

圣经

Bilingual Bible

和合本 (雅伟版)

马可福音

汉英对照

和合本(雅) / Lexham English Bible

2017 试读版

雅伟的话

YahwehDeHua.net

圣经

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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 ^{Note: ...} 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。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

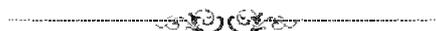
2017 年 4 月 18 日

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



马可福音

第 1 章

1	神的儿子，耶稣基督福音的起头。	The beginning of the gospel of Jesus Christ. <small>{Note: Some manuscripts add "the Son of God"}</small>
2	正如先知以赛亚（有古卷无以赛亚三个字）书上记着说：看哪，我要差遣我的使者在你前面，预备道路。	Just as it is written in the prophet Isaiah, "Behold, I am sending my messenger before your face, who will prepare your way,
3	在旷野有人声喊着说：预备主[雅伟]的道，修直他的路。	the voice of one shouting in the wilderness, 'Prepare the way of the Lord, make straight his paths!' " <small>{Note: A quotation from <Isa 40:3>}</small>
4	照这话，约翰来了，在旷野施洗，传悔改的洗礼，使罪得赦。	John was there baptizing in the wilderness, <small>{Note: Some manuscripts have "and proclaiming"}</small> a baptism of repentance for the forgiveness of sins.
5	犹太全地和耶路撒冷的人，都出去到约翰那里，承认他们的罪，在约旦河里受他的洗。	And all the Judean region and all the inhabitants of Jerusalem went out to him and were being baptized by him in the Jordan River, confessing their sins.
6	约翰穿骆驼毛的衣服，腰束皮带，吃的是蝗虫、野蜜。	And John was dressed in camel's hair and a belt made of leather around his waist, and he ate locusts and wild honey.
7	他传道说：有一位在我以后来的，能力比我更大，我就是弯腰给他解鞋带也是不配的。	And he was preaching, saying, "One <i>[who is]</i> more powerful than I is coming after me, of whom I am not worthy to bend down <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("bend down") has been translated as an infinitive}</small> untie the strap of his sandals.
8	我是用水给你们施洗，他却要用圣灵给你们施洗。	I baptized you with water, but he will baptize you with the Holy Spirit."
9	那时，耶稣从加利利的拿撒勒来，在约旦河里受了约翰的洗。	And it happened that in those days Jesus came from Nazareth in Galilee and was baptized in the Jordan by John.
10	他从水里一上来，就看见天裂开了，圣灵仿佛鸽子，降在他身上。	And immediately <i>[as he]</i> <small>{Note: *Here "[as]" is supplied as a component of the participle ("was coming up") which is understood as temporal}</small> was coming up out of the water, he saw the heavens being split apart and the Spirit descending like a dove on him.
11	又有声音从天上来，说：你是我的爱子，我喜悦你。	And a voice came from heaven, "You are my beloved Son; with you I am well pleased."
12	圣灵就把耶稣催到旷野里去。	And immediately the Spirit drove him out into the wilderness.
13	他在旷野四十天，受撒但的试探，并与野兽同在一处，且有天使来伺候他。	And he was in the wilderness forty days being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.

14 约翰下监以后，耶稣来到加利利，宣传神的福音，	And after ^{Note: Some manuscripts have "Now after"} John had been taken into custody, ^{Note: Literally "had been handed over"} Jesus went into Galilee proclaiming the gospel of God
15 说：日期满了，神的国近了。你们当悔改，信福音！	and saying, "The time is fulfilled and the kingdom of God has come near. Repent and believe in the gospel!"
16 耶稣顺着加利利的海边走，看见西门和西门的兄弟安得烈在海里撒网；他们本是打鱼的。	And ^{Note: *Here "[as]" is supplied as a component of the participle ("was passing by") which is understood as temporal} <i>[as he]</i> was passing by along the Sea of Galilee, he saw Simon and Andrew, Simon's brother, casting ^{Note: *Here the direct object is supplied from context in the English translation} <i>[a net]</i> into the sea (for they were fishermen).
17 耶稣对他们说：来跟从我，我要叫你们得人如得鱼一样。	And Jesus said to them, " Follow ^{Note: Literally "come after"} me and I will make you become fishers of people."
18 他们就立刻舍了网，跟从了他。	And immediately they left their nets ^{Note: *Here "[and]" is supplied because the previous participle ("left") has been translated as a finite verb} <i>[and]</i> followed him.
19 耶稣稍往前走，又见西庇太的儿子雅各和雅各的兄弟约翰在船上补网。	And going on a little ^{Note: *Here "[farther]" is supplied because the previous participle ("went") has been translated as a finite verb} <i>[farther]</i> , he saw James the ^{Note: *Here "[son]" is supplied because the previous participle ("left") has been translated as a finite verb} <i>[son]</i> of Zebedee and his brother John, and they ^{Note: *Here "[were]" is supplied because the previous participle ("left") has been translated as a finite verb} <i>[were]</i> in the boat mending the nets.
20 耶稣随即招呼他们，他们就把父亲西庇太和雇工人留在船上，跟从耶稣去了。	And immediately he called them, and they left their father Zebedee in the boat with the hired men ^{Note: *Here "[and]" is supplied because the previous participle ("left") has been translated as a finite verb} <i>[and]</i> went away after him.
21 到了迦百农，耶稣就在安息日进了会堂教训人。	And they went into Capernaum and immediately on the Sabbath he began to teach in the synagogue. ^{Note: Some manuscripts have "he went into the synagogue and began to teach"}
22 众人很希奇他的教训；因为他教训他们，正像有权柄的人，不像文士。	And they were amazed at his teaching, because he was teaching them like one who had authority, and not like the scribes.
23 在会堂里，有一个人被污鬼附着。他喊叫说：	And so then there was a man in their synagogue with an unclean spirit, and he cried out,
24 拿撒勒人耶稣，我们与你有什么相干？你来灭我们么？我知道你是谁，乃是神的圣者。	saying, " Leave us alone, ^{Note: Literally "what to us and to you"} Jesus the Nazarene! Have you come to destroy us? I know who you are—the Holy One of God!"
25 耶稣责备他说：不要作声！从这人身上出来罢。	And Jesus rebuked him, saying, "Be silent, and come out of him!"
26 污鬼叫那人抽了一阵疯，大声喊叫，就出来了。	And ^{Note: *Here "[after]" is supplied as a component of the participle ("convulsing") which is understood as temporal} <i>[after]</i> convulsing him and crying out with a loud voice, the unclean spirit came out of him.

27	众人都惊讶，以致彼此对问说：这是什么事？是个新道理阿！他用权柄吩咐污鬼，连污鬼也听从了他。	And they were all amazed, so that <i>[they began]</i> to discuss with one another, saying, "What is this? A new teaching with authority! He even commands the unclean spirits and they obey him."
28	耶稣的名声就传遍了加利利的四方。	And the report about him then went out everywhere in the whole surrounding region of Galilee.
29	他们一出会堂，就同着雅各、约翰，进了西门和安得烈的家。	And so then he departed from the synagogue <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("departed") has been translated as a finite verb} came into the house of Simon and Andrew with James and John.
30	西门的岳母正害热病躺着，就有人告诉耶稣。	Now Simon's mother-in-law was lying down, suffering with a fever, and at once they told him about her.
31	耶稣进前拉着她的手，扶她起来，热就退了，她就服事他们。	And he came <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} raised her up <i>[by]</i> {Note: *Here "[by]" is supplied as a component of the participle ("taking hold of") which is understood as means} taking hold of her <i>[the]</i> {Note: Literally "the"; the Greek article is used here as a possessive pronoun} hand, and the fever left her, and she began to serve them.
32	天晚日落的时候，有人带着一切害病的，和被鬼附的，来到耶稣跟前。	Now <i>[when it]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")} was evening, when the sun had set, they began bringing <i>[the]</i> {Note: The imperfect tense has been translated as ingressive here ("began bringing")} to him all those who were sick <i>[who were having badly]</i> {Note: Literally "who were having badly"} and those who were demon-possessed.
33	合城的人都聚集在门前。	And the whole town was gathered together at the door.
34	耶稣治好了许多害各样病的人，又赶出许多鬼，不许鬼说话，因为鬼认识他。	And he healed many who were sick <i>[who were having badly]</i> {Note: Literally "who were having badly"} with various diseases and expelled many demons. And he did not permit the demons to speak, because they knew him.
35	次日早晨，天未亮的时候，耶稣起来，到旷野地方去，在那里祷告。	And getting up early in the morning <i>[while it was]</i> very dark, he departed and went to a deserted place, and there he was praying.
36	西门和同伴追了他去，	And Simon and those <i>[who were]</i> with him searched diligently for him.
37	遇见了就对他说：众人都找你。	And they found him and said to him, "Everyone is looking for you!"
38	耶稣对他们说：我们可以往别处去，到邻近的乡村，我也好在那里传道，因为我是为这事出来的。	And he said to them, "Let us go elsewhere, into the neighboring rural towns, so that I can preach there also, because I have come out for this <i>[very]</i> reason."
39	于是在加利利全地，进了会堂，传道，赶鬼。	And he went into all Galilee preaching in their synagogues and expelling demons.

40	有一个长大痲疯的来求耶稣，向他跪下，说：你若肯，必能叫我洁净了。	And a leper came to him, entreating him and kneeling down, saying ^{Note: Some manuscripts have "and saying"} to him, "If you are willing, you are able to make me clean."
41	耶稣动了慈心，就伸手摸他，说：我肯，你洁净了罢！	And becoming angry, ^{Note: Some manuscripts have "having compassion"} he stretched out his hand ^[and] ^{Note: *Here "[and]" is supplied because the previous participle ("stretched out") has been translated as a finite verb} touched ^[him] ^{Note: *Here the direct object is supplied from context in the English translation} , and said to him, "I am willing; be made clean."
42	大痲疯即时离开他，他就洁净了。	And immediately the leprosy went away from him and he was made clean.
43	耶稣严严的嘱咐他，就打发他走，	And warning him sternly, he sent him away at once.
44	对他说：你要谨慎，什么话都不可告诉人，只要去把身体给祭司察看，又因为你洁净了，献上摩西所吩咐的礼物，对众人作证据。	And he said to him, "See to it that you say nothing to anyone, but go, show yourself to the priest and bring for your cleansing ^[the things] which Moses commanded, for a testimony to them.
45	那人出去，倒说许多的话，把这件事传扬开了，叫耶稣以后不得再明明的进城，只好在外边旷野地方。人从各处都就了他来。	But he went out ^[and] ^{Note: *Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb} began to proclaim ^[it] ^{Note: *Here the direct object is supplied from context in the English translation} freely and to spread abroad the account, so that he was no longer able to enter publicly into a town. But he was staying outside in deserted places, and they were coming to him from all directions.

第 2 章

1	过了些日子，耶稣又进了迦百农。人听见他在房子里，	And ^[when he] ^{Note: *Here "[when]" is supplied as a component of the participle ("entered") which is understood as temporal} entered again into Capernaum after ^[some] days, it became known that he was at home.
2	就有许多人聚集，甚至连门前都没有空地；耶稣就对他们讲道。	And many had gathered, so that ^[there was] no longer room, not even at the door, and he was speaking the word to them.
3	有人带着一个瘫子来见耶稣，是用四个人抬来的；	And they came bringing to him a paralytic, carried by four ^[of them] .

4 因为人多，不得近前，就把耶稣所在的房子，拆了房顶，既拆通了，就把瘫子连所躺卧的褥子都缙下来。	And <i>[when]</i> {Note: *Here “[when]” is supplied as a component of the participle (“able”) which is understood as temporal} they were not able to bring <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} to him because of the crowd, they removed the roof where he was. And <i>[after]</i> {Note: *Here “[after]” is supplied as a component of the participle (“digging through”) which is understood as temporal} digging through, they lowered the stretcher on which the paralytic was lying.
5 耶稣见他们的信心，就对瘫子说：小子，你的罪赦了。	And <i>[when]</i> {Note: *Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal} Jesus saw their faith, he said to the paralytic, “Child, your sins are forgiven.”
6 有几个文士坐在那里，心里议论，说：	Now some of the scribes were sitting there and reasoning in their hearts,
7 这个人为什么这样说呢？他说僭妄的话了。除了神以外，谁能赦罪呢？	“Why does this man speak like this? He is blaspheming! Who is able to forgive sins except God alone?”
8 耶稣心中知道他们心里这样议论，就说：你们心里为什么这样议论呢？	And immediately Jesus, perceiving in his spirit that they were reasoning like this within themselves, said to them, “Why are you considering these <i>[things]</i> in your hearts?”
9 或对瘫子说你的罪赦了，或说起来！拿你的褥子行走；那一样容易呢？	Which is easier to say to the paralytic, ‘Your sins are forgiven,’ or to say ‘Get up and pick up your stretcher and walk’?
10 但要叫你们知道，人子在地上有赦罪的权柄。就对瘫子说：	But so that you may know that the Son of Man has authority on earth to forgive sins,”—he said to the paralytic—
11 我吩咐你，起来！拿你的褥子回家去罢。	“I say to you, get up, pick up your stretcher, and go to your home.”
12 那人就起来，立刻拿着褥子，当众人面前出去了，以致众人都惊奇，归荣耀与神，说：我们从来没有见过这样的事！	And he got up and immediately picked up his ^{Note: Literally “the”; the Greek article is used here as a possessive pronoun} stretcher <i>[and]</i> ^{Note: *Here “[and]” is supplied because the previous participle (“picked up”) has been translated as a finite verb} went out in front of <i>[them]</i> all, so that they were all amazed and glorified God, saying, “We have never seen <i>[anything]</i> ” ^{Note: *Here the direct object is supplied from context in the English translation} like this!”
13 耶稣又出到海边去，众人都就了他来，他便教训他们。	And he went out again beside the sea, ^{Note: That is, the Sea of Galilee} and all the crowd was coming to him, and he began to teach ^{Note: The imperfect tense has been translated as ingressive here (“began to teach”)} them.

14 耶稣经过的时候，看见亚勒腓的儿子利未坐在税关上，就对他说：你跟从我来。他就起来，跟从了耶稣。

And *[as he]* {Note: *Here “[as]” is supplied as a component of the participle (“was passing by”) which is understood as temporal} was passing by, he saw Levi the *[son]* of Alphaeus sitting at the tax booth, and he said to him, “Follow me!” And he stood up *[and]* {Note: *Here “[and]” is supplied because the previous participle (“stood up”) has been translated as a finite verb} followed him.

15 耶稣在利未家里坐席的时候，有好些税吏和罪人与耶稣并门徒一同坐席；因为这样的人多，他们也跟随耶稣。

And it happened that he was dining {Note: Literally “was reclining for a meal”} in his house, and many tax collectors and sinners were dining with {Note: Literally “were reclining at table with”} Jesus and his disciples, for there were many and they were following him.

16 法利赛人中的文士（有古卷：文士和法利赛人）看见耶稣和罪人并税吏一同吃饭，就对他门徒说：他和税吏并罪人一同吃喝么？

And the scribes of the Pharisees, *[when they]* {Note: *Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal} saw that he was eating with sinners and tax collectors, began to say {Note: The imperfect tense has been translated as ingressive here (“began to say”)} to his disciples, “Why does he eat with tax collectors and sinners?”

17 耶稣听见，就对他们说：康健的人用不着医生，有病的人才用得着。我来本不是召义人，乃是召罪人。

And *[when]* {Note: *Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} Jesus heard *[it]* {Note: *Here the direct object is supplied from context in the English translation}, he said to them, “Those who are healthy do not have need of a physician, but those who are sick . {Note: Literally “having badly”} I have not come to call the righteous, but sinners.”

18 当下，约翰的门徒和法利赛人禁食。他们来问耶稣说：约翰的门徒和法利赛人的门徒禁食，你的门徒倒不禁食，这是为什么呢？

And John’s disciples and the Pharisees were fasting, and they came and said to him, “ Why {Note: Literally “for what” [reason]} do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?”

19 耶稣对他们说：新郎和陪伴之人同在的时候，陪伴之人岂能禁食呢？新郎还同在，他们不能禁食。

And Jesus said to them, “The bridegroom’s attendants {Note: Literally “the sons of the bridal chamber”} are not able to fast while the bridegroom is with them, *[are they]* ? {Note: The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “[are they]”} As long a time *[as]* they have the bridegroom with them, they are not able to fast.

20 但日子将到，新郎要离开他们，那日他们就要禁食。

But days will come when the bridegroom is taken away from them, and then they will fast in that day.

21 没有人把新布缝在旧衣服上，恐怕所补上的新布带坏了旧衣服，破的就更大了。

No one sews a patch of unshrunk cloth on an old garment. Otherwise {Note: Literally “but if not”} the patch pulls away from it—the new from the old—and the tear becomes worse.

22 也没有人把新酒装在旧皮袋里，恐怕酒把皮袋裂开，酒和皮袋就都坏了；惟把新酒装在新皮袋里。

And no one puts new wine into old wineskins. Otherwise {Note: Literally “but if not”} the wine will burst the wineskins and the wine is destroyed and the wineskins *[too]* . But new wine *[is put]* into new wineskins.”

23	耶稣当安息日从麦地经过。他门徒走路的时候，掐了麦穗。	And it happened that he was going through the grain fields on the Sabbath, and his disciples began to make <i>[their] way [while]</i> {Note: *Here "[while]" is supplied as a component of the participle ("picking") which is understood as temporal} plucking off the heads of grain.
24	法利赛人对耶稣说：看哪，他们在安息日为什么做不可做的事呢？	And the Pharisees began to say {Note: The imperfect tense has been translated as ingressive here ("began to say")} to him, "Behold, why are they doing what is not permitted on the Sabbath?"
25	耶稣对他们说：经上记着大卫和跟从他的人缺乏饥饿之时所做的事，你们没有念过么？	And he said to them, "Have you never read what David did when he had need and he and those <i>[who were]</i> with him were hungry—
26	他当亚比亚他作大祭司的时候，怎么进了神的殿，吃了陈设饼，又给跟从他的人吃。这饼除了祭司以外，人都不可吃。	how he entered into the house of God in the time of Abiathar the high priest and ate the bread of the presentation, which it is not permitted to eat (except the priests) and also gave <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} to those who were with him?"
27	又对他们说：安息日是为人设立的，人不是为安息日设立的。	And he said to them, "The Sabbath was established for people, and not people for the Sabbath.
28	所以，人子也是安息日的主。	So then, the Son of Man is lord even of the Sabbath."

第 3 章

1	耶稣又进了会堂，在那里有一个人枯干了一只手。	And he entered into the synagogue again, and a man who had a withered hand was there.
2	众人窥探耶稣，在安息日医治不医治，意思是要控告耶稣。	And they were watching him closely <i>[to see]</i> if he would heal him on the Sabbath, in order that they could accuse him.
3	耶稣对那枯干一只手的人说：起来，站在当中。	And he said to the man who had the withered hand, "Come into the middle."
4	又问众人说：在安息日行善行恶，救命害命，那样是可以的呢？他们都不作声。	And he said to them, "Is it permitted on the Sabbath to do good or to do evil, to save life or to kill?" But they were silent.
5	耶稣怒目周围看他们，忧愁他们的心刚硬，就对那人说：伸出手来！他把手一伸，手就复了原。	And looking around at them with anger, grieved at the hardness of their hearts, he said to the man, "Stretch out your {Note: Literally "the"; the Greek article is used here as a possessive pronoun} hand." And he stretched <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} out, and his hand was restored.
6	法利赛人出去，同希律一党的人商议怎样可以除灭耶稣。	And the Pharisees went out immediately with the Herodians and began to conspire {Note: Literally "began to give counsel"; the imperfect tense has been translated as ingressive ("began to")} against him with regard to how they could destroy him.

7 耶稣和门徒退到海边去，有许多人从加利利跟随他。	And Jesus went away with his disciples to the sea, <small>{Note: That is, the Sea of Galilee}</small> and a great crowd from Galilee followed <i>[him]</i> . <small>{Note: *Here the direct object is supplied from context in the English translation}</small> And from Judea
8 还有许多人听见他所做的大事，就从犹太、耶路撒冷、以土买、约但河外，并推罗、西顿的四方来到他那里。	and from Jerusalem and from Idumea and the other side of the Jordan and around Tyre and Sidon a great crowd came to him <i>[because they]</i> <small>{Note: *Here "[because]" is supplied as a component of the participle ("heard") which is understood as causal}</small> heard all that he was doing.
9 他因为人多，就吩咐门徒叫一只小船伺候着，免得众人拥挤他。	And he told his disciples that a small boat should stand ready for him because of the crowd, so that they would not press upon him.
10 他治好了许多人，所以凡有灾病的，都挤进来要摸他。	For he had healed many, so that all those who were suffering from diseases <small>{Note: Literally "had suffering"}</small> pressed about him in order that they could touch him.
11 污鬼无论何时看见他，就俯伏在他面前，喊着说：你是神的儿子。	And the unclean spirits, whenever they saw him, were falling down before him and crying out, saying, "You are the Son of God!"
12 耶稣再三的嘱咐它们，不要把他显露出来。	And he warned them strictly that they should not make him known.
13 耶稣上了山，随自己的意思叫人来；他们便来到他那里。	And he went up on the mountain and summoned <i>[those]</i> whom he wanted, and they came to him.
14 他就设立十二个人，要他们常和自己同在，也要差他们去传道，	And he appointed twelve, <small>{Note: Some manuscripts add "whom he also named apostles"}</small> so that they would be with him and so that he could send them out to preach
15 并给他们权柄赶鬼。	and to have authority to expel demons.
16 这十二个人有西门——耶稣又给他起名叫彼得，	And he appointed the twelve. <small>{Note: Most Greek manuscripts omit the phrase "and he appointed the twelve"}</small> And to Simon he gave the name Peter,
17 还有西庇太的儿子雅各和雅各的兄弟约翰，又给这两个人起名叫半尼其，就是雷子的意思，	and James the <i>[son]</i> of Zebedee and John the brother of James (and he gave to them the name Boanerges, that is, "Sons of Thunder"),
18 又有安得烈、腓力、巴多罗买、马太、多马、亚勒腓的儿子雅各、和达太，并奋锐党的西门；	and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the <i>[son]</i> of Alphaeus, and Thaddaeus, and Simon the Zealot, <small>{Note: Literally "the Cananean," but according to BDAG 507 s.v., this term has no relation at all to the geographical terms for Cana or Canaan, but is derived from the Aramaic term for "enthusiast, zealot" (see <Luke 6:15>; <Acts 1:13>)}</small>
19 还有卖耶稣的加略人犹大。	and Judas Iscariot, who also betrayed him.
20 耶稣进了一个屋子，众人又聚集，甚至连饭也顾不得吃。	And he went home, and the crowd gathered again, so that they were not even able to eat a meal.

21 耶稣的亲属听见，就出来要拉住他，因为他们说他癫狂了。	And <i>[when]</i> {Note: *Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} <i>his family</i> {Note: Literally [those] “close to him”} <i>heard [this]</i> , {Note: *Here the direct object is supplied from context in the English translation} <i>they went out to restrain him, for they were saying, “He has lost his mind!”</i>
22 从耶路撒冷下来的文士说：他是被别西卜附着；又说：他是靠着鬼王赶鬼。	And the scribes who had come down from Jerusalem were saying, “He is possessed by Beelzebul!” and “By the ruler of the demons he expels the demons!”
23 耶稣叫他们来，用比喻对他们说：撒但怎能赶出撒但呢？	And he called them to himself <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“called”) has been translated as a finite verb} <i>was speaking to them in parables, “How can Satan expel Satan?”</i>
24 若一国自相分争，那国就站立不住；	And if a kingdom is divided against itself, that kingdom is not able to stand.
25 若一家自相分争，那家就站立不住。	And if a house is divided against itself, that house will not be able to stand.
26 若撒但自相攻打分争，他就站立不住，必要灭亡。	And if Satan has risen up against himself and is divided, he is not able to stand, but is at an end!
27 没有人能进壮士家里，抢夺他的家具；必先捆住那壮士，才可以抢夺他的家。	But no one is able to enter into the house of a strong <i>[man]</i> <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“enter”) has been translated as a finite verb} <i>plunder his property unless he first ties up the strong [man], and then he can thoroughly plunder his house.</i>
28 我实在告诉你们，世人一切的罪和一切亵渎的话都可得赦免；	“Truly I say to you that all the sins and the blasphemies will be forgiven the sons of men, however much they blaspheme.
29 凡亵渎圣灵的，却永不得赦免，乃要担当永远的罪。	But whoever blasphemes against the Holy Spirit does not have forgiveness forever, {Note: Literally “for the age”} <i>but is guilty of [an] eternal sin”—</i>
30 这话是因为他们说：他是被污鬼附着的。	because they were saying, “He has an unclean spirit.”
31 当下，耶稣的母亲和弟兄来，站在外边，打发人去叫他。	And his mother and his brothers arrived, and standing outside, they sent <i>[word]</i> to him to summon him.
32 有许多人在耶稣周围坐着，他们就告诉他说：看哪，你母亲和你弟兄在外边找你。	And a crowd was sitting around him, and they told him, “Behold, your mother and your brothers {Note: Some manuscripts add “and your sisters”} <i>[are]</i> outside looking for you.”
33 耶稣回答说：谁是我的母亲？谁是我的弟兄？	And he answered them <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} <i>said, “Who is my mother or {Note: Some manuscripts have “and”} my brothers?”</i>
34 就四面观看那周围坐着的人，说：看哪，我的母亲，我的弟兄。	And looking around at those who were sitting around him in a circle, he said, “Behold, my mother and my brothers!

35 凡遵行神旨意的人就是我的弟兄姐妹和母亲了。

For whoever does the will of God, this person is my brother and sister and mother."

第 4 章

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| 1 耶稣又在海边教训人。有许多人到他那里聚集，他只得上船坐下。船在海里，众人都靠近海，站在岸上。 | And again he began to teach beside the sea, <small>{Note: That is, the Sea of Galilee}</small> and a very large crowd was gathered to him, so that he got into a boat <i>[and]</i> <small>{Note: *Here "and" is supplied because the previous participle ("got") has been translated as a finite verb}</small> sat on the sea, and the whole crowd was at the sea on the land. |
| 2 耶稣就用比喻教训他们许多道理。在教训之间，对他们说： | And he began to teach <small>{Note: The imperfect tense has been translated as ingressive here ("began to teach")}</small> them many <i>[things]</i> in parables, and was saying to them in his teaching, |
| 3 你们听阿！有一个撒种的出去撒种。 | "Listen! Behold, the sower went out to sow. |
| 4 撒的时候，有落在路旁的，飞鸟来吃尽了； | And it happened that while <i>[he]</i> was sowing, some seed <small>{Note: Literally "[some of] which"}</small> fell on the side of the path, and the birds came and devoured it. |
| 5 有落在土浅石头地上的，土既不深，发苗最快， | And other <i>[seed]</i> fell on the rocky ground where it did not have much soil, and it sprang up at once, because it did not have <i>[any]</i> depth of soil. |
| 6 日头出来一晒，因为没有根，就枯干了； | And when the sun rose it was scorched, and because it did not have <i>[enough]</i> root, it withered. |
| 7 有落在荆棘里的，荆棘长起来，把它挤住了，就不结实； | And other <i>[seed]</i> fell among the thorn plants, and the thorn plants came up and choked it, and it did not produce grain. <small>{Note: Literally "fruit," describing here the grain harvested from the healthy plants; in contemporary English this would more naturally be expressed by terms like "grain" or "crop"}</small> |
| 8 又有落在好土里的，就发生长大，结实有三十倍的，有六十倍的，有一百倍的； | And other <i>[seed]</i> fell on the good soil, and produced grain, <small>{Note: Literally "fruit," describing here the grain harvested from the healthy plants; in contemporary English this would more naturally be expressed by terms like "grain" or "crop"}</small> coming up and increasing, and it bore <i>[a crop]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> —one thirty and one sixty and one a hundred <i>[times as much]</i> . <small>{Note: The phrase "[times as much]" is not in the Greek text but is implied}</small> |
| 9 又说：有耳可听的，就当听！ | And he said, "Whoever has ears to hear, let him hear!" |
| 10 无人的时候，跟随耶稣的人和十二个门徒问他这比喻的意思。 | And when he was alone, those around him together with the twelve began asking <small>{Note: The imperfect tense has been translated as ingressive here ("began asking")}</small> him about the parables. |
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11	耶稣对他们说：神国的奥秘只叫你们知道，若是对外人讲，凡事就用比喻，	And he said to them, “To you has been granted the secret of the kingdom of God, but to those who are outside everything is in parables,
12	叫他们看是看见，却不晓得；听是听见，却不明白；恐怕他们回转过来，就得赦免。	so that ‘ they may look closely ^{Note: Literally “seeing they may see”} and not perceive, and they may listen carefully ^{Note: Literally “hearing they may hear”} and not understand, lest they turn and it be forgiven them.’ ^{Note: A quotation from <Isa 6:9–10>}
13	又对他们说：你们不明白这比喻么？这样怎能明白一切的比喻呢？	And he said to them, “Do you not understand this parable? And how will you understand all the parables?
14	撒种之人所撒的就是道。	The sower sows the word.
15	那撒在路旁的，就是人听了道，撒但立刻来，把撒在他心里的道夺了去。	And these are the ones beside the path where the word is sown, and whenever they hear ^[it] , ^{Note: *Here the direct object is supplied from context in the English translation} immediately Satan comes and takes away the word that was sown in them.
16	那撒在石头地上的，就是人听了道，立刻欢喜领受，	And these are like ^{Note: Some manuscripts omit “like”} the ones sown on the rocky ground, who whenever they hear the word immediately receive it with joy.
17	但他心里没有根，不过是暂时的，及至为道遭了患难，或是受了逼迫，立刻就跌倒了。	And they have no root in themselves, but are temporary. Then ^[when] ^{Note: “Here [when]” is supplied as a component of the temporal genitive absolute participle (“comes”)} affliction or persecution comes because of the word, immediately they fall away.
18	还有那撒在荆棘里的，就是人听了道，	And others are the ones sown among the thorn plants—these are the ones who hear the word,
19	后来有世上的思虑、钱财的迷惑，和别样的私欲进来，把道挤住了，就不能结实。	and the cares of the world and the deceitfulness of wealth and the desires for other ^[things] come in ^[and] ^{Note: *Here “[and]” is supplied because the previous participle (“come in”) has been translated as a finite verb} choke the word and it becomes unproductive.
20	那撒在好地上的，就是人听道，又领受，并且结实，有三十倍的，有六十倍的，有一百倍的。	And those are the ones sown on the good soil, who hear the word and receive ^[it] ^{Note: *Here the direct object is supplied from context in the English translation} and bear fruit—one thirty and one sixty and one a hundred ^[times as much] . ^{Note: The phrase “[times as much]” is not in the Greek text but is implied}
21	耶稣又对他们说：人拿灯来，岂是要放在斗底下，床底下，不放在灯台上么？	And he said to them, “Surely a lamp is not brought so that it may be put under a bushel basket or under a bed, ^[is it] ? ^{Note: The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “[is it]”} ^{[Is it] not} ^{Note: The negative construction in Greek anticipates a positive answer here} so that it may be put on a lampstand?
22	因为掩藏的事，没有不显出来的；隐瞒的事，没有不露出来的。	For nothing is secret except so that it may be revealed, nor has become hidden except so that it will come to light.
23	有耳可听的，就应当听！	If anyone has ears to hear, let him hear!”

24	又说：你们所听的要留心。你们用什么量器量给人，也必用什么量器量给你们，并且要多给你们。	And he said to them, "Take care what you hear! With the measure by which you measure out, it will be measured out to you, and will be added to you."
25	因为有的，还要给他；没有的，连他所有的也要夺去。	For whoever has, <i>[more]</i> will be given to him, and whoever does not have, even what he has will be taken away from him."
26	又说：神的国如同人把种撒在地上。	And he said, "The kingdom of God is like this: like a man scatters seed on the ground."
27	黑夜睡觉，白日起来，这种就发芽渐长，那人却不晓得如何这样。	And he sleeps and gets up, night and day, and the seed sprouts and grows— he does not know how . {Note: Literally "[in such a way] as he does not know"}"
28	地生五谷是出于自然的：先发苗，后长穗，再后穗上结成饱满的子粒；	By itself the soil produces a crop: first the grass, then the head of grain, then the full grain in the head.
29	谷既熟了，就用镰刀去割，因为收成的时候到了。	But when the crop permits, he sends <i>[in]</i> the sickle right away, because the harvest has come."
30	又说：神的国，我们可用什么比较呢？可用什么比喻表明呢？	And he said, "With what can we compare the kingdom of God, or by what parable can we present it?"
31	好像一粒芥菜种，种在地里的时候，虽比地上的百种都小，	<i>[It is]</i> like a mustard seed that when sown on the ground, <i>[although it]</i> {Note: *Here "[although]" is supplied as a component of the participle ("is") which is understood as concessive} is the smallest of all the seeds that <i>[are]</i> on the ground,
32	但种上以后，就长起来，比各样的菜都大，又长出大枝来，甚至天上的飞鸟可以宿在它的荫下。	but when it is sown it grows up and becomes the largest of all the garden herbs, and sends out large branches so that the birds of the sky are able to nest in its shade."
33	耶稣用许多这样的比喻，照他们所能听的，对他们讲道。	And with many parables such as these he was speaking the word to them, as they were able to hear <i>[it]</i> . {Note: *Here the direct object is supplied from context in the English translation}
34	若不用比喻，就不对他们讲；没有人的时候，就把一切的道讲给门徒听。	And he did not speak to them without a parable, but in private he explained everything to his own disciples.
35	当那天晚上，耶稣对门徒说：我们渡到那边去罢。	And on that day, <i>[when it]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")} was evening, he said to them, "Let us cross over to the other side."
36	门徒离开众人，耶稣仍在船上，他们就把他一同带去；也有别的船和他同行。	And leaving the crowd, they took him along, as he was, in the boat. And other boats were with him.
37	忽然起了暴风，波浪打入船内，甚至船要满了水。	And a great storm of wind developed, and the waves were breaking into the boat, so that the boat was already being filled <i>[with water]</i> . {Note: *The words "[with water]" are not in the Greek text but are implied}
38	耶稣在船尾上，枕着枕头睡觉。门徒叫醒了他，说：夫子！我们丧命，你不顾么？	And he was in the stern sleeping on the cushion, and they woke him up and said to him, "Teacher, is it not a concern to you that we are perishing?"

39 耶稣醒了，斥责风，向海说：住了罢！静了罢！风就止住，大大的平静了。

And he woke up *[and]* {Note: *Here "[and]" is supplied because the previous participle ("woke up") has been translated as a finite verb} rebuked the wind, and said to the sea, "Be quiet! Be silent!" And the wind abated and there was a great calm.

40 耶稣对他们说：为什么胆怯？你们还没有信心么？

And he said to them, "Why are you fearful? Do you not yet have faith?"

41 他们就大大的惧怕，彼此说：这到底是谁，连风和海也听从他了。

And they were terribly frightened {Note: Literally "they feared a great fear"} and began to say {Note: The imperfect tense has been translated as ingressive here ("began to say")} to one another, "Who then is this, that even the wind and the sea obey him?"

第 5 章

1 他们来到海那边格拉森人的地方。

And they came to the other side of the sea, {Note: That is, the Sea of Galilee} to the region of the Gerasenes. {Note: Most later manuscripts read "Gadarenes," while other manuscripts read "Gergesenes" here}

2 耶稣一下船，就有一个被污鬼附着的人从坟茔里出来迎着他。

And *[as]* {Note: *Here "[as]" is supplied as a component of the temporal genitive absolute participle ("was getting out")} he was getting out of the boat, immediately from the tombs a man with an unclean spirit went to meet him,

3 那人常住在坟茔里，没有人能捆住他，就是用铁链也不能；

who lived {Note: Literally "had his dwelling"} among the tombs. And no one was able to bind him any longer, not even with a chain,

4 因为人屡次用脚镣和铁链捆锁他，铁链竟被他挣断了，脚镣也被他弄碎了；总没有人能制伏他。

because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles had been shattered. And no one was strong *[enough]* to subdue him.

5 他昼夜常在坟茔里和山中喊叫，又用石头砍自己。

And during every night and day among the tombs and on the mountains he was crying out and cutting himself with stones.

6 他远远的看见耶稣，就跑过去拜他，

And *[when he]* {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw Jesus from a distance, he ran and knelt down before him.

7 大声呼叫说：至高神的儿子耶稣，我与你有什么相干？我指着神恳求你，不要叫我受苦！

And crying out with a loud voice he said, "What have I to do with you {Note: Literally "what to me and to you"}, Jesus, Son of the Most High God? I implore you by God, do not torment me!"

8 是因耶稣曾吩咐他说：污鬼阿，从这人身上出来罢！

(For he was saying to him, "Come out of the man, unclean spirit!")

9 耶稣问他说：你名叫什么？回答说：我名叫群，因为我们多的缘故；

And he was asking him "What is your name?" {Note: Literally "what name to you"} And he said to him, "My name *[is]* Legion, because we are many."

10	就再三的求耶稣，不要叫它们离开那地方。	And he was imploring him many <i>[times]</i> that he would not send them out of the region.
11	在那里山坡上，有一大群猪吃食；	Now a large herd of pigs was there at the hill feeding,
12	鬼就央求耶稣说：求你打发我们往猪群里，附着猪去。	and they implored him, saying, “Send us to the pigs so that we may enter into them.”
13	耶稣准了它们，污鬼就出来，进入猪里去。于是那群猪闯下山崖，投在海里，淹死了。猪的数目约有二千。	And he permitted them. And the unclean spirits came out <i>[and]</i> <small>{Note: *Here “[and]” is supplied because the previous participle (“came out”) has been translated as a finite verb}</small> entered into the pigs, and the herd—about two thousand—rushed headlong down the steep slope into the sea and were drowned in the sea.
14	放猪的就逃跑了，去告诉城里和乡下的人。众人就来，要看是什么事。	And their herdsmen fled and reported <i>[it]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> in the town and in the countryside, and they came to see what it was that had happened.
15	他们来到耶稣那里，看见那被鬼附着的人，就是从前被群鬼所附的，坐着，穿上衣服，心里明白过来，他们就害怕。	And they came to Jesus and saw the demon-possessed man sitting <i>[there]</i> clothed and in his right mind—the one who had had the legion—and they were afraid.
16	看见这事的，便将鬼附之人所遇见的和那群猪的事都告诉了众人；	And those who had seen <i>[it]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> described to them what had happened to the demon-possessed man, and about the pigs.
17	众人就央求耶稣离开他们的境界。	And they began to urge him to depart from their region.
18	耶稣上船的时候，那从前被鬼附着的人恳求和耶稣同在。	And <i>[as]</i> <small>{Note: *Here “[as]” is supplied as a component of the temporal genitive absolute participle (“was getting”)}</small> he was getting into the boat, the man who had been demon-possessed began to implore <small>{Note: The imperfect tense has been translated as ingressive here (“began to implore”)}</small> him that he could go with him.
19	耶稣不许，却对他说：你回家去，到你的亲属那里，将主为你所做的是何等大的事，是怎样怜悯你，都告诉他们。	And he did not permit him, but said to him, “Go to your home to your <i>[people]</i> and tell them all that the Lord has done for you, and <i>[that]</i> he has had mercy on you.”
20	那人就走了，在低加波利传扬耶稣为他做了何等大的事，众人就都希奇。	And he went away and began to proclaim in the Decapolis all that Jesus had done for him, and they were all astonished.
21	耶稣坐船又渡到那边去，就有许多人到他那里聚集；他正在海边上。	And <i>[after]</i> <small>{Note: *Here “[after]” is supplied as a component of the temporal genitive absolute participle (“had crossed over”)}</small> Jesus had crossed over again in the boat to the other side, a large crowd gathered to him, and he was beside the sea.
22	有一个管会堂的人，名叫睚鲁，来见耶稣，就俯伏在他脚前，	And one of the rulers of the synagogue came—Jairus by name—and <i>[when he]</i> <small>{Note: *Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal}</small> saw him, he fell down at his feet.

23 再三的求他，说：我的小女儿快要死了，求你去按手在她身上，使她痊愈，得以活了。	And he was imploring him many [times], saying, "My little daughter is at the point of death!" ^{Note: Literally "has finally"} Come, lay your ^{Note: Literally "the"; the Greek article is used here as a possessive pronoun} hands on her, so that she will get well and will live."
24 耶稣就和他同去。有许多人跟随拥挤他。	And he went with him, and a large crowd was following him and pressing around him.
25 有一个女人，患了十二年的血漏，	And [there was] a woman who was suffering from hemorrhages ^{Note: Literally "with a flow of blood"} twelve years.
26 在好些医生手里受了许多苦，又花尽了她所有的，一点也不见好，病势反倒更重了。	And she had endured many [things] under many physicians, and had spent all that she had ^{Note: Literally "all with her"} and had received no [help] at all, but instead became worse. ^{Note: Literally "came back for the worse"}
27 她听见耶稣的事，就从后头来，杂在众人中间，摸耶稣的衣裳，	[When she] ^{Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} heard about Jesus, she came up in the crowd behind [him] [and] ^{Note: *Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb} touched his cloak,
28 意思说：我只摸他的衣裳，就必痊愈。	for she was saying, "If I touch just his clothing, I will be healed!"
29 于是她血漏的源头立刻干了；她便觉得身上的灾病好了。	And immediately her hemorrhage stopped ^{Note: Literally "flow of blood was dried up"} and she realized in her ^{Note: Literally "the"; the Greek article is used here as a possessive pronoun} body that she was healed of her ^{Note: Literally "the"; the Greek article is used here as a possessive pronoun} suffering.
30 耶稣顿时心里觉得有能力从自己身上出去，就在众人中间转过来，说：谁摸我的衣裳？	And immediately Jesus, perceiving in himself [that] power had gone out from himself, turned around in the crowd [and] ^{Note: *Here "[and]" is supplied because the previous participle ("turned around") has been translated as a finite verb} said, "Who touched my clothing?"
31 门徒对他说：你看众人拥挤你，还说谁摸我么？	And his disciples said to him, "You see the crowd pressing upon you, and you say 'Who touched me?'"
32 耶稣周围观看，要见做这事的女人。	And he was looking around to see the one who had done this.
33 那女人知道在自己身上所成的事，就恐惧战兢，来俯伏在耶稣跟前，将实情全告诉他。	So the woman, frightened and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth.
34 耶稣对她说：女儿，你的信救了你，平平安安的回罢！你的灾病痊愈了。	But he said to her, "Daughter, your faith has healed you. Go in peace and be well from your suffering."

35 还说话的时候，有人从管会堂的家里来，说：你的女儿死了，何必还劳动先生呢？

[While] {Note: *Here “[while]” is supplied as a component of the temporal genitive absolute participle (“speaking”)} **he was still speaking, they came from the synagogue ruler’s *[house]*** {Note: *Here “[house]” is implied since the synagogue ruler himself is directly addressed (and therefore present) in the remainder of this verse} **saying, “Your daughter has died. Why trouble the Teacher further?”**

36 耶稣听见所说的话，就对管会堂的说：不要怕，只要信！

But Jesus, ignoring {Note: Or “overhearing”} **what was said**, {Note: Literally “the report that was spoken”} **told the ruler of the synagogue, “Do not be afraid—only believe!”**

37 于是带着彼得、雅各、和雅各的兄弟约翰同去，不许别人跟随他。

And he did not allow anyone to follow along with him except Peter and James and John, the brother of James.

38 他们来到管会堂的家里；耶稣看见那里乱嚷，并有人大大的哭泣哀号，

And they came to the house of the ruler of the synagogue and saw a commotion, and *[people]* weeping and wailing loudly.

39 进到里面，就对他们说：为什么乱嚷哭泣呢？孩子不是死了，是睡着了。

And *[when he]* {Note: *Here “[when]” is supplied as a component of the participle (“entered”) which is understood as temporal} **entered, he said to them, “Why are you agitated and weeping? The child is not dead, but is sleeping.”**

40 他们就嗤笑耶稣。耶稣把他们都撵出去，就带着孩子的父母，和跟随的人进了孩子所在的地方，

And they began laughing {Note: The imperfect tense has been translated as ingressive here (“began laughing”)} **at him. But he sent *[them]* all out *[and]*** {Note: *Here “[and]” is supplied because the previous participle (“sent ... out”) has been translated as a finite verb} **took along the father and mother of the child, and those *[who were]* with him, and went in to where the child was.**

41 就拉着孩子的手，对她说：大利大，古米！翻出来就是说：闺女，我吩咐你起来！

And taking hold of the child’s hand, he said to her, “Talitha koum!” (which is translated, “Little girl, I say to you, get up!”),

42 那闺女立时起来走。他们就大大的惊奇；闺女已经十二岁了。

and immediately the girl stood up and began walking around {Note: The imperfect tense has been translated as ingressive here (“began walking around”)} **(for she was twelve years old). And immediately they were utterly and completely astonished.** {Note: Literally “immediately they were astonished with great astonishment”}

43 耶稣切切的嘱咐他们，不要叫人知道这事，又吩咐给她东西吃。

And he commanded them strictly that no one should learn of this, and said to give her *[something]* {Note: *Here the direct object is supplied from context in the English translation} **to eat.**

第 6 章

1 耶稣离开那里，来到自己的家乡；门徒也跟从他。

And he went out from there and came to his hometown, and his disciples followed him.

<p>2 到了安息日，他在会堂里教训人。众人听见，就甚希奇，说：这人从那里有这些事呢？所赐给他的是什么智慧？他手所做的是何等的异能呢？</p>	<p>And <i>[when]</i> {Note: *Here “[when]” is supplied as a component of the temporal genitive absolute participle (“came”)} the Sabbath came, he began to teach in the synagogue, and many who heard <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} were amazed, saying, “Where did this man <i>[get]</i> these <i>[things]</i>? And what <i>[is]</i> this wisdom that has been granted to this man, and the miracles such as these performed through his hands?”</p>
<p>3 这不是那木匠么？不是马利亚的儿子雅各、约西、犹大、西门的长兄么？他妹妹们不也是在我们这里么？他们就厌弃他。（厌弃他：原文是因他跌倒）</p>	<p>Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?” And they were offended by him.</p>
<p>4 耶稣对他们说：大凡先知，除了本地、亲属、本家之外，没有不被人尊敬的。</p>	<p>And Jesus said to them, “A prophet is not without honor except in his hometown, and among his relatives, and in his <i>[own]</i> household.”</p>
<p>5 耶稣就在那里不得行什么异能，不过按手在几个病人身上，治好他们。</p>	<p>And he was not able to do any miracle in that place except to lay his <i>[hands]</i> {Note: Literally “the”; the Greek article is used here as a possessive pronoun} hands on a few sick <i>[people]</i> <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“lay”) has been translated as a finite verb} heal <i>[them]</i>. {Note: *Here the direct object is supplied from context in the English translation}</p>
<p>6 他也诧异他们不信，就往周围乡村教训人去了。</p>	<p>And he was astonished because of their unbelief. And he was going around among the villages teaching.</p>
<p>7 耶稣叫了十二个门徒来，差遣他们两个两个的出去，也赐给他们权柄，制伏污鬼；</p>	<p>And he summoned the twelve and began to send them out two <i>[by]</i> two, and gave them authority over the unclean spirits.</p>
<p>8 并且嘱咐他们：行路的时候不要带食物和口袋，腰袋里也不要带钱，除了拐杖以外，什么都不要带；</p>	<p>And he commanded them that they take along nothing for the journey except only a staff—no bread, no traveler’s bag, no money in their <i>[pockets]</i> {Note: Literally “the”; the Greek article is used here as a possessive pronoun} belts—</p>
<p>9 只要穿鞋，也不要穿两件褂子，</p>	<p>but to put on sandals and not to wear two tunics.</p>
<p>10 又对他们说：你们无论到何处，进了人的家，就住在那里，直到离开那地方。</p>	<p>And he said to them, “Whenever you enter into a house, stay there until you depart from there.</p>
<p>11 何处的人不接待你们，不听你们，你们离开那里的时候，就把脚上的尘土跺下去，对他们作见证。</p>	<p>And whatever place does not welcome you or listen to you, <i>[as you]</i> {Note: *Here “[as]” is supplied as a component of the participle (“go out”) which is understood as temporal} go out from there, shake off the dust that is on your feet for a testimony against them.”</p>
<p>12 门徒就出去传道，叫人悔改，</p>	<p>And they went out <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“went out”) has been translated as a finite verb} proclaimed that <i>[people]</i> {Note: *Here “[people]” is supplied as the subject because a third-person pronoun (“they”) would be ambiguous} should repent.</p>

13 又赶出许多的鬼，用油抹了许多病人，治好他们。	And they were expelling many demons and anointing many sick <i>[people]</i> with olive oil and healing <i>[them]</i> . {Note: *Here the direct object is supplied from context in the English translation}
14 耶稣的名声传扬出来。希律王听见了，就说：施洗的约翰从死里复活了，所以这些异能由他里面发出来。	And King Herod heard <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} because his name had become known. And they were saying, “John, the one who baptizes, has been raised from the dead, and because of this these miraculous powers are at work in him.”
15 但别人说：是以利亚。又有人说：是先知，正像先知中的一位。	But others were saying, “He is Elijah,” and others were saying, “ <i>[He is]</i> a prophet like one of the prophets.”
16 希律听见却说：是我所斩的约翰，他复活了。	But <i>[when]</i> {Note: *Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} Herod heard <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} he said, “John whom I beheaded—this one has been raised!”
17 先是希律为他兄弟腓力的妻子希罗底的缘故，差人去拿住约翰，锁在监里，因为希律已经娶了那妇人。	For Herod himself had sent <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“had sent”) has been translated as a finite verb} arrested John and bound him in prison because of Herodias, the wife of Philip his brother, because he had married her.
18 约翰曾对希律说：你娶你兄弟的妻子是不合理的。	For John had been saying to Herod, “It is not permitted for you to have your brother’s wife.”
19 于是希罗底怀恨他，想要杀他，只是不能；	So Herodias held a grudge against him and was wanting to kill him, and was not able <i>[to do so]</i> .
20 因为希律知道约翰是义人，是圣人，所以敬畏他，保护他，听他讲论，就多照着行（有古卷：游移不定），并且乐意听他。	For Herod was afraid of John, <i>[because he]</i> {Note: *Here “[because]” is supplied as a component of the participle (“knew”) which is understood as causal} knew him <i>[to be]</i> a righteous and holy man and protected him. And <i>[when he]</i> {Note: *Here “[when]” is supplied as a component of the participles (“came in” and “danced”) which are understood as temporal} listened to him, he was greatly perplexed, and <i>[yet]</i> he listened to him gladly.
21 有一天，恰巧是希律的生日，希律摆设筵席，请了大臣和千夫长，并加利利作首领的。	And a suitable day came when Herod, on his birthday, gave a banquet for his courtiers and military tribunes and the most prominent <i>[men]</i> of Galilee.

22 希罗底的女儿进来跳舞，使希律和同席的人都欢喜。王就对女子说：你随意向我求什么，我必给你；	And <i>[when]</i> {Note: Here "[when]" is supplied as a component of the temporal genitive absolute participle ("came in")} the daughter of Herodias herself {Note: In place of "the daughter of Herodias herself" some manuscripts have "his daughter Herodias"} came in and danced and pleased {Note: Some manuscripts have "danced, she pleased"} Herod and his dinner guests , {Note: Literally "those reclining at table with [him]"} the king said to the girl, "Ask me <i>[for]</i> whatever you want, and I will give <i>[it]</i>" {Note: *Here the direct object is supplied from context in the English translation} to you."
23 又对她起誓说：随你向我求什么，就是我国的一半，我也必给你。	And he swore to her, {Note: Some manuscripts add "at length"} "Anything whatever you ask me for I will give you, up to half my kingdom!"
24 她就出去对她母亲说：我可以求什么呢？她母亲说：施洗约翰的头。	And she went out <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb} said to her mother, "What should I ask for?" And she said, "The head of John the baptizer."
25 她就急忙进去见王，求他说：我愿王立时把施洗约翰的头放在盘子里给我。	And she came in immediately with haste to the king <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came in") has been translated as a finite verb} asked, saying, "I want you to give me the head of John the Baptist on a platter immediately."
26 王就甚忧愁；但因他所起的誓，又因同席的人，就不肯推辞，	And <i>[although he]</i> {Note: *Here "[although]" is supplied as a component of the participle ("was") which is understood as concessive} was deeply grieved, the king, because of his {Note: Literally "the"; the Greek article is used here as a possessive pronoun} oaths and dinner guests , {Note: Literally "those who were reclining at table"} did not want to refuse her.
27 随即差一个护卫兵，吩咐拿约翰的头来。护卫兵就去，在监里斩了约翰，	And immediately the king sent an executioner <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("sent") has been translated as a finite verb} ordered <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} to bring his head. And he went <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went") has been translated as a finite verb} beheaded him in the prison.
28 把头放在盘子里，拿来给女子，女子就给她母亲。	And he brought his head on a platter and gave it to the girl, and the girl gave it to her mother.
29 约翰的门徒听见了，就来把他的尸首领去，葬在坟墓里。	And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} his disciples heard <i>[this]</i> , {Note: *Here the direct object is supplied from context in the English translation} they came and took away his corpse and placed it in a tomb.
30 使徒聚集到耶稣那里，将一切所做的事、所传的道全告诉他。	And the apostles regathered to Jesus and reported to him everything that they had done and that they had taught.

31 他就说：你们来，同我暗暗的到旷野地方去歇一歇。这是因为来往的人多，他们连吃饭也没有工夫。	And he said to them, "You yourselves come privately to an isolated place and rest for a short time." For those <i>[who were]</i> coming and going were many, and they did not even have time to eat.
32 他们就坐船，暗暗的往旷野地方去。	And they went away in the boat to an isolated place by themselves.
33 众人看见他们去，有许多认识他们的，就从各城的步行，一同跑到那里，比他们先赶到了。	And many <i>[people]</i> saw them leaving and recognized <i>[them]</i> , <small>{Note: *Here the direct object is supplied from context in the English translation}</small> and ran there together by land from all the towns, and arrived ahead of them.
34 耶稣出来，见有许多的人，就怜悯他们，因为他们如同羊没有牧人一般，于是开口教训他们许多道理。	And getting out <i>[of the boat]</i> <small>{Note: *The words "[of the boat]" are not in the Greek text but are implied by this verb, which refers to disembarking from a boat or ship}</small> he saw the large crowd and had compassion on them, because they were like sheep without <small>{Note: Literally "not having"}</small> a shepherd, and he began to teach them many <i>[things]</i> .
35 天已经晚了，门徒进前来，说：这是野地，天已经晚了，	And the hour had already become late <i>[when]</i> <small>{Note: *Here "[when]" is supplied as a component of the participle ("came up") which is understood as temporal}</small> his disciples came up to him, saying, "The place is desolate and the hour <i>[is]</i> already late.
36 请叫众人散开，他们好往四面乡村里去，自己买什么吃。	Send them away so that they can go into the surrounding farms and villages <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("go") has been translated as a finite verb}</small> purchase something to eat for themselves."
37 耶稣回答说：你们给他们吃罢。门徒说：我们可以去买二十两银子的饼，给他们吃么？	But he answered <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb}</small> said to them, "You give them <i>[something]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> to eat." And they said to him, "Should we go <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("go") has been translated as a finite verb}</small> purchase bread for two hundred denarii and give <i>[it]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> to them to eat?"
38 耶稣说：你们有多少饼，可以去看看。他们知道了，就说：五个饼，两条鱼。	And he said to them, "How many loaves do you have? Go look!" And <i>[when they]</i> <small>{Note: *Here "[when]" is supplied as a component of the participle ("found out") which is understood as temporal}</small> found out, they said, "Five, and two fish."
39 耶稣吩咐他们，叫众人一帮一帮的坐在草地上。	And he ordered them all to recline in groups on the green grass.
40 众人就一排一排的坐下，有一百一排的，有五十一排的。	And they reclined in groups, by hundreds and by fifties.

41 耶稣拿着这五个饼，两条鱼，望着天祝福，擘开饼，递给门徒，摆在众人面前，也把那两条鱼分给众人。	And taking the five loaves and the two fish <i>[and]</i> {Note: *Here "[and]" is supplied in the translation because of English style} looking up to heaven, he gave thanks and broke the loaves and gave <i>[them]</i> {Note: *Here the direct object is supplied from context in the English translation} to his disciples so that they could set <i>[them]</i> {Note: *Here the direct object is supplied from context in the English translation} before them. And he distributed the two fish to <i>[them]</i> all.
42 他们都吃，并且吃饱了。	And they all ate and were satisfied.
43 门徒就把碎饼碎鱼收拾起来，装满了十二个篮子。	And they picked up the broken pieces, twelve baskets full, and of the fish.
44 吃饼的男人共有五千。	And those who ate the loaves were five thousand men.
45 耶稣随即催门徒上船，先渡到那边伯赛大去，等他叫众人散开。	And immediately he made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he himself dismissed the crowd.
46 他既辞别了他们，就往山上去祷告。	And <i>[after he]</i> {Note: *Here "[after]" is supplied as a component of the participle ("went away") which is understood as temporal} had said farewell to them, he went away to the mountain to pray.
47 到了晚上，船在海中，耶稣独自在岸上；	And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("came")} evening came, the boat was in the middle of the sea and he <i>[was]</i> alone on the land.
48 看见门徒因风不顺，摇橹甚苦。夜里约有四更天，就在海面上走，往他们那里去，意思要走过他们去。	And he saw them being beaten in their rowing {Note: Or "being held up in their progress"} because the wind was against them. Around the fourth watch of the night he came to them, walking on the sea, and he was wanting to pass by them.
49 但门徒看见他在海面上走，以为是鬼怪，就喊叫起来；	But <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} they saw him walking on the sea, they thought that it was a ghost, and they cried out.
50 因为他们都看见了他，且甚惊慌。耶稣连忙对他们说：你们放心！是我，不要怕！	For they all saw him and were terrified. But immediately he spoke with them and said to them, "Have courage, I am <i>[he]</i> ! Do not be afraid!"
51 于是到他们那里，上了船，风就住了；他们心里十分惊奇。	And he went up with them into the boat, and the wind abated. And they were extraordinarily {Note: Literally "exceedingly extremely"} astounded within themselves,
52 这是因为他们不明白那分饼的事，心里还是愚顽。	because they did not understand concerning the loaves, but their hearts were hardened.
53 既渡过去，来到革尼撒勒地方，就靠了岸，	And <i>[after they]</i> {Note: *Here "[after]" is supplied as a component of the participle ("had crossed over") which is understood as temporal} had crossed over, they came to land at Gennesaret and anchored <i>[there]</i> .

54 一下船，众人认得是耶稣，

And *[as]* they were getting out of the boat, *[people]* {Note: *Here "[people]" is supplied as the subject of the verb because the third person pronoun "they" could be confused with the disciples getting out of the boat earlier in this verse} recognized him immediately.

55 就跑遍那一带地方，听见他在何处，便将有病的人用褥子抬到那里。

They ran about *[through]* that whole region and began to carry around those who were sick {Note: Literally "who were having badly"} on stretchers, wherever they heard that he was.

56 凡耶稣所到的地方，或村中，或城里，或乡间，他们都将病人放在街市上，求耶稣只容他们摸他的衣裳繸子；凡摸着的人都好了。

And wherever he would go, into villages or into towns or to farms, they would put those who were sick in the marketplaces and would implore him that if they could touch even the edge of his cloak. And all those who touched it were healed.

第 7 章

1 有法利赛人和几个文士从耶路撒冷来，到耶稣那里聚集。

And the Pharisees and some of the scribes who had come from Jerusalem gathered to him.

2 他们曾看见他的门徒中有人用俗手，就是没有洗的手，吃饭。

And they saw that some of his disciples were eating their {Note: Literally "the"; the Greek article is used here as a possessive pronoun} bread with unclean—that is, unwashed—hands.

3 (原来法利赛人和犹太人都拘守古人的遗传，若不仔细洗手就不吃饭；

(For the Pharisees and all the Jews do not eat unless they wash their hands ritually, {Note: Literally "with the fist"; although the exact meaning of the phrase is uncertain, there is general agreement it has to do with the ritual or ceremonial nature of the handwashing} *[thus]* {Note: *Here "[thus]" is supplied as a component of the participle ("holding fast to") which is understood as result} holding fast to the traditions of the elders.

4 从市上来，若不洗浴也不吃饭；还有好些别的规矩，他们历代拘守，就是洗杯、罐、铜器等物。)

And *[when they come]* {Note: The phrase "[when they come]" is not in the Greek text but is implied} from the marketplace, they do not eat unless they wash. And there are many other *[traditions]* {Note: "The word "[traditions]" is not in the Greek text but is implied} which they have received *[and]* {Note: *Here "[and]" is supplied because the previous participle ("have received") has been translated as a finite verb} hold fast to— *[for example,]* {Note: The phrase "[for example]" is not in the Greek text but is supplied as a clarification in the English translation} the washing of cups and pitchers and bronze kettles and dining couches.) {Note: Several important manuscripts omit "and dining couches"}

5 法利赛人和文士问他说：你的门徒为什么不照古人的遗传，用俗手吃饭呢？

And the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat their {Note: Literally "the"; the Greek article is used here as a possessive pronoun} bread with unclean hands?"

6 耶稣说：以赛亚指着你们假冒为善之人所说的预言是不错的。如经上说：这百姓用嘴唇尊敬我，心却远离我。	So he said to them, "Isaiah prophesied correctly about you hypocrites, as it is written, "This people honors me with their ^{Note: Literally "the"; the Greek article is used here as a possessive pronoun} lips, but their heart is far, far away from me.
7 他们将人的吩咐当作道理教导人，所以拜我也是枉然。	And they worship me in vain, teaching ^[as] doctrines the commandments of men." ^{Note: A quotation from <Isa 29:13>}
8 你们是离弃神的诫命，拘守人的遗传；	Abandoning the commandment of God, you hold fast to the tradition of men."
9 又说：你们诚然是废弃神的诫命，要守自己的遗传。	And he said to them, "You splendidly ignore the commandment of God so that you can keep ^{Note: Some manuscripts have "you can maintain"} your tradition.
10 摩西说：当孝敬父母；又说：咒骂父母的，必治死他。	For Moses said, 'Honor your father and your mother,' ^{Note: A quotation from <Exod 20:12>; <Deut 5:16>} and, 'The one who speaks evil of father or mother must certainly die' ^{Note: Literally "let him die the death"} , ^{Note: A quotation from <Exod 21:17>; <Lev 20:9>}
11 你们倒说：人若对父母说：我所当奉给你的，已经作了各耳板（各耳板就是供献的意思），	But you say, 'If a man says to his ^{Note: Literally "the"; the Greek article is used here as a possessive pronoun} father or to his ^{Note: Literally "the"; the Greek article is used here as a possessive pronoun} mother, "Whatever benefit you would have received ^{Note: Literally "you would have been benefited"} from me ^[is] corban " ^{Note: A Hebrew term referring to something consecrated as a gift to God and thus not available for ordinary use} (that is, a gift ^[to God]),
12 以后你们就不容他再奉养父母。	you no longer permit him to do anything for his ^{Note: Literally "the"; the Greek article is used here as a possessive pronoun} father or his ^{Note: Literally "the"; the Greek article is used here as a possessive pronoun} mother,
13 这就是你们承接遗传，废了神的道。你们还做许多这样的事。	^[thus] ^{Note: "Here "[thus]" is supplied as a component of the participle ("making void") which is understood as result} making void the word of God by your tradition that you have handed down, and you do many similar ^[things] such as this."
14 耶稣又叫众人来，对他们说：你们都要听我的话，也要明白。	And summoning the crowd again, he said to them, "Listen to me, all ^[of you] , and understand:
15 从外面进去的不能污秽人，惟有从里面出来的乃能污秽人。	There is nothing outside of a person that is able to defile him ^[by] ^{Note: "Here "[by]" is supplied as a component of the participle ("going") which is understood as means} going into him. But the things that go out of a person are the things that defile a person." ^{Note: Most later manuscripts add v. <16>, "If anyone has ears to hear, let him hear."}
16 （有古卷在此有：有耳可听的，就应当听！）	

17	耶稣离开众人，进了屋子，门徒就问他这比喻的意思。	And when he entered into the house away from the crowd, his disciples asked him about the parable.
18	耶稣对他们说：你们也是这样不明白么？岂不晓得凡从外面进入的，不能污秽人，	And he said to them, “So are you also without understanding? Do you not understand that everything <i>[that is]</i> outside that goes into a person <i>[is]</i> not able to defile him?”
19	因为不是入他的心，乃是入他的肚腹，又落到茅厕里。这是说，各样的食物都是洁净的；	For it does not enter into his heart but into his ^{Note: Literally “the”; the Greek article is used here as a possessive pronoun} stomach, and goes out into the latrine”— <i>[thus]</i> ^{Note: *Here “[thus]” is supplied as a component of the participle (“declaring”) which is understood as result} declaring all foods clean.
20	又说：从人里面出来的，那才能污秽人；	And he said, “What comes out of a person, that defiles a person.
21	因为从里面，就是从人心里，发出恶念、苟合、	For from within, from the heart of people, come evil plans, sexual immoralities, thefts, murders,
22	偷盗、凶杀、奸淫、贪婪、邪恶、诡诈、淫荡、嫉妒、谤讟、骄傲、狂妄。	adulteries, <i>[acts of]</i> greed, malicious <i>[deeds]</i> , deceit, licentiousness, envy, ^{Note: Literally “the evil eye”} abusive speech, pride, foolishness.
23	这一切的恶都是从里面出来，且能污秽人。	All these evil <i>[things]</i> come from within and defile a person.”
24	耶稣从那里起身，往推罗、西顿的境内去，进了一家，不愿意人知道，却隐藏不住。	And from there he set out <i>[and]</i> ^{Note: *Here “[and]” is supplied because the previous participle (“set out”) has been translated as a finite verb} went to the region of Tyre. And <i>[when he]</i> ^{Note: *Here “[when]” is supplied as a component of the participle (“entered”) which is understood as temporal} entered into a house, he wanted no one to know, and <i>[yet]</i> he was not able to escape notice.
25	当下，有一个妇人，她的小女儿被污鬼附着，听见耶稣的事，就来俯伏在他脚前。	But immediately a woman whose young daughter was possessed by an unclean spirit, <i>[when she]</i> ^{Note: *Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} heard about him, came <i>[and]</i> ^{Note: *Here “[and]” is supplied because the previous participle (“came”) has been translated as a finite verb} fell down at his feet,
26	这妇人是希利尼人，属叙利腓尼基族。她求耶稣赶出那鬼离开她的女儿。	Now the woman was a Greek—a Syrophenician by nationality—and she was asking him that he would expel the demon from her daughter.
27	耶稣对她说：让儿女们先吃饱，不好拿儿女的饼丢给狗吃。	And he said to her, “Let the children be satisfied first, for it is not right to take the children’s bread and throw <i>[it]</i> ^{Note: *Here the direct object is supplied from context in the English translation} to the dogs!”
28	妇人回答说：主*阿，不错；但是狗在桌子底下也吃孩子们的碎渣儿。	But she answered and said to him, “Lord, even the dogs under the table eat the children’s crumbs.”
29	耶稣对她说：因这句话，你回去罢；鬼已经离开你的女儿了。	And he said to her, “Because of this statement, go! The demon has gone out of your daughter.”

- 30 她就回家去，见小孩子躺在床上，鬼已经出去了。
- And *[when she]* {Note: *Here "[when]" is supplied as a component of the participle ("went") which is understood as temporal} went to her home, she found the child lying on the bed and the demon gone.
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- 31 耶稣又离了推罗的境界，经过西顿，就从低加波利境内来到加利利海。
- And again he went away from the region of Tyre *[and]* {Note: *Here "[and]" is supplied because the previous participle ("went away") has been translated as a finite verb} came through Sidon to the Sea of Galilee, within the region of the Decapolis.
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- 32 有人带着一个耳聋舌结的人来见耶稣，求他按手在他身上。
- And they brought to him a man who was deaf and had difficulty speaking, and they were imploring him that he would place his *[Note: Literally "the"; the Greek article is used here as a possessive pronoun]* hand on him.
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- 33 耶稣领他离开众人，到一边去，就用指头探他的耳朵，吐唾沫抹他的舌头，
- And he took him away from the crowd by himself *[and]* {Note: *Here "[and]" is supplied because the previous participle ("took ... away") has been translated as a finite verb} put his fingers into his ears, and *[after]* {Note: *Here "[after]" is supplied as a component of the participle ("spitting") which is understood as temporal} spitting, he touched his tongue.
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- 34 望天叹息，对他说：以法大！就是说：开了罢！
- And looking up to heaven, he sighed and said to him, "Ephphatha!" (that is, "Be opened!").
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- 35 他的耳朵就开了，舌结也解了，说话也清楚了。
- And *[Note: Some manuscripts have "And immediately"]* his ears were opened and his difficulty in speaking was removed *[Note: Literally "the bond of his tongue was loosened"]* and he began to speak normally.
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- 36 耶稣嘱咐他们不要告诉人；但他越发嘱咐，他们越发传扬开了。
- And he ordered them that they should say nothing, but as much as he ordered them *[not to]*, they proclaimed *[it]* {Note: *Here the direct object is supplied from context in the English translation} even more instead.
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- 37 众人分外希奇，说：他所做的事都好，他连聋子也叫他们听见，哑吧也叫他们说话。
- And they were amazed beyond all measure, saying, "He has done all *[things]* well! He even makes the deaf hear and the mute speak!"

第 8 章

- 1 那时，又有许多人聚集，并没有什么吃的。耶稣叫门徒来，说：
- In those days there was *[Note: *Here the participle ("was") is translated as a finite verb because of English style]* again a large crowd, and they did not have *[Note: *Here the participle ("have") is translated as a finite verb because of English style]* anything they could eat. Summoning the disciples, he said to them,
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- 2 我怜悯这众人；因为他们同我在这里已经三天，也没有吃的了。
- "I have compassion on the crowd, because they have remained with me three days already and do not have anything to eat.

3 我若打发他们饿着回家，就必在路上困乏，因为其中有从远处来的。	And if I send them away hungry to their homes they will give out on the way, and some of them have come from far away."
4 门徒回答说：在这野地，从那里能得饼，叫这些人吃饱呢？	And his disciples answered him, "Where is anyone able to feed these [people] with bread here in the desert?"
5 耶稣问他们说：你们有多少饼？他们说：七个。	And he asked them, "How many loaves do you have?" So they said, "Seven."
6 他吩咐众人坐在地上，就拿着这七个饼祝谢了，擘开，递给门徒，叫他们摆开，门徒就摆在众人面前。	And he commanded the crowd to recline for a meal on the ground, and taking the seven loaves, [after he] {Note: *Here "[after]" is supplied as a component of the participle ("had given thanks") which is understood as temporal} had given thanks he broke [them] {Note: *Here the direct object is supplied from context in the English translation} and began giving {Note: The imperfect tense has been translated as ingressive here ("began giving")} [them] {Note: *Here the direct object is supplied from context in the English translation} to his disciples so that they could set [them] {Note: *Here the direct object is supplied from context in the English translation} before [them] . {Note: *Here the direct object is supplied from context in the English translation} And they set [them] {Note: *Here the direct object is supplied from context in the English translation} before the crowd.
7 又有几条小鱼；耶稣祝了福，就吩咐也摆在众人面前。	And they had a few small fish, and [after] {Note: *Here "[after]" is supplied as a component of the participle ("giving thanks") which is understood as temporal} giving thanks for them, he said to set these [before them] also.
8 众人都吃，并且吃饱了，收拾剩下的零碎，有七筐子。	And they ate and were satisfied, and they picked up the broken pieces that were left, seven baskets [full] .
9 人数约有四千。耶稣打发他们走了，	Now there were about four thousand. And he sent them away.
10 随即同门徒上船，来到大玛努他境内。	And immediately he got into the boat with his disciples [and] {Note: *Here "[and]" is supplied because the previous participle ("got") has been translated as a finite verb} went to the district of Dalmanutha.
11 法利赛人出来盘问耶稣，求他从天上显个神迹给他们看，想要试探他。	And the Pharisees came and began to argue with him, demanding from him a sign from heaven [in order to] {Note: *Here "[in order to]" is supplied as a component of the participle ("test") which is understood as purpose} test him.
12 耶稣心里深深的叹息，说：这世代为什么求神迹呢？我实在告诉你们，没有神迹给这世代看。	And sighing deeply in his spirit, he said, "Why does this generation demand a sign? Truly I say to you, no sign will be given to this generation!"

13 他就离开他们，又上船往海那边去了。	And he left them, got into <i>[the boat]</i> {Note: *Here the words “[the boat]” are not in the Greek text but must be supplied} again, <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participles (“left” and “got into”) have been translated as finite verbs} went to the other side.
14 门徒忘了带饼；在船上除了一个饼，没有别的食物。	And they had forgotten to take bread, and except <i>[for]</i> one loaf, they did not have <i>[any]</i> {Note: *Here the direct object is supplied from context in the English translation} with them in the boat.
15 耶稣嘱咐他们说：你们要谨慎，防备法利赛人的酵和希律的酵。	And he ordered them, saying, “Watch out! Beware of the leaven of the Pharisees and the leaven of Herod!”
16 他们彼此议论说：这是因为我们没有饼罢。	And they began to discuss with one another that they had no bread.
17 耶稣看出来，就说：你们为什么因为没有饼就议论呢？你们还不省悟，还不明白么？你们的心还是愚顽么？	And knowing <i>[this]</i> , {Note: *Here the direct object is supplied from context in the English translation} he said to them, “Why are you discussing that you have no bread? Do you not yet perceive or understand? Have your hearts been hardened?”
18 你们有眼睛，看不见么？有耳朵，听不见么？也不记得么？	<i>[Although you]</i> {Note: *Here “[although]” is supplied as a component of the participle (“have”) which is understood as concessive} have eyes, do you not see? And <i>[although you]</i> {Note: *Here “[although]” is supplied as a component of the participle (“have”) which is understood as concessive} have ears, do you not hear? And do you not remember?
19 我擘开那五个饼分给五千人，你们收拾的零碎装满了多少篮子呢？他们说：十二个。	When I broke the five loaves for the five thousand how many baskets full of broken pieces did you pick up?” They said to him, “Twelve.”
20 又擘开那七个饼分给四千人，你们收拾的零碎装满了多少筐子呢？他们说：七个。	“When <i>[I]</i> also {Note: Some manuscripts omit “also”} <i>[broke]</i> {Note: *The words “[I broke]” are not in the Greek text, but are understood based on the previous verse} the seven <i>[loaves]</i> {Note: *The word “[loaves]” is not in the Greek text, but is understood based on the previous verse} for the four thousand, how many baskets full of broken pieces did you pick up?” And they said to him, “Seven.”
21 耶稣说：你们还是不明白么？	And he said to them, “Do you not yet understand?”
22 他们来到伯赛大，有人带一个瞎子来，求耶稣摸他。	And they came to Bethsaida. And they brought to him a blind man and implored him that he would touch him.

23 耶稣拉着瞎子的手，领他到村外，就吐唾沫在他眼睛上，按手在他身上，问他说：你看见什么了？	And he took hold of the blind man's hand <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("took hold of") has been translated as a finite verb} led him outside the village, and <i>[after]</i> {Note: *Here "[after]" is supplied as a component of the participle ("spitting") which is understood as temporal} spitting in his eyes, he placed his hands on him <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("placed") has been translated as a finite verb} asked him, "Do you see anything?"
24 他就抬头一看，说：我看见人了；他们好像树木，并且行走。	And looking up he said, "I see people, for I see <i>[them]</i> {Note: *Here the direct object is supplied from context in the English translation} like trees walking around."
25 随后又按手在他眼睛上，他定睛一看，就复了原，样样都看得清楚了。	Then he placed his <i>[his]</i> {Note: Literally "the"; the Greek article is used here as a possessive pronoun} hands on his eyes again, and he opened his eyes and was cured, and could see everything clearly.
26 耶稣打发他回家，说：连这村子你也不要进去。	And he sent him to his home, saying, "Do not even go into the village."
27 耶稣和门徒出去，往该撒利亚腓立比的村庄去；在路上问门徒说：人说我是谁？	And Jesus and his disciples went out to the villages of Caesarea Philippi, and on the way he asked his disciples, saying to them, "Who do people say <i>[that]</i> I am?"
28 他们说：有人说是施洗的约翰；有人说是以利亚；又有人说是先知里的一位。	And they told him, saying, "John the Baptist, and others Elijah, and others that <i>[you are]</i> one of the prophets."
29 又问他们说：你们说我是谁？彼得回答说：你是基督。	And he asked them, "But who do you say <i>[that]</i> I am?" Peter answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to him, "You are the Christ!"
30 耶稣就禁戒他们，不要告诉人。	And he warned them that they should tell no one about him.
31 从此，他教训他们说：人子必须受许多的苦，被长老、祭司长，和文士弃绝，并且被杀，过三天复活。	And he began to teach them that it was necessary <i>[for]</i> the Son of Man to suffer many <i>[things]</i> and to be rejected by the elders and the chief priests and the scribes, and to be killed, and after three days to rise.
32 耶稣明明的说这话，彼得就拉着他，劝他。	And he was speaking openly <i>[about]</i> the subject, and Peter took him aside <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("took ... aside") has been translated as a finite verb} began to rebuke him.
33 耶稣转过来，看着门徒，就责备彼得说：撒但，退我后边去罢！因为你体贴神的意思，只体贴人的意思。	But turning around and seeing his disciples, he rebuked Peter and said, "Get behind me, Satan, because you are not setting your mind on the things of God, but the things of people!"
34 于是叫众人 and 门徒来，对他们说：若有人要跟从我，就当舍己，背起他的十字架来跟从我。	And summoning the crowd together with his disciples, he said to them, "If anyone wants to come <i>[to follow]</i> {Note: Some manuscripts have "to follow"} after me, let him deny himself and take up his cross and follow me.

35	因为，凡要救自己生命（或作：灵魂；下同）的，必丧掉生命；凡为我和福音丧掉生命的，必救了生命。	For whoever wants to save his life will lose it, but whoever loses his life on account of me and of the gospel will save it.
36	人就是赚得全世界，赔上自己的生命，有什么益处呢？	For what does it benefit a person to gain the whole world and forfeit his life?
37	人还能拿什么换生命呢？	For what can a person give in exchange for his life?
38	凡在这淫乱罪恶的世代，把我和我的道当作可耻的，人子在他父的荣耀里，同圣天使降临的时候，也要把那人当作可耻的。	For whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels."

第 9 章

1	耶稣又对他们说：我实在告诉你们，站在这里的，有人在没尝死味以前，必要看见神的国大有能力临到。	And he said to them, "Truly I say to you, that there are some of those standing here who will never experience death until they see the kingdom of God having come with power."
2	过了六天，耶稣带着彼得、雅各、约翰暗暗的上了高山，就在他们面前变了形像，	And after six days, Jesus took along Peter and James and John, and led them to a high mountain by themselves alone. And he was transfigured before them,
3	衣服放光，极其洁白，地上漂布的，没有一个能漂得那样白。	and his clothing became radiant—extremely white, like no cloth refiner on earth can make so white . {Note: Literally "make white like this"}
4	忽然，有以利亚同摩西向他们显现，并且和耶稣说话。	And Elijah appeared to them together with Moses, and they were talking with Jesus.
5	彼得对耶稣说：拉比（就是夫子），我们在这里真好！可以搭三座棚，一座为你，一座为摩西，一座为以利亚。	And Peter answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to Jesus, "Rabbi, it is good <i>[that]</i> we are here! And let us make three shelters, one for you and one for Moses and one for Elijah."
6	彼得不知道说什么才好，因为他们甚是惧怕。	(For he did not know what he should answer, because they were terrified.)
7	有一朵云彩来遮盖他们；也有声音从云彩里出来，说：这是我的爱子，你们要听他。	And a cloud came, overshadowing them, and a voice came from the cloud, "This is my beloved Son. Listen to him!"
8	门徒忽然周围一看，不再见一人，只见耶稣同他们在那里。	And suddenly, looking around, they no longer saw anyone with them but Jesus alone.
9	下山的时候，耶稣嘱咐他们说：人子还没有从死里复活，你们不要将所看见的告诉人。	And <i>[as]</i> {Note: *Here "[as]" is supplied as a component of the temporal genitive absolute participle ("were coming down")} they were coming down from the mountain, he ordered them that they should tell no one <i>[the things]</i> that they had seen, except when the Son of Man had risen from the dead.

10 门徒将这话存记在心，彼此议论从死里复活是什么意思。	And they kept the matter to themselves, discussing what this rising from the dead meant . <small>{Note: Literally "is"}</small>
11 他们就问耶稣说：文士为什么说以利亚必须先来？	And they asked him, saying, " Why do <small>{Note: Literally "[what is it] that"}</small> the scribes say that Elijah must come first?"
12 耶稣说：以利亚固然先来复兴万事；经上不是指着人子说，他要受许多的苦被人轻慢呢？	And he said to them, "Elijah indeed does come first <small>[and]</small> <small>{Note: *Here "[and]" is supplied because the previous participle ("does come") has been translated as a finite verb}</small> restores all <small>[things]</small> . And how is it written concerning the Son of Man that he should suffer many <small>[things]</small> and be treated with contempt?
13 我告诉你们，以利亚已经来了，他们也任意待他，正如经上所指着他的话。	But I tell you that indeed Elijah has come, and they did to him whatever they wanted, just as it is written about him."
14 耶稣到了门徒那里，看见有许多人围着他们，又有文士和他们辩论。	And <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 the disciples, they saw a large crowd around them and scribes arguing with them.
15 众人一见耶稣，都甚希奇，就跑上去问他的安。	And immediately the whole crowd, <small>[when they]</small> <small>{Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> saw him, were amazed, and ran up to <small>[him]</small> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> <small>[and]</small> <small>{Note: *Here "[and]" is supplied because the previous participle ("ran up to") has been translated as a finite verb}</small> greeted him.
16 耶稣问他们说：你们和他们辩论的是什么？	And he asked them, "What are you arguing <small>[about]</small> with them?"
17 众人中间有一个人回答说：夫子，我带了我的儿子到你这里来，他被哑吧鬼附着。	And one <small>[individual]</small> from the crowd answered him, "Teacher, I brought to you my son who has a spirit that makes him mute . <small>{Note: Literally "a mute spirit"}</small>
18 无论在那里，鬼捉弄他，把他摔倒，他就口中流沫，咬牙切齿，身体枯干。我请过你的门徒把鬼赶出去，他们却是不能。	And whenever it seizes him, it throws him down and he foams at the mouth and grinds his <small>{Note: Literally "the"; the Greek article is used here as a possessive pronoun}</small> teeth and becomes paralyzed. And I told your disciples that they should expel it, and they were not able <small>[to do so]</small> . <small>{Note: *The words "[to do so]" are not in the Greek text but are implied}</small>
19 耶稣说：噯！不信的世代阿，我在你们这里要到几时呢？我忍耐你们要到几时呢？把他带到我这里来罢。	And he answered them <small>[and]</small> <small>{Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb}</small> said, "O unbelieving generation! How long <small>{Note: Literally "until when"}</small> will I be with you? How long <small>{Note: Literally "until when"}</small> must I put up with you? Bring him to me!"
20 他们就带了他来。他一见耶稣，鬼便叫他重重的抽疯，倒在地上，翻来覆去，口中流沫。	And they brought him to him. And <small>[when he]</small> <small>{Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> saw him, the spirit immediately convulsed him, and falling on the ground, he began to roll around, foaming at the mouth.

21 耶稣问他父亲说：他得这病有多少日子呢？回答说：从小的时候。	And he asked his father how long it was since this had been happening to him. And he said, "From childhood."
22 鬼屡次把他扔在火里、水里，要灭他。你若能做什么，求你怜悯我们，帮助我们。	And often it has thrown him both into fire and into water, in order that it could destroy him. But if you are able <i>[to do]</i> anything, have compassion on us <i>[and]</i> {Note: *Here "[and]" is supplied and the following participle ("have compassion") has been translated as a finite verb and placed before the verb "help" in keeping with English style} help us!"
23 耶稣对他说：你若能信，在信的人，凡事都能。	But Jesus said to him, "If you are able! All <i>[things]</i> <i>[are]</i> possible for the one who believes!"
24 孩子的父亲立时喊着说（有古卷：立时流泪的喊着说）：我信！但我信不足，求主帮助。	Immediately the father of the child cried out <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("cried out") has been translated as a finite verb} said, "I believe! Help my unbelief!"
25 耶稣看见众人都跑上来，就斥责那污鬼说：你这聋哑的鬼，我吩咐你从他里头出来，再不要进去！	Now <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} Jesus saw that a crowd was running together, he rebuked the unclean spirit, saying to it, "Mute and deaf spirit, I command you, come out of him, and enter into him no more!"
26 那鬼喊叫，使孩子大大的抽了一阵疯，就出来了。孩子好像死了一般。以致众人多半说：他是死了。	And it came out, screaming and convulsing <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} greatly, and he became as if <i>[he were]</i> dead, so that most <i>[of them]</i> said, "He has died!"
27 但耶稣拉着他的手，扶他起来，他就站起来了。	But Jesus took hold of his hand <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("took hold of") has been translated as a finite verb} raised him up, and he stood up.
28 耶稣进了屋子，门徒就暗暗的问他说：我们为什么不能赶出他去呢？	And <i>[after]</i> {Note: *Here "[after]" is supplied as a component of the temporal genitive absolute participle ("had entered")} he had entered into the house, his disciples asked him privately, "Why were we not able to expel it?"
29 耶稣说：非用祷告（有古卷在此有：禁食二字），这一类的鬼总不能出来（或作：不能赶出他去来）。	And he said to them, "This kind can come out by nothing except by prayer." {Note: Some manuscripts add "and fasting"}
30 他们离开那地方，经过加利利；耶稣不愿意人知道。	And from there they went out <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb} passed through Galilee. And he did not want anyone to know,
31 于是教训门徒，说：人子将要被交在人手里，他们要杀害他；被杀以后，过三天他要复活。	for he was teaching his disciples and was telling them, "The Son of Man is being betrayed into the hands of men, and they will kill him. And <i>[when he]</i> {Note: *Here "[when]" is supplied as a component of the participle ("is killed") which is understood as temporal} is killed, after three days he will rise."

32	门徒却不明白这话，又不敢问他。	But they did not understand the statement, and they were afraid to ask him.
33	他们来到迦百农，耶稣在屋里问门徒说：你们在路上议论的是什么？	And they came to Capernaum. And <i>[after he]</i> {Note: *Here "[after]" is supplied as a component of the participle ("was") which is understood as temporal} was in the house, he asked them, "What were you discussing on the way?"
34	门徒不作声，因为他们在路上彼此争论谁为大。	But they were silent, because they had argued with one another on the way <i>[about]</i> who <i>[was]</i> greatest.
35	耶稣坐下，叫十二个门徒来，说：若有人愿意作首先的，他必作众人末后的，作众人的用人。	And he sat down <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("sat down") has been translated as a finite verb} called the twelve and said to them, "If anyone wants to be first, he will be last of all and servant of all."
36	于是领过一个小孩子来，叫他站在门徒中间，又抱起他来，对他们说：	And he took a young child <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb} had him stand among them . {Note: Literally "in the midst of them"} And taking him in his arms, he said to them,
37	凡为我名接待一个像这小孩子的，就是接待我；凡接待我的，不是接待我，乃是接待那差我来的。	"Whoever welcomes one of the young children such as these in my name welcomes me, and whoever welcomes me does not welcome me, but the one who sent me."
38	约翰对耶稣说：夫子，我们看见一个人奉你的名赶鬼，我们就禁止他，因为他不跟从我们。	John said to him, "Teacher, we saw someone expelling demons in your name, and we tried to prevent him because he was not following us."
39	耶稣说：不要禁止他；因为没有人奉我名行异能，反倒轻易毁谤我。	But Jesus said, "Do not prevent him, because there is no one who does a miracle in my name and will be able soon afterward to speak evil of me.
40	不敌挡我们的，就是帮助我们的。	For whoever is not against us is for us.
41	凡因你们是属基督，给你们一杯水喝的，我实在告诉你们，他不能不得赏赐。	For whoever gives you a cup of water to drink in <i>[my]</i> name because you are Christ's, truly I say to you that he will never lose his reward.
42	凡使这信我的一个小子跌倒的，倒不如把大磨石拴在这人的颈项上，扔在海里。	"And whoever causes one of these little ones who believe in me to sin, it is better for him if instead a large millstone <small>{Note: Literally "a millstone of a donkey"}</small> is placed around his neck and he is thrown into the sea.
43	倘若你一只手叫你跌倒，就把它砍下来；你缺了肢体进入永生，强如有两只手落到地狱，入那不灭的火里去。	And if your hand causes you to sin, cut it off! It is better <i>[for]</i> you to enter into life crippled than, having two hands, to go into hell—into the unquenchable fire! <small>{Note: Most later Greek manuscripts add v. <44> after v. <43>, "where their worm does not die and the fire is not extinguished" (identical to v. <48>)}</small>
44	〔有些抄本有第四十四节：「在那裡蟲是不死的，火是不滅的。」〕	

45	倘若你一只脚叫你跌倒，就把它砍下来；你瘸腿进入永生，强如有两只脚被丢在地狱里。	And if your foot causes you to sin, cut it off! It is better <i>[for]</i> you to enter into life lame than, having two feet, to be thrown into hell! {Note: Most later Greek manuscripts add v. <46> after v. <45>, "where their worm does not die and the fire is not extinguished" (identical to v. <48>)}
46	[有些抄本有第四十六节：「在那裡蟲是不死的，火是不滅的。」]	
47	倘若你一只眼叫你跌倒，就去掉它；你只有一只眼进入神的国，强如有两只眼被丢在地狱里。	And if your eye causes you to sin, tear it out! It is better <i>[for]</i> you to enter into the kingdom of God with one eye than, having two eyes, to be thrown into hell,
48	在那里，虫是不死的，火是不灭的。	'where their worm does not die and the fire is not extinguished.' {Note: A quotation from <Isa 66:24>}
49	因为必用火当盐腌各人。（有古卷在此有：凡祭物必用盐腌。）	For everyone will be salted with fire.
50	盐本是好的，若失了味，可用什么叫它再咸呢？你们里头应当有盐，彼此和睦。	Salt <i>[is]</i> good, but if the salt becomes deprived of its salt content, by what can you make it salty? Have salt among yourselves, and be at peace with one another."

第 10 章

1	耶稣从那里起身，来到犹太的境界并约但河外。众人又聚集到他那里，他又照常教训他们。	And from there he set out <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("set out") has been translated as a finite verb} came to the region of Judea and the other side of the Jordan, and again crowds came together to him. And again, as he was accustomed <i>[to do]</i> , {Note: *The words "[to do]" are not in the Greek text but are implied} he began to teach {Note: The imperfect tense has been translated as ingressive here ("began to teach")} them.
2	有法利赛人来问他说：人休妻可以不可以？意思要试探他。	And they asked {Note: Some manuscripts have "And Pharisees came up and asked"} him if it was permitted for a man to divorce <i>[his]</i> {Note: The pronoun "[his]" is not in the Greek text but is implied} wife, <i>[in order to]</i> {Note: *Here "[in order to]" is supplied as a component of the participle ("test") which is understood as purpose} test him.
3	耶稣回答说：摩西吩咐你们的是什么？	And he answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to them, "What did Moses command you?"
4	他们说：摩西许人写了休书便可以休妻。	So they said, "Moses permitted <i>[a man]</i> " {Note: *Here the direct object is supplied from context in the English translation} to write a certificate of divorce and to send <i>[her]</i> {Note: *Here the direct object is supplied from context in the English translation} away."

5	耶稣说：摩西因为你们的心硬，所以写这条例给你们；	But Jesus said to them, "He wrote this commandment for you because of your hardness of heart."
6	但从起初创造的时候，神造人是造男造女。	But from the beginning of creation 'he made them male and female.' ^{Note: A quotation from <Gen 1:27>; <5:2>}
7	因此，人要离开父母，与妻子连合，二人成为一体。	Because of this a man will leave his father and mother and will be joined to his wife, ^{Note: The earliest and most important manuscripts do not contain the phrase "and be joined to his wife"}
8	既然如此，夫妻不再是两个人，乃是一体的了。	and the two will become one flesh, ^{Note: A quotation from <Gen 2:24>} so that they are no longer two but one flesh.
9	所以神配合的，人不可分开。	Therefore what God has joined together, man must not separate."
10	到了屋里，门徒就问他这事。	And in the house again the disciples began to ask ^{Note: The imperfect tense has been translated as ingressive here ("began to ask")} him about this.
11	耶稣对他们说：凡休妻另娶的，就是犯奸淫，辜负他的妻子；	And he said to them, "Whoever divorces his wife and marries another commits adultery against her."
12	妻子若离弃丈夫另嫁，也是犯奸淫了。	And if she divorces her husband <i>[and]</i> ^{Note: *Here "[and]" is supplied because the previous participle ("divorces") has been translated as a finite verb} marries another, she commits adultery."
13	有人带着小孩子来见耶稣，要耶稣摸他们，门徒便责备那些人。	And they were bringing young children to him so that he could touch them, but the disciples rebuked them.
14	耶稣看见就恼怒，对门徒说：让小孩子到我这里来，不要禁止他们；因为在神国的，正是这样的人。	But <i>[when]</i> ^{Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} Jesus saw <i>[it]</i> , ^{Note: *Here the direct object is supplied from context in the English translation} he was indignant, and said to them, "Let the young children come to me. Do not forbid them, for to such belongs ^{Note: Literally "for of such is"} the kingdom of God.
15	我实在告诉你们，凡要承受神国的，若不像小孩子，断不能进去。	Truly I say to you, whoever does not welcome the kingdom of God like a young child will never enter into it."
16	于是抱着小孩子，给他们按手，为他们祝福。	And <i>[after]</i> ^{Note: *Here "[after]" is supplied as a component of the participle ("taking ... into his arms") which is understood as temporal} taking <i>[them]</i> ^{Note: *Here the direct object is supplied from context in the English translation} into his arms, he blessed them, placing his ^{Note: Literally "the"; the Greek article is used here as a possessive pronoun} hands on them.

17 耶稣出来行路的时候，有一个人跑来，跪在他面前，问他说：良善的夫子，我当作什么事才可以承受永生？	And <i>[as]</i> {Note: *Here “[as]” is supplied as a component of the temporal genitive absolute participle (“was setting out”)} he was setting out on <i>[his]</i> way, one <i>[individual]</i> ran up and knelt down before him <i>[and]</i> {Note: *Here “[and]” is supplied because the two previous participles (“ran up” and “knelt down before”) have been translated as finite verbs} asked him, “Good Teacher, what must I do so that I will inherit eternal life?”
18 耶稣对他说：你为什么称我是良善的？除了神一位之外，再没有良善的。	So Jesus said to him, “Why do you call me good? No one <i>[is]</i> good except God alone.
19 诫命你是晓得的：不可杀人；不可奸淫；不可偷盗；不可作假见证；不可亏负人；当孝敬父母。	You know the commandments: ‘Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.’” {Note: A quotation from <Exod 20:12–16>; <Deut 5:16–20>, except for “do not defraud” which is an allusion to <Deut 24:14>}
20 他对耶稣说：夫子，这一切我从小都遵守了。	And he said to him, “Teacher, all these I have observed from my youth.”
21 耶稣看着他，就爱他，对他说：你还缺少一件：去变卖你所有的，分给穷人，就必有财宝在天上；你还要来跟从我。	And Jesus, looking at him, loved him, and said to him, “You lack one <i>[thing]</i> : Go, sell all that you have, and give <i>[the proceeds]</i> {Note: *Here the direct object is supplied from context in the English translation} to the poor—and you will have treasure in heaven—and come, follow me.”
22 他听见这话，脸上就变了色，忧忧愁愁的走了，因为他的产业很多。	But he looked gloomy at the statement <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“looked gloomy”) has been translated as a finite verb} went away sorrowful, because he had {Note: Literally “because he was having”} many possessions.
23 耶稣周围一看，对门徒说：有钱财的人进神的国是何等的难哪！	And Jesus looked around <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“looked around”) has been translated as a finite verb} said to his disciples, “How difficult it is for {Note: Literally “with difficulty”} those who possess wealth to enter into the kingdom of God!”
24 门徒希奇他的话。耶稣又对他们说：小子，倚靠钱财的人进神的国是何等的难哪！	And the disciples were astounded at his words. But Jesus answered <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said to them again, “Children, how difficult it is to enter into the kingdom of God!
25 骆驼穿过针的眼，比财主进神的国还容易呢。	It is easier <i>[for]</i> a camel to go through the eye of a needle than <i>[for]</i> a rich person to enter into the kingdom of God.”
26 门徒就分外希奇，对他说：这样谁能得救呢？	And they were very astounded, saying to one another, “And who can be saved?”

27 耶稣看着他们，说：在人是不能，在神却不然，因为神凡事都能。	Jesus looked at them <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("looked at") has been translated as a finite verb}</small> said, "With human beings <i>[it is]</i> impossible, but not with God. For all <i>[things]</i> <i>[are]</i> possible with God."
28 彼得就对他说：看哪，我们已经撇下所有的跟从你了。	Peter began to say to him, "Behold, we have left everything and followed you."
29 耶稣说：我实在告诉你们，人为我和福音撇下房屋，或是弟兄、姐妹、父母、儿女、田地，	Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or fields on account of me and on account of the gospel
30 没有不在此世得百倍的，就是房屋、弟兄、姐妹、母亲、儿女、田地，并且要受逼迫，在来世必得永生。	who will not <small>{Note: Literally "unless [he will] not"}</small> receive a hundred times as much now in this time—houses and brothers and sisters and mothers and children and fields, together with persecutions—and in the age to come, eternal life.
31 然而，有许多在前的，将要在后，在后的，将要在前。	But many <i>[who are]</i> first will be last, and the last first."
32 他们行路上耶路撒冷去。耶稣在前头走，门徒就希奇，跟从的人也害怕。耶稣又叫过十二个门徒来，把自己将要遭遇的事告诉他们：	Now they were on the road going up to Jerusalem, and Jesus was going on ahead of them. And they were astounded, but those who were following <i>[him]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> were afraid. And taking aside the twelve again, he began to tell them the things that were about to happen to him:
33 看哪，我们上耶路撒冷去，人子将要被交给祭司长和文士，他们要定他死罪，交给外邦人。	"Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and will hand him over to the Gentiles.
34 他们要戏弄他，吐唾沫在他脸上，鞭打他，杀害他。过了三天，他要复活。	And they will mock him and spit on him and flog him and kill <i>[him]</i> , <small>{Note: *Here the direct object is supplied from context in the English translation}</small> and after three days he will rise."
35 西庇太的儿子雅各、约翰进前来，对耶稣说：夫子，我们无论求你什么，愿你给我们作。	And James and John, the sons of Zebedee, came up to him <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the participle ("said") has been translated as a finite verb in keeping with English style}</small> said to him, "Teacher, we want you to do for us whatever we ask you."
36 耶稣说：要我给你们作什么？	And he said to them, "What do you want that I do <small>{Note: Some manuscripts have "do you want me to do"}</small> for you?"
37 他们说：赐我们在你的荣耀里，一个坐在你右边，一个坐在你左边。	So they said to him, "Grant to us that we may sit one at your right hand and one at <i>[your]</i> left in your glory."
38 耶稣说：你们不知道所求的是什么，我所喝的杯，你们能喝么？我所受的洗，你们能受么？	But Jesus said to them, "You do not know what you are asking! Are you able to drink the cup that I drink, or to be baptized with the baptism that I am baptized with?"
39 他们说：我们能。耶稣说：我所喝的杯，你们也要喝；我所受的洗，你们也要受；	And they said to him, "We are able." So Jesus said to them, "You will drink the cup that I drink, and you will be baptized with the baptism that I am baptized with,

40 只是坐在我的左右，不是我可以赐的，乃是为我预备的，就赐给谁。	but to sit at my right hand or at <i>[my]</i> left is not mine to grant, but <i>[is]</i> for those for whom it has been prepared.”
41 那十个门徒听见，就恼怒雅各、约翰。	And <i>[when they]</i> <small>{Note: *Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal}</small> heard <i>[this]</i> , <small>{Note: *Here the direct object is supplied from context in the English translation}</small> the ten began to be indignant about James and John.
42 耶稣叫他们来，对他们说：你们知道，外邦人有尊为君王的，治理他们，有大臣操权管束他们。	And Jesus called them to himself <i>[and]</i> <small>{Note: *Here “[and]” is supplied because the previous participle (“called ... to himself”) has been translated as a finite verb}</small> said to them, “You know that those who are considered to rule over the Gentiles lord it over them, and their <i>[people]</i> in high positions exercise authority over them.
43 只是在你们中间，不是这样。你们中间，谁愿为大，就必作你们的用人；	But it is not like this among you! But whoever wants to become great among you must be your servant,
44 在你们中间，谁愿为首，就必作众人的仆人。	and whoever wants to be most prominent among you must be the slave of all.
45 因为人子来，并不是要受人的服事，乃是要服事人，并且要舍命作多人的赎价。	For even the Son of Man did not come to be served, but to serve, and to give his life <i>[as]</i> a ransom for many.”
46 到了耶利哥；耶稣同门徒并许多人出耶利哥的时候，有一个讨饭的瞎子，是底买的儿子巴底买，坐在路旁。	And they came to Jericho. And <i>[as]</i> <small>{Note: *Here “[as]” is supplied as a component of the temporal genitive absolute participle (“was setting out”)}</small> he was setting out from Jericho along with his disciples and a large crowd, a blind beggar, Bartimaeus the son of Timaeus, was sitting beside the road.
47 他听见是拿撒勒的耶稣，就喊着说：大卫的子孙耶稣阿！可怜我罢！	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 that it was Jesus the Nazarene, he began to cry out and say, “Jesus, Son of David, have mercy on me!”
48 有许多人责备他，不许他作声。他却越发大声喊着说：大卫的子孙哪，可怜我罢！	And many <i>[people]</i> warned him that he should be quiet. But he was crying out even more loudly , <small>{Note: Literally “by much more”}</small> “Son of David, have mercy on me!”
49 耶稣就站住，说：叫过他来。他们就叫那瞎子，对他说：放心，起来！他叫你啦。	And Jesus stopped <i>[and]</i> <small>{Note: *Here “[and]” is supplied because the previous participle (“stopped”) has been translated as a finite verb}</small> said, “Call him.” And they called the blind man <i>[and]</i> <small>{Note: *Here “[and]” is supplied because the previous participle (“called”) has been translated as a finite verb}</small> said to him, “Have courage! Get up! He is calling you.”
50 瞎子就丢下衣服，跳起来，走到耶稣那里。	And he threw off his cloak, jumped up, <i>[and]</i> <small>{Note: *Here “[and]” is supplied because the two previous participles (“threw off” and “jumped up”) have been translated as finite verbs}</small> came to Jesus.

51 耶稣说：要我为你作什么？瞎子说：拉波尼（就是夫子），我要能看见。

And Jesus answered him *[and]* {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, "What do you want me to do {Note: Literally "that I do"} for you?" And the blind man said to him, "Rabboni, {Note: The Aramaic term is an elevated form of Rabbi} that I may regain *[my]* sight."

52 耶稣说：你去罢！你的信救了你了。瞎子立刻看见了，就在路上跟随耶稣。

And Jesus said to him, "Go, your faith has healed you." And immediately he regained *[his]* sight and began to follow {Note: The imperfect tense has been translated as ingressive here ("began to follow")} him on the road.

第 11 章

1 耶稣和门徒将近耶路撒冷，到了伯法其和伯大尼，在橄榄山那里；耶稣就打发两个门徒，

And when they came near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples

2 对他们说：你们往对面村子里去，一进去的时候，必看见一匹驴驹拴在那里，是从没有人骑过的，可以解开，牵来。

and said to them, "Go into the village before you, and right away *[as you]* {Note: *Here "[as]" is supplied as a component of the participle ("enter") which is understood as temporal} enter into it you will find a colt tied, on which no one *[has]* ever sat. Untie it and bring *[it]* . {Note: *Here the direct object is supplied from context in the English translation}

3 若有人对你们说：为什么作这事？你们就说：主要用它。那人必立时让你们牵来。

And if anyone says to you, 'Why are you doing this?' say {Note: Some manuscripts omit "that" after "say" here; though understood to be present in the underlying Greek text, it introduces direct discourse here and is left untranslated, functioning much like English quotation marks} 'The Lord has need of it, and will send it here again at once.'

4 他们去了，便看见一匹驴驹拴在门外街道上，就把它解开。

And they went away and found a colt tied at a door outside in the street, and they untied it.

5 在那里站着的人，有几个说：你们解驴驹作什么？

And some of those who were standing there said to them, "What are you doing, untying the colt?"

6 门徒照着耶稣所说的回答，那些人就任凭他们牵去了。

So they told them, just as Jesus had said, and they allowed them *[to take it]* . {Note: The phrase "[to take it]" is not in the Greek text, but is implied}

7 他们把驴驹牵到耶稣那里，把自己的衣服搭在上面，耶稣就骑上。

And they brought the colt to Jesus and threw their cloaks over it, and he sat on it.

8 有许多人把衣服铺在路上，也有人把田间的树枝砍下来，铺在路上。	And many [<i>people</i>] spread their cloaks on the road, and others [<i>spread</i>] <small>{Note: "Here the verb "[spread]" is an understood repetition of the verb earlier in this verse}</small> leafy branches [<i>they</i>] <small>{Note: "Here the participle "had cut" has been translated as a finite verb; it agrees in number, gender, and case with "others," so "[they]" has been supplied to indicate this}</small> had cut from the fields.
9 前行后随的人都喊着说：和散那（和散那：原有求救的意思，在此乃是称颂的话）！奉主[雅伟]名来的是应当称颂的！	And those who went ahead and those who were following were shouting, "Hosanna! Blessed [<i>is</i>] the one who comes in the name of the Lord!" <small>{Note: A quotation from <Ps 118:25-26>}</small>
10 那将要来的我祖大卫之国是应当称颂的！高高在上和散那！	Blessed [<i>is</i>] the coming kingdom of our father David! Hosanna in the highest [<i>heaven</i>]!" <small>{Note: *Here "heaven" is understood}</small>
11 耶稣进了耶路撒冷，入了圣殿，周围看了各样物件。天色已晚，就和十二个门徒出城，往伯大尼去了。	And he went into Jerusalem to the temple, and [<i>after</i>] <small>{Note: "Here "[after]" is supplied as a component of the participle ("looking around") which is understood as temporal}</small> looking around at everything, [<i>because</i>] <small>{Note: "Here "[because]" is supplied as a component of the participle ("was") which is understood as causal}</small> the hour was already late, he went out to Bethany with the twelve.
12 第二天，他们从伯大尼出来，耶稣饿了。	And on the next day [<i>as</i>] <small>{Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("were departing")}</small> they were departing from Bethany, he was hungry.
13 远远的看见一棵无花果树，树上有叶子，就往那里去，或者在树上可以找着什么。到了树下，竟找不着什么，不过有叶子，因为不是收无花果的时候。	And [<i>when he</i>] <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> saw from a distance a fig tree that had leaves, he went [<i>to see</i>] if perhaps he would find anything on it. And [<i>when he</i>] <small>{Note: "Here "[when]" is supplied as a component of the participle ("came up") which is understood as temporal}</small> came up to it he found nothing except leaves, because it was not the season for figs.
14 耶稣就对树说：从今以后，永没有人吃你的果子。他的门徒也听见了。	And he responded [<i>and</i>] <small>{Note: "Here "[and]" is supplied because the previous participle ("responded") has been translated as a finite verb}</small> said to it, "Let no one eat fruit from you any more forever!" <small>{Note: Literally "for the age"}</small> And his disciples heard [<i>it</i>]. <small>{Note: "Here the direct object is supplied from context in the English translation}</small>

<p>15 他们来到耶路撒冷。耶稣进入圣殿，赶出殿里作买卖的人，推倒兑换银钱之人的桌子，和卖鸽子之人的凳子；</p>	<p>And they came to Jerusalem. And he entered into the temple <i>[courts]</i> {Note: *Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("entered") has been translated as a finite verb} began to drive out those who were selling and those who were buying in the temple <i>[courts]</i> , {Note: *Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} and overturned the tables of the money changers and the chairs of those who were selling doves.</p>
<p>16 也不许人拿着器具从殿里经过；</p>	<p>And he did not permit anyone to carry objects {Note: Or "merchandise"} through the temple <i>[courts]</i> . {Note: *Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself}</p>
<p>17 便教训说：经上不是记着说：我的殿必称为万国祷告的殿么？你们倒使它成为贼窝了。</p>	<p>And he began to teach {Note: The imperfect tense has been translated as ingressive here ("began to teach")} and was saying to them, "Is it not written, 'My house will be called a house of prayer for all the nations,' {Note: A quotation from <Isa 56:7>} but you have made it a cave of robbers!"</p>
<p>18 祭司长和文士听见这话，就想法子要除灭耶稣，却又怕他，因为众人都希奇他的教训。</p>	<p>And the chief priests and the scribes heard <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} and began considering {Note: The imperfect tense has been translated as ingressive here ("began considering")} how they could destroy him. For they were afraid of him because the whole crowd was astounded by his teaching.</p>
<p>19 每天晚上，耶稣出城去。</p>	<p>And when evening came they went out of the city.</p>
<p>20 早晨，他们从那里经过，看见无花果树连根都枯干了。</p>	<p>And <i>[as they]</i> {Note: *Here "[as]" is supplied as a component of the participle ("passed by") which is understood as temporal} passed by early in the morning, they saw the fig tree withered from the roots.</p>
<p>21 彼得想起耶稣的话来，就对他说：拉比，请看！你所咒诅的无花果树，已经枯干了。</p>	<p>And Peter remembered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("remembered") has been translated as a finite verb} said to him, "Rabbi, look! The fig tree that you cursed has withered!"</p>
<p>22 耶稣回答说：你们当信服神。</p>	<p>And Jesus answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to them, "Have faith in God!</p>
<p>23 我实在告诉你们，无论何人对这座山说：你挪开此地，投在海里！他若心里不疑惑，只信他所说的必成，就必给他成了。</p>	<p>Truly I say to you that whoever says to this mountain, 'Be lifted up and thrown into the sea!' and does not doubt in his heart, but believes that what he says will happen, it will be <i>[done]</i> for him.</p>
<p>24 所以我告诉你们，凡你们祷告祈求的，无论是什么，只要信是得着的，就必得着。</p>	<p>For this <i>[reason]</i> I say to you, whatever you pray and ask for, believe that you have received <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} and it will be <i>[done]</i> for you.</p>

25 你们站着祷告的时候，若想起有人得罪你们，就当饶恕他，好叫你们在天上的父也饶恕你们的过犯。	And whenever you stand praying, if you have anything against anyone, forgive <i>[him]</i> , <small>{Note: *Here the direct object is supplied from context in the English translation}</small> so that your Father who <i>[is]</i> in heaven will also forgive you your sins.” <small>{Note: Most later Greek manuscripts add v. <26> after v. <25>, “But if you do not forgive, neither will your Father in heaven forgive your sins”}</small>
26 你们若不饶恕人，你们在天上的父也不饶恕你们的过犯。（有古卷无此节）	
27 他们又来到耶路撒冷。耶稣在殿里行走的时候，祭司长和文士并长老进前来，	And they came again to Jerusalem. And <i>[as]</i> <small>{Note: *Here “[as]” is supplied as a component of the temporal genitive absolute participle (“was walking”)} he was walking 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> the chief priests and the scribes and the elders came up to him</small>
28 问他说：你仗着什么权柄作这些事？给你这权柄的是谁呢？	and said to him, “By what authority are you doing these <i>[things]</i> , or who gave you this authority that you do these <i>[things]</i> ?”
29 耶稣对他们说：我要问你们一句话，你们回答我，我就告诉你们我仗着什么权柄作这些事。	So Jesus said to them, “I will ask you one question. Answer me and I will tell you by what authority I am doing these <i>[things]</i> .”
30 约翰的洗礼是从天上来的？是从人间来的呢？你们可以回答我。	The baptism of John—was <i>[it]</i> from heaven or from men? Answer me!”
31 他们彼此商议说：我们若说从天上来，他必说：这样，你们为什么不信他呢？	And they began to discuss <small>{Note: The imperfect tense has been translated as ingressive here (“began to discuss”)} <i>[this]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> with one another, saying, “What should we say? <small>{Note: Some manuscripts omit “What should we say?”}</small> If we say ‘From heaven,’ he will say, ‘Why then did you not believe him?’</small>
32 若说从人间来，却又怕百姓，因为众人真以约翰为先知。	But if we say, ‘From men’ —they were afraid of the crowd, because they all looked upon John as truly a prophet . <small>{Note: Literally “that he was truly a prophet”}</small>
33 于是回答耶稣说：我们不知道。耶稣说：我也不告诉你们我仗着什么权柄作这些事。	And they replied to Jesus saying, “We do not know.” And Jesus said to them, “Neither will I tell you by what authority I am doing these <i>[things]</i> .”

第 12 章

1 耶稣就用比喻对他们说：有人栽了一个葡萄园，周围圈上篱笆，挖了一个压酒池，盖了一座楼，租给园户，就往外国去了。	And he began to speak to them in parables: “A man planted a vineyard, and put a fence <i>[around it]</i> , and dug a trough for the winepress, and built a watchtower, and leased it to tenant farmers, and went on a journey.
2 到了时候，打发一个仆人到园户那里，要从园户收葡萄园的果子。	And he sent a slave to the tenant farmers at the proper time, so that he could collect <i>[some]</i> of the fruit of the vineyard from the tenant farmers.

3 园户拿住他，打了他，叫他空手回去。	And they seized him <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("seized") has been translated as a finite verb} beat <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} and sent <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} away empty-handed.
4 再打发一个仆人到他们那里。他们打伤他的头，并且凌辱他。	And again he sent to them another slave, and that one they struck on the head and dishonored.
5 又打发一个仆人去，他们就杀了他。后又打发好些仆人去，有被他们打的，有被他们杀的。	And he sent another, and that one they killed. And <i>[he sent]</i> {Note: *The words "[he sent]" are not in the Greek text, but are an implied repetition from earlier in the verse} many others, <i>[some]</i> of whom they beat and <i>[some]</i> of whom they killed.
6 园主还有一位是他的爱子，末后又打发他去，意思说：他们必尊敬我的儿子。	He had one more, a beloved son. Last <i>[of all]</i> he sent him to them, saying, 'They will respect my son.'
7 不料，那些园户彼此说：这是承受产业的。来罢，我们杀他，产业就归我们了！	But those tenant farmers said to one another, 'This is the heir. Come, let us kill him and the inheritance will be ours!'
8 于是拿住他，杀了他，把他丢在园外。	And they seized <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("seized") has been translated as a finite verb} killed him and threw him out of the vineyard.
9 这样，葡萄园的主人要怎么办呢？他要来除灭那些园户，将葡萄园转给别人。	What {Note: Some manuscripts have "What then"} will the owner of the vineyard do? He will come and destroy the tenant farmers and give the vineyard to others.
10 经上写着说：匠人所弃的石头，已作了房角的头块石头。	Have you not read this scripture: 'The stone which the builders rejected, this has become the cornerstone . {Note: Literally "the head of the corner"}
11 这是主[雅伟]所作的，在我们眼中看为稀奇。这经你们没有念过么？	This came about from the Lord, and it is marvelous in our eyes?'" {Note: A quotation from <Ps 118:22-23>}
12 他们看出这比喻是指着他们说的，就想要捉拿他，只是惧怕百姓，于是离开他走了。	And they were seeking to arrest him, and they were afraid of the crowd, because they knew that he had told the parable with reference to them. And they left him <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("left") has been translated as a finite verb} went away.
13 后来，他们打发几个法利赛人和几个希律党的人到耶稣那里，要就着他的话陷害他。	And they sent some of the Pharisees and the Herodians to him so that they could catch him unawares in a statement.

<p>14 他们来了，就对他说：夫子，我们知道你是诚实的，什么人你都不徇情面；因为你不看人的外貌，乃是诚诚实实传神的道。纳税给该撒可以不可以？</p>	<p>And <i>[when they]</i> {Note: *Here “[when]” is supplied as a component of the participle (“came”) which is understood as temporal} came, they said to him, “Teacher, we know that you are truthful and you do not care what anyone thinks, {Note: Literally “it is not a care to you concerning anyone”} because you do not regard the opinion of people {Note: Literally “because you do not look at the face of men”}, but teach the way of God in truth. Is it permitted to pay taxes to Caesar or not? Should we pay or should we not pay?”</p>
<p>15 我们该纳不该纳？耶稣知道他们的假意，就对他们说：你们为什么试探我？拿一个银钱来给我看！</p>	<p>But <i>[because he]</i> {Note: *Here “[because]” is supplied as a component of the participle (“knew”) which is understood as causal} knew their hypocrisy, he said to them, “Why are you testing me? Bring me a denarius so that I can look at <i>[it]</i>!” {Note: *Here the direct object is supplied from context in the English translation}</p>
<p>16 他们就拿了来，耶稣说：“这像和这号是谁的？”他们说：“是该撒的。”</p>	<p>So they brought <i>[one]</i>. {Note: *Here the direct object is supplied from context in the English translation} And he said to them, “Whose image and inscription <i>[is]</i> this?” And they said to him, “Caesar’s.”</p>
<p>17 耶稣说：“该撒的物当归给该撒，神的物当归给神。”他们就很希奇他。</p>	<p>And Jesus said to them, “Give to Caesar the things of Caesar, and to God the things of God!” And they were utterly amazed at him.</p>
<p>18 撒都该人常说没有复活的事。他们来问耶稣说：</p>	<p>And Sadducees—who say there is no resurrection—came up to him and began to ask {Note: The imperfect tense has been translated as ingressive here (“began to ask”)} him, saying,</p>
<p>19 夫子，摩西为我们写着说：人若死了，撇下妻子，没有孩子，他兄弟当娶他的妻，为哥哥生子立后。</p>	<p>“Teacher, Moses wrote for us that if someone’s brother dies and he leaves behind a wife and does not leave a child, that his brother should take the wife and father {Note: Literally “raise up”} descendants for his brother.</p>
<p>20 有弟兄七人，第一个娶了妻，死了，没有留下孩子。</p>	<p>There were seven brothers, and the first took a wife. And <i>[when he]</i> {Note: *Here “[when]” is supplied as a component of the participle (“died”) which is understood as temporal} died, he did not leave descendants.</p>
<p>21 第二个娶了她，也死了，没有留下孩子。第三个也是这样。</p>	<p>And the second took her, and he died without leaving descendants. And the third likewise.</p>
<p>22 那七个人都没有留下孩子；末了，那妇人也死了。</p>	<p>And the seven did not leave descendants. Last of all the woman also died.</p>
<p>23 当复活的时候，她是那一个的妻子呢？因为他们七个人都娶过她。</p>	<p>In the resurrection, when they rise, whose {Note: Literally “who of them”} wife will she be? For the seven had her <i>[as]</i> wife.</p>
<p>24 耶稣说：你们所以错了，岂不是因为不明白圣经，不晓得神的大能么？</p>	<p>Jesus said to them, “Are you not deceived because of this, <i>[because you]</i> {Note: *Here “[because]” is supplied as a component of the participle (“know”) which is understood as causal} do not know the scriptures or the power of God?</p>

25 人从死里复活，也不娶也不嫁，乃像天上的使者一样。	For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.
26 论到死人复活，你们没有念过摩西的书荆棘篇上所载的么？神对摩西说：我是亚伯拉罕的神，以撒的神，雅各的神。	Now concerning the dead, that they are raised, have you not read in the book of Moses in the passage about the bush <small>{Note: Literally "at the bush"}</small> how God spoke to him, saying, 'I <i>[am]</i> the God of Abraham and the God of Isaac and the God of Jacob?' <small>{Note: A quotation from <Exod 3:6>}</small>
27 神不是死人的神，乃是活人的神。你们是大错了。	He is not God of the dead, but of the living. You are very much mistaken!"
28 有一个文士来，听见他们辩论，晓得耶稣回答的好，就问他说：诫命中那是第一要紧的呢？	And one of the scribes came up <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb}</small> heard them debating. <i>[When he]</i> <small>{Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> saw that he answered them well, he asked him, "Which commandment is the most important of all?"
29 耶稣回答说：第一要紧的就是说：以色列阿，你要听，主[雅伟]—我们神是独一的主[雅伟]。	Jesus answered, "The most important is, 'Listen, Israel! The Lord our God, the Lord is one."
30 你要尽心、尽性、尽意、尽力爱主[雅伟]—你的神。	And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.' <small>{Note: A quotation from <Deut 6:4-5>; <Josh 22:5>}</small>
31 其次就是说：要爱人如己。再没有比这两条诫命更大的了。	The second <i>[is]</i> this: 'You shall love your neighbor as yourself.' <small>{Note: A quotation from <Lev 19:18>}</small> There is no other commandment greater than these."
32 那文士对耶稣说：夫子说，神是一位，实在不错；除了他以外，再没有别的神；	And the scribe said to him, "That is true, Teacher. You have said correctly <small>{Note: Literally "in accordance with truth"}</small> that he is one and there is no other except him.
33 并且尽心、尽智、尽力爱他，又爱人如己，就比一切燔祭和各样祭祀好的多。	And to love him from your <small>{Note: Literally "the"; the Greek article is used here as a possessive pronoun}</small> whole heart and from your <small>{Note: Literally "the"; the Greek article is used here as a possessive pronoun}</small> whole understanding and from your <small>{Note: Literally "the"; the Greek article is used here as a possessive pronoun}</small> whole strength, and to love your <small>{Note: Literally "the"; the Greek article is used here as a possessive pronoun}</small> neighbor as yourself, is much more than all whole burnt offerings and sacrifices."
34 耶稣见他回答的有智慧，就对他说：你离神的国不远了。从此以后，没有人敢再问他什么。	And 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 that he had answered thoughtfully, said to him, "You are not far from the kingdom of God." And no one dared to put a question to him any longer.

35 耶稣在殿里教训人，就问他们说：文士怎么说基督是大卫的子孙呢？	And continuing, Jesus said [<i>while</i>] {Note: *Here "[while]" is supplied as a component of the participle ("teaching") which is understood as temporal} teaching in the temple [<i>courts</i>] , {Note: *Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} "How can the scribes say that the Christ is David's son?"
36 大卫被圣灵感动，说：主[雅伟]对我主 [#] 说，你坐在我的右边，等我使你仇敌作你的脚凳。	David himself said by the Holy Spirit, 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet."' , {Note: A quotation from <Ps 110:1>}
37 大卫既自己称他为主 [#] ，他怎么又是大卫的子孙呢？众人都喜欢听他。	David himself calls him 'Lord,' and how is he his son?" And the large crowd was listening to him gladly.
38 耶稣在教训之间，说：你们要防备文士；他们好穿长衣游行，喜爱人在街市上问他们的安，	And in his teaching he said, "Beware of the scribes, who like walking around in long robes and greetings in the marketplaces
39 又喜爱会堂里的高位，筵席上的首座。	and the best seats in the synagogues and the places of honor at banquets,
40 他们侵吞寡妇的家产，假意作很长的祷告。这些人要受更重的刑罚！	who devour the houses of widows and pray lengthy [<i>prayers</i>] for the sake of appearance. These will receive more severe condemnation!"
41 耶稣对银库坐着，看众人怎样投钱入库。有好些财主往里投了若千的钱。	And he sat down opposite the contribution box [<i>and</i>] {Note: *Here "[and]" is supplied because the previous participle ("sat down") has been translated as a finite verb} was observing how the crowd was putting coins into the contribution box. And many rich people were putting in many [<i>coins</i>]. {Note: Although often translated "large sums," the plural here suggests large numbers of individual coins, which would make an impressive noise}
42 有一个穷寡妇来，往里投了两个小钱，就是一个大钱。	And one poor widow came [<i>and</i>] {Note: *Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} put in two small copper coins {Note: This coin was the <i>lepton</i> , worth 1/128 of a denarius} (that is, a penny). {Note: This coin was the <i>quadrans</i> , the smallest Roman coin, worth 2 <i>lepta</i> }
43 耶稣叫门徒来，说：我实在告诉你们，这穷寡妇投入库里的，比众人所投的更多。	And summoning his disciples, he said to them, "Truly I say to you that this poor widow put in more than all those who put [<i>offerings</i>] {Note: *Here the direct object is supplied from context in the English translation} into the contribution box.
44 因为，他们都是自己有余，拿出来投在里头；但这寡妇是自己不足，把她一切养生的都投上了。	For they all contributed {Note: Literally "put in"} out of their abundance, but she out of her poverty put in everything she had, her whole means of subsistence."

第 13 章

1	耶稣从殿里出来的时候，有一个门徒对他说：夫子，请看，这是何等的石头！何等的殿宇！	And <i>[as]</i> {Note: *Here “[as]” is supplied as a component of the temporal genitive absolute participle (“was going out”)} he was going out of the temple <i>[courts]</i> , {Note: *Here “[courts]” is supplied to distinguish this area from the interior of the temple building itself} one of his disciples said to him, “Teacher, look! What great stones and what wonderful buildings!”
2	耶稣对他说：你看见这大殿宇么？将来在这里没有一块石头留在石头上，不被拆毁了。	And Jesus said to him, “Do you see these great buildings? Not <i>[one]</i> stone will be left here on <i>[another]</i> stone that will not be thrown down!”
3	耶稣在橄榄山上对圣殿而坐，彼得、雅各、约翰，和安得烈暗暗的问他说：	And <i>[as]</i> {Note: *Here “[as]” is supplied as a component of the temporal genitive absolute participle (“was sitting”)} he was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately,
4	请告诉我们，什么时候有这些事呢？这一切事将成的时候有什么豫兆呢？	“Tell us, when will these <i>[things]</i> happen, and what <i>[will be]</i> the sign when all these <i>[things]</i> are about to be accomplished?”
5	耶稣说：你们要谨慎，免得有人迷惑你们。	So Jesus began to say to them, “Watch out that no one deceives you!”
6	将来有好些人冒我的名来，说：我是基督，并且要迷惑许多人。	Many will come in my name, saying, ‘I am <i>[he]</i> ,’ and they will deceive many.
7	你们听见打仗和打仗的风声，不要惊慌。这些事是必须有的，只是末期还没有到。	And when you hear about wars and rumors of wars, do not be alarmed. This must happen, but the end <i>[is]</i> not yet.
8	民要攻打民，国要攻打国；多处必有地震、饥荒。这都是灾难（灾难：原文是生产之难）的起头。	For nation will rise up against nation and kingdom against kingdom. There will be earthquakes in <i>[various]</i> places. There will be famines. These <i>[things]</i> <i>[are]</i> the beginning of birth pains.
9	但你们要谨慎；因为人要把你们交给公会，并且你们在会堂里要受鞭打，又为我的缘故站在诸侯与君王面前，对他们作见证。	“But you, watch out for yourselves! They will hand you over to councils and you will be beaten in the synagogues and will have to stand before governors and kings because of me, for a witness to them.
10	然而，福音必须先传给万民。	And the gospel must first be proclaimed to all the nations. {Note: Or “Gentiles”; the same Greek word can be translated “nations” or “Gentiles” depending on the context}
11	人把你们拉去交官的时候，不要预先思虑说什么；到那时候，赐给你们什么话，你们就说什么；因为说话的不是你们，乃是圣灵。	And when they arrest you <i>[and]</i> {Note: *Here “[and]” is supplied because the participle (“hand you over”) has been translated as a finite verb in keeping with English style} hand you over, do not be anxious beforehand what you should say, but whatever is given to you at that hour, say this. For you are not the ones who are speaking, but the Holy Spirit.

12	弟兄要把弟兄，父亲要把儿子，送到死地；儿女要起来与父母为敌，害死他们；	And brother will hand over brother to death, and a father <i>[his]</i> <small>{Note: *The word "[his]" is not in the Greek text but is implied}</small> child, and children will rise up against parents and have them put to death.
13	并且你们要为我的名被众人恨恶。惟有忍耐到底的，必然得救。	And you will be hated by all because of my name. But the one who endures to the end—this one will be saved.
14	你们看见那行毁坏可憎的，站在不当站的地方（读这经的人须要会意）。那时，在犹太的，应当逃到山上；	"But when you see the abomination of desolation standing where it should not be" (let the one who reads understand), "then those in Judea must flee to the mountains!
15	在房上的，不要下来，也不要进去拿家里的东西；	The one <small>{Note: Some manuscripts have "And the one"}</small> who is on his <small>{Note: Literally "the"; the Greek article is used here as a possessive pronoun}</small> housetop must not come down or go inside to take anything out of his house,
16	在田里的，也不要回去取衣裳。	and the one who is in the field must not turn back to pick up his cloak.
17	当那些日子，怀孕的和奶孩子的有祸了！	And woe to those who are pregnant <small>{Note: Literally "who have in the womb"}</small> and to those who are nursing <i>[their babies]</i> <small>{Note: *The words "[their babies]" are not in the Greek text but are supplied as a necessary clarification}</small> in those days!
18	你们应当祈求，叫这些事不在冬天临到。	But pray that it will not happen in winter.
19	因为在那些日子必有灾难，自从神创造万物直到如今，并没有这样的灾难，后来也必没有。	For <i>[in]</i> those days there will be tribulation of such a kind as has not happened from the beginning of the creation that God created until now, and never will happen.
20	若不是主[雅伟]减少那日子，凡有血气的，总没有一个得救的；只是为主的选民，他将那日子减少了。	And if the Lord had not shortened the days, no human being would be saved. <small>{Note: Literally "every flesh would not be saved"}</small> But for the sake of the elect, whom he chose, he has shortened the days.
21	那时若有人对你们说：看哪，基督在这里，或说：基督在那里，你们不要信！	"And at that time if anyone should say to you, "Behold, here <i>[is]</i> the Christ," "Behold, there <i>[he is]</i> ," do not believe <i>[him]</i> ! <small>{Note: *Here the direct object is supplied from context in the English translation}</small>
22	因为假基督、假先知将要起来，显神迹奇事，倘若能行，就把选民迷惑了。	For false messiahs and false prophets will appear, and will produce signs and wonders in order to mislead, if possible, the elect.
23	你们要谨慎。看哪，凡事我都预先告诉你们了。	But you, watch out! I have told you everything ahead of time!
24	在那些日子，那灾难以后，日头要变黑了，月亮也不放光，	"But in those days, after that tribulation, 'the sun will be darkened and the moon will not give its light,
25	众星要从天上坠落，天势都要震动。	and the stars will be falling from heaven, and the powers in the heavens will be shaken.' <small>{Note: A quotation from <Isa 13:10>; <34:4>}</small>

26	那时，他们（马太二十四章三十节是地上的万族）要看见人子有大能力、大荣耀，驾云降临。	And then they will see the Son of Man arriving in the clouds with great power and glory.
27	他要差遣天使，把他的选民，从四方（方：原文是风），从地极直到天边，都招聚了来。	And then he will send out the angels, and will gather the ^{Note: Some manuscripts have "his"} elect together from the four winds, from the end of the earth to the end of heaven.
28	你们可以从无花果树学个比方：当树枝发嫩长叶的时候，你们就知道夏天近了。	"Now learn the parable from the fig tree: Whenever its branch has already become tender and puts forth its ^{Note: Literally "the"; the Greek article is used here as a possessive pronoun} leaves, you know that summer is near.
29	这样，你们几时看见这些事成就，也该知道人子（人子：或作神的国）近了，正在门口了。	So also you, when you see these <i>[things]</i> happening, know ^{Note: Or "you know"} that he is near, at the door.
30	我实在告诉你们，这世代还没有过去，这些事都要成就。	Truly I say to you that this generation will never pass away until all these <i>[things]</i> take place!
31	天地要废去，我的话却不能废去。	Heaven and earth will pass away, but my words will never pass away.
32	但那日子，那时辰，没有人知道，连天上的使者也不知道，子也不知道，惟有父知道。	"But concerning that day or hour no one knows—not even the angels in heaven nor the Son—except the Father.
33	你们要谨慎，儆醒祈祷，因为你们不晓得那日期几时来到。	Watch out! Be alert, because you do not know when the time is!
34	这事正如一个人离开本家，寄居外邦，把权柄交给仆人，分派各人当作的工又吩咐看门的儆醒。	It is like a man away on a journey, who left his house and gave his slaves authority—to each one his work—and to the doorkeeper he gave orders that he should be on the alert.
35	所以，你们要儆醒；因为你们不知道家主什么时候来，或晚上，或半夜，或鸡叫，或早晨；	Therefore be on the alert, for you do not know when the master of the house is coming—whether in the evening, or at midnight, or when the rooster crows, or early in the morning—
36	恐怕他忽然来到，看见你们睡着了。	lest he arrive suddenly <i>[and]</i> ^{Note: *Here "[and]" is supplied because the previous participle ("arrive") has been translated as a finite verb} find you sleeping.
37	我对你们所说的话，也是对众人说：要儆醒！	And what I say to you, I say to everyone: Be on the alert!"

第 14 章

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| 1 | 过两天是逾越节，又是除酵节，祭司长和文士想法子怎么用诡计捉拿耶稣，杀他。 | Now after two days it was the Passover and the feast of Unleavened Bread, and the chief priests and the scribes were seeking how, <i>[after]</i> {Note: *Here “[after]” is supplied as a component of the participle (“arresting”) which is understood as temporal} arresting him by stealth, they could kill <i>[him]</i> . {Note: *Here the direct object is supplied from context in the English translation} |
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| 2 | 只是说：当节的日子不可，恐怕百姓生乱。 | For they said, “Not at the feast, lest there be an uproar by the people.” |
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| 3 | 耶稣在伯大尼长大痲疯的西门家里坐席的时候，有一个女人拿着一玉瓶至贵的真哪哒香膏来，打破玉瓶，把膏浇在耶稣的头上。 | And <i>[while]</i> {Note: *Here “[while]” is supplied as a component of the temporal genitive absolute participle (“was”)} he was at Bethany in the house of Simon the leper, <i>[as]</i> {Note: *Here “[as]” is supplied as a component of the temporal genitive absolute participle (“was reclining for a meal”)} he was reclining for a meal, a woman came holding an alabaster flask of very costly perfumed oil of genuine nard. <i>[After]</i> {Note: *Here “[after]” is supplied as a component of the participle (“breaking”) which is understood as temporal} breaking the alabaster flask, she poured <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} out on his head. |
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| 4 | 有几个人心中很不喜悦，说：何用这样枉费香膏呢？ | But some were expressing indignation to one another: {Note: Or perhaps “within themselves”} “Why has there been this waste of perfumed oil?” |
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| 5 | 这香膏可以卖三十多两银子赍济穷人。他们就向那女人生气。 | For this perfumed oil could have been sold for more than three hundred denarii and given to the poor!” And they began to scold {Note: The imperfect tense has been translated as ingressive here (“began to scold”)} her. |
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| 6 | 耶稣说：由她罢！为什么难为她呢？她在我身上作的是一件美事。 | But Jesus said, “Leave her alone. Why do you cause trouble for her? She has done a good deed to me. |
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| 7 | 因为常有穷人和你们同在，要向你们行善随时都可以；只是你们不常有我。 | For the poor you always have with you, and you can do good for them whenever you want, but you do not always have me. |
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| 8 | 她所作的，是尽她所能的；她是为我安葬的事把香膏预先浇在我身上。 | She has done what she could; she has anointed my body beforehand {Note: Literally “she has anticipated to anoint my body”} for burial. |
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| 9 | 我实在告诉你们，普天之下，无论在什么地方传这福音，也要述说这女人所作的，以为纪念。 | And truly I say to you, wherever the gospel is proclaimed in the whole world, what she has done will also be told in memory of her. |
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| 10 | 十二门徒之中，有一个加略人犹大去见祭司长，要把耶稣交给他们。 | And Judas Iscariot, who <i>[was]</i> one of the twelve, went to the chief priests in order to betray him to them. |
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11 他们听见就欢喜，又应许给他银子；他就寻思如何得便把耶稣交给他们。	And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} they heard <i>[this]</i> , {Note: *Here the direct object is supplied from context in the English translation} they were delighted, and promised to give him money. And he began seeking {Note: The imperfect tense has been translated as ingressive here ("began seeking")} how he could betray him conveniently.
12 除酵节的第一天，就是宰逾越羊羔的那一天，门徒对耶稣说：你吃逾越节的筵席要我们往那里去预备呢？	And on the first day of the feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go <i>[and]</i> " {Note: *Here "and" is supplied because the previous participle ("go") has been translated as an English infinitive} prepare, so that you can eat the Passover?"
13 耶稣就打发两个门徒，对他们说：你们进城去，必有人拿着一瓶水迎面而来，你们就跟着他。	And he sent two of his disciples and said to them, "Go into the city and a man carrying a jar of water will meet you. Follow him,
14 他进那家去，你们就对那家的主人说：夫子说：客房在那里？我与门徒好在那里吃逾越节的筵席。	and wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'
15 他必指给你们摆设整齐的一间大楼，你们就在那里为我们预备。	And he will show you a large upstairs room furnished {Note: Or perhaps "paved" or "panelled"} <i>[and]</i> {Note: *Here "[and]" is supplied in the translation because of English style} ready, and prepare for us there."
16 门徒出去，进了城，所遇见的正如耶稣所说的。他们就预备了逾越节的筵席。	And the disciples went out and came into the city and found <i>[everything]</i> {Note: *Here the direct object is supplied from context in the English translation} just as he had told them, and they prepared the Passover.
17 到了晚上，耶稣和十二个门徒都来了。	And <i>[when it]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")} was evening, he arrived with the twelve.
18 他们坐席正吃的时候，耶稣说：我实在告诉你们，你们中间有一个与我同吃的人要卖我了。	And <i>[while]</i> {Note: *Here "[while]" is supplied as a component of the temporal genitive absolute participle ("were reclining at table")} they were reclining at table and eating, Jesus said, "Truly I say to you, that one of you who is eating with me will betray me."
19 他们就忧愁起来，一个一个的问他说：是我么？	They began to be distressed and to say to him one by one, "Surely not I?" {Note: The negative construction in Greek anticipates a negative answer here}
20 耶稣对他们说：是十二个门徒中同我蘸手在盘子里的那个人。	But he said to them, " <i>[It is]</i> one of the twelve—the one who is dipping <i>[bread]</i> {Note: *Here the direct object is supplied from context in the English translation} into the bowl with me.
21 人子必要去世，正如经上指着他所写的；但卖人子的人有祸了！那人不生在世上倒好。	For the Son of Man is going just as it is written about him, but woe to that man by whom the Son of Man is betrayed! <i>[It would be]</i> better for him if that man had not been born."

22 他们吃的时候，耶稣拿起饼来，祝了福，就擘开，递给他们，说：你们拿着吃，这是我的身体；	And <i>[while]</i> {Note: *Here “[while]” is supplied as a component of the temporal genitive absolute participle (“were eating”)} they were eating, he took bread <i>[and]</i> , {Note: *Here “[and]” is supplied in the translation because of English style} <i>[after]</i> {Note: *Here “[after]” is supplied as a component of the participle (“giving thanks”) which is understood as temporal} giving thanks, he broke <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} and gave <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} to them and said, “Take <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} this is my body.”
23 又拿起杯来，祝谢了，递给他们；他们都喝了。	And <i>[after]</i> {Note: *Here “[after]” is supplied as a component of the participle (“taking”) which is understood as temporal} taking the cup <i>[and]</i> {Note: *Here “[and]” is supplied in the translation because of English style} giving thanks, he gave <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} to them, and they all drank from it.
24 耶稣说：这是我立约的血，为多人流出来的。	And he said to them, “This is my blood of the covenant which is poured out for many.
25 我实在告诉你们，我不再喝这葡萄汁，直到我在神的国里喝新的那日子。	Truly I say to you that I will never drink of the fruit of the vine any longer until that day when I drink it new in the kingdom of God.”
26 他们唱了诗，就出来，往橄榄山去。	And <i>[after they]</i> {Note: *Here “[after]” is supplied as a component of the participle (“had sung the hymn”) which is understood as temporal} had sung the hymn, they went out to the Mount of Olives.
27 耶稣对他们说：你们都要跌倒了，因为经上記着说：我要击打牧人，羊就分散了。	And Jesus said to them, “You will all fall away, because it is written, ‘I will strike the shepherd and the sheep will be scattered.’ {Note: A quotation from <Zech 13:7>} ”
28 但我复活以后，要在你们以先往加利利去。	But after I am raised, I will go ahead of you into Galilee.”
29 彼得说：众人虽然跌倒，我总不能。	But Peter said to him, “Even if they all fall away, certainly I will not!”
30 耶稣对他说：我实在告诉你，就在今天夜里，鸡叫两遍以先，你要三次不认我。	And Jesus said to him, “Truly I say to you that today—this night—before the rooster crows twice, you will deny me three times!”
31 彼得却极力的说：我就是必须和你同死，也总不能不认你。众门徒都是这样说。	But he kept saying emphatically, “If it is necessary for me to die with you, I will never deny you!” And they all were saying the same <i>[thing]</i> also.
32 他们来到一个地方，名叫客西马尼。耶稣对门徒说：你们坐在这里，等我祷告。	And they came to a place named {Note: Literally “the name of which”} Gethsemane, and he said to his disciples, “Sit here while I pray.”
33 于是带着彼得、雅各、约翰同去，就惊恐起来，极其难过，	And he took along Peter and James and John with him, and he began to be distressed and troubled.

34 对他们说：我心里甚是忧伤，几乎要死；你们在这里等候，儆醒。	And he said to them, "My soul is deeply grieved, to the point of death. Remain here and stay awake."
35 他就稍往前走，俯伏在地，祷告说：倘若可行，便叫那时候过去。	And going forward a little he fell to the ground and began to pray <small>{Note: The imperfect tense has been translated as ingressive here ("began to pray")}</small> that, if it were possible, the hour would pass from him.
36 他说：阿爸！父阿！在你凡事都能；求你将这杯撤去。然而，不要从我的意思，只要从你的意思。	And he said, "Abba, <small>{Note: The word "Abba" means "father" in Aramaic}</small> Father, all <i>[things]</i> <i>[are]</i> possible for you! Take away this cup from me! Yet not what I will, but what you <i>[will]</i> ." <small>{Note: *Here the verb "[will]" is an understood repetition of the verb earlier in this verse}</small>
37 耶稣回来，见他们睡着了，就对彼得说：西门，你睡觉么？不能儆醒片时么？	And he came and found them sleeping, and he said to Peter, "Simon, are you sleeping? Were you not able to stay awake one hour?"
38 总要做醒祷告，免得入了迷惑。你们心灵固然愿意，肉体却软弱了。	Stay awake and pray that you will not enter into temptation. The spirit <i>[is]</i> willing, but the flesh <i>[is]</i> weak!"
39 耶稣又去祷告，说的话还是与先前一样，	And again 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> prayed, saying the same thing.
40 又来见他们睡着了，因为他们的眼睛甚是困倦；他们也不知道怎么回答。	And again he came <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb}</small> found them sleeping, for they could not keep their eyes open , <small>{Note: Literally "for their eyes were weighed down"}</small> and they did not know what to reply to him.
41 第三次来，对他们说：现在你们仍然睡觉安歇罢（或作么？）！够了，时候到了。看哪，人子被卖在罪人手里了。	And he came the third <i>[time]</i> and said to them, "Are you still sleeping and resting? It is enough! The hour has come. Behold, the Son of Man is being betrayed into the hands of sinners.
42 起来！我们走罢。看哪，那卖我的人近了。	Get up, let us go! Behold, the one who is betraying me is approaching!"
43 说话之间，忽然那十二个门徒里的犹太来了，并有许多人带着刀棒，从祭司长和文士并长老那里与他同来。	And immediately, <i>[while]</i> <small>{Note: *Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was ... speaking")}</small> he was still speaking, Judas—one of the twelve—arrived, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders.
44 卖耶稣的人曾给他们一个暗号，说：我与谁亲嘴，谁就是他。你们把他拿住，牢牢靠靠的带去。	Now the one who was betraying him had given them a sign, saying, " <i>[The one]</i> whom I kiss—he is <i>[the one]</i> ." <small>{Note: *Here the predicate nominative ("the one") is implied}</small> Arrest him and lead <i>[him]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> away under guard!"

45 犹大来了，随即到耶稣跟前，说：拉比，便与他亲嘴。	And <i>[when he]</i> {Note: *Here "[when]" is supplied as a component of the participle ("arrived") which is understood as temporal} arrived, he came up to him immediately <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb} said, "Rabbi," and kissed him.
46 他们就下手拿住他。	So they laid hands on him and arrested him.
47 旁边站着的人，有一个拔出刀来，将大祭司的仆人砍了一刀，削掉了他一个耳朵。	But a certain one of the bystanders, drawing <i>[his]</i> {Note: Literally "the"; the Greek article is used here as a possessive pronoun} sword, struck the slave of the high priest and cut off his ear.
48 耶稣对他们说：你们带着刀棒出来拿我，如同拿强盗么？	And Jesus answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to them, "Have you come out with swords and clubs, as against a robber, to arrest me?"
49 我天天教训人，同你们在殿里，你们并没有拿我。但这事成就，为要应验经上的话。	Every day I was with you in the temple <i>[courts]</i> {Note: *Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} teaching, and you did not arrest me! But <i>[this has happened]</i> {Note: The phrase "[this has happened]" is not in the Greek text, but is understood and must be supplied in the translation because of English style; cf. the parallel in <Matt 26:56>} in order that the scriptures would be fulfilled.
50 门徒都离开他，逃走了。	And they all abandoned him <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("abandoned") has been translated as a finite verb} fled.
51 有一个少年人，赤身披着一块麻布，跟随耶稣，众人就捉拿他。	And a certain young man was following him, clothed <i>[only]</i> in a linen cloth on <i>[his]</i> naked body. And they attempted to seize {Note: *Here the present tense is translated as a conative present ("attempted to")} him,
52 他却丢了麻布，赤身逃走了。	but he left behind the linen cloth <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("left behind") has been translated as a finite verb} fled naked.
53 他们把耶稣带到大祭司那里，又有众祭司长和长老并文士都来和大祭司一同聚集。	And they led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together.
54 彼得远远的跟着耶稣，一直进入大祭司的院里，和差役一同坐在火光里烤火。	And Peter followed him from a distance, right inside, into the courtyard of the high priest. And he was sitting with the officers and warming himself by the fire.
55 祭司长和全公会寻找见证控告耶稣，要治死他，却寻不着。	Now the chief priests and the whole Sanhedrin were looking for testimony against Jesus in order to put him to death, and they did not find <i>[it]</i> . {Note: *Here the direct object is supplied from context in the English translation}
56 因为有好些人作见证告他，只是他们的见证各不相合。	For many gave false testimony against him, and <i>their</i> {Note: Literally "the"; the Greek article is used here as a possessive pronoun} testimony was not consistent.

57 又有几个人站起来作假见证告他，说：

And some stood up *[and]* {Note: *Here "[and]" is supplied because the previous participle ("stood up") has been translated as a finite verb} began to give false testimony {Note: The imperfect tense has been translated as ingressive here ("began to give false testimony")} against him, saying,

58 我们听见他说：我要拆毁这人手所造的殿，三日内就另造一座不是人手所造的。

"We heard him saying, 'I will destroy this temple made by hands, and within three days I will build another not made by hands.'"

59 他们就是这么作见证，也是各不相合。

And their testimony was not even consistent about this.

60 大祭司起来站在中间，问耶稣说：你什么都不回答么？这些人作见证告你的是什么呢？

And the high priest stood up in the midst *[of them]* *[and]* {Note: *Here "[and]" is supplied because the previous participle ("stood up") has been translated as a finite verb} asked Jesus, saying, "Do you not reply anything? What are these *[people]* testifying against you?"

61 耶稣却不言语，一句也不回答。大祭司又问他说：你是那当称颂者的儿子基督不是？

But he was silent and did not reply anything. Again the high priest asked him and said to him, "Are you the Christ, the Son of the Blessed One?"

62 耶稣说：我是。你们必看见人子坐在那全能者的右边，驾着天上的云降临。

And Jesus said, "I am, and you will see the Son of Man sitting at the right hand of the Power {Note: An indirect way of referring to God} and coming with the clouds of heaven."

63 大祭司就撕开衣服，说：我们何必再用见证人呢？

And the high priest tore his clothes *[and]* {Note: *Here "[and]" is supplied because the previous participle ("tore") has been translated as a finite verb} said, "What further need do we have of witnesses?"

64 你们已经听见他这僭妄的话了。你们的意见如何？他们都定他该死的罪。

You have heard the blasphemy! What do you think?" {Note: Literally "does it seem to you?"} And they all condemned him as deserving death. {Note: Literally "to be deserving of death"}

65 就有人吐唾沫在他脸上，又蒙着他的脸，用拳头打他，对他说：你说预言罢！差役接过他来，用手掌打他。

And some began to spit on him and to cover his face and to strike him with their fists, and to say to him "Prophesy!" And the officers received him with slaps in the face. {Note: Or "with blows" (either meaning is possible here)}

66 彼得在下边院子里；来了大祭司的一个使女，

And *[while]* {Note: *Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was")} Peter was below in the courtyard, one of the female slaves of the high priest came up

67 见彼得烤火，就看着他，说：你素来也是同拿撒勒人耶稣一伙的。

And *[when]* {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} she saw Peter warming himself, she looked intently at him *[and]* {Note: *Here "[and]" is supplied because the previous participle ("looked intently at") has been translated as a finite verb} said, "You also were with the Nazarene, Jesus."

68 彼得却不承认，说：我不知道，也不明白你说的是什么。于是出来，到了前院，鸡就叫了。

But he denied *[it]*, {Note: *Here the direct object is supplied from context in the English translation} saying, “I neither know nor understand what you mean!” And he went out into the gateway, and a rooster crowed. {Note: Several important and early manuscripts lack the words “and a rooster crowed”}

69 那使女看见他，又对旁边站着的人说：这也是他们一党的。

And the female slave, *[when she]* {Note: *Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal} saw him, began to say again to the bystanders, “This man is one of them!”

70 彼得又不承认。过了不多的时候，旁边站着的人又对彼得说：你真是他们一党的！因为你是加利利人。

But he denied *[it]* {Note: *Here the direct object is supplied from context in the English translation} again. And after a little *[while]*, again the bystanders began to say {Note: The imperfect tense has been translated as ingressive here (“began to say”)} to Peter, “You really are *[one]* of them, because you also are a Galilean, and your accent shows it!” {Note: Literally “is like”} {Note: Some manuscripts omit “and your accent shows it”}

71 彼得就发咒起誓的说：我不认得你们说的这个人。

And he began to curse and to swear with an oath, “I do not know this man whom you are talking about!”

72 立时鸡叫了第二遍。彼得想起耶稣对他所说的话：鸡叫两遍以先，你要三次不认我。思想起来，就哭了。

And immediately a rooster crowed for the second time. And Peter remembered the statement, how Jesus had said to him, “Before the rooster crows twice, you will deny me three times,” and throwing himself down, he began to weep. {Note: The imperfect tense has been translated as ingressive here (“began to weep”)}

第 15 章

1 一到早晨，祭司长和长老、文士、全公会的人大家商议，就把耶稣捆绑，解去交给彼拉多。

And as soon as morning *[came]*, *[after]* {Note: *Here “[after]” is supplied as a component of the participle (“formulating”) which is understood as temporal} formulating a plan, the chief priests, with the elders and scribes and the whole Sanhedrin, tied up Jesus, led *[him]* {Note: *Here the direct object is supplied from context in the English translation} away, and handed *[him]* {Note: *Here the direct object is supplied from context in the English translation} over to Pilate.

2 彼拉多问他说：你是犹太人的王么？耶稣回答说：你说的是。

And Pilate asked him, “Are you the king of the Jews?” And he answered him *[and]* {Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said, “You say *[so]* .”

3 祭司长告他许多的事。

And the chief priests began to accuse {Note: The imperfect tense has been translated as ingressive here (“began to accuse”)} him *[of]* many *[things]* .

4	彼拉多又问他说：你看，他们告你这么多的事，你什么都不回答么？	So Pilate asked him again, saying, "Do you not answer anything? See how many <i>[charges]</i> {Note: *The word "charges" is not in the Greek text but is implied} they are bringing against you!"
5	耶稣仍不回答，以致彼拉多觉得希奇。	But Jesus did not answer anything further, so that Pilate was astonished.
6	每逢这节期，巡抚照众人所求的，释放一个囚犯给他们。	Now at each feast he customarily released {Note: The imperfect tense has been translated as customary here ("customarily released")} for them one prisoner whom they requested.
7	有一个人名叫巴拉巴，和作乱的人一同捆绑。他们作乱的时候，曾杀过人。	And the one named Barabbas {Note: "Barabbas" means "son of the father" in Aramaic} was imprisoned with the rebels who had committed murder in the rebellion.
8	众人上去求巡抚，照常例给他们办。	And the crowd came up <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb} began to ask him to do as he customarily did {Note: The imperfect tense has been translated as customary here ("customarily did")} for them.
9	彼拉多说：你们要我释放犹太人的王给你们么？	So Pilate answered them, saying, "Do you want me to release for you the king of the Jews?"
10	他原晓得，祭司长是因为嫉妒才把耶稣解了来。	(For he realized that the chief priests had handed him over because of envy.)
11	只是祭司长挑唆众人，宁可释放巴拉巴给他们。	But the chief priests incited the crowd so that he would release for them Barabbas {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} instead.
12	彼拉多又说：那么样，你们所称为犹太人的王，我怎么办他呢？	So Pilate answered <i>[and]</i> said to them again, "Then what do you want me to do with <i>[the one]</i> whom you call the king of the Jews?"
13	他们又喊着说：把他钉十字架！	And they shouted again, "Crucify him!"
14	彼拉多说：为什么呢？他作了什么恶事呢？他们便极力的喊着说：把他钉十字架！	And Pilate said to them, "Why? What evil has he done?" But they shouted even louder, "Crucify him!"
15	彼拉多要叫众人喜悦，就释放巴拉巴给他们，将耶稣鞭打了，交给他们钉十字架。	So Pilate, <i>[because he]</i> {Note: *Here "[because]" is supplied as a component of the participle ("wanted") which is understood as causal} wanted to satisfy {Note: Literally "to make sufficient"} the crowd, released for them Barabbas. And <i>[after]</i> {Note: *Here "[after]" is supplied as a component of the participle ("flogged") which is understood as temporal} he had Jesus flogged, he handed <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} over so that he could be crucified.
16	兵丁把耶稣带进衙门院里，叫齐了全营的兵。	So the soldiers led him away into the palace (that is, the governor's residence) and called together the whole cohort.

17 他们给他穿上紫袍，又用荆棘编作冠冕给他戴上，	And they put a purple cloak on him, and <i>[after]</i> {Note: *Here "[after]" is supplied as a component of the participle ("weaving") which is understood as temporal} weaving a crown of thorns they placed <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} on him.
18 就庆贺他说：恭喜，犹太人的王阿！	And they began to greet him, "Hail, king of the Jews!"
19 又拿一根苇子打他的头，吐唾沫在他脸上，屈膝拜他。	And they repeatedly struck {Note: The imperfect tense has been translated as iterative here ("repeatedly struck")} him on the head with a reed, and were spitting on him, and they knelt down {Note: Literally "bending the knees"} <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("knelt down") has been translated as a finite verb} did obeisance to him.
20 戏弄完了，就给他脱了紫袍，仍穿上他自己的衣服，带他出去，要钉十字架。	And when they had mocked him, they stripped him of the purple cloak and put his own clothes {Note: Some manuscripts have "his clothes" in place of "his own clothes"} on him, and they led him out so that they could crucify him.
21 有一个古利奈人西门，就是亚力山大和鲁孚的父亲，从乡下来，经过那地方，他们就勉强他同去，好背着耶稣的十字架。	And they forced a certain man who was passing by, Simon of Cyrene (the father of Alexander and Rufus), who was coming from the country, to carry his cross.
22 他们带耶稣到了各各他地方（各各他翻出来就是髑髅地），	And they brought him to the place Golgotha (which is translated "Place of a Skull").
23 拿没药调和的酒给耶稣，他却不受。	And they attempted to give {Note: *Here the imperfect tense is translated as a conative imperfect ("attempted to give")} him wine mixed with myrrh, but he did not take it.
24 于是将他钉在十字架上，拈阄分他的衣服，看是谁得什么。	And they crucified him and divided his clothes among themselves {Note: *Here "among themselves" reflects the middle voice of the verb "divided"} <i>[by]</i> {Note: *Here "[by]" is supplied as a component of the participle ("casting") which is understood as means} casting lots for them <i>[to see]</i> who should take what.
25 钉他在十字架上已是初的时候。	Now it was the third hour when they crucified him.
26 在上面有他的罪状，写的是：犹太人的王。	And the inscription of the charge against him was written, "The king of the Jews."
27 他们又把两个强盗和他同钉十字架，一个在右边，一个在左边。（有古卷在此有：	And with him they crucified two robbers, one on <i>[his]</i> right and one on <i>[his]</i> left. {Note: Most later Greek manuscripts add v. <28> (a quotation from <Isa 53:12>) after v. <27>, "And the scripture was fulfilled that says, 'And he was counted with the lawless ones' "}
28 这就应了经上的话说：他被列在罪犯之中。）	

29 从那里经过的人辱骂他，摇着头说：咳！你这拆毁圣殿、三日又建造起来的，	And those who passed by reviled him, shaking their heads and saying, "Aha! The one who would destroy the temple and rebuild <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} in three days,
30 可以救自己，从十字架上下下来罢！	save yourself <i>[by]</i> {Note: *Here "[by]" is supplied as a component of the participle ("coming down") which is understood as means} coming down from the cross!"
31 祭司长和文士也是这样戏弄他，彼此说：他救了别人，不能救自己。	In the same way also the chief priests, along with the scribes, were mocking <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} to one another, saying, "He saved others; he is not able to save himself!"
32 以色列的王基督，现在可以从十字架上下下来，叫我们看见，就信了。那和他同钉的人也是讥诮他。	Let the Christ, the king of Israel, come down now from the cross, so that we may see and believe! Even those who were crucified with him were reviling him.
33 从午正到申初，遍地都黑暗了。	And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("came")} the sixth hour came, darkness came over the whole land until the ninth hour.
34 申初的时候，耶稣大声喊着说：以罗伊！以罗伊！拉马撒巴各大尼？翻出来就是我的神！我的神！为什么离弃我？	And at the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" (which is translated, "My God, my God, why <i>[what [reason]]</i> " {Note: A quotation from <Ps 22:1>} have you forsaken me?")
35 旁边站着的人，有的听见就说：看哪，他叫以利亚呢！	And some of the bystanders, <i>[when they]</i> {Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} heard <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} said, "Behold, he is summoning Elijah!"
36 有一个人跑去，把海绵蘸满了醋，绑在苇子上，送给他喝，说：且等着，看以利亚来不来把他取下。	And someone ran and filled a sponge with sour wine, put <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} on a reed, <i>[and]</i> {Note: *Here "[and]" is supplied because the two previous participles ("ran" and "filled") have been translated as finite verbs} gave <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} to him to drink, saying, "Leave <i>[him]</i> " {Note: *Here the direct object is supplied from context in the English translation} alone! Let us see if Elijah is coming to take him down."
37 耶稣大声喊叫，气就断了。	But Jesus uttered a loud cry <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("uttered") has been translated as a finite verb} expired.
38 殿里的幔子从上到下裂为两半。	And the curtain of the temple was torn in two from top to bottom.

39 对面站着的百夫长看见耶稣这样喊叫（有古卷没有喊叫二字）断气，就说：这人真是神的儿子！	And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} the centurion who was standing opposite him saw that he expired like this, he said, "Truly this man was God's Son!"
40 还有些妇女远远的观看；内中有抹大拉的马利亚，又有小雅各和约西的母亲马利亚，并有撒罗米，	And there were also women observing from a distance, among whom <i>[were]</i> Mary Magdalene, and Mary the mother of James the younger {Note: Or perhaps "the short," referring to stature} and <i>Joses</i> , {Note: This name appears in <Matt 27:56 > as "Joseph"} and Salome,
41 就是耶稣在加利利的时候，跟随他、服事他的那些人，还有同耶稣上耶路撒冷的好些妇女在那里观看。	who used to follow {Note: The imperfect tense has been translated as customary here ("used to follow")} him and serve him when he was in Galilee, and many other <i>[women]</i> who went up with him to Jerusalem.
42 到了晚上，因为这是预备日，就是安息日的前一日，	And <i>[when it]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")} was already evening, since it was the day of preparation (that is, the day before the Sabbath),
43 有亚利马太的约瑟前来，他是尊贵的议士，也是等候神国的。他放胆进去见彼拉多，求耶稣的身体；	Joseph of Arimathea, a prominent member of the council who was also himself looking forward to {Note: Or "waiting for"} the kingdom of God, came acting courageously <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} went in to Pilate and asked for the body of Jesus.
44 彼拉多诧异耶稣已经死了，便叫百夫长来，问他耶稣死了久不久。	And Pilate was surprised that he was already dead, and summoning the centurion, asked him whether he had died already.
45 既从百夫长得知实情，就把耶稣的尸首赐给约瑟。	And <i>[when he]</i> {Note: *Here "[when]" is supplied as a component of the participle ("learned of") which is understood as temporal} learned of <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} from the centurion, he granted the corpse to Joseph.
46 约瑟买了细麻布，把耶稣取下来，用细麻布裹好，安放在磐石中凿出来的坟墓里，又辊过一块石头来挡住墓门。	And <i>[after]</i> {Note: *Here "[after]" is supplied as a component of the participle ("purchasing") which is understood as temporal} purchasing a linen cloth <i>[and]</i> {Note: *Here "[and]" is supplied because the participle ("taking...down") has been translated as a finite verb in keeping with English style} taking him down, he wrapped <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} in the linen cloth and placed him in a tomb that had been cut from the rock. And he rolled a stone over the entrance of the tomb.
47 抹大拉的马利亚和约西的母亲马利亚都看见安放他的地方。	Now Mary Magdalene and Mary the <i>[mother]</i> of Joses saw where he was placed.

第 16 章

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- 1 过了安息日，抹大拉的马利亚和雅各的母亲马利亚并撒罗米，买了香膏要去膏耶稣的身体。
- And *[when]* {Note: *Here “[when]” is supplied as a component of the temporal genitive absolute participle (“was over”)} the Sabbath was over, Mary Magdalene, and Mary the *[mother]* of James, and Salome purchased fragrant spices so that they could go *[and]* {Note: *Here “[and]” is supplied because the previous participle (“go”) has been translated as a finite verb} anoint him.
-
- 2 七日的第一日清早，出太阳的时候，她们来到坟墓那里，
- And very early in the morning on the first *[day]* of the week they came to the tomb *[after]* {Note: *Here “[after]” is supplied as a component of the temporal genitive absolute participle (“had risen”)} the sun had risen.
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- 3 彼此说：谁给我们把石头从墓门辊开呢？
- And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?”
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- 4 那石头原来很大，她们抬头一看，却见石头已经辊开了。
- And *[when they]* {Note: *Here “[when]” is supplied as a component of the participle (“looked up”) which is understood as temporal} looked up, they saw that the stone had been rolled away (for it was very large).
-
- 5 她们进了坟墓，看见一个少年人坐在右边，穿着白袍，就甚惊恐。
- And *[as they]* {Note: *Here “[as]” is supplied as a component of the participle (“going”) which is understood as temporal} were going into the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.
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- 6 那少年人对她们说：不要惊恐！你们寻找那钉十字架的拿撒勒人耶稣，他已经复活了，不在这里。请看安放他的地方。
- But he said to them, “Do not be alarmed. You are looking for Jesus the Nazarene who was crucified. He has been raised, he is not here! See the place where they laid him!”
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- 7 你们可以去告诉他的门徒和彼得，说：他在你们以先往加利利去。在那里你们要见他，正如他从前所告诉你们的。
- But go, tell his disciples and Peter that he is going ahead of you to Galilee. You will see him there, just as he told you.”
-

8 她们就出来，从坟墓那里逃跑，又发抖又惊奇，什么也不告诉人，因为她们害怕。

And they went out *[and]* {Note: *Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb} fled from the tomb, because trembling and amazement had seized them. And they said nothing to anyone, because they were afraid. {Note: The Gospel of Mark ends at this point in some manuscripts, including two of the most important ones, while other manuscripts supply a shorter ending (sometimes included as part of v. <8>), others supply the traditional longer ending (vv. <9–20>), and still other manuscripts supply both the shorter ending and vv. <9–20>; due to significant questions about the authenticity of these alternative endings, many scholars regard 16:8 as the last verse of the Gospel of Mark} [So they promptly reported all the *[things]* they had been commanded to those around Peter. And after these *[things]*, Jesus himself also sent out through them from the east even as far as the west the holy and imperishable proclamation of eternal salvation. Amen.] [

9 在七日的第一日清早，耶稣复活了，就先向抹大拉的马利亚显现。耶稣从她身上曾赶出七个鬼。

Now early on the first *[day]* of the week, *[after he]* {Note: *Here "[after]" is supplied as a component of the participle ("rose") which is understood as temporal} rose, he appeared first to Mary Magdalene, from whom he had expelled seven demons.

10 她去告诉那向来跟随耶稣的人；那时他们正哀恸哭泣。

She went out *[and]* {Note: *Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb} announced *[it]* {Note: *Here the direct object is supplied from context in the English translation} to those who were with him *[while they]* {Note: *Here "[while]" is supplied as a component of the participle ("were") which is understood as temporal} were mourning and weeping.

11 他们听见耶稣活了，被马利亚看见，却是不信。

And those, *[when they]* {Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} heard that he was alive and had been seen by her, refused to believe *[it]*. {Note: *Here the direct object is supplied from context in the English translation}

12 这事以后，门徒中间有两个人往乡下去。走路的时候，耶稣变了形像，向他们显现。

And after these *[things]*, he appeared in a different form to two of them *[as they]* {Note: *Here "[as]" is supplied as a component of the participle ("were walking") which is understood as temporal} were walking, *[while they]* {Note: *Here "[while]" is supplied as a component of the participle ("were going out") which is understood as temporal} were going out into the countryside.

13 他们就去告诉其余的门徒；其余的门徒也是不信。

And these went *[and]* {Note: *Here "[and]" is supplied because the previous participle ("went") has been translated as a finite verb} reported *[it]* {Note: *Here the direct object is supplied from context in the English translation} to the others, and they did not believe them.

14 后来，十一个门徒坐席的时候，耶稣向他们显现，责备他们不信，心里刚硬，因为他们不信那些在他复活以后看见他的人。

And later, *[while]* {Note: *Here "[while]" is supplied as a component of the participle ("were reclining at table") which is understood as temporal} they were reclining at table, he appeared to the eleven. And he reprimanded their unbelief and hardness of heart, because they did not believe those who had seen him *[after he]* {Note: *Here "[after]" is supplied as a component of the participle ("had been raised") which is understood as temporal} had been raised.

15 他又对他们说：你们往普天下去，传福音给万民（万民：原文是凡受造的）听。

And he said to them, "Go" {Note: As a participle of attendant circumstance this participle carries imperatival force picked up from the main verb ("preach")} into all the world *[and]* {Note: *Here "[and]" is supplied because the previous participle ("go") has been translated as a finite verb} preach the gospel to all creation.

16 信而受洗的，必然得救；不信的，必被定罪。

The one who believes and is baptized will be saved, but the one who refuses to believe will be condemned.

17 信的人必有神迹随着他们，就是奉我的名赶鬼；说新方言；

And these signs will accompany those who believe: in my name they will expel demons, they will speak in new tongues,

18 手能拿蛇；若喝了什么毒物，也必不受害；手按病人，病人就必好了。

they will pick up {Note: Some manuscripts have "and they will pick up"} snakes. {Note: Some manuscripts add "with their hands"} And if they drink any deadly *[poison]* it will never hurt them; they will lay hands on the sick and they will get {Note: Literally "they will have"} well."

19 主耶稣和他们说完了话，后来被接到天上，坐在神的右边。

Then the Lord Jesus, after *[he]* had spoken to them, was taken up into heaven and sat down at the right hand of God.

20 门徒出去，到处宣传福音。主和他们同工，用神迹随着，证实所传的道。阿们！

And they went out *[and]* {Note: *Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb} proclaimed everywhere, *[while]* {Note: *Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was working together with")} the Lord was working together with *[them]* {Note: *Here the direct object is supplied from context in the English translation} and confirming the message through the accompanying signs.]]