

圣经

Bilingual Bible

和合本（雅伟版）

马太福音

汉英对照

和合本(雅) / Lexham English Bible
2017 试读版

雅伟的话
YahwehDeHua.net

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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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雅伟的话

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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（耶和华），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



马太福音

第 1 章

1	亚伯拉罕的后裔，大卫的子孙（后裔子孙原文都作儿子下同），耶稣基督的家谱：	The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.
2	亚伯拉罕生以撒；以撒生雅各；雅各生犹大和他的弟兄；	Abraham became the father of Isaac, and Isaac became the father of Jacob, and Jacob became the father of Judah and his brothers,
3	犹大从他玛氏生法勒斯和谢拉；法勒斯生希斯仑；希斯仑生亚兰；	and Judah became the father of Perez and Zerah by Tamar, and Perez became the father of Hezron, and Hezron became the father of Aram, ^{Note: Although the Greek text reads "Aram," many English versions substitute the Old Testament form of the name, "Ram" (cf. <1 Chr 2:9>; <Ruth 4:19>), here and in the following verse}
4	亚兰生亚米拿达；亚米拿达生拿顺；拿顺生撒门；	and Aram became the father of Amminadab, and Amminadab became the father of Nahshon, and Nahshon became the father of Salmon,
5	撒门从喇合氏生波阿斯；波阿斯从路得氏生俄备得；俄备得生耶西；	and Salmon became the father of Boaz by Rahab, and Boaz became the father of Obed by Ruth, and Obed became the father of Jesse,
6	耶西生大卫王。大卫从乌利亚的妻子生所罗门；	and Jesse became the father of David the king. And David became the father of Solomon by the ^{Note: *The word "wife" is not in the Greek text, but is implied idiomatically} [wife] of Uriah,
7	所罗门生罗波安；罗波安生亚比雅；亚比雅生亚撒；	and Solomon became the father of Rehoboam, and Rehoboam became the father of Abijah, and Abijah became the father of Asa, ^{Note: Greek "Asaph," alternately spelled "Asa" in many English versions here and in the following verse (cf. <1 Chr 3:10>)}
8	亚撒生约沙法；约沙法生约兰；约兰生乌西亚；	and Asa became the father of Jehoshaphat, ^{Note: Greek "Josaphat"; alternately spelled "Jehoshaphat" in many English versions} and Jehoshaphat became the father of Joram, and Joram became the father of Uzziah,
9	乌西亚生约坦；约坦生亚哈斯；亚哈斯生希西家；	and Uzziah became the father of Jotham, and Jotham became the father of Ahaz, and Ahaz became the father of Hezekiah,
10	希西家生玛拿西；玛拿西生亚们；亚们生约西亚；	and Hezekiah became the father of Manasseh, and Manasseh became the father of Amon, ^{Note: The earliest and best Greek manuscripts read "Amos," but many English versions use the Old Testament form of the name here, "Amon" (cf. <2 Kgs 21:18>)} and Amon became the father of Josiah,
11	百姓被迁到巴比伦的时候，约西亚生耶哥尼雅和他的弟兄。	and Josiah became the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

12	迁到巴比伦之后，耶哥尼雅生撒拉铁；撒拉铁生所罗巴伯；	And after the deportation to Babylon, Jechoniah became the father of Shealtiel, ^{Note: Greek "Salathiel," but many English versions use the Old Testament form of the name here, "Shealtiel" (cf. <Ezra 3:2>)} and Shealtiel became the father of Zerubbabel,
13	所罗巴伯生亚比玉；亚比玉生以利亚敬；以利亚敬生亚所；	and Zerubbabel became the father of Abiud, and Abiud became the father of Eliakim, and Eliakim became the father of Azor,
14	亚所生撒督；撒督生亚金；亚金生以律；	and Azor became the father of Zadok, and Zadok became the father of Achim, and Achim became the father of Eliud,
15	以律生以利亚撒；以利亚撒生马但；马但生雅各；	and Eliud became the father of Eleazar, and Eleazar became the father of Matthan, and Matthan became the father of Jacob,
16	雅各生约瑟，就是马利亚的丈夫。那称为基督的耶稣是从马利亚生的。	and Jacob became the father of Joseph, the husband of Mary by whom ^{Note: The Greek relative pronoun is feminine gender and thus refers only to Mary, not Joseph} was born Jesus, who is called Christ.
17	这样，从亚伯拉罕到大卫共有十四代；从大卫到迁至巴比伦的时候也有十四代；从迁至巴比伦的时候到基督又有十四代。	Therefore all the generations from Abraham to David <i>[are]</i> fourteen generations, and from David to the deportation to Babylon <i>[are]</i> fourteen generations, and from the deportation to Babylon to the Christ <i>[are]</i> fourteen generations.
18	耶稣基督降生的事记在下面：他母亲马利亚已经许配了约瑟，还没有迎娶，马利亚就从圣灵怀了孕。	Now the birth of Jesus Christ occurred in this way. His mother Mary had been betrothed to Joseph, <i>[but]</i> before they came together, she was found to be pregnant ^{Note: Literally "to have in the womb"} by the Holy Spirit.
19	她丈夫约瑟是个义人，不愿意明明的羞辱她，想要暗暗的把她休了。	So Joseph her husband, being righteous and not wanting to disgrace her, intended to divorce her secretly.
20	正思念这事的时候，有主[雅伟]的使者向他梦中显现，说：大卫的子孙约瑟，不要怕！只管娶过你的妻子马利亚来，因她所怀的孕是从圣灵来的。	But <i>[as]</i> ^{Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("considering")} he was considering these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary <i>[as]</i> your wife, for what has been conceived in her is from the Holy Spirit.
21	她将要生一个儿子，你要给他起名叫耶稣，因他要将自己的百姓从罪恶里救出来。	And she will give birth to a son, and you will call his name 'Jesus,' because he will save his people from their sins."
22	这一切的事成就是要应验主[雅伟]藉先知所说的话，	Now all this happened in order that what was spoken by the Lord through the prophet would be fulfilled, saying,
23	说：必有童女怀孕生子；人要称他的名为以马内利。（以马内利翻出来就是神与我们同在。）	"Behold, the virgin will become pregnant ^{Note: Literally "will have in the womb"} and will give birth to a son, and they will call his name Emmanuel," ^{Note: A quotation from <Isa 7:14>} which is translated, "God with us." ^{Note: An allusion to <Isa 8:8>, <10 >in the Greek OT (LXX)}

24 约瑟醒了，起来，就遵着主[雅伟]使者的吩咐把妻子娶过来；

And Joseph, *[when he]* {Note: *Here “when” is supplied as a component of the participle (“woke up”) which is understood as temporal} woke up from sleep, did as the angel of the Lord commanded him, and he took his wife

25 只是没有和她同房，等她生了儿子（有古卷：等她生了头胎的儿子），就给他起名叫耶稣。

and did not have sexual relations with {Note: Literally “did not know”} her until she gave birth to a son. And he called his name Jesus.

第 2 章

1 当希律王的时候，耶稣生在犹太的伯利恒。有几个博士从东方来到耶路撒冷，说：

Now *[after]* {Note: *Here “[after]” is supplied as a component of the temporal genitive absolute participle (“was born”)} Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem,

2 那生下来作犹太人之王的在那里？我们在东方看见他的星，特来拜他。

saying, “Where is the one who has been born king of the Jews? For we have seen his star at its rising {Note: Or, “when it rose”; traditionally rendered “in the east” by many English versions} and have come to worship him.”

3 希律王听见了，就心里不安；耶路撒冷合城的人也都不安。

And *[when]* {Note: *Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} King Herod heard *[it]*, {Note: *Here the direct object is supplied from context in the English translation} he was troubled, and all Jerusalem with him,

4 他就召齐了祭司长和民间的文士，问他们说：基督当生在何处？

and *[after]* {Note: *Here “[after]” is supplied as a component of the participle (“calling together”) which is understood as temporal} calling together all the chief priests and scribes of the people, he inquired from them where the Christ was to be born.

5 他们回答说：在犹太的伯利恒。因为有先知记着，说：

So they said to him, “In Bethlehem of Judea, for thus it is written by the prophet,

6 犹大地的伯利恒阿，你在犹大诸城中并不是最小的；因为将来有一位君王要从你那里出来，牧养我以色列民。

‘And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah, for from you will go out a ruler who will shepherd my people Israel.’ ” {Note: A quotation from <Mic 5:2>}

7 当下，希律暗暗的召了博士来，细问那星是什么时候出现的，

Then Herod secretly summoned the wise men *[and]* {Note: *Here “[and]” is supplied because the previous participle (“summoned”) has been translated as a finite verb} determined precisely from them the time *[when]* {Note: *Here “[when]” is supplied as a component of the temporal genitive absolute participle (“appeared”)} the star appeared.

8	就差他们往伯利恒去，说：你们去仔细寻访那小孩子，寻到了，就来报信，我也好去拜他。	And he sent them to Bethlehem <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("sent") has been translated as a finite verb} said, "Go, inquire carefully concerning the child, and when you have found <i>[him]</i> , report to me so that I also may come <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("may come") has been translated as a finite verb} worship him."
9	他们听见王的话就去了。在东方所看见的那星忽然在他们前头行，直行到小孩子的地方，就在上头停住了。	<i>[After]</i> {Note: *Here "[after]" is supplied as a component of the participle ("listened to") which is understood as temporal} they listened to the king, they went out, and behold, the star which they had seen at its rising {Note: Or, "when it rose"; traditionally rendered "in the east" by many English versions} led them until it came <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} stood above <i>[the place]</i> where the child was.
10	他们看见那星，就大大的欢喜；	Now <i>[when they]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw the star, they rejoiced <i>[with]</i> very great joy.
11	进了房子，看见小孩子和他母亲马利亚，就俯伏拜那小孩子，揭开宝盒，拿黄金、乳香、没药为礼物献给他。	And <i>[when they]</i> {Note: *Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal} came into the house, they saw the child with Mary his mother, and they fell down <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("fell down") has been translated as a finite verb} worshiped him. And opening their treasure boxes, they offered him gifts of gold and frankincense and myrrh.
12	博士因为在梦中被主指示不要回去见希律，就从别的路回本地去了。	And being warned in a dream not to return to Herod, they went back to their <i>[own]</i> country by another route.
13	他们去后，有主[雅伟]的使者向约瑟梦中显现，说：起来！带着小孩子同他母亲逃往埃及，住在那里，等我吩咐你；因为希律必寻找小孩子，要除灭他。	Now <i>[after]</i> they had gone away, behold, an angel of the Lord appeared in a dream to Joseph, saying, "Get up, take the child and his mother and flee to Egypt, and stay there until I tell you. For Herod is about to seek the child to destroy him."
14	约瑟就起来，夜间带着小孩子和他母亲往埃及去，	So he got up <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("got up") has been translated as a finite verb} took the child and his mother during the night and went away to Egypt.
15	住在那里，直到希律死了。这是要应验主[雅伟]藉先知所说的话，说：我从埃及召出我的儿子来。	And he was there until the death of Herod, in order that what was said by the Lord through the prophet would be fulfilled, saying, "Out of Egypt I called my son."

16	希律见自己被博士愚弄，就大大发怒，差人将伯利恒城里并四境所有的男孩，照着他向博士仔细查问的时候，凡两岁以里的，都杀尽了。	Then Herod, <i>[when he]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw that he had been deceived by the wise men, became very angry, and he sent <i>[soldiers]</i> {Note: *Here the direct object is supplied from context in the English translation} <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("sent") has been translated as a finite verb} executed all the children in Bethlehem and in all the region <i>[around]</i> it from <i>[the age of]</i> two years old and under, according to the time which he had determined precisely from the wise men.
17	这就应了先知耶利米的话，说：	Then what was spoken by the prophet Jeremiah was fulfilled, saying,
18	在拉玛听见号啕大哭的声音，是拉结哭她儿女，不肯受安慰，因为他们都不在了。	"A voice was heard in Ramah, weeping and great mourning, Rachel weeping <i>[for]</i> her children, and she did not want to be comforted, because they exist no longer" {Note: Literally "they are not"} „ {Note: A quotation from <Jer 31:15>}
19	希律死了以后，有主[雅伟]的使者在埃及向约瑟梦中显现，说：	Now <i>[after]</i> {Note: *Here "[after]" is supplied as a component of the temporal genitive absolute participle ("had died")} Herod had died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,
20	起来！带着小孩子和他母亲往以色列地去，因为要害小孩子性命的人已经死了。	saying, "Get up, take the child and his mother and go to the land of Israel, for those who were seeking the life of the child are dead."
21	约瑟就起来，把小孩子和他母亲带到以色列地去；	So he got up <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("got up") has been translated as a finite verb} took the child and his mother and entered {Note: Literally "entered into"} the land of Israel.
22	只因听见亚基老接着他父亲希律作了犹太王，就怕往那里去，又在梦中被主指示，便往加利利境内去了，	But <i>[when he]</i> {Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream, he took refuge in the regions of Galilee.
23	到了一座城，名叫拿撒勒，就住在那里。这是要应验先知所说，他将称为拿撒勒人的话了。	And he came <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} lived in a town called Nazareth, in order that what was said by the prophets would be fulfilled: {Note: Literally "that"; the conjunction could be understood (1) to introduce a direct quotation, serving a function similar to modern English quotation marks, and thus not translated; or (2) to introduce an indirect quotation, in which case it could be translated "that he would be called a Nazarene"} "He will be called a Nazarene."

第 3 章

1	那时，有施洗的约翰出来，在犹太的旷野传道，说：	Now in those days John the Baptist came preaching in the Judean wilderness
2	天国近了，你们应当悔改！	and saying, "Repent, for the kingdom of heaven has come near!"
3	这人就是先知以赛亚所说的。他说：在旷野有人声喊着说：预备主[雅伟]的道，修直他的路！	For this is the one who was spoken about by the prophet Isaiah, saying, "The voice of one crying out in the wilderness, 'Prepare the way of the Lord, make his paths straight.' " {Note: A quotation from <Isa 40:3>}
4	这约翰身穿骆驼毛的衣服，腰束皮带，吃的是蝗虫、野蜜。	Now John himself had his clothing made from camel's hair and a belt made of leather around his waist, and his food was locusts and wild honey.
5	那时，耶路撒冷和犹太全地，并约但河一带地方的人，都出去到约翰那里，	Then Jerusalem and all Judea and all the district around the Jordan were going out to him,
6	承认他们的罪，在约但河里受他的洗。	and they were being baptized by him in the Jordan River <i>[as they]</i> {Note: *Here "[as]" is supplied as a component of the participle ("confessed") which is understood as temporal} confessed their sins.
7	约翰看见许多法利赛人和撒都该人也来受洗，就对他们说：毒蛇的种类！谁指示你们逃避将来的忿怒呢？	But <i>[when he]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Offspring of vipers! Who warned you to flee from the coming wrath?"
8	你们要结出果子来，与悔改的心相称。	Therefore produce fruit worthy of repentance!
9	不要自己心里说：有亚伯拉罕为我们的祖宗。我告诉你们，神能从这些石头中给亚伯拉罕兴起子孙来。	And do not think to say to yourselves, 'We have Abraham <i>[as]</i> father.' For I say to you that God is able to raise up children for Abraham from these stones!
10	现在斧子已经放在树根上，凡不结好果子的树就砍下来，丢在火里。	Already now the ax is positioned at the root of the trees; therefore every tree not producing good fruit is cut down and thrown into the fire.
11	我是用水给你们施洗，叫你们悔改。但那在我以后来的，能力比我更大，我就是给他提鞋也不配。他要用圣灵与火给你们施洗。	I baptize you with water for repentance, but the one who comes after me is more powerful than I <i>[am]</i> , whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.
12	他手里拿着簸箕，要扬净他的场，把麦子收在仓里，把糠用不灭的火烧尽了。	His winnowing shovel <i>[is]</i> in his hand, and he will clean out his threshing floor and will gather his wheat into the storehouse, but he will burn up the chaff with unquenchable fire."
13	当下耶稣从加利利来到约但河，见了约翰，要受他的洗。	Then Jesus came from Galilee to the Jordan to John in order to be baptized by him.

14	约翰想要拦住他，说：我当受你的洗，你反倒上我这里来么？	But John tried to prevent ^{Note: *The imperfect verb is understood as conative ("tried to")} him, saying, "I need ^{Note: Literally "I have need"} to be baptized by you, and do you come to me?"
15	耶稣回答说：你暂且许我，因为我们理当这样尽诸般的义（或作：礼）。于是约翰许了他。	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 him, "Permit <i>[it]</i> now, for in this way it is right for us to fulfill all righteousness." Then he permitted him.
16	耶稣受了洗，随即从水里上来。天忽然为他开了，他就看见神的灵仿佛鸽子降下，落在他身上。	Now <i>[after he]</i> ^{Note: *Here "[after]" is supplied as a component of the participle ("was baptized") which is understood as temporal} was baptized, Jesus immediately went up from the water, and behold, the heavens opened ^{Note: Some manuscripts have "opened to him"} and he saw the Spirit of God descending like a dove coming ^{Note: Some manuscripts have "and coming"} upon him.
17	从天上有声音说：这是我的爱子，我所喜悦的。	And behold, <i>[there was]</i> ^{Note: The words "[there was]" are not in the Greek text, but are supplied to make a complete sentence in English} a voice from heaven saying, "This is my beloved Son, with whom I am well pleased."

第 4 章

1	当时，耶稣被圣灵引到旷野，受魔鬼的试探。	Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil,
2	他禁食四十昼夜，后来就饿了。	and <i>[after he]</i> ^{Note: *Here "[after]" is supplied as a component of the participle ("had fasted") which is understood as temporal} had fasted forty days and forty nights, then he was hungry.
3	那试探人的进前来，对他说：你若是神的儿子，可以吩咐这些石头变成食物。	And the tempter approached <i>[and]</i> ^{Note: *Here "[and]" is supplied because the previous participle ("approached") has been translated as a finite verb} said to him, "If you are the Son of God, order that these stones become bread."
4	耶稣却回答说：经上记着说：人活着，不是单靠食物，乃是靠神口里所出的一切话。	But he answered <i>[and]</i> ^{Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, "It is written, 'Man will not live on bread alone, but on every word that comes out of the mouth of God.'" ^{Note: A quotation from <Deut 8:3>}
5	魔鬼就带他进了圣城，叫他站在殿顶（顶：原文是翅）上，	Then the devil took him to the holy city ^{Note: That is, Jerusalem} and placed him on the highest point of the temple

6	对他说：你若是神的儿子，可以跳下去，因为经上记着说：主要为你吩咐他的使者用手托着你，免得你的脚碰在石头上。	and said to him, "If you are the Son of God, throw yourself down! For it is written, 'He will command his angels concerning you,' {Note: A quotation from <Ps 91:11>} and 'On [their] hands they will lift you up, lest you strike your foot against a stone.' " {Note: A quotation from <Ps 91:12>}
7	耶稣对他说：经上又记着说：不可试探主[雅伟]——你的神。	Jesus said to him, "On the other hand it is written, 'You are not to put the Lord your God to the test.' " {Note: A quotation from <Deut 6:16>}
8	魔鬼又带他上了一座最高的山，将世上的万国与万国的荣华都指给他看，	Again the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory,
9	对他说：你若俯伏拜我，我就把这一切都赐给你。	and he said to him, "I will give to you all these things, if you will fall down [and] {Note: "Here "[and]" is supplied because the previous participle ("will fall down") has been translated as a finite verb} worship me."
10	耶稣说：撒但（撒但就是抵挡的意思，乃魔鬼的别名），退去罢！因为经上记着说：当拜主[雅伟]你的神，单要事奉他。	Then Jesus said to him, "Go away, Satan, for it is written, 'You shall worship the Lord your God and serve only him.' " {Note: A quotation from <Deut 6:13>}
11	于是，魔鬼离了耶稣，有天使来伺候他。	Then the devil left him, and behold, angels came and began ministering to him.
12	耶稣听见约翰下了监，就退到加利利去；	Now [when he] {Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} heard that John had been arrested , {Note: Literally "had been handed over"} he withdrew into Galilee.
13	后又离开拿撒勒，往迦百农去，就住在那里。那地方靠海，在西布伦和拿弗他利的边界上。	And leaving Nazareth, he went [and] {Note: "Here "[and]" is supplied because the previous participle ("went") has been translated as a finite verb} lived in Capernaum by the sea, in the region of Zebulun and Naphtali,
14	这是要应验先知以赛亚的话，	in order that what was spoken by the prophet Isaiah would be fulfilled, who said,
15	说：西布伦地，拿弗他利地，就是沿海的路，约但河外，外邦人的加利利地。	"Land of Zebulun and land of Naphtali, toward the sea , {Note: Literally "the way of the sea"} on the other side of the Jordan, Galilee of the Gentiles {Note: Or "nations"; the same Greek word can be translated "nations" or "Gentiles" depending on the context} ____
16	那坐在黑暗里的百姓看见了大光；坐在死荫之地的人有光发现照着他们。	the people who sit in darkness have seen a great light, and the ones who sit in the land and shadow of death, a light has dawned on them." {Note: A quotation from <Isa 9:1>}
17	从那时候，耶稣就传起道来，说：天国近了，你们应当悔改！	From that time [on] , Jesus began to preach and to say, "Repent, because the kingdom of heaven is near."
18	耶稣在加利利海边行走，看见弟兄二人，就是那称呼彼得的西门和他兄弟安得烈，在海里撒网；他们本是打鱼的。	Now [as he] {Note: "Here "[as]" is supplied as a component of the participle ("was walking") which is understood as temporal} was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew, throwing a casting net into the sea (for they were fishermen).

19	耶稣对他们说：来跟从我，我要叫你们得人如得鱼一样。	And he said to them, “ Follow me ^{Note: Literally “come behind me”} and I will make you fishers of people.”
20	他们就立刻舍了网，跟从了他。	And immediately they left their nets <i>[and]</i> ^{Note: *Here “[and]” is supplied because the previous participle (“left”) has been translated as a finite verb} followed him.
21	从那里往前走，又看见弟兄二人，就是西庇太的儿子雅各和他兄弟约翰，同他们的父亲西庇太在船上补网，耶稣就招呼他们，	And going on from there, he saw two other brothers, James the <i>[son]</i> of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them.
22	他们立刻舍了船，别了父亲，跟从了耶稣。	And immediately they left the boat and their father <i>[and]</i> ^{Note: *Here “[and]” is supplied because the previous participle (“left”) has been translated as a finite verb} followed him.
23	耶稣走遍加利利，在各会堂里教训人，传天国的福音，医治百姓各样的病症。	And he went around through all of Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and healing every disease and every sickness among the people.
24	他的名声就传遍了叙利亚。那里的人把一切害病的，就是害各样疾病、各样疼痛的和被鬼附的、癫痫的、瘫痪的，都带来了，耶稣就治好了他们。	And a report about him went out throughout ^{Note: Literally “in the whole of”} Syria, and they brought to him all those who were sick ^{Note: Literally “having badly”} with various diseases and afflicted by torments, demon-possessed ^{Note: Some manuscripts have “and demon-possessed”} and epileptics and paralytics, and he healed them.
25	当下，有许多人从加利利、低加波利、耶路撒冷、犹太、约但河外来跟着他。	And large crowds followed him from Galilee, Decapolis, Jerusalem, Judea, and from the other side of the Jordan.

第 5 章

1	耶稣看见这许多的人，就上了山，既已坐下，门徒到他跟前来，	Now <i>[when he]</i> ^{Note: *Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal} saw the crowds, he went up the mountain and <i>[after he]</i> ^{Note: *Here “[after]” is supplied as a component of the participle (“sat down”) which is understood as temporal} sat down, his disciples approached him.
2	他就开口教训他们，说：	And opening his mouth he began to teach them, saying,
3	虚心的人有福了！因为天国是他们的。	“Blessed <i>[are]</i> the poor in spirit, because theirs is the kingdom of heaven.
4	哀恸的人有福了！因为他们必得安慰。	Blessed <i>[are]</i> the ones who mourn, because they will be comforted.
5	温柔的人有福了！因为他们必承受地土。	Blessed <i>[are]</i> the meek, because they will inherit the earth.
6	饥渴慕义的人有福了！因为他们必得饱足。	Blessed <i>[are]</i> the ones who hunger and thirst <i>[for]</i> righteousness, because they will be satisfied.

7	怜悯人的人有福了！因为他们必蒙怜悯。	Blessed <i>[are]</i> the merciful, because they will be shown mercy.
8	清心的人有福了！因为他们必得见神。	Blessed <i>[are]</i> the pure in heart, because they will see God.
9	使人和睦的人有福了！因为他们必称为神的儿子。	Blessed <i>[are]</i> the peacemakers, because they will be called sons of God.
10	为义受逼迫的人有福了！因为天国是他们的。	Blessed <i>[are]</i> those who are persecuted because of righteousness, because theirs is the kingdom of heaven.
11	人若因我辱骂你们，逼迫你们，捏造各样坏话毁谤你们，你们就有福了！	Blessed are you when they insult you and persecute <i>[you]</i> and say all kinds of evil things against you, lying on account of me.
12	应当欢喜快乐，因为你们在天上的赏赐是大的。在你们以前的先知，人也是这样逼迫他们。	Rejoice and be glad, because your reward <i>[is]</i> great in heaven, for in the <i>[same]</i> way they persecuted the prophets before you.
13	你们是世上的盐。盐若失了味，怎能叫它再咸呢？以后无用，不过丢在外面，被人践踏了。	“You are the salt of the earth. But if salt becomes tasteless, by what will it be made salty? It is good for nothing any longer except to be thrown outside <i>[and]</i> ” {Note: “Here “ <i>[and]</i> ” is supplied because the previous participle (“thrown”) has been translated as a finite verb} trampled under foot by people.
14	你们是世上的光。城造在山上是不能隐藏的。	You are the light of the world. A city located on top of a hill cannot be hidden,
15	人点灯，不放在斗底下，是放在灯台上，就照亮一家的人。	nor do they light a lamp and place it under a basket, but on a lampstand, and it shines on all those in the house.
16	你们的光也当这样照在人前，叫他们看见你们的好行为，便将荣耀归给你们在天上的父。	In the <i>[same]</i> way let your light shine before people, so that they can see your good works and glorify your Father who is in heaven.
17	莫想我来要废掉律法和先知。我来不是要废掉，乃是要成全。	“Do not think that I have come to destroy the law or the prophets. I have not come to destroy <i>[them]</i> but to fulfill <i>[them]</i> .
18	我实在告诉你们，就是到天地都废去了，律法的一点一画也不能废去，都要成全。	For truly I say to you, until heaven and earth pass away, not one tiny letter or one stroke of a letter will pass away from the law until all takes place.
19	所以，无论何人废掉这诫命中最小的一条，又教训人这样作，他在天国要称为最小的。但无论何人遵行这诫命，又教训人遵行，他在天国要称为大的。	Therefore whoever abolishes one of the least of these commandments and teaches people to do so will be called least in the kingdom of heaven, but whoever keeps <i>[them]</i> and teaches <i>[them]</i> , this person will be called great in the kingdom of heaven.
20	我告诉你们，你们的义若不胜于文士和法利赛人的义，断不能进天国。	For I say to you that unless your righteousness greatly surpasses <i>[that]</i> of the scribes and Pharisees, you will never enter into the kingdom of heaven.
21	你们听见有吩咐古人的话，说：不可杀人；又说：凡杀人的难免受审判。	“You have heard that it was said to the people of old , {Note: Literally “ancients”} ‘Do not commit murder,’ {Note: A quotation from <Exod 20:13>; <Deut 5:17>} and ‘whoever commits murder will be subject to judgment.’

22	只是我告诉你们：凡（有古卷在凡字下加：无缘无故地）向弟兄动怒的，难免受审断；凡骂弟兄是拉加的，难免公会的审断；凡骂弟兄是魔利的，难免地狱的火。	But I say to you that everyone who is angry at his brother will be subject to judgment, and whoever says to his brother, 'Stupid fool!' ^{Note: Greek "Raca," a term of verbal abuse involving lack of intelligence} will be subject to the council, and whoever says, 'Obstinate fool!' ^{Note: Perhaps with the idea of obstinate, godless foolishness; some take the word to be a Greek transliteration of the Hebrew word for "rebel" (<Deut 21:18>, <20>)} will be subject to fiery hell.
23	所以，你在祭坛上献礼物时，若想起弟兄向你怀怨，	Therefore if you present your gift at the altar and there remember that your brother has something against you,
24	就把礼物留在坛前，先去同弟兄和好，然后来献礼物。	leave your gift there before the altar and first go be reconciled to your brother, and then come ^[and] ^{Note: "Here [and]" is supplied because the previous participle ("come") has been translated as a finite verb} present your gift.
25	你同告你的对头还在路上，就赶紧与他和息，恐怕他把你送给审判官，审判官交付衙役，你就下在监里了。	Settle the case quickly with your accuser ^{Note: Literally "be making friends quickly with your accuser"} while you are with him on the way, lest your accuser hand you over to the judge, and the judge to the officer, and you be thrown into prison.
26	我实在告诉你，若有一文钱没有还清，你断不能从那里出来。	Truly I say to you, you will never come out of there until you have paid back the last penny!
27	你们听见有话说：不可奸淫。	"You have heard that it was said, 'Do not commit adultery.' ^{Note: A quotation from <Exod 20:14>; <Deut 5:17>}
28	只是我告诉你们，凡看见妇女就动淫念的，这人心里已经与她犯奸淫了。	But I say to you that everyone who looks at a woman to lust for her has already committed adultery with her in his heart.
29	若是你的右眼叫你跌倒，就剜出来丢掉，宁可失去百体中的一体，不叫全身丢在地狱里。	And if your right eye causes you to sin, tear it out and throw ^[it] from you! For it is better for you that one of your members be destroyed than your whole body be thrown into hell.
30	若是右手叫你跌倒，就砍下来丢掉，宁可失去百体中的一体，不叫全身下入地狱。	And if your right hand causes you to sin, cut it off and throw ^[it] from you! For it is better for you that one of your limbs be destroyed than your whole body go into hell.
31	又有话说：人若休妻，就当给她休书。	"And it was said, 'Whoever divorces his wife must give her a certificate of divorce.' ^{Note: A quotation from <Deut 24:1>}
32	只是我告诉你们，凡休妻的，若不是为淫乱的缘故，就是叫她作淫妇了；人若娶这被休的妇人，也是犯奸淫了。	But I say to you that everyone who divorces his wife, except for a matter of sexual immorality, causes her to commit adultery, and whoever marries a divorced woman commits adultery.
33	你们又听见有吩咐古人的话，说：不可背誓，所起的誓总要向主[雅伟]谨守。	"Again you have heard that it was said to the people of old ^{Note: Literally "ancients"} , 'Do not swear falsely, ^{Note: Or "do not break your oath"} but fulfill your oaths to the Lord.' ^{Note: A quotation from <Lev 19:12>}

34	只是我告诉你们，什么誓都不可起。不可指着天起誓，因为天是神的座位；	But I say to you, do not swear at all, either by heaven, because it is the throne of God,
35	不可指着地起誓，因为地是他的脚凳；也不可指着耶路撒冷起誓，因为耶路撒冷是大君的京城；	or by the earth, because it is the footstool of his feet, or by Jerusalem, because it is the city of the great king.
36	又不可指着你的头起誓，因为你不能使一根头发变黑变白了。	And do not swear by your head, because you are not able to make one hair white or black.
37	你们的话，是，就说是；不是，就说不是；若再多说，就是出于那恶者（或作：就是从恶里出来的）。	But let your statement be 'Yes, yes; no, no,' and anything beyond these is from the evil one. <small>{Note: Or "is of evil"}</small>
38	你们听见有话说：以眼还眼，以牙还牙。	"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' <small>{Note: A quotation from <Exod 21:24>; <Lev 24:20>}</small>
39	只是我告诉你们，不要与恶人作对。有人打你的右脸，连左脸也转过来由他打；	But I say to you, do not resist the evildoer, but whoever strikes you on the right cheek, <small>{Note: Some manuscripts have "your right cheek"}</small> turn the other to him also.
40	有人想要告你，要拿你的里衣，连外衣也由他拿去；	And the one who wants to go to court with you and take your tunic, let him have <small>{Note: Literally "leave to him"}</small> your outer garment also.
41	有人强迫你走一里路，你就同他走二里；	And whoever forces you to go one mile, <small>{Note: A Roman mile was originally a thousand paces, but was later fixed at eight stades (1,478.5 meters)}</small> go with him two.
42	有求你的，就给他；有向你借贷的，不可推辞。	Give to the one who asks you, and do not turn away from the one who wants to borrow from you.
43	你们听见有话说：当爱你的邻舍，恨你的仇敌。	"You have heard that it was said, 'Love your neighbor' <small>{Note: A quotation from <Lev 19:18>}</small> and 'Hate your enemy.' <small>{Note: An allusion to <Deut 23:3-6>}</small>
44	只是我告诉你们，要爱你们的仇敌，为那逼迫你们的祷告。	But I say to you, love your enemies and pray for those who persecute you,
45	这样就可以作你们天父的儿子；因为他叫日头照好人，也照歹人；降雨给义人，也给不义的人。	in order that you may be sons of your Father who is in heaven, because he causes his sun to rise on the evil and the good, and he sends rain on the just and the unjust.
46	你们若单爱那爱你们的人，有什么赏赐呢？就是税吏不也是这样行么？	For if you love those who love you, what reward do you have? Do not the tax collectors also do the same?
47	你们若单请你弟兄的安，比人有什么长处呢？就是外邦人不也是这样行么？	And if you greet only your brothers, what are you doing that is remarkable? Do not the Gentiles also do the same?
48	所以，你们要完全，像你们的天父完全一样。	Therefore you be perfect as your heavenly Father is perfect.

第 6 章

1	你们要小心，不可将善事行在人的面前，故意叫他们看见，若是这样，就不能得你们天父的赏赐了。	“And take care not to practice your righteousness before people to be seen by them; otherwise ^{Note: Literally “but if not”} you have no reward from your Father who is in heaven.
2	所以，你施舍的时候，不可在你面前吹号，像那假冒为善的人在会堂里和街道上所行的，故意要得人的荣耀。我实在告诉你们，他们已经得了他们的赏赐。	Therefore whenever you practice charitable giving, do not sound a trumpet in front of you, as the hypocrites do in the synagogues and in the streets, in order that they may be praised by people. Truly I say to you, they have received their reward in full!
3	你施舍的时候，不要叫左手知道右手所做的，	But you, ^{Note: “Here “[when]” is supplied as a component of the participle (“practice”) which is understood as temporal} practice charitable giving, do not let your left hand know what your right hand is doing,
4	要叫你施舍的事行在暗中。你父在暗中察看，必然报答你（有古卷：必在明处报答你）。	in order that your charitable giving may be in secret, and your Father who sees in secret will reward you.
5	你们祷告的时候，不可像那假冒为善的人，爱站在会堂里和十字路口上祷告，故意叫人看见。我实在告诉你们，他们已经得了他们的赏赐。	And whenever you pray, do not be like the hypocrites, because they love to stand ^{Note: “Here “[and]” is supplied because the previous participle (“stand”) has been translated as a finite verb} pray in the synagogues and on the corners of the streets, in order that they may be seen by people. Truly I say to you, they have received their reward in full!
6	你祷告的时候，要进你的内屋，关上门，祷告你在暗中的父；你父在暗中察看，必然报答你。	But whenever you pray, enter into your inner room and shut your door ^{Note: “Here “[and]” is supplied because the previous participle (“shut”) has been translated as a finite verb} pray to your Father who is in secret, and your Father who sees in secret will reward you.
7	你们祷告，不可像外邦人，用许多重复话，他们以为话多了必蒙垂听。	“But ^{Note: “Here “[when]” is supplied as a component of the participle (“pray”) which is understood as temporal} pray, do not babble repetitiously like the pagans, for they think that because of their many words they will be heard.
8	你们不可效法他们；因为你们没有祈求以先，你们所需用的，你们的父早已知道了。	Therefore do not be like them, for your Father knows what you need ^{Note: Literally “of what you have need”} before you ask him.
9	所以，你们祷告要这样说：我们在天上的父：愿人都尊你的名为圣。	Therefore you pray in this way: “Our Father who is in heaven, may your name be treated as holy.
10	愿你的国降临；愿你的旨意行在地上，如同行在天上。	May your kingdom come, may your will be done on earth as ^[it is] in heaven.
11	我们日用的饮食，今日赐给我们。	Give us today our daily bread,
12	免我们的债，如同我们免了人的债。	and forgive us our debts, as we also have forgiven our debtors.

13	不叫我们遇见试探；救我们脱离凶恶（或作：脱离恶者）。因为国度、权柄、荣耀，全是你的，直到永远。阿们（有古卷没有因为……阿们等字）！	And do not bring us into temptation, but deliver us from the evil one. <small>{Note: Or "evil"; most later Greek manuscripts add the phrase "for yours is the kingdom and the power and the glory forever, amen"}</small>
14	你们饶恕人的过犯，你们的天父也必饶恕你们的过犯；	For if you forgive people their sins, your heavenly Father will also forgive you.
15	你们不饶恕人的过犯，你们的天父也必不饶恕你们的过犯。	But if you do not forgive people, neither will your Father forgive your sins.
16	你们禁食的时候，不可像那假冒为善的人，脸上带着愁容；因为他们把脸弄得难看，故意叫人看出他们是禁食。我实在告诉你们，他们已经得了他们的赏赐。	"Whenever you fast, do not be sullen like the hypocrites, for they make their faces unrecognizable in order that they may be seen fasting by people. Truly I say to you, they have received their reward in full!
17	你禁食的时候，要梳头洗脸，	But <i>[when]</i> <small>{Note: *Here "[when]" is supplied as a component of the participle ("fasting") which is understood as temporal}</small> you are fasting, put olive oil on your head <small>{Note: Literally "anoint your head"}</small> and wash your face
18	不叫人看出你禁食来，只叫你暗中的父看见；你父在暗中察看，必然报答你。	so that you will not be seen by people as fasting, but to your Father who is in secret, and your Father who sees in secret will reward you.
19	不要为自己积攒财宝在地上；地上有虫子咬，能锈坏，也有贼挖窟窿来偷。	"Do not store up for yourselves treasures on earth, where moth and consuming <i>[insect]</i> <small>{Note: Traditionally "rust," but more likely in this context along with "moth" the term refers to "eating" by other types of insects or vermin}</small> destroy and where thieves break in and steal,
20	只要积攒财宝在天上；天上没有虫子咬，不能锈坏，也没有贼挖窟窿来偷。	but store up for yourselves treasures in heaven, where neither moth nor consuming <i>[insect]</i> <small>{Note: Traditionally "rust," but more likely in this context along with "moth" the term refers to "eating" by other types of insects or vermin}</small> destroy and where thieves do not break in or steal.
21	因为你的财宝在那里，你的心也在那里。	For where your treasure is, there your heart will be also.
22	眼睛就是身上的灯。你的眼睛若了亮，全身就光明；	"The eye is the lamp of the body. Therefore if your eye is sincere, your whole body will be full of light.
23	你的眼睛若昏花，全身就黑暗。你里头的光若黑暗了，那黑暗是何等大呢！	But if your eye is evil, your whole body will be dark. Therefore if the light in you is darkness, how great <i>[is]</i> the darkness!
24	一个人不能事奉两个主；不是恶这个，爱那个，就是重这个，轻那个。你们不能又事奉神，又事奉玛门（玛门：财利的意思）。	"No one is able to serve two masters. For either he will hate the one and love the other, or he will be devoted to one and despise the other. You are not able to serve God and money. <small>{Note: Traditionally transliterated from the Greek as "mammon"}</small>

25	所以我告诉你们，不要为生命忧虑吃什么，喝什么；为身体忧虑穿什么。生命不胜于饮食么？身体不胜于衣裳么？	“For this <i>[reason]</i> I say to you, do not be anxious for your life, what you will eat, ^{Note: Some manuscripts add “or what you will drink”}; other later manuscripts add “and what you will drink”} and not for your body, what you will wear. Is your life not more than food and your body <i>[more than]</i> clothing?
26	你们看那天上的飞鸟，也不种，也不收，也不积蓄在仓里，你们的天父尚且养活它。你们不比飞鸟贵重得多么？	Consider the birds of the sky, that they do not sow or reap or gather <i>[produce]</i> into barns, and your heavenly Father feeds them. Are you not worth more than they <i>[are]</i> ?
27	你们那一个能用思虑使寿数多加一刻呢（或作：使身量多加一肘呢）？	And who among you, <i>[by]</i> ^{Note: *Here “[by]” is supplied as a component of the participle (“being anxious”) which is understood as means} being anxious, is able to add one hour ^{Note: Or “cubit”} to his life span?
28	何必为衣裳忧虑呢？你想野地里的百合花怎么长起来；它也不劳苦，也不纺线。	And why are you anxious about clothing? Observe the lilies of the field, how they grow: they do not toil or spin,
29	然而我告诉你们，就是所罗门极荣华的时候，他所穿戴的，还不如这花一朵呢！	but I say to you that not even Solomon in all his glory was dressed like one of these.
30	你们这小信的人哪！野地里的草今天还在，明天就丢在炉里，神还给它这样的装饰，何况你们呢！	But if God dresses the grass of the field in this way, <i>[although it]</i> ^{Note: *Here “[although]” is supplied as a component of the participle (“is”) which is understood as concessive} is <i>[here]</i> today and tomorrow is thrown into the oven, will he not <i>[do so]</i> much more <i>[for]</i> you, you of little faith?
31	所以，不要忧虑说：吃什么？喝什么？穿什么？	Therefore do not be anxious, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’,
32	这都是外邦人所求的，你们需用的这一切东西，你们的天父是知道的。	for the pagans seek after all these <i>[things]</i> . For your heavenly Father knows that you need all these <i>[things]</i> .
33	你们要先求他的国和他的义，这些东西都要加给你们了。	But seek first his kingdom and righteousness, ^{Note: Some manuscripts have “the kingdom of God and his righteousness”} and all these <i>[things]</i> will be added to you.
34	所以，不要为明天忧虑，因为明天自有明天的忧虑；一天的难处一天当就够了。	Therefore do not be anxious for tomorrow, because tomorrow will be anxious for itself. Each day has enough trouble of its own. ^{Note: Literally “sufficient for the day its trouble”}

第 7 章

1	你们不要论断人，免得你们被论断。	“Do not judge, so that you will not be judged.
2	因为你们怎样论断人，也必怎样被论断；你们用什么量器量给人，也必用什么量器量给你们。	For by what judgment you judge, you will be judged, and by what measure you measure out, it will be measured out to you.

3	为什么看见你弟兄眼中有刺，却不想自己眼中有梁木呢？	And why do you see the speck <i>[that is]</i> in your brother's eye, but do not notice the beam of wood in your <i>[own]</i> eye?
4	你自己眼中有梁木，怎能对你弟兄说：容我去掉你眼中的刺呢？	Or how will you say to your brother, 'Allow <i>[me]</i> to remove the speck from your eye,' and behold, the beam of wood <i>[is]</i> in your <i>[own]</i> eye?
5	你这假冒为善的人！先去掉自己眼中的梁木，然后才能看得清楚，去掉你弟兄眼中的刺。	Hypocrite! First remove the beam of wood from your <i>[own]</i> eye and then you will see clearly to remove the speck from your brother's eye!
6	不要把圣物给狗，也不要把你们的珍珠丢在猪前，恐怕它践踏了珍珠，转过来咬你们。	"Do not give what is holy to dogs, or throw your pearls in front of pigs, lest they trample them with their feet, and turn around <i>[and]</i> " {Note: *Here "[and]" is supplied because the previous participle ("turn around") has been translated as a finite verb} tear you to pieces.
7	你们祈求，就给你们；寻找，就寻见；叩门，就给你们开门。	"Ask and it will be given to you; seek and you will find; knock and it will be opened for you.
8	因为凡祈求的，就得着；寻找的，就寻见；叩门的，就给他开门。	For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.
9	你们中间谁有儿子求饼，反给他石头呢？	Or what man is <i>[there]</i> among you, <i>[if]</i> his son will ask him <i>[for]</i> bread, will give him a stone?
10	求鱼，反给他蛇呢？	Or also <i>[if]</i> he will ask for a fish, will give him a snake?
11	你们虽然不好，尚且知道拿好东西给儿女，何况你们在天上的父，岂不更把好东西给求他的人么？	Therefore if you, <i>[although you]</i> {Note: *Here "[although]" is supplied as a component of the participle ("are") which is understood as concessive} are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him?
12	所以，无论何事，你们愿意人怎样待你们，你们也要怎样待人，因为这就是律法和先知的道理。	Therefore <i>[in]</i> all <i>[things]</i> , whatever you want that people should do to you, thus also you do to them. For this is the law and the prophets.
13	你们要进窄门。因为引到灭亡，那门是宽的，路是大的，进去的人也多；	"Enter through the narrow gate, because broad <i>[is]</i> the gate and spacious <i>[is]</i> the road that leads to destruction, and there are many who enter through it,
14	引到永生，那门是窄的，路是小的，找着的人也少。	because narrow {Note: Some manuscripts have "how narrow"} <i>[is]</i> the gate and constricted <i>[is]</i> the road that leads to life, and there are few who find it!
15	你们要防备假先知。他们到你们这里来，外面披着羊皮，里面却是残暴的狼。	"Beware of false prophets who come to you in sheep's clothing, but inside are ravenous wolves.
16	凭着他们的果子，就可以认出他们来。荆棘上岂能摘葡萄呢？蒺藜里岂能摘无花果呢？	You will recognize them by their fruits: they do not gather grapes from thorn bushes or figs from thistles, <i>[do they]</i> ? {Note: The negative construction in Greek anticipates a negative answer here, indicated by "[do they]"}

17	这样，凡好树都结好果子，惟独坏树结坏果子。	In the <i>[same]</i> way, every good tree produces good fruit, but a bad tree produces bad fruit.
18	好树不能结坏果子；坏树不能结好果子。	A good tree is not able to produce bad fruit, nor a bad tree to produce good fruit.
19	凡不结好果子的树就砍下来，丢在火里。	Every tree that does not produce good fruit is cut down and thrown into the fire.
20	所以，凭着他们的果子就可以认出他们来。	As a result, you will recognize them by their fruits.
21	凡称呼我主*阿，主*阿的人不能都进天国；惟独遵行我天父旨意的人才能进去。	"Not everyone who says to me, 'Lord, Lord,' will enter into the kingdom of heaven, but the one who does the will of my Father who is in heaven.
22	当那日必有许多人对我说：主*阿，主*阿，我们不是奉你的名传道，奉你的名赶鬼，奉你的名行许多异能么？	On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many miracles in your name?'
23	我就明明的告诉他们说：我从来不认识你们，你们这些作恶的人，离开我去罢！	And then I will say to them plainly, ^{Note: Literally "I will declare to them"} 'I never knew you. Depart from me, you who practice lawlessness!'
24	所以，凡听见我这话就去行的，好比一个聪明人，把房子盖在磐石上；	"Therefore everyone who hears these words of mine and does them will be like a wise man who built his house on the rock.
25	雨淋，水冲，风吹，撞着那房子，房子总不倒塌，因为根基立在磐石上。	And the rain came down and the rivers came and the winds blew and beat against that house, and it did not collapse, because its foundation was laid on the rock.
26	凡听见我这话不去行的，好比一个无知的人，把房子盖在沙土上；	And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand.
27	雨淋，水冲，风吹，撞着那房子，房子就倒塌了，并且倒塌得很大。	And the rain came down and the rivers came and the winds blew and beat against that house, and it collapsed, and its fall was great."
28	耶稣讲完了这些话，众人都希奇他的教训；	And it happened when Jesus finished these words the crowds were amazed at his teaching,
29	因为他教训他们，正像有权柄的人，不像他们的文士。	because he was teaching them like one who had authority, and not like their scribes.

第 8 章

1	耶稣下了山，有许多人跟着他。	And <i>[when]</i> ^{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("came down")} he came down from the mountain, large crowds followed him.
2	有一个长大痲疯的来拜他，说：主*若肯，必能叫我洁净了。	And behold, a leper approached <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("approached") has been translated as a finite verb} worshiped him, saying, "Lord, if you are willing, you are able to make me clean."

3	耶稣伸手摸他，说：我肯，你洁净了罢！ 他的大痲疯立刻就洁净了。	And extending his hand he touched him, saying, "I am willing, be clean." And immediately his leprosy was cleansed.
4	耶稣对他说：你切不可告诉人，只要去把身体给祭司察看，献上摩西所吩咐的礼物，对众人作证据。	And Jesus said to him, "See that you tell no one, but go, show yourself to the priest and offer the gift that Moses commanded, for a testimony to them."
5	耶稣进了迦百农，有一个百夫长进前来，求他说：	Now <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("entered")} he entered Capernaum, a centurion approached him, appealing to him
6	主*阿，我的仆人害瘫痪病，躺在家里，甚是疼痛。	and saying, "Lord, my slave" {Note: Traditionally "servant"; the Greek term here is one often used of a slave who was regarded with some degree of affection, possibly a personal servant (the parallel passage in <Luke 7:7> uses the more common term for slave)} is lying paralyzed in my {Note: Literally "the"; the Greek article is used here as a possessive pronoun} house, terribly tormented!"
7	耶稣说：我去医治他。	And he said to him, "I will come <i>[and]</i> " {Note: *Here "[and]" is supplied because the previous participle ("come") has been translated as a finite verb} heal him."
8	百夫长回答说：主*阿，你到我舍下，我不敢当；只要你说一句话，我的仆人就必好了。	And the centurion answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, "Lord, I am not worthy that you should come in under my roof. But only say the word and my slave will be healed.
9	因为我在人的权下，也有兵在我以下；对这个说：去！他就去；对那个说：来！他就来；对我的仆人说：你作这事！他就去作。	For I also am a man under authority who has soldiers under me, and I say to this one, 'Go!' and he goes, and to another one, 'Come!' and he comes, and to my slave, 'Do this!' and he does <i>[it]</i> {Note: Here the direct object is supplied from context in the English translation (see the parallel in <Luke 7:8>).} .
10	耶稣听见就希奇，对跟从的人说：我实在告诉你们，这么大的信心，就是在以色列中，我也没有遇见过。	Now <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} Jesus heard <i>[this]</i> , {Note: *Here the direct object is supplied from context in the English translation} he was astonished, and said to those who were following <i>[him]</i> , {Note: *Here the direct object is supplied from context in the English translation} "Truly I say to you, I have found such great faith with no one in Israel.
11	我又告诉你们，从东从西，将有许多人来，在天国里与亚伯拉罕、以撒、雅各一同坐席；	But I say to you that many will come from east and west and be seated at the banquet {Note: Literally "recline at table"} with Abraham and Isaac and Jacob in the kingdom of heaven.
12	惟有本国的子民竟被赶到外边黑暗里去，在那里必要哀哭切齿了。	But the sons of the kingdom will be thrown out into the outer darkness. In that place there will be weeping and gnashing of teeth!"
13	耶稣对百夫长说：你回去罢！照你的信心，给你成全了。那时，他的仆人就好了。	And Jesus said to the centurion, "Go, as you have believed it will be done for you." And the slave {Note: Many later manuscripts have "his slave"} was healed at that hour.

14	耶稣到了彼得家里，见彼得的岳母害热病躺着。	And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal} Jesus came into Peter's house, he saw his mother-in-law lying down and suffering with a fever.
15	耶稣把她的手一摸，热就退了；她就起来服事耶稣。	And he touched her hand and the fever left her, and she got up and began to serve him.
16	到了晚上，有人带着许多被鬼附的来到耶稣跟前，他只用一句话就把鬼都赶出去，并且治好了一切有病的人。	Now <i>[when it]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was") } was evening, they brought to him many who were demon-possessed, and he expelled the spirits with a word. And he healed all those who were sick , {Note: Literally "those who were having badly"}
17	这是要应验先知以赛亚的话，说：他代替我们的软弱，担当我们的疾病。	in order that what was spoken through the prophet Isaiah would be fulfilled, who said, "He himself took away our sicknesses, and carried away our diseases." {Note: A quotation from <Isa 53:4>}
18	耶稣见许多人围着他，就吩咐渡到那边去。	Now <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} Jesus saw many crowds {Note: Some manuscripts have "a crowd"} around him, he gave orders to depart to the other side. {Note: That is, the other side of the Sea of Galilee}
19	有一个文士来，对他说：夫子，你无论往那里去，我要跟从你。	And a scribe approached <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("approached") has been translated as a finite verb} said to him, "Teacher, I will follow you wherever you go!"
20	耶稣说：狐狸有洞，天空的飞鸟有窝，人子却没有枕头的地方。	And Jesus said to him, "Foxes have dens and birds of the sky <i>[have]</i> nests, but the Son of Man has no place to lay his head."
21	又有一个门徒对耶稣说：主*阿，容我先回去埋葬我的父亲。	And another of the disciples {Note: Some manuscripts have "of his disciples"} said to him, "Lord, allow me first to go and bury my father."
22	耶稣说：任凭死人埋葬他们的死人；你跟我罢！	But Jesus said to him, "Follow me, and leave the dead to bury their own dead!"
23	耶稣上了船，门徒跟着他。	And <i>[as]</i> {Note: *Here "[as]" is supplied as a component of the participle ("got") which is understood as temporal} he got into the boat, his disciples followed him.
24	海里忽然起了暴风，甚至船被波浪掩盖；耶稣却睡着了。	And behold, a great storm arose on the sea, so that the boat was being inundated by the waves, but he himself was asleep.
25	门徒来叫醒了，说：主*阿，救我们，我们丧命啦！	And they came <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} woke him, saying, "Lord, save <i>[us]</i> ! {Note: *Here the direct object is supplied from context in the English translation} We are perishing!"

26	耶稣说：你们这小信的人哪，为什么胆怯呢？于是起来，斥责风和海，风和海就大大的平静了。	And he said to them, “Why are you fearful, <i>[you]</i> of little faith?” Then he got up <i>[and]</i> <small>{Note: *Here “[and]” is supplied because the previous participle (“got up”) has been translated as a finite verb}</small> rebuked the winds and the sea and there was a great calm.
27	众人希奇，说：这是怎样的人？连风和海也听从他了！	And the men were astonished, saying, “What sort of <i>[man]</i> is this, that even the winds and the sea obey him?”
28	耶稣既渡到那边去，来到加大拉人的地方，就有两个被鬼附的人从坟茔里出来迎着，极其凶猛，甚至没有人能从那条路上经过。	And <i>[when]</i> <small>{Note: *Here “[when]” is supplied as a component of the temporal genitive absolute participle (“came”)}</small> he came to the other side, <small>{Note: That is, the other side of the Sea of Galilee}</small> to the region of the Gadarenes, <small>{Note: Many manuscripts read “Gergesenes”; others read “Gerasenes” (see <Luke 8:26>)}</small> two demon-possessed men coming from among the tombs met him, very violent, so that no one was able to pass by along that road.
29	他们喊着说：神的儿子，我们与你有什么相干？时候还没有到，你就上这里来叫我们受苦么？	And behold, they cried out, saying, “What do you have to do with us , <small>{Note: Literally “what to us and to you”}</small> Son of God? Have you come here to torment us before the time?” <small>{Note: That is, before the appointed time of judgment}</small>
30	离他们很远，有一大群猪吃食。	Now a long way from them a large herd of pigs was feeding.
31	鬼就央求耶稣，说：若把我们赶出去，就打发我们进入猪群罢！	So the demons implored him, saying, “If you are going to expel us, send us into the herd of pigs.”
32	耶稣说：去罢！鬼就出来，进入猪群。全群忽然闯下山崖，投在海里淹死了。	And he said to them, “Go!” So they departed <i>[and]</i> <small>{Note: *Here “[and]” is supplied because the previous participle (“departed”) has been translated as a finite verb}</small> went into the pigs, and behold, the whole herd rushed headlong down the steep slope into the sea and drowned in the water.
33	放猪的就逃跑进城，将这一切事和被鬼附的人所遭遇的都告诉人。	Now the herdsmen fled and went into the town <i>[and]</i> <small>{Note: *Here “[and]” is supplied because the previous participle (“went”) has been translated as a finite verb}</small> reported everything, including the things concerning the demon-possessed men.
34	合城的人都出来迎见耶稣，既见了就央求他离开他们的境界。	And behold, the whole town came out to meet Jesus, and <i>[when they]</i> <small>{Note: *Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal}</small> saw him, they implored <i>[him]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> that he would depart from their region.

第 9 章

1	耶稣上了船，渡过海，来到自己的城里。	And getting into a boat, he crossed over and came to his own town. <small>{Note: A reference to Capernaum}</small>
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2	有人用褥子抬着一个瘫子到耶稣跟前来。耶稣见他们的信心，就对瘫子说：小子，放心罢！你的罪赦了。	And behold, they brought to him a paralytic lying on a stretcher, 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, "Have courage, child, your sins are forgiven."
3	有几个文士心里说：这个人说僭妄的话了。	And behold, some of the scribes said to themselves, "This man is blaspheming!"
4	耶稣知道他们的心意，就说：你们为什么心里怀着恶念呢？	And knowing {Note: Some manuscripts have "perceiving"} their thoughts, Jesus said, "Why do you think evil in your hearts?"
5	或说：你的罪赦了，或说：你起来行走，那一样容易呢？	For which is easier to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?
6	但要叫你们知道，人子在地上有赦罪的权柄；就对瘫子说：起来！拿你的褥子回家去罢。	But in order that you may know that the Son of Man has authority on earth to forgive sins," then he said to the paralytic, "Get up, pick up your stretcher and go to your home."
7	那人就起来，回家去了。	And he got up <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("got up") has been translated as a finite verb} went to his home.
8	众人看见都惊奇，就归荣耀与神，因为他将这样的权柄赐给人。	But <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} the crowds saw <i>[this]</i> , {Note: *Here the direct object is supplied from context in the English translation} they were afraid and glorified God who had given such authority to men.
9	耶稣从那里往前走，看见一个人名叫马太，坐在税关上，就对他说：你跟从我来。他就起来跟从了耶稣。	And <i>[as]</i> {Note: *Here "[as]" is supplied as a component of the participle ("saw") which is understood as temporal} Jesus was going away from there, he saw a man called Matthew sitting at the tax booth and said to him, "Follow me!" And he stood up <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("stood up") has been translated as a finite verb} followed him.
10	耶稣在屋里坐席的时候，有好些税吏和罪人来，与耶稣和他的门徒一同坐席。	And it happened <i>[as]</i> {Note: *Here "[as]" is supplied as a component of the temporal genitive absolute participle ("was dining")} he was dining {Note: Literally "was reclining at table"} in the house, behold, many tax collectors and sinners were coming <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("were coming") has been translated as a finite verb} dining {Note: Literally "reclining at table"} with Jesus and his disciples.
11	法利赛人看见，就对耶稣的门徒说：你们的先生为什么和税吏并罪人一同吃饭呢？	And <i>[when they]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} the Pharisees began to say to his disciples, "Why does your teacher eat with tax collectors and sinners?"

12	耶稣听见，就说：康健的人用不着医生，有病的人才用得着。	And <i>[when he]</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} he said, "Those who are healthy do not have need of a physician, but those who are sick . ^{Note: Literally "having badly"}
13	经上说：我喜爱怜恤，不喜爱祭祀。这句话的意思，你们且去揣摩。我来本不是召义人，乃是召罪人。	But go <i>[and]</i> ^{Note: *Here "[and]" is supplied because the previous participle ("go") has been translated as a finite verb} learn what it means, "I want mercy and not sacrifice." ^{Note: A quotation from <Hos 6:6> (see also <Matt 12:7>)} For I did not come to call the righteous, but sinners."
14	那时，约翰的门徒来见耶稣，说：我们和法利赛人常常禁食，你的门徒倒不禁食，这是为什么呢？	Then the disciples of John ^{Note: That is, John the Baptist} approached him, saying, "Why do we and the Pharisees fast often, but your disciples do not fast?"
15	耶稣对他们说：新郎和陪伴之人同在的时候，陪伴之人岂能哀恸呢？但日子将到，新郎要离开他们，那时候他们就要禁食。	And Jesus said to them, "The bridegroom's attendants ^{Note: Literally "the sons of the bridal chamber"} are not able to mourn as long as the bridegroom is with them. But days are coming when the bridegroom is taken away from them, and then they will fast.
16	没有人把新布补在旧衣服上；因为所补上的反带坏了那衣服，破的就更大了。	But no one puts a patch of unshrunk cloth on an old garment, for its patch pulls away from the garment, and the tear becomes worse.
17	也没有人把新酒装在旧皮袋里；若是这样，皮袋就裂开，酒漏出来，连皮袋也坏了。惟独把新酒装在新皮袋里，两样就都保全了。	Nor do they put new wine into old wineskins. Otherwise ^{Note: Literally "but if not"} the wineskins burst and the wine is spilled, and the wineskins are destroyed. But they put new wine into new wineskins and both are preserved."
18	耶稣说这话的时候，有一个管会堂的来拜他，说：我女儿刚才死了，求你去按手在她身上，她就必活了。	<i>[As]</i> ^{Note: *Here "[as]" is supplied as a component of the temporal genitive absolute participle ("was saying")} he was saying these <i>[things]</i> to them, behold, one of the rulers came <i>[and]</i> ^{Note: *Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} knelt down before him, saying, "My daughter has just now died, but come, place your hand on her and she will live!"
19	耶稣便起来跟着他去；门徒也跟了去。	And Jesus and his disciples got up <i>[and]</i> ^{Note: *Here "[and]" is supplied because the previous participle ("got up") has been translated as a finite verb} followed him.
20	有一个女人，患了十二年的血漏，来到耶稣背后，摸他的衣裳繸子；	And behold, a woman who had been suffering with a hemorrhage twelve years approached from behind <i>[and]</i> ^{Note: *Here "[and]" is supplied because the previous participle ("approached") has been translated as a finite verb} touched the edge ^{Note: Or "tassel"} of his cloak,
21	因为她心里说：我只摸他的衣裳，就必痊愈。	for she said to herself, "If only I touch his cloak I will be healed."

22	耶稣转过来，看见她，就说：女儿，放心！你的信救了你。从那时候，女人就痊愈了。	But Jesus, turning around and seeing her, said, "Have courage, daughter! Your faith has healed you." And the woman was healed from that hour.
23	耶稣到了管会堂的家里，看见有吹手，又有许多人乱嚷，	And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal} Jesus came into the ruler's house and saw the flute players and the disorderly crowd,
24	就说：退去罢！这闺女不是死了，是睡着了。他们就嗤笑他。	he said, "Go away, because the girl is not dead, but is sleeping." And they ridiculed him.
25	众人既被撵出，耶稣就进去，拉着闺女的手，闺女便起来了。	But when the crowd had been sent out, he entered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("entered") has been translated as a finite verb} took her hand, and the girl got up.
26	于是这风声传遍了那地方。	And this report went out into that whole region.
27	耶稣从那里往前走，有两个瞎子跟着他，喊叫说：大卫的子孙，可怜我们罢！	And <i>[as]</i> {Note: *Here "[as]" is supplied as a component of the participle ("going away") which is understood as temporal} Jesus was going away from there, two blind men followed him, crying out and saying, "Have mercy on us, Son of David!"
28	耶稣进了房子，瞎子就来到他跟前。耶稣说说：你们信我能作这事么？他们说：主*阿，我们信。	And <i>[when he]</i> {Note: *Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal} came into the house, the blind men approached him, and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord."
29	耶稣就摸他们的眼睛，说：照着你们的信给你们成全了罢。	Then he touched their eyes, saying, "According to your faith let it be done for you."
30	他们的眼睛就开了。耶稣切切的嘱咐他们说：你们要小心，不可叫人知道。	And their eyes were opened, and Jesus sternly warned them, saying, "See <i>[that]</i> no one finds out."
31	他们出去，竟把他的名声传遍了那地方。	But they went out <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb} spread the report about him in that whole region.
32	他们出去的时候，有人将鬼所附的一个哑吧带到耶稣跟前来。	Now <i>[as]</i> {Note: *Here "[as]" is supplied as a component of the temporal genitive absolute participle ("were going away")} they were going away, behold, they brought to him a demon-possessed man <i>[who was]</i> unable to speak.
33	鬼被赶出去，哑吧就说出话来。众人都希奇，说：在以色列中，从来没有见过这样的事。	And <i>[after]</i> {Note: *Here "[after]" is supplied as a component of the temporal genitive absolute participle ("had been expelled")} the demon had been expelled, the one who had been mute spoke, and the crowds were astonished, saying, "This has never been seen before" {Note: Literally "never has it been seen thus"} in Israel!"

34	法利赛人却说：他是靠着鬼王赶鬼。	But the Pharisees were saying, ^{Note: Or “began to say”} “By the ruler of demons he expels the demons!”
35	耶稣走遍各城各乡，在会堂里教训人，宣讲天国的福音，又医治各样的病症。	And Jesus was going around all the towns and the villages, teaching in their synagogues and proclaiming the good news of the kingdom and healing every ^{Note: Or “every kind of”} disease and every ^{Note: Or “every kind of”} sickness.
36	他看见许多的人，就怜悯他们；因为他们困苦流离，如同羊没有牧人一般。	And ^{Note: *Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal} <i>[when he]</i> saw the crowds, he had compassion for them, because they were weary and dejected, like sheep that did not have a shepherd.
37	于是对门徒说：要收的庄稼多，作工的人少。	Then he said to his disciples, “The harvest <i>[is]</i> plentiful, but the workers <i>[are]</i> few.”
38	所以，你们当求庄稼的主打发工人出去收他的庄稼。	Therefore ask the Lord of the harvest that he send out workers into his harvest.”

第 10 章

1	耶稣叫了十二个门徒来，给他们权柄，能赶逐污鬼，并医治各样的病症。	And summoning his twelve disciples, he gave them authority over unclean spirits, so that they could expel <i>[them]</i> ^{Note: *Here the direct object is supplied from context in the English translation} and could heal every ^{Note: Or “every kind of”} disease and every ^{Note: Or “every kind of”} sickness.
2	这十二使徒的名：头一个叫西门、又称彼得，还有他兄弟安得烈，西庇太的儿子雅各和雅各的兄弟约翰，	Now these are the names of the twelve apostles: first Simon who is called Peter, and Andrew his brother, James ^{Note: Some manuscripts have “and James”} the <i>[son]</i> of Zebedee, and John his brother,
3	腓力和巴多罗买，多马和税吏马太，亚勒腓的儿子雅各，和达太，	Philip, and Bartholomew, Thomas, and Matthew the tax collector, James the <i>[son]</i> of Alphaeus, and Thaddaeus,
4	奋锐党的西门，还有卖耶稣的加略人犹大。	Simon the Zealot, ^{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>)} and Judas Iscariot—the one who also betrayed him.
5	耶稣差这十二个人去，吩咐他们说：外邦人的路，你们不要走；撒玛利亚人的城，你们不要进；	Jesus sent out these twelve, instructing them saying, “Do not go on the road to the Gentiles, and do not enter into a city of the Samaritans,
6	宁可往以色列家迷失的羊那里去。	but go instead to the lost sheep of the house of Israel.

7	随走随传，说天国近了！	And <i>[as you]</i> {Note: *Here “[as]” is supplied as a component of the participle (“are going”) which is understood as temporal} are going, preach, saying, ‘The kingdom of heaven has come near!’
8	医治病人，叫死人复活，叫长大痲疯的洁净，把鬼赶出去。你们白白的得来，也要白白的舍去。	Heal those who are sick, raise the dead, cleanse lepers, expel demons. Freely you have received; freely give.
9	腰袋里不要带金银铜钱。	Do not procure gold or silver or copper for your belts.
10	行路不要带口袋；不要带两件褂子，也不要带鞋和拐杖。因为工人得饮食是应当的。	Do not <i>[take]</i> a traveler’s bag for the road, or two tunics, or sandals, or a staff, for the worker <i>[is]</i> deserving of his provisions.
11	你们无论进那一城，那一村，要打听那里谁是好人，就住在他家，直住到走的时候。	And into whatever town or village you enter, inquire who in it is worthy, and stay <i>[there]</i> until you depart.
12	进他家里去，要请他的安。	And <i>[when you]</i> {Note: *Here “[when]” is supplied as a component of the participle (“enter”) which is understood as temporal} enter into the house, greet it.
13	那家若配得平安，你们所求的平安就必临到那家；若不配得，你们所求的平安仍归你们。	And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you.
14	凡不接待你们、不听你们话的人，你们离开那家，或是那城的时候，就把脚上的尘土跺下去。	And whoever does not welcome you or listen to your words, shake off the dust from your feet <i>[as you]</i> {Note: *Here “[as]” is supplied as a component of the participle (“are going”) which is understood as temporal} are going out of that house or <i>[that]</i> {Note: A repetition of “that” is supplied in English; the single Greek term is understood to modify both “house” and “town”} town.
15	我实在告诉你们，当审判的日子，所多玛和蛾摩拉所受的，比那城还容易受呢！	Truly I say to you, it will be more bearable for the region of Sodom and Gomorrah on the day of judgment than for that town!
16	我差你们去，如同羊进入狼群；所以你们要灵巧像蛇，驯良像鸽子。	“Behold, I am sending you out like sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves.
17	你们要防备人；因为他们要把你们交给公会，也要在会堂里鞭打你们，	But beware of people, because they will hand you over to councils, and they will flog you in their synagogues.
18	并且你们要为我的缘故被送到诸侯君王面前，对他们和外邦人作见证。	And you will be brought before both governors and kings because of me, for a witness to them and to the Gentiles.
19	你们被交的时候，不要思虑怎样说话，或说什么话。到那时候，必赐给你们当说的话；	But whenever they hand you over, do not be anxious how <i>[to speak]</i> {Note: *Here “[to speak]” has been supplied for stylistic reasons, since “how to speak” is more natural in English than “how to say”; in Greek the same verb works with both expressions (“how or what you should say”) and also occurs again at the end of the verse} or what you should say, for what you should say will be given to you at that hour.

20	因为不是你们自己说的，乃是你们父的灵在你们里头说的。	For you are not the ones who are speaking, but the Spirit of your Father <i>[who is]</i> speaking through you.
21	弟兄要把弟兄，父亲要把儿子，送到死地；儿女要与父母为敌，害死他们；	“And brother will hand over brother to death, and a father <i>[his]</i> children, and children will rise up against parents and have them put to death,
22	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 everyone because of my name. But the one who endures to the end—this one will be saved.
23	有人在这城里逼迫你们，就逃到那城里去。我实在告诉你们，以色列的城邑，你们还没有走遍，人子就到了。	And whenever they persecute you in this town, flee to another, for truly I say to you, you will never finish <i>[going through]</i> the towns of Israel until the Son of Man comes.
24	学生不能高过先生；仆人不能高过主人。	“A disciple is not superior to his teacher, nor a slave superior to his master.
25	学生和先生一样，仆人和主人一样，也就罢了。人既骂家主是别西卜（别西卜：是鬼王的名），何况他的家人呢？	<i>[It is]</i> enough for the disciple that he become like his teacher, and the slave like his master. If they have called the master of the house Beelzebul, how much more the members of his household?
26	所以，不要怕他们；因为掩盖的事没有不露出来的，隐藏的事没有不被人知道的。	“Therefore do not be afraid of them, because nothing is hidden that will not be revealed, and nothing secret that will not become known.
27	我在暗中告诉你们的，你们要在明处说出来；你们耳中所听的，要在房上宣扬出来。	What I say to you in the dark, tell in the light, and what you hear in your ear, proclaim on the housetops.
28	那杀身体，不能杀灵魂的，不要怕他们；惟有能把身体和灵魂都灭在地狱里的，正要怕他。	And do not be afraid of those who kill the body but are not able to kill the soul, but instead be afraid of the one who is able to destroy both soul and body in hell.
29	两个麻雀不是卖一分银子么？若是你们的父不许，一个也不能掉在地上；	Are not two sparrows sold for a penny? ^{Note: Literally, “an assarion,” a Roman coin worth about 1/16 of a denarius} And one of them will not fall to the ground without the knowledge and consent ^{Note: Literally “without”; the phrase “the knowledge and consent” is implied when this term is used of God} of your Father.
30	就是你们的头发也都被数过了。	And even the hairs of your head are all numbered!
31	所以，不要惧怕，你们比许多麻雀还贵重！	Therefore do not be afraid; you are worth more than many sparrows.
32	凡在人面前认我的，我在我天上的父面前也必认他；	“Therefore everyone who acknowledges me before people, I also will acknowledge him before my Father <i>[who is]</i> in heaven.
33	凡在人面前不认我的，我在我天上的父面前也必不认他。	But whoever denies me before people, I also will deny him before my Father <i>[who is]</i> in heaven.
34	你们不要想我来是叫地上太平；我来并不是叫地上太平，乃是叫地上动刀兵。	“Do not think that I have come to bring peace on the earth! I have not come to bring peace, but a sword.
35	因为我来是叫人与父亲生疏，女儿与母亲生疏，媳妇与婆婆生疏。	For I have come to turn a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

36	人的仇敌就是自己家里的人。	And the enemies of a man <i>[will be]</i> the members of his household. <small>{Note: An allusion to <Mic 7:6>}</small>
37	爱父母过于爱我的，不配作我的门徒；爱儿女过于爱我的，不配作我的门徒；	The one who loves father or mother more than me is not worthy of me, and the one who loves son or daughter more than me is not worthy of me.
38	不背着他的十字架跟从我的，也不配作我的门徒。	And whoever does not take up his cross and follow me is not worthy of me.
39	得着生命的，将要丧失生命；为我丧失生命的，将要得着生命。	The one who finds his life will lose it, and the one who loses his life because of me will find it.
40	人接待你们就是接待我；接待我就是接待那差我来的。	“The one who receives you receives me, and the one who receives me receives the one who sent me.
41	人因为先知的名接待先知，必得先知所得的赏赐；人因为义人的名接待义人，必得义人所得的赏赐。	The one who receives a prophet in the name of a prophet will receive a prophet's reward, and the one who receives a righteous person in the name of a righteous person will receive a righteous person's reward.
42	无论何人，因为门徒的名，只把一杯凉水给这小子里的一个喝，我实在告诉你们，这人不能不得赏赐。	And whoever gives one of these little ones only a cup of cold water to drink in the name of a disciple, truly I say to you, he will never lose his reward.”

第 11 章

1	耶稣吩咐完了十二个门徒，就离开那里，往各城去传道，教训人。	And it happened that when Jesus had finished giving orders to his twelve disciples, he went on from there to teach and to preach in their towns.
2	约翰在监里听见基督所作的事，就打发两个门徒去，	Now <i>[when]</i> <small>{Note: *Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal}</small> John <small>{Note: That is, John the Baptist}</small> heard in prison the deeds of Christ, he sent <i>[word]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> by his disciples
3	问他说：那将要来的是你么？还是我们等候别人呢？	<i>[and]</i> <small>{Note: *Here “[and]” is supplied because the previous participle (“sent” in the previous verse) has been translated as a finite verb}</small> said to him, “Are you the one who is to come, or should we look for another?”
4	耶稣回答说：你们去，把所听见，所看见的事告诉约翰。	And Jesus 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, “Go <i>[and]</i> <small>{Note: *Here “[and]” is supplied because the previous participle (“go”) has been translated as a finite verb}</small> tell John what you hear and see:
5	就是瞎子看见，瘸子行走，长大痲疯的洁净，聋子听见，死人复活，穷人有福音传给们。	the blind receive sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised, and the poor have good news announced to <i>[them]</i> . <small>{Note: *Here the direct object is supplied from context in the English translation}</small>

6	凡不因我跌倒的就有福了！	And whoever is not offended by me is blessed."
7	他们走的时候，耶稣就对众人讲论约翰说：你们从前出到旷野是要看什么呢？要看风吹动的芦苇么？	Now <i>[as]</i> {Note: *Here "[as]" is supplied as a component of the temporal genitive absolute participle ("were going away")} these were going away, Jesus began to speak to the crowds concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind?"
8	你们出去到底是要看什么？要看穿细软衣服的人么？那穿细软衣服的人是在王宫里。	But what did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in the houses of kings.
9	你们出去究竟是为什么？是要看先知么？我告诉你们，是的，他比先知大多了。	But why did you go out? To see a prophet? {Note: Some manuscripts have "But what did you go out to see? A prophet?"} Yes, I tell you, and even more than a prophet!
10	经上记着说：我要差遣我的使者在你们预备道路，所说的就是这个人。	It is this man about whom it is written: 'Behold, I am sending my messenger before your face, who will prepare your way before you.' {Note: A quotation from <Mal 3:1; >cf. <Mark 1:2>}
11	我实在告诉你们，凡妇人所生的，没有一个兴起来大过施洗约翰的；然而天国里最小的比他还大。	Truly I say to you, among <i>[those]</i> born of women there has not arisen <i>[one]</i> greater than John the Baptist. But the one who is least in the kingdom of heaven is greater than he.
12	从施洗约翰的时候到如今，天国是努力进入的，努力的人就得着了。	But from the days of John the Baptist until now, the kingdom of heaven is treated violently, and the violent claim {Note: Or "seize"} it.
13	因为众先知和律法说预言，到约翰为止。	For all the prophets and the law prophesied until John,
14	你们若肯领受，这人就是那应当来的以利亚。	and if you are willing to accept <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} he is Elijah, the one who is going to come.
15	有耳可听的，就当听！	The one who has ears, let him hear!
16	我可用什么比这世代呢？好像孩童坐在街市上招呼同伴，说：	"But to what shall I compare this generation? It is like children sitting in the marketplaces who call out to one another,
17	我们向你们吹笛，你们不跳舞；我们向你们举哀，你们不捶胸。	saying, 'We played the flute for you and you did not dance; we sang a lament and you did not mourn.'
18	约翰来了，也不吃也不喝，人就说他是被鬼附着的；	For John came neither eating nor drinking, and they say, 'He has a demon!'
19	人子来了，也吃也喝，人又说他是贪食好酒的人，是税吏和罪人的朋友。但智慧之子总以智慧为是（有古卷：但智慧在行为上就显为是）。	The Son of Man came eating and drinking, and they say, 'Behold, a man <i>[who is]</i> a glutton and a drunkard, a friend of tax collectors and sinners!' But wisdom is vindicated by her deeds." {Note: Many Greek manuscripts, including most later ones, read "children"}
20	耶稣在诸城中行了许多异能，那些城的人终不悔改，就在那时候责备他们，说：	Then he began to reproach the towns in which the majority of his miracles had been done, because they did not repent:

21	哥拉汛哪，你有祸了！伯赛大阿，你有祸了！因为在你们中间所行的异能，若行在推罗、西顿，他们早已披麻蒙灰悔改了。	“Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
22	但我告诉你们，当审判的日子，推罗、西顿所受的，比你们还容易受呢！	Nevertheless I tell you, it will be more bearable for Tyre and for Sidon on the day of judgment than for you!
23	迦百农阿，你已经升到天上（或作：你要升到天上么），将来必坠落阴间；因为在你那里所行的异能，若行在所多玛，它还可以存到今日。	And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades! For if the miracles done in you had been done in Sodom, it would have remained until today.
24	但我告诉你们，当审判的日子，所多玛所受的，比你更容易受呢！	Nevertheless I tell you that it will be more bearable for the region of Sodom on the day of judgment than for you!”
25	那时，耶稣说：父阿，天地的主，我感谢你！因为你将这些事向聪明通达人就藏起来，向婴孩就显出来。	At that time Jesus answered <i>[and]</i> <small>{Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb}</small> said, “I praise you, Father, Lord of heaven and earth, because you have hidden these <i>[things]</i> from the wise and intelligent, and have revealed them to young children. <small>{Note: Or perhaps “to the childlike,” or “to the innocent”}</small>
26	父阿，是的，因为你的美意本是如此。	Yes, Father, for <i>[to do]</i> so was your gracious will . <small>{Note: Literally “was pleasing before you”}</small>
27	一切所有的，都是我父交付我的；除了父，没有人知道子；除了子和子所愿意指示的，没有人知道父。	All <i>[things]</i> have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom <small>{Note: Literally “to whomever”}</small> the Son wants to reveal <i>[him]</i> . <small>{Note: *Here the direct object is supplied from context in the English translation}</small>
28	凡劳苦担重担的人可以到我这里来，我就使你们得安息。	Come to me, all <i>[of you]</i> who labor and are burdened, and I will give you rest.
29	我心里柔和谦卑，你们当负我的轭，学我的样式；这样，你们心里就必得享安息。	Take my yoke on you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.
30	因为我的轭是容易的，我的担子是轻省的。	For my yoke <i>[is]</i> easy to carry and my burden is light.”

第 12 章

1	那时，耶稣在安息日从麦地经过。他的门徒饿了，就掐起麦穗来吃。	At that time Jesus went through the grain fields on the Sabbath. And his disciples were hungry, and they began to pluck off heads of grain and eat <i>[them]</i> . <small>{Note: *Here the direct object is supplied from context in the English translation}</small>
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2	法利赛人看见，就对耶稣说：看哪，你的门徒作安息日不可作的事了！	But <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} the Pharisees saw <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} they said to him, "Behold, your disciples are doing what it is not permitted to do on the Sabbath!"
3	耶稣对他们说：经上记着大卫和跟从他的人饥饿之时所作的事，你们没有念过么？	So he said to them, "Have you not read what David did when he was hungry, and those with him,
4	他怎么进了神的殿，吃了陈设饼，这饼不是他和跟从他的人可以吃得，惟独祭司才可以吃。	how he entered into the house of God and ate the bread of the presentation, which it was not permitted for him or for those with him to eat, but only for the priests?
5	再者，律法上所记的，当安息日，祭司在殿里犯了安息日还是没有罪，你们没有念过么？	Or have you not read in the law that on the Sabbath the priests in the temple violate the sanctity of the Sabbath and are guiltless?
6	但我告诉你们，在这里有一人比殿更大。	But I tell you that <i>[something]</i> greater than the temple is here!
7	我喜爱怜恤，不喜爱祭祀。你们若明白这话的意思，就不将无罪的当作有罪的了。	And if you had known what it means , {Note: Literally "it is"} 'I want mercy and not sacrifice,' you would not have condemned the guiltless.
8	因为人子是安息日的主。	For the Son of Man is lord of the Sabbath."
9	耶稣离开那地方，进了一个会堂。	And going on from there he came into their synagogue.
10	那里有一个人枯干了一只手。有人问耶稣说：安息日治病可以不可以？意思是要控告他。	And behold, <i>[there was]</i> a man who had a withered hand, and they asked him, saying, "Is it permitted to heal on the Sabbath?" in order that they could accuse him.
11	耶稣说：你们中间谁有一只羊，当安息日掉在坑里，不把它抓住，拉上来呢？	But he said to them, "What man will there be among you who will have one sheep and if this one fell into a pit on the Sabbath, will not take hold of it and lift <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} out?
12	人比羊何等贵重呢！所以，在安息日作善事是可以的。	Then to what degree <i>[is]</i> a man worth more than a sheep? So then, it is permitted to do good on the Sabbath."
13	于是对那人说：伸出手来！他把手一伸，手就复了原，和那只手一样。	Then he said to the man, "Stretch out your hand," and he stretched <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} out, and it was restored <i>[as]</i> healthy as the other <i>[one]</i> .
14	法利赛人出去，商议怎样可以除灭耶稣。	But the Pharisees went out and plotted {Note: Literally "taking counsel"} against him in order that they could destroy him.

15	耶稣知道了，就离开那里，有许多人跟着他。他把其中有病的人都治好了；	Now Jesus, <i>[when he]</i> {Note: *Here "[when]" is supplied as a component of the participle ("learned") which is understood as temporal} <i>learned of [it]</i> , {Note: *Here the direct object is supplied from context in the English translation} <i>withdrew from there, and many</i> {Note: Some manuscripts have "many crowds"} <i>followed him, and he healed them all.</i>
16	又嘱咐他们，不要给他传名。	And he warned them that they should not reveal his identity, {Note: Literally "make him known"}
17	这是要应验先知以赛亚的话，说：	in order that what was spoken through the prophet Isaiah would be fulfilled, who said,
18	看哪！我的仆人，我所拣选，所亲爱，心里所喜悦的，我要将我的灵赐给他；他必将公理传给外邦。	"Behold my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my Spirit on him, and he will proclaim justice to the Gentiles.
19	他不争竞，不喧嚷；街上也没有人听见他的声音。	He will not quarrel or cry out, nor will anyone hear his voice in the streets.
20	压伤的芦苇，他不折断；将残的灯火，他不吹灭；等他施行公理，叫公理得胜。	A crushed reed he will not break, and a smoldering wick he will not extinguish, until he brings justice to victory.
21	外邦人都要仰望他的名。	And in his name the Gentiles {Note: Or "the nations"; the same Greek word (in the plural) can be translated as "nations," "Gentiles," or "pagans"} <i>will hope.</i> {Note: Verses <18–21> are a quotation from <Isa 42:1–4>}
22	当下，有人将一个被鬼附着、又瞎又哑的人带到耶稣那里，耶稣就医治他，甚至那哑吧又能说话，又能看见。	Then a demon-possessed man <i>[who was]</i> blind and mute was brought to him. And he healed him so that the <i>[man who was]</i> mute could speak and see.
23	众人都惊奇，说：这不是大卫的子孙么？	And all the crowds were amazed and began saying, "Perhaps this one is the Son of David!"
24	但法利赛人听见，就说：这个人赶鬼，无非是靠着鬼王别西卜阿。	But the Pharisees, <i>[when they]</i> {Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} <i>heard [it]</i> , {Note: *Here the direct object is supplied from context in the English translation} said, "This man does not expel demons except by Beelzebul the ruler of demons!"
25	耶稣知道他们的意念，就对他们说：凡一国自相纷争，就成为荒场；一城一家自相纷争，必站立不住；	But knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and every city or household divided against itself will not stand.
26	若撒但赶逐撒但，就是自相纷争，它的国怎能站得住呢？	And if Satan expels Satan, he is divided against himself. How then will his kingdom stand?
27	我若靠着别西卜赶鬼，你们的子弟赶鬼又靠着谁呢？这样，他们就要断定你们的是非。	And if I expel demons by Beelzebul, by whom do your sons expel <i>[them]</i> ? {Note: *Here the direct object is supplied from context in the English translation} For this <i>[reason]</i> they will be your judges!
28	我若靠着神的灵赶鬼，这就是神的国临到你们了。	But if I expel demons by the Spirit of God, then the kingdom of God has come upon you!

29	人怎能进壮士家里，抢夺他的家具呢？除非先捆住那壮士，才可以抢夺他的家财。	Or how can someone enter into the house of a strong <i>[man]</i> and steal his property, unless he first ties up the strong <i>[man]</i> ? And then he can thoroughly plunder his house.
30	不与我相合的，就是敌我的；不同我收聚的，就是分散的。	The one who is not with me is against me, and the one who does not gather with me scatters.
31	所以我告诉你们：人一切的罪和亵渎的话都可得赦免，惟独亵渎圣灵，总不得赦免。	For this <i>[reason]</i> I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven!
32	凡说话干犯人子的，还可得赦免；惟独说话干犯圣灵的，今世来世总不得赦免。	And whoever speaks a word against the Son of Man, it will be forgiven him. But whoever speaks against the Holy Spirit, it will not be forgiven him either in this age or in the coming one!
33	你们或以为树，好，果子也好；树坏，果子也坏；因为看果子就可以知道树。	"Either make the tree good and its fruit <i>[is]</i> good, or make the tree bad and its fruit <i>[is]</i> bad, for the tree is known by its fruit.
34	毒蛇的种类！你们既是恶人，怎能说出好话来呢？因为心里所充满的，口里就说出来。	Offspring of vipers! How are you able to say good things <i>[when you]</i> {Note: *Here "[when]" is supplied as a component of the participle ("are") which is understood as temporal} are evil? For from the abundance of the heart the mouth speaks.
35	善人从他心里所存的善就发出善来；恶人从他心里所存的恶就发出恶来。	The good person from his {Note: Literally "the"; the Greek article is used here as a possessive pronoun} good treasury brings out good <i>[things]</i> , and the evil person from his {Note: Literally "the"; the Greek article is used here as a possessive pronoun} evil treasury brings out evil <i>[things]</i> .
36	我又告诉你们，凡人所说的闲话，当审判的日子，必要句句供出来；	But I tell you that every worthless word that they speak, people will give an account for it on the day of judgment!
37	因为要凭你的话定你为义，也要凭你的话定你有罪。	For by your words you will be vindicated, and by your words you will be condemned."
38	当时，有几个文士和法利赛人对耶稣说：夫子，我们愿意你显个神迹给我们看。	Then some of the scribes and Pharisees answered him saying, "Teacher, we want to see a sign from you!"
39	耶稣回答说：一个邪恶淫乱的世代求看神迹，除了先知约拿的神迹以外，再没有神迹给他们看。	But 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, "An evil and adulterous generation desires a sign, and no sign will be given to it except the sign of the prophet Jonah!
40	约拿三日三夜在大鱼肚腹中，人子也要这样三日三夜在地里头。	For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights.
41	当审判的时候，尼尼微人要起来定这世代的罪，因为尼尼微人听了约拿所传的就悔改。看哪，在这里有一人比约拿更大！	The people of Nineveh will stand up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and behold, <i>[something]</i> {Note: *Here "something" is supplied in the translation because the adjective is neuter gender} greater than Jonah <i>[is]</i> here!

42	当审判的时候，南方的女王要起来定这世代的罪，因为她从地极而来，要听所罗门的智慧话。看哪！在这里有一人比所罗门更大。	The queen of the south will rise up at the judgment with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, <i>[something]</i> {Note: *Here "something" is supplied in the translation because the adjective is neuter gender} greater than Solomon <i>[is]</i> here!
43	污鬼离了人身，就在无水之地过来过去，寻求安歇之处，却寻不着。	"Now whenever an unclean spirit has gone out of a person, it travels through waterless places searching for rest, and does not find <i>[it]</i> . {Note: *Here the direct object is supplied from context in the English translation}
44	于是说：我要回到我所出来的屋里去。到了，就看见里面空闲，打扫干净，修饰好了，	Then it says, 'I will return to my house from which I came out.' And <i>[when it]</i> {Note: *Here "[when]" is supplied as a component of the participle ("arrives") which is understood as temporal} arrives it finds <i>[the house]</i> {Note: *Here the direct object is supplied from context in the English translation} unoccupied and swept and put in order.
45	便去另带了七个比自己更恶的鬼来，都进去住在那里。那人末后的景况比先前更不好了。这邪恶的世代也要如此。	Then it goes and brings along with itself seven other spirits more evil than itself, and <i>[they]</i> go in <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("go in") has been translated as a finite verb} live there. And the last <i>[state]</i> of that person becomes worse than the first. So it will be for this evil generation also!"
46	耶稣还对众人说话的时候，不料他母亲和他弟兄站在外边，要与他说话。	And {Note: Some manuscripts omit "And"} <i>[while]</i> {Note: *Here "[while]" is supplied as a component of the temporal genitive absolute participle ("speaking")} he was still speaking to the crowds, behold, his mother and brothers were standing there outside, desiring to speak to him.
47	有人告诉他说：看哪，你母亲和你弟兄站在外边，要与你说话。	And someone told him, "Behold, your mother and your brothers are standing there outside desiring to speak to you."
48	他却回答那人说：谁是我的母亲？谁是我的弟兄？	But he answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to the one who told him, "Who is my mother, and who are my brothers?"
49	就伸手指着门徒，说：看哪，我的母亲，我的弟兄。	And stretching out his hand toward his disciples, he said, "Behold my mother and my brothers!"
50	凡遵行我天父旨意的人，就是我的弟兄姐妹和母亲了。	For whoever does the will of my Father <i>[who is]</i> in heaven, he is my brother and sister and mother."

第 13 章

1	当那一天，耶稣从房子里出来，坐在海边。	On that day Jesus went out of the house <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb} was sitting by the sea. {Note: That is, the Sea of Galilee}
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2	有许多人到 he 那里聚集，他只得上船坐下，众人都站在岸上。	And large crowds gathered close around him, so that he got into a boat to sit down, and all the crowd was standing on the shore.
3	他用比喻对他们讲许多道理，说：有一个撒种的出去撒种；	And he spoke many <i>[things]</i> to them in parables, saying, "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 while he was sowing, some seed ^{Note: Literally "some of which"} fell on the side of the path, and the birds came <i>[and]</i> ^{Note: *Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} 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；	But <i>[when]</i> ^{Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("rose")} 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；	And other <i>[seed]</i> fell among the thorn plants, and the thorn plants came up and choked it.
8	又有落在好土里的，就结实，有一百倍的，有六十倍的，有三十倍的。	But other <i>[seed]</i> fell on the good soil and produced grain, ^{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"} this one a hundred <i>[times as much]</i> and this one sixty and this one thirty.
9	有耳可听的，就当听！	The one who has ears, let him hear!"
10	门徒进前来，问耶稣说：对众人讲话，为什么用比喻呢？	And the disciples came up <i>[and]</i> ^{Note: *Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb} said to him, "Why ^{Note: Literally "because of what"} do you speak to them in parables?"
11	耶稣回答说：因为天国的奥秘只叫你们知道，不叫他们知道。	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, "To you it has been granted to know the mysteries of the kingdom of heaven, but to those <i>[people]</i> it has not been granted.
12	凡有的，还要加给他，叫他有余；凡没有的，连他所有的，也要夺去。	For whoever has, to him <i>[more]</i> will be given, and he will have an abundance. But whoever does not have, even what he has will be taken away from him.
13	所以我用比喻对他们讲，是因他们看也看不见，听也听不见，也不明白。	For this <i>[reason]</i> I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand,
14	在他们身上，正应了以赛亚的预言，说：你们听是要听见，却不明白；看是要看见，却不晓得；	and with reference to them the prophecy of Isaiah is fulfilled that says, "You will listen carefully ^{Note: Literally "with hearing you will hear"} and will never understand, and you will look closely ^{Note: Literally "seeing you will see"} and will never perceive.

15	因为这百姓油蒙了心，耳朵发沉，眼睛闭着，恐怕眼睛看见，耳朵听见，心里明白，回转过来，我就医治他们。	For the heart of this people has become dull, and with their ears they hear with difficulty, and they have shut their eyes, so that they would not see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.” {Note: A quotation from <Isa 6:9–10>}
16	但你们的眼睛是有福的，因为看见了；你们的耳朵也是有福的，因为听见了。	But your eyes <i>[are]</i> blessed because they see, and your ears because they hear.
17	我实在告诉你们，从前有许多先知和义人要看你们所看的，却没有看见，要听你们所听的，却没有听见。	For truly I say to you that many prophets and righteous <i>[people]</i> longed to see what you see, and did not see <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} and to hear what you hear, and did not hear <i>[it]</i> ! {Note: *Here the direct object is supplied from context in the English translation}
18	所以，你们当听这撒种的比喻。	“You, therefore, listen to the parable of the sower:
19	凡听见天国道理不明白的，那恶者就来，把所撒在他心里的夺了去；这就是撒在路旁的了。	<i>[When]</i> {Note: *Here “[when]” is supplied as a component of the temporal genitive absolute participle (“hears”)} anyone hears the word about the kingdom and does not understand <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} the evil one comes and snatches away what was sown in his heart. This is what was sown on the side of the path.
20	撒在石头地上的，就是人听了道，当下欢喜领受，	And what was sown on the rocky ground—this is the one who hears the word and immediately receives it with joy.
21	只因心里没有根，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。	But he does not have a root in himself, but lasts only a little while , {Note: Literally “is temporary”} and <i>[when]</i> {Note: *Here “[when]” is supplied as a component of the temporal genitive absolute participle (“happens”)} affliction or persecution happens because of the word, immediately he falls away.
22	撒在荆棘里的，就是人听了道，后来有世上的思虑、钱财的迷惑把道挤住了，不能结实。	And what was sown into the thorn plants—this is the one who hears the word, and the anxiety of this world {Note: Some manuscripts have “of the world”} and the deceitfulness of wealth choke the word and it becomes unproductive.
23	撒在好地上的，就是人听道明白了，后来结实，有一百倍的，有六十倍的，有三十倍的。	But what was sown on the good soil—this is the one who hears the word and understands <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} who indeed bears fruit and produces, this one a hundred <i>[times as much]</i> , and this one sixty, and this one thirty.”
24	耶稣又设个比喻对他们说：天国好像人撒好种在田里，	He put before them another parable, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field.
25	及至人睡觉的时候，有仇敌来，将稗子撒在麦子里就走了。	But while his {Note: Literally “the”; the Greek article is used here as a possessive pronoun} people were sleeping, his enemy came and sowed darnel {Note: A weed that looks similar to wheat but has poisonous seeds} in the midst of the wheat and went away.

26	到长苗吐穗的时候，稗子也显出来。	So when the wheat ^{Note: Literally "grass," "hay," but in this context referring to the good plants as opposed to the weeds} sprouted and yielded grain, then the darnel appeared also.
27	田主的仆人来告诉他说：主阿，你不是撒好种在田里么？从那里来的稗子呢？	So the slaves of the master of the house came ^{Note: *Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} and said to him, 'Master, did you not sow good seed in your field? How then does it have darnel?'
28	主人说：这是仇敌做的。仆人说：你要我们去薅出来么？	And he said to them, 'An enemy has done this!' So the slaves said to him, 'Then do you want us to go ^{Note: *Here "[and]" is supplied because the previous participle ("go") has been translated as an English infinitive} and gather them?'
29	主人说：不必，恐怕薅稗子，连麦子也拔出来。	But he said, "No, lest ^{Note: *Here "[when]" is supplied as a component of the participle ("gather") which is understood as temporal} when you gather the darnel you uproot the wheat together with it.
30	容这两样一齐长，等着收割。当收割的时候，我要对收割的人说，先将稗子薅出来，捆成捆，留着烧；惟有麦子要收在仓里。	Let both grow together until the harvest, and at the season of the harvest I will tell the reapers, "First gather the darnel and tie it into bundles to burn them, but gather the wheat into my storehouse." ' "
31	他又设个比喻对他们说：天国好像一粒芥菜种，有人拿去种在田里。	He put before them another parable, saying, "The kingdom of heaven is like a mustard seed that a man took ^{Note: *Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb} and sowed in his field.
32	这原是百种里最小的，等到长起来，却比各样的菜都大，且成了树，天上的飞鸟来宿在它的枝上。	It ^{Note: Literally "which," but a new sentence is started here in the English translation} is the smallest of all the seeds, but when it is grown it is larger than the garden herbs and becomes a tree, so that the birds of the sky come and nest in its branches."
33	他又对他们讲个比喻说：天国好像面酵，有妇人拿来，藏在三斗面里，直等全团都发起来。	He told them another parable: "The kingdom of heaven is like yeast that a woman took ^{Note: *Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb} and put into three measures of wheat flour until the whole ^[batch] was leavened."
34	这都是耶稣用比喻对众人说的话；若不用比喻，就不对他们说什么。	Jesus spoke all these ^[things] to the crowds in parables, and he was saying nothing to them without a parable,
35	这是要应验先知的的话，说：我要开口用比喻，把创世以来所隐藏的事发明出来。	in order that what was spoken through the prophet would be fulfilled, who said, "I will open my mouth in parables; I will proclaim what has been hidden since the creation." ^{Note: A quotation from <Ps 78:2>} ^{Note: Some manuscripts have "since the creation of the world"}

36	当下，耶稣离开众人，进了房子。他的门徒进前来，说：请把田间稗子的比喻讲给我们听。	Then he left the crowds <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“left”) has been translated as a finite verb} came into the house, and his disciples came to him saying, “Explain the parable of the darnel in the field to us.”
37	他回答说：那撒好种的就是人子；	So he answered <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said, “The one who sows the good seed is the Son of Man,
38	田地就是世界；好种就是天国之子；稗子就是那恶者之子；	and the field is the world. And the good seed—these are the sons of the kingdom, but the darnel are the sons of the evil one.
39	撒稗子的仇敌就是魔鬼；收割的时候就是世界的末了；收割的人就是天使。	And the enemy who sowed them is the devil, and the harvest is the end of the age, and the reapers are angels.
40	将稗子薅出来用火焚烧，世界的末了也要如此。	Thus just as the darnel is gathered and burned {Note: Some manuscripts have “burned up”} with fire, so it will be at the end of the age.
41	人子要差遣使者，把一切叫人跌倒的和作恶的，从他国里挑出来，	The Son of Man will send out his angels and they will gather out of his kingdom all the causes of sin and those who do lawless deeds,
42	丢在火炉里；在那里必要哀哭切齿了。	and throw them into the fiery furnace. {Note: An allusion to <Dan 3:6>} In that place there will be weeping and gnashing of teeth!
43	那时，义人在他们父的国里，要发出光来，像太阳一样。有耳可听的，就应当听！	Then the righteous will shine like the sun in the kingdom of their Father. {Note: An allusion to <Dan 12:3>} The one who has ears, let him hear!
44	天国好像宝贝藏在地里，人遇见了就把它藏起来，欢欢喜喜的去变卖一切所有的，买这块地。	“The kingdom of heaven is like treasure hidden in a field, that a man found <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“found”) has been translated as a finite verb} concealed, and in his joy he goes and sells everything that he has and buys that field.
45	天国又好像买卖人寻找好珠子，	“Again, the kingdom of heaven is like a merchant searching for fine pearls.
46	遇见一颗重价的珠子，就去变卖他一切所有的，买了这颗珠子。	And <i>[when he]</i> {Note: *Here “[when]” is supplied as a component of the participle (“found”) which is understood as temporal} found one very valuable pearl, he went <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“went”) has been translated as a finite verb} sold everything that he possessed and purchased it.
47	天国又好像网撒在海里，聚拢各样水族，	“Again, the kingdom of heaven is like a dragnet that was thrown into the sea and gathered <i>[fish]</i> {Note: *Here the direct object is supplied from context in the English translation} of every kind,

48	网既满了，人就拉上岸来，坐下，拣好的收在器具里，将不好的丢弃了。	which when it was filled they pulled to shore and sat down <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("sat down") has been translated as a finite verb} collected the good <i>[fish]</i> {Note: *Here the word "[fish]" is not in the Greek text but is implied} into containers, but the bad they threw out.
49	世界的末了也要这样。天使要出来，从义人中把恶人分别出来，	Thus it will be at the end of the age. The angels will go out and separate the evil from among the righteous
50	丢在火炉里；在那里必要哀哭切齿了。	and throw them into the fiery furnace. {Note: An allusion to <Dan 3:6>} In that place there will be weeping and gnashing of teeth!
51	耶稣说：这一切的话你们都明白了么？他们说：我们明白了。	"Have you understood all these <i>[things]</i> ?" They said to him, "Yes."
52	他说：凡文士受教作天国的门徒，就像一个家主从他库里拿出新旧的东西来。	And he said to them, "For this <i>[reason]</i> every scribe who has been trained for the kingdom of heaven is like the master of the house who brings out of his storeroom new <i>[things]</i> and old <i>[things]</i> ."
53	耶稣说完了这些比喻，就离开那里，	And it happened that when Jesus had finished these parables he went away from there.
54	来到自己的家乡，在会堂里教训人，甚至他们都希奇，说：这人从那里有这等智慧和异能呢？	And he came to his hometown <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} began to teach {Note: The imperfect tense has been translated as ingressive here ("began to teach")}} them in their synagogue, so that they were amazed and said, "From where did this man <i>[get]</i> this wisdom and these miracles?"
55	这不是木匠的儿子么？他母亲不是叫马利亚么？他弟兄们不是叫雅各、约西（有古卷：约瑟）、西门、犹大么？	Is not this one the son of the carpenter? Is not his mother called Mary and his brothers James and Joseph and Simon and Judas?
56	他妹妹们不是都在我们这里么？这人从那里有这一切的事呢？	And are not all his sisters with us? From where then did this man <i>[get]</i> all these <i>[things]</i> ?"
57	他们就厌弃他（厌弃他：原文是因他跌倒）。耶稣对他们说：大凡先知，除了本地本家之外，没有不被人尊敬的。	And they were offended by him. But Jesus said to them, "A prophet is not without honor except in his <i>[own]</i> hometown and in his <i>[own]</i> household."
58	耶稣因为他们不信，就在那里不多行异能了。	And he did not perform many miracles in that place because of their unbelief.

第 14 章

1	那时，分封的王希律听见耶稣的名声，	At that time Herod the tetrarch heard the report about Jesus
2	就对臣仆说：这是施洗的约翰从死里复活，所以这些异能从他里面发出来。	and he said to his servants, "This is John the Baptist! He has been raised from the dead, and for this <i>[reason]</i> miraculous powers are at work in him."

3	起先，希律为他兄弟腓力的妻子希罗底的缘故，把约翰拿住，锁在监里。	For Herod, <i>[after]</i> {Note: *Here "[after]" is supplied as a component of the participle ("arresting") which is understood as temporal} arresting John, bound him and put <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} in prison on account of Herodias, the wife of his brother Philip,
4	因为约翰曾对他说：你娶这妇人是不合理的。	because John had been saying to him, "It is not permitted for you to have her."
5	希律就想要杀他，只是怕百姓，因为他们以约翰为先知。	And <i>[although he]</i> {Note: *Here "[although]" is supplied as a component of the participle ("wanted") which is understood as concessive} wanted to kill him, he feared the crowd, because they looked upon him as a prophet.
6	到了希律的生日，希罗底的女儿在众人面前跳舞，使希律欢喜。	But <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("took place") which is understood as temporal} Herod's birthday celebration took place, the daughter of Herodias danced in the midst <i>[of them]</i> and pleased Herod.
7	希律就起誓，应许随她所求的给她。	Therefore he promised with an oath to give her whatever she asked.
8	女儿被母亲所使，就说：请把施洗约翰的头放在盘子里，拿来给我。	And coached by her mother, she said, "Give me the head of John the Baptist here on a platter!"
9	王便)忧愁，但因她所起的誓，又因同席的人，就吩咐给她；	And <i>[although]</i> {Note: *Here "[although]" is supplied as a component of the participle ("was distressed") which is understood as concessive} the king was distressed, because of his oaths and his dinner guests {Note: Literally "those reclining at table with"} he commanded <i>[the request]</i> {Note: *Here the direct object is supplied from context in the English translation} to be granted.
10	于是打发人去，在监里斩了约翰，	And he sent <i>[orders]</i> {Note: *Here the direct object is supplied from context in the English translation} <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("sent") has been translated as a finite verb} had John beheaded in the prison,
11	把头放在盘子里，拿来给了女子；女子拿去给她母亲。	and his head was brought on a platter and given to the girl, and she brought <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} to her mother.
12	约翰的门徒来，把尸首领去埋葬了，就去告诉耶稣。	And his disciples came <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} took away the corpse and buried it, and went <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went") has been translated as a finite verb} told Jesus.

13	耶稣听见了，就上船从那里独自退到野地里去。众人听见，就从各城里步行跟随他。	Now <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} Jesus heard <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} he withdrew from there in a boat to an isolated place by himself. And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} the crowds heard <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} they followed him by land from the towns.
14	耶稣出来，见有许多的人，就怜悯他们，治好了他们的病人。	And <i>[as he]</i> {Note: *Here "[as]" is supplied as a component of the participle ("got out") which is understood as temporal} got out, he saw the large crowd and had compassion on them and healed their sick.
15	天将晚的时候，门徒进前来，说：这是野地，时候已经过了，请叫众人散开，他们好往村子里去，自己买吃的。	Now <i>[when it]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was") } was evening, the disciples came to him saying, "The place is desolate and the hour is late . {Note: Literally "has passed away"} Release the crowds so that they can go away into the villages <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("go away") has been translated as a finite verb} purchase food for themselves."
16	耶稣说：不用他们去，你们给他们吃罢！	But Jesus said to them, "They do not need {Note: Literally "have need"} to go away. You give them <i>[something]</i> {Note: *Here the direct object is supplied from context in the English translation} to eat."
17	门徒说：我们这里只有五个饼，两条鱼。	And they said to him, "We do not have <i>[anything]</i> {Note: *Here the direct object is supplied from context in the English translation} here except five loaves and two fish."
18	耶稣说：拿过来给我。	So he said, "Bring them here to me."
19	于是吩咐众人坐在草地上，就拿着这五个饼，两条鱼，望着天祝福，擘开饼，递给门徒，门徒又递给众人。	And he commanded the crowds to recline for a meal on the grass. Taking the five loaves and the two fish <i>[and]</i> {Note: *Here "[and]" has been supplied in the English translation for stylistic reasons} looking up to heaven, he gave thanks. And <i>[after]</i> {Note: *Here "[when]" is supplied as a component of the participle ("breaking") which is understood as temporal} breaking <i>[them]</i> , {Note: *Here the direct object is supplied from context in the English translation} he gave the loaves to the disciples, and the disciples <i>[gave them]</i> {Note: *"[gave them]" is an implied repetition of the earlier verb} to the crowds.
20	他们都吃，并且吃饱了；把剩下的零碎收拾起来，装满了十二个篮子。	And they all ate and were satisfied, and they picked up what was left over of the broken pieces, twelve baskets full.
21	吃的人，除了妇女孩子，约有五千。	Now those who ate were about five thousand men, in addition to women and children.

22	耶稣随即催门徒上船，先渡到那边去，等他叫众人散开。	And immediately he made the disciples get into the boat and go ahead of him to the other side, while he sent away the crowds.
23	散了众人以后，他就独自上山去祷告。到了晚上，只有他一人在那里。	And <i>[after he]</i> {Note: *Here "[after]" is supplied as a component of the participle ("sent away") which is understood as temporal} sent away the crowds, he went up on the mountain by himself to pray. So <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("came") } evening came, he was there alone.
24	那时船在海中，因风不顺，被浪摇撼。	But the boat was already many stadia distant from the land, being beaten by the waves, because the wind was against <i>[it]</i> .
25	夜里四更天，耶稣在海面上走，往门徒那里去。	And in the fourth watch of the night he came to them, walking on the sea.
26	门徒看见他在海面上走，就惊慌了，说：是个鬼怪！便害怕，喊叫起来。	But the disciples, <i>[when they]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw him walking on the sea, were terrified, saying, "It is a ghost!" and they cried out in fear.
27	耶稣连忙对他们说：你们放心！是我，不要怕！	But immediately Jesus spoke to them, saying, "Have courage, I am <i>[he]</i> ! Do not be afraid!"
28	彼得说：主*，如果是你，请叫我从水面上走到你那里去。	And Peter answered him <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, "Lord, if it is you , {Note: Literally "you are" [he]} command me to come to you on the water!"
29	耶稣说：你来罢。彼得就从船上下去，在水面上走，要到耶稣那里去；	So he said, "Come!" And getting out of the boat, Peter walked on the water and came toward Jesus.
30	只因见风甚大，就害怕，将要沉下去，便喊着说：主*阿，救我！	But <i>[when he]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw the strong wind, he was afraid. And beginning to sink, he cried out, saying, "Lord, save me!"
31	耶稣赶紧伸手拉住他，说：你这小信的人哪，为什么疑惑呢？	And immediately Jesus extended his {Note: Literally "the"; the Greek article is used here as a possessive pronoun} hand <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("extended") has been translated as a finite verb} caught him and said to him, " <i>[You]</i> of little faith! Why did you doubt?"
32	他们上了船，风就住了。	And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("got") } they got into the boat, the wind abated.
33	在船上的人都拜他，说：你真是神的儿子了。	So those in the boat worshiped him, saying, "Truly you are the Son of God!"

34 他们过了海，来到革尼撒勒地方。

And *[after they]* {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.

35 那里的人一认出是耶稣，就打发人到周围地方去，把所有的病人带到他那里，

And *[when]* {Note: *Here "[when]" is supplied as a component of the participle ("recognized") which is understood as temporal} the men of that place recognized him, they sent *[word]* into that whole surrounding region, and they brought to him all those who were sick . {Note: Literally "having badly"}

36 只求耶稣准他们摸他的衣裳缝子；摸着的人就都好了。

And they were imploring him that they might only touch the edge {Note: Or "tassel"} of his cloak, and all those who touched *[it]* {Note: *Here the direct object is supplied from context in the English translation} were cured.

第 15 章

1 那时，有法利赛人和文士从耶路撒冷来见耶稣，说：

Then Pharisees and scribes came to Jesus from Jerusalem, saying,

2 你的门徒为什么犯古人的遗传呢？因为吃饭的时候，他们不洗手。

"Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat a meal ." {Note: Literally "bread"}

3 耶稣回答说：你们为什么因着你们的遗传犯神的诫命呢？

So he answered *[and]* {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to them, "Why do you also break the commandment of God because of your tradition?

4 神说：当孝敬父母；又说：咒骂父母的，必治死他。

For God said, 'Honor your {Note: *Literally "the"; the Greek article is used here as a possessive pronoun} father and your {Note: *Literally "the"; the Greek article is used here as a possessive pronoun} 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>}

5 你们倒说：无论何人对父母说：我所当奉给你的已经作了供献，

But you say, 'Whoever says to 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, {Note: "Whatever benefit you would have received Literally "you would have been benefited"} from me *[is]* a gift *[to God]* , "

6 他就可以不孝敬父母。这就是你们藉着遗传，废了神的诫命。

need not honor his father,' {Note: Most later manuscripts add "or his mother"} and you make void the word of God for the sake of your tradition.

7 假冒为善的人哪，以赛亚指着你们说的预言是不错的。他说：

Hypocrites! Isaiah correctly prophesied about you saying,

8	这百姓用嘴唇尊敬我，心却远离我；	{Note: *Literally “the”; the Greek article is used here as a possessive pronoun} lips, but their heart is far, far away from me,
9	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>}
10	耶稣就叫了众人来，对他们说：你们要听，也要明白。	And summoning the crowd, he said to them, “Hear and understand:
11	入口的不能污秽人，出口的乃能污秽人。	It is not what goes into the mouth that defiles a person, but what comes out of the mouth—this defiles a person.”
12	当时，门徒进前来对他说：法利赛人听见这话，不服（原文是跌倒），你知道吗？	Then the disciples came [and] {Note: *Here “[and]” is supplied because the previous participle (“came”) has been translated as a finite verb} said to him, “Do you know that the Pharisees were offended [when they] {Note: *Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} heard this saying?”
13	耶稣回答说：凡栽种的物，若不是我天父栽种的，必要拔出来。	And he answered [and] {Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said, “Every plant that my heavenly Father did not plant will be uprooted.
14	任凭他们罢！他们是瞎眼领路的；若是瞎子领瞎子，两个人都要掉在坑里。	Let {Note: Or “Depart from”} them! They are blind guides of the blind. And if the blind guide the blind, both will fall into a pit.”
15	彼得对耶稣说：请将这比喻讲给我们听。	But Peter answered [and] {Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said to him, “Explain this parable to us.”
16	耶稣说：你们到如今还不明白么？	But he said, “Are you also still without understanding?
17	岂不知凡入口的，是运到肚子里，又落在茅厕里么？	Do you not understand that everything that enters into the mouth goes into the stomach and is evacuated into the latrine?
18	惟独出口的，是从心里发出来的，这才污秽人。	But the things that come out of the mouth come from the heart, and these defile the person.
19	因为从心里发出来的，有恶念、凶杀、奸淫、苟合、偷盗、妄证、谤讟。	For from the heart come evil plans, murder, adultery, sexual immorality, theft, false witness, abusive speech.
20	这都是污秽人的；至于不洗手吃饭，那却不污秽人。	These are the things that defile a person. But eating with unwashed hands does not defile a person!”
21	耶稣离开那里，退到推罗、西顿的境内去。	And departing from there, Jesus went away to the region of Tyre and Sidon.
22	有一个迦南妇人，从那地方出来，喊着说：主*阿，大卫的子孙，可怜我！我女儿被鬼附得甚苦。	And behold, a Canaanite woman from that district came [and] cried out, saying, “Have mercy on me, Lord, Son of David! My daughter [is] severely possessed by a demon!”

23	耶稣却一言不答。门徒进前来，求他说：这妇人在我们后头喊叫，请打发她走罢。	But he did not answer her a word. And his disciples came up <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb} asked him, saying, "Send her away, because she is crying out after us!"
24	耶稣说：我奉差遣不过是到以色列家迷失的羊那里去。	But he answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, "I was not sent except to the lost sheep of the house of Israel."
25	那妇人来拜他，说：主*阿，帮助我！	But she came <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} knelt down before him, saying, "Lord, help me!"
26	他回答说：不好拿儿女的饼丢给狗吃。	And he answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, "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!"
27	妇人说：主*阿，不错；但是狗也吃它主人桌子上掉下来的碎渣儿。	So she said, "Yes, Lord, for even the dogs eat the crumbs that fall from their master's table."
28	耶稣说：妇人，你的信心是大的！照你所要的，给你成全了罢。从那时候，她女儿就好了。	Then Jesus answered <i>[and]</i> said to her, "O woman, your faith <i>[is]</i> great! Let it be done for you as you want." And her daughter was healed from that hour.
29	耶稣离开那地方，来到靠近加利利的海边，就上山坐下。	And departing from there, Jesus went along the Sea of Galilee, and he went up on the mountain <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went up") has been translated as a finite verb} was sitting there.
30	有许多人到他那里，带着瘸子、瞎子、哑吧、有残疾的，和好些别的病人，都放在他脚前；他就治好了他们。	And large crowds came to him, having with them <i>[the]</i> mute, blind, lame, crippled, {Note: Some manuscripts have "[the] lame, blind, crippled, mute"} and many others, and they put them down at his feet, and he healed them.
31	甚至众人都希奇；因为看见哑吧说话，残疾的痊愈，瘸子行走，瞎子看见，他们就归荣耀给以色列的神。	So then the crowd was astonished <i>[when they]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw the mute speaking, the crippled healthy, and the lame walking, and the blind seeing, and they praised the God of Israel.
32	耶稣叫门徒来，说：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。我不愿意叫他们饿着回去，恐怕在路上困乏。	And Jesus summoned his disciples <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("summoned") has been translated as a finite verb} said, "I have compassion on the crowd, because they have remained with me three days already and do not have anything to eat, and I do not want to send them away hungry lest they give out on the way."

33	门徒说：我们在这野地，那里有这么多的饼叫这许多人吃饱呢？	And the disciples said to him, “Where in <i>[this]</i> desolate place can we get <small>{Note: Literally “for us”}</small> so much bread that such a great crowd could be satisfied?”
34	耶稣说：你们有多少饼？他们说：有七个，还有几条小鱼。	And Jesus said to them, “How many loaves do you have?” So they said, “Seven, and a few little fish.”
35	他就吩咐众人坐在地上，	And commanding the crowd to recline for a meal on the ground,
36	拿着这七个饼和几条鱼，祝谢了，擘开，递给门徒；门徒又递给众人。	he took the seven loaves and the fish and <i>[after he]</i> <small>{Note: *Here “[after]” is supplied as a component of the participle (“had given thanks”) which is understood as temporal}</small> had given thanks, he broke <i>[them]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> and began giving <small>{Note: The imperfect tense has been translated as ingressive here (“began giving”)}</small> <i>[them]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> to the disciples, and the disciples <i>[gave them]</i> to the crowds.
37	众人都吃，并且吃饱了，收拾剩下的零碎，装满了七个筐子。	And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven baskets full.
38	吃的人，除了妇女孩子，共有四千。	Now those who ate were four thousand men, in addition to women and children.
39	耶稣叫众人散去，就上船，来到马加丹的境界。	And <i>[after he]</i> <small>{Note: *Here “[after]” is supplied as a component of the participle (“had given thanks”) which is understood as temporal}</small> sent away the crowds, he got into the boat and went to the region of Magadan.

第 16 章

1	法利赛人和撒都该人来试探耶稣，请他从天上显个神迹给他们看。	And <i>[when]</i> <small>{Note: *Here “[when]” is supplied as a component of the participle (“came”) which is understood as temporal}</small> the Pharisees and Sadducees came to test <i>[him]</i> , <small>{Note: *Here the direct object is supplied from context in the English translation}</small> they asked him to show them a sign from heaven.
2	耶稣回答说：晚上天发红，你们就说：天必要晴。	So 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, “ <i>[When]</i> <small>{Note: *Here “[when]” is supplied as a component of the temporal genitive absolute participle (“comes”)}</small> evening comes you say, ‘ <i>[It will be]</i> fair weather because the sky is red,’ ”

3	早晨天发红，又发黑，你们就说：今日必有风雨。你们知道分辨天上的气色，倒不能分辨这时候的神迹。	and early in the morning, 'Today <i>[it will be]</i> stormy weather, because the sky is red <i>[and]</i> ' {Note: "Here "[and]" is supplied in the translation because of English style} darkening.' You know how to evaluate correctly the appearance of the sky, but you are not able <i>[to evaluate]</i> ' {Note: "Here "[to evaluate]" is an implied repetition of the verb earlier in the verse} the signs of the times.
4	一个邪恶淫乱的世代求神迹，除了约拿的神迹以外，再没有神迹给它看。耶稣就离开他们去了。	An evil and adulterous generation seeks for a sign, and a sign will not be given to it except the sign of Jonah!" And he left them <i>[and]</i> ' {Note: "Here "[and]" is supplied because the previous participle ("left") has been translated as a finite verb} went away.
5	门徒渡到那边去，忘了带饼。	And <i>[when]</i> ' {Note: "Here "[when]" is supplied as a component of the participle ("arrived") which is understood as temporal} the disciples arrived at the other side, {Note: That is, the other side of the Sea of Galilee} they had forgotten to take bread.
6	耶稣对他们说：你们要谨慎，防备法利赛人和撒都该人的酵。	And Jesus said to them, "Watch out for and beware of the leaven of the Pharisees and Sadducees!"
7	门徒彼此议论说：这是因为我们没有带饼罢。	So they were discussing <i>[this]</i> ' {Note: "Here the direct object is supplied from context in the English translation} among themselves, saying, " <i>[It is]</i> because we did not take bread."
8	耶稣看出来，就说：你们这小信的人，为什么因为没有饼彼此议论呢？	But knowing <i>[this]</i> ' , {Note: "Here the direct object is supplied from context in the English translation} Jesus said, "Why are you discussing among yourselves that you did not take bread, {Note: Some manuscripts have "you do not have bread"} <i>[you]</i> of little faith?"
9	你们还不明白么？不记得那五个饼分给五千人、又收拾了多少篮子的零碎么？	Do you not yet understand or do you not remember the five loaves for the five thousand, and how many baskets you took up?
10	也不记得那七个饼分给四千人、又收拾了多少筐子的零碎么？	Or the seven loaves for the four thousand and how many baskets you took up?
11	我对你们说：要防备法利赛人和撒都该人的酵，这话不是指着饼说的，你们怎么不明白呢？	How do you not understand that I did not speak to you about bread? But beware of the leaven of the Pharisees and Sadducees!"
12	门徒这才晓得他说的不是叫他们防备饼的酵，乃是防备法利赛人和撒都该人的教训。	Then they understood that he did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.
13	耶稣到了该撒利亚腓立比的境内，就问门徒说：人说我（有古卷没有我字）人子是谁？	Now <i>[when]</i> ' {Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal} Jesus came to the region of Caesarea Philippi , {Note: Literally "of Philip"} he began asking {Note: "The imperfect tense has been translated as ingressive here ("began asking")}} his disciples, saying, "Who do people say <i>[that]</i> the Son of Man is?"

14	他们说：有人说是施洗的约翰；有人说是以利亚；又有人说是耶利米或是先知里的一位。	And they said, Some ^{Note: Literally “those on the one hand”} [say] John the Baptist, but others Elijah, and others Jeremiah or one of the prophets.”
15	耶稣说：你们说我是谁？	He said to them, “But who do you say [that] I am?”
16	西门彼得回答说：你是基督，是永生神的儿子。	And Simon Peter answered [and] ^{Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said, “You are the Christ, the Son of the living God!”
17	耶稣对他说：西门巴约拿，你是有福的！因为这不是属血肉的指示你的，乃是我在天上的父指示的。	And Jesus answered [and] ^{Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said to him, “Blessed are you, Simon son of Jonah, because flesh and blood did not reveal [this] ^{Note: *Here the direct object is supplied from context in the English translation} to you, but my Father [who is] in heaven.
18	我还告诉你，你是彼得，我要把我的教会建造在这磐石上；阴间的权柄（权柄：原文是门），不能胜过它。	And I also say to you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overpower it!
19	我要把天国的钥匙给你，凡你在地上所捆绑的，在天上也要捆绑；凡你在地上所释放的，在天上也要释放。	I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound ^{Note: Or “will have been bound”} in heaven, and whatever you release on earth will be released ^{Note: Or “will have been released”} in heaven.”
20	当下，耶稣嘱咐门徒，不可对人说他是基督。	Then he commanded the disciples that they should tell no one that he was the Christ.
21	从此，耶稣才指示门徒，他必须上耶路撒冷去，受长老、祭司长、文士许多的苦，并且被杀，第三日复活。	From that time [on] Jesus began to show his disciples that he must go to Jerusalem and suffer many [things] from the elders and chief priests and scribes, and be killed, and be raised on the third day.
22	彼得就拉着他，劝他说：主*阿，万不可如此！这事必不临到你身上。	And Peter took him aside [and] ^{Note: *Here “[and]” is supplied because the previous participle (“took ... aside”) has been translated as a finite verb} began to rebuke him, saying, God forbid , ^{Note: Literally “merciful to you”} Lord! This will never happen to you!”
23	耶稣转过来，对彼得说：撒但，退我后边去罢！你是绊我脚的；因为你不体贴神的意思，只体贴人的意思。	But he turned around [and] ^{Note: *Here “[and]” is supplied because the previous participle (“turned around”) has been translated as a finite verb} said to Peter, “Get behind me, Satan! You are a cause for stumbling to me, because you are not intent on the things of God, but the things of people!”
24	于是耶稣对门徒说：若有人要跟从我，就当舍己，背起他的十字架来跟从我。	Then Jesus said to his disciples, “If anyone wants to come after me, let him deny himself and take up his cross and follow me.
25	因为，凡要救自己生命（生命：或作灵魂；下同）的，必丧掉生命；凡为我丧掉生命的，必得着生命。	For whoever wants to save his life will lose it, but whoever loses his life on account of me will find it.

26	人若赚得全世界，赔上自己的生命，有什么益处呢？人还能拿什么换生命呢？	For what will a person be benefited if he gains the whole world but forfeits his life? Or what will a person give in exchange for his life?
27	人子要在他父的荣耀里，同着众使者降临；那时候，他要照各人的行为报应各人。	For the Son of Man is going to come in the glory of his Father with his angels, and at that time he will reward each one according to what he has done . {Note: Literally "his activity"}
28	我实在告诉你们，站在这里的，有人在没尝死味以前必看见人子降临在他的国里。	Truly I say to you, that there are some of those standing here who will never experience death until they see the Son of Man coming in his kingdom."

第 17 章

1	过了六天，耶稣带着彼得、雅各，和雅各的兄弟约翰，暗暗的上了高山，	And after six days Jesus took along Peter and James and John his brother, and led them up on a high mountain by themselves.
2	就在他们面前变了形像，脸面明亮如日头，衣裳洁白如光。	And he was transfigured before them, and his face shone like the sun, and his clothing became bright as the light.
3	忽然，有摩西、以利亚向他们显现，同耶稣说话。	And behold, Moses and Elijah appeared to them, talking with him.
4	彼得对耶稣说：主*阿，我们在这里真好！你若愿意，我就在这里搭三座棚，一座为你，一座为摩西，一座为以利亚。	So 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, "Lord, it is good <i>[that]</i> we are here! If you want, I will make here three shelters, one for you and one for Moses and one for Elijah."
5	说话之间，忽然有一朵光明的云彩遮盖他们，且有声音从云彩里出来，说：这是我的爱子，我所喜悦的。你们要听他！	<i>[While]</i> {Note: *Here "[while]" is supplied as a component of the temporal genitive absolute participle ("speaking")} he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice from the cloud said, "This is my beloved Son, with whom I am well pleased. Listen to him!"
6	门徒听见，就俯伏在地，极其害怕。	And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} the disciples heard <i>[this]</i> , {Note: *Here the direct object is supplied from context in the English translation} they fell down on their faces and were extremely frightened.
7	耶稣进前来，摸他们，说：起来，不要害怕！	And Jesus came and touched them <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("touched") has been translated as a finite verb} said, "Get up and do not be afraid."
8	他们举目不见一人，只见耶稣在那里。	And <i>[when they]</i> {Note: *Here "[when]" is supplied as a component of the participle ("lifted up") which is understood as temporal} lifted up their eyes they saw no one except him—Jesus alone.

9	下山的时候，耶稣吩咐他们说：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, Jesus commanded them saying, “Tell no one the vision until the Son of Man is raised from the dead.”
10	门徒问耶稣说：文士为什么说以利亚必须先来？	And the disciples asked him, saying, “Then why do the scribes say that Elijah must come first?”
11	耶稣回答说：以利亚固然先来，并要复兴万事；	And he answered <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said, “Elijah indeed is coming, and will restore all <i>[things]</i> .
12	只是我告诉你们，以利亚已经来了，人却不认识他，竟任意待他。人子也将要这样受他们的害。	But I say to you that Elijah has already come, and they did not recognize him, but did with him whatever they wanted. In the <i>[same]</i> way also the Son of Man is going to suffer <i>[at]</i> their hands.”
13	门徒这才明白耶稣所说的是指着施洗的约翰。	Then the disciples understood that he had spoken to them about John the Baptist.
14	耶稣和门徒到了众人那里，有一个人来见耶稣，跪下，说：	And <i>[when they]</i> {Note: *Here “[when]” is supplied as a component of the temporal genitive absolute participle (“came”)} came to the crowd, a man approached him, kneeling down before him
15	主*阿，怜悯我的儿子。他害癫痫的病很苦，屡次跌在火里，屡次跌在水里。	and saying, “Lord, have mercy on my son, because he has seizures and suffers severely, for often he falls into the fire and often into the water.
16	我带他到你门徒那里，他们却不能医治他。	And I brought him to your disciples, and they were not able to heal him.”
17	耶稣说：噯！这又不信又悖谬的世代阿，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 Jesus answered <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said, “O unbelieving and perverse generation! How long {Note: Literally “until when”} will I be with you? How long {Note: Literally “until when”} must I put up with you? Bring him here to me!”
18	耶稣斥责那鬼，鬼就出来；从此孩子就痊愈了。	And Jesus rebuked him, and the demon came out of him and the boy was healed from that hour.
19	门徒暗暗的到耶稣跟前，说：我们为什么不能赶出那鬼呢？	Then the disciples approached Jesus privately <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“approached”) has been translated as a finite verb} said, Why {Note: Literally “for what”} were we not able to expel it?”
20	耶稣说：是因你们的信心小。我实在告诉你们，你们若有信心，像一粒芥菜种，就是对这座山说：你从这边挪到那边。它也会挪去；并且你们没有一件不能做的事了。	And he said to them, “Because of your little faith. For truly I say to you, if you have faith like a mustard seed, you will say to this mountain, ‘Move from here <i>[to]</i> there,’ and it will move, and nothing will be impossible for you.” {Note: Most later Greek manuscripts add v. <21>, “But this kind does not go out except by prayer and fasting.”}

21 至于这一类的鬼，若不祷告、禁食，它就
不出来（或作：不能赶它出来）。

22 他们还住在加利利的时候，耶稣对门徒
说：人子将要被交在人手里。

Now *[as]* {Note: *Here "[as]" is supplied as a component of
the temporal genitive absolute participle ("were gathering")}

they were gathering in Galilee, Jesus said to them,
"The Son of Man is going to be betrayed into the
hands of men," {Note: Or possibly "of people," in a generic
sense, although the reference here may be to the specific
group responsible for Jesus' arrest, where it is unlikely
women were present}

23 他们要杀害他，第三日他要复活。门徒就
大大的忧愁。

and they will kill him, and on the third day he will be
raised." And they were extremely distressed.

24 到了迦百农，有收丁税的人来见彼得，
说：你们的先生不纳丁税（丁税约有半块
钱）么？

Now *[when]* {Note: *Here "[when]" is supplied as a
component of the temporal genitive absolute participle
("arrived")} they arrived in Capernaum, the ones who
collected the double drachma *[tax]* {Note: This refers
to the half-shekel annual tax paid by Jewish males to support
the temple; over time the name of the coin commonly used to
pay the tax came to be used for the tax itself} came up to
Peter and said, "Does your teacher not pay the
double drachma *[tax]*?"

25 彼得说：纳。他进了屋子，耶稣先向他
说：西门，你的意思如何？世上的君王向
谁征收关税、丁税？是向自己的儿子呢？
是向外人呢？

He said, "Yes." And *[when he]* {Note: *Here "[when]" is
supplied as a component of the participle ("came") which is
understood as temporal} came into the house, Jesus
spoke to him first, saying, "What do you think,
Simon? From whom do the kings of the earth
collect tolls or taxes—from their own sons, or from
foreigners?"

26 彼得说：是向外人。耶稣说：既然如此，
儿子就可以免税了。

And *[when he]* {Note: *Here "[when]" is supplied as a
component of the participle ("said") which is understood as
temporal} said, "From foreigners," Jesus said to him,
"Then the sons are free.

27 但恐怕触犯（触犯：原文是绊倒）他们，
你且往海边去钓鱼，把先钓上来的鱼拿起
来，开了它的口，必得一块钱，可以拿去
给他们，作你我的税银。

But so that we do not give offense to them, go out
to the sea, cast *[a line with]* {Note: *The words "[a line
with]" are not in the Greek text but are implied} a hook, and
take the first fish that comes up. And *[when you]*
{Note: *Here "[when]" is supplied as a component of the
participle ("open") which is understood as temporal} open
its mouth, you will find a four-drachma coin. Take
that *[and]* {Note: *Here "[and]" is supplied because the
previous participle ("take") has been translated as a finite
verb} give *[it]* {Note: *Here the direct object is supplied from
context in the English translation} to them for me and
you."

第 18 章

1 当时，门徒进前来，问耶稣说：天国里谁
是最大的？

At that time the disciples came up to Jesus, saying,
"Who then is the greatest in the kingdom of
heaven?"

2	耶稣便叫一个小孩子来，使他站在他们当中，	And calling a child <i>[to himself]</i> , he had him stand in their midst
3	说：我实在告诉你们，你们若不回转，变成小孩子的样式，断不得进天国。	and said, "Truly I say to you, unless you turn around and become like young children, you will never enter into the kingdom of heaven!"
4	所以，凡自己谦卑像这小孩子的，他在天国里就是最大的。	Therefore whoever humbles himself like this child, this person is the greatest in the kingdom of heaven,
5	凡为我的名接待一个像这小孩子的，就是接待我。	and whoever welcomes one child such as this in my name welcomes me.
6	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，沉在深海里。	But whoever causes one of these little ones who believe in me to sin, it would be better for him that a large millstone ^{Note: Literally "a millstone of a donkey"} be hung on ^{Note: Some manuscripts have "around"} his neck and he be drowned in the depths of the sea.
7	这世界有祸了，因为将人绊倒；绊倒人的事是免不了的，但那绊倒人的有祸了！	Woe to the world because of causes for stumbling, for <i>[it is]</i> a necessity <i>[that]</i> causes for stumbling come; nevertheless, woe to the person through whom the cause for stumbling comes.
8	倘若你一只手，或是一只脚，叫你跌倒，就砍下来丢掉。你缺一只手，或是一只脚，进入永生，强如有两手两脚被丢在永火里。	And if your hand or your foot causes you to sin, cut it off and throw <i>[it]</i> ^{Note: *Here the direct object is supplied from context in the English translation} from you! It is better for you to enter into life crippled or lame than, having two hands or two feet, to be thrown into the eternal fire!
9	倘若你一只眼叫你跌倒，就把它剜出来丢掉。你只有一只眼进入永生，强如有两只眼被丢在地狱的火里。	And if your eye causes you to sin, tear it out and throw <i>[it]</i> ^{Note: *Here the direct object is supplied from context in the English translation} from you! It is better for you to enter into life one-eyed than, having two eyes, to be thrown into fiery hell!
10	你们要小心，不可轻看这小子里的一个；我告诉你们，他们的使者在天上，常见我天父的面。（有古卷在此有	"See to it that you do not despise one of these little ones, for I tell you that their angels in heaven constantly see the face of my Father <i>[who is]</i> in heaven. ^{Note: Many later Greek manuscripts include vs. <11>, "For the Son of Man came to save those who are lost."}
11	人子来，为要拯救丧失的人。）	
12	一个人若有一百只羊，一只走迷了路，你们的意思如何？他岂不撇下这九十九只，往山里去找那只迷路的羊么？	What do you think? If a certain man has ^{Note: Literally "there are to a certain man"} a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go <i>[and]</i> ^{Note: *Here "[and]" is supplied because the previous participle ("go") has been translated as a finite verb} look for the one that wandered away?
13	若是找着了，我实在告诉你们，他为这一只羊欢喜，比为那没有迷路的九十九只欢喜还大呢！	And if he happens to find it, truly I say to you that he rejoices over it more than over the ninety-nine that did not wander away.
14	你们在天上的父也是这样，不愿意这小子里丧失一个。	In the <i>[same]</i> way it is not the will of ^{Note: Literally "in the presence of"} your Father <i>[who is]</i> in heaven that one of these little ones perish.

15	倘若你的弟兄得罪你，你就去，趁着只有他和你在一处的时候，指出他的错来。他若听你，你便得了你的弟兄；	“Now if your brother sins against you, go correct him between you and him alone. If he listens to you, you have gained your brother.
16	他若不听，你就另外带一两个人同去，要凭两三个人的口作见证，句句都可定准。	But if he does not listen, take with you in addition one or two <i>[others]</i> , so that by the testimony ^{Note: Literally “the mouth”} of two or three witnesses every matter may be established.
17	若是不听他们，就告诉教会；若是不听教会，就看他像外邦人和税吏一样。	And if he refuses to listen to them, tell <i>[it]</i> ^{Note: *Here the direct object is supplied from context in the English translation} to the church. But if he refuses to listen to the church also, let him be to you as a Gentile and a tax collector.
18	我实在告诉你们，凡你们在地上所捆绑的，在天上也要捆绑；凡你们在地上所释放的，在天上也要释放。	“Truly I say to you, whatever you bind on earth will be bound in heaven, and whatever you release on earth will be released in heaven.
19	我又告诉你们，若是你们中间有两个人在地上同心合意的求什么事，我在天上的父必为他们成全。	Again, truly I say to you that if two of you agree on earth about any matter that they ask, it will be done for them from my Father <i>[who is]</i> in heaven.
20	因为无论在那里，有两三个人奉我的名聚会，那里就有我在他们中间。	For where two or three are gathered in my name, I am there in the midst of them.”
21	那时，彼得进前来，对耶稣说：主*阿，我弟兄得罪我，我当饶恕他几次呢？到七次可以么？	Then Peter came up to him <i>[and]</i> ^{Note: *Here “[and]” is supplied because the previous participle (“came up”) has been translated as a finite verb} said, ^{Note: Some manuscripts have “Then Peter came up [and] said to him”} “Lord, how many times will my brother sin against me and I will forgive him? Up to seven times?”
22	耶稣说：我对你说，不是到七次，乃是到七十个七次。	Jesus said to him, “I do not say to you up to seven times, but up to seventy times seven! ^{Note: Or “seventy-seven times”}
23	天国好像一个王要和他仆人算账。	“For this <i>[reason]</i> the kingdom of heaven may be compared to a man—a king—who wanted to settle accounts with his slaves.
24	才算的时候，有人带了一个欠一千万银子的来。	And <i>[when]</i> ^{Note: *Here “[when]” is supplied as a component of the temporal genitive absolute participle (“began”)} he began to settle <i>[them]</i> , ^{Note: *Here the direct object is supplied from context in the English translation} someone was brought to him who owed ten thousand talents.

25	因为他没有什么偿还之物，主人吩咐把他和他妻子儿女，并一切所有的都卖了偿还。	And <i>[because]</i> {Note: *Here "[because]" is supplied as a component of the participle ("have") which is understood as causal} he did not have <i>[enough]</i> {Note: *Here the direct object is supplied from context in the English translation} to repay <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} the master ordered him to be sold, and his {Note: *Literally "the"; the Greek article is used here as a possessive pronoun} wife and his {Note: *Literally "the"; the Greek article is used here as a possessive pronoun} children and everything that he had, and to be repaid.
26	那仆人就俯伏拜他，说：主阿，宽容我，将来我都要还清。	Then the slave threw himself to the ground <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("threw himself to the ground") has been translated as a finite verb} began to do obeisance to him, saying, 'Be patient with me, and I will pay back everything to you!'
27	那仆人的主人就动了慈心，把他释放了，并且免了他的债。	So the master of that slave, <i>[because he]</i> {Note: *Here "[because]" is supplied as a component of the participle ("had compassion") which is understood as causal} had compassion, released him and forgave him the loan.
28	那仆人出来，遇见他的一个同伴欠他十两银子，便揪着他，掐住他的喉咙，说：你把所欠的还我！	But that slave went out <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb} found one of his fellow slaves who owed him a hundred denarii, and taking hold of him, he began to choke <i>[him]</i> , {Note: *Here the direct object is supplied from context in the English translation} saying, 'Pay back everything that you owe!'
29	他的同伴就俯伏央求他，说：宽容我罢，将来我必还清。	Then his fellow slave threw himself to the ground <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("threw himself to the ground") has been translated as a finite verb} began to implore {Note: *The imperfect tense has been translated as ingressive here ("began to implore"))} him, saying, 'Be patient with me and I will repay you!'
30	他不肯，竟去把他下在监里，等他还了所欠的债。	But he did not want to, but rather he went <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went") has been translated as a finite verb} threw him into prison until he would repay what was owed.
31	众同伴看见他所做的事就甚忧愁，去把这事都告诉了主人。	So <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} his fellow slaves saw what had happened, they were extremely distressed, and went <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went") has been translated as a finite verb} reported to their master everything that had happened.

32	于是主人叫了他来，对他说：你这恶奴才！你央求我，我就把你所欠的都免了，	Then his master summoned him <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("summoned") has been translated as a finite verb}</small> said to him, 'Wicked slave! I forgave you all that debt because you implored me!
33	你不应当怜恤你的同伴，像我怜恤你么？	Should you not also have shown mercy to your fellow slave as I also showed mercy to you?'
34	主人就大怒，把他交给掌刑的，等他还清了所欠的债。	And <i>[because he]</i> <small>{Note: *Here "[because]" is supplied as a component of the participle ("was angry") which is understood as causal}</small> was angry, his master handed him over to the merciless jailers <small>{Note: Or "torturers"}</small> until he would repay everything that was owed.
35	你们各人若不从心里饶恕你的弟兄，我天父也要这样待你们了。	So also my heavenly Father will do to you, unless each of you forgives his brother from your hearts!"

第 19 章

1	耶稣说完了这些话，就离开加利利，来到犹太的境界约但河外。	And it happened that when Jesus had finished these statements, he went away from Galilee and came into the region of Judea on the other side of the Jordan.
2	有许多人跟着他，他就在那里把他们的病人治好了。	And large crowds followed him, and he healed them there.
3	有法利赛人来试探耶稣，说：人无论什么缘故都可以休妻么？	And Pharisees came up to him <i>[in order to]</i> <small>{Note: *Here "[in order to]" is supplied as a component of the participle ("test") which is understood as purpose}</small> test him, and asked <small>{Note: *Here the participle ("asked") is translated as a finite verb because of English style}</small> if it was permitted for a man to divorce his wife for any cause.
4	耶稣回答说：那起初造人的，是造男造女，	And 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, "Have you not read that the one who created <i>[them]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> from the beginning made them male and female
5	并且说：因此，人要离开父母，与妻子连合，二人成为一体。这经你们没有念过么？	and said, 'On account of this a man will leave his <small>{Note: *Literally "the"; the Greek article is used here as a possessive pronoun}</small> father and his <small>{Note: *Literally "the"; the Greek article is used here as a possessive pronoun}</small> mother and will be joined to his wife, and the two will become one flesh' <small>{Note: A quotation from <Gen 2:24>}</small>
6	既然如此，夫妻不再是两个人，乃是一体的了。所以，神配合的，人不可分开。	So then, they are no longer two but one flesh. Therefore what God has joined together, man must not separate."

7	法利赛人说：这样，摩西为什么吩咐给妻子休书，就可以休她呢？	They said to him, “Why then did Moses command <i>[us]</i> {Note: *Here the direct object is supplied from context in the English translation} to give a document—a certificate of divorce—and to divorce her?”
8	耶稣说：摩西因为你们的心硬，所以许你们休妻，但起初并不是这样。	He said to them, “Moses, with reference to your hardness of heart, permitted you to divorce your wives, but from the beginning it was not like this.
9	我告诉你们，凡休妻另娶的，若不是为淫乱的缘故，就是犯奸淫了；有人娶那被休的妇人，也是犯奸淫了。	Now I say to you that whoever divorces his wife, except on the basis of sexual immorality, and marries another commits adultery, and whoever marries her who is divorced commits adultery.” {Note: Some manuscripts omit “and whoever marries her who is divorced commits adultery”}
10	门徒对耶稣说：人和妻子既是这样，倒不如不娶。	The disciples {Note: Some manuscripts have “His disciples”} said to him, “If this is the case of a man with his {Note: *Literally “the”; the Greek article is used here as a possessive pronoun} wife, it would be better not to marry!”
11	耶稣说：这话不是人都能领受的，惟独赐给谁，谁才能领受。	But he said to them, “Not everyone can accept this saying but <i>[those]</i> to whom it has been given.
12	因为有生来是阉人，也有被人阉的，并有为天国的缘故自阉的。这话谁能领受就可以领受。	For there are eunuchs who were born as such from <i>[their]</i> mother’s womb, and there are eunuchs who were made eunuchs by people, and there are eunuchs who have made themselves <i>[eunuchs]</i> {Note: An understood repetition of the term from earlier in the verse} for the sake of the kingdom of heaven. The one who is able to accept <i>[this]</i> , {Note: *Here the direct object is supplied from context in the English translation} let him accept <i>[it]</i> .” {Note: *Here the direct object is supplied from context in the English translation}
13	那时，有人带着小孩子来见耶稣，要耶稣给他们按手祷告，门徒就责备那些人。	Then children were brought to him so that he could lay his {Note: Literally “the”; the Greek article is used here as a possessive pronoun} hands on them and pray, but the disciples rebuked them.
14	耶稣说：让小孩子到我这里来，不要禁止他们；因为在天国的，正是这样的人。	But Jesus said, “Allow the children, and do not forbid them to come to me, for to such belongs {Note: Literally “for of such is”} the kingdom of heaven.”
15	耶稣给他们按手，就离开那地方去了。	And he laid his {Note: *Literally “the”; the Greek article is used here as a possessive pronoun} hands on them <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“laid”) has been translated as a finite verb} traveled on from there.
16	有一个人来见耶稣，说：夫子（有古卷：良善的夫子），我该做什么善事才能得永生？	And behold, someone came up to him <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“came up”) has been translated as a finite verb} said, “Teacher, what good <i>[thing]</i> must I do so that I will have eternal life?”

17	耶稣对他说：你为什么以善事问我呢？只有一位是善的（有古卷：你为什么称我是良善的？除了神以外，没有一个良善的）。你若要进入永生，就当遵守诫命。	And he said to him, "Why are you asking me about <i>[what is]</i> good? There is one <i>[who is]</i> good. But if you want to enter into life, keep the commandments!"
18	他说：什么诫命？耶稣说：就是不可杀人；不可奸淫；不可偷盗；不可作假见证；	He said to him, "Which <i>[ones]</i> ?" And Jesus said, "Do not commit murder, do not commit adultery, do not steal, do not give false testimony,
19	当孝敬父母，又当爱人如己。	honor your ^{Note: *Literally "the"; the Greek article is used here as a possessive pronoun} father and your ^{Note: *Literally "the"; the Greek article is used here as a possessive pronoun} mother, and love your neighbor as yourself."
20	那少年人说：这一切我都遵守了，还缺少什么呢？	The young man said to him, "All these I have observed. What do I still lack?"
21	耶稣说：你若愿意作完全人，可去变卖你所有的，分给穷人，就必有财宝在天上；你还要来跟从我。	Jesus said to him, "If you want to be perfect, go, sell your possessions 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	那少年人听见这话，就忧忧愁愁的走了，因为他的产业很多。	But <i>[when]</i> ^{Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} the young man heard the statement, he went away sorrowful, because he was one who had many possessions.
23	耶稣对门徒说：我实在告诉你们，财主进天国是难的。	And Jesus said to his disciples, "Truly I say to you that with difficulty a rich person will enter into the kingdom of heaven!"
24	我又告诉你们，骆驼穿过针的眼，比财主进神的国还容易呢！	And again I say to you, it is easier <i>[for]</i> a camel to go through the eye of a needle than a rich person into ^{Note: Some manuscripts have "to enter into"} the kingdom of God."
25	门徒听见这话，就希奇得很，说：这样谁能得救呢？	So <i>[when]</i> ^{Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} the disciples heard <i>[this]</i> , ^{Note: *Here the direct object is supplied from context in the English translation} they were extremely amazed, saying, "Then who can be saved?"
26	耶稣看着他们，说：在人这是不能的，在神凡事都能。	But Jesus looked at <i>[them]</i> ^{Note: *Here the direct object is supplied from context in the English translation} <i>[and]</i> ^{Note: *Here "[and]" is supplied because the previous participle ("looked at") has been translated as a finite verb} said to them, "With human beings this is impossible, but with God all <i>[things]</i> <i>[are]</i> possible."
27	彼得就对他说：看哪，我们已经撇下所有的跟从你，将来我们要得什么呢？	Then 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, "Behold, we have left everything and followed you. What then will there be for us?"

28	耶稣说：我实在告诉你们，你们这跟从我的人，到复兴的时候，人子坐在他荣耀的宝座上，你们也要坐在十二个宝座上，审判以色列十二个支派。	And Jesus said to them, “Truly I say to you that in the renewal <i>[of the world]</i> , ^{Note: The words “of the world” are supplied as a clarification of “renewal”} when the Son of Man sits on his glorious throne, you who have followed me—you also will sit on twelve thrones judging the twelve tribes of Israel.
29	凡为我的名撇下房屋，或是弟兄、姐妹、父亲、母亲、（有古卷在此有：妻子）儿女、田地的，必要得着百倍，并且承受永生。	And everyone who has left houses or brothers or sisters or father or mother or wife ^{Note: Some manuscripts omit “or wife”} or children or fields on account of my name will receive a hundred times as much, and will inherit eternal life.
30	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.

第 20 章

1	因为天国好像家主清早去雇人进他的葡萄园做工，	“For the kingdom of heaven is like a man—the master of the house—who went out early in the morning to hire workers for his vineyard.
2	和工人讲定一天一钱银子，就打发他们进葡萄园去。	And <i>[after]</i> ^{Note: *Here “[after]” is supplied as a component of the participle (“coming to an agreement”) which is understood as temporal} coming to an agreement with the workers for a denarius per day, he sent them into his vineyard.
3	约在巳初出去，看见市上还有闲站的人，	And going out about the third hour, he saw others standing idle in the marketplace.
4	就对他们说：你们也进葡萄园去，所当给的，我必给你们。他们也进去了。	And to those <i>[people]</i> he said, ‘You also go into the vineyard, and I will give you whatever is right.’
5	约在午正和申初又出去，也是这样行。	So they went. Going out ^{Note: Some manuscripts have “And going out”} again about the sixth and ninth hour he did the same <i>[thing]</i> .
6	约在酉初出去，看见还有人站在那里，就问他们说：你们为什么整天在这里闲站呢？	And about the eleventh <i>[hour]</i> he went out <i>[and]</i> ^{Note: *Here “[and]” is supplied because the previous participle (“went out”) has been translated as a finite verb} found others standing <i>[there]</i> and said to them, ‘Why are you standing here the whole day unemployed?’
7	他们说：因为没有人雇我们。他说：你们也进葡萄园去。	They said to him, ‘Because no one hired us.’ He said to them, ‘You go also into the vineyard.’
8	到了晚上，园主对管事的说：叫工人都来，给他们工钱，从后来的起，到先来的为止。	And <i>[when]</i> ^{Note: *Here “[when]” is supplied as a component of the temporal genitive absolute participle (“came”)} evening came, the owner of the vineyard said to his manager, ‘Call the workers and pay them their ^{Note: Literally “the”; the Greek article is used here as a possessive pronoun} wages, beginning from the last up to the first.’
9	约在酉初雇的人来了，各人得了一钱银子。	And <i>[when]</i> the ones <i>[hired]</i> about the eleventh hour came, they received a denarius apiece.

10	及至那先雇的来了，他们以为必要多得；谁知也是各得一钱。	And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal} the first came, they thought that they would receive more, and they also received a denarius apiece.
11	他们得了，就埋怨家主说：	And <i>[when they]</i> {Note: *Here "[when]" is supplied as a component of the participle ("received") which is understood as temporal} received <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} they began to complain {Note: The imperfect tense has been translated as ingressive here ("began to complain")} against the master of the house,
12	我们整天劳苦受热，那后来的只做了一小时，你竟叫他们和我们一样么？	saying, 'These last <i>[people]</i> worked one hour and you made them equal to us who have endured the burden of the day and the burning heat!'
13	家主回答其中的一人说：朋友，我不亏负你，你与我讲定的不是一钱银子么？	But he answered one of them <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, 'Friend, I am not doing you wrong. Did you not come to an agreement with me for a denarius?'
14	拿你的走罢！我给那后来的和给你一样，这是我愿意的。	Take <i>[what is]</i> yours and go! But I want to give to this last <i>[person]</i> <i>[the same]</i> as <i>[I gave]</i> {Note: The words "[I gave]" are an implied repetition from the verb earlier in the verse} to you also.
15	我的东西难道不可随我的意思用么？因为我作好人，你就红了眼么？	Is it not {Note: Some manuscripts have "Or [is it] not"} permitted for me to do whatever I want with <i>[what is]</i> mine? Or is your eye evil because I am generous?'
16	这样，那在后的，将要在前；在前，将要在后了。（有古卷在此有：因为被召的人多，选上的人少。）	Thus the last will be first and the first last."
17	耶稣上耶路撒冷去的时候，在路上把十二个门徒带到一边，对他们说：	And <i>[as]</i> {Note: *Here "[as]" is supplied as a component of the participle ("was going up") which is understood as temporal} Jesus was going up to Jerusalem, he took the twelve disciples by themselves and said to them on the way,
18	看哪，我们上耶路撒冷去，人子要被交给祭司长和文士。他们要定他死罪，	"Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death,
19	又交给外邦人，将他戏弄，鞭打，钉在十字架上；第三日他要复活。	and will hand him over to the Gentiles to mock <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} and flog <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} and crucify <i>[him]</i> , {Note: *Here the direct object is supplied from context in the English translation} and on the third day he will be raised."

20	那时，西庇太儿子的母亲同她两个儿子上前来拜耶稣，求他一件事。	Then the mother of the sons of Zebedee came up to him with her sons, <i>[and]</i> {Note: *Here “[and]” is supplied because the participle (“kneeling down”) has been translated as a finite verb in keeping with English style} kneeling down <i>[she]</i> asked {Note: *Here the participle (“asked”) is translated as a finite verb because of English style} something from him.
21	耶稣说：你要什么呢？她说：愿你叫我这两个儿子在你国里，一个坐在你右边，一个坐在你左边。	And he said to her, “What do you want?” She said to him, “Say that these two sons of mine may sit one at your right hand and one at your left in your kingdom.”
22	耶稣回答说：你们不知道所求的是什么；我将要喝的杯，你们能喝么？他们说：我们能。	But Jesus answered <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said, “You do not know what you are asking! Are you able to drink the cup that I am about to drink?” They said to him, “We are able.”
23	耶稣说：我所喝的杯，你们必要喝；只是坐在我的左右，不是我可以赐的，乃是我父为谁预备的，就赐给谁。	He said to them, “You will indeed drink my cup, but to sit at my right hand and at my left is not mine {Note: Some manuscripts have “this is not mine”} to grant, but <i>[is]</i> for those for whom it has been prepared by my Father.”
24	那十个门徒听见，就恼怒他们弟兄二人。	And <i>[when]</i> {Note: *Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} the ten heard <i>[this]</i> , {Note: *Here the direct object is supplied from context in the English translation} they were indignant concerning the two brothers.
25	耶稣叫了他们来，说：你们知道外邦人有君王为治理他们，有大臣操权管束他们。	But Jesus called them to himself <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“called ... to himself”) has been translated as a finite verb} said, “You know that the rulers of the Gentiles lord it over them, and those in high positions exercise authority over them.
26	只是在你们中间，不可这样；你们中间谁愿为大，就必作你们的用人；	It will not be like this among you! But whoever wants to become great among you must be your servant,
27	谁愿为首，就必作你们的仆人。	and whoever wants to be most prominent among you must be your slave—
28	正如人子来，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。	just as 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.”
29	他们出耶利哥的时候，有极多的人跟随他。	And <i>[as]</i> {Note: *Here “[as]” is supplied as a component of the temporal genitive absolute participle (“were going out”)} they were going out of Jericho, a large crowd followed him.
30	有两个瞎子坐在路旁，听说是耶稣经过，就喊着说：主*阿，大卫的子孙，可怜我们罢！	And behold, <i>[there were]</i> two blind men sitting beside the road. <i>[When they]</i> {Note: *Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} heard that Jesus was passing by, they called out, saying, “Lord, have mercy on us, {Note: Some manuscripts have “Have mercy on us, Lord”} Son of David!”

31	众人责备他们，不许他们作声；他们却越发喊着说：主*阿，大卫的子孙，可怜我们罢！	And the crowd rebuked them so that they would be quiet. But they called out all the more, saying, "Lord, have mercy on us, ^{Note: Some manuscripts have "Have mercy on us, Lord"} Son of David!"
32	耶稣就站住，叫他们来，说：要我为你们做什么？	And Jesus stopped, ^{Note: *Here the participle ("stopped") is translated as a finite verb because of English style} called them, and said, "What do you want me to do for you?"
33	他们说：主*阿，要我们的眼睛能看见！	They said to him, "Lord, that our eyes be opened!"
34	耶稣就动了慈心，把他们的眼睛一摸，他们立刻看见，就跟从了耶稣。	And having compassion, Jesus touched their eyes, and immediately they received ^[their] sight and followed him.

第 21 章

1	耶稣和门徒将近耶路撒冷，到了伯法其，在橄榄山那里。	And when they drew near to Jerusalem and came to Bethphage at the Mount of Olives, then Jesus sent two disciples,
2	耶稣就打发两个门徒，对他们说：你们往对面村子里去，必看见一匹驴拴在那里，还有驴驹同在一处；你们解开，牵到我这里来。	saying to them, "Go into the village before you, and right away you will find a donkey tied and a colt with her. Untie ^[them] ^{Note: *Here the direct object is supplied from context in the English translation} ^[and] ^{Note: *Here "[and]" is supplied because the previous participle ("untie") has been translated as a finite verb} bring ^[them] ^{Note: *Here the direct object is supplied from context in the English translation} to me.
3	若有人对你们说什么，你们就说：主要用它。那人必立时让你们牵来。	And if anyone says anything to you, you will say, 'The Lord needs them', ^{Note: Literally "has need of them"} and he will send them at once."
4	这事成就是要应验先知的的话，说：	Now this took place so that what was spoken through the prophet would be fulfilled, saying,
5	要对锡安的居民（原文是女子）说：看哪，你的王来到你这里，是温柔的，又骑着驴，就是骑着驴驹子。	"Say to the daughter of Zion, 'Behold, your king is coming to you, humble and mounted on a donkey, and ^{Note: Or "even"} on a colt, the foal of a pack animal.' " ^{Note: A quotation from <Zech 9:9>}
6	门徒就照耶稣所吩咐的去行，	So the disciples went ^{Note: *Here the participle ("went") is translated as a finite verb because of English style} and did ^{Note: *Here the participle ("did") is translated as a finite verb because of English style} just as Jesus directed them,
7	牵了驴和驴驹来，把自己的衣服搭在上面，耶稣就骑上。	^[and] ^{Note: *Here "[and]" is supplied because the previous participles ("went" and "did" in the previous verse) have been translated as finite verbs} brought the donkey and the colt and put their ^{Note: *Literally "the"; the Greek article is used here as a possessive pronoun} cloaks on them, and he sat on them.

8	众人多半把衣服铺在路上；还有人砍下树枝来铺在路上。	And a very large crowd spread their cloaks on the road, and others were cutting branches from the trees and spreading <i>[them]</i> {Note: *Here the direct object is supplied from context in the English translation} on the road.
9	前行后随的众人喊着说：和散那（原有求救的意思，在此是称颂的话）归于大卫的子孙！奉主[雅伟]名来的是应当称颂的！高高在上和散那！	And the crowds who went ahead of him and the ones who followed were shouting, saying, "Hosanna to the Son of David! Blessed <i>[is]</i> the one who comes in the name of the Lord! {Note: A quotation from <Ps 118:25–26>} Hosanna in the highest <i>[heaven]</i> !" {Note: *Here "heaven" is understood}
10	耶稣既进了耶路撒冷，合城都惊动了，说：这是谁？	And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("entered")} he entered into Jerusalem, the whole city was stirred up, saying, "Who is this?"
11	众人说：这是加利利拿撒勒的先知耶稣。	And the crowds were saying, "This is the prophet Jesus from Nazareth of Galilee!"
12	耶稣进了神的殿，赶出殿里一切作买卖的人，推倒兑换银钱之人的桌子，和卖鸽子之人的凳子；	And Jesus entered the temple <i>[courts]</i> {Note: *Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} and drove out all those who were selling and buying in the temple, and overturned the tables of the money changers and the chairs of those who were selling doves.
13	对他们说：经上记着说：我的殿必称为祷告的殿，你们倒使它成为贼窝了。	And he said to them, "It is written, 'My house will be called a house of prayer,' {Note: A quotation from <Isa 56:7>} but you have made it a cave of robbers!"
14	在殿里有瞎子、瘸子到耶稣跟前，他就治好了他们。	And the blind and the lame came up to him in the temple <i>[courts]</i> {Note: *Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} and he healed them.
15	祭司长和文士看见耶稣所行的奇事，又见小孩子在殿里喊着说：和散那归于大卫的子孙！就甚恼怒，	But <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} the chief priests and the scribes saw the wonderful <i>[things]</i> that he did, and the children shouting in the temple <i>[courts]</i> {Note: *Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} and saying, "Hosanna to the Son of David!" they were indignant.
16	对他说：这些人所说的，你听见了么？耶稣说：是的。经上说你从婴孩和吃奶的口中完全了赞美的话，你们没有念过么？	And they said to him, "Do you hear what these <i>[children]</i> {Note: *The word "[children]" is not in the Greek text but is implied} are saying?" So Jesus said to them, "Yes, have you never read, 'Out of the mouths of children and nursing babies you have prepared for yourself praise'?" {Note: A quotation from <Ps 8:2>}
17	于是离开他们，出城到伯大尼去，在那里住宿。	And leaving them, he went outside of the city to Bethany and spent the night there.
18	早晨回城的时候，他饿了，	Now early in the morning, <i>[as he]</i> {Note: *Here "[as]" is supplied as a component of the participle ("was returning") which is understood as temporal} was returning to the city, he was hungry.

19	看见路旁有一棵无花果树，就走到跟前，在树上找不着什么，不过有叶子，就对树说：从今以后，你永不结果子。那无花果树就立刻枯干了。	And seeing a single fig tree by the road, he went to it and found nothing on it except leaves only. And he said to it, “May there be no more fruit from you forever , ^{Note: Literally “to the age”} and the fig tree withered at once.
20	门徒看见了，便希奇说：无花果树怎么立刻枯干了呢？	And ^[when they] ^{Note: *Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal} saw ^[it] , ^{Note: *Here the direct object is supplied from context in the English translation} the disciples were astonished, saying, “How did the fig tree wither at once?”
21	耶稣回答说：我实在告诉你们，你们若有信心，不疑惑，不但能行无花果树上所行的事，就是对这座山说：你挪开此地，投在海里！也必成就。	And Jesus answered ^[and] ^{Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said to them, “Truly I say to you, if you have faith and do not doubt, you will do not only ^[what was done to] the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will happen!
22	你们祷告，无论求什么，只要信，就必得着。	And whatever you ask in prayer, ^[if you] ^{Note: *Here “[if]” is supplied as a component of the participle (“believe”) which is understood as conditional} believe, you will receive.”
23	耶稣进了殿，正教训人的时候，祭司长和民间的长老来问他说：你仗着什么权柄做这些事？给你这权柄的是谁呢？	And ^[after] ^{Note: *Here “[after]” is supplied as a component of the temporal genitive absolute participle (“arrived”)} he arrived at the temple, the chief priests and the elders of the people came up to him ^[while he] ^{Note: *Here “[while]” is supplied as a component of the participle (“was teaching”) which is understood as temporal} was teaching, saying, “By what authority are you doing these ^[things] ? And who gave you this authority?”
24	耶稣回答说：我也要问你们一句话，你们若告诉我，我就告诉你们我仗着什么权柄做这些事。	And Jesus answered ^[and] ^{Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said to them, “I also will ask you one question. If you tell ^[the answer] ^{Note: *Here the direct object is supplied from context in the English translation} to me, I also will tell you by what authority I am doing these ^[things] .
25	约翰的洗礼是从那里来的？是从天上来的？是从人间来的呢？他们彼此商议说：我们若说从天上来，他必对我们说：这样，你们为什么不信他呢？	From where was the baptism of John—from heaven or from men?” And they began to discuss ^{Note: *The imperfect tense has been translated as ingressive here (“began to discuss”)} ^[this] ^{Note: *Here the direct object is supplied from context in the English translation} among themselves, saying, “If we say ‘From heaven,’ he will say to us, ‘Why then did you not believe him?’
26	若说从人间来，我们又怕百姓，因为他们都以约翰为先知。	But if we say, ‘From men,’ we are afraid of the crowd, because they all look upon John as a prophet.”

27	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做这些事。	And they answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these <i>[things]</i> .
28	又说：一个人有两个儿子。他来对大儿子说：我儿，你今天到葡萄园里去做工。	"Now what do you think? A man had two sons. <i>[He]</i> approached {Note: Some manuscripts have "And he approached"} the first <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("approached") has been translated as a finite verb} said, 'Son, go work in the vineyard today.'
29	他回答说：我不去，以后自己懊悔，就去了。	And he answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, 'I do not want to!' But later <i>[he]</i> changed his mind <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("changed his mind") has been translated as a finite verb} went.
30	又来对小儿子也是这样说。他回答说：父阿，我去，他却不去。	And <i>[he]</i> approached the second {Note: Some manuscripts have "the other"} <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("approached") has been translated as a finite verb} said the same <i>[thing]</i> . So he answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, 'I <i>[will]</i> , sir,' and he did not go.
31	你们想，这两个儿子是那一个遵行父命呢？他们说：大儿子。耶稣说：我实在告诉你们，税吏和娼妓倒比你们先进神的国。	Which of the two did the will of <i>[his]</i> {Note: Literally "the"; the Greek article is used here as a possessive pronoun} father?" They said, "The first." Jesus said to them, "Truly I say to you that the tax collectors and the prostitutes are going ahead of you into the kingdom of God!
32	因为约翰遵着义路到你们这里来，你们却不信他；税吏和娼妓倒信他。你们看见了，后来还是不懊悔去信他。	For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes did believe him. And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} you saw <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} you did not even change your minds later <i>[so as]</i> to believe in him.
33	你们再听一个比喻：有个家主栽了一个葡萄园，周围圈上篱笆，里面挖了一个压酒池，盖了一座楼，租给园户，就往外国去了。	"Listen to another parable: There was a man—a master of a house—who planted a vineyard, and put a fence <i>[around]</i> it, and dug a winepress in it, and built a watchtower, and leased it to tenant farmers, and went on a journey.
34	收果子的时候近了，就打发仆人到园户那里去收果子。	And when the season of fruit drew near, he sent his slaves to the tenant farmers to collect his fruit.
35	园户拿住仆人，打了一个，杀了一个，用石头打死一个。	And the tenant farmers seized his slaves, <i>[one of]</i> whom they beat, and <i>[one of]</i> whom they killed, and <i>[one of]</i> whom they stoned.

36	主人又打发别的仆人去，比先前更多；园户还是照样待他们。	Again, he sent other slaves, more than the first <i>[ones]</i> , and they did the same <i>[thing]</i> to them.
37	后来打发他的儿子到他们那里去，意思说：他们必尊敬我的儿子。	So finally he sent his son to them, saying, 'They will respect my son.'
38	不料，园户看见他儿子，就彼此说：这是承受产业的。来罢，我们杀他，占他的产业！	But <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} the tenant farmers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and have his inheritance!'
39	他们就拿住他，推出葡萄园外，杀了。	And they seized him <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("seized") has been translated as a finite verb} threw <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} out of the vineyard and killed <i>[him]</i> . {Note: *Here the direct object is supplied from context in the English translation}
40	园主来的时候要怎样处治这些园户呢？	Now when the master of the vineyard arrives, what will he do to those tenant farmers?"
41	他们说：要下毒手除灭那些恶人，将葡萄园另租给那按着时候交果子的园户。	They said to him, "He will destroy those evil <i>[men]</i> completely and lease the vineyard to other tenant farmers who will give him the fruits in their season."
42	耶稣说：经上写着：匠人所弃的石头已作了房角的头块石头。这是主[雅伟]所做的，在我们眼中看为希奇。这经你们没有念过么？	Jesus said to them, "Have you never read in the scriptures, 'The stone which the builders rejected, this has become the cornerstone' . {Note: Literally "the head of the corner"} This came about from the Lord, and it is marvelous in our eyes'? {Note: A quotation from <Ps 118:22-23>}
43	所以我告诉你们，神的国必从你们夺去，赐给那能结果子的百姓。	For this <i>[reason]</i> , I tell you that the kingdom of God will be taken away from you and will be given to a people {Note: Or "nation"} who produce its fruits.
44	谁掉在这石头上，必要跌碎；这石头掉在谁的身上，就要把谁砸得稀烂。	And the one who falls on this stone will be broken to pieces, and <i>[the one]</i> on whom it falls—it will crush him!"
45	祭司长和法利赛人听见他的比喻，就看出他是指着他们说的。	And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} the chief priests and the Pharisees heard his parables, they knew that he was speaking about them,
46	他们想要捉拿他，只是怕众人，因为众人以他为先知。	and <i>[although they]</i> {Note: *Here "[although]" is supplied as a component of the participle ("wanted") which is understood as concessive} wanted to arrest him, they were afraid of the crowds, because they looked upon him as a prophet.

第 22 章

1	耶稣又用比喻对他们说：	And continuing, Jesus spoke to them again in parables, saying,
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2	天国好比一个王为他儿子摆设娶亲的筵席，	"The kingdom of heaven may be compared to a man—a king—who gave a wedding celebration for his son.
3	就打发仆人去，请那些被召的人来赴席，他们却不肯来。	And he sent his slaves to summon those who had been invited to the wedding celebration, and they did not want to come.
4	王又打发别的仆人，说：你们告诉那被召的人，我的筵席已经预备好了，牛和肥畜已经宰了，各样都齐备，请你们来赴席。	Again he sent other slaves, saying, 'Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and fattened <i>[cattle]</i> have been slaughtered, and everything <i>[is]</i> ready. Come to the wedding celebration!'
5	那些人不理就走了；一个到自己田里去；一个作买卖去；	But they paid no attention <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("paid no attention") has been translated as a finite verb} went away—this one to his own field, that one to his business.
6	其余的拿住仆人，凌辱他们，把他们杀了。	And the others, seizing his slaves, mistreated <i>[them]</i> {Note: *Here the direct object is supplied from context in the English translation} and killed <i>[them]</i> . {Note: *Here the direct object is supplied from context in the English translation}
7	王就大怒，发兵除灭那些凶手，烧毁他们的城。	And the king was angry and sent his troops <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("sent") has been translated as a finite verb} destroyed those murderers and burned their city.
8	于是对仆人说：喜筵已经齐备，只是所召的人不配。	Then he said to his slaves, 'The wedding celebration is ready, but those who had been invited were not worthy.
9	所以你们要往岔路口上去，凡遇见的，都召来赴席。	Therefore, go out to the <i>[places where]</i> the roads exit the city and invite to the wedding celebration as many <i>[people]</i> as you find.'
10	那些仆人就出去，到大路上，凡遇见的，不论善恶都召聚了来，筵席上就坐满了客。	And those slaves went out into the roads <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb} gathered everyone whom they found, both evil and good, and the wedding celebration was filled with dinner guests . {Note: Literally "with those reclining at table"}
11	王进来观看宾客，见那里有一个没有穿礼服的，	But <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("came in") which is understood as temporal} the king came in to see the dinner guests , {Note: Literally "ones reclining at table"} he saw a man there not dressed <i>[in]</i> wedding clothes.
12	就对他说：朋友，你到这里来怎么不穿礼服呢？那人无言可答。	And he said to him, 'Friend, how did you come in here, not having wedding clothes?' But he could say nothing . {Note: Literally "he was silent"}
13	于是王对使唤的人说：捆起他的手脚来，把他丢在外边的黑暗里；在那里必要哀哭切齿了。	Then the king said to the servants, 'Tie him up hand and foot {Note: Literally "feet and hands"} <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("tie") has been translated as a finite verb} throw him into the outer darkness. In that place there will be weeping and gnashing of teeth!'

14	因为被召的人多，选上的人少。	For many are called but few <i>[are]</i> chosen."
15	当时，法利赛人出去商议，怎样就着耶稣的话陷害他，	Then the Pharisees went and consulted ^{Note: Literally "took counsel"} so that they could entrap him with a statement.
16	就打发他们的门徒同希律党的人去见耶稣，说：夫子，我们知道你是诚实人，并且诚诚实实传神的道，什么人你都不徇情面，因为你看不看人的外貌。	And they sent their disciples to him with the Herodians, saying, "Teacher, we know that you are truthful and teach the way of God in truth, 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"}
17	请告诉我们，你的意见如何？纳税给该撒可以不可以？	Therefore tell us what you think. Is it permitted to pay taxes to Caesar or not?"
18	耶稣看出他们的恶意，就说：假冒为善的人哪，为什么试探我？	But <i>[because he]</i> ^{Note: *Here "[because]" is supplied as a component of the participle ("knew") which is understood as causal} knew their maliciousness, Jesus said, "Hypocrites! Why are you testing me?"
19	拿一个上税的钱给我看！他们就拿一个银钱来给他。	Show me the coin for the tax!" So they brought him a denarius.
20	耶稣说：这像和这号是谁的？	And he said to them, "Whose image and inscription <i>[is]</i> this?"
21	他们说：是该撒的。耶稣说：这样，该撒的物当归给该撒；神的物当归给神。	They said to him, "Caesar's." Then he said to them, "Therefore give to Caesar the things of Caesar, and to God the things of God!"
22	他们听见就希奇，离开他走了。	And <i>[when they]</i> ^{Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} heard <i>[this]</i> , ^{Note: *Here the direct object is supplied from context in the English translation} they were astonished, 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.
23	撒都该人常说没有复活的事。那天，他们来问耶稣说：	On that day Sadducees—who say there is no resurrection—came up to him and asked him,
24	夫子，摩西说：人若死了，没有孩子，他兄弟当娶他的妻，为哥哥生子立后。	saying, "Teacher, Moses said if someone dies without having children, his brother is to marry his wife and father ^{Note: Literally "raise up"} descendants for his brother.
25	从前，在我们这里有弟兄七人，第一个娶了妻，死了，没有孩子，撇下妻子给兄弟。	Now there were seven brothers with us. And the first died <i>[after]</i> ^{Note: *Here "[after]" is supplied as a component of the participle ("getting married") which is understood as temporal} getting married, and <i>[because he]</i> ^{Note: *Here "[because]" is supplied as a component of the participle ("have") which is understood as causal} did not have descendants, he left his wife to his brother.
26	第二、第三、直到第七个，都是如此。	So also the second and the third, up to the seventh.
27	末后，妇人也死了。	And last of all the woman died.

28	这样，当复活的时候，她是七个人中那一个的妻子呢？因为他们都娶过她。	In the resurrection, therefore, whose wife of the seven will she be? For they all had her <i>[as wife]</i> .” {Note: *The words “[as wife]” are not in the Greek text but are implied}
29	耶稣回答说：你们错了；因为不明白圣经，也不晓得神的大能。	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, “You are mistaken, <i>[because]</i> ” {Note: *Here “[because]” is supplied as a component of the participle (“know”) which is understood as causal} you do not know the scriptures or the power of God!
30	当复活的时候，人也不娶也不嫁，乃像天上的使者一样。	For in the resurrection they neither marry nor are given in marriage, but are like angels of God {Note: Some manuscripts omit “of God”} in heaven.
31	论到死人复活，神在经上向你们所说的，你们没有念过么？	Now concerning the resurrection of the dead, have you not read what was spoken to you by God, who said,
32	他说：我是亚伯拉罕的神，以撒的神，雅各的神。神不是死人的神，乃是活人的神。	“I am the God of Abraham and the God of Isaac and the God of Jacob?” {Note: A quotation from <Exod 3:6>} He is not the God of the dead, but of the living!”
33	众人听见这话，就希奇他的教训。	And <i>[when]</i> {Note: *Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} the crowds heard <i>[this]</i> , {Note: *Here the direct object is supplied from context in the English translation} they were amazed at his teaching.
34	法利赛人听见耶稣堵住了撒都该人的口，他们就聚集。	Now <i>[when]</i> {Note: *Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} the Pharisees heard that he had silenced the Sadducees, they assembled at the same <i>[place]</i> . {Note: Or “they assembled together”}
35	内中有一个人是律法师，要试探耶稣，就问他说：	And one of them, a legal expert, put a question to <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} to test him:
36	夫子，律法上的诫命，那一条是最大的呢？	“Teacher, which commandment <i>[is]</i> greatest in the law?”
37	耶稣对他说：你要尽心、尽性、尽意爱主[雅伟]—你的神。	And he said to him, “ ‘You shall love the Lord your God with all your heart and with all your soul and with all your mind.’ {Note: A quotation from <Deut 6:5>}
38	这是诫命中的第一，且是最大的。	This is the greatest and first commandment.
39	其次也相仿，就是要爱人如己。	And the second <i>[is]</i> like it: ‘You shall love your neighbor as yourself.’ {Note: A quotation from <Lev 19:18>}
40	这两条诫命是律法和先知一切道理的总纲。	On these two commandments depend all the law and the prophets.”

41	法利赛人聚集的时候，耶稣问他们说：	Now <i>[while]</i> {Note: *Here "[while]" is supplied as a component of the temporal genitive absolute participle ("assembled")} the Pharisees were assembled, Jesus asked them,
42	论到基督，你们的意见如何？他是谁的子孙呢？他们回答说：是大卫的子孙。	saying, "What do you think about the Christ? Whose son is he?" They said to him, "David's."
43	耶稣说：这样，大卫被圣灵感动，怎么还称他为主 [#] ，说：	He said to them, "How then does David, by the Spirit, call him 'Lord,' saying,
44	主[雅伟]对我主 [#] 说：你坐在我的右边，等我把你仇敌放在你的脚下。	'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>}
45	大卫既称他为主 [#] ，他怎么又是大卫的子孙呢？	If then David calls him 'Lord,' how is he his son?"
46	他们没有一个人能回答一言。从那日以后，也没有人敢再问他什么。	And no one was able to answer him a word, nor did anyone dare from that day <i>[on]</i> to ask him any more <i>[questions]</i> . {Note: *The word "[questions]" is not in the Greek text but is implied}

第 23 章

1	那时，耶稣对众人 and 门徒讲论，	Then Jesus spoke to the crowds and to his disciples,
2	说：文士和法利赛人坐在摩西的位上，	saying, "The scribes and the Pharisees sit on the seat of Moses.
3	凡他们所吩咐你们的，你们都要谨守遵行；但不要效法他们的行为；因为他们能说，不能行。	Therefore do and observe everything that they tell you, but do not do as they do , {Note: Literally "their deeds"} for they tell <i>[others to do something]</i> {Note: *The words "[others to do something]" are not in the Greek text but are implied} and do not do <i>[it themselves]</i> . {Note: *The words "[it themselves]" are not in the Greek text but are implied}
4	他们把难担的重担捆起来，搁在人的肩上，但自己一个指头也不肯动。	And they tie up heavy burdens {Note: Some manuscripts have "burdens that are heavy and hard to bear"} and put <i>[them]</i> {Note: *Here the direct object is supplied from context in the English translation} on people's shoulders, but <i>[they]</i> themselves are not willing with their finger to move them.
5	他们一切所做的事都是要叫人看见，所以将佩戴的经文做宽了，衣裳的缝子做长了，	And they do all their deeds in order to be seen by people, for they make their phylacteries broad and make their {Note: Literally "the"; the Greek article is used here as a possessive pronoun} tassels long.
6	喜爱筵席上的首座，会堂里的高位，	And they love the place of honor at banquets and the best seats in the synagogues
7	又喜爱人在街市上问他安，称呼他拉比（拉比就是夫子）。	and the greetings in the marketplaces and to be called 'Rabbi' by people.

8	但你们不要受拉比的称呼，因为只有一位是你们的夫子；你们都是弟兄。	But you are not to be called ‘Rabbi,’ because one is your teacher, and you are all brothers,
9	也不要称呼地上的人为父，因为只有一位是你们的父，就是在天上的父。	And do not call <i>[anyone]</i> {Note: *Here the direct object is supplied from context in the English translation} your father on earth, for one is your heavenly Father.
10	也不要受师尊的称呼，因为只有一位是你们的师尊，就是基督。	And do not be called teachers, because one is your teacher, the Christ.
11	你们中间谁为大，谁就要作你们的用人。	And the greatest among you will be your servant.
12	凡自高的，必降为卑；自卑的，必升为高。	And whoever exalts himself will be humbled, and whoever humbles himself will be exalted.
13	你们这假冒为善的文士和法利赛人有祸了！因为你们正当人前，把天国的门关了，自己不去，正要进去的人，你们也不容他们进去。（有古卷在此有	“But woe to you, scribes and Pharisees—hypocrites!—because you shut the kingdom of heaven before people! For you do not enter, nor permit those wanting to go in {Note: *Here the present tense has been translated as volitive (“wanting to go in”)} to enter. {Note: The most important Greek manuscripts omit v. <14>, “Woe to you, scribes and Pharisees—hypocrites!—because you devour widows’ houses and for show you pray long prayers! Therefore you will receive the greater condemnation.”}
14	你們這假冒為善的文士和法利賽人有禍了！因為你們侵吞寡婦的家產，假意做很長的禱告，所以要受更重的刑罰。）	
15	你们这假冒为善的文士和法利赛人有祸了！因为你们走遍洋海陆地，勾引一个人入教，既入了教，却使他作地狱之子，比你们还加倍。	“Woe to you, scribes and Pharisees—hypocrites!—because you travel around the sea and the dry <i>[land]</i> to make one convert, and when he becomes <i>[one]</i> , {Note: *Here the direct object is supplied from context in the English translation} you make him twice as much a son of hell <i>[as]</i> you <i>[are]</i> !
16	你们这瞎眼领路的有祸了！你们说：凡指着殿起誓的，这算不得什么；只是凡指着殿中金子起誓的，他该谨守。	“Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing! But whoever swears by the gold of the temple is bound <i>[by his oath]</i> .’ {Note: The phrase “[by his oath]” is not in the Greek text but is implied}
17	你们这无知瞎眼的人哪，什么是大的？是金子呢？还是叫金子成圣的殿呢？	Fools and blind <i>[people]</i> ! For which is greater, the gold or the temple that makes the gold holy?
18	你们又说：凡指着坛起誓的，这算不得什么；只是凡指着坛上礼物起誓的，他该谨守。	And, ‘Whoever swears by the altar, it is nothing! But whoever swears by the gift <i>[that is]</i> on it is bound <i>[by his oath]</i> .’ {Note: The phrase “[by his oath]” is not in the Greek text but is implied}
19	你们这瞎眼的人哪，什么是大的？是礼物呢？还是叫礼物成圣的坛呢？	Blind <i>[people]</i> ! For which <i>[is]</i> greater, the gift or the altar that makes the gift holy?
20	所以，人指着坛起誓，就是指著坛和坛上一切所有的起誓；	Therefore the one who swears by the altar swears by it and by everything <i>[that is]</i> on it.

21	人指着殿起誓，就是指著殿和那住在殿里的起誓；	And the one who swears by the temple swears by it and by the one who dwells <i>[in]</i> it.
22	人指着天起誓，就是指著神的宝座和那坐在上面的起誓。	And the one who swears by heaven swears by the throne of God and by the one who sits on it.
23	你们这假冒为善的文士和法利赛人有祸了！因为你们将薄荷、茴香、芹菜，献上十分之一，那律法上更重的事，就是公义、怜悯、信实，反倒不行了。这更重的是你们当行的；那也是不可不行的。	“Woe to you, scribes and Pharisees—hypocrites!—because you pay a tenth of mint and dill and cumin, and neglect the more important <i>[matters]</i> of the law—justice and mercy and faithfulness! It was ^{Note: Some manuscripts have “But it was necessary”} necessary ^{Note: Literally “and those not to neglect”} to do these <i>[things]</i> while not neglecting those .
24	你们这瞎眼领路的，蠓虫你们就滤出来，骆驼你们倒吞下去。	Blind guides who filter out a gnat and swallow a camel!
25	你们这假冒为善的文士和法利赛人有祸了！因为你们洗净杯盘的外面，里面却盛满了勒索和放荡。	“Woe to you, scribes and Pharisees—hypocrites!—because you cleanse the outside of the cup and the dish, but inside they are full of greed and self-indulgence!
26	你这瞎眼的法利赛人，先洗净杯盘的里面，好叫外面也干净了。	Blind Pharisee! First clean the inside of the cup and the dish, ^{Note: Some manuscripts omit “and the dish”} so that the outside of it may become clean also.
27	你们这假冒为善的文士和法利赛人有祸了！因为你们好像粉饰的坟墓，外面好看，里面却装满了死人的骨头和一切的污秽。	“Woe to you, scribes and Pharisees—hypocrites!—because you are like whitewashed tombs which on the outside appear beautiful, but on the inside are full of the bones of the dead and of everything unclean!
28	你们也是如此，在人前，外面显出公义来，里面却装满了假善和不法的事。	In the <i>[same]</i> way, on the outside you also appear righteous to people, but inside you are full of hypocrisy and lawlessness.
29	你们这假冒为善的文士和法利赛人有祸了！因为你们建造先知的坟，修饰义人的墓，说：	“Woe to you, scribes and Pharisees—hypocrites!—because you build the tombs of the prophets and decorate the graves of the righteous,
30	若是我们在我们祖宗的时候，必不和他们同流先知的血。	and you say, ‘If we had lived in the days of our fathers, we would not have been partners with them in the blood of the prophets!’
31	这就是你们自己证明是杀害先知者的子孙了。	Thus you testify against yourselves that you are descendants of those who murdered the prophets!
32	你们去充满你们祖宗的恶贯罢！	And you—fill up the measure of your fathers!
33	你们这些蛇类、毒蛇之种阿，怎能逃脱地狱的刑罚呢？	Serpents! Offspring of vipers! How will you escape from the condemnation to hell?
34	所以我差遣先知和智慧人并文士到你们这里来，有的你们要杀害，要钉十字架；有的你们要在会堂里鞭打，从这城追逼到那城，	For this <i>[reason]</i> , behold, I am sending to you prophets and wise men and scribes. <i>[Some]</i> of them you will kill and crucify, and some of them you will flog in your synagogues and will pursue from town to town,

35	叫世上所流义人的血都归到你们身上，从义人亚伯的血起，直到你们在殿和坛中间所杀的巴拉加的儿子撒迦利亚的血为止。	so that upon you will come all the righteous blood shed on the earth from the blood of righteous Abel up to the blood of Zechariah son of Barachiah, whom you murdered between the temple and the altar.
36	我实在告诉你们，这一切的罪都要归到这世代了。	Truly I say to you, all these <i>[things]</i> will come upon this generation!
37	耶路撒冷阿，耶路撒冷阿，你常杀害先知，又用石头打死那奉差遣到你这里来的人。我多次愿意聚集你的儿女，好像母鸡把小鸡聚集在翅膀底下，只是你们不愿意。	“Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How many times I wanted to gather your children together the way <i>{Note: Literally “in the manner in which”}</i> a hen gathers her young together under <i>[her]</i> <i>{Note: *Literally “the”; the Greek article is used here as a possessive pronoun}</i> wings, and you were not willing!
38	看哪，你们的家成为荒场留给你们。	Behold, your house has been left to you desolate!
39	我告诉你们，从今以后，你们不得再见我，直等到你们说：奉主[雅伟]名来的是应当称颂的。	For I tell you, you will never see me from now <i>[on]</i> until you say, ‘Blessed <i>[is]</i> the one who comes in the name of the Lord!’ ” <i>{Note: A quotation from <Ps 118:26>}</i>

第 24 章

1	耶稣出了圣殿，正走的时候，门徒进前来，把殿宇指给他看。	And <i>[as]</i> Jesus went out of the temple <i>[courts]</i> <i>{Note: *Here “[courts]” is supplied to distinguish this area from the interior of the temple building itself}</i> he was going along, and his disciples came up to point out to him the buildings of the temple.
2	耶稣对他们说：你们不是看见这殿宇么？我实在告诉你们，将来在这里没有一块石头留在石头上，不被拆毁了。	But he answered <i>[and]</i> <i>{Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb}</i> said to them, “Do you not see all these <i>[things]</i> ? Truly I say to you, not <i>[one]</i> stone will be left here on <i>[another]</i> stone that will not be thrown down!”
3	耶稣在橄榄山上坐着，门徒暗暗的来说：请告诉我们，什么时候有这些事？你降临和世界的末了有什么豫兆呢？	And <i>[as]</i> <i>{Note: *Here “[as]” is supplied as a component of the temporal genitive absolute participle (“was sitting”)}</i> he was sitting on the Mount of Olives, the disciples came up to him privately, saying, “Tell us, when will these <i>[things]</i> happen, and what <i>[will be]</i> the sign of your coming and of the end of the age?”
4	耶稣回答说：你们要谨慎，免得有人迷惑你们。	And Jesus answered <i>[and]</i> <i>{Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb}</i> said to them, “Watch out that no one deceives you!
5	因为将来有好些人冒我的名来，说：我是基督，并且要迷惑许多人。	For many will come in my name, saying, ‘I am the Christ,’ and they will deceive many.
6	你们也要听见打仗和打仗的风声，总不要惊慌；因为这些事是必须有的，只是末期还没有到。	And you are going to hear about wars and rumors of wars. See to it that you are not alarmed, for this must happen, but the end is not yet.

7	民要攻打民，国要攻打国；多处必有饥荒、地震。	For nation will rise up against nation and kingdom against kingdom, and there will be famines and earthquakes in <i>[various]</i> places. <small>{Note: Or “in place after place”}</small>
8	这都是灾难（灾难：原文是生产之难）的起头。	But all these <i>[things]</i> <i>[are]</i> the beginning of birth pains.
9	那时，人要把你们陷在患难里，也要杀害你们；你们又要为我的名被万民恨恶。	“Then they will hand you over to persecution and will kill you, and you will be hated by all the nations <small>{Note: Or “Gentiles”; the same Greek word can be translated “nations” or “Gentiles” depending on the context}</small> because of my name.
10	那时，必有许多人跌倒，也要彼此陷害，彼此恨恶；	And then many will be led into sin and will betray one another and will hate one another,
11	且有好些假先知起来，迷惑多人。	and many false prophets will appear and will deceive many,
12	只因不法的事增多，许多人的爱心才渐渐冷淡了。	and because lawlessness will increase, the love of many will grow cold.
13	惟有忍耐到底的，必然得救。	But the one who endures to the end—this person will be saved.
14	这天国的福音要传遍天下，对万民作见证，然后末期才来到。	And this gospel of the kingdom will be proclaimed in the whole inhabited earth for a testimony to all the nations, <small>{Note: Or “Gentiles”; the same Greek word can be translated “nations” or “Gentiles” depending on the context}</small> and then the end will come.
15	你们看见先知但以理所说的那行毁坏可憎的站在圣地（读这经的人须要会意）。	“So when you see the abomination of desolation <small>{Note: An allusion to <Dan 9:27>}</small> spoken about by the prophet Daniel standing in the holy place” (let the one who reads understand),
16	那时，在犹太的，应当逃到山上；	“then those in Judea must flee to the mountains!
17	在房上的，不要下来拿家里的东西；	The one who is on his <small>{Note: *Literally “the”; the Greek article is used here as a possessive pronoun}</small> housetop must not come down to take things out of his house,
18	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.
19	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!
20	你们应当祈求，叫你们逃走的时候，不遇见冬天或是安息日。	But pray that your flight may not happen in winter or on a Sabbath.
21	因为那时必有大灾难，从世界的起头直到如今，没有这样的灾难，后来也必没有。	For at that time there will be great tribulation, such as has not happened from the beginning of the world until now, nor ever will happen.

22	若不减少那日子，凡有血气的总没有一个得救的；只是为选民，那日子必减少了。	And unless those days had been shortened, no human being would be saved. <small>{Note: Literally "every flesh would not be saved"}</small> But for the sake of the elect, those days will be shortened.
23	那时，若有人对你们说：基督在这里，或说：基督在那里，你们不要信！	"At that time if anyone should say to you, 'Behold, here <i>[is]</i> the Christ,' or 'Here <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>
24	因为假基督、假先知将要起来，显大神迹、大奇事，倘若能行，连选民也就迷惑了。	For false messiahs and false prophets will appear, and will produce great signs and wonders in order to deceive, if possible, even the elect.
25	看哪，我预先告诉你们了。	Behold, I have told you ahead of time!
26	若有人对你们说：看哪，基督在旷野里，你们不要出去！或说：看哪，基督在内屋中，你们不要信！	Therefore if they say to you, 'Behold, he is in the wilderness,' do not go out, <i>[or]</i> <small>{Note: *Here "[or]" is supplied because of English style}</small> 'Behold, he is in the inner rooms,' do not believe <i>[it]</i> ! <small>{Note: *Here the direct object is supplied from context in the English translation}</small>
27	闪电从东边发出，直照到西边。人子降临，也要这样。	For just as the lightning comes from the east and flashes to the west, so the coming of the Son of Man will be.
28	尸首在那里，鹰也必聚在那里。	Wherever the corpse is, there the vultures will gather.
29	那些日子的灾难一过去，日头就变黑了，月亮也不放光，众星要从天上坠落，天势都要震动。	"And immediately after the tribulation of those days, 'the sun will be darkened and the moon will not give its light, and the stars will fall from heaven, and the powers of heaven will be shaken.' <small>{Note: A quotation from <Isa 13:10>; <34:4>}</small>
30	那时，人子的兆头要显在天上，地上的万族都要哀哭。他们要看见人子，有能力，有大荣耀，驾着天上的云降临。	And then the sign of the Son of Man will appear in heaven, <small>{Note: Or "the sky"}</small> and then all the tribes of the earth will mourn, and they will see the Son of Man arriving on the clouds of heaven <small>{Note: Or "the sky"}</small> with power and great glory.
31	他要差遣使者，用号筒的大声，将他的选民，从四方（方：原文是风），从天这边到天那边，都招聚了来。	And he will send out his angels with a loud trumpet call, and they will gather his elect together from the four winds, from <i>[one]</i> end of heaven <small>{Note: Or "of the sky"}</small> to the <i>[other]</i> end of it.
32	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 <small>{Note: *Literally "the"; the Greek article is used here as a possessive pronoun}</small> leaves, you know that summer <i>[is]</i> near.
33	这样，你们看见这一切的事，也该知道人子近了，正在门口了。	So also you, when you see all these <i>[things]</i> , know <small>{Note: Or "you know"}</small> that he is near, at the door.
34	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!
35	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.

36	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，惟独父知道。	“But concerning that day and hour no one knows—not even the angels of heaven nor the Son—except the Father alone.
37	挪亚的日子怎样，人子降临也要怎样。	For just as the days of Noah <i>[were]</i> , so the coming of the Son of Man will be.
38	当洪水以前的日子，人照常吃喝嫁娶，直到挪亚进方舟的那日；	For as in the days ^{Note: Some manuscripts have “those days”} before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark.
39	不知不觉洪水来了，把他们全都冲去。人子降临也要这样。	And they did not know <i>[anything]</i> ^{Note: *Here the direct object is supplied from context in the English translation} until the deluge came and swept <i>[them]</i> ^{Note: *Here the direct object is supplied from context in the English translation} all away. So also the coming of the Son of Man will be.
40	那时，两个人在田里，取去一个，撇下一个。	Then there will be two men in the field; one will be taken and one left.
41	两个女人推磨，取去一个，撇下一个。	Two women will be grinding at the mill; one will be taken and one left.
42	所以，你们要儆醒，因为不知道你们的主是那一天来到。	Therefore be on the alert, because you do not know what day your Lord is coming!
43	家主若知道几更天有贼来，就必儆醒，不容人挖透房屋；这是你们所知道的。	But understand this: that if the master of the house had known what watch of the night the thief was coming, he would have stayed awake and would not have let his house be broken into.
44	所以，你们也要预备，因为你们想不到的时候，人子就来了。	For this <i>[reason]</i> you also must be ready, because the Son of Man is coming at an hour that you do not think <i>[he will come]</i> . ^{Note: *The words “[he will come]” are not in the Greek text but are implied}
45	谁是忠心有见识的仆人，为主人所派，管理家里的人，按时分粮给他们呢？	“Who then is the faithful and wise slave whom the master has put in charge of his household slaves to give them their ^{Note: *Literally “the”; the Greek article is used here as a possessive pronoun} food at the right time?
46	主人来到，看见他这样行，那仆人就有福了。	Blessed <i>[is]</i> that slave whom his master will find so doing <i>[when he]</i> ^{Note: *Here “[when]” is supplied as a component of the participle (“comes back”) which is understood as temporal} comes back.
47	我实在告诉你们，主人要派他管理一切所有的。	Truly I say to you that he will put him in charge of all his possessions.
48	倘若那恶仆心里说：我的主人必来得迟，	But if that evil slave should say to himself, ^{Note: Literally “in his heart”} ‘My master is staying away for a long time,’
49	就动手打他的同伴，又和酒醉的人一同吃喝。	and he begins to beat his fellow slaves and eats and drinks with drunkards,

50 在想不到的日子，不知道的时辰，那仆人的主人要来，

the master of that slave will come on a day that he does not expect and at an hour that he does not know,

51 重重的处治他（或作：把他腰斩了），定他和假冒为善的人同罪；在那里必要哀哭切齿了。

and will cut him in two and assign his place with the hypocrites. In that place there will be weeping and gnashing of teeth!

第 25 章

1 那时，天国好比十个童女拿着灯出去迎接新郎。

"Then the kingdom of heaven may be compared to ten virgins who took their lamps *[and]* {Note: "Here *[and]*" is supplied because the previous participle ("took") has been translated as a finite verb} went out to meet the bridegroom.

2 其中有五个是愚拙的，五个是聪明的。

Now five of them were foolish and five *[were]* wise.

3 愚拙的拿着灯，却不预备油；

For *[when]* {Note: "Here *[when]*" is supplied as a component of the participle ("took") which is understood as temporal} the foolish ones took their lamps, they did not take olive oil with them.

4 聪明的拿着灯，又预备油在器皿里。

But the wise ones took olive oil in flasks with their lamps.

5 新郎迟延的时候，她们都打盹，睡着了。

And *[when]* {Note: "Here *[when]*" is supplied as a component of the temporal genitive absolute participle ("was delayed")} the bridegroom was delayed, they all became drowsy and fell asleep. {Note: The imperfect tense has been translated as ingressive here ("began to sleep", "fell asleep")}

6 半夜有人喊着说：新郎来了，你们出来迎接他！

But in the middle of the night there was a shout, 'Behold, the bridegroom! Come out to meet him!'

7 那些童女就都起来收拾灯。

Then all those virgins woke up and trimmed their lamps.

8 愚拙的对聪明的说：请分点油给我们，因为我们的灯要灭了。

And the foolish ones said to the wise ones, 'Give us *[some]* of your olive oil, because our lamps are going out!'

9 聪明的回答说：恐怕不够你我用的；不如你们自己到卖油的那里去买罢。

But the wise ones answered saying, "Certainly there will never be enough for us and for you! Go instead to those who sell *[olive oil]* {Note: "Here the direct object is supplied from context in the English translation} and buy *[some]* {Note: "Here the direct object is supplied from context in the English translation} for yourselves.'

10 她们去买的时候，新郎到了。那预备好了的，同他进去坐席，门就关了。

But *[while]* {Note: "Here *[while]*" is supplied as a component of the temporal genitive absolute participle ("had gone away")} they had gone away to buy *[it]* {Note: "Here the direct object is supplied from context in the English translation} the bridegroom arrived, and those who were ready went inside with him to the wedding celebration, and the door was shut.

11	其余的童女随后也来了，说：主阿，主阿，给我们开门！	And later the other virgins came also, saying, 'Lord, lord, open <i>[the door]</i> {Note: *Here the direct object is supplied from context in the English translation} for us!'
12	他却回答说：我实在告诉你们，我不认识你们。	But he answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, 'Truly I say to you, I do not know you!'
13	所以，你们要儆醒；因为那日子，那时辰，你们不知道。	Therefore be on the alert, because you do not know the day or the hour!
14	天国又好比一个人要往外国去，就叫了仆人来，把他的家业交给他们，	For <i>[it is]</i> like a man going on a journey. He summoned his own slaves and handed over his property to them.
15	按着各人的才干给他们银子：一个给了五千，一个给了二千，一个给了一千，就往外国去了。	And to one he gave five talents, and to another two, and to another one, to each one according to his own ability, and he went on a journey immediately.
16	那领五千的随即拿去做买卖，另外赚了五千。	The one who had received the five talents went out <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb} traded with them and gained five more.
17	那领二千的也照样另赚了二千。	In the same way the one <i>[who had]</i> the two gained two more.
18	但那领一千的去掘开地，把主人的银子埋藏了。	But the one who had received the one went away <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went away") has been translated as a finite verb} dug up the ground and hid his master's money.
19	过了许久，那些仆人的主人来了，和他们算账。	Now after a long time, the master of those slaves came and settled accounts with them.
20	那领五千银子的又带着那另外五的千来，说：主阿，你交给我五千银子。请看，我又赚了五千。	And the one who had received the five talents came up <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb} brought five more talents, saying, 'Master, you handed over to me five talents. See, I have gained five more talents!'
21	主人说：好，你这又良善又忠心的仆人，你在不多的事上有忠心，我要把许多事派你管理；可以进来享受你主人的快乐。	His master said to him, 'Well done, good and faithful slave! You were faithful over a few <i>[things]</i> ; I will put you <i>[in charge]</i> over many <i>[things]</i> . Enter into the joy of your master!'
22	那领二千的也来，说：主阿，你交给我二千银子。请看，我又赚了二千。	And the one <i>[who had]</i> the two talents also came up <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb} said, 'Master, you handed over to me two talents. See, I have gained two talents more!'
23	主人说：好，你这又良善又忠心的仆人，你在不多的事上有忠心，我要把许多事派你管理；可以进来享受你主人的快乐。	His master said to him, 'Well done, good and faithful slave! You were faithful over a few <i>[things]</i> ; I will put you <i>[in charge]</i> over many <i>[things]</i> . Enter into the joy of your master!'

24	那领一千的也来，说：主阿，我知道你是忍心的人，没有种的地方要收割，没有散的地方要聚敛，	And the one who had received the one talent came up also <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb} said, 'Master, <i>[because I]</i> {Note: *Here "[because]" is supplied as a component of the participle ("knew") which is understood as causal} knew you, that you are a hard man, reaping where you did not sow and gathering from where you did not scatter <i>[seed]</i> . {Note: *Here the direct object is supplied from context in the English translation}
25	我就害怕，去把你的一千银子埋藏在地里。请看，你的原银子在这里。	And <i>[because I]</i> {Note: *Here "[because]" is supplied as a component of the participle ("was afraid") which is understood as causal} was afraid, I went away <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went away") has been translated as a finite verb} hid your talent in the ground. See, you have <i>[what is]</i> yours!
26	主人回答说：你这又恶又懒的仆人，你既知道我没有种的地方要收割，没有散的地方要聚敛，	But his master answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to him, 'Evil and lazy slave! You knew that I reap where I did not sow and gather from where I did not scatter <i>[seed]</i> . {Note: *Here the direct object is supplied from context in the English translation}
27	就当把我的银子放给兑换银钱的人，到我来的时候，可以连本带利收回。	Then you ought to have deposited my money with the bankers, and <i>[when I]</i> {Note: *Here "[when]" is supplied as a component of the participle ("returned") which is understood as temporal} returned I would have gotten back <i>[what was]</i> mine with interest!
28	夺过他这一千来，给那有一万的。	Therefore take the talent from him and give <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} to the one who has the ten talents.
29	因为凡有的，还要加给他，叫他有余；没有的，连他所有的也要夺过来。	For to everyone who has, <i>[more]</i> will be given, and he will have an abundance. But from the one who does not have, even what he has will be taken away from him.
30	把这无用的仆人丢在外面黑暗里；在那里必要哀哭切齿了。	And throw the worthless slave into the outer darkness—in that place there will be weeping and gnashing of teeth!
31	当人子在他荣耀里、同着众天使降临的时候，要坐在他荣耀的宝座上。	Now when the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne.
32	万民都要聚集在他面前。他要把他们分别出来，好像牧羊的分别绵羊山羊一般，	And all the nations will be gathered before him, and he will separate them from one another like a shepherd separates the sheep from the goats.
33	把绵羊安置在右边，山羊在左边。	And he will place the sheep on his right and the goats on the left.
34	于是王要向那右边的说：你们这蒙我父赐福的，可来承受那创世以来为你们所预备的国；	Then the king will say to those on his right, 'Come, <i>[you]</i> who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world!

35	因为我饿了，你们给我吃，渴了，你们给我喝；我作客旅，你们留我住；	For I was hungry and you gave me <i>[something]</i> {Note: *Here the direct object is supplied from context in the English translation} to eat, I was thirsty and you gave me <i>[something]</i> {Note: *Here the direct object is supplied from context in the English translation} to drink, I was a stranger and you welcomed me as a guest,
36	我赤身露体，你们给我穿；我病了、你们看顾我；我在监里，你们来看我。	I was naked and you clothed me, I was sick and you cared for me, I was in prison and you came to me.'
37	义人就回答说：主阿，我们什么时候见你饿了，给你吃，渴了，给你喝？	Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed <i>[you]</i> , {Note: *Here the direct object is supplied from context in the English translation} or thirsty and give <i>[you something]</i> {Note: *Here the direct object is supplied from context in the English translation} to drink?
38	什么时候见你作客旅，留你住，或是赤身露体，给你穿？	And when did we see you a stranger and welcome <i>[you]</i> {Note: *Here the direct object is supplied from context in the English translation} as a guest, or naked and clothe <i>[you]</i> ? {Note: *Here the direct object is supplied from context in the English translation}
39	又什么时候见你病了，或是在监里，来看你呢？	And when did we see you sick or in prison and come to you?'
40	王要回答说：我实在告诉你们，这些事你们既做在我这弟兄中一个最小的身上，就是做在我身上了。	And the king will answer <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("will answer") has been translated as a finite verb} say to them, 'Truly I say to you, in as much as you did <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} to one of the least of these brothers of mine, you did <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} to me.'
41	王又要向那左边的说：你们这被咒诅的人，离开我！进入那为魔鬼和他的使者所预备的永火里去！	Then he will also say to those on <i>[his]</i> left, 'Depart from me, <i>[you]</i> accursed ones, into the eternal fire that has been prepared for the devil and his angels!
42	因为我饿了，你们不给我吃，渴了，你们不给我喝；	For I was hungry and you did not give me <i>[anything]</i> {Note: *Here the direct object is supplied from context in the English translation} to eat, I was thirsty and you did not give me <i>[anything]</i> {Note: *Here the direct object is supplied from context in the English translation} to drink,
43	我作客旅，你们不留我住；我赤身露体，你们不给我穿；我病了，我在监里，你们不来看顾我。	I was a stranger and you did not welcome me as a guest, naked and you did not clothe me, sick and in prison and you did not care for me.'
44	他们也要回答说：主阿，我们什么时候见你饿了，或渴了，或作客旅，或赤身露体，或病了，或在监里，不伺候你呢？	Then they will also answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and not serve you?'

45	王要回答说：我实在告诉你们，这些事你们既不做在我这弟兄中一个最小的身上，就是不做在我身上了。	Then he will answer them, saying, 'Truly I say to you, in as much as you did not do <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} to one of the least of these, you did not do <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} to me.'
46	这些人要往永刑里去；那些义人要往永生里去。	And these will depart into eternal punishment, but the righteous into eternal life."

第 26 章

1	耶稣说完了这一切的话，就对门徒说：	And it happened that when Jesus had finished all these sayings, he said to his disciples,
2	你们知道，过两天是逾越节，人子将要被交给，钉在十字架上。	"You know that after two days the Passover takes place, and the Son of Man will be handed over {Note: Or "will be delivered up"} in order to be crucified."
3	那时，祭司长和民间的长老聚集在大祭司称为该亚法的院里。	Then the chief priests and the elders of the people assembled in the palace of the high priest, who was named Caiaphas,
4	大家商议要用诡计拿住耶稣，杀他，	and plotted in order that they could arrest Jesus by stealth and kill <i>[him]</i> . {Note: *Here the direct object is supplied from context in the English translation}
5	只是说：当节的日子不可，恐怕民间生乱。	But they were saying, "Not during the feast, so that there will not be an uproar among the people."
6	耶稣在伯大尼长大痲疯的西门家里，	Now <i>[while]</i> {Note: *Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was")} Jesus was at Bethany in the house of Simon the leper,
7	有一个女人拿着一玉瓶极贵的香膏来，趁耶稣坐席的时候，浇在他的头上。	a woman came up to him holding an alabaster flask of very expensive perfumed oil, and poured <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} out on his head <i>[while he]</i> {Note: *Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was reclining at table")} was reclining at table.
8	门徒看见就很不喜悦，说：何用这样的枉费呢！	And <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} the disciples saw <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} they were indignant, saying, " Why {Note: Literally "for what" [reason]} this waste?
9	这香膏可以卖许多钱，赖济穷人。	For this could have been sold for a large sum and given to the poor!"
10	耶稣看出她们的意思，就说：为什么难为这女人呢？她在我身上做的是一件美事。	But Jesus, knowing <i>[this]</i> , {Note: *Here the direct object is supplied from context in the English translation} said to them, "Why do you cause trouble for the woman? For she has done a good deed for me.

11	因为常有穷人和你们同在；只是你们不常有我。	For the poor you always have with you, but you do not always have me.
12	她将这香膏浇在我身上是为我安葬做的。	For <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("poured") which is understood as temporal} this woman poured this ointment on my body, she did <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} in order to prepare me for burial.
13	我实在告诉你们，普天之下，无论在什么地方传这福音，也要述说这女人所行的，作个纪念。	Truly I say to you, wherever this gospel is proclaimed in the whole world, what this woman has done will also be told in memory of her."
14	当下，十二门徒里有一个称为加略人犹大的，去见祭司长，	Then one of the twelve, the one named Judas Iscariot, went to the chief priests
15	说：我把他交给你们，你们愿意给我多少钱？他们就给了他三十块钱。	<i>[and]</i> {Note: *Here "[and]" is supplied because the participle in the previous verse ("went") has been translated as a finite verb} said, "What are you willing to give me if I in turn deliver him to you?" So they set out for him thirty silver coins.
16	从那时候，他就找机会要把耶稣交给他们。	And from that time on, he began seeking a favorable opportunity in order that he could betray him.
17	除酵节的第一天，门徒来问耶稣说：你吃逾越节的筵席，要我们在那里给你预备？	Now on the first <i>[day]</i> {Note: *Here the word "[day]" is not in the Greek text but is implied} of the feast of Unleavened Bread the disciples came up to Jesus, saying, "Where do you want us to prepare for you to eat the Passover?"
18	耶稣说：你们进城去，到某人那里，对他说：夫子说：我的时候快到了，我与门徒要在你家里守逾越节。	And he said, "Go into the city to a certain man and tell him, 'The Teacher says, "My time is near. I am celebrating the Passover with you with my disciples." '
19	门徒遵着耶稣所吩咐的就去预备了逾越节的筵席。	And the disciples did as Jesus directed them, and they prepared the Passover.
20	到了晚上，耶稣和十二个门徒坐席。	And <i>[when it]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")} was evening, he was reclining at table with the twelve disciples. {Note: Some manuscripts omit "disciples"}
21	正吃的时候，耶稣说：我实在告诉你们，你们中间有一个人要卖我了。	And <i>[while]</i> {Note: *Here "[while]" is supplied as a component of the temporal genitive absolute participle ("were eating")} they were eating he said, "Truly I say to you, that one of you will betray me."
22	他们就甚忧愁，一个一个的问他说：主*，是我么？	And greatly distressed, each one began to say to him, " Surely I am not he, am I , {Note: Literally "surely I am not"; the negative construction in Greek anticipates a negative answer here, indicated in the translation by "am I"} Lord?"

23	耶稣回答说：同我蘸手在盘子里的，就是他要卖我。	And he answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, "The one who dips his {Note: Literally "the"; the Greek article is used here as a possessive pronoun} hand in the bowl with me—one this one will betray me.
24	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。	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! It would be better for him if that man had not been born."
25	卖耶稣的犹大问他说：拉比，是我么？耶稣说：你说的是。	And Judas, the one who was betraying him, answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, "Surely I am not he, am I , {Note: Literally "surely I am not"; the negative construction in Greek anticipates a negative answer here, indicated in the translation by "am I"} Rabbi?" He said to him, "You have said <i>[it]</i> ." {Note: *Here the direct object is supplied from context in the English translation}
26	他们吃的时候，耶稣拿起饼来，祝福，就擘开，递给门徒，说：你们拿着吃，这是我的身体；	Now <i>[while]</i> {Note: *Here "[while]" is supplied as a component of the temporal genitive absolute participle ("were eating")}} they were eating Jesus took bread and, <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 giving <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} to the disciples, he said, "Take, eat, this is my body."
27	又拿起杯来，祝谢了，递给他们，说：你们都喝这个；	And <i>[after]</i> {Note: *Here "[after]" is supplied as a component of the participle ("taking") which is understood as temporal} taking the cup and giving thanks he gave <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} to them, saying, "Drink from it, all of you,
28	因为这是我立约的血，为多人流出来，使罪得赦。	for this is my blood of the covenant which is poured out for many for the forgiveness of sins.
29	但我告诉你们，从今以后，我不再喝这葡萄汁，直到我在我父的国里同你们喝新的那日子。	But I tell you, from now <i>[on]</i> I will never drink of this fruit of the vine until that day when I drink it new with you in the kingdom of my Father."
30	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.
31	那时，耶稣对他们说：今夜，你们为我的缘故都要跌倒。因为经上记着说：我要击打牧人，羊就分散了。	Then Jesus said to them, "You will all fall away because of me during this night, for it is written, 'I will strike the shepherd and the sheep of the flock will be scattered.' {Note: A quotation from <Zech 13:7>}

32	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."
33	彼得说：众人虽然为你的缘故跌倒，我却永不跌倒。	But 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, "If they all fall away because of you, I will never fall away!"
34	耶稣说：我实在告诉你，今夜鸡叫以先，你要三次不认我。	Jesus said to him, "Truly I say to you that during this night, before the rooster crows, you will deny me three times!"
35	彼得说：我就是必须和你同死，也总不能不认你。众门徒都是这样说。	Peter said to him, "Even if it is necessary for me to die with you, I will never deny you!" And all the disciples said the same <i>[thing]</i> .
36	耶稣同门徒来到一个地方，名叫客西马尼，就对他们说：你们坐在这里，等我到那边去祷告。	Then Jesus went with them to a place called Gethsemane, and he said to the disciples, "Sit here while I go over there <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("go") has been translated as a finite verb} pray."
37	于是带着彼得和西庇太的两个儿子同去，就忧愁起来，极其难过，	And taking along Peter and the two sons of Zebedee, he began to be distressed and troubled.
38	便对他们说：我心里甚是忧伤，几乎要死；你们在这里等候，和我一同儆醒。	Then he said to them, "My soul is deeply grieved, to the point of death. Remain here and stay awake with me."
39	他就稍往前走，俯伏在地，祷告说：我父阿，倘若可行，求你叫这杯离开我。然而，不要照我的意思，只要照你的意思。	And going forward a little he fell down on his face, praying and saying, "My Father, if it is possible, let this cup pass from me. Nevertheless, not as I will, but as you <i>[will]</i> ." {Note: *Here the verb "[will]" is an understood repetition of the verb earlier in this verse}
40	来到门徒那里，见他们睡着了，就对彼得说：怎么样？你们不能同我儆醒片时么？	And he came to the disciples and found them sleeping, and he said to Peter, "So, were you not able to stay awake with me one hour?"
41	总要儆醒祷告，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!"
42	第二次又去祷告说：我父阿，这杯若不能离开我，必要我喝，就愿你的意旨成全。	Again for the second time he went away <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went away") has been translated as a finite verb} prayed, saying, "My Father, if this cannot pass unless I drink it, your will must be done."
43	又来，见他们睡着了，因为他们的眼睛困倦。	And he came again <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came again") has been translated as a finite verb} found them sleeping, for they could not keep their eyes open . {Note: Literally "for their eyes were weighed down"}
44	耶稣又离开他们去了。第三次祷告，说的话还是与先前一样。	And leaving them again, he went away <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went away") has been translated as a finite verb} prayed for the third <i>[time]</i> , saying the same thing again.

45	于是来到门徒那里，对他们说：现在你们仍然睡觉安歇罢（罢：或作么？）！时候到了，人子被卖在罪人手里了。	Then he came to the disciples and said to them, "Are you still sleeping and resting? Behold, the hour is near, and the Son of Man is being betrayed into the hands of sinners.
46	起来！我们走罢。看哪，卖我的人近了。	Get up, let us go! Behold, the one who is betraying me is approaching!"
47	说话之间，那十二个门徒里的犹大来了，并有许多人带着刀棒，从祭司长和民间的长老那里与他同来。	And <i>[while]</i> {Note: *Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was ... speaking")} he was still speaking, behold, Judas—one of the twelve—arrived, and with him a large crowd with swords and clubs, from the chief priests and elders of the people.
48	那卖耶稣的给了他们一个暗号，说：我与谁亲嘴，谁就是他。你们可以拿住他。	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> ." {Note: *Here the predicate nominative ("[the one]") is implied} Arrest him!"
49	犹大随即到耶稣跟前，说：请拉比安，就与他亲嘴。	And he came up to Jesus immediately <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb} said, "Greetings, Rabbi," and kissed him.
50	耶稣对他说：朋友，你来要做的事，就做罢。于是那些人上前，下手拿住耶稣。	And Jesus said to him, "Friend, <i>[do that]</i> " {Note: *The words "[do that]" are not in the Greek text but are implied} for which you have come." {Note: The meaning of this phrase is disputed: (1) some take it as a declarative (as in the translation); (2) others understand it as some form of a question, often with supplied words: (a) "Friend, [are you misusing the kiss] for that [purpose] for which you are here?" (b) "Friend, in connection with that for which you have appeared [do you kiss me]?" (c) "Friend, are you here for this purpose?" (d) "Friend, what are you here for?"; this last option, though often suggested, is doubtful because of lack of evidence for the relative pronoun used as an interrogative in direct questions} Then they came up <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb} laid hands on Jesus and arrested him.
51	有跟随耶稣的一个人伸手拔出刀来，将大祭司的仆人砍了一刀，削掉了他一个耳朵。	And behold, one of those with Jesus extended his {Note: *Literally "the"; the Greek article is used here as a possessive pronoun} hand <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("extended") has been translated as a finite verb} drew his sword, and striking the slave of the high priest, cut off his ear.
52	耶稣对他说：收刀入鞘罢！凡动刀的，必死在刀下。	Then Jesus said to him, "Put your sword back into its place! For all who take up the sword will die by the sword.
53	你想，我不能求我父现在为我差遣十二营多天使来么？	Or do you think that I cannot call upon my Father, and he would put at my disposal at once more than twelve legions of angels?
54	若是这样，经上所说，事情必须如此的话怎么应验呢？	How then would the scriptures be fulfilled that it must happen in this way?"

55	当时，耶稣对众人说：你们带着刀棒出来拿我，如同拿强盗么？我天天坐在殿里教训人，你们并没有拿我。	At that time Jesus said to the crowds, "Have you come out with swords and clubs, as against a robber, to arrest me? Every day in the temple <i>[courts]</i> {Note: *Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} I sat teaching, and you did not arrest me!
56	但这一切的事成就了，为要应验先知书上的话。当下，门徒都离开他逃走了。	But all this has happened in order that the scriptures of the prophets would be fulfilled." Then the disciples all abandoned him <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("abandoned") has been translated as a finite verb} fled.
57	拿耶稣的人把他带到大祭司该亚法那里去；文士和长老已经在那里聚会。	Now those who had arrested Jesus led <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} away to Caiaphas the high priest, where the scribes and the elders had gathered.
58	彼得远远的跟着耶稣，直到大祭司的院子，进到里面，就和差役同坐，要看这事到底怎样。	But Peter was following him from a distance, as far as the courtyard of the high priest. And he went inside <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went") has been translated as a finite verb} was sitting with the officers to see the outcome.
59	祭司长和全公会寻找假见证控告耶稣，要治死他。	Now the chief priests and the whole Sanhedrin were looking for false testimony against Jesus in order that they could put him to death.
60	虽有好些人来作假见证，总得不着实据。末后有两个人前来，说：	And they did not find <i>[it]</i> , {Note: *Here the direct object is supplied from context in the English translation} <i>[although]</i> {Note: *Here "[although]" is supplied as a component of the participle ("came forward") which is understood as concessive} many false witnesses came forward. And finally two came forward
61	这个人曾说：我能拆毁神的殿，三日内又建造起来。	<i>[and]</i> {Note: *Here "[and]" is supplied because the participle in the previous verse ("came forward") has been translated as a finite verb} said, "This man said, 'I am able to destroy the temple of God and rebuild <i>[it]</i> ' {Note: *Here the direct object is supplied from context in the English translation} within three days.' "
62	大祭司就站起来，对耶稣说：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 <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("stood up") has been translated as a finite verb} said to him, "Do you reply nothing? What are these <i>[people]</i> testifying against you?"
63	耶稣却不言语。大祭司对他说：我指着永生神叫你起誓告诉我们，你是神的儿子基督不是？	But Jesus was silent. And the high priest said to him, "I put you under oath by the living God, that you tell us if you are the Christ, the Son of God!"
64	耶稣对他说：你说的是。然而，我告诉你们，后来你们要看见人子坐在那权能者的右边，驾着天上的云降临。	Jesus said to him, "You have said <i>[it]</i> . {Note: *Here the direct object is supplied from context in the English translation} But I tell you, from now <i>[on]</i> 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 on the clouds of heaven."

65	大祭司就撕开衣服，说：他说了僭妄的话，我们何必再用见证人呢？这僭妄的话，现在你们都听见了。	Then the high priest tore his robes, saying, “He has blasphemed! What further need do we have of witnesses? Behold, you have just now heard the blasphemy!
66	你们的意见如何？他们回答说：他是该死的。	What do you think?” And they answered <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said, “ He deserves death !” {Note: Literally “he is deserving of death”}
67	他们就吐唾沫在他脸上，用拳头打他；也有用手掌打他的，说：	Then they spat in his face and struck him with their fists, and they slapped <i>[him]</i> , {Note: *Here the direct object is supplied from context in the English translation}
68	基督阿！你是先知，告诉我们打你的是谁？	saying, “Prophecy for us, <i>[you]</i> Christ! Who is it who hit you?”
69	彼得在外面院子里坐着，有一个使女前来，说：你素来也是同那加利利人耶稣一伙的。	Now Peter was sitting outside in the courtyard, and a female slave came up to him <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“came up”) has been translated as a finite verb} said, “You also were with Jesus the Galilean.”
70	彼得在众人面前却不承认，说：我不知道你说的是什么！	But he denied <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} in the presence of <i>[them]</i> all, saying, “I do not know what you mean!”
71	既出去，到了门口，又有一个使女看见他，就对那里的人说：这个人也是同拿撒勒人耶稣一伙的。	And <i>[when he]</i> {Note: *Here “[when]” is supplied as a component of the participle (“went out”) which is understood as temporal} went out to the gateway, another <i>[female slave]</i> {Note: The words “[female slave]” are not in the Greek text but are implied by the feminine singular form} saw him and said to those <i>[who were]</i> there, “This man was with Jesus the Nazarene.”
72	彼得又不承认，并且起誓说：我不认得那个人。	And again he denied <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} with an oath, “I do not know the man!”
73	过了不多的时候，旁边站着的人前来，对彼得说：你真是他们一党的，你的口音把你露出来了。	And after a little <i>[while]</i> those who were standing there came up <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“came up”) has been translated as a finite verb} said to Peter, “You really are <i>[one]</i> of them also, because even your accent reveals who you are .” {Note: Literally “makes you evident”}
74	彼得就发咒起誓的说：我不认得那个人。立时，鸡就叫了。	Then he began to curse and to swear with an oath, “I do not know the man!” And immediately a rooster crowed.
75	彼得想起耶稣所说的话：鸡叫以先，你要三次不认我。他就出去痛哭。	And Peter remembered the statement Jesus had said, “Before the rooster crows, you will deny me three times,” and he went outside <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“went”) has been translated as a finite verb} wept bitterly.

第 27 章

1	到了早晨，众祭司长和民间的长老大家商议要治死耶稣，	Now <i>[when it]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")} was early morning, all the chief priests and the elders of the people took counsel against Jesus in order to put him to death.
2	就把他捆绑，解去，交给巡抚彼拉多。	And <i>[after]</i> {Note: *Here "[after]" is supplied as a component of the participle ("tying") which is understood as temporal} tying him up, they led <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} away and handed <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} over to Pilate the governor.
3	这时候，卖耶稣的犹太看见耶稣已经定了罪，就后悔，把那三十块钱拿回来给祭司长和长老，说：	Then <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} Judas, the one who had betrayed him, saw that he had been condemned, he regretted <i>[what he had done]</i> {Note: *Here the direct object is supplied from context in the English translation} <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("regretted") has been translated as a finite verb} returned the thirty silver coins to the chief priests and elders,
4	我卖了无辜之人的血是有罪了。他们说：那与我们有什么相干？你自己承当罢！	saying, "I have sinned <i>[by]</i> {Note: *Here "[by]" is supplied as a component of the participle ("betraying") which is understood as means} betraying innocent blood!" But they said, "What <i>[is that]</i> to us? You see to <i>[it]</i> !" {Note: *Here the direct object is supplied from context in the English translation}
5	犹太就把那银钱丢在殿里，出去吊死了。	And throwing the silver coins into the temple he departed. And he went away <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went away") has been translated as a finite verb} hanged himself.
6	祭司长拾起银钱来，说：这是血价，不可放在库里。	But the chief priests took the silver coins <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb} said, "It is not permitted to put them into the temple treasury, because it is blood money ." {Note: Literally "the price of blood"}
7	他们商议，就用那银钱买了窑户的一块田，为要埋葬外乡人。	And <i>[after]</i> {Note: *Here "[after]" is supplied as a component of the participle ("taking") which is understood as temporal} taking counsel, they purchased with {Note: Literally "for"} them the Potter's Field, for a burial place for strangers.
8	所以那块田直到今日还叫做血田。	(For this reason that field has been called the Field of Blood until today.)

9	这就应验了先知耶利米的话，说：他们用那三十块钱，就是被估定之人的价钱，是以色列人中所估定的，	Then what was spoken by the prophet Jeremiah was fulfilled, who said, “And they took the thirty silver coins, the price of the one who had been priced, <i>[on]</i> whom a price had been set by the sons of Israel,
10	买了窑户的一块田；这是照着主[雅伟]所吩咐我的。	and they gave them for the potter’s field, just as the Lord directed me.” {Note: A quotation from various passages in Jeremiah including <18:2–6>; <19:1–13>; <32:6–15>; see also <Zech 11:12–13>}
11	耶稣站在巡抚面前；巡抚问他说：你是犹太人的王么？耶稣说：你说的是。	So Jesus stood before the governor, and the governor asked him, saying, “Are you the king of the Jews?” And Jesus said, “You say <i>[so]</i> .”
12	他被祭司长和长老控告的时候，什么都不回答。	And when he was being accused {Note: Literally “in the him being accused”} by the chief priests and elders he answered nothing.
13	彼拉多就对他说：他们作见证告你这么多的事，你没有听见么？	Then Pilate said to him, “Do you not hear how many <i>[things]</i> they are testifying against you?”
14	耶稣仍不回答，连一句话也不说，以致巡抚甚觉希奇。	And he did not reply to him, not even with reference to one statement, so that the governor was very astonished.
15	巡抚有一个常例，每逢这节期，随众人所要的释放一个囚犯给他们。	Now at each feast, the governor was accustomed to release one prisoner to the crowd—the one whom they wanted.
16	当时有一个出名的囚犯叫巴拉巴。	And at that time they had a notorious prisoner named Jesus {Note: Although many manuscripts omit “Jesus” here, it is so hard to explain why a scribe would have added it that the reading is probably original} Barabbas. {Note: “Barabbas” means “son of the father” in Aramaic}
17	众人聚集的时候，彼拉多就对他们说：你们要我释放那一个给你们？是巴拉巴呢？是称为基督的耶稣呢？	So <i>[after]</i> {Note: *Here “[after]” is supplied as a component of the temporal genitive absolute participle (“had assembled”)} they had assembled, Pilate said to them, “Whom do you want me to release for you—Jesus {Note: Although many manuscripts omit “Jesus” here, it is so hard to explain why a scribe would have added it that the reading is probably original} Barabbas or Jesus who is called Christ?”
18	巡抚原知道他们是因为嫉妒才把他解了来。	(For he knew that they had handed him over because of envy.
19	正坐堂的时候，他的夫人打发人来说：这义人的事，你一点不可管，因为我今天在梦中为他受了许多苦。	And <i>[while]</i> {Note: *Here “[while]” is supplied as a component of the temporal genitive absolute participle (“was sitting”)} he was sitting on the judgment seat, his wife sent <i>[a message]</i> {Note: *Here the direct object is supplied from context in the English translation} to him, saying, “ Have nothing to do with that righteous man, {Note: Literally “nothing to you and to that righteous man”} for I have suffered much as a result of a dream today because of him.”)
20	祭司长和长老挑唆众人，求释放巴拉巴，除灭耶稣。	But the chief priests and the elders persuaded the crowds that they should ask for Barabbas and put Jesus to death.

21	巡抚对众人说：这两个人，你们要我释放那一个给你们呢？他们说：巴拉巴。	So the governor answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas!"
22	彼拉多说：这样，那称为基督的耶稣我怎么办他呢？他们都说：把他钉十字架！	Pilate said to them, "What then should I do <i>[with]</i> Jesus, the one who is called Christ?" They all said, "Let him be crucified!"
23	巡抚说：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 he said, "Why? What wrong has he done?" But they began to shout {Note: *The imperfect tense has been translated as ingressive here ("began to shout")} even louder, saying, "Let him be crucified!"
24	彼拉多见说也无济于事，反要生乱，就拿水在众人面前洗手，说：流这义人的血，罪不在我，你们承当罢。	So Pilate, <i>[when he]</i> {Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw that he was accomplishing nothing, but instead an uproar was developing, took water <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb} washed his {Note: Literally "the"; the Greek article is used here as a possessive pronoun} hands before the crowd, saying, "I am innocent of the blood of this man. You see to <i>[it]</i> !" {Note: *Here the direct object is supplied from context in the English translation}
25	众人都回答说：他的血归到我们和我们的子孙身上。	And all the people answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, "His blood <i>[be]</i> on us and on our children!"
26	于是彼拉多释放巴拉巴给他们，把耶稣鞭打了，交给他们钉十字架。	Then he released Barabbas for them, but <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.
27	巡抚的兵就把耶稣带进衙门，叫全营的兵都聚集在他那里。	Then the soldiers of the governor took Jesus into the governor's residence <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb} gathered the whole cohort to him.
28	他们给他脱了衣服，穿上一件朱红色袍子，	And they stripped him <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("stripped") has been translated as a finite verb} put a scarlet military cloak around him,
29	用荆棘编做冠冕，戴在他头上，拿一根苇子放在他右手里，跪在他面前，戏弄他，说：恭喜，犹太人的王阿！	and weaving a crown of thorns, they put <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} on his head, and <i>[put]</i> {Note: This is an understood repetition of the verb from earlier in the verse} a reed in his right hand. And kneeling down before him, they mocked him, saying, "Hail, king of the Jews!"

30	又吐唾沫在他脸上，拿苇子打他的头。	And they spat on him <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("spat") has been translated as a finite verb} took the reed and repeatedly struck {Note: The imperfect tense has been translated as iterative here ("repeatedly struck")} <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} on his head.
31	戏弄完了，就给他脱了袍子，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 military cloak and put his <i>[own]</i> clothes on him, and led him away in order to crucify <i>[him]</i> . {Note: *Here the direct object is supplied from context in the English translation}
32	他们出来的时候，遇见一个古利奈人，名叫西门，就勉强他同去，好背着耶稣的十字架。	And <i>[as they]</i> {Note: *Here "[as]" is supplied as a component of the participle ("were going out") which is understood as temporal} were going out, they found a man of Cyrene named {Note: Literally "by name"} Simon. They forced this man to carry his cross.
33	到了一个地方名叫各各他，意思就是髑髅地。	And <i>[when they]</i> {Note: *Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal} came to a place called Golgotha (which means Place of a Skull), {Note: Literally "is called Place of a Skull"}
34	兵丁拿苦胆调和的酒给耶稣喝。他尝了，就不肯喝。	they gave him wine mixed with gall to drink, and <i>[when he]</i> {Note: *Here "[when]" is supplied as a component of the participle ("tasted") which is understood as temporal} tasted <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} he did not want to drink <i>[it]</i> . {Note: *Here the direct object is supplied from context in the English translation}
35	他们既将他钉在十字架上，就拈阄分他的衣服，	And <i>[when they]</i> {Note: *Here "[when]" is supplied as a component of the participle ("had crucified") which is understood as temporal} had crucified him, they 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.
36	又坐在那里看守他。	And they sat down <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("sat down") has been translated as a finite verb} were watching over him there.
37	在他头以上安一个牌子，写着他的罪状，说：这是犹太人的王耶稣。	And they put above his head the charge against him in writing : {Note: Literally "written"} "This is Jesus, the king of the Jews."
38	当时，有两个强盗和他同钉十字架，一个在右边，一个在左边。	Then two robbers were crucified with him, one on <i>[his]</i> right and one on <i>[his]</i> left.
39	从那里经过的人讥诮他，摇着头，说：	And those who passed by reviled him, shaking their heads

40	你这拆毁圣殿、三日又建造起来的，可以救自己罢！你如果是神的儿子，就从十字架上下来罢！	and saying, "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, save yourself! If you are the Son of God, come down from the cross!"
41	祭司长和文士并长老也是这样戏弄他，说：	In the same way also the chief priests, along with the scribes and elders, were mocking <i>[him]</i> , {Note: *Here the direct object is supplied from context in the English translation} saying,
42	他救了别人，不能救自己。他是以色列的王，现在可以从十字架上下来，我们就信他。	"He saved others; he is not able to save himself! He is the king of Israel! Let him come down now from the cross, and we will believe in him!"
43	他倚靠神，神若喜悦他，现在可以救他；因为他曾说：我是神的儿子。	He trusts in God; let him deliver him now if he wants to, {Note: Or "let him deliver <i>[him]</i> now if he wants him"} because he said, 'I am the Son of God!'
44	那和他同钉的强盗也是这样的讥诮他。	And in the same <i>[way]</i> even the robbers who were crucified with him were reviling him.
45	从午正到申初，遍地都黑暗了。	Now from the sixth hour, darkness came over all the land until the ninth hour.
46	约在申初，耶稣大声喊着说：以利！以利！拉马撒巴各大尼？就是说：我的神！我的神！为什么离弃我？	And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" (that is, "My God, my God, why have you forsaken me?") {Note: A quotation from <Ps 22:1>}
47	站在那里的人，有的听见就说：这个人呼叫以利亚呢！	And some of those who were standing there, <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, "This man is summoning Elijah!"
48	内中有一个人赶紧跑去，拿海绵蘸满了醋，绑在苇子上，送给他喝。	And immediately one of them ran and took a sponge and filled <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} with sour wine and 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 previous participles ("ran ... took ... filled ... put") 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.
49	其余的人说：且等着，看以利亚来救他不来。	But the others said, "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 save him."
50	耶稣又大声喊叫，气就断了。	And Jesus cried out again with a loud voice <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("cried out") has been translated as a finite verb} gave up his {Note: *Literally "the"; the Greek article is used here as a possessive pronoun} spirit.

51	忽然，殿里的幔子从上到下裂为两半，地也震动，磐石也崩裂，	And behold, the curtain of the temple was torn in two from top to bottom, and the earth shook and the rocks were split.
52	坟墓也开了，已睡圣徒的身体多有起来的。	And the tombs were opened, and many bodies of the saints who had fallen asleep were raised,
53	到耶稣复活以后，他们从坟墓里出来，进了圣城，向许多人显现。	and coming out of the tombs after his resurrection, they went into the holy city and appeared to many.
54	百夫长和一同看守耶稣的人看见地震并所经历的事，就极其害怕，说：这真是神的儿子了！	Now the centurion and those with him who were guarding Jesus, <i>[when they]</i> <small>{Note: *Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> saw the earthquake and the things that took place, were extremely frightened, saying, "Truly this man was God's Son!"
55	有好些妇女在那里，远远的观看；她们是从加利利跟随耶稣来服事他的。	And there were many women there, observing from a distance, who had followed Jesus from Galilee, serving him,
56	内中有抹大拉的马利亚，又有雅各和约西的母亲马利亚，并有西庇太两个儿子的母亲。	among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.
57	到了晚上，有一个财主，名叫约瑟，是亚利马太来的，他也是耶稣的门徒。	Now <i>[when it]</i> was evening, a rich man from Arimathea named Joseph came, who also was a disciple of Jesus himself.
58	这人去见彼拉多，求耶稣的身体；彼拉多就吩咐给他。	This man approached Pilate <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("approached") has been translated as a finite verb}</small> asked for the body of Jesus. Then Pilate ordered <i>[it]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> to be given <i>[to him]</i> <small>{Note: *The words "[to him]" are not in the Greek text but are implied}</small>
59	约瑟取了身体，用干净细麻布裹好，	And Joseph took the body <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb}</small> wrapped it in a clean linen cloth,
60	安放在自己的新坟墓里，就是他凿在磐石里的。他又把大石头滚到墓门口，就去了。	and placed it in his <i>[own]</i> new tomb that he had cut in the rock. And he rolled a large stone to the entrance of the tomb <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("rolled") has been translated as a finite verb}</small> went away.
61	有抹大拉的马利亚和那个马利亚在那里，对着坟墓坐着。	Now Mary Magdalene and the other Mary were there, sitting opposite the tomb.
62	次日，就是预备日的第二天，祭司长和法利赛人聚集来见彼拉多，说：	Now <i>[on]</i> the next day, which is after the day of preparation, the chief priests and the Pharisees assembled before Pilate,
63	大人，我们记得那诱惑人的还活着的时候曾说：三日后我要复活。	saying, "Sir, we remember that <i>[while]</i> <small>{Note: *Here "[while]" is supplied as a component of the participle ("alive") which is understood as temporal}</small> that deceiver was still alive he said, 'After three days I will rise.'

64	因此，请吩咐人将坟墓把守妥当，直到第三日，恐怕他的门徒来，把他偷了去，就告诉百姓说：他从死里复活了。这样，那后来的迷惑比先前的更厉害了！	Therefore give orders that the tomb be made secure until the third day, lest his disciples come <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("come") has been translated as a finite verb} steal him and tell the people, 'He has been raised from the dead,' and the last deception will be worse than the first."
65	彼拉多说：你们有看守的兵，去罢！尽你们所能的把守妥当。	Pilate said to them, "You have a guard of soldiers. Go, make <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} as secure as you know how."
66	他们就带着看守的兵同去，封了石头，将坟墓把守妥当。	So they went with the guard of soldiers <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went") has been translated as a finite verb} made the tomb secure <i>[by]</i> {Note: *Here "[by]" is supplied as a component of the participle ("sealing") which is understood as means} sealing the stone.

第 28 章

1	安息日将尽，七日的头一日，天快亮的时候，抹大拉的马利亚和那个马利亚来看坟墓。	Now after the Sabbath, at the dawning on the first <i>[day]</i> of the week, Mary Magdalene and the other Mary came to view the tomb.
2	忽然，地大震动；因为有主[雅伟]的使者从天上下来，把石头滚开，坐在上面。	And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came up <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participles ("descended" and "came up") have been translated as finite verbs} rolled away the stone and sat down {Note: Or "was sitting"; here "sat down" reflects an ingressive nuance (beginning of a process or entry into a state) in the translation of the imperfect verb} on it.
3	他的像貌如同闪电，衣服洁白如雪。	Now his appearance was like lightning and his clothing white as snow.
4	看守的人就因他吓得浑身乱战，甚至和死人一样。	And the guards trembled from the fear of him and became like dead men.
5	天使对妇女说：不要害怕！我知道你们是寻找那钉十字架的耶稣。	But the angel answered <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified.
6	他不在这里，照他所说的，已经复活了。你们来看安放主的地方。	He is not here, for he has been raised, just as he said. Come, see the place where he was lying.
7	快去告诉他的门徒，说他从死里复活了，并且在你们以先往加利利去，在那里你们要见他。看哪，我已经告诉你们了。	And go quickly, tell his disciples, 'He has been raised from the dead, and behold, he is going ahead of you into Galilee. You will see him there.' Behold, I have told you."

8	妇女们就急忙离开坟墓，又害怕，又大大的欢喜，跑去要报给他的门徒。	And they departed quickly from the tomb with fear and great joy, <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“departed”) has been translated as a finite verb} ran to tell his disciples.
9	忽然，耶稣遇见她们，说：愿你们平安！她们就上前抱住他的脚拜他。	And behold, Jesus met them, saying, “Greetings!” And they came up <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“came up”) has been translated as a finite verb} took hold of his feet and worshiped him.
10	耶稣对她们说：不要害怕！你们去告诉我的弟兄，叫他们往加利利去，在那里必见我。	Then Jesus said to them, “Do not be afraid! Go tell my brothers that they should go to Galilee, and there they will see me.”
11	她们去的时候，看守的兵有几个进城去，将所经历的事都报给祭司长。	And <i>[while]</i> {Note: *Here “[while]” is supplied as a component of the temporal genitive absolute participle (“were going”)} they were going, behold, some of the guard of soldiers went into the city <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“went”) has been translated as a finite verb} reported to the chief priests everything that had happened.
12	祭司长和长老聚集商议，就拿许多银钱给兵丁，说：	And <i>[after they]</i> {Note: *Here “[after]” is supplied as a component of the participle (“had assembled”) which is understood as temporal} had assembled with the elders and had taken counsel, they gave a rather large sum of money to the soldiers,
13	你们要这样说：夜间我们睡觉的时候，他的门徒来，把他偷去了。	telling <i>[them]</i> , {Note: *Here the direct object is supplied from context in the English translation} “Say ‘His disciples came during the night <i>[and]</i> ’ {Note: *Here “[and]” is supplied because the previous participle (“came”) has been translated as a finite verb} stole him <i>[while]</i> {Note: *Here “[while]” is supplied as a component of the temporal genitive absolute participle (“were sleeping”)} we were sleeping.’
14	倘若这话被巡抚听见，有我们劝他，保你们无事。	And if this <i>[matter]</i> is heard before the governor, we will satisfy him and keep you out of trouble .” {Note: Literally “make you free from care”}
15	兵丁受了银钱，就照所嘱咐他们的去行。这话就传说在犹太人中间，直到今日。	So they took the money <i>[and]</i> {Note: *Here “[and]” is supplied because the previous participle (“took”) has been translated as a finite verb} did as they were told, and spread abroad this report among the Jews until this very day.
16	十一个门徒往加利利去，到了耶稣约定的山上。	So the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated for them.
17	他们见了耶稣就拜他，然而还有人疑惑。	And <i>[when they]</i> {Note: *Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal} saw him, they worshiped <i>[him]</i> , {Note: *Here the direct object is supplied from context in the English translation} but some doubted.

18 耶稣进前来，对他们说：天上地下所有的权柄都赐给我了。

And Jesus approached *[and]* {Note: *Here "[and]" is supplied because the previous participle ("approached") has been translated as a finite verb} spoke to them, saying, "All authority in heaven and on earth has been given to me."

19 所以，你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗（或作：给他们施洗，归于父、子、圣灵的名）。

Therefore, go {Note: *As a participle of attendant circumstance this participle carries imperatival force picked up from the main verb ("make disciples")} *[and]* {Note: *Here "[and]" is supplied because the previous participle ("go") has been translated as a finite verb} make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

20 凡我所吩咐你们的，都教训他们遵守，我就常与你们同在，直到世界的末了。

teaching them to observe everything I have commanded you, and behold, I am with you all the days until the end of the age."