
6	耶稣就对他们说：我的时候还没有到；你们的时候常是方便的。	So Jesus said to them, “My time has not yet come, but your time is always ready.
7	世人不能恨你们，却是恨我，因为我指证他们所做的是恶的。	The world cannot hate you, but it hates me, because I am testifying about it, that its deeds are evil.
8	你们上去过节罢，我现在不上去过这节，因为我的时候还没有满。	You go up to the feast. I am not <small>(Note: Most manuscripts read “not yet” here, but this is obviously an easier reading intended to reconcile the statement with Jesus’ later actions)</small> going up to this feast, because my time is not yet completed. <small>(Note: Or “fulfilled”)</small>
9	耶稣说了这话，仍旧住在加利利。	And [when he] <small>(Note: “Here [when]” is supplied as a component of the participle (“had said”) which is understood as temporal)</small> had said these [things], he remained in Galilee.
10	但他弟兄上去以后，他也上去过节，不是明去，似乎是暗去的。	But when his brothers had gone up to the feast, then he also went up, not openly, but (as it were) in secret.
11	正在节期，犹太人寻找耶稣，说：他在那里？	So the Jews were looking for him at the feast, and were saying, “Where is he?”
12	众人为他纷纷议论，有的说：他是好人。有的说：不然，他是迷惑众人的。	And there was a lot of grumbling concerning him among the crowds; some were saying, “He is a good [man],” but others were saying, “No, but he deceives the crowd.”
13	只是没有人明明的讲论他，因为怕犹太人。	However, no one was speaking openly about him for fear of the Jews.

14	到了节期，耶稣上殿里去教训人。	Now when the feast was already half over , <sup>{Note: Literally "now it being already in the middle of the feast"}</sup> Jesus went to the temple <i>[courts]</i> <sup>{Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself}</sup> and began to teach. <sup>{Note: "The imperfect tense has been translated as ingressive here ("began to teach")}</sup>
15	犹太人就希奇，说：这个人没有学过，怎么明白书呢？	Then the Jews were astonished, saying, "How does this man possess knowledge , <sup>{Note: Literally "know letters"}</sup> <i>[because he]</i> <sup>{Note: "Here "[because]" is supplied as a component of the participle ("been taught") which is understood as causal}</sup> has not been taught?"
16	耶稣说：我的教训不是我自己的，乃是那差我来者的。	So Jesus answered them and said, "My teaching is not mine, but <i>[is]</i> from the one who sent me.
17	人若立志遵着他的旨意行，就必晓得这教训或是出于神，或是我凭着自己说的。	If anyone wants to do his will, he will know about my <sup>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</sup> teaching, whether it is from God or I am speaking from myself.
18	人凭着自己说，是求自己的荣耀；惟有求那差他来者的荣耀，这人是真的，在他心里没有不义。	The one who speaks from himself seeks his own glory. But the one who seeks the glory of the one who sent him—this one is true, and there is no unrighteousness in him.
19	摩西岂不是传律法给你们么？你们却没有一个人守律法。为什么想要杀我呢？	Has not Moses given you the law, and none of you carries out the law? Why do you seek to kill me?"
20	众人回答说：你是被鬼附着了！谁想要杀你？	The crowd replied, "You have a demon! Who is seeking to kill you?"
21	耶稣说：我做了一件事，你们都以为希奇。	Jesus answered and said to them, "I performed one work, and you are all astonished.
22	摩西传割礼给你们（其实不是从摩西起的，乃是从祖先起的），因此你们也在安息日给人行割礼。	Because of this Moses has given you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.
23	人若在安息日受割礼，免得违背摩西的律法，我在安息日叫一个人全然好了，你们就向我生气么？	If a man receives circumcision on the Sabbath so that the law of Moses would not be broken, are you angry with me because I made a whole man well <sup>{Note: Or "a man entirely well"}</sup> on the Sabbath?
24	不可按外貌断定是非，总要按公平断定是非。	Do not judge according to outward appearance, but judge according to righteous judgment!"
25	耶路撒冷人中有的说：这不是他们想要杀的人么？	Then some of the inhabitants of Jerusalem began to say, <sup>{Note: "The imperfect tense has been translated as ingressive here ("began to say")}</sup> "Is this not <i>[the one]</i> whom they are seeking to kill?"
26	你看他还明明的讲道，他们也不向他说什么，难道官长真知道这是基督么？	And behold, he is speaking openly and they are saying nothing to him! Can it be that the rulers truly know that this man is the Christ?"
27	然而，我们知道这个人从哪里来；只是基督来的时候，没有人知道他从哪里来。	Yet we know where this man is from, but the Christ, whenever he comes—no one knows where he is from!"

28 那时，耶稣在殿里教训人，大声说：你们也知道我，也知道我从那里来；我来并不是由于自己。但那差我来的是真的。你们不认识他，	Then Jesus cried out in the temple [ <i>courts</i> ], <small>{Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself}</small> teaching and saying, "You both know me and you know where I am from! And I have not come from myself, but the one who sent me is true, whom you do not know.
29 我却认识他；因为我是从他来的，他也是差了我来。	I know him, because I am from him and he sent me."
30 他们就想要捉拿耶稣；只是没有人下手，因为他的时候还没有到。	So they were seeking to seize him, and no one laid a hand on him, because his hour had not yet come.
31 但众人中间有好些信他的，说：基督来的时候，他所行的神迹岂能比这人所行的更多么？	But from the crowd many believed in him and were saying, "Whenever the Christ comes, he will not perform more signs than this man has done, [ <i>will he</i> ]?" <small>{Note: "The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "[will he]"}</small>
32 法利赛人听见众人为耶稣这样纷纷议论，祭司长和法利赛人就打发差役去捉拿他。	The Pharisees heard the crowd murmuring these [ <i>things</i> ] about him, and the chief priests and the Pharisees sent officers in order to take him into custody. <small>{Note: Literally "that they could seize him"}</small>
33 于是耶稣说：我还有不多的时候和你们同在，以后就回到差我来的那里去。	Then Jesus said, "Yet a little time I am with you, and I am going to the one who sent me.
34 你们要找我，却找不着；我所在的地方你们不能到。	You will seek me and will not find [ <i>me</i> ], <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> <small>{Note: Some manuscripts explicitly state "me"}</small> and where I am, you cannot come."
35 犹太人就彼此对问说：这人要往那里去，叫我们找不着呢？难道他要往散住希利尼中的犹太人那里去教训希利尼人么？	So the Jews said to one another, "Where [ <i>is</i> ] this one going to go, that we will not find him? He is not going to go to the Dispersion among the Greeks and teach the Greeks, [ <i>is he</i> ]?" <small>{Note: "The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "[is he]"}</small>
36 他说：你们要找我，却找不着；我所在的地方，你们不能到，这话是什么意思呢？	What is this saying that he said, 'You will seek me and will not find [ <i>me</i> ], <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> <small>{Note: Some manuscripts explicitly state "me"}</small> and where I am, you cannot come'?"
37 节期的末日，就是最大之日，耶稣站着高声说：人若渴了，可以到我这里来喝。	Now on the last day of the feast—the great [ <i>day</i> ]—Jesus stood and cried out, saying, "If anyone is thirsty, let him come to me, and let him drink,
38 信我的人就如经上所说：从他腹中要流出活水的江河来。	the one who believes in me. <small>{Note: An alternative punctuation of vv. &lt;37–38&gt; reads: "If anyone is thirsty, let him come to me and let him drink. 38 The one who believes in me, just as the scripture said, 'Out of his belly will flow rivers of living water.'"} Just as the scripture said, 'Out of his belly will flow rivers of living water.'</small> <small>{Note: A quotation from the Old Testament of uncertain origin; texts most often suggested are &lt;Isa 44:3&gt;; &lt;55:1&gt;; &lt;58:11&gt;; &lt;Zech 14:8&gt;}</small>
39 耶稣这话是指着信他之人要受圣灵说的。那时还没有赐下圣灵来，因为耶稣尚未得着荣耀。	Now he said this concerning the Spirit, whom those who believed in him were about to receive. For the Spirit was not yet [ <i>given</i> ], <small>{Note: A few manuscripts supply the participle "given" here; while it is unlikely this represents the original reading, many English versions nevertheless supply "given" to avoid the impression that the Spirit did not exist prior to this point}</small> because Jesus had not yet been glorified.)

40	众人听见这话，有的说：这真是那先知。	Then, <i>[when they]</i> <small>{Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> heard these words, <i>[some]</i> from the crowd began to say, <small>{Note: *The imperfect tense has been translated as ingressive here ("began to say")}</small> “This man is truly the Prophet!”
41	有的说：这是基督。但也有的说：基督岂是从加利利出来的么？	Others were saying, “This man is the Christ!” But others were saying, “No, for the Christ does not come from Galilee, <i>[does he]</i> ?” <small>{Note: *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “[does he]”}</small>
42	经上岂不是说基督是大卫的后裔，从大卫本乡伯利恒出来的么？	Has not the scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?”
43	于是众人因着耶稣起了分争。	So there was a division in the crowd because of him.
44	其中有人要捉拿他，只是无人下手。	And some of them were wanting to seize him, but no one laid hands on him.
45	差役回到祭司长和法利赛人那里。他们对差役说：你们为什么没有带他来呢？	So the officers came to the chief priests and Pharisees. And they said to them, “Why <small>{Note: Literally “because of what”}</small> did you not bring him?”
46	差役回答说：从来没有像他这样说话的！	The officers replied, “Never has a man spoken like this!”
47	法利赛人说：你们也受了迷惑么？	Then the Pharisees replied to them, “You have not also been deceived, <i>[have you]</i> ?” <small>{Note: *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “[have you]”}</small>
48	官长或是法利赛人岂有信他的呢？	None <small>{Note: Literally “not anyone”}</small> of the rulers or of the Pharisees have believed in him, <i>[have they]</i> ?” <small>{Note: *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “[have they]”}</small>
49	但这些不明白律法的百姓是被咒诅的！	But this crowd who does not know the law is accursed!”
50	内中有尼哥底母，就是从前去见耶稣的，对他们说：	Nicodemus, the one who came to him previously—who was one of them—said to them,
51	不先听本人的口供，不知道他所做的事，难道我们的律法还定他的罪么？	“Our law does not condemn a man unless it first hears from him and knows what he is doing, <i>[does it]</i> ?” <small>{Note: *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “[does it]”}</small>
52	他们回答说：你也是出于加利利么？你且去查考，就可知道加利利没有出过先知。	They answered and said to him, “You are not also from Galilee, <i>[are you]</i> ?” <small>{Note: *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “[are you]”}</small> Investigate and see that a prophet does not arise from Galilee!”
53	(見下節)	And each one went to his <i>[own]</i> house. <small>{Note: &lt;John 7:53–8:11 &gt;is not found in the earliest and best manuscripts and was almost certainly not an original part of the Gospel of John; one significant group of Greek manuscripts places it after &lt;Luke 21:38&gt;}</small>

## 第 8 章

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- 1 于是各人都回家去了；耶稣却往橄榄山去，  
But Jesus went to the Mount of Olives.
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- 2 清早又回到殿里。众百姓都到他那里去，他就坐下，教训他们。  
Now early in the morning he came again to the temple [courts]. {Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} And all the people were coming, {Note: Some manuscripts have "were coming to him"} and he sat down [and] {Note: "Here "[and]" is supplied because the previous participle ("sat down") has been translated as a finite verb} began to teach {Note: "The imperfect tense has been translated as ingressive here ("began to teach")}} them.
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- 3 文士和法利赛人带着一个行淫时被拿的妇人来，叫她站在当中，  
Now the scribes and the Pharisees brought to him a woman {Note: Some manuscripts have "brought a woman"} caught in adultery. And standing her in [their] midst,
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- 4 就对耶稣说：夫子，这妇人是正行淫之时被拿的。  
they said to him, testing [him], {Note: Some manuscripts omit "testing [him]"} "Teacher, this woman was caught in the very act of committing adultery!
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- 5 摩西在律法上吩咐我们把这样的妇人用石头打死。你说该把她怎么样呢？  
Now in the law, Moses commanded us to stone such women. So what do you say?"
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- 6 他们说这话，乃试探耶稣，要得着告他的把柄。耶稣却弯着腰，用指头在地上画字。  
(Now they were saying this to test him, so that they would have [an occasion] {Note: "Here the direct object is supplied from context in the English translation"} to bring charges against him.) But Jesus, bending down, began to write {Note: "The imperfect tense has been translated as ingressive here ("began to write")}} with [his] {Note: "Literally "the"; the Greek article is used here as a possessive pronoun"} finger on the ground, taking no notice. {Note: Some manuscripts omit "taking no notice"}
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- 7 他们还是不住的问他，耶稣就直起腰来，对他们说：你们中间谁是没有罪的，谁就可以先拿石头打她。  
And when they persisted in asking him, straightening up he said {Note: Some manuscripts have "he straightened up and said"} to them, "The [one] of you without sin, let him throw the first stone at her!"
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- 8 于是又弯着腰，用指头在地上画字。  
And bending down again, he wrote on the ground.
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- 9 他们听见这话，就从老到少，一个一个的都出去了，只剩下耶稣一人，还有那妇人仍然站在当中。  
Now [when they] {Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} heard [it], {Note: "Here the direct object is supplied from context in the English translation"} being convicted by their conscience, {Note: Some manuscripts omit "being convicted by their conscience"} they began to depart, {Note: "The imperfect tense has been translated as ingressive here ("began to depart")}} one by one, beginning with the older ones, and Jesus {Note: Some manuscripts have "he"} was left alone—and the woman who was in [their] midst.
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- 10 耶稣就直起腰来，对她说：妇人，那些人在那里呢？没有人定你的罪么？  
So Jesus, straightening up and seeing no one except the woman, {Note: Some manuscripts omit "and seeing no one except the woman"} said to her, "Where are those accusers of yours? {Note: Some manuscripts have "said to her, "Woman, where are they?"} Does no one condemn you?"
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- 11 她说：主\*阿，没有。耶稣说：我也不定你的罪。去罢，从此不要再犯罪了！  
And she said, "No one, Lord." So Jesus said, "Neither do I condemn you. Go, and {Note: Some manuscripts have "and from now on"} sin no more." {Note: <John 7:53–8:11 >is not found in the earliest and best manuscripts and was almost certainly not an original part of the Gospel of John; one significant group of Greek manuscripts places it after <Luke 21:38>}
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12	耶稣又对众人说：我是世界的光。跟从我的，就不在黑暗里走，必要得着生命的光。	Then Jesus spoke to them again, saying, "I am the light of the world! The one who follows me will never walk in darkness, but will have the light of life."
13	法利赛人对他说：你是为自己作见证，你的见证不真。	So the Pharisees said to him, "You testify concerning yourself! Your testimony is not true."
14	耶稣说：我虽然为自己作见证，我的见证还是真的；因我知道我从那里来，往那里去；你们却不知道我从那里来，往那里去。	Jesus answered and said to them, "Even if I testify concerning myself, my testimony is true, because I know where I have come from and where I am going. But you do not know where I have come from or where I am going."
15	你们是以外貌（原文是凭肉身）判断人，我却不判断人。	You judge according to externals; I do not judge anyone.
16	就是判断人，我的判断也是真的；因为我独自在这里，还有差我来的父与我同在。	But even if I judge, my judgment is true, because I am not alone, but I and the Father who sent me.
17	你们的律法上也记着说：两个人的见证是真的。	And even in your law it is written that the testimony of two men is true. <small>{Note: An allusion to &lt;Deut 17:6&gt;}</small>
18	我是为自己作见证，还有差我来的父也是为我作见证。	I am the one who testifies concerning myself, and the Father who sent me testifies concerning me."
19	他们就问他说：你的父在那里？耶稣回答说：你们不认识我，也不认识我的父；若是认识我，也就认识我的父。	So they were saying to him, "Where is your father?" Jesus replied, "You know neither me nor my Father! If you had known me, you would have known my Father also."
20	这些话是耶稣在殿里的库房、教训人时所说的，也没有人拿他，因为他的时候还没有到。	He spoke these words by the treasury <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the participle ("teaching") which is understood as temporal}</small> teaching in the temple <i>[courts]</i> , <small>{Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself}</small> and no one seized him, because his hour had not yet come.
21	耶稣又对他们说：我要去了，你们要找我，并且你们要死在罪中。我所去的地方，你们不能到。	So he said to them again, "I am going away, and you will seek me and will die in your sin. Where I am going you cannot come!"
22	犹太人说：他说：我所去的地方，你们不能到，难道他要自尽么？	Then the Jews began to say, <small>{Note: "The imperfect tense has been translated as ingressive here ("began to say")}</small> "Perhaps he will kill himself, because he is saying, 'Where I am going you cannot come.' "
23	耶稣对他们说：你们是从下头来的，我是从上头来的；你们是属这世界的，我不是属这世界的。	And he said to them, "You are from below; I am from above. You are from this world; I am not from this world."
24	所以我对你们说，你们要死在罪中。你们若不信我是基督，必要死在罪中。	Thus I said to you that you will die in your sins. For if you do not believe that I am <i>[he]</i> , you will die in your sins."
25	他们就问他说：你是谁？耶稣对他们说：就是我从起初所告诉你们的。	So they began to say to him, <small>{Note: "The imperfect tense has been translated as ingressive here ("began to say")}</small> "Who are you?" Jesus said to them, "What <small>{Note: Literally "that which"}</small> I have been saying to you <i>[from]</i> the beginning."



26	我有许多事讲论你们，判断你们；但那差我来的是真的，我在他那里所听见的，我就传给世人。	I have many <i>[things]</i> to say and to judge concerning you, but the one who sent me is true, and <i>[the things]</i> which I heard from him, these <i>[things]</i> I say to the world."
27	他们不明白耶稣是指着父说的。	(They did not know that he was speaking to them about the Father.)
28	所以耶稣说：你们举起人子以后，必知道我是基督，并且知道我没有一件事是凭着自己作的。我说这些话乃是照着父所教训我的。	Then Jesus said, <small>{Note: Some manuscripts have "said to them"}</small> "When you lift up the Son of Man, then you will recognize that I am <i>[he]</i> , and I do nothing from myself, but just as the Father taught me, I say these <i>[things]</i> .
29	那差我来的是与我同在；他没有撇下我独自在这里，因为我常做他所喜悦的事。	And the one who sent me is with me. He has not left me alone, because I always do the things that are pleasing to him."
30	耶稣说这话的时候，就有许多人信他。	<i>[While]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was saying")}</small> he was saying these <i>[things]</i> , many believed in him.
31	耶稣对信他的犹太人说：你们若常常遵守我的道，就真是我的门徒；	Then Jesus said to those Jews who had believed him, "If you continue in my word you are truly my disciples,
32	你们必晓得真理，真理必叫你们得以自由。	and you will know the truth, and the truth will set you free."
33	他们回答说：我们是亚伯拉罕的后裔，从来没有作过谁的奴仆。你怎么说你们必得自由呢？	They replied to him, "We are descendants of Abraham and have not been enslaved to anyone at any time. How do you say, 'You will become free?'"
34	耶稣回答说：我实实在在的告诉你们，所有犯罪的就是罪的奴仆。	Jesus replied to them, "Truly, truly I say to you, that everyone who commits sin is a slave of sin.
35	奴仆不能永远住在家里；儿子是永远住在家里。	And the slave does not remain in the household forever ; <small>{Note: Literally "for the age"}</small> the son remains forever . <small>{Note: Literally "for the age"}</small>
36	所以天父的儿子若叫你们自由，你们就真自由了。	So if the son sets you free, you will be truly free.
37	我知道你们是亚伯拉罕的子孙，你们却想要杀我，因为你们心里容不下我的道。	I know that you are descendants of Abraham. But you are seeking to kill me, because my word makes no progress among you.
38	我所说的是在我父那里看见的；你们所行的是在你们的父那里听见的。	I speak <i>[the things]</i> that I have seen with the Father; so also you do <i>[the things]</i> that you have heard from the Father."
39	他们说：我们的父就是亚伯拉罕。耶稣说：你们若是亚伯拉罕的儿子，就必行亚伯拉罕所行的事。	They answered and said to him, "Abraham is our father!" Jesus said to them, "If you are children of Abraham, do the deeds of Abraham!
40	我将在神那里所听见的真理告诉了你们，现在你们却想要杀我，这不是亚伯拉罕所行的事。	But now you are seeking to kill me, a man who spoke to you the truth which I heard from God. This Abraham did not do.

41	你们是行你们父所行的事。他们说：我们不是从淫乱生的；我们只有一位父，就是神。	You are doing the deeds of your father!" They said <small>{Note: Some manuscripts have "Then they said"}</small> to him, "We were not born from sexual immorality! We have one father, God!"
42	耶稣说：倘若神是你们的父，你们就必爱我；因为我本是出于神，也是从神而来，并不是由着自己来，乃是他差我来。	Jesus said to them, "If God were your father, you would love me, for I have come forth from God and have come. For I have not come from myself, but that one sent me."
43	你们为什么不明白我的话呢？无非是因你们不能听我的道。	Why <small>{Note: Literally "because of what"}</small> do you not understand my way of speaking? Because you are not able to listen to my message.
44	你们是出于你们的父魔鬼，你们父的私欲你们偏要行。他从起初是杀人的，不守真理，因他心里没有真理。他说谎是出于自己；因他本来是说谎的，也是说谎之人的父。	You are of your father the devil, and you want to do the desires of your father! That one was a murderer from the beginning, and does not stand firm in the truth, because truth is not in him. Whenever he speaks the lie, he speaks from his own <i>[nature]</i> , <small>{Note: "The word "[nature]" is not in the Greek text but is implied}</small> because he is a liar and the father of lies. <small>{Note: Literally "of it"}</small>
45	我将真理告诉你们，你们就因此不信我。	But because I am telling the truth, you do not believe me.
46	你们中间谁能指证我有罪呢？我既然将真理告诉你们，为什么不信我呢？	Who among you convicts me concerning sin? If I am telling the truth, why <small>{Note: Literally "because of what"}</small> do you not believe me?
47	出于神的，必听神的话；你们不听，因为你们不是出于神。	The one who is from God listens to the words of God. Because of this you do not listen—because you are not of God."
48	犹太人回答说：我们说你是撒玛利亚人，并且是鬼附着的，这话岂不正对么？	The Jews answered and said to him, "Do we not correctly say that you are a Samaritan and have a demon?"
49	耶稣说：我不是鬼附着的；我尊敬我的父，你们倒轻慢我。	Jesus replied, "I do not have a demon, but I honor my Father, and you dishonor me!"
50	我不求自己的荣耀，有一位为我求荣耀，定是非的。	But I do not seek my <i>[own]</i> glory. There is one who seeks and judges!
51	我实实在在的告诉你们，人若遵守我的道，就永远不见死。	Truly, truly I say to you, if anyone keeps my word, he will never experience death forever. <small>{Note: Literally "for the age"}</small>
52	犹太人对他说：现在我们知道你是鬼附着的。亚伯拉罕死了，众先知也死了，你还说：人若遵守我的道，就永远不尝死味。	The Jews <small>{Note: Some manuscripts have "Then the Jews"}</small> said to him, "Now we know that you have a demon! Abraham and the prophets died, and you say, 'If anyone keeps my word, he will never taste death forever.' <small>{Note: Literally "for the age"}</small>
53	难道你比我们的祖宗亚伯拉罕还大么？他死了，众先知也死了，你将自己当作什么人呢？	You are not greater than our father Abraham who died, <i>[are you]</i> ? <small>{Note: "The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "[are you]"}</small> And the prophets died! Who do you make yourself <i>[to be]</i> ?"
54	耶稣回答说：我若荣耀自己，我的荣耀就算不得什么；荣耀我的乃是我的父，就是你们所说是你们的神。	Jesus replied, "If I glorify myself, my glory is nothing. The one who glorifies me is my Father, <i>[about]</i> whom you say, 'He is our God.'

55	你们未曾认识他；我却认识他。我若说不认识他，我就是说谎的，像你们一样；但我认识他，也遵守他的道。	And you have not known him, but I know him. And if I were to say that I do not know him, I would be a liar like you! But I know him and I keep his word.
56	你们的祖宗亚伯拉罕欢欢喜喜的仰望我的日子，既看见了就快乐。	Abraham your father rejoiced that he would see my day, and he saw <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> and was glad."
57	犹太人说：你还没有五十岁，岂见过亚伯拉罕呢？	So the Jews said to him, "You are <small>{Note: Literally "you have"}</small> not yet fifty years <i>[old]</i> , and have you seen Abraham?"
58	耶稣说：我实实在在的告诉你们，还没有亚伯拉罕就有了我。	Jesus said to them, "Truly, truly I say to you, before Abraham was, I am!"
59	于是他们拿石头要打他；耶稣却躲藏，从殿去了。	Then they picked up stones in order to throw <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> at him. But Jesus was hidden and went out of the temple <i>[courts]</i> <small>{Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself}</small>

## 第 9 章

1	耶稣过去的时候，看见一个人生来是瞎眼的。	And <i>[as he]</i> <small>{Note: "Here "[as]" is supplied as a component of the participle ("went away") which is understood as temporal}</small> went away, he saw a man blind from birth.
2	门徒问耶稣说：拉比，这人生来是瞎眼的，是谁犯了罪？是这人呢？是他父母呢？	And his disciples asked him, saying, "Rabbi, who sinned, this man or his parents, that he should be born blind?"
3	耶稣回答说：也不是这人犯了罪，也不是他父母犯了罪，是要在他身上显出神的作为来。	Jesus replied, "Neither this man sinned nor his parents, but <i>[it happened]</i> <small>{Note: "The words "[it happened]" are not in the Greek text but are implied}</small> so that the works of God could be revealed in him.
4	趁着白日，我们必须做那差我来者的工；黑夜将到，就没有人能做工了。	It is necessary <i>[for]</i> us to do the deeds of the one who sent me while it is day; night is coming, when no one can work!
5	我在世上的时候，是世上的光。	While I am in the world, I am the light of the world."
6	耶稣说了这话，就吐唾沫在地上，用唾沫和泥抹在瞎子的眼睛上，	<i>[When he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("had said") which is understood as temporal}</small> had said these <i>[things]</i> , he spat on the ground and made clay with the saliva, and smeared the clay on his eyes.
7	对他说：你往西罗亚池子里去洗（西罗亚翻出来就是奉差遣）。他去一洗，回头就看见了。	And he said to him, "Go, wash in the pool of Siloam" (which is translated "sent"). So he went and washed and came back seeing.
8	他的邻舍和那素常见他是讨饭的，就说：这不是那从前坐着讨饭的人么？	Then the neighbors and those who saw him previously (because he was a beggar) began to say, <small>{Note: "The imperfect tense has been translated as ingressive here ("began to say")}</small> "Is this man not the one who used to sit and beg?"
9	有人说：是他；又有人说：不是，却是像他。他自己说：是我。	Others were saying, "It is this man"; others were saying, "No, but he is like him." That one was saying, "I am <i>[he]</i> !"

10	他们对他说：你的眼睛是怎么开的呢？	So they began to say <sup>{Note: "The imperfect tense has been translated as ingressive here ("began to say")}</sup> to him, "How <sup>{Note: Some manuscripts have "Then how"}</sup> were your eyes opened?"
11	他回答说：有一个人，名叫耶稣，他和泥抹我的眼睛，对我说：你往西罗亚池子去洗。我去一洗，就看见了。	He replied, "The man who is called Jesus made clay and smeared <sup>[it]</sup> <sup>{Note: "Here the direct object is supplied from context in the English translation"}</sup> on my eyes and said to me, 'Go to Siloam and wash!' So I went, and I washed, <sup>[and]</sup> <sup>{Note: "Here "[and]" is supplied because the two previous participles ("went" and "washed") have been translated as finite verbs}</sup> I received sight."
12	他们说：那个人在那里？他说：我不知道。	And they said to him, "Where is that man?" He said, "I do not know."
13	他们把从前瞎眼的人带到法利赛人那里。	They brought him—the one formerly blind—to the Pharisees.
14	耶稣和泥开他眼睛的日子是安息日。	(Now the day on which Jesus made the clay and opened his eyes was the Sabbath.)
15	法利赛人也问他是怎样得看见的。瞎子对他们说：他把泥抹在我的眼睛上，我去一洗，就看见了。	So the Pharisees also were asking him again how he received sight. And he said to them, "He put clay on my eyes, and I washed, and I see."
16	法利赛人中有的说：这个人不是从神来的，因为他不守安息日。又有人说：一个罪人怎能行这样的神迹呢？他们就起了纷争。	So some of the Pharisees were saying, "This man is not from God, because he does not observe the Sabbath!" Others <sup>{Note: Some manuscripts have "But others"}</sup> were saying, "How can a man <sup>[who is]</sup> a sinner perform such signs?" And there was a division among them.
17	他们又对瞎子说：他既然开了你的眼睛，你说他是怎样的人呢？他说：是个先知。	So they said to the blind man again, "What do you say about him, because he opened your eyes?" And he said, "He is a prophet."
18	犹太人不信他从前是瞎眼，后来能看见的，等到叫了他的父母来，	So the Jews did not believe concerning him that he had been blind and received sight, until they summoned the parents of the one <sup>{Note: Literally "of him"}</sup> who received sight.
19	问他们说：这是你们的儿子么？你们说他生来是瞎眼的，如今怎么能看见了呢？	And they asked them, saying, "Is this man your son, whom you say was born blind? Then how does he now see?"
20	他父母回答说：他是我们的儿子，生来就瞎眼，这是我们知道的。	So his parents answered and said, "We know that this man is our son, and that he was born blind.
21	至于他如今怎么能看见，我们却不知道；是谁开了他的眼睛，我们也不知道。他已经成了人，你们问他罢，他自己必能说。	But how he now sees we do not know, or who opened his eyes we do not know. Ask him! He is a mature adult ; <sup>{Note: Literally "he has maturity"}</sup> he will speak for himself!"
22	他父母说这话，是怕犹太人；因为犹太人已经商议定了，若有认耶稣是基督的，要把他赶出会堂。	(His parents said these <sup>[things]</sup> because they were afraid of the Jews, for the Jews had already decided that if anyone should confess him <sup>[to be]</sup> Christ, he would be expelled from the synagogue.
23	因此他父母说：他已经成了人，你们问他罢。	Because of this his parents said, " He is a mature adult ; <sup>{Note: Literally "he has maturity"}</sup> ask him.")
24	所以法利赛人第二次叫了那从前瞎眼的人来，对他说：你该将荣耀归给神，我们知道这人是个罪人。	So they summoned the man who had been blind for the second time and said to him, "Give glory to God! We know that this man is a sinner!"

25	他说：他是个罪人不是，我不知道；有一件事我知道，从前我是眼瞎的，如今能看见了。	Then that man replied, "Whether he is a sinner I do not know. One <i>[thing]</i> I know—that <i>[although I]</i> <small>{Note: *Here "[although]" is supplied as a component of the participle ("was") which is understood as concessive}</small> was blind, now I see!"
26	他们就问他说：他向你做什么？是怎么开了你的眼睛呢？	So they said to him, "What did he do to you? How did he open your eyes?"
27	他回答说：我方才告诉你们，你们不听，为什么又要听呢？莫非你们也要作他的门徒么？	He replied to them, "I told you already and you did not listen! Why do you want to hear <i>[it]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> again? You do not want to become his disciples also, <i>[do you]</i> ?" <small>{Note: *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "[do you]"}</small>
28	他们就骂他说：你是他的门徒；我们是摩西的门徒。	They reviled <small>{Note: Some manuscripts have "And they reviled"}</small> him and said, "You are his disciple! But we are disciples of Moses!"
29	神对摩西说话是我们知道的；只是这个人，我们不知道他从那里来！	We know that God has spoken to Moses, but we do not know where this man is from."
30	那人回答说：他开了我的眼睛，你们竟不知道他从那里来，这真是奇怪！	The man answered and said to them, "For the remarkable thing is this, that you do not know where he is from, and he opened my eyes!"
31	我们知道神不听罪人，惟有敬奉神、遵行他旨意的，神才听他。	We know that God does not listen to sinners, but if someone is devout and does his will, he listens to this one.
32	从创世以来，未曾听见有人把生来是瞎子的眼睛开了。	From time immemorial <small>{Note: Literally "the age"}</small> it has not been heard that someone opened the eyes of one born blind.
33	这人若不是从神来的，什么也不能做。	If this man were not from God, he would not be able to do anything!"
34	他们回答说：你全然生在罪孽中，还要教训我们么？于是把他赶出去了。	They answered and said to him, "You were born completely in sin, and are you attempting to teach <small>{Note: *Here the present tense is translated as a conative present ("attempting to teach")}</small> us?" And they threw him out.
35	耶稣听说他们把他赶出去，后来遇见他，就说：你信神的儿子么？	Jesus heard that they had thrown him out, and finding him, he said, "Do you believe in the Son of Man?"
36	他回答说：主*阿，谁是神的儿子，叫我信他呢？	He answered and said, "And who is <i>[he]</i> , sir, that I may believe in him?"
37	耶稣说：你已经看见他，现在和你说话的就是他。	Jesus said to him, "You have both seen him, and he is the one who is speaking with you." [
38	他说：主*阿，我信！就拜耶稣。	And he said, "I believe, Lord!" and he worshiped him.
39	耶稣说：我为审判到这世上来，叫不能看见的，可以看见；能看见的，反瞎了眼。	And Jesus said, [ <small>{Note: A number of important manuscripts lack v. &lt;38&gt; and the first part of v. &lt;39&gt; ("and Jesus said")}</small> "For judgment I have come into this world, so that those who do not see may see, and those who see may become blind!"
40	同他在那里的法利赛人听见这话，就说：难道我们也瞎了眼么？	<i>[Some]</i> of the Pharisees who were with him heard these <i>[things]</i> and said to him, "We are not also blind, <i>[are we]</i> ?" <small>{Note: *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "[are we]"}</small>

41 耶稣对他们说：你们若瞎了眼，就没有罪了；但如今你们说我们能看见，所以你们的罪还在。

Jesus said to them, "If you were blind, you would not have sin. But now you say, 'We see,' your sin remains.

## 第 10 章

1	我实实在在的告诉你们，人进羊圈，不从门进去，倒从别处爬进去，那人就是贼，就是强盗。	"Truly, truly I say to you, the one who does not enter through the door into the fold of the sheep, but climbs up at some other place—that one is a thief and a robber.
2	从门进去的，才是羊的牧人。	But the one who enters through the door is the shepherd of the sheep.
3	看门的就给他开门；羊也听他的声音。他按着名叫自己的羊，把羊领出来。	For this one the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out.
4	既放出自己的羊来，就在前头走，羊也跟着他，因为认得他的声音。	Whenever he sends out all his own, he goes before them, and the sheep follow him because they know his voice.
5	羊不跟着生人；因为不认得他的声音。必要逃跑。	And they will never follow a stranger, but will flee from him, because they do not know the voice of strangers."
6	耶稣将这比喻告诉他们，但他们不明白所说的是什么意思。	Jesus told them this parable, but they did not understand what it was that he was saying to them.
7	所以，耶稣又对他们说：我实实在在的告诉你们，我就是羊的门。	Then Jesus said to them <small>{Note: Some manuscripts omit "to them"}</small> again, "Truly, truly, I say to you, I am the door of the sheep.
8	凡在我以先来的都是贼，是强盗；羊却不听他们。	All those who came before me are thieves and robbers, but the sheep do not listen to them.
9	我就是门；凡从我进来的，必然得救，并且出入得草吃。	I am the door. If anyone enters through me, he will be saved, and will come in and will go out and will find pasture.
10	盗贼来，无非要偷窃，杀害，毁坏；我来了，是要叫羊（或作：人）得生命，并且得的更丰盛。	The thief comes only <small>{Note: Literally "does not come except"}</small> so that he can steal and kill and destroy; I have come so that they may have life, and have <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> abundantly.
11	我是好牧人；好牧人为羊舍命。	"I am the good shepherd. The good shepherd lays down his life for the sheep.
12	若是雇工，不是牧人，羊也不是他自己的，他看见狼来，就撇下羊逃走；狼抓住羊，赶散了羊群。	The hired hand, who is not the shepherd, whose own the sheep are not, sees the wolf approaching and abandons the sheep and runs away—and the wolf seizes them and scatters <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> ___
13	雇工逃走，因他是雇工，并不顾念羊。	because he is a hired hand and he is not concerned <small>{Note: Literally "it is not a concern to him"}</small> about the sheep.
14	我是好牧人；我认识我的羊，我的羊也认识我，	"I am the good shepherd, and I know my <i>[own]</i> , and my <i>[own]</i> know me,

15	正如父认识我，我也认识父一样；并且我为羊舍命。	just as the Father knows me and I know the Father, and I lay down my life for the sheep.
16	我另外有羊，不是这圈里的；我必须领它们来，它们也要听我的声音，并且要合成一群，归一个牧人了。	And I have other sheep which are not from this fold. I must bring these also, and they will hear my voice, and they will become one flock—one shepherd.
17	我父爱我；因我将命舍去，好再取回来。	Because of this the Father loves me, because I lay down my life so that I may take possession of it again.
18	没有人夺我的命去，是我自己舍的。我有权柄舍了，也有权柄取回来。这是我从我父所受的命令。	No one takes it from me, but I lay it down voluntarily. <small>{Note: Literally "from myself"}</small> I have authority to lay it down, and I have authority to take possession of it again. This commandment I received from my Father."
19	犹太人为这些话又起了分争。	Again there was a division among the Jews because of these words.
20	内中有好些人说：他是被鬼附着，而且疯了，为什么听他呢？	And many of them were saying, "He has a demon and is out of his mind! Why do you listen to him?"
21	又有人说：这不是鬼附之人所说的话。鬼岂能叫瞎子的眼睛开了呢？	Others were saying, "These are not the words of one who is possessed by a demon! A demon is not able to open the eyes of the blind, <i>[is it]</i> ?" <small>{Note: "The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "[is it]"}</small>
22	在耶路撒冷有修殿节，是冬天的时候。	Then the feast of the Dedication took place in Jerusalem. It was winter,
23	耶稣在殿里所罗门的廊下行走。	and Jesus was walking in the temple in the Portico of Solomon.
24	犹太人围着他，说：你叫我们犹疑不定到几时呢？你若是基督，就明明的告诉我们。	So the Jews surrounded him and began to say <small>{Note: "The imperfect tense has been translated as ingressive here ("began to say")}</small> to him, "How long will you keep us in suspense? <small>{Note: Literally "until when will you take away our life"}</small> If you are the Christ, tell us plainly!"
25	耶稣回答说：我已经告诉你们，你们不信。我奉我父之名所行的事可以为我作见证；	Jesus answered them, "I told you and you do not believe! The deeds that I do in the name of my Father, these testify about me.
26	只是你们不信，因为你们不是我的羊。	But you do not believe, because you are not of my sheep!
27	我的羊听我的声音，我也认识它们，它们也跟着我。	My sheep listen to my voice, and I know them, and they follow me.
28	我又赐给他们永生；他们永不灭亡，谁也不能从我手里把他们夺去。	And I give them eternal life, and they will never perish forever, <small>{Note: Literally "for the age"}</small> and no one will seize them out of my hand.
29	我父把羊赐给我，他比万有都大，谁也不能从我父手里把他们夺去。	My Father, who has given <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> to me, is greater than all, and no one can seize <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> from the Father's hand.
30	我与父原为一。	The Father and I are one."

31	犹太人又拿起石头来要打他。	Then <sup>{Note: Some manuscripts omit "Then"}</sup> the Jews picked up stones again so that they could stone him.
32	耶稣对他们说：我从父显出许多善事给你们看，你们是为那一件拿石头打我呢？	Jesus answered them, "I have shown you many good deeds from the Father. For which one of them are you going to stone me?"
33	犹太人回答说：我们不是为善事拿石头打你，是为你说僭妄的话；又为你是个人，反将自己当作神。	The Jews answered him, "We are not going to stone you concerning a good deed, but concerning blasphemy, and because you, <i>[although you]</i> <sup>{Note: "Here "[although]" is supplied as a component of the participle ("are") which is understood as concessive}</sup> are a man, make yourself <i>[to be]</i> God!"
34	耶稣说：你们的律法上岂不是写着我曾说你们是神么？	Jesus answered them, "Is it not written in your law, 'I said, "You are gods" '?" <sup>{Note: A quotation from &lt;Ps 82:6 &gt;(in common usage "law" could refer to the entire Old Testament)}</sup>
35	经上的话是不能废的；若那些承受神道的人尚且称为神，	If he called them 'gods' to whom the word of God came—and the scripture cannot be broken—
36	父所分别为圣、又差到世间来的，他自称是神的儿子，你们还向他说你说僭妄的话么？	do you say about <i>[he]</i> whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"
37	我若不行我父的事，你们就不必信我；	If I do not do the deeds of my Father, do not believe me.
38	我若行了，你们纵然不信我，也当信这些事，叫你们又知道又明白父在我里面，我也在父里面。	But if I am doing <i>[them]</i> , <sup>{Note: "Here the direct object is supplied from context in the English translation}</sup> even if you do not believe me, believe the deeds, so that you may know and understand that the Father <i>[is]</i> in me and I <i>[am]</i> in the Father."
39	他们又要拿他，他却逃出他们的手走了。	So they were seeking again to seize him, and he departed out of their hand.
40	耶稣又往约但河外去，到了约翰起初施洗的地方，就住在那里。	And he went away again on the other side of the Jordan, to the place where John was baptizing at an earlier time, and he stayed there.
41	有许多人来到他那里。他们说：约翰一件神迹没有行过，但约翰指着这人说的一切话都是真的。	And many came to him and began to say, <sup>{Note: "The imperfect tense has been translated as ingressive here ("began to say")}</sup> "John performed no sign, but everything John said about this man was true!"
42	在那里，信耶稣的人就多了。	And many believed in him there.

## 第 11 章

1	有一个患病的人，名叫拉撒路，住在伯大尼，就是马利亚和她姐姐马大的村庄。	Now a certain man was sick, Lazarus from Bethany, the village of Mary and her sister Martha.
2	这马利亚就是那用香膏抹主*，又用头发擦他脚的；患病的拉撒路是她的兄弟。	(Now it was Mary who anointed the Lord with perfumed oil and wiped his feet with her hair, whose brother Lazarus was sick.)
3	她姐妹两个就打发人去见耶稣，说：主*阿，你所爱的人病了。	So the sisters sent <i>[word]</i> <sup>{Note: "Here the direct object is supplied from context in the English translation}</sup> to him, saying, "Lord, behold, <i>[the one]</i> whom you love is sick."



4	耶稣听见，就说：这病不至于死，乃是为神的荣耀，叫神的儿子因此得荣耀。	And <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> heard <i>[it]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}</small> Jesus said, "This sickness is not to death, but for the glory of God, in order that the Son of God may be glorified through it."
5	耶稣素来爱马大和她妹子并拉撒路。	(Now Jesus loved Martha and her sister and Lazarus.)
6	听见拉撒路病了。就在所居之地仍住了两天。	So when he heard that he was sick, then he remained in the place where <small>{Note: Literally "in which"}</small> he was two days.
7	然后对门徒说：我们再往犹太去罢。	Then after this he said to the disciples, "Let us go to Judea again."
8	门徒说：拉比，犹太人近来要拿石头打你，你还往那里去么？	The disciples said to him, "Rabbi, the Jews were seeking just now to stone you, and are you going there again?"
9	耶稣回答说：白日不是有十二小时么？人在白日走路，就不至跌倒，因为看见这世上的光。	Jesus replied, Are <i>[there]</i> not twelve hours in the day? If anyone walks around in the daylight, he does not stumble, because he sees the light of this world.
10	若在黑夜走路，就必跌倒，因为他没有光。	But if anyone walks around in the night, he stumbles, because the light is not in him.
11	耶稣说了这话，随后对他们说：我们的朋友拉撒路睡了，我去叫醒他。	He said these <i>[things]</i> , and after this he said to them, "Our friend Lazarus has fallen asleep, but I am going so that I can awaken him."
12	门徒说：主*阿，他若睡了，就必好了。	So the disciples said to him, "Lord, if he has fallen asleep, he will get well."
13	耶稣这话是指着他死说的，他们却以为是说照常睡了。	(Now Jesus had been speaking about his death, but they thought that he was speaking about real sleep. <small>{Note: Literally "the sleep of slumber"}</small> )
14	耶稣就明明的告诉他们说：拉撒路死了。	So Jesus then said to them plainly, "Lazarus has died,
15	我没有在那里就欢喜，这是为你们的缘故，好叫你们相信。如今我们可以往他那里去罢。	and I am glad for your sake <small>{Note: Literally "for the sake of you"}</small> that I was not there, so that you may believe. But let us go to him."
16	多马，又称为低土马，就对那同作门徒的说：我们也去和他同死罢。	Then Thomas (the one who is called Didymus) <small>{Note: "Didymus" means "the twin" in Greek}</small> said to his fellow disciples, "Let us go also, so that we may die with him."
17	耶稣到了，就知道拉撒路在坟墓里已经四天了。	So <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("arrived") which is understood as temporal}</small> arrived, Jesus found he had already <i>[been]</i> four days in the tomb.
18	伯大尼离耶路撒冷不远，约有六里路。	(Now Bethany was near Jerusalem, about fifteen stadia. <small>{Note: A "stade" or "stadium" (plur. "stadia") is about 607 ft (187 m), so this was just under two miles (3 km)}</small> )
19	有好些犹太人来看马大和马利亚，要为她们的兄弟安慰她们。	So many of the Jews came to Martha and Mary in order to console them concerning their <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> brother.)
20	马大听见耶稣来了，就出去迎接他；马利亚却仍然坐在家里。	Now Martha, when she heard that Jesus was coming, went to meet him, but Mary was sitting in the house.

21	马大对耶稣说：主*阿，你若早在这里，我兄弟必不死。	So Martha said to Jesus, "Lord, if you had been here, my brother would not have died."
22	就是现在，我也知道，你无论向神求什么，神也必赐给你。	Even <small>{Note: Some manuscripts have "But even"}</small> now I know that whatever you ask God, God will grant you."
23	耶稣说：你兄弟必然复活。	Jesus said to her, "Your brother will rise again."
24	马大说：我知道在末日复活的时候，他必复活。	Martha said to him, "I know that he will rise again in the resurrection at the last day."
25	耶稣对她说：复活在我，生命也在我。信我的人虽然死了，也必复活，	Jesus said to her, "I am the resurrection and the life. The one who believes in me, even if he dies, will live,
26	凡活着信我的人必永远不死。你信这话么？	and everyone who lives and believes in me will never die forever. <small>{Note: Literally "for the age"}</small> Do you believe this?"
27	马大说：主*阿，是的，我信你是基督，是神的儿子，就是那要临到世界的。	She said to him, "Yes, Lord, I have believed that you are the Christ, the Son of God, who comes into the world."
28	马大说了这话，就回去暗暗的叫她妹子马利亚，说：夫子来了，叫你。	And <i>[when she]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("had said") which is understood as temporal}</small> had said this, she went and called her sister Mary privately, saying, "The Teacher is here and is calling for you."
29	马利亚听见了，就急忙起来，到耶稣那里去。	So that one, when she heard <i>[it]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}</small> got up quickly and went to him.
30	那时，耶稣还没有进村子，仍在马大迎接他的地方。	(Now Jesus has not yet come into the village, but was still in the place where Martha went to meet him.)
31	那些同马利亚在家里安慰她的犹太人，见她急忙起来出去，就跟着她，以为她要往坟墓那里去哭。	So the Jews who were with her in the house and were consoling her, <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> saw Mary—that she stood up quickly and went out—followed her, <i>[because they]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("thought") which is understood as causal}</small> thought that she was going to the tomb in order to weep there.
32	马利亚到了耶稣那里，看见他，就俯伏在他脚前，说：主*阿，你若早在这里，我兄弟必不死。	Then Mary, when she came where Jesus was <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the participle ("saw") has been translated as a finite verb in keeping with English style}</small> saw him, fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died."
33	耶稣看见她哭，并看见与她同来的犹太人也哭，就心里悲叹，又甚忧愁，	Then Jesus, when he saw her weeping and the Jews who came with her weeping, was deeply moved in spirit and was troubled within himself.
34	便说：你们把他安放在那里？他们回答说：请主*来看。	And he said, "Where have you laid him?" They said to him, "Lord, come and see."
35	耶稣哭了。	Jesus wept.
36	犹太人就说：你看他爱这人是何等恳切。	So the Jews were saying, "See how he loved him!"

37	其中有人说：他既然开了瞎子的眼睛，岂不能叫这人不死么？	But some of them said, "Was not this man who opened the eyes of the blind able to do <i>[something]</i> " {Note: *Here the direct object is supplied from context in the English translation} so that this man also would not have died?"
38	耶稣又心里悲叹，来到坟墓前；那坟墓是个洞，有一块石头挡着。	Then Jesus, deeply moved within himself again, came to the tomb. Now it was a cave, and a stone was lying on it.
39	耶稣说：你们把石头挪开。那死人的姐姐马大对他说：主*阿，他现在必是臭了，因为他死了已经四天了。	Jesus said, "Take away the stone." Martha, the sister of the one who had died, said to him, "Lord, he is stinking already, because it has been four days."
40	耶稣说：我不是对你说过，你若信，就必看见神的荣耀么？	Jesus said to her, "Did I not say to you that if you believed, you would see the glory of God?"
41	他们就把石头挪开。耶稣举目望天，说：父阿，我感谢你，因为你已经听我。	So they took away the stone. And Jesus lifted up his <small>{Note: *Literally "the"; the Greek article is used here as a possessive pronoun}</small> eyes above and said, "Father, I give thanks to you that you hear me.
42	我也知道你常听我，但我说这话是为周围站着的众人，叫他们信是你差了我来。	And I know that you always hear me, but for the sake of the crowd standing around I said <i>[it]</i> , <small>{Note: *Here the direct object is supplied from context in the English translation}</small> so that they may believe that you sent me."
43	说了这话，就大声呼叫说：拉撒路出来！	And <i>[when he]</i> <small>{Note: *Here "[when]" is supplied as a component of the participle ("had said") which is understood as temporal}</small> had said these <i>[things]</i> , he cried out with a loud voice, "Lazarus, come out!"
44	那死人就出来了，手脚裹着布，脸上包着手巾。耶稣对他们说，解开，叫他走！	The one who had died came out, his <small>{Note: *Literally "the"; the Greek article is used here as a possessive pronoun}</small> feet and his <small>{Note: *Literally "the"; the Greek article is used here as a possessive pronoun}</small> hands bound with strips of cloth, and his face wrapped with a facecloth. Jesus said to them, "Untie him and let him go."
45	那些来看马利亚的犹太人见了耶稣所做的事，就多有信他的；	Then many of the Jews who had come with Mary and saw <i>[the things]</i> which he did believed in him.
46	但其中也有去见法利赛人的，将耶稣所做的事告诉他们。	But some of them went to the Pharisees and told them <i>[the things]</i> which Jesus had done.
47	祭司长和法利赛人聚集公会，说：这人行好些神迹，我们怎么办呢？	So the chief priests and the Pharisees called together the Sanhedrin and said, "What are we doing? For this man is performing many signs!
48	若这样由着他，人人都要信他，罗马人也要来夺我们的地土和我们的百姓。	If we allow him <i>[to go on]</i> in this way, everyone will believe in him, and the Romans will come and take away both our place <small>{Note: Generally understood to be a reference to the Jerusalem temple}</small> and our <small>{Note: Literally "both the place and the nation of us"; the possessive pronoun is repeated in the translation (rather than the article) in keeping with English style}</small> nation."
49	内中有一个人，名叫该亚法，本年作大祭司，对他们说：你们不知道什么。	But a certain one of them, Caiaphas (who was high priest in that year), said to them, "You do not know anything at all!
50	独不想一个人替百姓死，免得通国灭亡，就是你们的益处。	Nor do you consider that it is profitable for you that one man should die for the people, and the whole nation not perish."
51	他这话不是出于自己，是因他本年作大祭司，所以预言耶稣将要替这一国死；	(Now he did not say this from himself, but being high priest in that year, he prophesied that Jesus was going to die for the nation,

52	也不但替这一国死，并要将神四散的子民都聚集归一。	and not for the nation only, but also that the children of God who are scattered would be gathered into one.)
53	从那日起，他们就商议要杀耶稣。	So from that day they resolved that they should kill him.
54	所以，耶稣不再显然行在犹太人中间，就离开那里往靠近旷野的地方去，到了一座城，名叫以法莲，就在那里和门徒同住。	So Jesus was no longer walking openly among the Jews, but went away from there to the region near the wilderness, to a city called Ephraim, and there he stayed with the disciples.
55	犹太人的逾越节近了，有许多人从乡下上耶路撒冷去，要在节前洁净自己。	Now the Passover of the Jews was near, and many went up to Jerusalem from the <i>[surrounding]</i> country before the Passover, so that they could purify themselves.
56	他们就寻找耶稣，站在殿里彼此说：你们的意思如何，他不来过节么？	So they were looking for Jesus, and were speaking with one another <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the participle ("standing") which is understood as temporal}</small> standing in the temple <i>[courts]</i> , <small>{Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself}</small> "What do you think? That he will not come to the feast?"
57	那时，祭司长和法利赛人早已吩咐说，若有人知道耶稣在那里，就要报明，好去拿他。	(Now the chief priests and the Pharisees had given orders that if anyone knew where he was, they should report <i>[it]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}</small> in order that they could arrest him.)

## 第 12 章

1	逾越节前六日，耶稣来到伯大尼，就是他叫拉撒路从死里复活之处。	Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.
2	有人在那里给耶稣预备筵席；马大伺候，拉撒路也在那同耶稣坐席的人中。	So they made him a dinner there, and Martha was serving, but Lazarus was one of the ones reclining at table with him.
3	马利亚就拿着一斤极贵的真哪哒香膏，抹耶稣的脚，又用自己头发去擦，屋里就满了膏的香气。	Then Mary took a pound <small>{Note: The Greek term refers to a Roman pound, 327.45 grams (approximately 12 ounces)}</small> of ointment of very valuable genuine nard <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb}</small> anointed the feet of Jesus, and wiped his feet with her hair. And the house was filled with the fragrance of the ointment.
4	有一个门徒，就是那将要卖耶稣的加略人犹大，	But Judas Iscariot, one of his disciples (the one who was going to betray him) said,
5	说：这香膏为什么不卖三十两银子赍济穷人呢？	" Why <small>{Note: Literally "because of what"}</small> was this ointment not sold for three hundred denarii and given to the poor?"
6	他说这话，并不是挂念穷人，乃因他是个贼，又带着钱囊，常取其中所存的。	(Now he said this not because he was concerned <small>{Note: Literally "it was a concern to him"}</small> about the poor, but because he was a thief, and having the money box, he used to steal what was put into <i>[it]</i> .) <small>{Note: "Here the direct object is supplied from context in the English translation}</small>
7	耶稣说：由她罢！她是为我安葬之日存留的。	So Jesus said, "Leave her alone, so that she may keep it for the day of my preparation for burial.

8	因为常有穷人和你们同在，只是你们不常有我。	For you have the poor with you always, but you do not always have me.”
9	有许多犹太人知道耶稣在那里，就来了，不但是为耶稣的缘故，也是要看他从死里所复活的拉撒路。	Now a large crowd <sup>{Note: Some manuscripts have “the large crowd”}</sup> of Jews found out that he was there, and they came, not only because of Jesus, but so that they could see Lazarus also, whom he raised from the dead.
10	但祭司长商议连拉撒路也要杀了；	So the chief priests decided that they would kill Lazarus also,
11	因有好些犹太人为拉撒路的缘故，回去信了耶稣。	because on account of him many of the Jews were going and believing in Jesus.
12	第二天，有许多上来过节的人听见耶稣将到耶路撒冷，	On the next day the large crowd who had come to the feast, <i>[when they]</i> <sup>{Note: “Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal}</sup> heard that Jesus was coming to Jerusalem,
13	就拿着棕树枝出去迎接他，喊着说：和散那！奉主[雅伟]名来的以色列王是应当称颂的！	took the branches of palm trees and went out to meet him, and began crying out, “Hosanna! Blessed <i>[is]</i> the one who comes in the name of the Lord, <sup>{Note: A quotation from &lt;Ps 118:25-26&gt;}</sup> even the king of Israel!”
14	耶稣得了一个驴驹，就骑上，如经上所记的说：	So Jesus found a young donkey <i>[and]</i> <sup>{Note: “Here “[and]” is supplied because the previous participle (“found”) has been translated as a finite verb}</sup> sat on it, just as it is written,
15	锡安的民（原文作女子）哪，不要惧怕！你的王骑着驴驹来了。	“Do not be afraid, daughter of Zion! Behold, your king is coming, seated on the foal of a donkey!” <sup>{Note: A quotation from &lt;Zech 9:9&gt;}</sup>
16	这些事门徒起先不明白，等到耶稣得了荣耀以后才想起这话是指着他写的，并且众人果然向他这样行了。	(His disciples did not understand these <i>[things]</i> at first, but when Jesus was glorified, then they remembered that these <i>[things]</i> had been written about him and they did these <i>[things]</i> to him.)
17	当耶稣呼唤拉撒路，叫他从死复活出坟墓的时候，同耶稣在那里的众人就作见证。	So the crowd who was with him when he called Lazarus out of the tomb and raised him from the dead were continuing to testify.
18	众人因听见耶稣行了这神迹，就去迎接他。	Because of this also the crowd went to meet him, for they had heard <i>[that]</i> he had performed this sign.
19	法利赛人彼此说：看哪，你们是徒劳无益，世人都随从他去了。	So the Pharisees said to one another, “You see that you are accomplishing nothing! Behold, the world has gone after him.”
20	那时，上来过节礼拜的人中，有几个希利尼人。	Now some Greeks were among those who had gone up in order to worship at the feast.
21	他们来见加利利伯赛大的腓力，求他说：先生，我们愿意见耶稣。	So these approached Philip, who was from Bethsaida in Galilee, and began asking him saying, “Sir, we want to see Jesus.”
22	腓力去告诉安得烈，安得烈同腓力去告诉耶稣。	Philip went and told Andrew. Andrew and Philip went and told Jesus.
23	耶稣说：人子得荣耀的时候到了。	And Jesus answered them, saying, “The hour has come that the Son of Man will be glorified.

24 我实实在在的告诉你们，一粒麦子不落在地里死了，仍旧是一粒，若是死了，就结出许多子粒来。	Truly, truly I say to you, unless a grain of wheat falls into the earth <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("falls") has been translated as a finite verb}</small> dies, it remains <i>[by]</i> itself alone. But if it dies, it bears much fruit.
25 爱惜自己生命的，就丧失生命；在这世上恨恶自己生命的，就要保守生命到永生。	The one who loves his life loses it, and the one who hates his life in this world preserves it for eternal life.
26 若有人服事我，就当跟从我；我在那里，服事我的人也要在那里；若有人服事我，我父必尊重他。	If anyone serves me, he must follow me, and where I am, there my servant will be also. If anyone serves me, the Father will honor him.
27 我现在心里忧愁，我说什么才好呢？父阿，救我脱离这时候；但我原是为这时候来的。	"Now my soul is troubled, and what shall I say? 'Father, deliver me from this hour'? But for this <i>[reason]</i> I have come to this hour!
28 父阿，愿你荣耀你的名！当时就有声音从天上来，说：我已经荣耀了我的名，还要再荣耀。	Father, glorify your name!" Then a voice came from heaven, "I have both glorified <i>[it]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}</small> and I will glorify <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> again."
29 站在旁边的众人听见，就说：打雷了。还有人说：有天使对他说话。	Now the crowd that stood <i>[there]</i> and heard <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> said it had thundered . <small>{Note: Literally "thunder had happened"}</small> Others were saying, "An angel has spoken to him!"
30 耶稣说：这声音不是为我，是为你们来的。	Jesus answered and said, "This voice has not happened for my sake, but <i>[for]</i> your sake.
31 现在这世界受审判，这世界的王要被赶出去。	Now is the judgment of this world! Now the ruler of this world will be thrown out!
32 我若从地上被举起来，就要吸引万人来归我。	And I, when I am lifted up from the earth, will draw all <i>[people]</i> to myself."
33 耶稣这话原是指着自己将要怎样死说的。	(Now he said this to indicate by what sort of death he was going to die.)
34 众人回答说：我们听见律法上有话说，基督是永存的，你怎么说人子必须被举起来呢？这人子是谁呢？	Then the crowd replied to him, "We have heard from the law that the Christ remains forever ! <small>{Note: Literally "for the age"; probably an allusion to &lt;Ps 89:35-37 &gt;(in common usage "law" could refer to the entire Old Testament)}</small> And how do you say that the Son of Man must be lifted up? Who is this Son of Man?"
35 耶稣对他们说：光在你们中间还有不多的时候，应当趁着有光行走，免得黑暗临到你们；那在黑暗里行走的，不知道往何处去。	So Jesus said to them, "Yet a little time the light is with you! Walk while you have the light, so that the darkness does not overtake you! And the one who walks in the darkness does not know where he is going.
36 你们应当趁着有光，信从这光，使你们成为光明之子。耶稣说了这话，就离开隐藏了。	While you have the light, believe in the light, in order that you may become sons of light." Jesus said these <i>[things]</i> , and <i>[then]</i> he went away <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("went away") has been translated as a finite verb}</small> was hidden from them.
37 他虽然在他们面前行了许多神迹，他们还是不信他。	But as many signs <i>[as]</i> he had performed before them, they did not believe in him,

38	这是要应验先知以赛亚的话，说：主[雅伟]阿，我们所传的有谁信呢？主[雅伟]的膀臂向谁显露呢？	in order that the word of the prophet Isaiah would be fulfilled, who said, "Lord, who has believed our message? And to whom has the arm of the Lord been revealed?" <small>{Note: A quotation from &lt;Isa 53:1&gt;}</small>
39	他们所以不能信，因为以赛亚又说：	For this <i>[reason]</i> they were not able to believe, because again Isaiah said,
40	主叫他们瞎了眼，硬了心，免得他们眼睛看见，心里明白，回转过来，我就医治他们。	"He has blinded their eyes and hardened their hearts, lest they see with <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> eyes and understand with <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> hearts and turn, and I heal them." <small>{Note: A quotation from &lt;Isa 6:10&gt;}</small>
41	以赛亚因为看见他的荣耀，就指着他说这话。	Isaiah said these <i>[things]</i> because he saw his glory, and he spoke about him.
42	虽然如此，官长中却有好些信他的，只因法利赛人的缘故，就不承认，恐怕被赶出会堂。	Yet despite that, even many of the rulers believed in him, but because of the Pharisees they did not confess <i>[it]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}</small> so that they would not be expelled from the synagogue.
43	这是因他们爱人的荣耀过于爱神的荣耀。	For they loved the praise of men more than praise from God.
44	耶稣大声说：信我的，不是信我，乃是信那差我来的。	But Jesus cried out and said, "The one who believes in me does not believe in me, but in the one who sent me,
45	人看见我，就是看见那差我来的。	and the one who sees me sees the one who sent me.
46	我到世上来，乃是光，叫凡信我的，不住在黑暗里。	I have come <i>[as]</i> a light into the world, in order that everyone who believes in me will not remain in the darkness.
47	若有人听见我的话不遵守，我不审判他。我来本不是要审判世界，乃是要拯救世界。	And if anyone hears my words and does not observe <i>[them]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}</small> I will not judge him. For I have not come to judge the world, but to save the world.
48	弃绝我、不领受我话的人，有审判他的——就是我所讲的道在末日要审判他。	The one who rejects me and does not accept my words has one who judges him; the word that I have spoken will judge him on the last day.
49	因为我没有凭着自己讲，惟有差我来的父已经给我命令，叫我说什么，讲什么。	For I have not spoken from myself, but the Father himself who sent me has commanded me <small>{Note: Literally "has given me commandment"}</small> what I should say and what I should speak.
50	我也知道他的命令就是永生。故此，我所讲的话正是照着父对我所说的。	And I know that his commandment is eternal life. So <i>[the things]</i> that I say, just as the Father said to me, thus I say."

## 第 13 章

1	逾越节以前，耶稣知道自己离世归父的时候到了。他既然爱世间属自己的人，就爱他们到底。	Now before the feast of Passover, Jesus, knowing that his hour had come that he would depart from this world to the Father, <i>[and]</i> <small>{Note: "Here "[and]" is supplied in keeping with English style}</small> having loved <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> own in the world, loved them to the end.
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2 吃晚饭的时候，魔鬼已将卖耶稣的意思放在西门的儿子加略人犹大心里。	And <i>[as]</i> <small>{Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("was taking place")}</small> a dinner was taking place, <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("put")}</small> the devil had already put into the heart of Judas <i>[son]</i> of Simon Iscariot that he should betray him,
3 耶稣知道父已将万有交在他手里，且知道自己是从神出来的，又要归到神那里去，	<i>[because he]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("knew") which is understood as causal}</small> knew that the Father had given him all <i>[things]</i> into <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> hands, and that he had come forth from God and was going away to God,
4 就离席站起来，脱了衣服，拿一条手巾束腰，	he got up from the dinner and took off <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> outer clothing, and taking a towel, tied <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> around himself.
5 随后把水倒在盆里，就洗门徒的脚，并用自己所束的手巾擦干。	Then he poured water into the washbasin and began to wash the feet of the disciples, and to wipe <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> dry with the towel which he had tied around himself. <small>{Note: Literally "with which he was girded"}</small>
6 挨到西门彼得，彼得对他说：主*阿，你洗我的脚么？	Then he came to Simon Peter. He said to him, "Lord, are you going to wash my feet?"
7 耶稣回答说：我所做的，你如今不知道，后来必明白。	Jesus answered and said to him, "What I am doing you do not understand now, but you will understand after these <i>[things]</i> ."
8 彼得说：你永不可洗我的脚！耶稣说：我若不洗你，你就与我无分了。	Peter said to him, "You will never wash my feet forever!" <small>{Note: Literally "for the age"}</small> Jesus replied to him, "Unless I wash you, you do not have a share with me."
9 西门彼得说：主*阿，不但我的脚，连手和头也要洗。	Simon Peter said to him, "Lord, not my feet only, but also <i>[my]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> hands and <i>[my]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> head!"
10 耶稣说：凡洗过澡的人，只要把脚一洗，全身就干净了。你们是干净的，然而不都是干净的。	Jesus said to him, "The one who has bathed only needs <small>{Note: Literally "does not have need except"}</small> to wash <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> feet, but is completely clean. And you are clean, but not all <i>[of you]</i> ."
11 耶稣原知道要卖他的是谁，所以说：你们不都是干净的。	(For he knew the one who would betray him; because of this he said, "Not all <i>[of you]</i> are clean.")
12 耶稣洗完了他们的脚，就穿上衣服，又坐下，对他们说：我向你们所做的，你们明白么？	So when he had washed their feet and taken his outer clothing and reclined at table again, he said to them, "Do you understand what I have done for you?"
13 你们称呼我夫子，称呼我主*，你们说的不错，我本来是。	You call me 'Teacher' and 'Lord,' and you speak correctly, for I am.
14 我是你们的主*，你们的夫子，尚且洗你们的脚，你们也当彼此洗脚。	If then I— <i>[your]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> Lord and Teacher—wash your feet, you also ought to wash one another's feet.
15 我给你们做了榜样，叫你们照着我向你们所做的去做。	For I have given you an example, that just as I have done for you, you also do.



16	我实实在在的告诉你们，仆人不能大于主人，差人也不能大于差他的人。	Truly, truly I say to you, a slave is not greater than his master, nor a messenger greater than the one who sent him.
17	你们既知道这事，若是去行就有福了。	If you understand these <i>[things]</i> , you are blessed if you do them.
18	我这话不是指着你们众人说的，我知道我所拣选的是谁。现在要应验经上的话，说：同我吃饭的人用脚踢我。	"I am not speaking about all of you. I know whom I have chosen, but in order that the scripture would be fulfilled, 'The one who eats my bread has lifted up his heel against me.' <sup>{Note: A quotation from &lt;Ps 41:9&gt;}</sup>
19	如今事情还没有成就，我要先告诉你们，叫你们到事情成就的时候可以信我是基督。	From now <i>[on]</i> I am telling you before <i>[it]</i> happens, in order that when <i>[it]</i> happens you may believe that I am <i>[he]</i> . <sup>{Note: "Here the predicate nominative ("[he]") is understood, but must be supplied in the translation)}</sup>
20	我实实在在的告诉你们，有人接待我所差遣的，就是接待我；接待我，就是接待那差遣我的。	Truly, truly I say to you, the one who receives anyone I send receives me, and the one who receives me receives the one who sent me."
21	耶稣说了这话，心里忧愁，就明说：我实实在在的告诉你们，你们中间有一个人要卖我了。	<i>[When he]</i> <sup>{Note: "Here "[when]" is supplied as a component of the participle ("had said") which is understood as temporal)}</sup> had said these <i>[things]</i> , Jesus was troubled in spirit and testified and said, "Truly, truly I say to you that one of you will betray me."
22	门徒彼此对看，猜不透所说的是谁。	The disciples began looking <sup>{Note: "The imperfect tense has been translated as ingressive here ("began looking")}</sup> at one another, uncertain about whom he was speaking.
23	有一个门徒，是耶稣所爱的，侧身挨近耶稣的怀里。	One of his disciples—the one whom Jesus loved—was reclining close beside <sup>{Note: Literally "in the bosom of" (a position dictated by ancient banqueting practice)}</sup> Jesus.
24	西门彼得点头对他说：你告诉我们，主*是指着谁说的。	So Simon Peter gestured for this one to inquire who it was about whom he was speaking.
25	那门徒便就势靠着耶稣的胸膛，问他说：主*阿，是谁呢？	He leaned back <sup>{Note: Some manuscripts have "Then he leaned back"}</sup> accordingly against Jesus' chest <i>[and]</i> <sup>{Note: "Here "[and]" is supplied because the previous participle ("leaned back") has been translated as a finite verb)}</sup> said to him, "Lord, who is it?"
26	耶稣回答说：我蘸一点饼给谁，就是谁。耶稣就蘸了一点饼，递给加略人西门的儿子犹大。	Jesus replied, "It is he to whom I dip the piece of bread and give <i>[it]</i> <sup>{Note: "Here the direct object is supplied from context in the English translation)}</sup> to him." Then <i>[after]</i> <sup>{Note: "Here "[after]" is supplied as a component of the participle ("dipping") which is understood as temporal)}</sup> dipping the piece of bread, he gave <i>[it]</i> <sup>{Note: "Here the direct object is supplied from context in the English translation)}</sup> to Judas <i>[son]</i> of Simon Iscariot. <sup>{Note: Some manuscripts have "after dipping the piece of bread, he took [it] and gave [it]"}</sup>
27	他吃了以后，撒但就入了他的心。耶稣便对他说：你所做的，快做罢！	And after the piece of bread, then Satan entered into him. Then Jesus said to him, "What you are doing, do quickly!"
28	同席的人没有一个知道是为什么对他说这话。	(Now no one of those reclining at table knew for what <i>[reason]</i> he said this to him.
29	有人因犹大带着钱囊，以为耶稣是对他说：你去买我们过节所应用的东西，或是叫他拿什么赈济穷人。	For some were thinking because Judas had the money box, Jesus was telling him, "Purchase what we need <sup>{Note: Literally "of which we have need"}</sup> for the feast," or that he should give something to the poor.)

30	犹大受了那点饼，立刻就出去。那时候是夜间了。	So <i>[after he]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("had taken") which is understood as temporal}</small> had taken the piece of bread, he went out immediately. And it was night.
31	他既出去，耶稣就说：如今人子得了荣耀，神在人子身上也得了荣耀。	Then, when he had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in him.
32	神要因自己荣耀人子，并且要快快的荣耀他。	If God is glorified in him, God will also glorify him in himself, and will glorify him immediately.
33	小子们，我还有不多的时候与你们同在；后来你们要找我，但我所去的地方你们不能到。这话我曾对犹太人说过，如今也照样对你们说。	Children, yet a little <i>[time]</i> I am with you. You will seek me and just as I said to the Jews, "Where I am going you cannot come," now I say also to you.
34	我赐给你们一条新命令，乃是叫你们彼此相爱；我怎样爱你们，你们也要怎样相爱。	"A new commandment I give to you: that you love one another—just as I have loved you, that you also love one another.
35	你们若有彼此相爱的心，众人因此就认出你们是我的门徒了。	By this everyone will know that you are my disciples—if you have love for one another."
36	西门彼得问耶稣说：主*往那里去？耶稣回答说：我所去的地方，你现在不能跟我去，后来却要跟我去。	Simon Peter said to him, "Lord, where are you going?" Jesus replied, <small>{Note: Some manuscripts have "replied to him"}</small> "Where I am going you cannot follow me now, but you will follow later."
37	彼得说：主*阿，我为什么现在不能跟你去？我愿意为你舍命！	Peter said to him, "Lord, why am I not able to follow you now? I will lay down my life for you!"
38	耶稣说：你愿意为我舍命么？我实实在在的告诉你，鸡叫以先，你要三次不认我。	Jesus replied, "Will you lay down your life for me? Truly, truly I say to you, the rooster will not crow until you have denied me three times!

## 第 14 章

1	你们心里不要忧愁；你们信神，也当信我。	"Do not let your hearts be troubled. You believe <small>{Note: Or simply "Believe"; the verb form can be either indicative (e.g., KJV, NAB, NLT) or imperative (e.g., NIV, NRSV, ESV)}</small> in God; believe <small>{Note: Like the previous verb "believe" this form could also be either indicative or imperative, though most English versions regard it as imperative}</small> also in me.
2	在我父的家里有许多住处；若是没有，我就早已告诉你们了。我去原是为你们预备地方去。	In my Father's house there are many dwelling places; but if not, I would have told you, because <small>{Note: A large number of manuscripts, many of them later, lack "because"}</small> I am going away to prepare a place for you.
3	我若去为你们预备了地方，就必再来接你们到我那里去，我在那里，叫你们也在那里。	And if I go and prepare a place for you, I will come again and receive you to myself, so that where I am, you may be also.
4	我往那里去，你们知道；那条路，你们也知道（有古卷作：我往那里去，你们知道那条路）。	And you know the way where I am going."

5	多马对他说：主*阿，我们不知道你往那里去，怎么知道那条路呢？	Thomas said to him, "Lord, we do not know where you are going. How are we able to know the way?"
6	耶稣说我就是道路、真理、生命；若不藉着我，没有人能到父那里去。	Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.
7	你们若认识我，也就认识我的父。从今以后，你们认识他，并且已经看见他。	If you had known me, you would have known <sup>{Note: Some manuscripts have "If you have known me, you will know"}</sup> my Father also. From now on <sup>{Note: Some manuscripts have "And from now on"}</sup> you know him and have seen him."
8	腓力对他说：求主*将父显给我们看，我们就知足了。	Philip said to him, "Lord, show us the Father, and it is enough for us."
9	耶稣对他说：腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父；你怎么说将父显给我们看呢？	Jesus said to him, "Am I with you so long a time and you have not known me, Philip? The one who has seen me has seen the Father! How can you say, 'Show us the Father?'
10	我在父里面，父在我里面，你不信么？我对你们所说的话，不是凭着自己说的，乃是住在我里面的父做他自己的事。	Do you not believe that I [ <i>am</i> ] in the Father and the Father is in me? The words that I say to you I do not speak from myself, but the Father residing in me does his works.
11	你们当信我，我在父里面，父在我里面；即或不信，也当因我所做的事信我。	Believe me that I [ <i>am</i> ] in the Father and the Father [ <i>is</i> ] in me; but if not, believe because of the works themselves.
12	我实实在在的告诉你们，我所做的事，信我的人也要做，并且要做比这更大的事，因为我往父那里去。	Truly, truly I say to you, the one who believes in me, the works that I am doing he will do also, and he will do greater [ <i>works</i> ] <sup>{Note: *Here the direct object is supplied from context in the English translation}</sup> than these because I am going to the Father.
13	你们奉我的名无论求什么，我必成就，叫父因儿子得荣耀。	And whatever <sup>{Note: Literally "anything which"}</sup> you ask in my name, I will do this, in order that the Father may be glorified in the Son.
14	你们若奉我的名求什么，我必成就。	If you ask me anything in my name, I will do [ <i>it</i> ] . <sup>{Note: *Here the direct object is supplied from context in the English translation}</sup>
15	你们若爱我，就必遵守我的命令。	"If you love me, you will keep my commandments.
16	我要求父，父就另外赐给你们一位保惠师（或作：训慰师；下同），叫他永远与你们同在，	And I will ask the Father, and he will give you another Advocate, in order that he may be with you forever <sup>{Note: Literally "for the age"} _</sup>
17	就是真理的圣灵，乃世人不能接受的；因为不见他，也不认识他。你们却认识他，因他常与你们同在，也要在你们里面。	the Spirit of truth, whom the world is not able to receive, because it does not see him or know [ <i>him</i> ] . <sup>{Note: *Here the direct object is supplied from context in the English translation}</sup> You know him, because he resides with you and will be in you.
18	我不撇下你们为孤儿，我必到你们这里来。	"I will not leave you [ <i>as</i> ] orphans; I am coming to you.
19	还有不多的时候，世人不再看见我，你们却看见我；因为我活着，你们也要活着。	Yet a little [ <i>time</i> ] and the world will see me no longer, but you will see me; because I live, you also will live.
20	到那日，你们就知道我在父里面，你们在我里面，我也在你们里面。	On that day you will know that I [ <i>am</i> ] in my Father, and you [ <i>are</i> ] in me, and I [ <i>am</i> ] in you.

21	有了我的命令又遵守的，这人就是爱我的；爱我的必蒙我父爱他，我也要爱他，并且要向他显现。	The one who has my commandments and keeps them—that one is the one who loves me. And the one who loves me will be loved by my Father, and I will love him and will reveal myself to him.”
22	犹大（不是加略人犹大）问耶稣说：主*阿，为什么要向我们显现，不向世人显现呢？	Judas (not Iscariot) said to him, “Lord, why <sup>{Note: Some manuscripts have “and why”}</sup> is it that you are going to reveal yourself to us and not to the world?”
23	耶稣回答说：人若爱我，就必遵守我的道；我父也必爱他，并且我们要到他那里去，与他同住。	Jesus answered and said to him, “If anyone loves me he will keep my word, and my Father will love him, and we will come to him and will take up residence with him . <sup>{Note: Literally “will make abode with him”}</sup>
24	不爱我的人就不遵守我的道。你们所听见的道不是我的，乃是差我来之父的道。	The one who does not love me does not keep my words, and the word that you hear is not mine, but the Father’s who sent me.
25	我还与你们同住的时候，已将这些话对你们说了。	These <i>[things]</i> I have spoken to you <i>[while]</i> <sup>{Note: *Here “while” is supplied as a component of the participle (“residing”) which is understood as temporal}</sup> residing with you.
26	但保惠师，就是父因我的名所要差来的圣灵，他要将一切的事指教你们，并且要叫你们想起我对你们所说的一切话。	But the Advocate, the Holy Spirit, whom the Father will send in my name—that one will teach you all <i>[things]</i> , and will remind you of everything that I said to you.
27	我留下平安给你们；我将我的平安赐给你们。我所赐的，不像世人所赐的。你们心里不要忧愁，也不要胆怯。	“Peace I leave with you; my peace I give to you—not as the world gives, I give to you. Do not let your hearts be troubled, and do not let <i>[them]</i> <sup>{Note: *Here the direct object is supplied from context in the English translation}</sup> be afraid.
28	你们听见我对你们说了，我去还要到你们这里来。你们若爱我，因我到父那里去，就必喜乐，因为父是比我大的。	You have heard that I said to you, ‘I am going away, and I am coming to you.’ If you loved me, you would have rejoiced that I am going to the Father, because the Father is greater than I <i>[am]</i> .
29	现在事情还没有成就，我预先告诉你们，叫你们到事情成就的时候就可以信。	And now I have told you before <i>[it]</i> happens, so that when it happens, you may believe.
30	以后我不再和你们多说话，因为这世界的王将到。他在我里面是毫无所有；	I will no longer speak much with you, for the ruler of the world is coming, and he has no power <sup>{Note: Literally “nothing”}</sup> over <sup>{Note: Literally “in”}</sup> me.
31	但要叫世人知道我爱父，并且父怎样吩咐我，我就怎样行。起来，我们走罢！	But so that the world may know that I love the Father, and just as the Father has commanded me, thus I am doing. Get up, let us go from here!

## 第 15 章

1	我是真葡萄树，我父是栽培的人。	“I am the true vine, and my Father is the vinedresser.
2	凡属我不结果子的枝子，他就剪去；凡结果子的，他就修理干净，使枝子结果子更多。	Every branch that does not bear fruit in me, he removes it, and every <i>[branch]</i> that bears fruit, he prunes it in order that it may bear more fruit.
3	现在你们因我讲给你们的道，已经干净了。	You are already clean because of the word that I have spoken to you.

4	你们要常在我里面，我也常在你们里面。枝子若不常在葡萄树上，自己就不能结果子；你们若不常在我里面，也是这样。	Remain in me, and I in you. Just as the branch is not able to bear fruit from itself unless it remains in the vine, so neither <i>[can]</i> you, unless you remain in me.
5	我是葡萄树，你们是枝子。常在我里面的，我也常在他里面，这人就多结果子；因为离了我，你们就不能做什么。	"I am the vine; you <i>[are]</i> the branches. The one who remains in me and I in him—this one bears much fruit, for apart from me you are not able to do anything.
6	人若不常在我里面，就像枝子丢在外面枯干，人拾起来，扔在火里烧了。	If anyone does not remain in me, he is thrown out as a branch, and dries up, and they gather them and throw <i>[them]</i> <small>(Note: "Here the direct object is supplied from context in the English translation")</small> into the fire, and they are burned.
7	你们若常在我里面，我的话也常在你们里面，凡你们所愿意的，祈求，就给你们成就。	If you remain in me and my words remain in you, ask whatever you want and it will be done for you.
8	你们多结果子，我父就因此得荣耀，你们也就是我的门徒了。	My Father is glorified by this: that you bear much fruit, and prove to be my disciples.
9	我爱你们，正如父爱我一样；你们要常在我的爱里。	"Just as the Father has loved me, I also have loved you. Remain in my love.
10	你们若遵守我的命令，就常在我的爱里，正如我遵守了我父的命令，常在他的爱里。	If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love.
11	这些事我已经对你们说了，是要叫我的喜乐存在你们心里，并叫你们的喜乐可以满足。	I have spoken these <i>[things]</i> to you in order that my joy may be in you, and your joy may be made complete.
12	你们要彼此相爱，像我爱你们一样；这就是我的命令。	This is my commandment: that you love one another just as I have loved you.
13	人为朋友舍命，人的爱心没有比这个大的。	No one has greater love than this: that someone lay down his life for his friends.
14	你们若遵行我所吩咐的，就是我的朋友了。	You are my friends if you do what I command you.
15	以后我不再称你们为仆人，因仆人不知道主人所做的事。我乃称你们为朋友；因我从我父所听见的，已经都告诉你们了。	No longer do I call you slaves, because the slave does not know what his master is doing. But I have called you friends, because everything that I have heard from my Father I have revealed to you.
16	不是你们拣选了我，是我拣选了你们，并且分派你们去结果子，叫你们的果子常存，使你们奉我的名，无论向父求什么，他就赐给你们。	You did not choose me, but I chose you and appointed you that you should go and bear fruit, and your fruit should remain, in order that whatever you ask the Father in my name he will give you.
17	我这样吩咐你们，是要叫你们彼此相爱。	These <i>[things]</i> I command you: that you love one another.
18	世人若恨你们，你们知道（或作：该知道），恨你们以先已经恨我了。	If the world hates you, you know that it has hated me before <i>[it hated]</i> <small>(Note: "Here the verb "[hated]" is an understood repetition of the verb earlier in this verse)</small> you.

19	你们若属世界，世界必爱属自己的；只因你们不属世界，乃是我从世界中拣选了你们，所以世界就恨你们。	If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, for this <i>[reason]</i> the world hates you.
20	你们要记念我从前对你们所说的话：仆人不能大于主人。他们若逼迫了我，也要逼迫你们；若遵守了我的话，也要遵守你们的话。	Remember the word that I said to you: 'A slave is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also.
21	但他们因我的名要向你们行这一切的事，因为他们不认识那差我来的。	But they will do all these <i>[things]</i> to you on account of my name, because they do not know the one who sent me.
22	我若没有来教训他们，他们就没有罪；但如今他们的罪无可推诿了。	If I had not come and spoken to them, they would not have sin. But now they do not have a valid excuse for their sin.
23	恨我的，也恨我的父。	The one who hates me hates my Father also.
24	我若没有在他们中间行过别人未曾行的事，他们就没有罪；但如今连我与我的父，他们也看见也恨恶了。	If I had not done among them the works that no one else did, they would not have sin. But now they have both seen and hated both me and my Father.
25	这要应验他们律法上所写的话，说：他们无故的恨我。	But <i>[this happened]</i> <small>(Note: "The phrase "[this happened]" is not in the Greek text but is implied)</small> so that the word that is written in their law would be fulfilled, 'They hated me without a reason.'
26	但我要从父那里差保惠师来，就是从父出来真理的圣灵；他来了，就要为我作见证。	"When the Advocate comes, whom I will send to you from the Father—the Spirit of truth, who proceeds from the Father—that one will testify about me.
27	你们也要作见证，因为你们从起头就与我同在。	And you also will testify, because you have been with me from the beginning.

## 第 16 章

1	我已将这些事告诉你们，使你们不至于跌倒。	"I have said these <i>[things]</i> to you so that you will not fall away.
2	人要把你们赶出会堂，并且时候将到，凡杀你们的就以为是事奉神。	They will expel you from the synagogue, <small>(Note: Literally "they will make you expelled from the synagogue")</small> but an hour is coming that everyone who kills you will think they are offering service to God.
3	他们这样行，是因未曾认识父，也未曾认识我。	And they will do these <i>[things]</i> because they do not know the Father or me.
4	我将这事告诉你们，是叫你们到了时候可以想起我对你们说过了。我起先没有将这事告诉你们，因为我与你们同在。	But I have said these <i>[things]</i> to you so that when their hour comes, you may remember that I told you about them. "And I have not said these <i>[things]</i> to you from the beginning, because I was with you.
5	现今我往差我来的父那里去，你们中间并没有人问我：你往那里去？	But now I am going away to the one who sent me, and none of you is asking me, 'Where are you going?'

6	只因我将这事告诉你们，你们就满心忧愁。	But because I have said these <i>[things]</i> to you, sorrow has filled your hearts.
7	然而，我将真情告诉你们，我去是与你们有益的；我若不去，保惠师就不到你们这里来；我若去，就差他来。	But I tell you the truth, it is better for you that I go away. For if I do not go away, the Advocate will not come to you; but if I go, I will send him to you.
8	他既来了，就要叫世人为罪、为义、为审判，自己责备自己。	And <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("comes") which is understood as temporal}</small> comes, he will convict the world concerning sin and concerning righteousness and concerning judgment:
9	为罪，是因他们不信我；	concerning sin, because they do not believe in me,
10	为义，是因我往父那里去，你们就不再见我；	and concerning righteousness, because I am going away to the Father and you will see me no more,
11	为审判，是因这世界的王受了审判。	and concerning judgment, because the ruler of this world has been condemned.
12	我还有好些事要告诉你们，但你们现在担当不了（或作：不能领会）。	I still have many <i>[things]</i> to say to you, but you are not able to bear <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> now.
13	只等真理的圣灵来了，他要引导你们明白（原文作进入）一切的真理；因为他不是凭自己说的，乃是把他所听见的都说出来，并要把将来的事告诉你们。	But when he—the Spirit of truth—comes, he will guide you into all the truth. For he will not speak from himself, but whatever he hears he will speak, and he will proclaim to you the things to come.
14	他要荣耀我，因为他要将受于我的告诉你们。	He will glorify me, because he will take from what <i>[is]</i> mine and will proclaim <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> to you.
15	凡父所有的，都是我的；所以我说，他要将受于我的告诉你们。	Everything that the Father has is mine. For this <i>[reason]</i> I said that he takes from what <i>[is]</i> mine and will proclaim <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> to you.
16	等不多时，你们就不得见我；再等不多时，你们还要见我。	"A little <i>[while]</i> and you will see me no more, and again a little <i>[while]</i> and you will see me.
17	有几个门徒就彼此说：他对我们说：等不多时，你们就不得见我；再等不多时，你们还要见我；又说：因我往父那里去。这是什么意思呢？	So some of his disciples said to one another, "What is this that he is saying to us, 'A little <i>[while]</i> and you will not see me, and again a little <i>[while]</i> and you will see me,' and 'Because I am going away to the Father?'"
18	门徒彼此说：他说等不多时到底是什么意思呢？我们不明白他所说的话。	So they kept on saying, "What is this that he is saying, 'A little <i>[while]</i> '? We do not understand what he is speaking about!"
19	耶稣看出他们要问他，就说：我说等不多时，你们就不得见我；再等不多时，你们还要见我，你们为这话彼此相问么？	Jesus knew that they were wanting to ask him, and he said to them, "Are you deliberating with one another about this—that I said, 'A little <i>[while]</i> , and you will not see me, and again a little <i>[while]</i> and you will see me'?"
20	我实实在在的告诉你们，你们将要痛哭、哀号，世人倒要喜乐；你们将要忧愁，然而你们的忧愁要变为喜乐。	Truly, truly I say to you, that you will weep and lament, but the world will rejoice; you will become sorrowful, but your sorrow will change to joy.

21 妇人生产的时候就忧愁，因为她的时候到了；既生了孩子，就不再记念那苦楚，因为欢喜世上生了一个人。	A woman, when she gives birth, experiences pain because her hour has come. But when <i>[her]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> child is born, she no longer remembers the affliction, on account of the joy that a human being has been born into the world.
22 你们现在也是忧愁，但我要再见你们，你们的心就喜乐了；这喜乐也没有人能夺去。	So you also are experiencing sorrow now, but I will see you again, and your hearts will rejoice, and no one will take away your joy from you.
23 到那日，你们什么也就不问我了。我实实在在的告诉你们，你们若向父求什么，他必因我的名赐给你们。	And on that day you will ask me nothing. Truly, truly I say to you, whatever you ask the Father in my name, he will give you.
24 向来你们没有奉我的名求什么，如今你们求，就必得着，叫你们的喜乐可以满足。	Until now you have asked nothing in my name. Ask and you will receive, so that your joy may be complete.
25 这些事，我是用比喻对你们说的；时候将到，我不再用比喻对你们说，乃要将父明明的告诉你们。	"I have said these <i>[things]</i> to you in figurative sayings. An hour is coming when I will speak to you in figurative sayings no longer, but I will tell you plainly about the Father.
26 到那日，你们要奉我的名祈求；我并不对你们说，我要为你们求父。	On that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf.
27 父自己爱你们；因为你们已经爱我，又信我是从父出来的。	For the Father himself loves you, because you have loved me and have believed that I came from God.
28 我从父出来，到了世界；我又离开世界，往父那里去。	I have gone out from the Father and have come into the world; again, I am leaving the world and am going to the Father."
29 门徒说：如今你是明说，并不用比喻了。	His disciples said, "Behold, now you are speaking plainly <small>{Note: Literally "with plainness"}</small> and are telling <i>[us]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> no figurative saying!
30 现在我们晓得你凡事都知道，也不用人问你，因此我们信你是从神出来的。	Now we know that you know everything and do not need for <small>{Note: Literally "have need that"}</small> anyone to ask you <i>[questions]</i> . <small>{Note: "Here the word "[questions]" is not in the Greek text but is implied}</small> By this we believe that you have come from God."
31 耶稣说：现在你们信么？	Jesus replied to them, "Now do you believe?"
32 看哪，时候将到，且是已经到了，你们要分散，各归自己的地方去，留下我独自一人；其实我不是独自一人，因为有父与我同在。	Behold, an hour is coming—and has come—that you will be scattered each one to his own <i>[home]</i> , <small>{Note: Or "to his own things"; or "to his own people" (i.e., family); the Greek text is somewhat ambiguous here}</small> and you will leave me alone. And I am not alone, because the Father is with me.
33 我将这些事告诉你们，是要叫你们在我里面有平安。在世上，你们有苦难；但你们可以放心，我已经胜了世界。	I have said these <i>[things]</i> to you so that in me you may have peace. In the world you have affliction, but have courage! I have conquered the world."



## 第 17 章

1	耶稣说了这话，就举目望天，说：父阿，时候到了，愿你荣耀你的儿子，使儿子也荣耀你；	Jesus said these <i>[things]</i> , and lifting up his eyes to heaven he said, "Father, the hour has come! Glorify your Son, in order that your Son may glorify you—
2	正如你曾赐给他权柄管理凡有血气的，叫他将永生赐给你所赐给他的人。	just as you have given him authority over all flesh, in order that he would give eternal life to them—everyone whom you have given him.
3	认识你—独一的真神，并且认识你所差来的耶稣基督，这就是永生。	Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.
4	我在地上已经荣耀你，你所托付我的事，我已成全了。	I have glorified you on earth <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("completing") which is understood as means}</small> completing the work that you have given me to do . <small>{Note: Literally "that I may do it"}</small>
5	父阿，现在求你使我同你享荣耀，就是未有世界以先，我同你所有的荣耀。	And now, Father, you glorify me at your side <small>{Note: Literally "by the side of yourself"}</small> with the glory that I had at your side <small>{Note: Literally "by the side of you"}</small> before the world existed.
6	你从世上赐给我的人，我已将你的名显明与他们。他们本是你的，你将他们赐给我，他们也遵守了你的道。	"I have revealed your name to the men whom you gave me out of the world. They were yours, and you have given them to me, and they have kept your word.
7	如今他们知道，凡你所赐给我的，都是你那里来的；	Now they understand that all <i>[the things]</i> that <small>{Note: Literally "whatever"}</small> you have given me are from you,
8	因为你所赐给我的道，我已经赐给他们，他们也领受了，又确实知道，我是从你出来的，并且信你差了我来。	because the words that you gave to me I have given to them, and they received <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> and know truly that I have come from you, and they have believed that you have sent me.
9	我为他们祈求，不为世人祈求，却为你所赐给我的人祈求，因他们本是你的。	I am asking on behalf of them. I am not asking on behalf of the world, but on behalf of those whom you have given me, because they are yours,
10	凡是我的，都是你的；你的也是我的，并且我因他们得了荣耀。	and all my <i>[things]</i> are yours, and your <i>[things]</i> <i>[are]</i> mine, and I have been glorified in <small>{Note: Or "by"; or "through"}</small> them.
11	从今以后，我不在世上，他们却在世上；我往你那里去。圣父阿，求你因你所赐给我的名保守他们，叫他们合而为一像我们一样。	And I am no longer in the world, and they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given to me, so that they may be one, just as we <i>[are]</i> .
12	我与他们同在的时候，因你所赐给我的名保守了他们，我也护卫了他们；其中除了那灭亡之子，没有一个灭亡的，好叫经上的话得应验。	When I was with them, I kept them in your name, which you have given to me, and guarded <i>[them]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> and none of them has perished except the son of destruction, in order that the scripture would be fulfilled.
13	现在我往你那里去，我还在世上说这话，是叫他们心里充满我的喜乐。	And now I am coming to you, and I am saying these <i>[things]</i> in the world so that they may have my joy completed in themselves.

14	我已将你的道赐给他们。世界又恨他们；因为他们不属世界，正如我不属世界一样。	I have given them your word, and the world has hated them, because they are not of the world just as I am not of the world.
15	我不求你叫他们离开世界，只求你保守他们脱离那恶者（或作：脱离罪恶）。	I do not ask that you take them out of the world, but that you protect them from the evil one.
16	他们不属世界，正如我不属世界一样。	They are not of the world, just as I am not of the world.
17	求你用真理使他们成圣；你的道就是真理。	Sanctify them in the truth—your word is truth.
18	你怎样差我到世上，我也照样差他们到世上。	Just as you sent me into the world, I also have sent them into the world.
19	我为他们的缘故，自己分别为圣，叫他们也因真理成圣。	And for them I sanctify myself, so that <i>[they]</i> themselves also may be sanctified in the truth.
20	我不但为这些人祈求，也为那些因他们的话信我的人祈求，	“And I do not ask on behalf of these only, but also on behalf of those who believe in me through their word,
21	使他们都合而为一。正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。	that they all may be one, just as you, Father, <i>[are]</i> in me and I <i>[am]</i> in you, that they also may be in us, in order that the world may believe that you sent me.
22	你所赐给我的荣耀，我已赐给他们，使他们合而为一，像我们合而为一。	And the glory that you have given to me, I have given to them, in order that they may be one, just as we <i>[are]</i> one—
23	我在他们里面，你在我里面，使他们完全全的合而为一，叫世人知道你差了我来，也知道你爱他们如同爱我一样。	I in them, and you in me, in order that they may be completed in one, so that the world may know that you sent me, and you have loved them just as you have loved me.
24	父阿，我在那里，愿你所赐给我的人也同我在那里，叫他们看见你所赐给我的荣耀；因为创立世界以前，你已经爱我了。	“Father, <i>[those]</i> whom you have given to me—I want that those also may be with me where I am, in order that they may see my glory that you have given me because you loved me before the foundation of the world.
25	公义的父阿，世人未曾认识你，我却认识你；这些人也知道你差了我来。	Righteous Father, although the world does not know you, yet I have known you, and these <i>[men]</i> have come to know that you sent me.
26	我已将你的名指示他们，还要指示他们，使你所爱我的爱在他们里面，我也在他们里面。	And I made known to them your name, and will make <i>[it]</i> <small>(Note: “Here the direct object is supplied from context in the English translation)</small> known, in order that the love <i>[with]</i> which you loved me may be in them, and I <i>[may be]</i> in them.”

## 第 18 章

1	耶稣说了这话，就同门徒出去，过了汲沦溪。在那里有一个园子，他和门徒进去了。	<i>[When]</i> <small>(Note: “Here “[when]” is supplied as a component of the participle (“had said”) which is understood as temporal)</small> Jesus had said these <i>[things]</i> , he went out with his disciples to the other side of the ravine of the Kidron, where <i>[there]</i> was a garden into which he and his disciples entered.
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2	卖耶稣的犹大也知道那地方，因为耶稣和门徒屡次上那里去聚集。	(Now Judas, the one who betrayed him, also knew about the place, because Jesus often gathered there with his disciples.)
3	犹大领了一队兵，和祭司长并法利赛人的差役，拿着灯笼、火把、兵器，就来到园里。	So Judas, taking the cohort and officers from the chief priests and from the Pharisees, came there with lanterns and torches and weapons.
4	耶稣知道将要临到自己的一切事，就出来对他们说：你们找谁？	Then Jesus, <i>[because he]</i> <small>{Note: *Here "[because]" is supplied as a component of the participle ("knew") which is understood as causal}</small> knew all the things that were coming upon him, went out and said to them, "Who are you looking for?"
5	他们回答说：找拿撒勒人耶稣。耶稣说：我就是。卖他的犹大也同他们站在那里。	They replied to him, "Jesus the Nazarene." He said to them, "I am <i>[he]</i> ." <small>{Note: *Here the predicate nominative is supplied from context in the English translation}</small> (Now Judas, the one who betrayed him, was also standing with them.)
6	耶稣一说我就是，他们就退后倒在地上。	So when he said to them, "I am <i>[he]</i> ," <small>{Note: *Here the predicate nominative is supplied from context in the English translation}</small> they drew back <small>{Note: Literally "they went to the back"}</small> and fell to the ground.
7	他又问他们说：你们找谁？他们说：找拿撒勒人耶稣。	Then he asked them again, "Who are you looking for?" And they said, "Jesus the Nazarene."
8	耶稣说：我已经告诉你们，我就是。你们若找我，就让这些人去罢。	Jesus replied, "I said to you that I am <i>[he]</i> !" <small>{Note: *Here the predicate nominative is supplied from context in the English translation}</small> So if you are looking for me, let these <i>[men]</i> go,"
9	这要应验耶稣从前的话，说：你所赐给我的人，我没有失落一个。	in order that the word that he had spoken would be fulfilled: "Those whom you have given to me—I have not lost anyone of them." <small>{Note: A paraphrase of the statement in &lt;John 17:12&gt;}</small>
10	西门彼得带着一把刀，就拔出来，将大祭司的仆人砍了一刀，削掉他的右耳；那仆人名叫马勒古。	Then Simon Peter, who had a sword, drew it and struck the slave of the high priest and cut off his right ear. (Now the name of the slave was Malchus.)
11	耶稣就对彼得说：收刀入鞘罢，我父所给我的那杯，我岂可不喝呢？	So Jesus said to Peter, "Put the sword into <i>[its]</i> " <small>{Note: *Literally "the"; the Greek article is used here as a possessive pronoun}</small> sheath! The cup that the Father has given me—shall I not drink it?"
12	那队兵和千夫长，并犹太人的差役就拿住耶稣，把他捆绑了，	Then the cohort and the military tribune and the officers of the Jews seized Jesus and tied him up,
13	先带到亚那面前，因为亚那是本年作大祭司该亚法的岳父。	and brought <i>[him]</i> " <small>{Note: *Here the direct object is supplied from context in the English translation}</small> to Annas first, for he was the father-in-law of Caiaphas, who was high priest that year.
14	这该亚法就是从前向犹太人发议论说一个人替百姓死是有益的那位。	(Now it was Caiaphas who had advised the Jews that it was better <i>[that]</i> one man die for the people.)
15	西门彼得跟着耶稣，还有一个门徒跟着。那门徒是大祭司所认识的，他就同耶稣进了大祭司的院子。	So Simon Peter and another disciple followed Jesus. (Now that disciple was known to the high priest, and entered with Jesus into the courtyard of the high priest.)
16	彼得却站在门外。大祭司所认识的那个门徒出来，和看门的使女说了一声，就领彼得进去。	But Peter was standing by the door outside. So the other disciple <i>[who was]</i> known to the high priest went out and spoke to the doorkeeper and brought Peter in.

17 那看门的使女对彼得说：你不也是这人的门徒么？他说：我不是。	Then the female slave <i>[who was]</i> the doorkeeper said to Peter, "You are not also <i>[one]</i> of the disciples of this man, <i>[are you]?</i> " <small>{Note: "The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "[are you]"}</small> He said, "I am not!"
18 仆人和差役因为天冷，就生了炭火，站在那里烤火；彼得也同他们站着烤火。	(Now the slaves and the officers were standing there, having made a charcoal fire because it was cold, and they were warming themselves. And Peter was also standing there with them and warming himself.)
19 大祭司就以耶稣的门徒和他的教训盘问他。	So the high priest questioned Jesus about his disciples and about his teaching.
20 耶稣回答说：我从来是明明的对世人说话。我常在会堂和殿里，就是犹太人聚集的地方教训人；我在暗地里并没有说什么。	Jesus replied to him, "I have spoken openly to the world. I always taught in the synagogue and in the temple <i>[courts]</i> " <small>{Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself}</small> where all the Jews assemble, and I have said nothing in secret.
21 你为什么问我呢？可以问那听见的人，我对他们说的是什么；我所说的，他们都知道。	Why are you asking me? Ask those who heard what I have said to them! Behold, these <i>[people]</i> know what I said."
22 耶稣说了这话，旁边站着的一个差役用手掌打他，说：你这样回答大祭司么？	Now <i>[when]</i> " <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("had said")}</small> he had said these <i>[things]</i> , one of the officers who was standing by gave a slap in the face to Jesus, saying, "Do you reply to the high priest in this way?"
23 耶稣说：我若说的不是，你可以指证那不是；我若说的是，你为什么打我呢？	Jesus replied to him, "If I have spoken wrongly, testify about what <i>[is]</i> wrong! But if <i>[I have spoken]</i> " <small>{Note: "The phrase "I have spoken" is an implied repetition of the earlier phrase in this verse}</small> correctly, why do you strike me?"
24 亚那就把耶稣解到大祭司该亚法那里，仍是捆着解去的。	Then Annas sent him, tied up, to Caiaphas the high priest.
25 西门彼得正站着烤火，有人对他说：你不也是他的门徒么？彼得不承认，说：我不是。	Now Simon Peter was standing there and warming himself. So they said to him, "You are not also <i>[one]</i> of his disciples, <i>[are you]?</i> " <small>{Note: "The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "[are you]"}</small> He denied <i>[it]</i> " <small>{Note: "Here the direct object is supplied from context in the English translation}</small> and said, "I am not!"
26 有大祭司的一个仆人，是彼得削掉耳朵那人的亲属，说：我不是看见你同他在园子里么？	One of the slaves of the high priest, who was related to the one whose ear Peter had cut off, said, "Did I not see you in the garden with him?"
27 彼得又不承认。立时鸡就叫了。	So Peter denied <i>[it]</i> " <small>{Note: "Here the direct object is supplied from context in the English translation}</small> again, and immediately a rooster crowed.
28 众人将耶稣从该亚法那里往衙门内解去，那时天还早。他们自己却不进衙门，恐怕染了污秽，不能吃逾越节的筵席。	Then they brought Jesus from Caiaphas to the governor's residence. Now it was early, and they did not enter into the governor's residence so that they would not be defiled, but could eat the Passover.
29 彼拉多就出来，到他们那里，说：你们告这人是为什么事呢？	So Pilate came outside to them and said, "What accusation do you bring against this man?"

30	他们回答说：这人若不是作恶的，我们就不把他交给你。	They answered and said to him, "If this man were not doing evil, we would not have handed him over to you!"
31	彼拉多说：你们自己带他去，按着你们的律法审问他罢。犹太人说：我们没有杀人的权柄。	So Pilate said to them, "You take him and judge him according to your law!" The Jews said to him, "It is not permitted for us to kill anyone,"
32	这要应验耶稣所说自己将要怎样死的话了。	in order that the word of Jesus would be fulfilled that he had spoken, indicating by what sort of death he was going to die.
33	彼拉多又进了衙门，叫耶稣来，对他说：你是犹太人的王么？	Then Pilate entered again into the governor's residence and summoned Jesus and said to him, "Are you the king of the Jews?"
34	耶稣回答说：这话是你自己说的，还是别人论我对你说的呢？	Jesus replied, "Do you say this from yourself, or have others said <i>[this]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> to you about me?"
35	彼拉多说：我岂是犹太人呢？你本国的人和祭司长把你交给我。你做了什么事呢？	Pilate replied, "I am not a Jew, <i>[am I]</i> ? <small>{Note: *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "[am I]"} Your people and the chief priests handed you over to me! What have you done?"</small>
36	耶稣回答说：我的国不属这世界；我的国若属这世界，我的臣仆必要争战，使我不至于被交给犹太人。只是我的国不属这世界。	Jesus replied, "My kingdom is not of this world. If my kingdom were of this world, my servants would be fighting so that I would not be handed over to the Jews. But now my kingdom is not from here."
37	彼拉多就对他说：这样，你是王么？耶稣回答说：你说我是王。我为此而生，也为此来到世间，特为给真理作见证。凡属真理的人就听我的话。	Then Pilate said to him, "So then you are a king!" Jesus replied, "You say that I am a king. For this <i>[reason]</i> I was born, and for this reason I have come into the world: in order that I can testify to the truth. Everyone who is of the truth hears my voice."
38	彼拉多说：真理是什么呢？说了这话，又出来到犹太人那里，对他们说：我查不出他有什么罪来。	Pilate said to him, "What is truth?" And <i>[when he]</i> <small>{Note: *Here "[when]" is supplied as a component of the participle ("had said") which is understood as temporal}</small> had said this, he went out again to the Jews and said to them, "I find no basis for an accusation against him.
39	但你们有个规矩，在逾越节要我给你们释放一个人，你们要我给你们释放犹太人的王么？	But it is your custom that I release for you one <i>[prisoner]</i> <small>{Note: *The word "[prisoner]" is not in the Greek text, but is implied}</small> at the Passover. So do you want <i>[me]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> to release for you the king of the Jews?"
40	他们又喊着说：不要这人，要巴拉巴！这巴拉巴是个强盗。	Then they shouted again, saying, "Not this man, but Barabbas!" (Now Barabbas was a revolutionary.) <small>{Note: Or perhaps "robber"}</small>

## 第 19 章

1	当下彼拉多将耶稣鞭打了。	So then Pilate took Jesus and had him flogged. <small>{Note: *This verb has causative force in context; Pilate did not personally carry out the sentence}</small>
2	兵丁用荆棘编作冠冕戴在他头上，给他穿上紫袍，	And the soldiers wove a crown of thorns and placed <i>[it]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> on his head, and put a purple robe on him,

3	又挨近他，说：恭喜，犹太人的王阿！他们就用手掌打他。	and were coming up to him and saying, "Hail, king of the Jews!" and were giving him slaps in the face.
4	彼拉多又出来对众人说：我带他出来见你们，叫你们知道我查不出他有什么罪来。	And Pilate came outside again and said to them, "Behold, I am bringing him outside to you, so that you will know that I find no basis for an accusation against him."
5	耶稣出来，戴着荆棘冠冕，穿着紫袍。彼拉多对他们说：你们看这个人！	Then Jesus came outside wearing the crown of thorns and the purple robe, and he said to them, "Behold the man!"
6	祭司长和差役看见他，就喊着说：钉他十字架！钉他十字架！彼拉多说：你们自己把他钉十字架罢！我查不出他有什么罪来。	So when they saw him, the chief priests and the officers shouted, saying, "Crucify! Crucify!" Pilate said to them, "You take him and crucify <i>[him]</i> !" <small>{Note: *Here the direct object is supplied from context in the English translation}</small> For I do not find a basis for an accusation against him."
7	犹太人回答说：我们有律法，按那律法，他是该死的，因他以自己为神的儿子。	The Jews replied to him, "We have a law, and according to the law he ought to die, because he made himself out to be the Son of God!"
8	彼拉多听见这话，越发害怕，	So when Pilate heard this statement, he was even more afraid,
9	又进衙门，对耶稣说：你是那里来的？耶稣却不回答。	and he entered into the governor's residence again and said to Jesus, "Where are you from?" But Jesus did not give him an answer.
10	彼拉多说：你不对我说话么？你岂不知我有权柄释放你，也有权柄把你钉十字架么？	So Pilate said to him, "Will you not speak to me? Do you not know that I have authority to release you, and I have authority to crucify you?"
11	耶稣回答说：若不是从上头赐给你的，你就毫无权柄办我。所以，把我交给你的那人罪更重了。	Jesus replied to him, "You would not have any authority over me unless it was given to you from above. For this <i>[reason]</i> the one who handed me over to you has greater sin."
12	从此，彼拉多想要释放耶稣，无奈犹太人喊着说：你若释放这个人，就不是该撒的忠臣（原文作朋友）。凡以自己为王的，就是背叛该撒了。	From this <i>[point on]</i> Pilate was seeking to release him, but the Jews shouted, saying, "If you release this man, you are not a friend of Caesar! Everyone who makes himself out to be a king opposes Caesar!"
13	彼拉多听见这话，就带耶稣出来，到了一个地方，名叫铺华石处，希伯来话叫厄巴大，就在那里坐堂。	So Pilate, <i>[when he]</i> <small>{Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> heard these words, brought Jesus outside and sat down on the judgment seat, in the place called The Stone Pavement (but Gabbatha in Aramaic).
14	那日是预备逾越节的日子，约有午正。彼拉多对犹太人说：看哪，这是你们的王！	(Now it was the day of preparation of the Passover; it was about the sixth hour.) And he said to the Jews, "Behold your king!"
15	他们喊着说：除掉他！除掉他！钉他在十字架上！彼拉多说：我可以把你们的王钉十字架么？祭司长回答说：除了该撒，我们没有王。	Then those shouted, "Away <i>[with him]</i> ! Away <i>[with him]</i> ! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests replied, "We do not have a king except Caesar!"
16	于是彼拉多将耶稣交给他们去钉十字架。	So then he handed him over to them in order that he could be crucified. So they took Jesus,

17 他们就把耶稣带了去。耶稣背着自己的十字架出来，到了一个地方，名叫髑髅地，希伯来话叫各各他。	and carrying for himself the cross, he went out to the <i>[place]</i> called The Place of a Skull (which is called Golgotha in Aramaic),
18 他们就在那里钉他在十字架上，还有两个人和他一同钉着，一边一个，耶稣在中间。	where they crucified him, and with him two others, one on each side, <small>{Note: Literally "from here and from here"}</small> and Jesus in the middle.
19 彼拉多又用牌子写了一个名号，安在十字架上，写的是：犹太人的王，拿撒勒人耶稣。	And Pilate also wrote a notice and placed <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> on the cross, and it was written: "Jesus the Nazarene, the king of the Jews."
20 有许多犹太人念这名号；因为耶稣被钉十字架的地方与城相近，并且是用希伯来、罗马、希利尼三样文字写的。	So many of the Jews read this notice, because the place where Jesus was crucified was near the city. And it was written in Aramaic, in Latin, <i>[and]</i> in Greek.
21 犹太人的祭司长就对彼拉多说：不要写犹太人的王，要写他自己说：我是犹太人的王。	Then the chief priests of the Jews said to Pilate, "Do not write 'The king of the Jews,' but, 'He said, I am king of the Jews.'"
22 彼拉多说：我所写的，我已经写上了。	Pilate replied, "What I have written, I have written."
23 兵丁既然将耶稣钉在十字架上，就拿他的衣服分为四分，每兵一分；又拿他的里衣，这件里衣原来没有缝儿，是上下一片织成的。	Then the soldiers, when they had crucified Jesus, took his clothing and made four shares—for each soldier a share—and the tunic. (Now the tunic was seamless, woven from the top in a single piece.) <small>{Note: Literally "through the whole"}</small>
24 他们就彼此说：我们不要撕开，只要拈阄，看谁得着。这要应验经上的话说：他们分了我的外衣，为我的里衣拈阄。兵丁果然做了这事。	So they said to one another, "Let us not tear it apart, but cast lots for it, <i>[to see]</i> whose it will be," so that the scripture would be fulfilled that says, "They divided my garments among themselves, and for my clothing they cast lots." <small>{Note: A quotation from &lt;Ps 22:18&gt;}</small> Thus the soldiers did these <i>[things]</i> .
25 站在耶稣十字架旁边的，有他母亲与他母亲的姊妹，并革罗罢的妻子马利亚，和抹大拉的马利亚。	Now his mother and the sister of his mother, Mary the <i>[wife]</i> of Clopas, and Mary Magdalene were standing near the cross of Jesus.
26 耶稣见母亲和他所爱的那门徒站在旁边，就对他母亲说：母亲（原文作妇人），看，你的儿子！	So Jesus, seeing <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun"}</small> mother and the disciple whom he loved standing there, said to <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun"}</small> mother, "Woman, behold your son!"
27 又对那门徒说：看，你的母亲！从此，那门徒就接她到自己家里去了。	Then he said to the disciple, "Behold your mother!" And from that hour the disciple took her into his own <i>[home]</i> .
28 这事以后，耶稣知道各样的事已经成了，为要使经上的话应验，就说：我渴了。	After this, Jesus, knowing that now at last everything was completed, in order that the scripture would be fulfilled, said, "I am thirsty."
29 有一个器皿盛满了醋，放在那里；他们就拿海绵蘸满了醋，绑在牛膝草上，送到他口。	A jar full of sour wine was standing there, so <i>[they]</i> put a sponge full of the sour wine on a <i>[branch of]</i> hyssop <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("put") has been translated as a finite verb"}</small> brought <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> to his mouth.

<p>30 耶稣尝（原文作受）了那醋，就说：成了！便低下头，将灵魂交付神了。</p>	<p>Then when he had received the sour wine, Jesus said, "It is completed," <small>(Note: Or (traditionally) "it is finished")</small> and bowing <small>[his]</small> <small>(Note: "Literally "the"; the Greek article is used here as a possessive pronoun)</small> head, he gave up <small>[his]</small> <small>(Note: "Literally "the"; the Greek article is used here as a possessive pronoun)</small> spirit.</p>
<p>31 犹太人因这日是预备日，又因那安息日是个大日，就求彼拉多叫人打断他们的腿，把他们拿去，免得尸首当安息日留在十字架上。</p>	<p>Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was an important day), asked Pilate that their legs could be broken and they could be taken away.</p>
<p>32 于是兵丁来，把头一个人的腿，并与耶稣同钉第二个人的腿，都打断了。</p>	<p>So the soldiers came and broke the legs of the first and of the other who had been crucified with him.</p>
<p>33 只是来到耶稣那里，见他已经死了，就不打断他的腿。</p>	<p>But <small>[when they]</small> <small>(Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal)</small> came to Jesus, after they saw he was already dead, they did not break his legs.</p>
<p>34 惟有一个兵拿枪扎他的肋旁，随即有血和水流出来。</p>	<p>But one of the soldiers pierced his side with a spear, and blood and water came out immediately.</p>
<p>35 看见这事的那人就作见证——他的见证也是真的，并且他知道自己所说的是真的一——你们也可以信。</p>	<p>And the one who has seen <small>[it]</small> <small>(Note: "Here the direct object is supplied from context in the English translation)</small> has testified, and his testimony is true, and that person knows that he is telling the truth, so that you also may believe.</p>
<p>36 这些事成了，为要应验经上的话说：他的骨头一根也不可折断。</p>	<p>For these <small>[things]</small> happened in order that the scripture would be fulfilled: "Not a bone of his will be broken." <small>(Note: A quotation from &lt;Exod 12:46&gt;, &lt;Num 9:12&gt;, and &lt;Ps 34:20&gt;)</small></p>
<p>37 经上又有一句说：他们要仰望自己所扎的人。</p>	<p>And again another scripture says, "They will look on <small>[the one]</small> whom they have pierced." <small>(Note: A quotation from &lt;Zech 12:10&gt;)</small></p>
<p>38 这些事以后，有亚利马太人约瑟，是耶稣的门徒，只因怕犹太人，就暗暗的作门徒。他来求彼拉多，要把耶稣的身体领去。彼拉多允准，他就把耶稣的身体领去了。</p>	<p>And after these <small>[things]</small>, Joseph <small>[who was]</small> from Arimathea, who was a disciple of Jesus (but a secret one for fear of the Jews), asked Pilate that he might take away the body of Jesus. And Pilate allowed <small>[it]</small> <small>(Note: "Here the direct object is supplied from context in the English translation)</small>, so he came and took away his body.</p>
<p>39 又有尼哥底母，就是先前夜里去见耶稣的，带着没药和沉香约有一百斤前来。</p>	<p>And Nicodemus—the one who had come to him formerly at night—also came, bringing a mixture of myrrh and aloes <small>[weighing]</small> about a hundred pounds. <small>(Note: The Greek term refers to a Roman pound, 327.45 grams (approximately 12 ounces))</small></p>
<p>40 他们就照犹太人殡葬的规矩，把耶稣的身体用细麻布加上香料裹好了。</p>	<p>So they took the body of Jesus and wrapped it in <small>[strips of]</small> linen cloth with the fragrant spices, as is the Jews' custom to prepare for burial.</p>
<p>41 在耶稣钉十字架的地方有一个园子，园子里有一座新坟墓，是从来没有葬过人的。</p>	<p>Now <small>[there]</small> was a garden at the place where he was crucified, and in the garden a new tomb in which no one was yet buried.</p>
<p>42 只因是犹太人的预备日，又因那坟墓近，他们就把耶稣安放在那里。</p>	<p>So there, on account of the day of preparation of the Jews, because the tomb was close by, they buried Jesus.</p>



## 第 20 章

1	七日的第一日清早，天还黑的时候，抹大拉的马利亚来到坟墓那里，看见石头从坟墓挪开了，	Now on the first <i>[day]</i> of the week, Mary Magdalene came to the tomb early, <i>[while it]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was")}</small> was still dark, and saw the stone had been taken away from the tomb.
2	就跑来见西门彼得和耶稣所爱的那个门徒，对他们说：有人把主*从坟墓里挪了去，我们不知道放在那里。	So she ran and came to Simon Peter and to the other disciple whom Jesus loved and said to them, "They have taken away the Lord from the tomb and we do not know where they have put him!"
3	彼得和那门徒就出来，往坟墓那里去。	Then Peter and the other disciple went out and were going to the tomb.
4	两个人同跑，那门徒比彼得跑的更快，先到了坟墓，	And the two were running together, and the other disciple ran ahead, faster than Peter, and came to the tomb first.
5	低头往里看，就见细麻布还放在那里，只是没有进去。	And bending over to look, he saw the <i>[strips of]</i> linen cloth lying there, though he did not go in.
6	西门彼得随后也到了，进坟墓里去，就看见细麻布还放在那里，	Then Simon Peter also came following him, and he went into the tomb and saw the <i>[strips of]</i> linen cloth lying there,
7	又看见耶稣的裹头巾没有和细麻布放在一处，是另在一处卷着。	and the facecloth that was on his head—not lying with the <i>[strips of]</i> linen cloth, but folded up separately in one place.
8	先到坟墓的那门徒也进去，看见就信了。	So then the other disciple who had come to the tomb first also went in, and he saw and believed.
9	因为他们还不明白圣经的意思，就是耶稣必要从死里复活。	(For they did not yet know the scripture that it was necessary for him to rise from the dead.)
10	于是两个门徒回自己的住处去了。	Then the disciples went away again to their <i>[own homes]</i> . <small>{Note: "The phrase "[own homes]" is not in the Greek text but is implied}</small>
11	马利亚却站在坟墓外面哭。哭的时候，低头往坟墓里看，	But Mary stood outside at the tomb, weeping. Then, while she was weeping, she bent over to look into the tomb,
12	就见两个天使，穿着白衣，在安放耶稣身体的地方坐着，一个在头，一个在脚。	and she saw two angels in white, seated one at the head and one at the feet where the body of Jesus had been lying.
13	天使对她说：妇人，你为什么哭？她说：因为有人把我主*挪了去，我不知道放在那里。	And they said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have put him!"
14	说了这话，就转过身来，看见耶稣站在那里，却不知道是耶稣。	<i>[When she]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("had said") which is understood as temporal}</small> had said these <i>[things]</i> , she turned around <small>{Note: Literally "to the back"}</small> and saw Jesus standing there, and she did not know that it was Jesus.

<p>15 耶稣问她说：妇人，为什么哭？你找谁呢？马利亚以为是看园的，就对他说：先生，若是你把他移了去，请告诉我，你把他放在那里，我便去取他。</p>	<p>Jesus said to her, “Woman, why are you weeping? Who are you looking for?” She thought that it was the gardener, <i>[and]</i> <small>{Note: “Here [and]” is supplied because the previous participle (“thought”) has been translated as a finite verb}</small> said to him, “Sir, if you have carried him away, tell me where you have put him, and I will take him.”</p>
<p>16 耶稣说：马利亚。马利亚就转过来，用希伯来话对他说：拉波尼！（拉波尼就是夫子的意思。）</p>	<p>Jesus said to her, “Mary.” She turned around <i>[and]</i> <small>{Note: “Here [and]” is supplied because the previous participle (“turned around”) has been translated as a finite verb}</small> said to him in Aramaic, “Rabboni” (which means “Teacher”).</p>
<p>17 耶稣说：不要摸我，因我还没有升上去见我的父。你往我弟兄那里去，告诉他们，我要升上去见我的父，也是你们的父，见我的神，也是你们的神。</p>	<p>Jesus said to her, “Do not touch me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am ascending to my Father and your Father, and my God and your God.’”</p>
<p>18 抹大拉的马利亚就去告诉门徒说：我已经看见了主*。她又将主对她说的这话告诉他们。</p>	<p>Mary Magdalene came <i>[and]</i> <small>{Note: “Here [and]” is supplied because the participle (“announced”) has been translated as a finite verb in keeping with English style}</small> announced to the disciples, “I have seen the Lord,” and he had said these <i>[things]</i> to her.</p>
<p>19 那日（就是七日的第一日）晚上，门徒所在的地方，因怕犹太人，门都关了。耶稣来，站在当中，对他们说：愿你们平安！</p>	<p>Now <i>[when it]</i> <small>{Note: “Here [when]” is supplied as a component of the temporal genitive absolute participle (“was”)}</small> was evening on that day—the first <i>[day]</i> of the week—and the doors had been shut where the disciples were because of fear of the Jews, Jesus came and stood in their midst and said to them, “Peace to you.”</p>
<p>20 说了这话，就把手和肋旁指给他们看。门徒看见主*，就喜乐了。</p>	<p>And <i>[when he]</i> <small>{Note: “Here [when]” is supplied as a component of the participle (“had said”) which is understood as temporal}</small> had said this, he showed <i>[his]</i> <small>{Note: “Literally “the”; the Greek article is used here as a possessive pronoun}</small> hands and <i>[his]</i> <small>{Note: “Literally “the”; the Greek article is used here as a possessive pronoun}</small> side to them. Then the disciples rejoiced <i>[when they]</i> <small>{Note: “Here [when]” is supplied as a component of the participle (“saw”) which is understood as temporal}</small> saw the Lord.</p>
<p>21 耶稣又对他们说：愿你们平安！父怎样差遣了我，我也照样差遣你们。</p>	<p>So Jesus said to them again, “Peace to you. As the Father has sent me, I also send you.”</p>
<p>22 说了这话，就向他们吹一口气，说：你们受圣灵！</p>	<p>And <i>[when he]</i> <small>{Note: “Here [when]” is supplied as a component of the participle (“had said”) which is understood as temporal}</small> had said this, he breathed on <i>[them]</i> <small>{Note: “Here the direct object is supplied from context in the English translation}</small> and said to them, “Receive the Holy Spirit.</p>
<p>23 你们赦免谁的罪，谁的罪就赦免了；你们留下谁的罪，谁的罪就留下了。</p>	<p>If you forgive the sins of any, they are forgiven them. If you retain <i>[the sins]</i> <small>{Note: “An understood repetition of the phrase from earlier in the verse}</small> of any, they are retained.”</p>
<p>24 那十二个门徒中，有称为低土马的多马；耶稣来的时候，他没有和他们同在。</p>	<p>Now Thomas, one of the twelve, who was called Didymus, <small>{Note: The Greek term means “the Twin”}</small> was not with them when Jesus came.</p>
<p>25 那些门徒就对他说：我们已经看见主*了。多马却说：我非看见他手上的钉痕，用指头探入那钉痕，又用手探入他的肋旁，我总不信。</p>	<p>So the other disciples said to him, “We have seen the Lord!” But he said to them, “Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will never believe!”</p>

26	过了八日，门徒又在屋里，多马也和他们同在，门都关了。耶稣来，站在当中说：愿你们平安！	And after eight days his disciples were again inside, and Thomas with them. <i>[Although]</i> <small>{Note: *Here "[although]" is supplied as a component of the participle ("had been shut") which is understood as concessive}</small> the doors had been shut, Jesus came and stood in their midst and said, "Peace to you."
27	就对多马说：伸过你的指头来，摸（原文是看）我的手；伸出你的手来，探入我的肋旁。不要疑惑，总要信。	Then he said to Thomas, "Place your finger here and see my hands, and place your hand and put <i>[it]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> into my side. And do not be unbelieving, but believing!"
28	多马说：我的主！我的神！	Thomas answered and said to him, "My Lord and my God!"
29	耶稣对他说：你因看见了我才信；那没有看见就信的有福了。	Jesus said to him, "Because you have seen me, have you believed? Blessed <i>[are]</i> those who have not seen and have believed."
30	耶稣在门徒面前另外行了许多神迹，没有记在这书上。	Now Jesus also performed many other signs in the presence of the disciples <small>{Note: Some manuscripts have "his disciples"}</small> which are not recorded in this book,
31	但记这些事要叫你们信耶稣是基督，是神的儿子，并且叫你们信了他，就可以因他的名得生命。	but these <i>[things]</i> are recorded in order that you may believe that Jesus is the Christ, the Son of God, and that <i>[by]</i> <small>{Note: *Here "[by]" is supplied as a component of the participle ("believing") which is understood as means}</small> believing you may have life in his name.

## 第 21 章

1	这些事以后，耶稣在提比哩亚海边又向门徒显现。他怎样显现记在下面：	After these <i>[things]</i> Jesus revealed himself again to the disciples by the Sea of Tiberias. Now he revealed <i>[himself]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> in this way:
2	有西门彼得和称为低土马的多马，并加利利的迦拿人拿但业，还有西庇太的两个儿子，又有两个门徒，都在一处。	Simon Peter and Thomas (who was called Didymus) <small>{Note: The Greek term means "the Twin"}</small> and Nathanael from Cana in Galilee and the <i>[sons]</i> of Zebedee and two others of his disciples were together.
3	西门彼得对他们说：我打鱼去。他们说：我们也和你同去。他们就出去，上了船；那一夜并没有打着什么。	Simon Peter said to them, "I am going fishing!" They said to him, "We also are coming with you." They went out and got into the boat, and during that night they caught nothing.
4	天将亮的时候，耶稣站在岸上，门徒却不知道是耶稣。	Now <i>[when it]</i> <small>{Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")}</small> was already early morning, Jesus stood on the beach. However, the disciples did not know that it was Jesus.
5	耶稣就对他们说：小子！你们有吃的没有？他们回答说：没有。	So Jesus said to them, "Children, you do not have any fish to eat, <i>[do you]</i> ?" <small>{Note: *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "[do you]"}</small> They answered him, "No."
6	耶稣说：你们把网撒在船的右边，就必得着。他们便撒下网去，竟拉不上来了，因为鱼甚多。	And he said to them, "Throw the net on the right side of the boat, and you will find <i>[some]</i> ." <small>{Note: *Here the direct object is supplied from context in the English translation}</small> So they threw <i>[it]</i> , <small>{Note: *Here the direct object is supplied from context in the English translation}</small> and were no longer able to haul it in from the large number of the fish.

7 耶稣所爱的那门徒对彼得说：是主*！那时西门彼得赤着身子，一听见是主*，就束上一件外衣，跳在海里。	Then that disciple whom Jesus loved said to Peter, "It is the Lord!" So Simon Peter, <i>[when he]</i> <small>(Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal)</small> heard that it was the Lord, tied around himself his outer garment (for he was naked) <small>(Note: i.e., "he was naked underneath the outer garment," which he tucked into his belt; alternatively, this could mean "for he was stripped for work")</small> and threw himself into the sea.
8 其余的门徒离岸不远，约有二百肘（古代以肘为尺，一肘约有今时尺半），就在小船上把那网鱼拉过来。	But the other disciples came in the boat, dragging the net of fish, because they were not far from the land, but about two hundred cubits <small>(Note: Approximately 100 yards or 92 meters, based on a cubit of 18 inches.)</small> away.
9 他们上了岸，就看见那里有炭火，上面有鱼，又有饼。	So when they got out on the land, they saw a charcoal fire laid <i>[there]</i> , and a fish lying on <i>[it]</i> , <small>(Note: "Here the direct object is supplied from context in the English translation)</small> and bread.
10 耶稣对他们说：把刚才打的鱼拿几条来。	Jesus said to them, "Bring some of the fish that you have just now caught."
11 西门彼得就去（或作：上船），把网拉到岸上。那网满了大鱼，共一百五十三条；鱼虽这样多，网却没有破。	So Simon Peter got into <i>[the boat]</i> <small>(Note: "Here the direct object is supplied from context in the English translation)</small> and hauled the net to the land, full of large fish—one hundred fifty-three—and <i>[although there]</i> <small>(Note: "Here "[although]" is supplied as a component of the participle ("were") which is understood as concessive)</small> were so many, the net was not torn.
12 耶稣说：你们来吃早饭。门徒中没有一个人敢问他：你是谁？因为知道是主*。	Jesus said to them, "Come, eat breakfast!" But none of the disciples dared to ask him, "Who are you?" <i>[because they]</i> <small>(Note: "Here "[because]" is supplied as a component of the participle ("knew") which is understood as causal)</small> knew that it was the Lord.
13 耶稣就来拿饼和鱼给他们。	Jesus came and took the bread and gave <i>[it]</i> <small>(Note: "Here the direct object is supplied from context in the English translation)</small> to them, and the fish likewise.
14 耶稣从死里复活以后，向门徒显现，这是第三次。	This <i>[was]</i> now <i>[the]</i> third <i>[time]</i> Jesus was revealed to the disciples <i>[after he]</i> <small>(Note: "Here "[after]" is supplied as a component of the participle ("had been raised") which is understood as temporal)</small> had been raised from the dead.
15 他们吃完了早饭，耶稣对西门彼得说：约翰（在太 16：17 称约拿）的儿子西门，你爱我比这些更深么？彼得说：主*阿，是的，你知道我爱你。耶稣对他说：你喂养我的小羊。	Now when they had eaten breakfast, Jesus said to Simon Peter, "Simon <i>[son]</i> of John, do you love me more than these?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Feed my lambs!"
16 耶稣第二次又对他说：约翰的儿子西门，你爱我么？彼得说：主*阿，是的，你知道我爱你。耶稣说：你牧养我的羊。	He said to him again a second time, "Simon <i>[son]</i> of John, do you love me?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Shepherd my sheep!"
17 第三次对他说：约翰的儿子西门，你爱我么？彼得因为耶稣第三次对他说你爱我么，就忧愁，对耶稣说：主*阿，你是无所不知的；你知道我爱你。耶稣说：你喂养我的羊。	He said to him a third <i>[time]</i> , "Simon <i>[son]</i> of John, do you love me?" Peter was distressed because he said to him a third <i>[time]</i> , "Do you love me?" and he said to him, "Lord, you know everything! You know that I love you!" Jesus said to him, "Feed my sheep!"

- 18 我实实在在的告诉你，你年少的时候，自己束上带子，随意往来；但年老的时候，你要伸出手来，别人要把你束上，带你到不愿意去的地方。
- Truly, truly I say to you, when you were young, you tied *[your clothes]* {Note: "The words "[your clothes]" are not in the Greek text but are implied} around yourself and walked wherever you wanted. But when you grow old, you will stretch out your hands, and someone else will tie you up and carry *[you]* where you do not want *[to go]* . {Note: "The words "[to go]" are not in the Greek text but are implied}
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- 19 耶稣说这话是指着彼得要怎样死，荣耀神。说了这话，就对他说：你跟从我罢！
- (Now he said this to indicate by what kind of death he would glorify God.) And *[after he]* {Note: "Here "[after]" is supplied as a component of the participle ("had said") which is understood as temporal} had said this, he said to him, "Follow me!"
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- 20 彼得转过来，看见耶稣所爱的那门徒跟着，就是在晚饭的时候，靠着耶稣胸膛说：主\*阿，卖你的是谁？的那门徒。
- Peter turned *[and]* {Note: "Here "[and]" is supplied because the previous participle ("turned") has been translated as a finite verb} saw the disciple whom Jesus loved following *[them]* {Note: "Here the direct object is supplied from context in the English translation} (who also leaned back on his chest at the dinner and said, "Lord, who is the one betraying you?")
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- 21 彼得看见他，就问耶稣说：主\*阿，这人将来如何？
- So *[when he]* {Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw this one, Peter said to Jesus, "Lord, but what about this one?"
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- 22 耶稣对他说：我若要他等到我来的时候，与你何干？你跟从我罢！
- Jesus said to him, "If I want him to remain until I come, what *[is that]* {Note: "The words "[is that]" are not in the Greek text but are supplied in keeping with English style} to you? You follow me!"
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- 23 于是这话传在弟兄中间，说那门徒不死。其实，耶稣不是说他不死，乃是说：我若要他等到我来的时候，与你何干？
- So this saying went out to the brothers that that disciple would not die. But Jesus did not say to him that he would not die, but "If I want him to remain until I come, what *[is that]* {Note: "The words "[is that]" are not in the Greek text but are supplied in keeping with English style} to you?"
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- 24 为这些事作见证，并且记载这些事的就是这门徒；我们也知道他的见证是真的。
- This is the disciple who is testifying about these *[things]* , and who has written down these *[things]* . And we know that his testimony is true.
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- 25 耶稣所行的事还有许多，若是一一的都写出来，我想，所写的书就是世界也容不下了。
- Now there are also many other *[things]* that Jesus did, which—if they were written down one after the other—I suppose not even the world itself could contain the books that would be written.