

圣经

Bilingual Bible

和合本 (雅伟版)

路加福音

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



路加福音

第 1 章

1	提阿非罗大人哪，有好些人提笔作书，述说在我们中间所成就的事，是照传道的人从起初亲眼看见又传给我们的。	Since many have attempted to compile an account concerning the events that have been fulfilled among us,
2	见上节	just as those who were eyewitnesses and servants of the word from the beginning passed on to us,
3	这些事我既从起头都详细考察了，就定意要按着次序写给你，	it seemed best to me also— <i>[because I]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("have followed") which is understood as causal}</small> have followed all <i>[things]</i> carefully from the beginning—to write <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> down in orderly sequence for you, most excellent Theophilus,
4	使你知道所学之道都是确实的。	so that you may know the certainty concerning the things about which you were taught.
5	当犹太王希律的时候，亚比雅班里有一个祭司，名叫撒迦利亚；他妻子是亚伦的后人，名叫以利沙伯。	It happened that in the days of Herod, king of Judea, <i>[there was]</i> a certain priest, Zechariah by name, of the division of Abijah. And he had a wife <small>{Note: Literally "a wife to him"}</small> from the daughters of Aaron, and her name <i>[was]</i> Elizabeth.
6	他们二人在神面前都是义人，遵行主[雅伟]的一切诫命礼仪，没有可指摘的，	And they were both righteous in the sight of God, living blamelessly in all the commandments and regulations of the Lord.
7	只是没有孩子；因为以利沙伯不生育，两个人又年纪老迈了。	And they did not have <small>{Note: Literally "there was not to them"}</small> a child, because Elizabeth was barren. And they were both advanced in years . <small>{Note: Literally "in their days"}</small>
8	撒迦利亚按班次在神面前供祭司的职分，	And it happened that <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal infinitive ("was serving as priest")}</small> he was serving as priest before God in the order of his division,
9	照祭司的规矩掣签，得进主[雅伟]殿烧香。	according to the custom of the priesthood he was chosen by lot to enter into the temple of the Lord to burn incense.
10	烧香的时候，众百姓在外面祷告。	And the whole crowd of the people were praying outside at the hour of the incense offering.
11	有主[雅伟]的使者站在香坛的右边，向他显现。	And an angel of the Lord appeared to him, standing at the right side of the altar of incense.
12	撒迦利亚看见，就惊慌害怕。	And Zechariah was terrified <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> saw <i>[the angel]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}</small> and fear fell upon him.
13	天使对他说：撒迦利亚，不要害怕，因为你的祈祷已经被听见了。你的妻子以利沙伯要给你生一个儿子，你要给他起名叫约翰。	But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard, and your wife Elizabeth will bear you a son, and you will call his name John.

14	你必欢喜快乐；有许多人因他出世，也必喜乐。	And you will experience joy and exultation , ^{Note: Literally "joy and exultation will be to you"} and many will rejoice at his birth.
15	他在主[雅伟]面前将要为大，淡酒浓酒都不喝，从母腹里就被圣灵充满了。	For he will be great in the sight of the Lord, and he must never drink wine or beer, and he will be filled with the Holy Spirit <i>[while he is]</i> ^{Note: "Here the phrase "while he is," including the verb, is understood in Greek and is supplied in the translation} still in his mother's womb.
16	他要使许多以色列人回转，归于主[雅伟]——他们的神。	And he will turn many of the sons of Israel to the Lord their God.
17	他必有以利亚的心志能力，行在主[雅伟]的前面，叫为父的心转向儿女，叫悖逆的人转从义人的智慧，又为主[雅伟]预备合用的百姓。	And he will go on before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the righteous, to prepare for the Lord a people made ready."
18	撒迦利亚对天使说：我凭着什么可知道这事呢？我已经老了，我的妻子也年纪老迈了。	And Zechariah said to the angel, "By what will I know this? For I am an old man, and my wife is advanced in years !" ^{Note: Literally "in her days"}
19	天使回答说：我是站在神面前的加百列，奉差而来对你说话，将这好信息报给你。	And 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 him, "I am Gabriel, who stands in the presence of God, and I was sent to speak to you and to announce to you this good news.
20	到了时候，这话必然应验；只因你不信，你必哑吧，不能说话，直到这事成就的日子。	And behold, you will be silent and not able to speak until the day these <i>[things]</i> take place, because ^{Note: Literally "in return for which"} you did not believe my words, which will be fulfilled in their time."
21	百姓等候撒迦利亚，诧异他许久在殿里。	And the people were waiting for Zechariah, and began to wonder ^{Note: "The imperfect tense has been translated as ingressive here ("began to wonder")} <i>[when]</i> ^{Note: "Here "[when]" is supplied as a component of the temporal infinitive ("was delayed")} he was delayed in the temple.
22	及至他出来，不能和他们说话，他们就知道他在殿里见了异象；因为他直向他们打手式，竟成了哑吧。	And <i>[when he]</i> ^{Note: "Here "[when]" is supplied as a component of the participle ("came out") which is understood as temporal} came out he was not able to speak to them, and they realized that he had seen a vision in the temple. And he kept making signs to them, and remained unable to speak.
23	他供职的日子已满，就回家去了。	And it happened that when the days of his service came to an end, he went away to his home.
24	这些日子以后，他的妻子以利沙伯怀了孕，就隐藏了五个月，	Now after these days, his wife Elizabeth conceived, and she kept herself in seclusion <i>[for]</i> five months, saying,
25	说：主[雅伟]在眷顾我的日子，这样看待我，要把我在人间的羞耻除掉。	"Thus the Lord has done for me in the days in which he has concerned himself with <i>[me]</i> , ^{Note: "Here the direct object is supplied from context in the English translation} to take away my disgrace among people."
26	到了第六个月，天使加百列奉神的差遣往加利利的一座城去，这城名叫拿撒勒，	Now in the sixth month, the angel Gabriel was sent from God to a town of Galilee named ^{Note: Literally "to which the name"} Nazareth,
27	到一个童女那里，是已经许配大卫家一个人，名叫约瑟。童女的名字叫马利亚；	to a virgin legally promised in marriage to a man named ^{Note: Literally "to whom the name"} Joseph of the house of David. And the name of the virgin <i>[was]</i> Mary.

28	天使进去，对她说：蒙大恩的女子，我问你安，主[雅伟]和你同在了！	And he came to her <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} said, "Greetings, favored one! The Lord <i>[is]</i> with you."
29	马利亚因这话就很惊慌，又反复思想这样问安是什么意思。	But she was greatly perplexed at the statement, and was pondering what sort of greeting this might be.
30	天使对她说：马利亚，不要怕！你在神面前已经蒙恩了。	And the angel said to her, "Do not be afraid, Mary, for you have found favor with God.
31	你要怀孕生子，可以给他起名叫耶稣。	And behold, you will conceive in the womb and will give birth to a son, and you will call his name Jesus.
32	他要为大，称为至高者的儿子；主[雅伟]神要把他祖大卫的位给他。	This one will be great, and he will be called the Son of the Most High, and the Lord God will give him the throne of his father David.
33	他要作雅各家的王，直到永远；他的国也没有穷尽。	And he will reign over the house of Jacob forever , {Note: Literally "for the ages"} and of his kingdom there will be no end.
34	马利亚对天使说：我没有出嫁，怎么有这事呢？	And Mary said to the angel, "How will this be, since I have not had sexual relations with a man?"
35	天使回答说：圣灵要临到你身上，至高者的能力要荫庇你，因此所要生的圣者必称为神的儿子（或作：所要生的，必称为圣，称为神的儿子）。	And 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 her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore also the one to be born will be called holy, the Son of God.
36	况且你的亲戚以利沙伯，在年老的时候也怀了男胎，就是那素来称为不生育的，现在有孕六个月了。	And behold, your relative Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren.
37	因为，出于神的话，没有一句不带能力的。	For nothing will be impossible with God . " {Note: Literally "every thing will not be impossible with God"}
38	马利亚说：我是主[雅伟]的使女，情愿照你的话成就在我身上。天使就离开她去了。	So Mary said, "Behold, the Lord's female slave! May it happen to me according to your word." And the angel departed from her.
39	那时候，马利亚起身，急忙往山地里去，来到犹大的一座城；	Now in those days Mary set out <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("set out") has been translated as a finite verb} traveled with haste into the hill country, to a town of Judah,
40	进了撒迦利亚的家，问以利沙伯安。	and entered into the house of Zechariah, and greeted Elizabeth.
41	以利沙伯一听马利亚问安，所怀的胎就在腹里跳动。以利沙伯且被圣灵充满，	And it happened that when Elizabeth heard the greeting of Mary, the baby in her womb leaped and Elizabeth was filled with the Holy Spirit.
42	高声喊着说：你在妇女中是有福的！你所怀的胎也是有福的！	And she cried out with a loud shout and said, "Blessed <i>[are]</i> you among women, and blessed <i>[is]</i> the fruit of your womb!
43	我主*的母到我这里来，这是从那里得的呢？	And why <i>[is]</i> this <i>[granted]</i> to me, that the mother of my Lord should come to me?

44	因为你问安的声音一入我耳，我腹里的胎就欢喜跳动。	For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy!
45	这相信的女子是有福的！因为主[雅伟]对她所说的话都要应验。	And blessed [is] she who believed that [there] will be a fulfillment to what was spoken to her from the Lord!"
46	马利亚说：我心尊主[雅伟]为大；	And Mary said, "My soul exalts the Lord,
47	我灵以神我的救主为乐；	and my spirit has rejoiced greatly in God my Savior,
48	因为他顾念他使女的卑微；从今以后，万代要称我有福。	because he has looked upon the humble state of his female slave, for behold, from now on all generations will consider me blessed,
49	那有权能的，为我成就了大事；他的名为圣。	because the Mighty [One] has done great [things] for me, and holy [is] his name.
50	他怜悯敬畏他的人，直到世世代代。	And his mercy [is] for generation after generation to those who fear him.
51	他用膀臂施展大能；那狂傲的人正心里妄想就被他赶散了。	He has done a mighty deed with his arm; he has dispersed the proud in the thoughts of their hearts.
52	他叫有权柄的失位，叫卑贱的升高；	He has brought down rulers from [their] thrones, and has exalted the lowly.
53	叫饥饿的得饱美食，叫富足的空手回去。	He has filled those who are hungry with good [things], and those who are rich he has sent away empty-handed.
54	他扶助了他的仆人以色列，	He has helped Israel his servant, remembering [his] mercy,
55	为要纪念亚伯拉罕和他的后裔，施怜悯直到永远，正如从前对我们列祖所说的话。	just as he spoke to our fathers, to Abraham and to his descendants forever . " {Note: Literally "for the age"}
56	马利亚和以利沙伯同住，约有三个月，就回家去了。	And Mary stayed with her about three months, and returned to her home.
57	以利沙伯的产期到了，就生了一个儿子。	Now the time came for Elizabeth that she should give birth, and she gave birth to a son.
58	邻里亲族听见主[雅伟]向她大施怜悯，就和她一同欢乐。	And her neighbors and relatives heard that the Lord had shown his great mercy to her , {Note: Literally "the Lord had made great his mercy with her"} and they rejoiced with her.
59	到了第八日，他们来要给孩子行割礼，并要照他父亲的名字叫他撒迦利亚。	And it happened that on the eighth day they came to circumcise the child, and they were wanting to name him after {Note: Literally "in the name of"} his father Zechariah.
60	他母亲说：不可！要叫他约翰。	And his mother answered [and] {Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, "No, but he will be named John."
61	他们说：你亲族中没有叫这名字的。	And they said to her, "There is no one of your relatives who is called by this name."
62	他们就向他父亲打手式，问他要叫这孩子什么名字。	So they made signs to his father [asking] what he wanted him to be named,

63	他要了一块写字的板，就写上，说：他的名字是约翰。他们便都希奇。	and he asked for a writing tablet <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("asked for") has been translated as a finite verb}</small> wrote, saying, "John is his name." And they were all astonished.
64	撒迦利亚的口立时开了，舌头也舒展了，就说出话来，称颂神。	And his mouth and his tongue were opened immediately, and he began to speak, <small>{Note: "The imperfect tense has been translated as ingressive here ("began to speak")}</small> praising God.
65	周围居住的人都惧怕；这一切的事就传遍了犹太的山地。	And fear came on all those who lived near them, and in all the hill country of Judea all these events were discussed.
66	凡听见的人都将这事放在心里，说：这个孩子将来怎么样呢？因为有主[雅伟]与他同在。	And all those who heard kept <i>[these things]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> in their hearts, saying, "What then will this child be? For indeed the hand of the Lord was with him!"
67	他父亲撒迦利亚被圣灵充满了，就预言说：	And his father Zechariah was filled with the Holy Spirit and prophesied, saying,
68	主[雅伟]——以色列的神是应当称颂的！因他眷顾他的百姓，为他们施行救赎，	"Blessed <i>[be]</i> the Lord, the God of Israel, because he has visited to help and has redeemed <small>{Note: Literally "has done redemption for"}</small> his people,
69	在他仆人大卫家中，为我们兴起了拯救的角，	and has raised up a horn of salvation for us in the house of his servant David,
70	正如主[雅伟]藉着从创世以来圣先知的口所说的话，	just as he spoke through the mouth of his holy prophets from earliest times—
71	拯救我们脱离仇敌和一切恨我们之人的手，	salvation from our enemies and from the hand of all those who hate us,
72	向我们列祖施怜悯，记念他的圣约——	to show mercy to our fathers and to remember his holy covenant,
73	就是他对我们祖宗亚伯拉罕所起的誓——	the oath that he swore to Abraham our father, to grant us
74	叫我们既从仇敌手中被救出来，	<i>[that]</i> we, being rescued from the hand of <i>[our]</i> enemies, could serve him without fear
75	就可以终身在他面前，坦然无惧的用圣洁、公义事奉他。	in holiness and righteousness before him all our days.
76	孩子阿！你要称为至高者的先知；因为你行在主[雅伟]的前面，预备他的道路，	And so you, child, will be called the prophet of the Most High, for you will go on before the Lord to prepare his ways,
77	叫他的百姓因罪得赦，就知道救恩。	to give knowledge of salvation to his people by the forgiveness of their sins,
78	因我们神怜悯的心肠，叫清晨的日光从高空临到我们，	because of the merciful compassion <small>{Note: Or "heart"}</small> of our God by which the dawn will visit to help us from on high,
79	要照亮坐在黑暗中死荫里的人，把我们的脚引到平安的路上。	to give light to those who sit in darkness and in the shadow of death, to direct our feet into the way of peace."
80	那孩子渐渐长大，心灵强健，住在旷野，直到他显明在以色列人面前的日子。	And the child kept growing and becoming strong in spirit, and was in the wilderness until the day of his public appearance to Israel.

第 2 章

1	当那些日子，该撒亚古士督有旨意下来，叫天下人民都报名上册。	Now it happened that in those days a decree went out from Caesar ^(Note: Or "the emperor") Augustus to register all the empire.
2	这是居里扭作叙利亚巡抚的时候，头一次行报名上册的事。	(This first registration took place <i>[when]</i> ^{(Note: "Or perhaps "[before]"; here "[when]" is supplied as a component of the temporal genitive absolute participle ("was governor"))} Quirinius was governor of Syria.)
3	众人各归各城，报名上册。	And everyone went to be registered, each one to his own town.
4	约瑟也从加利利的拿撒勒城上犹太去，到了大卫的城，名叫伯利恒，因他本是大卫一族一家的人，	So Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family line of David,
5	要和他所聘之妻马利亚一同报名上册。那时马利亚的身孕已经重了。	to be registered together with Mary, who was legally promised in marriage to him <i>[and]</i> ^(Note: "Here "[and]" is supplied in keeping with English style) was pregnant.
6	他们在那里的时候，马利亚的产期到了，	And it happened that while they were there, the time came ^(Note: Literally "the days were completed") for her to give birth.
7	就生了头胎的儿子，用布包起来，放在马槽里，因为客店里没有地方。	And she gave birth to her firstborn son, and wrapped him in strips of cloth and laid him in a manger, because there was no place for them in the inn.
8	在伯利恒之野地里有牧羊的人，夜间按着更次看守羊群。	And there were shepherds in the same region, living out of doors and keeping watch, guarding over their flock by night.
9	有主[雅伟]的使者站在他们旁边，主[雅伟]的荣光四面照着他们；牧羊的人就甚惧怕。	And an angel of the Lord stood near them, and the glory of the Lord shone around them, and they were terribly frightened . ^(Note: Literally "they were afraid with great fear")
10	那天使对他们说：不要惧怕！我报给你们大喜的信息，是关乎万民的；	And the angel said to them, "Do not be afraid, for behold, I bring good news to you of great joy which will be for all the people:
11	因今天在大卫的城里，为你们生了救主，就是主基督。	that today a Savior, who is Christ the Lord, was born for you in the city of David.
12	你们要看见一个婴孩，包着布，卧在马槽里，那就是记号了。	And this will be the sign for you: you will find the baby wrapped in strips of cloth and lying in a manger."
13	忽然，有一大队天兵同那天使赞美神说：	And suddenly there was with the angel a multitude of the heavenly army, praising God and saying,
14	在至高之处荣耀归与神！在地上平安归与他所喜悦的人（有古卷作：喜悦归与人）！	"Glory to God in the highest, and on earth peace among people with whom he is pleased !" ^(Note: Literally "of good pleasure")
15	众天使离开他们，升天去了。牧羊的人彼此说：我们往伯利恒去，看看所成的事，就是主[雅伟]所指示我们的。	And it happened that when the angels had departed from them into heaven, the shepherds began to say ^{(Note: "The imperfect tense has been translated as ingressive here ("began to say"))} to one another, "Let us go now to Bethlehem and see this thing that has happened, which the Lord has revealed to us!"

16	他们急忙去了，就寻见马利亚和约瑟，又有那婴孩卧在马槽里；	And they went hurrying and found both Mary and Joseph, and the baby who was lying in the manger.
17	既然看见，就把天使论这孩子的话传开了。	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 <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> , they made known the statement that had been told to them about this child.
18	凡听见的，就诧异牧羊之人对他们所说的话。	And all who heard <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> were astonished concerning what had been said to them by the shepherds.
19	马利亚却把这一切的事存在心里，反复思想。	But Mary treasured up all these words, pondering <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> in her heart.
20	牧羊的人回去了，因所听见所看见的一切事，正如天使向他们所说的，就归荣耀与神，赞美他。	And the shepherds returned, glorifying and praising God for all that they had heard and seen, just as it had been told to them.
21	满了八天，就给孩子行割礼，与他起名叫耶稣；这就是没有成胎以前，天使所起的名。	And when eight days were completed so that he could be circumcised, <small>{Note: Literally "to circumcise him"}</small> he was named Jesus, his name <i>[that]</i> <i>[he]</i> was called by the angel before he was conceived in the womb.
22	按摩西律法满了洁净的日子，他们带着孩子上耶路撒冷去，要把他献与主[雅伟]。	And when the days of their purification were completed according to the law of Moses, they brought him up to Jerusalem to present <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> to the Lord
23	(正如主[雅伟]的律法上所记：凡头生的男子必称圣归主[雅伟]；)	(just as it is written in the law of the Lord, "Every male that opens the womb will be called holy to the Lord") <small>{Note: An allusion to <Exod 13:2>, <12>, <15>}</small>
24	又要照主[雅伟]的律法上所说，或用一对斑鸠，或用两只雏鸽献祭。	and to offer a sacrifice according to what was stated in the law of the Lord, "a pair of turtledoves or two young pigeons." <small>{Note: A quotation from <Lev 5:11>, <12:8>}</small>
25	在耶路撒冷有一个人，名叫西面；这人又公义又虔诚，素常盼望以色列的安慰者来到，又有圣灵在他身上。	And behold, there was a man in Jerusalem whose name was <small>{Note: Literally "to whom the name"}</small> Simeon, and this man <i>[was]</i> righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit was upon him.
26	他得了圣灵的启示，知道自己未死以前，必看见主[雅伟]所立的基督。	And it had been revealed to him by the Holy Spirit <i>[that he would]</i> not see death before he would see the Lord's Christ. <small>{Note: Or "Messiah"}</small>
27	他受了圣灵的感动，进入圣殿，正遇见耶稣的父母抱着孩子进来，要照律法的规矩办理。	And he came in the Spirit into the temple, and when the parents brought in the child Jesus so that they could do for him according to what was customary under the law,
28	西面就用手接过他来，称颂神说：	he took him in <i>[his]</i> <small>{Note: Literally "the"; the Greek article is used here as a possessive pronoun}</small> arms and praised God and said,
29	主[雅伟]阿！如今可以照你的话，释放仆人安然去世；	"Now dismiss your slave in peace, Lord, according to your word.
30	因为我的眼睛已经看见你的救恩——	For my eyes have seen your salvation
31	就是你在万民面前所预备的：	that you have prepared in the presence of all the peoples,

32	是照亮外邦人的光，又是你民以色列的荣耀。	a light for revelation to the Gentiles, and glory to your people Israel.”
33	孩子的父母因这论耶稣的话就希奇。	And his father and mother were astonished at what was said about him.
34	西面给他们祝福，又对孩子的母亲马利亚说：这孩子被立，是要叫以色列中许多人跌倒，许多人兴起；又要作毁谤的话柄，叫许多人心里的意念显露出来；你自己的心也要被刀刺透。	And Simeon blessed them and said to his mother Mary, “Behold, this child is appointed for the fall and rise of many in Israel, and for a sign that is opposed ^{{(Note: Or “rejected”)} —}
35	见上节	and a sword will pierce your own soul also, so that the thoughts of many hearts will be revealed!”
36	又有女先知，名叫亚拿，是亚设支派法内力的女儿，年纪已经老迈，从作童女出嫁的时候，同丈夫住了七年就寡居了，	And there was a prophetess, Anna the daughter of Phanuel of the tribe of Asher (she was advanced in years , ^{{(Note: Literally “with many days”)} having lived with [her] husband seven years after her marriage ,} ^{{(Note: Literally “from her virginity”)} —}
37	现在已经八十四岁（或作：就寡居了八十四年），并不离开圣殿，禁食祈求，昼夜事奉神。	and herself ^[as] a widow up to eighty-four years ^{{(Note: Or “eighty-four years as a widow”)} who did not depart from the temple with fastings and prayers, serving night and day.}
38	正当那时，她进前来称谢神，将孩子的事对一切盼望耶路撒冷得救赎的人讲说。	And at ^[that] same hour she approached ^[and] ^{(Note: “Here “[and]” is supplied because the previous participle (“approached”) has been translated as a finite verb)} began to give thanks ^{(Note: The imperfect tense has been translated as ingressive here (“began to give thanks”))} to God, and to speak about him to all those who were waiting for the redemption of Jerusalem.
39	约瑟和马利亚照主[雅伟]的律法办完了一切的事，就回加利利，到自己的城拿撒勒去了。	And when they had completed everything according to the law of the Lord, they returned to Galilee, to their own town of Nazareth.
40	孩子渐渐长大，强健起来，充满智慧，又有神的恩在他身上。	And the child was growing and becoming strong, filled with wisdom, and the favor of God was upon him.
41	每年到逾越节，他父母就上耶路撒冷去。	And his parents went every year to Jerusalem for the feast of the Passover.
42	当他十二岁的时候，他们按着节期的规矩上去。	And when he was twelve years ^[old] , they went up according to the custom of the feast.
43	守满了节期，他们回去，孩童耶稣仍旧在耶路撒冷。他的父母并不知道，	And ^[after] ^{(Note: “Here “[after]” is supplied as a component of the participle (“were completed”) which is understood as temporal)} the days were completed, while they were returning, the boy Jesus stayed behind in Jerusalem. And his parents did not know ^[it] , ^{(Note: “Here the direct object is supplied from context in the English translation)}
44	以为他在同行的人中间，走了一天的路程，就在亲族和熟识的人中找他，	but believing him to be in the group of travelers, they went a day’s journey. And they began searching for ^{(Note: “The imperfect tense has been translated as ingressive here (“began searching for”))} him among ^[their] ^{(Note: Literally “the”; the Greek article is used here as a possessive pronoun)} relatives and ^[their] ^{(Note: Literally “the”; the Greek article is used here as a possessive pronoun)} acquaintances,

45 既找不着，就回耶路撒冷去找他。

and *[when they]* {Note: "Here "[when]" is supplied as a component of the participle ("find") which is understood as temporal} **did not find *[him]***,
{Note: "Here the direct object is supplied from context in the English translation"}
they returned to Jerusalem to search for him.

46 过了三天，就遇见他在殿里，坐在教师中间，一面听，一面问。

And it happened that after three days they found him in the temple *[courts]*, {Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} **sitting in the midst of the teachers and listening to them and asking them *[questions]***.

47 凡听见他的，都希奇他的聪明和他的应对。

And all who heard him were amazed at his insight and *[his]* {Note: "This is an understood repetition of "[his]" due to English style} **answers.**

48 他父母看见就很希奇。他母亲对他说：我儿！为什么向我们这样行呢？看哪！你父亲和我伤心来找你！

And *[when they]* {Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} **saw him, they were astounded and his mother said to him, "Child, why have you done this to us? Look, your father and I have been searching for you anxiously!"**

49 耶稣说：为什么找我呢？岂不知我应当以我父的事为念么（或作：岂不知我应当在我父的家里么）？

And he said to them, "Why {Note: Literally "what [is it] that"} were you searching for me? Did you not know that it was necessary *[for]* me to be in the *[house]* {Note: Or "things" (= business)} **of my Father?"**

50 他所说的这话，他们不明白。

And they did not understand the statement that he spoke to them.

51 他就同他们下去，回到拿撒勒，并且顺从他们。他母亲把这一切的事都存在心里。

And he went down with them and came to Nazareth, and was submitting to them. And his mother treasured all these things in her heart.

52 耶稣的智慧和身量（或作：年纪），并神和人喜爱他的心，都一齐增长。

And Jesus was advancing in wisdom and stature and in favor with God and *[with]* people.

第 3 章

1 该撒提庇留在位第十五年，本丢彼拉多作犹太巡抚，希律作加利利分封的王，他兄弟腓力作以士利亚和特拉可尼地方分封的王，吕撒聂作亚比利尼分封的王，

Now in the fifteenth year of the reign of Tiberius Caesar, {Note: Or "the emperor Tiberius"} *[when]* Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene,

2 亚那和该亚法作大祭司。那时，撒迦利亚的儿子约翰在旷野里，神的话临到他。

in the time of the high priest Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness.

3 他就来到约旦河一带地方，宣讲悔改的洗礼，使罪得赦。

And he went into all the surrounding region of the Jordan, preaching a baptism of repentance for the forgiveness of sins,

4 正如先知以赛亚书上所记的话，说：在旷野有人声喊着说：‘预备主[雅伟]的道，修直他的路！’

as it is written in the book of the words of the prophet Isaiah, "The voice of one crying out in the wilderness, 'Prepare the way of the Lord, make his paths straight!"

5 一切山洼都要填满；大小山冈都要削平！弯弯曲曲的地方要改为正直；高高低低的道路要改为平坦！

Every valley will be filled, and every mountain and hill will be leveled, and the crooked will become straight, and the rough road *[will become]* {Note: "Here "[will become]" is an implied repetition of the verb earlier in the verse} smooth,

6	凡有血气的，都要见神的救恩’ ！	and all flesh will see the salvation of God.’ ” {Note: A quotation from <Isa 40:3-5>}
7	约翰对那出来要受他洗的众人说：毒蛇的种类！谁指示你们逃避将来的忿怒呢？	Therefore he was saying to the crowds that came out to be baptized by him, “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。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。	Therefore produce fruit worthy of repentance! And do not begin to say to yourselves, ‘We have Abraham [as] father.’ For I say to you that God is able to raise up children for Abraham from these stones!
9	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。	And even 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.”
10	众人问他说：这样，我们当作什么呢？	And the crowds were asking him, saying, “What then should we do?”
11	约翰回答说：有两件衣裳的，就分给那没有的；有食物的，也当这样行。	And he answered [and] {Note: “Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said to them, “The one who has two tunics must share with the one who does not have [one] , {Note: “Here the direct object is supplied from context in the English translation} and the one who has food must do likewise.”
12	又有税吏来要受洗，问他说：夫子，我们当作什么呢？	And tax collectors also came to be baptized, and they said to him, “Teacher, what should we do?”
13	约翰说：除了例定的数目，不要多取。	And he said to them, “Collect no more than what you are ordered to .” {Note: Literally “what is ordered to you”}
14	又有兵丁问他说：我们当作什么呢？约翰说：不要以强暴待人，也不要讹诈人，自己有钱粮就当知足。	And those who served in the army were also asking him, saying, “What should we also do?” And he said to them, “Extort from no one, and do not blackmail [anyone] , {Note: “Here the direct object is supplied from context in the English translation} and be content with your pay.”
15	百姓指望基督来的时候，人都心里猜疑，或者约翰是基督。	And [while] {Note: “Here “[while]” is supplied as a component of the temporal genitive absolute participle (“were waiting expectantly”)} the people were waiting expectantly and all were pondering in their hearts concerning John, whether perhaps he might be the Christ, {Note: Or “Messiah”}
16	约翰说：我是用水给你们施洗，但有一位能力比我更大的要来，我就是给他解鞋带也不配。他要用圣灵与火给你们施洗。	John answered them all, saying, “I baptize you with water, but the one who is more powerful than I [am] is coming, of whom I am not worthy to untie the strap of his sandals. He will baptize you with the Holy Spirit and fire.
17	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 [is] in his hand, to clean out his threshing floor and to gather the wheat into his storehouse, but he will burn up the chaff with unquenchable fire.”
18	约翰又用许多别的话劝百姓，向他们传福音。	So with many other exhortations also he proclaimed good news to the people.
19	只是分封的王希律，因他兄弟之妻希罗底的缘故，并因他所行的一切恶事，受了约翰的责备；	But Herod the tetrarch, who had been reproved by him concerning Herodias, his brother’s wife, and concerning all the evil deeds that Herod had done,
20	又另外添了一件，就是把约翰收在监里。	added this also to them all: he also locked up John in prison.

21	众百姓都受了洗，耶稣也受了洗。正祷告的时候，天就开了，	Now it happened that when all the people were baptized, Jesus also was baptized, and <i>[while he]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was praying")}</small> was praying, heaven was opened,
22	圣灵降临在他身上，形状仿佛鸽子；又有声音从天上来，说：你是我的爱子，我喜悦你。	and the Holy Spirit descended on him in bodily form like a dove, and a voice came from heaven, "You are my beloved Son; with you I am well pleased."
23	耶稣开头传道，年纪约有三十岁。依人看来，他是约瑟的儿子；约瑟是希里的儿子；	And Jesus, <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("began") which is understood as temporal}</small> began <i>[his ministry]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> was himself about thirty years <i>[old]</i> , being the son (as it was believed) of Joseph the <i>[son]</i> of Eli,
24	希里是玛塔的儿子；玛塔是利未的儿子；利未是麦基的儿子；麦基是雅拿的儿子；雅拿是约瑟的儿子；	the <i>[son]</i> of Matthat, the <i>[son]</i> of Levi, the <i>[son]</i> of Melchi, the <i>[son]</i> of Jannai, the <i>[son]</i> of Joseph,
25	约瑟是玛他提亚的儿子；玛他提亚是亚摩斯的儿子；亚摩斯是拿鸿的儿子；拿鸿是以斯利的儿子；以斯利是拿该的儿子；	the <i>[son]</i> of Mattathias, the <i>[son]</i> of Amos, the <i>[son]</i> of Nahum, the <i>[son]</i> of Esli, the <i>[son]</i> of Naggai,
26	拿该是玛押的儿子；玛押是玛他提亚的儿子；玛他提亚是西美的儿子；西美是约瑟的儿子；约瑟是犹大的儿子；犹大是约亚拿的儿子；	the <i>[son]</i> of Maath, the <i>[son]</i> of Mattathias, the <i>[son]</i> of Semein, the <i>[son]</i> of Josech, the <i>[son]</i> of Joda,
27	约亚拿是利撒的儿子；利撒是所罗巴伯的儿子；所罗巴伯是撒拉铁的儿子；撒拉铁是尼利的儿子；尼利是麦基的儿子；	the <i>[son]</i> of Joanan, the <i>[son]</i> of Rhesa, the <i>[son]</i> of Zerubbabel, the <i>[son]</i> of Shealtiel, the <i>[son]</i> of Neri,
28	麦基是亚底的儿子；亚底是哥桑的儿子；哥桑是以摩当的儿子；以摩当是珥的儿子；珥是约细的儿子；	the <i>[son]</i> of Melchi, the <i>[son]</i> of Addi, the <i>[son]</i> of Cosam, the <i>[son]</i> of Elmadam, the <i>[son]</i> of Er,
29	约细是以利以谢的儿子；以利以谢是约令的儿子；约令是玛塔的儿子；玛塔是利未的儿子；	the <i>[son]</i> of Joshua, the <i>[son]</i> of Eliezer, the <i>[son]</i> of Jorim, the <i>[son]</i> of Matthat, the <i>[son]</i> of Levi,
30	利未是西缅的儿子；西缅是犹大的儿子；犹大是约瑟的儿子；约瑟是约南的儿子；约南是以利亚敬的儿子；	the <i>[son]</i> of Simeon, the <i>[son]</i> of Judah, the <i>[son]</i> of Joseph, the <i>[son]</i> of Jonam, the <i>[son]</i> of Eliakim,
31	以利亚敬是米利亚的儿子；米利亚是买南的儿子；买南是玛达他的儿子；玛达他是拿单的儿子；拿单是大卫的儿子；	the <i>[son]</i> of Melea, the <i>[son]</i> of Menna, the <i>[son]</i> of Mattatha, the <i>[son]</i> of Nathan, the <i>[son]</i> of David,
32	大卫是耶西的儿子；耶西是俄备得的儿子；俄备得是波阿斯的儿子；波阿斯是撒门的儿子；撒门是拿顺的儿子；	the <i>[son]</i> of Jesse, the <i>[son]</i> of Obed, the <i>[son]</i> of Boaz, the <i>[son]</i> of Sala, the <i>[son]</i> of Nahshon,

33	拿顺是亚米拿达的儿子；亚米拿达是亚兰的儿子；亚兰是希斯仑的儿子；希斯仑是法勒斯的儿子；法勒斯是犹大的儿子；	the [son] of Amminadab, the [son] of Admin, the [son] of Arni, the [son] of Hezron, the [son] of Perez, the [son] of Judah,
34	犹大是雅各的儿子；雅各是以撒的儿子；以撒是亚伯拉罕的儿子；亚伯拉罕是他拉的儿子；他拉是拿鹤的儿子；	the [son] of Jacob, the [son] of Isaac, the [son] of Abraham, the [son] of Terah, the [son] of Nahor,
35	拿鹤是西鹿的儿子；西鹿是拉吴的儿子；拉吴是法勒的儿子；法勒是希伯的儿子；希伯是沙拉的儿子；	the [son] of Serug, the [son] of Reu, the [son] of Peleg, the [son] of Eber, the [son] of Shelah, ^(Note: Greek "Sala")
36	沙拉是该南的儿子；该南是亚法撒的儿子；亚法撒是闪的儿子；闪是挪亚的儿子；挪亚是拉麦的儿子；	the [son] of Cainan, the [son] of Arphaxad, the [son] of Shem, the [son] of Noah, the [son] of Lamech,
37	拉麦是玛土撒拉的儿子；玛土撒拉是以诺的儿子；以诺是雅列的儿子；雅列是玛勒列的儿子；玛勒列是该南的儿子；该南是以挪士的儿子；	the [son] of Methuselah, the [son] of Enoch, the [son] of Jared, the [son] of Mahalaleel, the [son] of Cainan,
38	以挪士是塞特的儿子；塞特是亚当的儿子；亚当是神的儿子。	the [son] of Enosh, the [son] of Seth, the [son] of Adam, the [son] of God.

第 4 章

1	耶稣被圣灵充满，从约旦河回来，圣灵将他引到旷野，四十天受魔鬼的试探。	And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness
2	那些日子没有吃什么；日子满了，他就饿了。	forty days, being tempted by the devil. And he ate nothing during those days, and ^{(Note: "Here [when] is supplied as a component of the temporal genitive absolute participle ("were completed"))} <i>[when]</i> they were completed, he was hungry.
3	魔鬼对他说：你若是神的儿子，可以吩咐这块石头变成食物。	So the devil said to him, "If you are the Son of God, order this stone that it become bread!"
4	耶稣回答说：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。	And Jesus replied to him, "It is written, 'Man will not live on bread alone.' " ^(Note: A quotation from <Deut 8:3; >most manuscripts add "but by every word of God" here)
5	魔鬼又领他上了高山，霎时间把天下的万国都指给他看，	And he led him up ^{(Note: "Here [and] is supplied because the previous participle ("led ... up") has been translated as a finite verb)} <i>[and]</i> showed him all the kingdoms of the world in a moment of time.
6	对他说：这一切权柄、荣华，我都要给你，因为这原是交付我的，我愿意给谁就给谁。	And the devil said to him, "I will give you all this domain and their glory, because it has been handed over to me, and I can give it to whomever I want.
7	你若在我面前下拜，这都要归你。	So if you will worship before me, all <i>[this]</i> will be yours."

8	耶稣说：经上记着说：‘当拜主[雅伟]——你的神，单要事奉他。’	And Jesus answered <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to him, "It is written, 'You shall worship the Lord your God, and serve only him.' " {Note: A quotation from <Deut 6:13>}
9	魔鬼又领他到耶路撒冷去，叫他站在殿顶（顶：原文是翅）上，对他说：你若是神的儿子，可以从这里跳下去；	And he brought him to Jerusalem, and had him stand on the highest point of the temple and said to him, "If you are the Son of God, throw yourself down from here,
10	因为经上记着说：‘主要为你吩咐他的使者保护你；	for it is written, 'He will command his angels concerning you, to protect you,' " {Note: A quotation from <Ps 91:11>}
11	他们要用手托着你，免得你的脚碰在石头上。’	and 'on <i>[their]</i> hands they will lift you up, lest you strike your foot against a stone.' " {Note: A quotation from <Ps 91:12>}
12	耶稣对他说：经上说：‘不可试探主[雅伟]——你的神。’	And Jesus answered <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to him, "It is said, 'You are not to put to the test the Lord your God.' " {Note: A quotation from <Deut 6:16>}
13	魔鬼用完了各样的试探，就暂时离开耶稣。	And <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the participle ("had completed") which is understood as temporal} the devil had completed every temptation, he departed from him until a favorable time. {Note: Or "for a while" }
14	耶稣满有圣灵的能力，回到加利利；他的名声就传遍了四方。	And Jesus returned in the power of the Spirit to Galilee, and news about him went out throughout all the surrounding region.
15	他在各会堂里教训人，众人都称赞他。	And he began to teach {Note: "The imperfect tense has been translated as ingressive here ("began to teach")}; <i>[and]</i> {Note: "Here the participle ("was praised") is translated as a finite verb because of English style} was praised by all.
16	耶稣来到拿撒勒，就是他长大的地方。在安息日，照他平常的规矩进了会堂，站起来要念圣经。	And he came to Nazareth, where he had been brought up , {Note: Literally "he was having been brought up"} and according to his custom {Note: Literally "what he was accustomed to for him"} he entered into the synagogue on the day of the Sabbath and stood up to read.
17	有人把先知以赛亚的书交给他，他就打开，找到一处写着说：	And the scroll of the prophet Isaiah was given to him, and unrolling the scroll he found the place where it was written,
18	主[雅伟]的灵在我身上，因为他用膏膏我，叫我传福音给贫穷的人；差遣我报告：被掳的得释放，瞎眼的得看见，叫那受压制的得自由，	"The Spirit of the Lord <i>[is]</i> upon me, because of which he has anointed me to proclaim good news to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to send out in freedom those who are oppressed,
19	报告神悦纳人的禧年。	to proclaim the favorable year of the Lord." {Note: A quotation from <Isa 61:1-2, >with one line from <Isa 58:6>}
20	于是把书卷起来，交还执事，就坐下。会堂里的人都定睛看他。	And he rolled up the scroll <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("rolled up") has been translated as a finite verb} gave <i>[it]</i> {Note: "Here the direct object is supplied from context in the English translation"} back to the attendant <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("gave ... back") has been translated as a finite verb} sat down. And the eyes of everyone in the synagogue were looking intently at him.

21	耶稣对他们说：今天这经应验在你们耳中了。	And he began to say to them, "Today this scripture has been fulfilled in your hearing."
22	众人都称赞他，并希奇他口中所出的恩言；又说：这不是约瑟的儿子么？	And they were all speaking well of him, and were astonished at the gracious words that were coming out of his mouth. And they were saying, "Is this man not the son of Joseph?"
23	耶稣对他们说：你们必引这俗语向我说：‘医生，你医治自己罢！’ ‘我们听见你在迦百农所行的事，也当行在你自己家乡里；’	And he said to them, "Doubtless you will tell me this parable: 'Physician, heal yourself!' Whatever we have heard that took place in Capernaum, do here in your hometown also!"
24	又说：我实在告诉你们，没有先知在自己家乡被人悦纳的。	And he said, "Truly I say to you that no prophet is acceptable in his <i>[own]</i> hometown.
25	我对你们说实话，当以利亚的时候，天闭塞了三年零六个月，遍地有大饥荒，那时，以色列中有许多寡妇，	But in truth I say to you, there were many widows in Israel in the days of Elijah, when the sky was shut for three years and six months while a great famine took place over all the land.
26	以利亚并没有奉差往她们一个人那里去，只奉差往西顿的撒勒法一个寡妇那里去。	And Elijah was sent to none of them, but only to Zarephath <i>[in the region]</i> of Sidon, to a woman <i>[who was]</i> a widow.
27	先知以利沙的时候，以色列中有许多长大痲疯的，但内中除了叙利亚国的乃缦，没有一个得洁净的。	And there were many lepers in Israel in the time of the prophet Elisha, and none of them was made clean except Naaman the Syrian."
28	会堂里的人听见这话，都怒气满胸，	And all <i>[those]</i> in the synagogue were filled with anger <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> heard these <i>[things]</i> .
29	就起来撵他出城，他们的城造在山上；他们带他到山崖，要把他推下去。	And they stood up <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("stood up") has been translated as a finite verb}</small> forced him out of the town and brought him up to the edge of the hill on which their town was built, so that they could throw him down the cliff.
30	他却从他们中间直行，过去了。	But he passed through their midst <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("passed") has been translated as a finite verb}</small> went on his way.
31	耶稣下到迦百农，就是加利利的一座城，在安息日教训众人。	And he came down to Capernaum, a town of Galilee, and was teaching them on the Sabbath.
32	他们很希奇他的教训，因为他的话里有权柄。	And they were astounded at his teaching, because he spoke <small>{Note: Literally "his word was"}</small> with authority.
33	在会堂里有一个人，被污鬼的精气附着，大声喊叫说：	And in the synagogue there was a man who had the spirit of an unclean demon, <small>{Note: Or "an unclean demonic spirit"}</small> and he cried out with a loud voice,
34	唉！拿撒勒的耶稣，我们与你有什么相干？你来灭我们么？我知道你是谁，乃是神的圣者。	"Ha! Leave us alone, <small>{Note: Literally "what to us and to you"}</small> Jesus the Nazarene! Have you come to destroy us? I know who you are—the Holy One of God!"

35	耶稣责备他说：不要作声，从这人身上出来罢！鬼把那人摔倒在众人中间，就出来了，却也没有害他。	And Jesus rebuked him, saying, "Be silent and come out of him!" And <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("throwing ... down") which is understood as temporal}</small> throwing him down in their midst, the demon came out of him without hurting him at all.
36	众人都惊讶，彼此对问说：这是什么道理呢？因为他用权柄能力吩咐污鬼，污鬼就出来。	And amazement came upon <i>[them]</i> all, and they began to talk <small>{Note: "The imperfect tense has been translated as ingressive here ("began to talk")}</small> with one another, saying, "What word <small>{Note: Or "command"}</small> <i>[is]</i> this? For he commands the unclean spirits with authority and power, and they come out!"
37	于是耶稣的名声传遍了周围地方。	And news about him went out into every place of the surrounding region.
38	耶稣出了会堂，进了西门的家。西门的岳母害热病甚重，有人为她求耶稣。	And <i>[after he]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("set out") which is understood as temporal}</small> set out from the synagogue, he went into Simon's house. And Simon's mother-in-law was afflicted with a high fever, and they asked him on behalf of her.
39	耶稣站在她旁边，斥责那热病，热就退了。她立刻起来服事他们。	And he stood over her <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("stood") has been translated as a finite verb}</small> rebuked the fever, and it left her. And immediately she 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> began to serve <small>{Note: "The imperfect tense has been translated as ingressive here ("began to serve")}</small> them.
40	日落的时候，凡有病人的，不论害什么病，都带到耶稣那里。耶稣按手在他们各人身上，医好他们。	Now <i>[as]</i> <small>{Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("was setting")}</small> the sun was setting, all who had those who were sick with various diseases brought them to him, and placing <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> hands on every one of them, he healed them.
41	又有鬼从好些人身上出来，喊着说：你是神的儿子。耶稣斥责它们，不许它们说话。因为它们知道他是基督。	And demons also were coming out of many, crying out and saying, "You are the Son of God!" And he rebuked <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> <i>[and]</i> did not permit them to speak, because they knew that he was the Christ. <small>{Note: Or "Messiah"}</small>
42	天亮的时候，耶稣出来，走到旷野地方。众人去找他，到了他那里，要留住他，不要他离开他们。	And <i>[when it]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")}</small> was day, he departed <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("departed") has been translated as a finite verb}</small> went to an isolated place. And the crowds were seeking him, and came to him and were trying to prevent him from departing from them.
43	但耶稣对他们说：我也必须在别城传神国的福音，因我奉差原是为为此。	But he said to them, "It is necessary <i>[for]</i> me to proclaim the good news <i>[of]</i> the kingdom of God to the other towns also, because I was sent for this <i>[purpose]</i> .
44	于是耶稣在加利利的各会堂传道。	And he was preaching in the synagogues of Judea.

第 5 章

1	耶稣站在革尼撒勒湖边，众人拥挤他，要听神的道。	Now it happened that while the crowd was pressing around him and hearing the word of God, he was standing beside the lake of Gennesaret, <small>{Note: Another name for the Sea of Galilee}</small>
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2	他见有两只船湾在湖边；打鱼的人却离开船洗网去了。	and he saw two boats there beside the lake, but the fishermen had gotten out of them <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("had gotten out") has been translated as a finite verb} were washing their nets.
3	有一只船是西门的，耶稣就上去，请他把船撑开，稍微离岸，就坐下，从船上教训众人。	And he got into one of the boats, which was Simon's, <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("got") has been translated as a finite verb} asked him to put out from the land a little. And he sat down <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("sat down") has been translated as a finite verb} began to teach {Note: "The imperfect tense has been translated as ingressive here ("began to teach")}} the crowds from the boat.
4	讲完了，对西门说：把船开到水深之处，下网打鱼。	And when he stopped speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch."
5	西门说：夫子，我们整夜劳力，并没有打着什么。但依从你的话，我就下网。	And Simon answered <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, "Master, <i>[although we]</i> {Note: "Here "[although]" is supplied as a component of the participle ("worked hard") which is understood as concessive} worked hard through the whole night, we caught nothing. But at your word I will let down the nets."
6	他们下了网，就圈住许多鱼，网险些裂开，	And <i>[when they]</i> {Note: "Here "[when]" is supplied as a component of the participle ("did") which is understood as temporal} did this, they caught a very large number of fish, and their nets began to tear. {Note: "The imperfect tense has been translated as ingressive here ("began to tear")}}
7	便招呼那只船上的同伴来帮助。他们就来，把鱼装满了两只船，甚至船要沉下去。	And they signaled to their partners in the other boat to come <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("come") has been translated as a finite verb} help them, and they came and filled both the boats so that they began to sink.
8	西门彼得看见，就俯伏在耶稣膝前，说：主*阿！离开我，我是个罪人！	And <i>[when he]</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"} Simon Peter fell down at Jesus' knees, saying, "Depart from me, Lord, because I am a sinful man !" {Note: Literally "a man, a sinner"}
9	他和一切同在的人都惊讶这一网所打的鱼。	For amazement had seized him and all those <i>[who were]</i> with him at the catch of fish that they had caught,
10	他的伙伴西庇太的儿子雅各、约翰，也是这样。耶稣对西门说：不要怕！从今以后，你要得人了。	and so also <i>[were]</i> James and John, the sons of Zebedee, who were business partners with Simon. And Jesus said to Simon, "Do not be afraid! From now on you will be catching people!"
11	他们把两只船拢了岸，就撇下所有的，跟从了耶稣。	And <i>[after they]</i> {Note: "Here "[after]" is supplied as a component of the participle ("brought") which is understood as temporal} brought <i>[their]</i> {Note: Literally "the"; the Greek article is used here as a possessive pronoun} boats to the land, they left everything <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("left") has been translated as a finite verb} followed him.

12	有一回，耶稣在一个城里，有人满身长了大痲疯，看见他，就俯伏在地，求他说：主*若肯，必能叫我洁净了。	And it happened that while he was in one of the towns, there was ^{Note: Literally "behold"} a man covered with leprosy . ^{Note: Literally "full of leprosy"} And <i>[when he]</i> ^{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw Jesus, he fell down on <i>[his]</i> face <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("fell down") has been translated as a finite verb} begged him, saying, "Lord, if you are willing, you are able to make me clean."
13	耶稣伸手摸他，说：我肯，你洁净了罢！大痲疯立刻就离了他的身。	And extending <i>[his]</i> ^{Note: Literally "the"; the Greek article is used here as a possessive pronoun} hand he touched him, saying, "I am willing; be clean." And immediately the leprosy went away from him.
14	耶稣嘱咐他：你切不可告诉人，只要去把身体给祭司察看，又要为你得了洁净，照摩西所吩咐的献上礼物，对众人作证据。	And he ordered him, "Tell no one, but go <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("go") has been translated as a finite verb} show yourself to the priest and bring <i>[the offering]</i> ^{Note: "Here the direct object is supplied from context in the English translation} for your cleansing just as Moses commanded, for a testimony to them.
15	但耶稣的名声越发传扬出去。有极多的人聚集来听道，也指望医治他们的病。	But the report about him spread even more, and large crowds were gathering to hear <i>[him]</i> ^{Note: "Here the direct object is supplied from context in the English translation} and to be healed of their illnesses.
16	耶稣却退到旷野去祷告。	But he himself was withdrawing in the wilderness and praying.
17	有一天，耶稣教训人，有法利赛人和犹太人在旁边坐着；他们是从加利利各乡村和犹太并耶路撒冷来的。主[雅伟]的能力与耶稣同在，使他能医治病人。	And it happened that on one of the days as he was teaching, Pharisees and teachers of the law were sitting <i>[there]</i> who had come ^{Note: Literally "were having come"} from every village of Galilee and Judea and <i>[from]</i> Jerusalem, and the power of the Lord was <i>[there]</i> in order <i>[for]</i> him to heal.
18	有人用褥子抬着一个瘫子，要抬进去放在耶稣面前，	And behold, men <i>[came]</i> carrying on a stretcher a man who was paralyzed, and they were seeking to bring him in and place <i>[him]</i> ^{Note: Some manuscripts include the pronoun "him" after "place"} ^{Note: Since Greek routinely omits direct objects when they are clear from context, the pronoun is not necessary here in the Greek text, but it must be supplied in the English translation} before him.
19	却因人多，寻不出法子抬进去，就上了房顶，从瓦间把他连褥子缒到当中，正在耶稣面前。	And <i>[when they]</i> ^{Note: "Here "[when]" is supplied as a component of the participle ("find") which is understood as temporal} did not find a way to bring him in because of the crowd, they went up on the roof <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("went up") has been translated as a finite verb} let him down through the roof tiles with the stretcher into the midst <i>[of them]</i> , in front of Jesus.
20	耶稣见他们的信心，就对瘫子说：你的罪赦了。	And <i>[when he]</i> ^{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw their faith, he said, "Friend, your sins are forgiven you."
21	文士和法利赛人就议论说：这说僭妄话的是谁？除了神以外，谁能赦罪呢？	And the scribes and the Pharisees began to reason, saying, "Who is this man who speaks blasphemies? Who is able to forgive sins except God alone?"
22	耶稣知道他们所议论的，就说：你们心里议论的是什么呢？	But Jesus, perceiving their thoughts, answered <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to them, "Why are you reasoning in your hearts?"

23	或说‘你的罪赦了’，或说‘你起来行走’，那一样容易呢？	Which is easier to say, ‘Your sins are forgiven you,’ or to say, ‘Get up and walk?’
24	但要叫你们知道，人子在地上有赦罪的权柄。就对瘫子说：我吩咐你，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,” he said to the one who was paralyzed, “I say to you, ‘Get up and pick up your stretcher [and] ’ <small>{(Note: “Here “[and]” is supplied because the previous participle (“pick up”) has been translated as a finite verb)}</small> go to your home.’ ”
25	那人当众人面前立刻起来，拿着他所躺卧的褥子回家去，归荣耀与神。	And immediately he stood up before them, picked up what he had been lying on, [and] <small>{(Note: “Here “[and]” is supplied because the previous participles (“stood up” and “picked up”) have been translated as finite verbs)}</small> went away to his home, glorifying God.
26	众人都惊奇，也归荣耀与神，并且满心惧怕，说：我们今日看见非常的事了。	And amazement seized [them] all, and they began to glorify <small>{(Note: “The imperfect tense has been translated as ingressive here (“began to glorify”))}</small> God. And they were filled with fear, saying, “We have seen wonderful things today!”
27	这事以后，耶稣出去，看见一个税吏，名叫利未，坐在税关上，就对他说：你跟从我来。	And after these [things] , he went out and saw a tax collector named <small>{(Note: Literally “by name”)}</small> Levi sitting at the tax booth, and he said to him, “Follow me!”
28	他就撇下所有的，起来，跟从了耶稣。	And leaving everything behind, he got up [and] <small>{(Note: “Here “[and]” is supplied because the previous participle (“got up”) has been translated as a finite verb)}</small> began to follow <small>{(Note: “The imperfect tense has been translated as ingressive here (“began to follow”))}</small> him.
29	利未在自己家里为耶稣大摆筵席，有许多税吏和别人与他们一同坐席。	And Levi gave a great banquet for him in his house, and there was a large crowd of tax collectors and others who were reclining for the meal with them.
30	法利赛人和文士就向耶稣的门徒发怨言说：你们为什么和税吏并罪人一同吃喝呢？	And the Pharisees and their scribes began to complain <small>{(Note: “The imperfect tense has been translated as ingressive here (“began to complain”))}</small> to his disciples, saying, “Why do you eat and drink with the tax collectors and sinners?”
31	耶稣对他们说：无病的人用不着医生；有病的人才用得着。	And Jesus answered [and] <small>{(Note: “Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb)}</small> said to them, “Those who are healthy do not have need of a physician, but those who are sick . <small>{(Note: Literally “having badly”)}</small>
32	我来本不是召义人悔改，乃是召罪人悔改。	I have not come to call the righteous but sinners to repentance.”
33	他们说：约翰的门徒屡次禁食祈祷，法利赛人的门徒也是这样；惟独你的门徒又吃又喝。	And they said to him, “The disciples of John fast often and make prayers—likewise also the [disciples] <small>{(Note: “The word “[disciples]” is not in the Greek text but is implied)}</small> of the Pharisees—but yours are eating and drinking!”
34	耶稣对他们说：新郎和陪伴之人同在的时候，岂能叫陪伴之人禁食呢？	So he <small>{(Note: “Literally “the”; the Greek article is used here as a possessive pronoun)}</small> said <small>{(Note: Some manuscripts have “So Jesus said”)}</small> to them, “You are not able to make the bridegroom’s attendants <small>{(Note: Literally “sons of the bridal chamber”)}</small> fast as long as the bridegroom is with them, [are you] ? <small>{(Note: “The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “[are you]”)}</small>
35	但日子将到，新郎要离开他们，那日他们就要禁食了。	But days will come, and when the bridegroom is taken away from them, then they will fast in those days.”

36	耶稣又设一个比喻，对他们说：没有人把新衣服撕下一块来补在旧衣服上；若是这样，就把新的撕破了，并且所撕下来的那块新的和旧的也不相称。	And he also told a parable to them: “No one tears a patch from a new garment <i>[and]</i> <small>{Note: “Here “[and]” is supplied because the previous participle (“tears”) has been translated as a finite verb}</small> puts <i>[it]</i> <small>{Note: “Here the direct object is supplied from context in the English translation}</small> on an old garment. Otherwise, he will have torn the new also, and the old will not match the patch <i>[that is]</i> from the new.
37	也没有人把新酒装在旧皮袋里；若是这样，新酒必将皮袋裂开，酒便漏出来，皮袋也就坏了。	And no one pours new wine into old wineskins. Otherwise, the new wine will burst the wineskins, and it will be spilled and the wineskins will be destroyed.
38	但新酒必须装在新皮袋里。	But new wine must be put into new wineskins.
39	没有人喝了陈酒又想喝新的；他总说‘陈的好。’	And no one <i>[after]</i> <small>{Note: “Here “[after]” is supplied as a component of the participle (“drinking”) which is understood as temporal}</small> drinking old <i>[wine]</i> <small>{Note: “The word “[wine]” is not in the Greek text but is implied}</small> wants new, because he says, ‘The old is <i>[just]</i> fine!’ ”

第 6 章

1	有一个安息日，耶稣从麦地经过。他的门徒掐了麦穗，用手搓着吃。	Now it happened that on a Sabbath he went through the grain fields, and his disciples were picking and eating the heads of grain, rubbing <i>[them]</i> <small>{Note: “Here the direct object is supplied from context in the English translation}</small> in <i>[their]</i> <small>{Note: “Literally “the”; the Greek article is used here as a possessive pronoun}</small> hands.
2	有几个法利赛人说：你们为什么作安息日不可作的事呢？	But some of the Pharisees said, “Why are you doing what is not permitted 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，连这个你们也没有念过么？	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, “Have you not read this, what David did when he and those <i>[who were]</i> with him were hungry—
4	他怎么进了神的殿，拿陈设饼吃，又给跟从的人吃？这饼除了祭司以外，别人都不可吃。	how he entered into the house of God and took the bread of the presentation, which it is not permitted to eat (except the priests alone), <i>[and]</i> <small>{Note: “Here “[and]” is supplied because the previous participle (“took”) has been translated as a finite verb}</small> ate <i>[it]</i> <small>{Note: “Here the direct object is supplied from context in the English translation}</small> and gave <i>[it]</i> <small>{Note: “Here the direct object is supplied from context in the English translation}</small> to those with him?”
5	又对他们说：人子是安息日的主。	And he said to them, “The Son of Man is Lord of the Sabbath.”
6	又有一个安息日，耶稣进了会堂教训人，在那里有一个人右手枯干了。	Now it happened that on another Sabbath he entered into the synagogue and was teaching, and a man was there, and his right hand was withered.
7	文士和法利赛人窥探耶稣，在安息日治病不治病，要得把柄去告他。	So the scribes and the Pharisees were watching closely <small>{Note: Some manuscripts have “were watching him closely”}</small> <i>[to see]</i> if he would heal on the Sabbath, in order that they could find <i>[a reason]</i> <small>{Note: “Here the direct object is supplied from context in the English translation}</small> to accuse him.

8	耶稣却知道他们的意念，就对那枯干一只手的人说：起来！站在当中。那人就起来，站着。	But he knew their thoughts and said to the man who had the withered hand, "Get up and stand in the middle," and he got up <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("get up") has been translated as a finite verb}</small> stood there.
9	耶稣对他们说：我问你们，在安息日行善行恶，救命害命，那样是可以的呢？	And Jesus said to them, "I ask you whether it is permitted on the Sabbath to do good or to do evil, to save a life or to destroy <i>[it]</i> ?" <small>{Note: "Here the direct object is supplied from context in the English translation}</small>
10	他就周围看着他们众人，对那人说：伸出手来！他把手一伸，手就复了原。	And <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("looking around") which is understood as temporal}</small> looking around at them all, he said to him, "Stretch out your hand," and he did, and his hand was restored.
11	他们就满心大怒，彼此商议怎样处治耶稣。	But they were filled with fury, and began discussing <small>{Note: "The imperfect tense has been translated as ingressive here ("began discussing")}</small> with one another what they might do to Jesus.
12	那时，耶稣出去，上山祷告，整夜祷告神；	Now it happened that in these days he went away to the mountain to pray, and was spending the whole night in prayer to God.
13	到了天亮，叫他的门徒来，就从他们中间挑选十二个人，称他们为使徒。	And when day came, he summoned his disciples and chose from them twelve, whom he also named apostles:
14	这十二个人有西门，耶稣又给他起名叫彼得，还有他兄弟安得烈，又有雅各和约翰，腓力和巴多罗买，	Simon (whom he also named Peter) and his brother Andrew, and James, and John, and Philip, and Bartholomew,
15	马太和多马，亚勒腓的儿子雅各和奋锐党的西门，	and Matthew, and Thomas, and James the <i>[son]</i> of Alphaeus, and Simon who was called the Zealot,
16	雅各的儿子（或作：兄弟）犹大，和卖主的加略人犹大。	and Judas <i>[the son]</i> of James, and Judas Iscariot, who became a traitor.
17	耶稣和他们下了山，站在一块平地上；同站的有许多门徒，又有许多百姓，从犹太全地和耶路撒冷，并推罗、西顿的海边来，都要听他讲道，又指望医治他们的病；	And he came down with them <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("came down") has been translated as a finite verb}</small> stood on a level place, and a large crowd of his disciples and a great multitude of people from all of Judea and Jerusalem and the seacoast district of Tyre and Sidon,
18	还有被污鬼缠磨的，也得了医治。	who came to hear him and to be healed of their diseases, and those who were troubled by unclean spirits were cured.
19	众人都想要摸他；因为有能力从他身上发出来，医好了他们。	And the whole crowd was seeking to touch him, because power was going out from him and healing <i>[them]</i> all.
20	耶稣举目看着门徒，说：你们贫穷的人有福了！因为神的国是你们的。	And he lifted up his eyes to his disciples <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("lifted up") has been translated as a finite verb}</small> said, "Blessed <i>[are]</i> the poor, because yours is the kingdom of God.
21	你们饥饿的人有福了！因为你们将要饱足。你们哀哭的人有福了！因为你们将要喜笑。	Blessed <i>[are]</i> those who are hungry now, because you will be satisfied. Blessed <i>[are]</i> those who weep now, Because you will laugh.

22	人为人子恨恶你们，拒绝你们，辱骂你们，弃掉你们的名，以为是恶，你们就有福了！	Blessed are you when people hate you, and when they exclude you and revile <i>[you]</i> and spurn your name as evil on account of the Son of Man.
23	当那日，你们要欢喜跳跃，因为你们在天上的赏赐是大的。他们的祖宗待先知也是这样。	Rejoice in that day, and leap for joy, for behold, your reward <i>[is]</i> great in heaven. For their fathers used to do the same <i>[things]</i> to the prophets.
24	但你们富足的人有祸了！因为你们受过你们的安慰。	“But woe to you who are rich, because you have received your comfort.
25	你们饱足的人有祸了！因为你们将要饥饿。你们喜笑的人有祸了！因为你们将要哀恸哭泣。	Woe to you who are satisfied now, because you will be hungry. Woe, you who laugh now, because you will mourn and weep.
26	人都说你们好的时候，你们就有祸了！因为他们的祖宗待假先知也是这样。	Woe whenever all people speak well of you, for their fathers used to do the same <i>[things]</i> to the false prophets.
27	只是我告诉你们这听道的人，你们的仇敌，要爱他！恨你们的，要待他好！	“But to you who are listening I say: Love your enemies, do good to those who hate you,
28	咒诅你们的，要为他祝福！凌辱你们的，要为他祷告！	bless those who curse you, pray for those who mistreat you.
29	有人打你这边的脸，连那边的脸也由他打。有人夺你的外衣，连里衣也由他拿去。	To the one who strikes you on the cheek, offer the other also, and from the one who takes away your cloak, do not withhold your tunic also.
30	凡求你的，就给他。有人夺你的东西去，不用再要回来。	Give to everyone who asks you, and from the one who takes away your things, do not ask for <i>[them back]</i> . <small>{Note: *Here the direct object is supplied from context in the English translation}</small>
31	你们愿意人怎样待你们，你们也要怎样待人。	And just as you want people to do <small>{Note: Literally “would do”}</small> to you, do the same <small>{Note: Literally “likewise”}</small> to them.
32	你们若单爱那爱你们的人，有什么可酬谢的呢？就是罪人也爱那爱他们的人。	“And if you love those who love you, what kind of credit is <i>[that]</i> to you? For even sinners love those who love them!
33	你们若善待那善待你们的人，有什么可酬谢的呢？就是罪人也是这样行。	And if <small>{Note: Some manuscripts have “For even if”}</small> you do good to those who do good to you, what kind of credit is <i>[that]</i> to you? Even the sinners do the same!
34	你们若借给人，指望从他收回，有什么可酬谢的呢？就是罪人也借给罪人，要如数收回。	And if you lend <i>[to those]</i> from whom you expect to receive <i>[back]</i> , what kind of credit is <i>[that]</i> to you? Even sinners lend to sinners, so that they may get back an equal <i>[amount]</i> !
35	你们倒要爱仇敌，也要善待他们，并要借给人不指望偿还，你们的赏赐就必大了，你们也必作至高者的儿子；因为他恩待那忘恩的和作恶的。	But love your enemies, and do good, and lend expecting back nothing, and your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked.
36	你们要慈悲，像你们的父慈悲一样。	Be merciful, just as your Father is merciful! <small>{Note: Some manuscripts have “also is merciful”}</small>

37	你们不要论断人，就不被论断；你们不要定人的罪，就不被定罪；你们要饶恕人，就必蒙饶恕（饶恕：原文作释放）；	“And do not judge, and you will never be judged. And do not condemn, and you will never be condemned. Pardon, and you will be pardoned.
38	你们要给人，就必有给你们，并且用十足的升斗，连摇带按，上尖下流的倒在你怀里；因为你们用什么量器量给人，也必用什么量器量给你们。	Give, and it will be given to you, a good measure—pressed down, shaken, overflowing—they will pour out into your lap. For with the measure by which you measure out, it will be measured out to you in return.”
39	耶稣又用比喻对他们说：瞎子岂能领瞎子，两个人不是都要掉在坑里么？	And he also told them a parable: “Surely a blind person cannot lead the blind, <i>[can he]</i> ?” <small>(Note: “The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “[can he]”)</small> Will they not both fall into a pit?
40	学生不能高过先生；凡学成了的不过和先生一样。	A disciple is not superior to <i>[his]</i> <small>(Note: “Literally “the”; the Greek article is used here as a possessive pronoun”)</small> teacher, but everyone, <i>[when he]</i> <small>(Note: “Here “[when]” is supplied as a component of the participle (“is fully trained”) which is understood as temporal”)</small> is fully trained, will be like his teacher.
41	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 <i>[that is]</i> in your own eye?
42	你不见自己眼中有梁木，怎能对你弟兄说：‘容我去掉你眼中的刺’呢？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。	How are you able to say to your brother, “Brother, allow <i>[me]</i> to remove the speck <i>[that is]</i> in your eye,” <i>[while]</i> <small>(Note: “Here “[while]” is supplied as a component of the participle (“see”) which is understood as temporal”)</small> you yourself do not see the beam of wood in your <i>[own]</i> eye? Hypocrite! First remove the beam of wood from your <i>[own]</i> eye, and then you will see clearly to remove the speck <i>[that is]</i> in your brother’s eye!
43	因为，没有好树结坏果子，也没有坏树结好果子。	“For there is no good tree that produces bad fruit, nor on the other hand a bad tree that produces good fruit,
44	凡树木看果子，就可以认出它来。人不是从荆棘上摘无花果，也不是从蒺藜里摘葡萄。	for each tree is known by its own fruit. For figs are not gathered from thorn plants, nor are grapes harvested from thorn bushes.
45	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；因为心里所充满的，口里就说出来。	The good person out of the good treasury of his heart brings forth good, and the evil person out of <i>[his]</i> <small>(Note: “Literally “the”; the Greek article is used here as a possessive pronoun”)</small> evil <i>[treasury]</i> <small>(Note: “The word “[treasury]” here is an understood repetition from earlier in the verse”)</small> brings forth evil. For out of the abundance of the heart his mouth speaks.
46	你们为什么称呼我‘主*阿，主*阿，’却不遵我的话行呢？	“And why do you call me ‘Lord, Lord,’ and do not do what I tell <i>[you]</i> ?” <small>(Note: “Here the direct object is supplied from context in the English translation”)</small>
47	凡到我这里来，听见我的话就去行的，我要告诉你们他像什么人：	“Everyone who comes to me and listens to my words and does them—I will show you what he is like:
48	他像一个人盖房子，深深的挖地，把根基安在磐石上；到发大水的时候，水冲那房子，房子总不能摇动，因为根基立在磐石上（有古卷：因为盖造得好）。	he is like a man building a house, who dug and went down deep and laid the foundation on the rock. And <i>[when]</i> <small>(Note: “Here “[when]” is supplied as a component of the temporal genitive absolute participle (“came”)”)</small> a flood came, the river burst against that house and was not able to shake it, because it had been built well.

49 惟有听见不去行的，就像一个人在土地上盖房子，没有根基；水一冲，随即倒塌了，并且那房子坏的很大。

But the one who hears *[my words]* {Note: "Here the direct object is supplied from context in the English translation"} and does not do *[them]* {Note: "Here the direct object is supplied from context in the English translation"} is like a man who built a house on the ground without a foundation, which the river burst against, and immediately it collapsed—and the collapse of that house was great!"

第 7 章

1 耶稣对百姓讲完了这一切的话，就进了迦百农。

After he had finished all his statements in the hearing of the people, he entered into Capernaum.

2 有一个百夫长所宝贵的仆人害病，快要死了。

Now a certain centurion's slave, who was esteemed by him, was sick {Note: Literally "was having badly"} *[and]* {Note: "Here "[and]" is supplied because the previous participle ("was having") has been translated as a finite verb"} was about to die.

3 百夫长风闻耶稣的事，就托犹太人的几个长老去求耶稣来救他的仆人。

So *[when he]* {Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal"} heard about Jesus, he sent Jewish elders to him, asking him that he would come *[and]* {Note: "Here "[and]" is supplied because the previous participle ("come") has been translated as a finite verb"} cure his slave.

4 他们到了耶稣那里，就切切的求他说：你给他行这事是他所配得的；

And *[when they]* {Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal"} came to Jesus, they began imploring {Note: The imperfect tense has been translated as ingressive here ("began imploring")}} him earnestly, saying, "He is worthy *[that]* you grant this for him,

5 因为他爱我们的百姓，给我们建造会堂。

because he loves our nation and he himself built the synagogue for us."

6 耶稣就和他们同去。离那家不远，百夫长托几个朋友去见耶稣，对他说：主*阿！不要劳动；因你到我舍下，我不敢当。

So Jesus went with them. Now by this time he was not far away from the house, *[and]* {Note: "Here "[and]" is supplied because the previous participle ("away") has been translated as a finite verb"} the centurion sent friends, saying to him, "Lord, do not trouble yourself, for I am not worthy that you should come in under my roof.

7 我也自以为不配去见你，只要你说一句话，我的仆人就必好了。

For this reason neither did I consider myself worthy to come to you. But say the word and my slave must be healed.

8 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 placed 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 *[it]* ." {Note: "Here the direct object is supplied from context in the English translation"}

9 耶稣听见这话，就希奇他，转身对跟随的众人说：我告诉你们，这么大的信心，就是在以色列中，我也没有遇见过。

And *[when]* {Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal"} Jesus heard these *[things]* , he marveled at him, and turning around to the crowd that was following him, he said, "I tell you, not even in Israel have I found such great faith!"

10 那托来的人回到百夫长家里，看见仆人已经好了。

And *[when they]* {Note: "Here "[when]" is supplied as a component of the participle ("returned") which is understood as temporal"} returned to the house, those who had been sent found the slave healthy.

11	过了不多时（有古卷：次日），耶稣往一座城去，这城名叫拿因，他的门徒和极多的人与他同行。	And it happened that on the next <i>[day]</i> he went to a town called Nain, and his disciples and a large crowd went with him.
12	将近城门，有一个死人被抬出来。这人是他母亲独生的儿子；他母亲又是寡妇。有城里的许多人同着寡妇送殓。	And as he approached the gate of the town, behold, a man who had died was being carried out, his mother's only son, and she was a widow. And a large crowd from the town was with her.
13	主*看见那寡妇，就怜悯她，对她说：不要哭！	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> the Lord saw her, he had compassion for her and said to her, "Do not weep!"
14	于是进前按着杠，抬的人就站住了。耶稣说：少年人，我吩咐你，起来！	And he came up <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb}</small> touched the bier, and those who were carrying <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}"}</small> stopped. And he said, "Young man, I say to you, get up!"
15	那死人就坐起，并且说话。耶稣便把他交给他母亲。	And the dead man sat up and began to speak, and he gave him to his mother.
16	众人都惊奇，归荣耀与神，说：有大先知在我们中间兴起来了！又说：神眷顾了他的百姓！	And fear seized <i>[them]</i> all, and they began to glorify <small>{Note: "The imperfect tense has been translated as ingressive here ("began to glorify")}</small> God, saying, "A great prophet has appeared among us!" and "God has visited to help his people!"
17	他这事的风声就传遍了犹太和周围地方。	And this report about him went out in the whole of Judea and in all the surrounding region.
18	约翰的门徒把这些事都告诉约翰。	And his disciples reported to John about all these <i>[things]</i> . And summoning a certain two of his disciples, John
19	他便叫了两个门徒来，打发他们到主*那里去，说：那将要来的是你么？还是我们等候别人呢？	sent <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}"}</small> to the Lord, <small>{Note: A number of significant manuscripts read "Jesus"}</small> saying, "Are you the one who is to come, or should we look for another?"
20	那两个人来到耶稣那里，说：施洗的约翰打发我们来问你：‘那将要来的是你么？还是我们等候别人呢？’	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal}"}</small> the men came to him, they said, "John the Baptist sent us to you, saying, 'Are you the one who is to come, or should we look for another?' "
21	正当那时候，耶稣治好了许多有疾病的，受灾患的，被恶鬼附着的，又开恩叫好些瞎子能看见。	In that hour he healed many <i>[people]</i> of diseases and suffering and evil spirits, and he granted sight to many blind <i>[people]</i> .
22	耶稣回答说：你们去，把所看见所听见的事告诉约翰，就是瞎子看见，瘸子行走，长大麻疯的洁净，聋子听见，死人复活，穷人有福音传给他们。	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 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 have seen and heard: the blind receive sight, the lame walk, lepers are cleansed, the deaf hear; <small>{Note: Some manuscripts have "and the deaf hear"}</small> the dead are raised, 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>
23	凡不因我跌倒的，就有福了！	And whoever is not offended by me is blessed."

24	约翰所差来的人既走了，耶稣就对众人讲论约翰说：你们从前出去到旷野，是要看什么呢？要看风吹动的芦苇么？	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("had departed")}</small> the messengers of John had departed, he began to speak to the crowds concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind?"
25	你们出去，到底是要看什么？要看穿细软衣服的人么？那穿华丽衣服、宴乐度日的人是在王宫里。	But what did you go out to see? A man dressed in soft clothing? Behold, those who are in splendid clothing and luxury are in the royal palaces.
26	你们出去，究竟是要看什么？要看先知么？我告诉你们，是的，他比先知大多了。	But what did you go out to see? A prophet? Yes, I tell you, and even more than a prophet!
27	经上记着说：‘我要差遣我的使者在你前面预备道路，’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.' <small>{Note: A quotation from <Mal 3:1>; >cf. <Mark 1:2>; <Matt 11:10>}</small>
28	我告诉你们，凡妇人所生的，没有一个大过约翰的；然而神国里最小的比他还大。	I tell you, there is no one greater among <i>[those]</i> born of women than John, but the one who is least in the kingdom of God is greater than he.
29	众百姓和税吏既受过约翰的洗，听见这话，就以神为义；	(And all the people, <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> heard <i>[this]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> —even the tax collectors—affirmed the righteousness of God, <i>[because they]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("had been baptized") which is understood as causal}</small> had been baptized <i>[with]</i> the baptism of John,
30	但法利赛人和律法师没有受过约翰的洗，竟为自己废弃了神的旨意。（29，30 两节或作：众百姓和税吏听见了约翰的话，就受了他的洗，便以神为义；但法利赛人和律法师不受约翰的洗，竟为自己废弃了神的旨意。）	but the Pharisees and the legal experts rejected the purpose of God for themselves, <i>[because they]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("been baptized") which is understood as causal}</small> had not been baptized by him.)
31	主*又说：这样，我可用什么比这世代的人呢？他们好像什么呢？	"To what then shall I compare the people of this generation, and what are they like?"
32	好像孩童坐在街市上，彼此呼叫说：‘我们向你们吹笛，你们不跳舞；我们向你们举哀，你们不啼哭。’	They are like children sitting in the marketplace and calling out to one another, who say, 'We played the flute for you and you did not dance; we sang a lament and you did not weep.'
33	施洗的约翰来，不吃饼，不喝酒，你们说‘他是被鬼附着的。’	For John the Baptist has come not eating bread or drinking wine, and you say, 'He has a demon!'
34	人子来，也吃也喝，你们说‘他是贪食好酒的人，是税吏和罪人的朋友。’	The Son of Man has come eating and drinking, and you say, 'Behold, a man <i>[who is]</i> a glutton and a drunkard, a friend of tax collectors and sinners!'
35	但智慧之子都以智慧为是。	And wisdom is vindicated by all her children."
36	有一个法利赛人请耶稣和他吃饭；耶稣就到法利赛人家里去坐席。	Now one of the Pharisees asked him to eat with him, and he entered into the house of the Pharisee <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("entered") has been translated as a finite verb}</small> reclined at the table.

37	那城里有一个女人，是个罪人，知道耶稣在法利赛人家里坐席，就拿着盛香膏的玉瓶，	And behold, a woman in the town who was a sinner, <i>[when she]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("learned") which is understood as temporal}</small> learned that he was dining in the Pharisee's house, brought an alabaster flask of perfumed oil,
38	站在耶稣背后，挨着他的脚哭，眼泪湿了耶稣的脚，就用自己的头发擦干，又用嘴连连亲他的脚，把香膏抹上。	and standing behind <i>[him]</i> at his feet weeping, she began to wet his feet with <i>[her]</i> tears and was wiping <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> with the hair of her head and was kissing his feet and anointing <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> with the perfumed oil.
39	请耶稣的法利赛人看见这事，心里说：这人若是先知，必知道摸他的是谁，是个怎样的女人，乃是个罪人。	Now <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> the Pharisee who invited him saw <i>[this]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> he spoke to himself, saying, "If this man were a prophet, he would have known who and what kind of woman <i>[this is]</i> who is touching him, that she is a sinner."
40	耶稣对他说：西门！我有句话要对你说。西门说：夫子，请说。	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 him, "Simon, I have something to say to you." And he said, "Teacher, say <i>[it]</i> ." <small>{Note: "Here the direct object is supplied from context in the English translation}</small>
41	耶稣说：一个债主有两个人欠他的债；一个欠五十两银子，一个欠五两银子；	"There were two debtors <i>[who owed]</i> a certain creditor. One owed five hundred denarii and the other fifty.
42	因为他们无力偿还，债主就开恩免了他们的两个人的债。这两个人那一个更爱他呢？	<i>[When]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("able")}</small> they were not able to repay <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> he forgave <i>[the debts]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> of both. Now which of them will love him more?"
43	西门回答说：我想是那多得恩免的人。耶稣说：你断的不错。	Simon 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 suppose that <i>[it is the one]</i> to whom he forgave more." And he said to him, "You have judged correctly."
44	于是转过来向着那女人，便对西门说：你看见这女人么？我进了你的家，你没有给我水洗脚；但这女人用眼泪湿了我的脚，用头发擦干。	And turning toward the woman, he said to Simon, "Do you see this woman? I entered into your house. You did not give me water for <i>[my]</i> feet, but she wet my feet with <i>[her]</i> tears and wiped <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> with her hair.
45	你没有与我亲嘴；但这女人从我进来的时候就不住的用嘴亲我的脚。	You did not give me a kiss, but from the time I entered, she has not stopped kissing my feet.
46	你没有用油抹我的头；但这女人用香膏抹我的脚。	You did not anoint my head with olive oil, but she anointed my feet with perfumed oil.
47	所以我告诉你，她许多的罪都赦免了，因为她的爱多；但那赦免少的，她的爱就少。	For this reason <small>{Note: Literally "on account of which"}</small> I tell you, her sins— <i>[which were]</i> many—have been forgiven, for she loved much. But <i>[the one]</i> to whom little is forgiven loves little."
48	于是对那女人说：你的罪赦免了。	And he said to her, "Your sins are forgiven."

49	同席的人心里说：这是什么人，竟赦免人的罪呢？	And those who were reclining at the table with <i>[him]</i> began to say among themselves, “Who is this who even forgives sins?”
50	耶稣对那女人说：你的信救了你；平平安安的回去吧！	And he said to the woman, “Your faith has saved you. Go in peace.”

第 8 章

1	过了不多日，耶稣周游各城各乡传道，宣讲神国的福音。和他同去的有十二个门徒，	And it happened that afterward ^{Note: Literally “in what follows”} also he was going about from <i>[one]</i> town and village <i>[to another]</i> preaching and proclaiming the good news concerning the kingdom of God, and the twelve <i>[were]</i> with him,
2	还有被恶鬼所附、被疾病所累、已经治好的几个妇女，内中有称为抹大拉的马利亚，曾有七个鬼从她身上赶出来，	and some women who had been healed of evil spirits and diseases: Mary (who was called Magdalene), from whom seven demons had gone out,
3	又有希律的家宰苦撒的妻子约亚拿，并苏撒拿，和好些别的妇女，都是用自己的财物供给耶稣和门徒。	and Joanna the wife of Chuza (Herod's household manager), and Susanna, and many others who were helping to support them from their possessions.
4	当许多人聚集、又有人从各城里出来见耶稣的时候，耶稣就用比喻说：	And <i>[while]</i> ^{Note: “Here “[while]” is supplied as a component of the temporal genitive absolute participle (“was gathering”)} a large crowd was gathering and <i>[they]</i> were going to him from town <i>[after town]</i> , he spoke by means of a parable:
5	有一个撒种的出去撒种。撒的时候，有落在路旁的，被人践踏，天上的飞鸟又来吃尽了。	“The sower went out to sow his seed, and while he was sowing, some seed ^{Note: Literally “some of which”} fell on the side of the path and was trampled under foot, and the birds of the sky devoured it.
6	有落在磐石上的，一出来就枯干了，因为得不着滋润。	And other <i>[seed]</i> fell on the rock, and <i>[when it]</i> ^{Note: “Here “[when]” is supplied as a component of the participle (“came up”) which is understood as temporal} came up, it withered, because it did not have moisture.
7	有落在荆棘里的，荆棘一同生长，把它挤住了。	And other <i>[seed]</i> fell in the midst of the thorn plants, and the thorn plants grew up with <i>[it]</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 (“grew up with”) has been translated as a finite verb} choked it.
8	又有落在好土里的，生长起来，结实百倍。耶稣说了这些话，就大声说：有耳可听的，就应当听！	And other <i>[seed]</i> fell on the good soil, and <i>[when it]</i> ^{Note: “Here “[when]” is supplied as a component of the participle (“came up”) which is understood as temporal} came up, it produced a hundred times as much grain.” <i>[As he]</i> ^{Note: “Here “[as]” is supplied as a component of the participle (“said”) which is understood as temporal} said these <i>[things]</i> , he called out, “The one who has ears to hear, let him hear!”
9	门徒问耶稣说：这比喻是什么意思呢？	And his disciples asked him what this parable meant.
10	他说：神国的奥秘只叫你们知道；至于别人，就用比喻，叫‘他们看也看不见，听也听不明。’	And he said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest <i>[they are]</i> in parables, so that ‘Seeing they may not see, and hearing they may not understand.’ ^{Note: A quotation from <Isa 6:9>}

11	这比喻乃是这样：种子就是神的道。	Now the parable means this: the seed is the word of God,
12	那些‘在路旁的’，就是人听了道，随后魔鬼来，从他们心里把道夺去，恐怕他们信了得救。	and those beside the path are the ones who have heard. Then the devil comes and takes away the word from their heart, so that they may not believe <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("believe") has been translated as a finite verb}</small> be saved.
13	那些在‘磐石’上的，就是人听道，欢喜领受，但心中没有根，不过暂时相信，及至遇见试炼就退后了。	And those on the rock <i>[are those]</i> who receive the word with joy when they hear <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> and these do not have <i>[enough]</i> root, who believe for a time and in a time of testing fall away.
14	那落在‘荆棘里’的，就是人听了道，走开以后，被今生的思虑、钱财、宴乐挤住了，便结不出成熟的子粒来。	And the <i>[seed]</i> that fell into the thorn plants—these are the ones who hear and <i>[as they]</i> <small>{Note: "Here "[as]" is supplied as a component of the participle ("go along") which is understood as temporal}</small> go along are choked by the worries and riches and pleasures of life, and they do not bear fruit to maturity.
15	那落在‘好土’里的，就是人听了道，持守在诚实善良的心里，并且忍耐着结实。	But the <i>[seed]</i> on the good soil—these are the ones who, <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("hearing") which is understood as temporal}</small> hearing the word, hold fast to <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> with a noble and good heart, and bear fruit with patient endurance.
16	没有人点灯用器皿盖上，或放在床底下，乃是放在灯台上，叫进来的人看见亮光。	"And no one, <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("lighting") which is understood as temporal}</small> lighting a lamp, covers it with a jar or puts <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> under a bed, but puts <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> on a lampstand, so that those who come in can see the light.
17	因为掩藏的事没有不显出来的；隐瞒的事没有不露出来被人知道的。	For nothing is secret that will not become evident, and nothing hidden that will never be known and come to light.
18	所以，你们应当小心怎样听；因为凡有的，还要加给他；凡没有的，连他自以为有的，也要夺去。	Therefore consider how you listen, for whoever has, to him <i>[more]</i> will be given, and whoever does not have, even what he thinks <i>[that he]</i> has will be taken away from him."
19	耶稣的母亲和他弟兄来了，因为人多，不得到他跟前。	Now his mother and brothers came to him, and they were not able to meet with him because of the crowd.
20	有人告诉他说：你母亲和你弟兄站在外边，要见你。	And it was reported to him, "Your mother and your brothers are standing outside wanting to see you."
21	耶稣回答说：听了神之道而遵行的人就是我的母亲，我的弟兄了。	But he answered <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb}</small> said to them, "These are my mother and my brothers—the ones who hear the word of God and do <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small>
22	有一天，耶稣和门徒上了船，对门徒说：我们可以渡到湖那边去。他们就开了船。	Now it happened that on one of the days both he and his disciples got into a boat, and he said to them, "Let us cross over to the other side of the lake." And they set sail,

23	正行的时候，耶稣睡着了。湖上忽然起了暴风，船将满了水，甚是危险。	and [as] {Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("were sailing")}} they were sailing, he fell asleep. And a storm of wind came down on the lake, and they were being swamped and were in danger.
24	门徒来叫醒了了他，说：夫子！夫子！我们丧命啦！耶稣醒了，斥责那狂风大浪；风浪就止住，平静了。	And they came [and] {Note: "Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb}} woke him up, saying, "Master, master! We are perishing!" So he got up [and] {Note: "Here "[and]" is supplied because the previous participle ("got up") has been translated as a finite verb}} rebuked the wind and the billowing waves of water and they ceased, and it became calm.
25	耶稣对他们说：你们的信心在那里呢？他们又惧怕又希奇，彼此说：这到底是谁？他吩咐风和水，连风和水也听从他了。	And he said to them, "Where [is] your faith?" But they were afraid [and] {Note: "Here "[and]" is supplied because the previous participle ("were afraid") has been translated as a finite verb}} were astonished, saying to one another, "Who then is this, that he commands even the winds and the water and they obey him?"
26	他们到了格拉森（有古卷：加大拉）人的地方，就是加利利的对面。	And they sailed to the region of the Gerasenes, which is opposite Galilee.
27	耶稣上了岸，就有城里一个被鬼附着的人迎面而来。这个人许久不穿衣服，不住房子，只住在坟茔里。	And [as] {Note: "Here "[as]" is supplied as a component of the participle ("got out") which is understood as temporal}} he got out on the land, a certain man from the town met [him] {Note: "Here the direct object is supplied from context in the English translation}} who had demons and for a considerable time had not worn clothes and did not live in a house, but among the tombs.
28	他见了耶稣，就俯伏在他面前，大声喊叫，说：至高神的儿子耶稣，我与你有什么相干？求你不要叫我受苦！	And [when he] {Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}} saw Jesus, he cried out, fell down before him, and said with a loud voice, "What do I have to do with you , {Note: Literally "what to me and to you"} Jesus, Son of the Most High God? I beg you, do not torment me!"
29	是因耶稣曾吩咐污鬼从那人身上出来。原来这鬼屡次抓住他；他常被人看守，又被铁链和脚镣捆锁，他竟把锁炼挣断，被鬼赶到旷野去。	For he had commanded the unclean spirit to come out of the man. (For it had seized him many times, and he was bound with chains and shackles [and] {Note: "Here "[and]" is supplied because the previous participle ("was bound") has been translated as a finite verb}} was guarded, and breaking the bonds he would be driven by the demon into the deserted places.)
30	耶稣问他说：你名叫什么？他说：我名叫群；这是因为附着他的鬼多。	So Jesus asked him, "What is your name?" And he said, "Legion," because many demons had entered into him.
31	鬼就央求耶稣，不要吩咐它们到无底坑里去。	And they began imploring {Note: "The imperfect tense has been translated as ingressive here ("began imploring")}} him that he would not order them to depart into the abyss.
32	那里有一大群猪在山上吃食。鬼央求耶稣，准它们进入猪里去。耶稣准了它们，	Now there was a large herd of pigs feeding there on the hill, and they implored him that he would permit them to enter into those [pigs] . And he permitted them.
33	鬼就从那人出来，进入猪里去。于是那群猪闯下山崖，投在湖里淹死了。	So the demons came out of the man [and] {Note: "Here "[and]" is supplied because the previous participle ("came out") has been translated as a finite verb}} entered into the pigs, and the herd rushed headlong down the steep slope into the lake and were drowned.

34	放猪的看见这事就逃跑了，去告诉城里和乡下的人。	And <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal)} the herdsmen saw what had happened, they fled and reported <i>[it]</i> {Note: "Here the direct object is supplied from context in the English translation"} in the town and in the countryside.
35	众人出来要看是什么事；到了耶稣那里，看见鬼所离开的那人，坐在耶稣脚前，穿着衣服，心里明白过来，他们就害怕。	So they went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out sitting <i>[there]</i> clothed and in his right mind, at the feet of Jesus, and they were afraid.
36	看见这事的便将被鬼附着的人怎么得救告诉他们。	And those who had seen <i>[it]</i> {Note: "Here the direct object is supplied from context in the English translation"} reported to them how the man who had been demon-possessed had been healed.
37	格拉森四围的人，因为害怕得很，都求耶稣离开他们；耶稣就上船回去了。	And all the people of the surrounding region of the Gerasenes asked him to depart from them, because they had been seized with great fear. So he got into the boat <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("got") has been translated as a finite verb"} returned.
38	鬼所离开的那人恳求和耶稣同在；耶稣却打发他回去，说：	And the man from who the demons had gone out was begging him to stay with him, but he sent him away, saying,
39	你回家去，传说神为你作了何等大的事。他就去，满城里传扬耶稣为他作了何等大的事。	"Return to your home and tell all that God has done for you." And he went away, proclaiming throughout the whole town all that Jesus had done for him.
40	耶稣回来的时候，众人迎接他，因为他们都等候他。	Now when Jesus returned, the crowd welcomed him, because they were all waiting for him.
41	有一个管会堂的，名叫睚鲁，来俯伏在耶稣脚前，求耶稣到他家里去；	And behold, a man who was named {Note: Literally "to whom the name"} Jairus came, and this man was a ruler of the synagogue. And he fell down at the feet of Jesus <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("fell down") has been translated as a finite verb"} began imploring {Note: "The imperfect tense has been translated as ingressive here ("began imploring")"} him to come to his house,
42	因他有一个独生女儿，约有十二岁，快要死了。耶稣去的时候，众人拥挤他。	because he had {Note: Literally "there was to him"} an only daughter, about twelve years <i>[old]</i> , and she was dying. Now as he was going, the crowds were pressing against him.
43	有一个女人，患了十二年的血漏，在医生手里花尽了她一切养生的，并没有一人能医好她。	And a woman who was suffering from hemorrhages {Note: Literally, "with a flow of blood"} for twelve years (who, <i>[although she]</i> {Note: "Here "[although]" is supplied as a component of the participle ("had spent") which is understood as concessive"} had spent all <i>[her]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun"} assets on physicians, was not able to be healed by anyone)
44	她来到耶稣背后，摸她的衣裳缝子，血漏立刻就止住了。	came up behind <i>[him]</i> <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb"} touched the edge of his cloak, and immediately her hemorrhaging {Note: Literally "the flow of her blood"} stopped.
45	耶稣说：摸我的是谁？众人都不承认。彼得和同行的人都说：夫子，众人拥挤挤紧靠着。有古卷在此有：你还问摸我的是谁么？	And Jesus said, "Who <i>[is]</i> the one who touched me?" And <i>[when they]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("denied")"} all denied <i>[it]</i> , {Note: "Here the direct object is supplied from context in the English translation"} Peter said, "Master, the crowds are pressing you hard and crowding <i>[you]</i> !" {Note: "Here the direct object is supplied from context in the English translation"}

46	耶稣说：总有人摸我，因我觉得有能力从我身上出去。	But Jesus said, "Someone touched me, because I know power has gone out from me."
47	那女人知道不能隐藏，就战战兢兢的来俯伏在耶稣脚前，把摸他的缘故和怎样立刻得好了，当着众人都说出来。	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> the woman saw that she did not escape notice, she came trembling and falling down before him. In the presence of all the people, she told for what reason she had touched him, and that she was healed immediately.
48	耶稣对她说：女儿，你的信救了你；平平安安的去罢！	And he said to her, "Daughter, your faith has saved you. Go in peace."
49	还说话的时候，有人从管会堂的家里来，说：你的女儿死了，不要劳动夫子。	<i>[While]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("speaking")}</small> he was still speaking, someone came from the synagogue ruler's <i>[house]</i> , saying, "Your daughter is dead! Trouble the Teacher no longer!"
50	耶稣听见就对她说：不要怕，只要信！你的女儿就必得救。	But Jesus, <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> heard <i>[this]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}</small> replied to him, "Do not be afraid! Only believe, and she will be healed."
51	耶稣到了他的家，除了彼得、约翰、雅各，和女儿的父母，不许别人同他进去。	Now <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal}</small> came to the house, he did not allow anyone to enter with him except Peter and John and James and the father and mother of the child.
52	众人都为这女儿哀哭捶胸。耶稣说：不要哭。她不是死了，是睡着了。	And they were all weeping and mourning for her, but he said, "Do not weep! For she is not dead, but is sleeping."
53	他们晓得女儿已经死了，就嗤笑耶稣。	And they began laughing <small>{Note: "The imperfect tense has been translated as ingressive here ("began laughing")}</small> at him, <i>[because they]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("knew") which is understood as causal}</small> knew that she was dead.
54	耶稣拉着她的手，呼叫说：女儿，起来罢！	But he took her hand <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb}</small> called, saying, "Child, get up."
55	她的灵魂便回来，她就立刻起来了。耶稣吩咐给她东西吃。	And her spirit returned, and she got up immediately, and he ordered <i>[something]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> to be given to her to eat.
56	她的父母惊奇得很；耶稣嘱咐她们，不要把所作的事告诉人。	And her parents were astonished, but he ordered them to tell no one what had happened.

第 9 章

1	耶稣叫齐了十二个门徒，给他们能力、权柄，制伏一切的鬼，医治各样的病，	And summoning the twelve, he gave them power and authority over all the demons and to cure diseases,
2	又差遣他们去宣传神国的道，医治病人，	and he sent them out to proclaim the kingdom of God and to heal the sick.

3	对他们说：行路的时候，不要带拐杖和口袋，不要带食物和银子，也不要带两件褂子。	And he said to them, “Take along nothing for the journey—neither a staff, nor a traveler’s bag, nor bread, nor money, nor to have two tunics apiece.
4	无论进那一家，就住在那里，也从那里起行。	And into whatever house you enter, stay there and depart from there.
5	凡不接待你们的，你们离开那城的时候，要把脚上的尘土跺下去，见证他们的不是。	And <i>[as for]</i> all those who do not welcome you— <i>[when you]</i> <small>{Note: “Here “[when]” is supplied as a component of the participle (“depart”) which is understood as temporal}</small> depart from that town, shake off the dust from your feet for a testimony against them.”
6	门徒就出去，走遍各乡宣传福音，到处治病。	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 throughout the villages, proclaiming the good news and healing everywhere.
7	分封的王希律听见耶稣所作的一切事，就游移不定；因为有人说：是约翰从死里复活；	Now Herod the tetrarch heard about all that was happening, and he was greatly perplexed, because it was said by some that John has been raised from the dead,
8	又有人说：是以利亚显现；还有人说：是古时的一个先知又活了。	and by some that Elijah had appeared, and others that some prophet of ancient times had risen.
9	希律说：约翰我已经斩了，这却是什么人？我竟听见他这样的事呢？就想要见他。	And Herod said, “John I beheaded, but who is this about whom I hear such things?” And he was wanting to see him.
10	使徒回来，将所作的事告诉耶稣，耶稣就带他们暗暗的离开那里，往一座城去；那城名叫伯赛大。	And <i>[when they]</i> <small>{Note: “Here “[when]” is supplied as a component of the participle (“returned”) which is understood as temporal}</small> returned, the apostles described to him all that they had done. And he took them along <i>[and]</i> <small>{Note: “Here “[and]” is supplied because the previous participle (“took ... along”) has been translated as a finite verb}</small> withdrew privately to a town called Bethsaida.
11	但众人知道了，就跟着他去；耶稣便接待他们，对他们讲论神国的道，医治那些需医的人。	But <i>[when]</i> <small>{Note: “Here “[when]” is supplied as a component of the participle (“found out”) which is understood as temporal}</small> the crowds found out, they followed him, and welcoming them, he began to speak <small>{Note: “The imperfect tense has been translated as ingressive here (“began to speak”)}</small> to them about the kingdom of God, and he cured those who had need of healing.
12	日头快要平西，十二个门徒来对他说：请叫众人散开，他们好往四面乡村里去借宿找吃的，因为我们这里是野地。	Now the day began to be far spent, and the twelve came up <i>[and]</i> <small>{Note: “Here “[and]” is supplied because the previous participle (“came up”) has been translated as a finite verb}</small> said to him, “Send away the crowd so that they can go into the surrounding villages and farms to obtain lodging and find provisions, because we are here in a desolate place.
13	耶稣说：你们给他们吃罢！门徒说：我们不过有五个饼，两条鱼，若不去为这许多人买食物就不够。	But he said to them, “You give them <i>[something]</i> to eat!” And they said, “ We have no <small>{Note: Literally “there is not to us”}</small> more than five loaves and two fish, unless perhaps we go <i>[and]</i> <small>{Note: “Here “[and]” is supplied because the previous participle (“go”) has been translated as a finite verb}</small> purchase food for all these people.”
14	那时，人数约有五千。耶稣对门徒说：叫他们一排一排的坐下，每排大约五十个人。	(For there were about five thousand men.) So he said to his disciples, “Have them sit down in groups of about fifty each.”

15	门徒就如此行，叫众人都坐下。	And they did so, and had <i>[them]</i> all sit down.
16	耶稣拿着这五个饼，两条鱼，望着天祝福，擘开，递给门徒，摆在众人面前。	And taking the five loaves and the two fish, <i>[and]</i> <small>{Note: "Here "[and]" is supplied before the participle ("looking up") in keeping with English style}</small> looking up to heaven, he gave thanks and broke them and began giving <small>{Note: "The imperfect tense has been translated as ingressive here ("began giving")}</small> <i>[them]</i> <small>{Note: "The imperfect tense has been translated as ingressive here ("began to speak")}</small> to the disciples to set before the crowd.
17	他们就吃，并且都吃饱了；把剩下的零碎收拾起来，装满了十二篮子。	And <i>[they]</i> all ate and were satisfied, and what was left over was picked up by them—twelve baskets of broken pieces.
18	耶稣自己祷告的时候，门徒也同他在那里。耶稣问他们说：众人说我是谁？	And it happened that while he was praying alone, the disciples were with him. And he asked them, saying, "Who do the crowds say <i>[that]</i> I am?"
19	他们说：有人说是施洗的约翰；有人说是以利亚；还有人说是古时的一个先知又活了。	And they answered <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb}</small> said, "John the Baptist, but others, Elijah, and others, that one of the ancient prophets has risen."
20	耶稣说：你们说我是谁？彼得回答说：是神所立的基督。	And he said to them, "But who do you say <i>[that]</i> I am?" And Peter answered <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb}</small> said, "The Christ of God."
21	耶稣切切的嘱咐他们，不可将这事告诉人，	But he warned <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("warned") has been translated as a finite verb}</small> commanded them to tell this to no one,
22	又说：人子必须受许多的苦，被长老、祭司长、和文士弃绝，并且被杀，第三日复活。	saying, "It is necessary <i>[for]</i> the Son of Man to suffer many <i>[things]</i> and to be rejected by the elders and chief priests and scribes, and to be killed, and to be raised on the third day.
23	耶稣又对众人说：若有人要跟从我，就当舍己，天天背起他的十字架来跟从我。	And he said to <i>[them]</i> all, "If anyone wants to come after me, he must deny himself and take up his cross every day and follow me.
24	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，必救了生命。	For whoever wants to save his life will lose it, but whoever loses his life on account of me, this person will save it.
25	人若赚得全世界，却丧了自己，赔上自己，有什么益处呢？	For what is a person benefited <i>[if he]</i> <small>{Note: "Here "[if]" is supplied as a component of the participle ("gains") which is understood as conditional}</small> gains the whole world but loses or forfeits himself?
26	凡把我和我的道当作可耻的，人子在自己的荣耀里，并天父与圣天使的荣耀里降临的时候，也要把那人当作可耻的。	For whoever is ashamed of me and my words, the Son of Man will be ashamed of this person when he comes in his glory and the <i>[glory]</i> <small>{Note: "Here "[glory]" is an understood repetition of the same word earlier in this verse}</small> of the Father and of the holy angels.
27	我实在告诉你们，站在这里的，有人在没尝死味以前，必看见神的国。	But I tell you truly, there are some of those standing here who will never experience death until they see the kingdom of God."
28	说了这话以后约有八天，耶稣带着彼得、约翰、雅各上山去祷告。	Now it happened that about eight days after these words, he took along Peter and John and James <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("took along") has been translated as a finite verb}</small> went up on the mountain to pray.

29	正祷告的时候，他的面貌就改变了，衣服洁白放光。	And as he was praying, the appearance of his face became different, and his clothing <i>[became]</i> white, gleaming like lightning. <small>{Note: Or "became brilliant as light"; or "became dazzling white"}</small>
30	忽然有摩西、以利亚两个人同耶稣说话；	And behold, two men were talking with him, who were Moses and Elijah,
31	他们在荣光里显现，谈论耶稣去世的事，就是他在耶路撒冷将要成的事。	who appeared in glory <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("appeared") has been translated as a finite verb}</small> were speaking <i>[about]</i> his departure which he was about to fulfill <small>{Note: Or "to accomplish"}</small> in Jerusalem.
32	彼得和他的同伴都打盹，既清醒了，就看见耶稣的荣光，并同他站着的那两个人。	Now Peter and those with him were very sleepy , <small>{Note: Literally "burdened with sleep"}</small> but <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("became fully awake") which is understood as temporal)}</small> became fully awake, they saw his glory and the two men who were standing with him.
33	二人正要和耶稣分离的时候，彼得对耶稣说：夫子，我们在这里真好！可以搭三座棚，一座为你，一座为摩西，一座为以利亚。他却不知道所说的是什么。	And it happened that as they were going away from him, Peter said to Jesus, "Master, it is good <i>[for]</i> us to be here. And let us make three shelters, one for you and one for Moses and one for Elijah," not knowing what he was saying.
34	说这话的时候，有一朵云彩来遮盖他们；他们进入云彩里就惧怕。	And <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("saying")}</small> he was saying these <i>[things]</i> , a cloud came and overshadowed them, and they were afraid as they entered into the cloud.
35	有声音从云彩里出来，说：这是我的儿子，我所拣选的（有古卷：这是我的爱子），你们要听他。	And a voice came from the cloud, saying, "This is my Son, <i>[my]</i> Chosen One. Listen to him!"
36	声音住了，只见耶稣一人在那里。当那些日子，门徒不提所看见的事，一样也不告诉人。	And after the voice had occurred, Jesus was found alone. And they kept silent and told no one in those days anything of what they had seen.
37	第二天，他们下了山，就有许多人迎见耶稣。	Now it happened that on the next day, <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("had come down")}</small> they had come down from the mountain, a large crowd met him.
38	其中有一人喊叫说：夫子！求你看顾我的儿子，因为他是我的独生子。	And behold, a man from the crowd cried out, saying, "Teacher, I beg you to look with concern on my son, because he is my only <i>[son]</i> !
39	他被鬼抓住就忽然喊叫；鬼又叫他抽疯，口中流沫，并且重重的伤害他，难以离开他。	And behold, a spirit seizes him and suddenly he screams, and it convulses him with foam and rarely withdraws from him, battering him severely.
40	我求过你的门徒，把鬼赶出去，他们却是不能。	And I begged your disciples that they would expel it, and they were not able <i>[to do so]</i> ."
41	耶稣说：噯！这又不信又悖谬的世代阿，我在你们这里，忍耐你们要到几时呢？将你的儿子带到这里来罢！	So 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, "O unbelieving and perverted generation! How long <small>{Note: Literally "until when"}</small> will I be with you and put up with you? Bring your son here!"

42	正来的时候，鬼把他摔倒，叫他重重的抽疯。耶稣就斥责那污鬼，把孩子治好了，交给他父亲。	And <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("approaching")}</small> he was still approaching, the demon threw him down and convulsed <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> . But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father.
43	众人都诧异神的大能（大能：或作威荣）。耶稣所作的一切事，众人正希奇的时候，耶稣对门徒说：	And they were all astounded at the impressiveness of God. But <i>[while they]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("marveling")}</small> were all marveling at all <i>[the things]</i> that he was doing, he said to his disciples,
44	你们要把这些话存在耳中，因为人子将要被交在人手里。	"You take these words to heart , <small>{Note: Literally "you put these words into your ears"}</small> for the Son of Man is about to be betrayed into the hands of men."
45	他们不明白这话，意思乃是隐藏的，叫他们不能明白，他们也不敢问这话的意思。	But they did not understand this statement, and it was concealed from them so that they could not understand it. And they were afraid to ask him about this statement.
46	门徒中间起了议论，谁将为大。	And an argument developed among them as to who of them might be greatest.
47	耶稣看出他们心中的议论，就领一个小孩子来，叫他站在自己旁边，	But Jesus, <i>[because he]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("knew") which is understood as causal"}</small> knew the thoughts of their hearts, took hold of a child and had him stand beside him
48	对他们说：凡为我名接待这小孩子的，就是接待我；凡接待我的，就是接待那差我来的。你们中间最小的，他便为大。	and said to them, "Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me. For the one who is least among you all—this one is great."
49	约翰说：夫子，我们看见一个人奉你的名赶鬼，我们就禁止他，因为他不与我们一同跟从你。	And John answered <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb"}</small> said, "Master, we saw someone expelling demons in your name, and we tried to prevent him, because he does not follow in company with us."
50	耶稣说：不要禁止他；因为不敌挡你们的，就是帮助你们的。	But Jesus said to him, "Do not prevent <i>[him]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> because whoever is not against you is for you."
51	耶稣被接上升的日子将到，他就定意向耶路撒冷去，	Now it happened that when the days were approaching for him to be taken up , <small>{Note: Literally "of his taking up"}</small> he set <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun"}</small> face to go to Jerusalem.
52	便打发使者在他前头走。他们到了撒玛利亚的一个村庄，要为他预备。	And he sent messengers before him , <small>{Note: Literally "his face"}</small> and they went <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("went") has been translated as a finite verb"}</small> entered into a village of the Samaritans in order to prepare for him.
53	那里的人不接待他，因他面向耶路撒冷去。	And they did not welcome him because he was determined to go <small>{Note: Literally "his face was going"}</small> to Jerusalem.
54	他的门徒雅各、约翰看见了，就说：主*阿，你要我们吩咐火从天上降下来烧灭他们，像以利亚所作的（有古卷无“像以利亚所作的”数字）么？	Now <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal"}</small> the disciples James and John saw <i>[it]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> they said, "Lord, do you want us to call fire to come down from heaven and consume them?"

55	耶稣转身责备两个门徒，说：你们的心如何，你们并不知道。	But he turned around <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("turned around") has been translated as a finite verb}</small> rebuked them,
56	人子来不是要灭人的性命（或作：灵魂；下同），是要救人的性命。说着就往别的村庄去了（有古卷只有五十五节首句，五十六节末句）。	and they proceeded to another village.
57	他们走路的时候，有一人对耶稣说：你无论往那里去，我要跟从你。	And <i>[as]</i> <small>{Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("were going")}</small> they were traveling on the road, someone said to him, "I will follow you wherever you go!"
58	耶稣说：狐狸有洞，天空的飞鸟有窝，只是人子没有枕头的地方。	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 <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> head."
59	又对一个人说：跟从我来！那人说：主*，容我先回去埋葬我的父亲。	And he said to another, "Follow me!" But he said, "Lord, first allow me to go <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("go") has been translated as an infinitive}</small> bury my father."
60	耶稣说：任凭死人埋葬他们的死人，你只管去传扬神国的道。	But he said to him, "Leave the dead to bury their own dead! But you go <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("go") has been translated as a finite verb}</small> proclaim the kingdom of God."
61	又有一人说：主*，我要跟从你，但容我先去辞别我家里的人。	And another <i>[person]</i> also said, "I will follow you, Lord, but first allow me to say farewell to those in my house."
62	耶稣说：手扶着犁向后看的，不配进神的国。	But Jesus said, <small>{Note: Some manuscripts have "said to him"}</small> "No one who puts <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> hand on the plow and looks back is fit for the kingdom of God!"

第 10 章

1	这事以后，主*又设立七十个人，差遣他们两个两个的在他前面，往自己所要到的各城各地方去，	And after these <i>[things]</i> , the Lord also <small>{Note: Some manuscripts omit "also"}</small> appointed seventy-two others and sent them out two by two before him <small>{Note: Literally "his presence"}</small> into every town and place where he was about to go.
2	就对他们说：要收的庄稼多，作工的人少。所以，你们当求庄稼的主打发工人出去收他的庄稼。	And he said to them, "The harvest <i>[is]</i> plentiful, but the workers <i>[are]</i> few. Therefore ask the Lord of the harvest that he send out workers into his harvest.
3	你们去罢！我差你们出去，如同羊羔进入狼群。	Go! Behold, I am sending you out like lambs in the midst of wolves!
4	不要带钱囊，不要带口袋，不要带鞋；在路上也不要问人的安。	Do not carry a money bag or a traveler's bag or sandals, and greet no one along the road.
5	无论进那一家，先要说：‘愿这一家平安。’	And into whatever house you enter, first say, "Peace <i>[be]</i> to this household!"

6	那里若有当得平安的人（当得平安的人：原文是平安之子），你们所求的平安就必临到那家；不然，就归与你们了。	And if a son of peace is there, your peace will rest on him. But if not, it will return to you.
7	你们要住在那家，吃喝他们所供给的，因为工人得工价是应当的；不要从这家搬到那家。	And remain in the same house, eating and drinking whatever they provide , ^(Note: Literally "the things from them") for the worker ^[is] worthy of his pay. Do not move from house to house.
8	无论进那一城，人若接待你们，给你们摆上什么，你们就吃什么。	And into whatever town you enter and they welcome you, eat whatever is ^(Note: Literally "the things") set before you,
9	要医治那城里的病人，对他们说：‘神的国临近你们了。’	and heal the sick in it, and say to them, "The kingdom of God has come near to you."
10	无论进那一城，人若不接待你们，你们就到街上去，	But into whatever town you enter and they do not welcome you, go out into its streets ^[and] ^{(Note: "Here [and]" is supplied because the previous participle ("go out") has been translated as a finite verb)} say,
11	说：‘就是你们城里的尘土黏在我们的脚上，我们也当着你们擦去。虽然如此，你们该知道神的国临近了。’	"Even the dust of your town that clings to our feet we wipe off against you! Nevertheless know this: that the kingdom of God has come near!" ^(Note: Or "has come")
12	我告诉你们，当审判的日子，所多玛所受的，比那城还容易受呢！	I tell you that it will be more bearable on that day for Sodom than for that town!
13	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，坐在地上悔改了。	Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes!
14	当审判的日子，推罗、西顿所受的，比你们还容易受呢！	But it will be more bearable for Tyre and for Sidon in the judgment than for you!
15	迦百农阿，你已经升到天上（或作：你要升到天上么），将来必推下阴间。	And you, Capernaum, will you be exalted to heaven? No! You will be brought down to Hades!
16	又对门徒说：听从你们的就是听从我；弃绝你们的就是弃绝我；弃绝我的就是弃绝那差我来的。	The one who listens to you listens to me, and the one who rejects you rejects me. But the one who rejects me rejects the one who sent me."
17	那七十个人欢欢喜喜的回来，说：主*阿！因你的名，就是鬼也服了我们。	And the seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!"
18	耶稣对他们说：我曾看见撒但从天上坠落，像闪电一样。	So he said to them, "I saw Satan falling like lightning from heaven.
19	我已经给你们权柄可以践踏蛇和蝎子，又胜过仇敌一切的能力，断没有什么能害你们。	Behold, I have given you the authority to tread on snakes and scorpions, and over all the power of the enemy, and nothing will ever harm you.
20	然而，不要因鬼服了你们就欢喜，要因你们的名记录在天上欢喜。	Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are inscribed in heaven."

21	正当那时，耶稣被圣灵感动就欢乐，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。父阿！是的，因为你的美意本是如此。	At <i>[that]</i> same time he rejoiced in the Holy Spirit and said, "I praise you, Father, Lord of heaven and earth, that you have hidden these <i>[things]</i> from the wise and intelligent and have revealed them to young children. Yes, Father, for this was pleasing before you.
22	一切所有的都是我父交付我的；除了父，没有人知道子是谁；除了子和子所愿意指示的，没有人知道父是谁。	All <i>[things]</i> have been handed over to me by my Father, and no one knows who the Son is except the Father and who the Father is except the Son, and <i>[anyone]</i> to whom the Son wants to reveal <i>[him]</i> .” {Note: “Here the direct object is supplied from context in the English translation”}
23	耶稣转身暗暗的对门徒说：看见你们所看见的，那眼睛就有福了。	And turning to the disciples, he said privately, “Blessed <i>[are]</i> the eyes that see <i>[the things]</i> which you see!
24	我告诉你们，从前有许多先知和君王要看你们所看的，却没有看见，要听你们所听的，却没有听见。	For I tell you that many prophets and kings desired to see <i>[the things]</i> which you see, and did not see <i>[them]</i> , {Note: “Here the direct object is supplied from context in the English translation”} and to hear <i>[the things]</i> which you hear, and did not hear <i>[them]</i> .” {Note: “Here the direct object is supplied from context in the English translation”}
25	有一个律法师起来试探耶稣，说：夫子！我该作什么才可以承受永生？	And behold, a certain legal expert stood up to test him, saying, “Teacher, what must I do so that I will inherit eternal life?”
26	耶稣对他说：律法上写的是什麼？你念的是怎样呢？	And he said to him, “What is written in the law? How do you read <i>[it]</i> ?” {Note: “Here the direct object is supplied from context in the English translation”}
27	他回答说：“你要尽心、尽性、尽力、尽意爱主[雅伟]——你的神；又要爱邻舍如同自己。”	And he answered <i>[and]</i> {Note: “Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said, “You shall love the Lord your God from all your heart, and with all your soul, and with all your strength, and with all your mind, {Note: A quotation from <Deut 6:5>} and your neighbor as yourself.” {Note: A quotation from <Lev 19:18>}
28	耶稣说：“你回答的是；你这样行，就必得永生。”	And he said to him, “You have answered correctly. Do this and you will live.”
29	那人要显明自己有理，就对耶稣说：谁是我的邻舍呢？	But he, wanting to justify himself, said to Jesus, “And who is my neighbor?”
30	耶稣回答说：有一个人从耶路撒冷下耶利哥去，落在强盗手中。他们剥去他的衣裳，把他打个半死，就丢下他走了。	And {Note: Some manuscripts omit “and”} Jesus replied <i>[and]</i> {Note: “Here “[and]” is supplied because the previous participle (“replied”) has been translated as a finite verb} said, “A certain man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who both stripped him and beat <i>[him]</i> .” {Note: “Here the direct object is supplied from context in the English translation”} <i>[After]</i> {Note: “Here “[after]” is supplied as a component of the participle (“inflicting blows on”) which is understood as temporal} inflicting blows on <i>[him]</i> , {Note: “Here the direct object is supplied from context in the English translation”} they went away, leaving <i>[him]</i> {Note: “Here the direct object is supplied from context in the English translation”} half dead.
31	偶然有一个祭司从这条路下来，看见他就从那边过去了。	Now by coincidence a certain priest was going down on that road, and <i>[when he]</i> {Note: “Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal} saw him, he passed by on the opposite side.

32	又有一个利未人来到这地方，看见他，也照样从那边过去了。	And in the same way also a Levite, <i>[when he]</i> {Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal)} came down to the place {Note: Some manuscripts have "who happened by the place, when he came up to him"} and saw <i>[him]</i> , {Note: "Here the direct object is supplied from context in the English translation"} passed by on the opposite side.
33	惟有一个撒玛利亚人行路来到那里，看见他就动了慈心，	But a certain Samaritan who was traveling came up to him and, <i>[when he]</i> {Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal)} saw <i>[him]</i> , {Note: "Here the direct object is supplied from context in the English translation"} had compassion.
34	上前用油和酒倒在他的伤处，包裹好了，扶他骑上自己的牲口，带到店里去照应他。	And he came up <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb)} bandaged his wounds, pouring on olive oil and wine, and he put him on his own animal <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("put") has been translated as a finite verb)} brought him to an inn and took care of him.
35	第二天拿出二钱银子来，交给店主，说：‘你且照应他；此外所费用的，我回来必还你。’	And on the next day, he took out two denarii <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("took out") has been translated as a finite verb)} gave <i>[them]</i> {Note: "Here the direct object is supplied from context in the English translation"} {Note: Some manuscripts have "he took out [and] gave two denarii"} to the innkeeper, and said, "Take care of him, and whatever you spend in addition, I will repay to you when I return.
36	你想，这三个人那一个是落在强盗手中的邻舍呢？	Which of these three do you suppose became a neighbor of the man who fell among the robbers?"
37	他说：是怜悯他的。耶稣说：你去照样行罢。	So he said, "The one who showed mercy to him." And Jesus said to him, "You go and do likewise."
38	他们走路的时候，耶稣进了一个村庄。有一个女人，名叫马大，接他到自己家里。	Now as they traveled along, he entered into a certain village. And a certain woman named {Note: Literally "by name"} Martha welcomed him. {Note: Most manuscripts add some form of the location such as "into her house" but there is considerable variation in the exact wording, so the shorter reading is preferred}
39	她有一个妹子，名叫马利亚，在耶稣脚前坐着听他的道。	And she had {Note: Literally "this was"} a sister named Mary, who also sat at the feet of Jesus {Note: Some manuscripts have "of the Lord"} <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("sat") has been translated as a finite verb)} was listening to his teaching.
40	马大伺候的事多，心里忙乱，就进前来，说：主*阿，我的妹子留下我一个人伺候，你不在意么？请吩咐她来帮助我。	But Martha was distracted with much preparation, so she approached <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("approached") has been translated as a finite verb)} said, "Lord, is it not a concern to you that my sister has left me alone to make preparations? Then tell her that she should help me!"
41	耶稣回答说：马大！马大！你为许多的事思虑烦扰，	But the Lord answered <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb)} said to her, "Martha, Martha, you are anxious and troubled about many <i>[things]</i> !
42	但是不可少的只有一件；马利亚已经选择那上好的福分，是不能夺去的。	But few <i>[things]</i> are necessary, or <i>[only]</i> one <i>[thing]</i> , {Note: Some manuscripts have "But one thing is necessary"} for Mary has chosen the better part, which will not be taken away from her."

第 11 章

1	耶稣在一个地方祷告；祷告完了，有个门徒对他说：求主*教导我们祷告，像约翰教导他的门徒。	And it happened that while he was in a certain place praying, when he stopped a certain one of his disciples said to him, "Lord, teach us to pray, just as John also taught his disciples."
2	耶稣说：你们祷告的时候，要说：我们在天上的父（有古卷只作：父阿）：‘愿人都尊你的名为圣。愿你的国降临；愿你的旨意行在地上，如同行在天上（有古卷无愿你的旨意云云）。	And he said to them, "When you pray, say, "Father, may your name be treated as holy. May your kingdom come.
3	我们日用的饮食，天天赐给我们。	Give us each day our daily bread.
4	赦免我们的罪，因为我们也赦免凡亏欠我们的人。不叫我们遇见试探；’救我们脱离凶恶（有古卷无末句）。	And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And do not lead us into temptation."
5	耶稣又说：你们中间谁有一个朋友半夜到他那里去，说：‘朋友！请借给我三个饼；	And he said to them, "Who of you will have a friend, and will go to him at midnight and say to him, 'Friend, lend me three loaves,
6	因为我有一个朋友行路，来到我这里，我没有什么给他摆上。’	because a friend of mine has come to me on a journey, and I do not have anything to set before him.'
7	那人在里面回答说：‘不要搅扰我，门已经关闭，孩子们也同我在床上了，我不能起来给你。’	And that one will answer from inside <i>[and]</i> {Note: "Here <i>[and]</i> " is supplied because the previous participle ("will answer") has been translated as a finite verb} say, 'Do not cause me trouble! The door has already been shut and my children are with me in bed! I am not able to get up to give you <i>[anything]</i> .' {Note: "Here the direct object is supplied from context in the English translation}
8	我告诉你们，虽不因他是朋友起来给他，但因他情词迫切的直求，就必起来照他所需用的给他。	I tell you, even if he does not give him <i>[anything]</i> {Note: "Here the direct object is supplied from context in the English translation"} <i>[after he]</i> {Note: "Here <i>[after]</i> " is supplied as a component of the participle ("gets up") which is understood as temporal} gets up because <i>[he]</i> is his friend, at any rate because of his impudence {Note: Or "shamelessness"; some translate as "persistence" based on the context, though this is not the normal meaning of the word} he will get up <i>[and]</i> {Note: "Here <i>[and]</i> " is supplied because the previous participle ("will get up") has been translated as a finite verb} give him whatever he needs.
9	我又告诉你们，你们祈求，就给你们；寻找，就寻见；叩门，就给你们开门。	And I tell you, ask and it will be given to you; seek and you will find; knock and it will be opened for you.
10	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.
11	你们中间作父亲的，谁有儿子求饼，反给他石头呢？求鱼，反拿蛇当鱼给他呢？	But what father from among you, <i>[if his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} son will ask for a fish, instead of a fish will give him a snake?
12	求鸡蛋，反给他蝎子呢？	Or also, <i>[if]</i> he will ask for an egg, will give him a scorpion?

13	你们虽然不好，尚且知道拿好东西给儿女；何况天父，岂不更将圣灵给求他的人么？	Therefore if you, <i>[although you]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("are") which is understood as concessive}</small> are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him?"
14	耶稣赶出一个叫人哑吧的鬼，鬼出去了，哑吧就说出话来；众人都希奇。	And he was expelling a mute demon. <small>{Note: Some manuscripts have "a demon, and it was mute"}</small> Now it happened that <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("came out")}</small> the demon came out, the man who had been mute spoke, and the crowds were astonished.
15	内中却有人说：他是靠着鬼王别西卜赶鬼。	But some of them said, "By Beelzebul the ruler of demons he expels demons!"
16	又有人试探耶稣，向他求从天上来的神迹。	And others, <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 <i>[him]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}</small> were demanding from him a sign from heaven.
17	他晓得他们的意念，便对他们说：凡一国自相纷争，就成为荒场；凡一家自相纷争，就必败落。	But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and a divided household <small>{Note: Literally "house against house"}</small> falls.
18	若撒但自相纷争，它的国怎能站得住呢？因为你们说我是靠着别西卜赶鬼。	So if Satan also is divided against himself, how will his kingdom stand? For you say <i>[that]</i> I expel demons by Beelzebul.
19	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。	But if I expel demons by Beelzebul, by whom do your sons expel <i>[them]</i> ? <small>{Note: "Here the direct object is supplied from context in the English translation}</small> For this <i>[reason]</i> they will be your judges!
20	我若靠着神的能力赶鬼，这就是神的国临到你们了。	But if I expel demons by the finger of God, then the kingdom of God has come upon you!
21	壮士披挂整齐，看守自己的住宅，他所有的都平安无事；	When a strong man, fully armed, guards his own palace, his possessions are safe. <small>{Note: Literally "in peace"}</small>
22	但有一个比他更壮的来，胜过他，就夺去他所倚靠的盔甲兵器，又分了他的脏。	But when a stronger man attacks him <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("attacks") has been translated as a finite verb}</small> conquers him, he takes away his full armor in which he trusted and distributes his plunder.
23	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.
24	污鬼离了人身，就在无水之地过来过去，寻求安歇之处；既寻不着，便说：‘我要回到我所出来的屋里去。’	"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> . <small>{Note: "Here the direct object is supplied from context in the English translation}</small> It says, <small>{Note: Some manuscripts have "Then it says"}</small> "I will return to my house from which I came out."
25	到了，就看见里面打扫干净，修饰好了，	And <i>[when it]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("arrives") which is understood as temporal}</small> arrives it finds <i>[the house]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> swept and put in order.

26	便去另帶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。	Then it goes and brings along seven other spirits more evil than itself, and <i>[they]</i> go in <i>[and]</i> <small>{Note: "Here [and]" is supplied because the previous participle ("go in") has been translated as a finite verb}</small> live there. And the last <i>[state]</i> of that person becomes worse than the first!"
27	耶稣正说这话的时候，众人中间有一个女人大声说：怀你胎的和乳养你的有福了！	Now it happened that as he said these <i>[things]</i> , a certain woman from the crowd raised <i>[her]</i> voice <i>[and]</i> <small>{Note: "Here [and]" is supplied because the previous participle ("raised") has been translated as a finite verb}</small> said to him, "Blessed <i>[is]</i> the womb that bore you, and <i>[the]</i> breasts <i>[at]</i> which you nursed!"
28	耶稣说：是，却还不如听神之道而遵守的人有福。	But he said, "On the contrary, blessed <i>[are]</i> those who hear the word of God and follow <i>[it]</i> !" <small>{Note: "Here the direct object is supplied from context in the English translation}</small>
29	当众人聚集的时候，耶稣开讲说：这世代是一个邪恶的世代。它们求看神迹，除了约拿的神迹以外，再没有神迹给它们看。	And <i>[as]</i> <small>{Note: "Here [as]" is supplied as a component of the temporal genitive absolute participle ("were increasing")}</small> the crowds were increasing, he began to say, "This generation is an evil generation! It demands a sign, and no sign will be given to it except the sign of Jonah!"
30	约拿怎样为尼尼微人成了神迹，人子也要照样为这世代的人成了神迹。	For just as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation.
31	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 the people of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, <i>[something]</i> <small>{Note: "Here 'something' is supplied in the translation because the adjective is neuter gender}</small> greater than Solomon <i>[is]</i> here!
32	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了。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> <small>{Note: "Here 'something' is supplied in the translation because the adjective is neuter gender}</small> greater than Jonah <i>[is]</i> here!
33	没有人点灯放在地窖子里，或是斗底下，总是放在灯台上，使进来的人得见亮光。	"No one <i>[after]</i> <small>{Note: "Here [after]" is supplied as a component of the participle ("lighting") which is understood as temporal}</small> lighting a lamp puts <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> in a cellar or under a bushel basket, but on a lampstand, so that those who come in can see the light.
34	你眼睛就是身上的灯。你的眼睛若了亮，全身就光明；眼睛若昏花，全身就黑暗。	Your eye is the lamp of the body. When your eye is sincere, your whole body is full of light also. But when it is evil, your body <i>[is]</i> dark also.
35	所以，你要省察，恐怕你里头的光或者黑暗了。	Therefore pay careful attention <i>[that]</i> the light in you is not darkness!
36	若是你全身光明，毫无黑暗，就必全然光明，如同灯的明光照亮你。	If therefore your whole body <i>[is]</i> full of light, not having any part dark, it will be completely full of light, as when the lamp with <i>[its]</i> light gives light to you."
37	说话的时候，有一个法利赛人请耶稣同他吃饭，耶稣就进去坐席。	And as he was speaking, a Pharisee asked him to have a meal <small>{Note: Literally "that he would have a meal"}</small> with him, and he went in <i>[and]</i> <small>{Note: "Here [and]" is supplied because the previous participle ("went in") has been translated as a finite verb}</small> reclined at table.

38	这法利赛人看见耶稣饭前不洗手便诧异。	And the Pharisee, <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> saw <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> was astonished that he did not first wash before the meal.
39	主*对他说：如今你们法利赛人洗净杯盘的外面，你们里面却满了勒索和邪恶。	But the Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the dish, but your inside is full of greediness and wickedness.
40	无知的人哪，造外面的，不也造里面么？	Fools! Did not the one who made the outside make the inside also?
41	只要把里面的施舍给人，凡物于你们就都洁净了。	But give <i>[as]</i> charitable giving the things that are within, and behold, everything is clean for you.
42	你们法利赛人有祸了！因为你们将薄荷、芸香并各样菜蔬献上十分之一，那公义和爱神的事反倒不行了。这原是你们当行的；那也是不可不行的。	"But woe to you, Pharisees, because you pay a tenth of mint and rue and every garden herb, and neglect justice and love for God! But it was necessary to do these <i>[things]</i> without neglecting those things also.
43	你们法利赛人有祸了！因为你们喜爱会堂里的首位，又喜爱人在街市上问你们的安。	Woe to you, Pharisees, because you love the best seat in the synagogues and the greetings in the marketplaces!
44	你们有祸了！因为你们如同不显露的坟墓，走在上面的人并不知道。	Woe to you, because you are like unmarked graves, and the people who walk over <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> do not know <i>[it]</i> ! <small>{Note: "Here the direct object is supplied from context in the English translation}</small>
45	律法师中有一个回答耶稣说：夫子！你这样说也把我们糟蹋了。	And one of the legal experts 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 him, "Teacher, <i>[when you]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("say") which is understood as temporal}</small> say these <i>[things]</i> , you insult us also!"
46	耶稣说：你们律法师也有祸了！因为你们把难担的担子放在人身上，自己一个指头却不肯动。	So he said, "Woe to you also, legal experts, because you load people <i>[with]</i> burdens hard to bear, and <i>[you]</i> yourselves do not touch the burdens with one of your fingers!
47	你们有祸了！因为你们修造先知的坟墓，那先知正是你们的祖宗所杀的。	Woe to you, because you build the tombs of the prophets, and your fathers killed them!
48	可见你们祖宗所作的事，你们又证明又喜欢；因为他们杀了先知，你们修造先知的坟墓。	As a result you are witnesses, and you approve of the deeds of your fathers, because they killed them and you build <i>[their tombs]</i> ! <small>{Note: A large number of later manuscripts add the words "their tombs" here, with variations of wording; although the words are not likely to be original, it is necessary to supply them in keeping with English style}</small>
49	所以，神用智慧（用智慧：或作的智者）曾说：‘我要差遣先知和使徒到他们那里去，有的他们要杀害，有的他们要逼迫，’	For this <i>[reason]</i> also the wisdom of God said, 'I will send to them prophets and apostles, and <i>[some]</i> of them they will kill and persecute,'
50	使创世以来所流众先知血的罪都要问在这世代的人身上，	so that the blood of all the prophets that has been shed from the foundation of the world may be required of this generation,

51	就是从亚伯的血起，直到被杀在坛和殿中间撒迦利亚的血为止。我实在告诉你们，这都要问在这世代的人身上。	from the blood of Abel to the blood of Zechariah, who perished between the altar and the temple building. <small>{Note: Literally "the house," here a reference to the temple}</small> Yes, I tell you, it will be required of this generation!
52	你们律法师有祸了！因为你们把知识的钥匙夺了去，自己不去，正要进去的人你们也阻挡他们。	Woe to you, legal experts, because you have taken away the key to knowledge! You did not enter yourselves, and you hindered those who were entering!"
53	耶稣从那里出来，文士和法利赛人就极力的催逼他，引动他多说话，	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("departed")}</small> he departed from there, the scribes and the Pharisees began to be terribly hostile, and to question him closely about many <i>[things]</i> ,
54	私下窥听，要拿他的话柄。	plotting to catch him with reference to something he might say . <small>{Note: Literally "from his mouth"}</small>

第 12 章

1	这时，有几万人聚集，甚至彼此践踏。耶稣开讲，先对门徒说：你们要防备法利赛人的酵，就是假冒为善。	During this time <small>{Note: Literally "which time"}</small> <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("had gathered together")}</small> a crowd of many thousands had gathered together, so that they were trampling one another, he began to say to his disciples first, "Beware for yourselves of the leaven of the Pharisees, which is hypocrisy.
2	掩盖的事没有不露出来的；隐藏的事，没有不被人知道的。	But nothing is concealed that will not be revealed, and secret that will not be made known.
3	因此，你们在暗中所说的，将要在明处被人听见；在内室附耳所说的，将要在房上被人宣扬。	Therefore everything that you have said in the dark will be heard in the light, and what you have whispered <small>{Note: Literally "you have spoken to the ear"}</small> in the inner rooms will be proclaimed on the housetops.
4	我的朋友，我对你们说，那杀身体以后不能再作什么的，不要怕他们。	"And I tell you, my friends, do not be afraid of those who kill the body, and after these <i>[things]</i> do not have anything more to do.
5	我要指示你们当怕的是谁：当怕那杀了以后又有权柄丢在地狱里的。我实在告诉你们，正要怕他。	But I will show you whom you should fear: fear the one who has authority, after the killing, to throw <i>[you]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> into hell! Yes, I tell you, fear this one!
6	五个麻雀不是卖二分银子么？但在神面前，一个也不忘记；	Are not five sparrows sold for two pennies? And not one of them is forgotten in the sight of God.
7	就是你们的头发，也都被数过了。不要惧怕，你们比许多麻雀还贵重！	But even the hairs of your head are all numbered! Do not be afraid; you are worth more than many sparrows.
8	我又告诉你们，凡在人面前认我的，人子在神的使者面前也必认他；	"And I tell you, everyone who acknowledges me before people, the Son of Man also will acknowledge him before the angels of God,
9	在人面前不认我的，人子在神的使者面前也必不认他。	but the one who denies me before people will be denied before the angels of God.

10	凡说话干犯人子的，还可得赦免；惟独亵渎圣灵的，总不得赦免。	And everyone who speaks a word against the Son of Man, it will be forgiven him, but to the one who blasphemes against the Holy Spirit, it will not be forgiven.
11	人带你们到会堂，并官府和有权柄的人面前，不要思虑怎么分诉，说什么话；	But when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you should speak in your own defense or what you should say,
12	因为正在那时候，圣灵要指教你们当说的话。	for the Holy Spirit will teach you in <i>[that]</i> same hour what it is necessary to say.”
13	众人中有一个人对耶稣说：夫子！请你吩咐我的兄长和我分开家业。	Now someone from the crowd said to him, “Teacher, tell my brother to divide the inheritance with me!”
14	耶稣说：你这个人！谁立我作你们断事的官，给你们分家业呢？	But he said to him, “Man, who made me a judge or an arbitrator over you?”
15	于是对众人说：你们要谨慎自守，免去一切的贪心，因为人的生命不在乎家道丰富。	And he said to them, “Watch out and guard yourselves from all greediness, because not <i>[even]</i> when someone has an abundance does <small>{Note: Literally “is”}</small> his life <i>[consist]</i> of his possessions.”
16	就用比喻对他们说：有一个财主田产丰盛；	And he told a parable to them, saying, “The land of a certain rich man yielded an abundant harvest.
17	自己心里思想说：‘我的出产没有地方收藏，怎么办呢？’	And he reasoned to himself, saying, ‘What should I do? For I do not have anywhere I can gather in my crops.’
18	又说：‘我要这么办：要把我的仓房拆了，另盖更大的，在那里好收藏我一切的粮食和财物，	And he said, ‘I will do this: I will tear down my barns and build larger ones, and I will gather in there all my grain and possessions.
19	然后要对我的灵魂说：灵魂哪，你有许多财物积存，可作多年的费用，只管安安逸逸的吃喝快乐罢！’	And I will say to my soul, “Soul, you have many possessions stored up for many years. Relax, eat, drink, celebrate!” ’
20	神却对他说：‘无知的人哪，今夜必要你的灵魂；你所预备的要归谁呢？’	But God said to him, ‘Fool! This night your life <small>{Note: The same Greek word can be translated “soul” or “life” depending on the context}</small> is demanded from you, and <i>[the things]</i> which you have prepared—whose will they be?’
21	凡为自己积财，在神面前却不富足的，也是这样。	So <i>[is]</i> the one who stores up treasure for himself, and who is not rich toward God!”
22	耶稣又对门徒说：所以我告诉你们，不要为生命忧虑吃什么，为身体忧虑穿什么；	And he said to his disciples, “For this <i>[reason]</i> I tell you, do not be anxious for <i>[your]</i> <small>{Note: “Literally “the”; the Greek article is used here as a possessive pronoun}</small> life, what you will eat, or for <i>[your]</i> <small>{Note: “Literally “the”; the Greek article is used here as a possessive pronoun}</small> body, what you will wear.
23	因为生命胜于饮食，身体胜于衣裳。	For life is more than food, and the body <i>[more than]</i> clothing.
24	你想乌鸦，也不种也不收，又没有仓又没有库，神尚且养活它。你们比飞鸟是何等的贵重呢！	Consider the ravens, that they neither sow nor reap; to them there is neither storeroom nor barn, and God feeds them. How much more are you worth than the birds?

25	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 which of you <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("being anxious") which is understood as means}</small> being anxious is able to add an hour <small>{Note: Or "a cubit" (the literal meaning); most scholars understand this to refer figuratively to an "hour" of life here, though some take it as a literal measurement of height}</small> to his life span?
26	这最小的事，你们尚且不能作，为什么还忧虑其余的事呢？	If then you are not even able <i>[to do]</i> a very little thing, why are you anxious about the rest?
27	你想百合花怎么长起来；它也不劳苦，也不纺线。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！	Consider the lilies, how they grow: they do not toil or spin, but I say to you, not even Solomon in all his glory was dressed like one of these.
28	你们这小信的人哪，野地里的草今天还在，明天就丢在炉里，神还给它这样的妆饰，何况你们呢！	But if God clothes the grass in the field in this way, <i>[although it]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("is") which is understood as concessive}</small> is <i>[here]</i> today and tomorrow is thrown into the oven, how much more <i>[will he do so for]</i> <small>{Note: "The phrase "[will he do so for]" is not in the Greek text but is implied}</small> you, you of little faith?
29	你们不要求吃什么，喝什么，也不要挂心；	And you, do not consider what you will eat and what you will drink, and do not be anxious.
30	这都是外邦人所求的。你们必须用这些东西，你们的父是知道的。	For all the nations of the world seek after these <i>[things]</i> , and your Father knows that you need these <i>[things]</i> .
31	你们只要求他的国，这些东西就必加给你们了。	But seek his kingdom and these <i>[things]</i> will be added to you.
32	你们这小群，不要惧怕，因为你们的父乐意把国赐给你们。	"Do not be afraid, little flock, because your Father is well pleased to give you the kingdom.
33	你们要变卖所有的赍济人，为自己预备永不坏的钱囊，用不尽的财宝在天上，就是贼不能近、虫不能蛀的地方。	Sell your possessions and give charitable gifts. Make for yourselves money bags that do not wear out, an inexhaustible treasure in heaven <small>{Note: Or "in the heavens"}</small> where thief does not approach or moth destroy.
34	因为，你们的财宝在那里，你们的心也在哪里。	For where your treasure is, there your heart will be also.
35	你们腰里要束上带，灯也要点着，	" You must be prepared for action <small>{Note: Literally "your loins must be girded"}</small> and <i>[your]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> lamps burning.
36	自己好像仆人等候主人从婚姻的筵席上回来。他来到，叩门，就立刻给他开门。	And you, <i>[be]</i> like people who are waiting for their master when he returns from the wedding feast, <small>{Note: Or perhaps simply "feast"}</small> so that <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("comes back")}</small> comes back and knocks, they can open <i>[the door]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> for him immediately.
37	主人来了，看见仆人儆醒，那仆人就有福了。我实在告诉你们，主人必叫他们坐席，自己束上带，进前伺候他们。	Blessed <i>[are]</i> those slaves whom the master will find on the alert <i>[when he]</i> returns! Truly I say to you that he will dress himself for service and have them recline at the table and will come by <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("will come by") has been translated as a finite verb}</small> serve them.

38	或是二更天来，或是三更天来，看见仆人这样，那仆人就有权了。	Even if he should come back in the second or in the third watch of the night and find <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}"}</small> like this, blessed are they!
39	家主若知道贼什么时候来，就必儆醒，不容贼挖透房屋，这是你们所知道的。	But understand this, that if the master of the house had known what hour the thief was coming, he would not have left his house to be broken into.
40	你们也要预备；因为你们想不到的时候，人子就来了。	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> .” <small>{Note: "The words "[he will come]" are not in the Greek text but are implied}"}</small>
41	彼得说：主*阿，这比喻是为我们说的呢？还是为众人呢？	And Peter said, "Lord, are you telling this parable for us, or also for everyone?"
42	主*说：谁是那忠心有见识的管家，主人派他管理家里的人，按时分粮给他们呢？	And the Lord said, "Who then is the faithful wise manager whom the master will put in charge over his servants to give <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}"}</small> <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}"}</small> food allowance at the right time?
43	主人来到，看见仆人这样行，那仆人就有权了。	Blessed <i>[is]</i> that slave whom his master will find so doing <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("comes back") which is understood as temporal}"}</small> comes back.
44	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.
45	那仆人若心里说：‘我的主人必来得迟’，就动手打仆人和使女，并且吃喝醉酒；	But if that slave should say to himself , <small>{Note: Literally "in his heart"}</small> ‘My master is taking a long time to return,’ and he begins to beat the male slaves and the female slaves and to eat and drink and get drunk,
46	在他想不到的日子，不知道的时辰，那仆人的主人要来，重重的处治他（或作：把他腰轧了），定他和不忠心的人同罪。	the master of that slave will come on a day that he does not expect and at an hour that he does not know, and will cut him in two and assign his place with the unbelievers.
47	仆人知道主人的意思，却不预备，又不顺他的意思行，那仆人必多受责打；	And that slave who knew the will of his master and did not prepare or do according to his will will be given a severe beating . <small>{Note: Literally "will be beaten much"}</small>
48	惟有那不知道的，做了当受责打的事，必少受责打；因为多给谁，就向谁多取；多托谁，就向谁多要。	But the one who did not know and did <i>[things]</i> <small>{Note: Literally "will be beaten a few times"}</small> deserving blows will be given a light beating . And from everyone to whom much has been given, much will be demanded, and from him to whom they entrusted much, they will ask him <i>[for]</i> even more.
49	我来要把火丢在地上，倘若已经着起来，不也是我所愿意的么？	"I have come to bring fire on the earth, and how I wish that it had been kindled already!
50	我有当受的洗还没有成就，我是何等的迫切呢？	But I have a baptism to be baptized with, and how I am distressed until it is accomplished!
51	你们以为我来，是叫地上太平么？我告诉你们，不是，乃是叫人分争。	Do you think that I have come to grant peace on the earth? No, I tell you, but rather division!
52	从今以后，一家五个人将要分争：三个人和两个人相争，两个人和三个人相争；	For from now on there will be five in one household, divided three against two and two against three.

53	父亲和儿子相争，儿子和父亲相争；母亲和女儿相争，女儿和母亲相争；婆婆和媳妇相争，媳妇和婆婆相争。	They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”
54	耶稣又对众人说：你们看见西边起了云彩，就说：‘要下一阵雨’；果然就有。	And he also said to the crowds, “When you see a cloud coming up in the west, you say at once, ‘A rainstorm is coming,’ and so it happens.
55	起了南风，就说：‘将要燥热’；也就有了。	And when <i>[you see]</i> the south wind blowing, you say, ‘There will be burning heat,’ and it happens.
56	假冒为善的人哪，你们知道分辨天地的气色，怎么不知道分辨这时候呢？	Hypocrites! You know how to evaluate the appearance of the earth and the sky, but how <i>[is it]</i> you do not know how to evaluate this present time?
57	你们又为何不自己审量什么是合理的呢？	And why do you not also judge for yourselves <i>[what is]</i> right?
58	你同告你的对头去见官，还在路上，务要尽力的和他了结；恐怕他拉你到官面前，官交付差役，差役把你下在监里。	For as you are going with your accuser before the magistrate, make an effort to come to a settlement with him on the way, so that he will not drag you to the judge, and the judge will hand you over to the bailiff, and the bailiff will throw you into prison.
59	我告诉你，若有半文钱没有还清，你断不能从那里出来。	I tell you, you will never get out of there until you have paid back even the last cent!” <small>{Note: Literally “lepton,” a small copper coin worth 1/128 of a denarius}</small>

第 13 章

1	正当那时，有人将彼拉多使加利利人的血搀杂在他们祭物中的事告诉耶稣。	Now at the same time some had come to tell him about the Galileans whose blood Pilate had mixed with their sacrifices.
2	耶稣说：你们以为这些加利利人比众加利利人更有罪，所以受这害么？	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 to them, “Do you think that these Galileans were sinners worse than all the Galileans, because they suffered these <i>[things]</i> ?
3	我告诉你们，不是的！你们若不悔改，都要如此灭亡！	No, I tell you, but unless you repent you will all perish as well!
4	从前西罗亚楼倒塌了，压死十八个人；你们以为那些人比一切住在耶路撒冷的人更有罪么？	Or those eighteen on whom the tower in Siloam fell and killed them—do you think that they were sinners worse than all the people who live in Jerusalem?
5	我告诉你们，不是的！你们若不悔改，都要如此灭亡！	No, I tell you, but unless you repent, you will all perish as well!”
6	于是用比喻说：一个人有一棵无花果树栽在葡萄园里。他来到树前找果子，却找不着。	And he told this parable: “A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it and did not find <i>[any]</i> .” <small>{Note: “Here the direct object is supplied from context in the English translation}</small>

7	就对管园的说：‘看哪，我这三年来到这无花果树前找果子，竟找不着。把它砍了罢，何必白占地土呢！’	So he said to the gardener, ‘Behold, for three years {Note: Literally “three years from which”} I have come looking for fruit on this fig tree and did not find [any]. {Note: “Here the direct object is supplied from context in the English translation”} Cut it down! {Note: Some manuscripts have “Therefore cut it down!”} Why should it even exhaust the soil?’
8	管园的说：‘主阿，今年且留着，等我周围掘开土，加上粪；	But he answered [and] {Note: “Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb”} said to him, ‘Sir, leave it alone this year also, until I dig around it and put manure on [it]. {Note: “Here the direct object is supplied from context in the English translation”}
9	以后若结果子便罢，不然再把它砍了。’	And if indeed it produces fruit in the coming [year], [so much the better], {Note: “The phrase “so much the better” is not in the Greek text but is implied”} but if not, you can cut it down.’ ”
10	安息日，耶稣在会堂里教训人。	Now he was teaching in one of the synagogues on the Sabbath.
11	有一个女人被鬼附着，病了十八年，腰弯得一点直不起来。	And behold, a woman [was there] {Note: “The phrase “[was there]” is not in the Greek text but is supplied in keeping with English style”} who had a spirit that had disabled her {Note: Literally “of weakness”} [for] eighteen years, and she was bent over and not able to straighten herself up completely. {Note: Or “at all”}
12	耶稣看见，便叫过她来，对她说：女人，你脱离这病了！	And [when he] {Note: “Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal”} saw her, Jesus summoned [her] {Note: “Here the direct object is supplied from context in the English translation”} and said to her, “Woman, you are freed from your disability!”
13	于是用两只手按着她；她立刻直起腰来，就归荣耀与神。	And he placed [his] {Note: Literally “the”; the Greek article is used here as a possessive pronoun”} hands on her, and immediately she straightened up and glorified God.
14	管会堂的因为耶稣在安息日治病，就气忿忿的对众人说：有六日应当做工；那六日之内可以来求医，在安息日却不可。	But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, answered [and] {Note: “Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb”} said to the crowd, “There are six days on which it is necessary to work. Therefore come [and] {Note: “Here “[and]” is supplied because the previous participle (“come”) has been translated as a finite verb”} be healed on them, and not on the day of the Sabbath!”
15	主*说：假冒为善的人哪，难道你们各人在安息日不解开槽上的牛、驴，牵去饮么？	But the Lord answered and said to him, “Hypocrites! Does not each one of you untie his ox or [his] {Note: “Literally “the”; the Greek article is used here as a possessive pronoun”} donkey from the feeding trough on the Sabbath and lead [it] {Note: “Here the direct object is supplied from context in the English translation”} away to water [it]? {Note: “Here the direct object is supplied from context in the English translation”}
16	况且这女人本是亚伯拉罕的后裔，被撒但捆绑了这十八年，不当在安息日解开她的绑么？	And this woman, who is a daughter of Abraham, whom Satan bound eighteen {Note: Literally “ten and eight”} long years—is it not necessary that she be released from this bond on the day of the Sabbath?”
17	耶稣说这话，他的敌人都惭愧了；众人因他所行一切荣耀的事，就都欢喜了。	And [when] {Note: “Here “[when]” is supplied as a component of the temporal genitive absolute participle (“said”)”} he said these [things], all those who opposed him were humiliated, and the whole crowd was rejoicing at all the splendid things that were being done by him.

18	耶稣说：神的国好像什么？我拿什么来比较呢？	Therefore he said, "What is the kingdom of God like, and to what shall I compare it?"
19	好像一粒芥菜种，有人拿去种在园子里，长大成树，天上的飞鸟宿在它的枝上。	It is like a mustard seed that a man took <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb}</small> sowed in his own garden, and it grew and became a tree, and the birds of the sky nested in its branches."
20	又说：我拿什么来比神的国呢？	And again he said, "To what shall I compare the kingdom of God?"
21	好比面酵，有妇人拿来藏在三斗面里，直等全团都发起来。	It is like yeast that a woman took <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb}</small> hid in <small>{Note: Some manuscripts have "put into"}</small> three measures of wheat flour until the whole <i>[batch]</i> was leavened."
22	耶稣往耶路撒冷去，在所经过的各城各乡教训人。	And he was going throughout towns and villages, teaching and making <i>[his]</i> journey toward Jerusalem.
23	有一个人问他说：主*阿，得救的人少么？	And someone said to him, "Lord, are there only <small>{Note: Literally "if"}</small> a few who are saved?" And he said to them,
24	耶稣对众人说：你们要努力进窄门。我告诉你们，将来有许多人想要进去，却是不能。	"Make every effort to enter through the narrow door, because many, I tell you, will seek to enter and will not be able to,
25	及至家主起来关了门，你们站在外面叩门，说：‘主阿，给我们开门！’他就回答说：‘我不认识你们，不晓得你们是那里来的！’	when once the master of the house has gotten up and shut the door, and you begin to stand outside and knock <i>[on]</i> the door, saying, 'Lord, open <i>[the door]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> for us!' And he will answer <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("answer") has been translated as a finite verb}</small> say to you, 'I do not know where you are from!'
26	那时，你们要说：‘我们在你面前吃过喝过，你也在我们的街上教训过人。’	Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets!'
27	他要说：‘我告诉你们，我不晓得你们是那里来的。你们这一切作恶的人，离开我去罢！’	And he will reply, saying to you, 'I do not know where you are from! Go away from me, all <i>[you]</i> evildoers !' <small>{Note: Literally "workers of unrighteousness"}</small>
28	你们要看见亚伯拉罕、以撒、雅各，和众先知都在神的国里，你们却被赶到外面，在那里必要哀哭切齿了。	In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves thrown outside!
29	从东、从西、从南、从北将有人来，在神的国里坐席。	And they will come from east and west, and from north and south, and will recline at the table in the kingdom of God.
30	只是有在后的，将要在前；有在前的，将要在后。	And behold, <i>[some]</i> are last who will be first, and <i>[some]</i> are first who will be last."
31	正当那时，有几个法利赛人来对耶稣说：离开这里去罢，因为希律想要杀你。	At <i>[that]</i> same hour some Pharisees came up <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb}</small> said to him, "Go out and depart from here, because Herod wants to kill you!"

32	耶稣说：你们去告诉那个狐狸说：今天、明天我赶鬼治病，第三天我的事就成全了。	And he said to them, “Go <i>[and]</i> ” {Note: “Here “[and]” is supplied because the previous participle (“go”) has been translated as a finite verb} tell that fox, ‘Behold, I am expelling demons and performing healings today and tomorrow, and on the third <i>[day]</i> I will complete <i>[my work]</i> ’ . {Note: “Here the direct object is supplied from context in the English translation”}
33	虽然这样，今天、明天、后天，我必须前行，因为先知在耶路撒冷之外丧命是不能的。	Nevertheless, it is necessary <i>[for]</i> me to be on the way today and tomorrow and on the next <i>[day]</i> , because it is not possible <i>[for]</i> a prophet to perish outside Jerusalem.
34	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, the one who kills the prophets and stones those who are sent to her! How many times I wanted to gather your children together the way {Note: Literally “in the manner in which”} a hen <i>[gathers]</i> {Note: “Here the term “[gathers]” is not in the Greek text but is implied} her own brood under <i>[her]</i> {Note: Literally “the”; the Greek article is used here as a possessive pronoun} wings, and you were not willing!
35	看哪，你们的家成为荒场留给你们。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。’	Behold, your house has been left to you! And I tell you, you will never see me until <i>[the time]</i> {Note: “The words “[the time]” are not in the Greek text but are implied} will come when you say, ‘Blessed <i>[is]</i> the one who comes in the name of the Lord!’ ” {Note: A quotation from <Ps 118:26>}

第 14 章

1	安息日，耶稣到一个法利赛人的首领家里去吃饭，他们就窥探他。	And it happened that when he came to the house of a certain one of the leaders of the Pharisees on a Sabbath to eat a meal , {Note: Literally “bread”} they were watching him closely.
2	在他面前有一个患水臃的人。	And behold, a certain man was in front of him, suffering from edema.
3	耶稣对律法师和法利赛人说：安息日治病，可以不可以？	And Jesus answered <i>[and]</i> {Note: “Here “[and]” is supplied because the previous participle (“answered”) has been translated as a finite verb} said to the legal experts and Pharisees, saying, “Is it permitted to heal on the Sabbath, or not?”
4	他们却不言语。耶稣就治好那人，叫他走了；	But they remained silent. And he took hold of <i>[him]</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 (“took hold of”) has been translated as a finite verb} healed him, and sent <i>[him]</i> {Note: “Here the direct object is supplied from context in the English translation”} away.
5	便对他们说：你们中间谁有驴或有牛，在安息日掉在井里，不立时拉它上来呢？	And he said to them, “Who among you, <i>[if your]</i> {Note: “The words “[if your]” are not in the Greek text but are implied} son or <i>[your]</i> ox falls into a well {Note: Or “cistern”} on the day of the Sabbath, will not immediately pull him out?”
6	他们不能对答这话。	And they were not able to make a reply to these <i>[things]</i> .
7	耶稣见所请的客拣择首位，就用比喻对他们说：	Now he told a parable to those who had been invited <i>[when he]</i> {Note: “Here “[when]” is supplied as a component of the participle (“noticed”) which is understood as temporal} noticed how they were choosing for themselves the places of honor, saying to them,

8	你被人请去赴婚姻的筵席，不要坐在首位上，恐怕有比你尊贵的客被他请来；	“When you are invited by someone to a wedding feast, ^{Note: Or perhaps simply “a feast”} do not recline at the table in the place of honor, lest <i>[someone]</i> more distinguished than you has been invited by him,
9	那请你们的人前来对你说：‘让座给这一位罢！’你就羞羞惭惭的退到末位上去了。	and the one who invited you both ^{Note: Literally “and him”} will come <i>[and]</i> ^{Note: “Here “[and]” is supplied because the previous participle (“will come”) has been translated as a finite verb} say to you, ‘Give the place to this person,’ and then with shame you will begin to take the last place.
10	你被请的时候，就去坐在末位上，好叫那请你的人来对你说：‘朋友，请上坐。’那时，你在同席的人面前就有光彩了。	But when you are invited, go <i>[and]</i> ^{Note: “Here “[and]” is supplied because the previous participle (“go”) has been translated as a finite verb} recline at the table in the last place, so that when the one who invited you comes, he will say to you, ‘Friend, move up higher.’ Then it will be an honor to you in the presence of all those who are reclining at the table with you.
11	因为，凡自高的，必降为卑，自卑的，必升为高。	For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”
12	耶稣又对请他的人说：你摆设午饭或晚饭，不要请你的朋友、弟兄、亲属，和富足的邻舍，恐怕他们也请你，你就得了报答。	And he also said to the one who had invited him, “When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or wealthy neighbors, lest they also invite you <i>[in return]</i> , and repayment come to you.
13	你摆设筵席，倒要请那贫穷的、残废的、瘸腿的、瞎眼的，你就有福了！	But whenever you give a banquet, invite the poor, the crippled, the lame, the blind,
14	因为他们没有什么可报答你。到义人复活的时候，你要得着报答。	and you will be blessed, because they are not able to repay you. For it will be paid back to you at the resurrection of the righteous.”
15	同席的有一人听见这话，就对耶稣说：在神国里吃饭的有福了！	Now <i>[when]</i> ^{Note: “Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} one of those reclining at the table with <i>[him]</i> heard these <i>[things]</i> , he said to him, “Blessed <i>[is]</i> everyone who ^{Note: Literally “whoever”} will eat bread in the kingdom of God!”
16	耶稣对他说：有一人摆设大筵席，请了许多客。	But he said to him, “A certain man was giving a large banquet and invited many.
17	到了坐席的时候，打发仆人去对所请的人说：‘请来罢！样样都齐备了。’	And he sent his slave at the hour of the banquet to say to those who have been invited, ‘Come, because now it is ready!’
18	众人一口同音的推辞。头一个说：‘我买了一块地，必须去看看。请你准我辞了。’	And they all alike ^{Note: Literally “by one”} began to excuse themselves. The first said to him, ‘I have purchased a field, and I must ^{Note: Literally “I have necessity”} go out to look at it. I ask you, consider me excused.’
19	又有一个说：‘我买了五对牛，要去试一试。请你准我辞了。’	And another said, ‘I have purchased five yoke of oxen, and I am going to examine them. I ask you, consider me excused.’
20	又有一个说：‘我才娶了妻，所以不能去。’	And another said, ‘I have married a wife, and for this <i>[reason]</i> I am not able to come.’

21	那仆人回来，把这事都告诉了主人。家主就动怒，对仆人说：‘快出去，到城里大街小巷，领那贫穷的、残废的、瞎眼的、瘸腿的来。’	And the slave came <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb}</small> reported these <i>[things]</i> to his master. Then the master of the house became angry <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("became angry") has been translated as a finite verb}</small> said to his slave, 'Go out quickly into the streets and alleys of the city and bring in here the poor and crippled and blind and lame!'
22	仆人说：‘主阿，你所吩咐的已经办了，还有空座。’	And the slave said, 'Sir, what you ordered has been done, and there is still room.'
23	主人对仆人说，‘你出去到路上和篱笆那里，勉强人进来，坐满我的屋子。’	And the master said to the slave, 'Go out into the highways and hedges and press <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> to come in, so that my house will be filled!
24	我告诉你们，先前所请的人，没有一个得尝我的筵席。’	For I say to you that none of those persons who were invited will taste my banquet! "
25	有极多的人和耶稣同行。他转过来对他们说：	Now large crowds were going along with him, and he turned around <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("turned around") has been translated as a finite verb}</small> said to them,
26	人到我这里来，若不爱我胜过爱（爱我胜过爱：原文是恨）自己的父母、妻子、儿女、弟兄、姐妹，和自己的性命，就不能作我的门徒。	"If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, and furthermore, even his own life, he cannot be <small>{Note: Literally "he is not able to be"}</small> my disciple.
27	凡不背着自己十字架跟从我的，也不能作我的门徒。	Whoever does not carry his own cross and follow <small>{Note: Literally "come after"}</small> me cannot be <small>{Note: Literally "is not able to be"}</small> my disciple.
28	你们那一个要盖一座楼，不先坐下算计花费，能盖成不能呢？	For which of you, wanting to build a tower, does not first sit down <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("sit down") has been translated as a finite verb}</small> calculate the cost <i>[to see]</i> if he has <i>[enough]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> to complete it ? <small>{Note: Literally "for completion"}</small>
29	恐怕安了地基，不能成功，看见的人都笑话他，说：	Otherwise <small>{Note: Literally "so that lest"}</small> <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the temporal genitive absolute participle ("has laid")}</small> he has laid the foundation and is not able to finish <i>[it]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> all who see <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> will begin to ridicule him,
30	‘这个人开了工，却不能完工。’	saying, 'This man began to build and was not able to finish!'
31	或是一个王出去和别的王打仗，岂不先坐下酌量，能用一万兵去敌那领二万兵来攻打他的么？	Or what king, going out to engage another king in battle, does not sit down first <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("sit down") has been translated as a finite verb}</small> deliberate whether he is able with ten thousand to oppose the one coming against him with twenty thousand.
32	若是不能，就趁敌人还远的时候，派使者去求和息的条款。	But if not, <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("is")}</small> <i>[the other]</i> is still far away, he sends an ambassador <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("asks") has been translated as a finite verb}</small> asks for terms of <small>{Note: Literally "the things with reference to"}</small> peace.

33 这样，你们无论什么人，若不撇下一切所有的，就不能作我的门徒。

In the *[same]* way, therefore, every *[one]* of you who does not renounce all his own possessions cannot be {Note: Literally "is not able to be"} my disciple.

34 盐本是好的；盐若失了味，可用什么叫它再咸呢？

"Now salt *[is]* good, but if salt becomes tasteless, with what will it be made salty?"

35 或用在田里，或堆在粪里，都不合式，只好丢在外面。有耳可听的，就应当听！

It is usable neither for the soil nor for the manure pile; they throw it out. The one who has ears to hear, let him hear!"

第 15 章

1 众税吏和罪人都挨近耶稣，要听他讲道。

Now all the tax collectors and the sinners were drawing near to hear him.

2 法利赛人和文士私下议论说：这个人接待罪人，又同他们吃饭。

And both the Pharisees and the scribes were complaining, saying, "This man welcomes sinners and eats with them!"

3 耶稣就用比喻说：

So he told them this parable, saying,

4 你们中间谁有一百只羊失去一只，不把这九十九只撇在旷野、去找那失去的羊，直到找着呢？

"What man of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the grassland and go after the one that was lost until he finds it?"

5 找着了，就欢欢喜喜的扛在肩上，回到家里，

And *[when he]* {Note: "Here "[when]" is supplied as a component of the participle ("has found") which is understood as temporal} has found *[it]* , {Note: "Here the direct object is supplied from context in the English translation} he places *[it]* {Note: "Here the direct object is supplied from context in the English translation} on his shoulders, rejoicing.

6 就请朋友邻舍来，对他们说：‘我失去的羊已经找着了，你们和我一同欢喜罢！’

And *[when he]* {Note: "Here "[when]" is supplied as a component of the participle ("returns") which is understood as temporal} returns to *[his]* {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} home, he calls together *[his]* {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} friends and neighbors, saying to them, 'Rejoice with me, because I have found my sheep that was lost!'

7 我告诉你们，一个罪人悔改，在天上也要这样为他欢喜，较比为九十九个不用悔改的义人欢喜更大。

I tell you that in the *[same]* way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance.

8 或是一个妇人有一十块钱，若失落一块，岂不点上灯，打扫屋子，细细的找，直到找着么？

Or what woman who has ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds *[it]* ? {Note: "Here the direct object is supplied from context in the English translation}

9 找着了，就请朋友邻舍来，对他们说：‘我失落的那块钱已经找着了，你们和我一同欢喜罢！’

And *[when she]* {Note: "Here "[when]" is supplied as a component of the participle ("has found") which is understood as temporal} has found *[it]* , {Note: "Here the direct object is supplied from context in the English translation} she calls together *[her]* {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} friends and neighbors, saying, 'Rejoice with me, because I have found the drachma that I had lost!'

10 我告诉你们，一个罪人悔改，在神的使者面前也是这样为他欢喜。”

In the *[same]* way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

11 耶稣又说：一个人有两个儿子。

And he said, "A certain man had two sons.

12	小儿子对父亲说：‘父亲，请你把我应得的家业分给我。’他父亲就把产业分给他们。	And the younger of them said to <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> father, 'Father, give me the share of the property that is coming to <i>[me]</i> .' So he divided <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> assets between them.
13	过了不多几日，小儿子就把他一切所有的都收拾起来，往远方去了。在那里任意放荡，浪费钱财。	And after not many days, the younger son gathered everything <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("gathered") has been translated as a finite verb}</small> went on a journey to a distant country, and there he squandered his wealth <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the adverbial participle of manner ("living")}</small> living wastefully.
14	既耗尽了一切所有的，又遇着那地方大遭饥荒，就穷苦起来。	And <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the temporal genitive absolute participle ("had spent")}</small> he had spent everything, there was a severe famine throughout that country, and he began to be in need.
15	于是去投靠那地方的一个人；那人打发他到田里去放猪。	And he went <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("went") has been translated as a finite verb}</small> hired himself out to one of the citizens of that country, and he sent him into his fields to tend pigs.
16	他恨不得拿猪所吃的豆荚充饥，也没有人给他。	And he was longing to fill his stomach with <small>{Note: Some manuscripts have "to stuff himself with"}</small> the carob pods that the pigs were eating, and no one was giving <i>[anything]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> to him.
17	他醒悟过来，就说：‘我父亲有多少的雇工，口粮有余，我倒在这里饿死么？’	"But <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal}</small> came to himself, he said, 'How many of my father's hired workers have an abundance of food , <small>{Note: Literally "of bread"}</small> and I am dying here from hunger!
18	我要起来，到我父亲那里去，向他说：‘父亲！我得罪了天，又得罪了你；’	I will set out <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("set out") has been translated as a finite verb}</small> go to my father and will say to him, 'Father, I have sinned against heaven and in your sight ! <small>{Note: Literally "in the sight of you"}</small>
19	从今以后，我不配称为你的儿子，把我当作一个雇工罢！’	I am no longer worthy to be called your son! Make me like one of your hired workers.'
20	于是起来，往他父亲那里去。相离还远，他父亲看见，就动了慈心，跑去抱着他的颈项，连连与他亲嘴。	And he set out <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("set out") has been translated as a finite verb}</small> came to his own father. But <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("away")}</small> he was still a long way away, his father saw him and had compassion, and ran and embraced him <small>{Note: Literally "fell on his neck"}</small> and kissed him.
21	儿子说：‘父亲！我得罪了天，又得罪了你；从今以后，我不配称为你的儿子。’	And <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> son said to him, 'Father, I have sinned against heaven and in your sight ! <small>{Note: Literally "in the sight of you"}</small> I am no longer worthy to be called your son!'
22	父亲却吩咐仆人说：把那上好的袍子快拿出来给他穿；把戒指戴在他指头上；把鞋穿在他脚上；	But <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> father said to his slaves, 'Quickly bring out the best robe and put <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> on him, and put a ring on his finger <small>{Note: Literally "hand," but this is a metonymy of whole ("hand") for part ("finger")}</small> and sandals on <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> feet!

23	把那肥牛犊牵来宰了，我们可以吃喝快乐；	And bring the fattened calf—kill <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> and let us eat <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("eat") has been translated as a finite verb}</small> celebrate,
24	因为我这个儿子是死而复活，失而又得的。’他们就快乐起来。	because this son of mine was dead, and is alive again! He was lost and is found!" And they began to celebrate.
25	那时，大儿子正在田里。他回来，离家不远，听见作乐跳舞的声音，	"Now his older son was in the field, and when he came <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb}</small> approached the house, he heard music and dancing.
26	便叫过一个仆人来，问是什么事。	And he summoned one of the slaves <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("summoned") has been translated as a finite verb}</small> asked what these <i>[things]</i> meant.
27	仆人说：‘你兄弟来了；你父亲因为得他无灾无病的回来，把肥牛犊宰了。’	And he said to him, 'Your brother has come, and your father has killed the fattened calf because he has gotten him back healthy.'
28	大儿子却生气，不肯进去；他父亲就出来劝他。	But he became angry and did not want to go in. So his father came out <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("came out") has been translated as a finite verb}</small> began to implore <small>{Note: "The imperfect tense has been translated as ingressive here ("began to implore")}</small> him.
29	他对父亲说：‘我服事你这多年，从来没有违背过你的命，你并没有给我一只山羊羔，叫我和朋友一同快乐。	But he answered <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb}</small> said to his father, 'Behold, so many years I have served you, and have never disobeyed your command! And you never gave me a young goat so that I could celebrate with my friends!
30	但你这个儿子和娼妓吞尽了你的产业，他一来了，你倒为他宰了肥牛犊。’	But when this son of yours returned—who has consumed your assets with prostitutes—you killed the fattened calf for him!
31	父亲对他说：‘儿阿！你常和我同在，我一切所有的都是你的；	But he said to him, 'Child, you are always with me, and everything I have belongs to you. <small>{Note: Literally "all my [things] are yours"}</small>
32	只是你这个兄弟是死而复活、失而又得的，所以我们理当欢喜快乐。’	But it was necessary to celebrate and to rejoice, because this brother of yours was dead, and is alive, and was lost, and is found!" "

第 16 章

1	耶稣又对门徒说：有一个财主的管家，别人向他主人告他浪费主人的财物。	And he also said to the disciples, "A certain man was rich, who had a manager. And charges were brought to him that this person was squandering his possessions.
2	主人叫他来，对他说：‘我听见你这事怎么样呢？把你所经管的交代明白，因你不能再作我的管家。’	And he 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, 'What is this I hear about you? Give the account of your management, because you can no longer manage.'
3	那管家心里说：‘主人辞我，不用我再作管家，我将来作什么？锄地呢？无力；讨饭呢？怕羞。	And the manager said to himself, 'What should I do, because my master is taking away the management from me? I am not strong enough to dig; I am ashamed to beg.

4	我知道怎么行，好叫人在我不作管家之后，接我到他们家里去。’	I know what I should do, so that when I am removed from the management they will welcome me into their homes!’
5	于是把欠他主人债的，一个一个的叫来，问头一个说：‘你欠我主人多少？’	And he summoned each one of his own master’s debtors <i>[and]</i> <small>{Note: “Here “[and]” is supplied because the previous participle (“summoned”) has been translated as a finite verb}</small> said to the first, ‘How much do you owe my master?’
6	他说：‘一百簍（每簍约五十斤）油。’管家说：‘拿你的账，快坐下，写五十。’	And he said, ‘A hundred measures of olive oil.’ So he said to him, ‘Take your promissory note and sit down quickly <i>[and]</i> ’ <small>{Note: “Here “[and]” is supplied because the previous participle (“sit down”) has been translated as a finite verb}</small> write fifty.’
7	又问一个说：‘你欠多少？’他说：‘一百石麦子。’管家说：‘拿你的账，写八十。’	Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred measures of wheat.’ He said to him, ‘Take your promissory note and write eighty.’
8	主人就夸奖这不义的管家做事聪明。因为今世之子，在世事之上，较比光明之子更加聪明。	And the master praised the dishonest manager, because he had acted shrewdly. For the sons of this age are shrewder than the sons of light with regard to their own generation. <small>{Note: Or “kind”}</small>
9	我又告诉你们，要藉着那不义的钱财结交朋友，到了钱财无用的时候，他们可以接你们到永存的帐幕里去。	And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it runs out they will welcome you into the eternal dwellings.
10	人在最小的事上忠心，在大事上也忠心；在最小的事上不义，在大事上也不义。	“The one who <i>[is]</i> faithful in very little is also faithful in much, and the one who <i>[is]</i> dishonest in very little is also dishonest in much.
11	倘若你们在不义的钱财上不忠心，谁还把那真实的钱财托付你们呢？	If then you have not been faithful with unrighteous wealth, who will entrust to you the true <i>[riches]</i> ? <small>{Note: “The word “[riches]” is not in the Greek text but is implied}</small>
12	倘若你们在别人的东西上不忠心，谁还把你们自己的东西给你们呢？	And if you have not been faithful with what belongs to another, who will give you your own?
13	一个仆人不能事奉两个主；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。	No domestic slave 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 will despise the other. You are not able to serve God and money.”
14	法利赛人是贪爱钱财的，他们听见这一切话，就嗤笑耶稣。	Now the Pharisees, who were lovers of money, heard all these <i>[things]</i> , and they ridiculed him.
15	耶稣对他们说：你们是在人面前自称为义的，你们的心，神却知道；因为人所尊贵的，是神看为可憎恶的。	And he said to them, “You are the ones who justify themselves in the sight of men, but God knows your hearts! For <i>[what is]</i> <i>[considered]</i> exalted among men <i>[is]</i> an abomination in the sight of God.
16	律法和先知到约翰为止，从此神国的福音传开了，人人努力要进去。	“The law and the prophets <i>[were]</i> until John; from that time <i>[on]</i> the kingdom of God has been proclaimed, and everyone is urgently pressed <small>{Note: The verb is translated here as a passive; some English versions translate the verb as active (“forces [their way] into it”)}</small> into it.
17	天地废去较比律法的一点一画落空还容易。	But it is easier <i>[for]</i> heaven and earth to pass away than <i>[for]</i> one stroke of a letter of the law to become invalid.

18	凡休妻另娶的就是犯奸淫；娶被休之妻的也是犯奸淫。	“Everyone who divorces his wife and marries another commits adultery, and the one who marries a woman divorced from <i>[her]</i> husband commits adultery.
19	有一个财主穿着紫色袍和细麻布衣服，天天奢华宴乐。	“Now a certain man was rich, and dressed <i>[in]</i> purple cloth and fine linen, feasting sumptuously every day.
20	又有一个讨饭的，名叫拉撒路，浑身生疮，被人放在财主门口，	And a certain poor man named ^{Note: Literally “by name”} Lazarus, covered with sores, lay at his gate,
21	要得财主桌子上掉下来的零碎充饥；并且狗来舐他的疮。	and was longing to be filled with what fell from the table of the rich man. But even the dogs came <i>[and]</i> ^{Note: “Here “[and]” is supplied because the previous participle (“came”) has been translated as a finite verb} licked his sores.
22	后来那讨饭的死了，被天使带去放在亚伯拉罕的怀里。财主也死了，并且埋葬了。	Now it happened that the poor man died, and he was carried away by the angels to Abraham’s side . ^{Note: Literally “the bosom of Abraham”} And the rich man also died and was buried.
23	他在阴间受痛苦，举目远远的望见亚伯拉罕，又望见拉撒路在他怀里，	And in Hades he lifted up his eyes <i>[as he]</i> ^{Note: “Here “[as]” is supplied as a component of the participle (“was”) which is understood as temporal} was in torment <i>[and]</i> ^{Note: “Here “[and]” is supplied because the previous participle (“lifted up”) has been translated as a finite verb} saw Abraham from a distance, and Lazarus at his side . ^{Note: Literally “in his bosom”}
24	就喊着说：‘我祖亚伯拉罕哪，可怜我罢！打发拉撒路来，用指头尖蘸点水，凉凉我的舌头；因为我在这火焰里，极其痛苦。’	And he called out <i>[and]</i> ^{Note: “Here “[and]” is supplied because the previous participle (“called out”) has been translated as a finite verb} said, ‘Father Abraham, have mercy on me, and send Lazarus so that he could dip the tip of his finger in water and cool my tongue, because I am suffering pain in this flame!’
25	亚伯拉罕说：‘儿阿，你该回想你生前享过福，拉撒路也受过苦；如今他在这里得安慰，你倒受痛苦。’	But Abraham said, ‘Child, remember that you received your good <i>[things]</i> during your life, and Lazarus likewise bad <i>[things]</i> . But now he is comforted here, but you are suffering pain.
26	不但这样，并且在你我之间，有深渊限定，以致人要从这边过到你们那边是不能的；要从那边过到我们这边也是不能的。’	And in <i>[addition to]</i> all these <i>[things]</i> , a great chasm has been established between us and you, so that those who want to cross over from here to you are not able <i>[to do so]</i> , ^{Note: “The words “to do so” are not in the Greek text but are implied} nor can they cross over from there to us.’
27	财主说：‘我祖阿！既是这样，求你打发拉撒路到我父家去；	So he said, ‘Then I ask you, father, that you send him to my father’s house,
28	因为我还有五个弟兄，他可以对他们作见证，免得他们也来到这痛苦的地方。’	for I have five brothers, so that he could warn them, in order that they also should not come to this place of torment!’
29	亚伯拉罕说：‘他们有摩西和先知的话可以听从。’	But Abraham said, ‘They have Moses and the prophets; they must listen to them.’
30	他说：‘我祖亚伯拉罕哪，不是的，若有一个从死里复活的，到他们那里去的，他们必要悔改。’	And he said, ‘No, father Abraham, but if someone from the dead goes to them, they will repent!’

- 31 亚伯拉罕说：‘若不听从摩西和先知的
话，就是有一个从死里复活的，他们也是
不听从。’
- But he said to him, ‘If they do not listen to Moses
and the prophets, neither will they be convinced if
someone rises from the dead.’ ”

第 17 章

1	耶稣又对门徒说：绊倒人的事是免不了 的；但那绊倒人的有祸了。	And he said to his disciples, “It is impossible for causes for stumbling not to come, but woe <i>[to him]</i> through whom they come!
2	就是把磨石拴在这人的颈项上，丢在海 里，还强如他把这小子里的一个绊倒了。	It would be better for him if a millstone <small>{Note: Literally “a stone belonging to a mill”}</small> is placed around his neck and he is thrown into the sea than that he causes one of these little ones to sin.
3	你们要谨慎！若是你的弟兄得罪你，就劝 戒他；他若懊悔，就饶恕他。	“Be concerned about yourselves! If your brother sins, rebuke him, and if he repents, forgive him.
4	倘若他一天七次得罪你，又七次回转， 说：‘我懊悔了，’你总要饶恕他。	And if he sins against you seven times in a day, and seven times he returns to you saying, ‘I repent,’ you must forgive him.”
5	使徒对主*说：求主*加增我们的信心。	And the apostles said to the Lord, “Increase our faith!”
6	主*说：你们若有信心像一粒芥菜种，就 是对这棵桑树说：‘你要拔起根来，栽在 海里，’它也必听从你们。	So the Lord said, “If you have faith like a mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.
7	你们谁有仆人耕地或是放羊，从田里回 来，就对他说：‘你快来坐下吃饭’呢？	“And which of you who has a slave plowing or shepherding <i>[sheep]</i> <small>{Note: “Here the direct object is supplied from context in the English translation”}</small> who comes in from the field will say to him, ‘Come here at once <i>[and]</i> ’ <small>{Note: “Here “and” is supplied because the previous participle (“come here”) has been translated as a finite verb”}</small> recline at the table’?
8	岂不对他说：‘你给我预备晚饭，束上带 子伺候我，等我吃喝完了，你才可以吃 喝’么？	Will he not rather say to him, ‘Prepare something that I may eat, and dress yourself to serve me while I eat and drink, and after these <i>[things]</i> you will eat and drink.’
9	仆人照所吩咐的去做，主人还谢谢他么？	He will not be grateful <small>{Note: Literally “have gratitude”}</small> to the slave because he did what was ordered, <i>[will he]</i> ? <small>{Note: “The negative construction in Greek anticipates a negative answer here, indicated by “[will he]”}</small>
10	这样，你们做完了一切所吩咐的，只当 说：‘我们是无用的仆人，所做的本是我 们应分做的。’	Thus you also, when you have done all the things you were ordered to do , <small>{Note: Literally “things that were ordered to you”}</small> say, ‘We are unworthy slaves; we have done what we were obligated to do.’ ”
11	耶稣往耶路撒冷去，经过撒玛利亚和加利 利。	And it happened that while traveling toward Jerusalem, he was passing through the region between <small>{Note: Literally “through the midst”}</small> Samaria and Galilee.
12	进入一个村子，有十个长大痲疯的，迎面 而来，远远的站着，	And <i>[as]</i> <small>{Note: “Here “[as]” is supplied as a component of the temporal genitive absolute participle (“was entering”)}</small> he was entering into a certain village, ten men met <i>[him]</i> <small>{Note: “Here the direct object is supplied from context in the English translation”}</small> <small>{Note: Some manuscripts explicitly state “him”}</small> —lepers, who stood at a distance.

13	高声说：耶稣，夫子，可怜我们罢！	And they raised <i>[their]</i> voices, saying, “Jesus, Master, have mercy on us!”
14	耶稣看见，就对他们说：你们去把身体给祭司察看。他们去的时候就洁净了。	And <i>[when he]</i> <small>{Note: “Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal}</small> saw <i>[them]</i> <small>{Note: “Here the direct object is supplied from context in the English translation}</small> he 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> show yourselves to the priests.” And it happened that as they were going, they were cleansed.
15	内中有一个见自己已经好了，就回来大声归荣耀与神，	But one of them, <i>[when he]</i> <small>{Note: “Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal}</small> saw that he was healed, turned back, praising God with a loud voice.
16	又俯伏在耶稣脚前感谢他；这人是撒玛利亚人。	And he fell on <i>[his]</i> face at his feet, giving thanks to him. And he was a Samaritan.
17	耶稣说：洁净了的不是十个人么？那九个在那里呢？	So 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, “Were not ten cleansed? And where <i>[are]</i> the nine?”
18	除了这外族人，再没有别人回来归荣耀与神么？	Was no one found to turn back <i>[and]</i> ” <small>{Note: “Here “[and]” is supplied because the previous participle (“turn back”) has been translated as an infinitive}</small> give praise to God except this foreigner?”
19	就对那人说：起来，走罢！你的信救了你了。	And he said to him, “Get up <i>[and]</i> ” <small>{Note: “Here “[and]” is supplied because the previous participle (“get up”) has been translated as a finite verb}</small> go your way. Your faith has saved you.”
20	法利赛人问：神的国几时来到？耶稣回答说：神的国来到不是眼所能见的。	Now <i>[when he]</i> <small>{Note: “Here “[when]” is supplied as a component of the participle (“was asked”) which is understood as temporal}</small> was asked by the Pharisees when the kingdom of God would come, he answered them and said, “The kingdom of God does not come with things that can be observed , <small>{Note: Literally “observation”}</small>
21	人也不得说：看哪，在这里！看哪，在那里！因为神的国就在你们心里（心里：或作中间）。	nor will they say, ‘Behold, here <i>[it is]</i> !’ or ‘There!’ For behold, the kingdom of God is in your midst.”
22	他又对门徒说：日子将到，你们巴不得看见人子的一个日子，却不得看见。	And he said to the disciples, “Days will come when you will desire to see one of the days of the Son of Man, and you will not see <i>[it]</i> . <small>{Note: “Here the direct object is supplied from context in the English translation}</small>
23	人将要对你们说：‘看哪，在那里！’ ‘看哪，在这里！’ 你们不要出去，也不要跟随他们！	And they will say to you, ‘Behold, there!’ ‘Behold, here!’ <small>{Note: Some manuscripts have “Behold, there!” or ‘Behold, here!’ }</small> Do not go out or run after <i>[them]</i> ! <small>{Note: “Here the direct object is supplied from context in the English translation}</small>
24	因为人子在他降临的日子，好像闪电从天这边一闪直照到天那边。	For just as the lightning shines forth, flashing from <i>[one place]</i> under heaven to <i>[another place]</i> under heaven, so the Son of Man will be in his day.
25	只是他必须先受许多苦，又被这世代弃绝。	But first it is necessary <i>[for]</i> him to suffer many <i>[things]</i> , and to be rejected by this generation.
26	挪亚的日子怎样，人子的日子也要怎样。	And just as it was in the days of Noah, so also it will be in the days of the Son of Man—
27	那时候的人又吃又喝，又娶又嫁，到挪亚进方舟的那日，洪水就来，把他们全都灭了。	they were eating, they were drinking, they were marrying, they were being given in marriage, until the day Noah entered into the ark, and the flood came and destroyed <i>[them]</i> all.

28	又好像罗得的日子；人又吃又喝，又买又卖，又耕种又盖造。	Likewise, just as it was in the days of Lot—they were eating, they were drinking, they were buying, they were selling, they were planting, they were building.
29	到罗得出所多玛的那日，就有火与硫磺从天上降下来，把他们全都灭了。	But on the day that Lot went out from Sodom, it rained fire and sulphur from heaven and destroyed <i>[them]</i> all.
30	人子显现的日子也要这样。	It will be just the same ^{Note: Literally “according to the same”} on the day that the Son of Man is revealed.
31	当那日，人在房上，器具在屋里，不要下来拿；人在田里，也不要回家。	On that day, whoever is on the housetop and his goods <i>[are]</i> in the house must not come down to take them away. And likewise the one who <i>[is]</i> in the field must not turn back
32	你们要回想罗得的妻子。	Remember Lot's wife!
33	凡想要保全生命的，必丧掉生命；凡丧掉生命的，必救活生命。	Whoever seeks to preserve his life will lose it, but whoever loses <i>[it]</i> ^{Note: “Here the direct object is supplied from context in the English translation”} will keep it.
34	我对你们说，当那一夜，两个人在一个床上，要取去一个，撇下一个。	I tell you that in that night there will be two in one bed; one will be taken and the other will be left.
35	两个女人一同推磨；要取去一个，撇下一个。	There will be two <i>[women]</i> ^{Note: “Here “[women]” is supplied because the form (“two”) is feminine gender in Greek”} grinding at the same <i>[place]</i> ; one will be taken and the other will be left. ^{Note: A few manuscripts add v. <36> (with some variations): “There will be two in the field; one will be taken and the other will be left.”}
36	(有古卷在此有 36 節:两个人在田里，要取去一个，撇下一个。)	
37	门徒说：主*阿，在那里有这事呢？耶稣说：尸首在那里，鹰也必聚在那里。	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 him, “Where, Lord?” So he said to them, “Where the dead body <i>[is]</i> , there also the vultures will be gathered.”

第 18 章

1	耶稣设一个比喻，是要人常常祷告，不可灰心。	And he told them a parable to <i>[show that]</i> they must always pray and not be discouraged,
2	说：某城里有一个官，不惧怕神，也不尊重世人。	saying, “There was a certain judge in a certain town who did not fear God and did not respect people.
3	那城里有个寡妇，常到他那里，说：‘我有一个对头，求你给我伸冤。’	And there was a widow in that town, and she kept coming to him, saying, ‘Grant me justice against my adversary!’
4	他多日不准。后来心里说：‘我虽不惧怕神，也不尊重世人，	And he was not willing for a time, but after these <i>[things]</i> he said to himself, ‘Even if I do not fear God or respect people,
5	只因这寡妇烦扰我，我就给她伸冤罢，免得她常来缠磨我！’	yet because this widow is causing trouble for me, I will grant her justice, so that she does not wear me down in the end <i>[by her]</i> ^{Note: “Here “[by]” is supplied as a component of the participle (“coming back”) which is understood as means”} coming back!’ ”

6	主*说：你们听这不义之官所说的话。	And the Lord said, "Listen to what the unrighteous judge is saying!"
7	神的选民昼夜呼吁他，他纵然为他们忍了多时，岂不终久给他们伸冤么？	And will not God surely see to it that justice is done <small>{Note: Literally "carry out the giving of justice"}</small> to his chosen ones who cry out to him day and night, and will he delay toward them?
8	我告诉你们，要快快的给他们伸冤了。然而，人子来的时候，遇得见世上有信德的么？	I tell you that he will see to it that justice is done <small>{Note: Literally "he will carry out the giving of justice"}</small> for them soon! Nevertheless, <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("comes") which is understood as temporal}</small> the Son of Man comes, then will he find faith on earth?"
9	耶稣向那些仗着自己是义人，藐视别人的，设一个比喻，	And he also told this parable to some who trusted in themselves that they were righteous, and looked down on everyone else : <small>{Note: Literally "the rest"}</small>
10	说：有两个人上殿里去祷告：一个是法利赛人，一个是税吏。	"Two men went up to the temple to pray, one a Pharisee and the other a tax collector.
11	法利赛人站着，自言自语的祷告说：‘神阿，我感谢你，我不像别人勒索、不义、奸淫，也不像这个税吏。	The Pharisee stood <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("stood") has been translated as a finite verb}</small> prayed these <i>[things]</i> with reference to himself: 'God, I give thanks to you that I am not like other people—swindlers, unrighteous <i>[people]</i> , adulterers, or even like this tax collector!
12	我一个礼拜禁食两次，凡我所得的都捐上十分之一。’	I fast twice a week; I give a tenth of all that I get.'
13	那税吏远远的站着，连举目望天也不敢，只捶着胸说：‘神阿，开恩可怜我这个罪人！’	But the tax collector, standing far away, did not want even to raise his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, a sinner!'
14	我告诉你们，这人回家去比那人倒算为义了；因为，凡自高的，必降为卑；自卑的，必升为高。	I tell you, this man went down to his house justified rather than that one! For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."
15	有人抱着自己的婴孩来见耶稣，要他摸他们；门徒看见就责备那些人。	Now they were bringing even <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> babies to him so that he could touch them. But <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> the disciples saw <i>[it]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}</small> they rebuked them.
16	耶稣却叫他们来，说：让小孩子到我这里来，不要禁止他们；因为在神国的正是这样的人。	But Jesus called them to himself, saying, "Allow the children to come to me, and do not forbid them, for to such belongs <small>{Note: Literally "for of such is"}</small> the kingdom of God.
17	我实在告诉你们，凡要承受神国的，若不像小孩子，断不能进去。	Truly I say to you, whoever does not welcome the kingdom of God like a young child will never enter into it."
18	有一个官问耶稣说：良善的夫子，我该做什么事才可以承受永生？	And a certain ruler asked him, saying, "Good Teacher, <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("doing") which is understood as means}</small> doing what will I inherit eternal life?"
19	耶稣对他说：你为什么称我是良善的？除了神一位之外，再没有良善的。	And Jesus said to him, "Why do you call me good? No one <i>[is]</i> good except God alone.

20	诫命你是晓得的：‘不可奸淫；不可杀人；不可偷盗；不可作假见证；当孝敬父母。’	You know the commandments: ‘Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother.’ ” {Note: A quotation from <Exod 20:12–16>; <Deut 5:16–20>}
21	那人说：这一切我从小都遵守了。	And he said, “All these I have observed from my youth.” {Note: Some manuscripts omit “my”}
22	耶稣听见了，就说：你还缺少一件：要变卖你一切所有的，分给穷人，就必有财宝在天上；你还要来跟从我。	And <i>[when he]</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”} Jesus said to him, “You still lack one thing : {Note: Literally “one still lacking to you”} Sell all that you have, and distribute <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.”
23	他听见这话，就甚忧愁，因为他很富足。	But <i>[when he]</i> {Note: “Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} heard these <i>[things]</i> he became very sad, because he was extremely wealthy.
24	耶稣看见他，就说：有钱财的人进神的国是何等的难哪！	And Jesus took notice of him {Note: Some manuscripts add “becoming very sad”} <i>[and]</i> {Note: “Here “[and]” is supplied because the previous participle (“took notice of”) has been translated as a finite verb} said, “How difficult it is for {Note: Literally “with difficulty”} those who possess wealth to enter into the kingdom of God!
25	骆驼穿过针的眼比财主进神的国还容易呢！	For it is easier <i>[for]</i> a camel to go through the eye of a needle than <i>[for]</i> a rich person to enter into the kingdom of God.
26	听见的人说：这样，谁能得救呢？	So those who heard <i>[this]</i> {Note: “Here the direct object is supplied from context in the English translation”} said, “And who can be saved?”
27	耶稣说：在人所不能的事，在神却能。	But he said, “ <i>[What is]</i> impossible with men is possible with God.”
28	彼得说：看哪，我们已经撇下自己所有的跟从你了。	And Peter said, “Behold, we have left all that is ours {Note: Literally “our own”} <i>[and]</i> {Note: “Here “[and]” is supplied because the previous participle (“have left”) has been translated as a finite verb} followed you.”
29	耶稣说：我实在告诉你们，人为神的国撇下房屋，或是妻子、弟兄、父母、儿女，	And he said to them, “Truly I say to you that there is no one who has left house or wife or brothers or parents or children on account of the kingdom of God,
30	没有在今世不得百倍，在来世不得永生的。	who will not receive many times more in this time and in the age to come, eternal life.”
31	耶稣带着十二个门徒，对他们说：看哪，我们上耶路撒冷去，先知所写的一切事都要成就在人子身上。	And taking aside the twelve, he said to them, “Behold, we are going up to Jerusalem, and all the things that are written by the prophets with reference to the Son of Man will be accomplished.
32	他将要被交给外邦人，他们要戏弄他，凌辱他，吐唾沫在他脸上，	For he will be handed over to the Gentiles and will be mocked and mistreated and spit on,
33	并要鞭打他，杀害他；第三日他要复活。	and <i>[after]</i> {Note: “Here “[after]” is supplied as a component of the participle (“flogging”) which is understood as temporal} flogging <i>[him]</i> {Note: “Here the direct object is supplied from context in the English translation”} they will kill him, and on the third day he will rise.”

34	这些事门徒一样也不懂得，意思乃是隐藏的；他们不晓得所说的是什么。	And they understood none of these <i>[things]</i> , and this saying was concealed from them, and they did not comprehend the things that were said.
35	耶稣将近耶利哥的时候，有一个瞎子坐在路旁讨饭。	Now it happened that as he drew near to Jericho, a certain blind man was sitting on the side of the road begging.
36	听见许多人经过，就问是什么事。	And <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> heard a crowd going by, he inquired what this meant.
37	他们告诉他，是拿撒勒人耶稣经过。	And they told him, "Jesus the Nazarene is passing by."
38	他就呼叫说：大卫的子孙耶稣阿，可怜我罢！	And he called out, saying, "Jesus, Son of David, have mercy on me!"
39	在前头走的人就责备他，不许他作声；他却越发喊叫说：大卫的子孙，可怜我罢！	And those who were in front rebuked him, that he should be silent, but he cried out even more loudly , <small>{Note: Literally "by much more"}</small> "Son of David, have mercy on me!"
40	耶稣站住，吩咐把他领过来，到了跟前，就问他说：	So Jesus stopped <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("stopped") has been translated as a finite verb}</small> ordered him to be brought to him. And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("approached")}</small> he approached, he asked him,
41	你要我为你做什么？他说：主*阿，我要能看见。	"What do you want me to do for you?" And he said, "Lord, that I may regain <i>[my]</i> sight.
42	耶稣说：你可以看见！你的信救了你了。	And Jesus said to him, "Regain <i>[your]</i> sight! Your faith has saved you."
43	瞎子立刻看见了，就跟随耶稣，一路归荣耀与神。众人看见这事，也赞美神。	And immediately he regained <i>[his]</i> sight and began to follow <small>{Note: "The imperfect tense has been translated as ingressive here ("began to follow")}</small> him, glorifying God. And all the people, <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> saw <i>[it]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}</small> gave praise to God.

第 19 章

1	耶稣进了耶利哥，正经过的时候，	And he entered <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("entered") has been translated as a finite verb}</small> traveled through Jericho.
2	有一个人名叫撒该，作税吏长，是个财主。	And there was <small>{Note: Literally "behold"}</small> a man named <small>{Note: Literally "called by name"}</small> Zacchaeus, and he was a chief tax collector, and he <i>[was]</i> rich.
3	他要看看耶稣是怎样的人；只因人多，他的身量又矮，所以不得看见，	And he was seeking to see Jesus—who he was—and he was not able to as a result of the crowd, because he was short in stature.
4	就跑到前头，爬上桑树，要看耶稣，因为耶稣必从那里经过。	And he ran on ahead <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("ran on") has been translated as a finite verb}</small> climbed up into a sycamore tree so that he could see him, because he was going to go through <i>[that way]</i> .

5	耶稣到了那里，抬头一看，对他说：撒该，快下来！今天我必住在你家里。	And when he came to the place, Jesus looked up <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("looked up") has been translated as a finite verb} said to him, "Zacchaeus, come down quickly, because it is necessary <i>[for]</i> me to stay at your house today!"
6	他就急忙下来，欢欢喜喜的接待耶稣。	And he came down quickly and welcomed him joyfully.
7	众人看见，都私下议论说：他竟到罪人家里去住宿。	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} they all began to complain, {Note: *The imperfect tense has been translated as ingressive here ("began to complain")} saying, "He has gone in to find lodging with a man who is a sinner!"
8	撒该站着对主*说：主*阿，我把所有的一半给穷人；我若讹诈了谁，就还他四倍。	And Zacchaeus stopped <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("stopped") has been translated as a finite verb} said to the Lord, "Behold, half of my possessions, Lord, I am giving to the poor, and if I have extorted anything from anyone, I am paying <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} back four times <i>[as much]</i> !"
9	耶稣说：今天救恩到了这家，因为他也是亚伯拉罕的子孙。	And Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham.
10	人子来，为要寻找，拯救丧失的人。	For the Son of Man came to seek and to save those who are lost."
11	众人正在听见这些话的时候，耶稣因为将近耶路撒冷，又因他们以为神的国快要显出来，就另设一个比喻，说：	Now <i>[while]</i> {Note: *Here "[while]" is supplied as a component of the temporal genitive absolute participle ("were listening to")} they were listening to these <i>[things]</i> , he went on <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went on") has been translated as a finite verb} told a parable, because he was near Jerusalem and they thought that the kingdom of God was going to appear immediately.
12	有一个贵胄往远方去，要得国回来，	Therefore he said, "A certain nobleman traveled to a distant country to receive for himself a kingdom and to return.
13	便叫了他的十个仆人来，交给他们十锭（锭：原文作弥拿约银十两）银子，说：‘你们去作生意，直等我回来。’	And summoning ten of his own slaves, he gave them ten minas {Note: A Greek monetary unit equal to 100 drachmas} and said to them, 'Do business until I come back .' {Note: Literally "in which [time] I am coming back"}
14	他本国的人却恨他，打发使者随后去，说：‘我们不愿意这个人作我们的王。’	But his citizens hated him, and sent a delegation after him, saying, 'We do not want this man to be king over us!'
15	他既得国回来，就吩咐叫那领银子的仆人来，要知道他们做生意赚了多少钱。	And it happened that when he returned <i>[after]</i> {Note: *Here "[after]" is supplied as a component of the participle ("receiving") which is understood as temporal} receiving the kingdom, he ordered these slaves to whom he had given the money to be summoned to him, so that he could know what they had gained by trading.
16	头一个上来，说：‘主阿，你的一锭银子已经赚了十锭。’	So the first arrived, saying, 'Sir, your mina has made ten minas more!'
17	主人说：‘好！良善的仆人，你既在最小的事上有忠心，可以有权柄管十座城。’	And he said to him, 'Well done, good slave! Because you have been faithful in a very small thing, have authority {Note: Literally "be having authority"} over ten cities.'

18	第二个来，说：‘主阿！你的一锭银子，已经赚了五锭。’	And the second came, saying, ‘Sir, your mina has made five minas.’
19	主人说：‘你也可以管五座城。’	So he said to this one also, ‘And you be over five cities.’
20	又有一个来说：‘主阿，看哪，你的一锭银子在这里，我把它包在手巾里存着。	And another came, saying, ‘Sir, behold your mina, which I had put away for safekeeping in a piece of cloth.
21	我原是怕你，因为你是严厉的人；没有放下的，还要去拿；没有种下的，还要去收。’	For I was afraid of you, because you are a severe man—you withdraw what you did not deposit, and you reap what you did not sow!’
22	主人对他说：‘你这恶仆，我要凭你的口定你的罪。你既知道我是严厉的人，没有放下的，还要去拿，没有种下的，还要去收，	He said to him, ‘By your own words ^{Note: Literally “from your [own] mouth”} I will judge you, wicked slave! You knew that I am a severe man, withdrawing what I did not deposit and reaping what I did not sow.
23	为什么不把我的银子交给银行，等我来的时候，连本带利都可以要回来呢？’	And why did you not give my money to the bank, and I, ^{Note: “Here “[when]” is supplied as a component of the participle (“returned”) which is understood as temporal} <i>[when I]</i> returned, would have collected it with interest?’
24	就对旁边站着的人说：‘夺过他这一锭来，给那有十锭的。’	And to the bystanders he said, ‘Take away from him the mina and give ^{Note: “Here the direct object is supplied from context in the English translation”} <i>[it]</i> to the one who has the ten minas!’
25	他们说：‘主阿，他已经有十锭了。’	And they said to him, ‘Sir, he has ten minas.’
26	主人说：我告诉你们，凡有的，还要加给他；没有的，连他所有的也要夺过来。	‘I tell you that to everyone who has, <i>[more]</i> will be given. But from the one who does not have, even what he has will be taken away.
27	至于我那些仇敌，不要我作他们王的，把他们拉来，在我面前杀了罢！	But these enemies of mine who did not want me to be king over them—bring ^{Note: “Here the direct object is supplied from context in the English translation”} <i>[them]</i> here and slaughter them <i>[in]</i> my presence!’ ”
28	耶稣说完了这话，就在前面走，上耶路撒冷去。	And ^{Note: “Here “[after]” is supplied as a component of the participle (“had said”) which is understood as temporal} <i>[after he]</i> had said these <i>[things]</i> , he traveled on ahead, going up to Jerusalem.
29	将近伯法其和伯大尼，在一座山名叫橄榄山那里，就打发两个门徒，说：	And it happened that when he drew near to Bethphage and Bethany, to the hill ^{Note: Or “mountain”} called <i>[the Mount]</i> of Olives, he sent two of the disciples,
30	你们往对面村子里去，进去的时候，必看见一匹驴驹拴在那里，是从来没有人骑过的，可以解开牵来。	saying, ‘Go into the village in front of <i>[you]</i> , in which ^{Note: “Here “[as]” is supplied as a component of the participle (“enter”) which is understood as temporal} <i>[as you]</i> enter you will find a colt tied, on which no person has ever ^{Note: Literally “no one of men ever”} sat, and untie it ^{Note: “Here “[and]” is supplied because the previous participle (“untie”) has been translated as a finite verb} <i>[and]</i> bring ^{Note: “Here the direct object is supplied from context in the English translation”} <i>[it]</i> .’
31	若有人问为什么解它，你们就说：‘主要用它。’	And if anyone asks you, ‘Why are you untying <i>[it]</i> ?’ ^{Note: “Here the direct object is supplied from context in the English translation”} you will say this: ‘The Lord has need of it.’ ”

32	打发的人去了，所遇见的正如耶稣所说的。	So those who were sent went <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("went") has been translated as a finite verb}</small> found <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> just as he had told them.
33	他们解驴驹的时候，主人问他们说：解驴驹做什么？	And <i>[as]</i> <small>{Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("were untying")}</small> they were untying the colt, its owners said to them, 'Why are you untying the colt?'
34	他们说：主要用它。	So they said, 'The Lord has need of it.'
35	他们牵到耶稣那里，把自己的衣服搭在上面，扶着耶稣骑上。	And they brought it to Jesus, and throwing their cloaks on the colt, they put Jesus <i>[on it]</i> .
36	走的时候，众人把衣服铺在路上。	And <i>[as]</i> <small>{Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("was going along")}</small> he was going along, they were spreading out their cloaks on the road.
37	将近耶路撒冷，正下橄榄山的时候，众门徒因所见过的一切异能，都欢乐起来，大声赞美神，	Now <i>[as]</i> <small>{Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("was drawing near")}</small> he was drawing near by this time to the descent from the Mount of Olives, the whole crowd of the disciples began rejoicing to praise God with a loud voice for all the miracles that they had seen,
38	说：奉主[雅伟]名来的王是应当称颂的！在天上和有和平；在至高之处有荣光。	saying, "Blessed <i>[is]</i> the king, the one who comes in the name of the Lord! <small>{Note: A quotation from <Ps 118:26, >with "the king" added as a clarification}</small> Peace in heaven and glory in the highest!"
39	众人中有几个法利赛人对耶稣说：夫子，责备你的门徒罢！	And some of the Pharisees from the crowd said to him, "Teacher, rebuke your disciples!"
40	耶稣说：我告诉你们，若是他们闭口不说，这些石头必要呼叫起来。	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, "I tell you that <small>{Note: Some manuscripts omit "that"}</small> if these keep silent, the stones will cry out!"
41	耶稣快到耶路撒冷，看见城，就为她哀哭，	And when he approached <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("approached") has been translated as a finite verb}</small> saw the city, he wept over it,
42	说：巴不得你在这日子知道关系你平安的事；无奈这事现在是隐藏的，叫你的眼看不出来。	saying, "If you had known on this day—even you—the things <i>[that make]</i> for peace! But now they are hidden from your eyes.
43	因为日子将到，你的仇敌必筑起土垒，周围环绕你，四面困住你，	For days will come upon you and your enemies will put up an embankment <small>{Note: Or "a palisade" (the term can refer to either a wooden or an earthen barricade)}</small> against you, and will surround you and press you hard from all directions.
44	并要扫灭你和你里头的儿女，连一块石头也不留在石头上，因你不知道眷顾你的时候。	And they will raze you to the ground, <i>[you]</i> and your children within you, and will not leave a stone upon a stone within you, because <small>{Note: Literally "in return for which"}</small> you did not recognize the time of your visitation."
45	耶稣进了殿，赶出里头做买卖的人，	And he entered into the temple <i>[courts]</i> <small>{Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself}</small> <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("entered") has been translated as a finite verb}</small> began to drive out those who were selling,

46	对他们说：经上说：‘我的殿必作祷告的殿’，你们倒使它成为贼窝了。	saying to them, “It is written, ‘And my house will be a house of prayer,’ ^{Note: A quotation from <Isa 56:7>} but you have made it a cave of robbers!”
47	耶稣天天在殿里教训人。祭司长和文士与百姓的尊长都想要杀他，	And he was teaching every day in the temple ^[courts] ^{Note: “Here [courts]” is supplied to distinguish this area from the interior of the temple building itself} and the chief priests and the scribes and the most prominent men of the people were seeking to destroy him.
48	但寻不出法子来，因为百姓都侧耳听他。	And they did not find anything they could do, because all the people were paying close attention to ^[what] they were hearing from him.

第 20 章

1	有一天，耶稣在殿里教训百姓，讲福音的时候，祭司长和文士并长老上前来，	And it happened that on one of the days ^[while] ^{Note: “Here [while]” is supplied as a component of the temporal genitive absolute participle (“was teaching”)} he was teaching the people in the temple ^[courts] ^{Note: “Here [courts]” is supplied to distinguish this area from the interior of the temple building itself} and proclaiming the gospel, the chief priests and the scribes approached together with the elders
2	问他说：你告诉我们，你仗着什么权柄做这些事？给你这权柄的是谁呢？	and said, saying to him, “Tell us, by what authority you are doing these ^[things] , or who is the one who gave you this authority?”
3	耶稣回答说：我也要问你们一句话，你们且告诉我。	And he 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 a question, and you tell me:
4	约翰的洗礼是从天上来的？是从人间来的呢？	The baptism of John—was ^[it] from heaven or from men?
5	他们彼此商议说：我们若说‘从天上来’，他必说：‘你们为什么不信他呢？’	And they discussed ^[this] ^{Note: “Here the direct object is supplied from context in the English translation} with one another, saying, “If we say ‘From heaven,’ he will say, ‘Why did you not believe him?’
6	若说‘从人间来’，百姓都要用石头打死我们，因为他们信约翰是先知。	But if we say, ‘From men,’ all the people will stone us to death, because they are convinced ^[that] John was a prophet.”
7	于是回答说：不知道是从那里来的。	And they replied ^[that they] did not know where ^[it was] from.
8	耶稣说：我也不告诉你们，我仗着什么权柄做这些事。	And Jesus said to them, “Neither will I tell you by what authority I am doing these ^[things] .”
9	耶稣就设比喻对百姓说：有人栽了一个葡萄园，租给园户，就往外国去住了许久。	And he began to tell the people this parable: “A man ^{Note: Some manuscripts have “A certain man”} planted a vineyard, and leased it to tenant farmers, and went on a journey for a long time.
10	到了时候，打发一个仆人到园户那里去，叫他们把园中当纳的果子交给他；园户竟打了他，叫他空手回去。	And at the proper time he sent a slave to the tenant farmers, so that they would give him ^[some] of the fruit of the vineyard. But the tenant farmers sent him away empty-handed ^[after] ^{Note: “Here [after]” is supplied as a component of the participle (“beating”) which is understood as temporal} beating ^[him] . ^{Note: “Here the direct object is supplied from context in the English translation}

11	又打发一个仆人去，他们也打了他，并且凌辱他，叫他空手回去。	And he proceeded to send another slave, but they beat and dishonored that one also, <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the two previous participles ("beat" and "dishonored") have been translated as finite verbs}</small> sent <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> away empty-handed.
12	又打发第三个仆人去，他们也打伤了他，把他推出去了。	And he proceeded to send a third, but they wounded <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("wounded") has been translated as a finite verb}</small> threw out this one also.
13	园主说：‘我怎么办呢？我要打发我的爱子去，或者他们尊敬他。’	So the owner of the vineyard said, 'What should I do? I will send my beloved son; perhaps they will respect him.'
14	不料，园户看见他，就彼此商量说：‘这是承受产业的，我们杀他罢，使产业归于我们！’	But <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> the tenant farmers saw him, they began to reason <small>{Note: "The imperfect tense has been translated as ingressive here ("began to reason")}</small> with one another, saying, 'This is the heir. Let us kill him so that the inheritance will become ours!'
15	于是把他推出葡萄园外，杀了。这样，葡萄园的主人要怎样处治他们呢？	And they threw him out of the vineyard <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("threw") has been translated as a finite verb}</small> killed <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> What then will the owner of the vineyard do to them?
16	他要来除灭这些园户，将葡萄园转给别人。听见的人说：这是万不可的！	He will come and destroy those tenant farmers and give the vineyard to others." And <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> heard <i>[this]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> they said, "[May this] never happen!"
17	耶稣看着他们说：经上记着：‘匠人所弃的石头已作了房角的头块石头。’这是什么意思呢？	But he looked intently at them <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("looked intently at") has been translated as a finite verb}</small> said, "What then is this that is written: 'The stone which the builders rejected, this has become the cornerstone.' <small>{Note: Literally "the head of the corner"}</small>
18	凡掉在那石头上的，必要跌碎；那石头掉在谁的身上，就要把谁砸得稀烂。	Everyone who falls on that stone will be broken to pieces, and <i>[the one]</i> on whom it falls—it will crush him!"
19	文士和祭司看出这比喻是指着他们说的，当时就想要下手拿他，只是惧怕百姓。	And the scribes and the chief priests sought to lay <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> hands on him at <i>[that]</i> same hour, and they were afraid of the people, for they knew that he had told this parable with reference to them.
20	于是窥探耶稣，打发奸细装作好人，要在他的话上得把柄，好将他交在巡抚的政权之下。	And they watched <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> closely <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("watched closely") has been translated as a finite verb}</small> sent spies who pretended they were upright, in order that they could catch him in a statement, so that they could hand him over to the authority and the jurisdiction of the governor.
21	奸细就问耶稣说：夫子，我们晓得你所讲所传都是正道，也不取人的外貌，乃是诚实实传神的道。	And they asked him, saying, "Teacher, we know that you speak and teach rightly, and do not show partiality, <small>{Note: Literally "receive face"}</small> but teach the way of God in truth.
22	我们纳税给该撒，可不可以？	Is it permitted <i>[for]</i> us to pay taxes <small>{Note: Or "the tribute tax"}</small> to Caesar or not?"
23	耶稣看出他们的诡诈，就对他们说：	But seeing through their craftiness, he said to them,

24	拿一个银钱来给我看。这像和这号是谁的？他们说：是该撒的。	“Show me a denarius! Whose image and inscription does it have?” And they answered <i>[and]</i> <small>{Note: “Here [and]” is supplied because the previous participle (“answered”) has been translated as a finite verb}</small> said, <small>{Note: Some manuscripts have “And they said”}</small> “Caesar’s.”
25	耶稣说：这样，该撒的物当归给该撒，神的物当归给神。	So he said to them, “Well then, give to Caesar the things of Caesar, and to God the things of God!”
26	他们当着百姓，在这话上得不着把柄，又希奇他的应对，就闭口无言了。	And they were not able to catch <i>[him]</i> <small>{Note: “Here the direct object is supplied from context in the English translation”}</small> <small>{Note: Some manuscripts explicitly state “him”}</small> ; in a statement in the sight of the people, and astonished at his answer, they became silent.
27	撒都该人常说没有复活的事。有几个来问耶稣说：	Now some of the Sadducees—who deny that there is a resurrection <small>{Note: Literally “resurrection not to exist”}</small> —came up <i>[and]</i> <small>{Note: “Here [and]” is supplied because the previous participle (“came up”) has been translated as a finite verb}</small> asked him,
28	夫子！摩西为我们写着说：人若有妻无子就死了，他兄弟当娶他的妻，为哥哥生子立后。	saying, “Teacher, Moses wrote for us if someone’s brother dies having a wife, and this man is childless, that his brother should take the wife and father <small>{Note: Literally “raise up”}</small> descendants for his brother.
29	有弟兄七人，第一个娶了妻，没有孩子死了；	Now there were seven brothers, and the first took a wife <i>[and]</i> <small>{Note: “Here [and]” is supplied because the previous participle (“took”) has been translated as a finite verb}</small> died childless,
30	第二个、第三个也娶过他；	and the second,
31	那七个人都娶过她，没有留下孩子就死了。	and the third took her, and likewise also the seven did not leave children and died.
32	后来妇人也死了。	Finally the woman also died.
33	这样，当复活的时候，她是那一个的妻子呢？因为她们七个人都娶过她。	Therefore in the resurrection, the woman—whose wife will she be? For the seven had her <i>[as]</i> wife.”
34	耶稣说：这世界的人有娶有嫁；	And Jesus said to them, “The sons of this age marry and are given in marriage,
35	惟有算为配得那世界，与从死里复活的人也不娶也不嫁；	but those who are considered worthy to attain to that age and <i>[to]</i> the resurrection from the dead neither marry nor are given in marriage,
36	因为他们不能再死，和天使一样；既是复活的人，就为神的儿子。	for they are not even able to die any longer, because they are like the angels and are sons of God, <i>[because they]</i> <small>{Note: “Here [because]” is supplied as a component of the participle (“are”) which is understood as causal}</small> are sons of the resurrection.
37	至于死人复活，摩西在‘荆棘篇’上，称主[雅伟]是‘亚伯拉罕的神，以撒的神，雅各的神，’就指示明白了。	But that the dead are raised, even Moses revealed in <i>[the passage about]</i> <small>{Note: “The words [the passage about]” are not in the Greek text but are implied; here a common form of rabbinic citation is being used to refer to an Old Testament passage}</small> the bush, when he calls the Lord the God of Abraham and <i>[the]</i> God of Isaac and <i>[the]</i> God of Jacob.
38	神原不是死人的神，乃是活人的神；因为在他那里（那里：或作看来），人都是活的。	Now he is not God of the dead, but of the living, for all live to him!”

39	有几个文士说：夫子！你说得好。	And some of the scribes answered <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb}</small> said, "Teacher, you have spoken well."
40	以后他们不敢再问他什么。	For they no longer dared to ask him anything.
41	耶稣对他们说：人怎么说基督是大卫的子孙呢？	But he said to them, "In what sense do they say <i>[that]</i> the Christ is David's son?"
42	诗篇上大卫自己说：‘主 [#] [雅伟]对我主说：你坐在我的右边，	For David himself says in the book of Psalms, 'The Lord said to my Lord, "Sit at my right hand,
43	等我使你仇敌作你的脚凳。’	until I make your enemies a footstool for your feet." <small>{Note: A quotation from <Ps 110:1>}</small>
44	大卫既称他为‘主 [#] ’，他怎么又是大卫的子孙呢？	David therefore calls him 'Lord,' and how is he his son?"
45	众百姓听的时候，耶稣对门徒说：	And <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("were listening")}</small> all the people were listening, he said to the disciples, <small>{Note: Some manuscripts have "to his disciples"}</small>
46	你们要防备文士。他们好穿长衣游行，喜爱人在街市上问他们安，又喜爱会堂里的高位，筵席上的首座；	"Beware of the scribes, who like walking around in long robes and who love greetings in the marketplaces and the best seats in the synagogues and the places of honor at banquets,
47	他们侵吞寡妇的家产，假意作很长的祷告。这些人要受更重的刑罚！	who devour the houses of widows and pray lengthy <i>[prayers]</i> for the sake of appearance. These will receive more severe condemnation!"

第 21 章

1	耶稣抬头观看，见财主把捐项投在库里，	And he looked up <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("looked up") has been translated as a finite verb}</small> saw the rich putting their gifts into the contribution box,
2	又见一个穷寡妇投了两个小钱，	and he saw a certain poor widow putting in there two small copper coins. <small>{Note: This coin was the <i>lepton</i>, worth 1/128 of a denarius}</small>
3	就说：我实在告诉你们，这穷寡妇所投的比众人还多；	And he said, "Truly I say to you that this poor widow put in more than all <i>[of them]</i> .
4	因为众人都是自己有余，拿出来投在捐项里，但这寡妇是自己不足，把她一切养生的都投上了。	For these all put <i>[gifts]</i> <small>{Note: "Here the direct object is supplied from context in the English translation)}</small> into the offering out of their abundance, but this <i>[woman]</i> out of her poverty put in all the means of subsistence that she had."
5	有人谈论圣殿是用美石和供物装饰的；	And <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("were speaking")}</small> some were speaking about the temple, that it was adorned with precious stones and votive offerings, he said,
6	耶稣就说：论到你们所看见的这一切，将来日子到了，在这里没有一块石头留在石头上，不被拆毁了。	" <i>[As for]</i> these <i>[things]</i> that you see—days will come in which not <i>[one]</i> stone will be left on <i>[another]</i> stone that will not be thrown down!"

7	他们问他说：夫子！什么时候有这事呢？这事将到的时候有什么豫兆呢？	And they asked him, saying, "Teacher, when therefore will these <i>[things]</i> happen, and what <i>[will be]</i> the sign when these <i>[things]</i> are about to take place?"
8	耶稣说：你们要谨慎，不要受迷惑；因为将来有好些人冒我的名来，说：‘我是基督，又说：‘时候近了，’你们不要跟从他们！	And he said, Watch out that you are not deceived! For many will come in my name, saying, 'I am <i>[he]</i> ,' and 'The time is near!' Do not go after them!
9	你们听见打仗和扰乱的事，不要惊惶；因为这些事必须先有，只是末期不能立时就到。	And when you hear about wars and insurrections, do not be terrified, for these <i>[things]</i> must happen first, but the end <i>[will]</i> not <i>[be]</i> at once."
10	当时，耶稣对他们说：民要攻打民，国要攻打国；	Then he said to them, "nation will rise up against nation and kingdom against kingdom.
11	地要大大震动，多处必有饥荒、瘟疫，又有可怕的异象和大神迹从天上显现。	There will be great earthquakes and famines and plagues in <i>[various]</i> places. There will be terrible sights and great signs from heaven.
12	但这一切的事以先，人要下手拿住你们，逼迫你们，把你们交给会堂，并且收在监里，又为我的名拉你们到君王诸侯面前。	"But before all these <i>[things]</i> , they will lay their hands on you and will persecute <i>[you]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation)}</small> handing <i>[you]</i> <small>{Note: "Here the direct object is supplied from context in the English translation)}</small> over to the synagogues and prisons. You will be brought before <small>{Note: "Here the participle ("be brought before") is translated as a finite verb because of English style)}</small> kings and governors because of my name.
13	但这些事终必为你们的见证。	This will turn out to you for a <i>[time of]</i> witness.
14	所以，你们当立定心意，不要预先思想怎样分诉；	Therefore make up your minds <small>{Note: Literally "therefore place in your hearts"}</small> not to prepare in advance to speak in your own defense,
15	因为我必赐你们口才、智慧，是你们一切敌人所敌不住、驳不倒的。	for I will give you a mouth and wisdom that all your opponents will not be able to resist or contradict.
16	连你们的父母、弟兄、亲族、朋友也要把你们交官；你们也有被他们害死的。	And you will be handed over even by parents and brothers and relatives and friends, and they will put to death <i>[some]</i> of you.
17	你们要为我的名被众人恨恶，	And you will be hated by all because of my name.
18	然而，你们连一根头发也必不损坏。	Even a hair of your head will never perish!
19	你们常存忍耐，就必保全灵魂（或作：必得生命）。	By your patient endurance you will gain your lives.
20	你们看见耶路撒冷被兵围困，就可知道它成荒场的日子近了。	"But when you see Jerusalem surrounded by armies, then know that its desolation has come near.
21	那时，在犹太的应当逃到山上；在城里的应当出来；在乡下的不要进城；	Then those in Judea must flee to the mountains, and those inside it <small>{Note: Literally "in the midst of it"}</small> must depart, and those in the fields must not enter into it,
22	因为这是报应的日子，使经上所写的都得应验。	because these are days of vengeance, <i>[so that]</i> all the things that are written can be fulfilled.

23	当那些日子，怀孕的和奶孩子的有祸了！因为将有大灾难降在这地方，也有震怒临到这百姓。	Woe to those who are pregnant ^{Note: Literally "who have in the womb"} and to those who are nursing ^{Note: "The words "[their babies]" are not in the Greek text but are supplied as a necessary clarification} <i>[their babies]</i> in those days! For there will be great distress on the earth and wrath against this people,
24	他们要倒在刀下，又被掳到各国去。耶路撒冷要被外邦人践踏，直到外邦人的日期满了。	and they will fall by the edge of the sword, and will be led captive into all the nations, ^{Note: The same Greek word, occurring three times in this verse, can be translated "nations" or "Gentiles" depending on the context} and Jerusalem will be trampled down by the Gentiles until the times of the Gentiles are fulfilled.
25	日、月、星辰要显出异兆，地上的邦国也有困苦；因海中波浪的响声，就慌慌不定。	"And there will be signs in the sun and moon and stars, and on the earth distress of nations in perplexity from the noise of the sea and <i>[its]</i> surging,
26	天势都要震动，人想起那将要临到世界的事，就都吓得魂不附体。	people fainting from fear and expectation of what is coming on the inhabited earth, for the powers of the heavens will be shaken. ^{Note: An allusion to <Isa 34:4>}
27	那时，他们要看见人子有能力，有大荣耀驾云降临。	And then they will see the Son of Man arriving in a cloud ^{Note: An allusion to <Dan 7:13>} with power and great glory.
28	一有这些事，你们就当挺身昂首，因为你们得赎的日子近了。	But <i>[when]</i> ^{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("begin")} these <i>[things]</i> begin to happen, stand up straight and raise your heads, because your redemption is drawing near!"
29	耶稣又设比喻对他们说：你们看无花果树和各地的树；它发芽的时候，你们一看见，自然晓得夏天近了。	And he told them a parable: "Look at the fig tree and all the trees.
30	见上节	When they put out <i>[foliage]</i> , ^{Note: "Here the direct object is supplied from context in the English translation} now you see for yourselves <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("see") has been translated as a finite verb} know that by this time the summer is near.
31	这样，你们看见这些事渐渐的成就，也该晓得神的国近了。	So also you, when you see these <i>[things]</i> happening, know ^{Note: Or "you know"} that the kingdom of God is near.
32	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 <i>[things]</i> take place!
33	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.
34	你们要谨慎，恐怕因贪食、醉酒，并今生的思虑累住你们的心，那日子就如同网罗忽然临到你们；	"But take care for yourselves, lest your hearts are weighed down with dissipation and drunkenness and the worries of daily life, and that day come upon you suddenly
35	因为那日子要这样临到全地上一切居住的人。	like a trap. For it will come upon all who reside on the face of the whole earth.
36	你们要时时儆醒，常常祈求，使你们能逃避这一切要来的事，得以站立在人子面前。	But be alert at all times, praying that you may have strength to escape all these <i>[things]</i> <i>[that]</i> are going to happen, and to stand before the Son of Man."

37 耶稣每日在殿里教训人，每夜出城在一座山，名叫橄榄山住宿。

So *[throughout]* the days he was teaching in the temple *[courts]*, {Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} and *[throughout]* the nights he was going out *[and]* {Note: "Here "[and]" is supplied because the previous participle ("was going out") has been translated as a finite verb} spending the night on the hill that is called *[the Mount]* of Olives.

38 众百姓清早上圣殿，到耶稣那里，要听他讲道。

And all the people were getting up very early in the morning *[to come]* {Note: "The words "[to come]" are not in the Greek text but are implied} to him in the temple *[courts]* {Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} to listen to him.

第 22 章

1 除酵节，又名逾越节，近了。

Now the feast of Unleavened Bread (which is called Passover) was drawing near.

2 祭司长和文士想法子怎么才能杀害耶稣，是因他们惧怕百姓。

And the chief priests and the scribes were seeking how they could destroy him, because they were afraid of the people.

3 这时，撒但入了那称为加略人犹大的心；他本是十二门徒里的一个。

And Satan entered into Judas, the one called Iscariot, who was of the number of the twelve.

4 他去和祭司长并守殿官商量，怎么可以把耶稣交给他们。

And he went away *[and]* {Note: "Here "[and]" is supplied because the previous participle ("went away") has been translated as a finite verb} discussed with the chief priests and officers of the temple guard how he could betray him to them.

5 他们欢喜，就约定给他银子。

And they were delighted, and came to an agreement with him to give *[him]* {Note: "Here the direct object is supplied from context in the English translation} money.

6 他应允了，就找机会，要趁众人不在跟前，的时候把耶稣交给他们。

And he agreed, and began looking {Note: "The imperfect tense has been translated as ingressive here ("began looking")} for a favorable opportunity to betray him to them apart from the crowd.

7 除酵节，须宰逾越羊羔的那一天到了。

And the day of the feast of Unleavened Bread came, on which it was necessary *[for]* the Passover lamb to be sacrificed.

8 耶稣打发彼得、约翰，说：你们去为我们预备逾越节的筵席，好叫我们吃。

And he sent Peter and John, saying, "Go *[and]* {Note: "Here "[and]" is supplied because the previous participle ("go") has been translated as a finite verb} prepare the Passover for us, so that we may eat *[it]* {Note: "Here the direct object is supplied from context in the English translation}

9 他们问他说：要我们在那里预备？

So they said to him, "Where do you want us to prepare *[it]*?" {Note: "Here the direct object is supplied from context in the English translation}

10 耶稣说：你们进了城，必有人拿着一瓶水迎面而来，你们就跟着他，到他所进的房子里去，

And he said to them, "Behold, *[when]* {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("have entered")} you have entered into the city, a man carrying a jar of water will meet you. Follow him into the house which he enters.

11 对那家的主人说：‘夫子说：客房在那里？我与门徒好在那里吃逾越节的筵席。’

And you will say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?"'

12	他必指给你们摆设整齐的一间大楼，你们就在那里预备。	And he will show you a large furnished ^(Note: Or perhaps "paved" or "panelled") upstairs room. Make preparations there."
13	他们去了，所遇见的正如耶稣所说的；他们就预备了逾越节的筵席。	So they went ^[and] ^{(Note: "Here "[and]" is supplied because the previous participle ("went") has been translated as a finite verb)} found ^[everything] ^(Note: "Here the direct object is supplied from context in the English translation) just as he had told them, and they prepared the Passover.
14	时候到了，耶稣坐席，使徒也和他同坐。	And when the hour came, he reclined at the table, and the apostles with him.
15	耶稣对他们说：我很愿意在受害以先和你们吃这逾越节的筵席。	And he said to them, "I have earnestly desired ^(Note: Literally "I have desired with desire") to eat this Passover with you before I suffer.
16	我告诉你们，我不再吃这筵席，直到成就在神的国里。	For I tell you that I will not eat it until it is fulfilled in the kingdom of God."
17	耶稣接过杯来，祝谢了，说：你们拿这个，大家分着喝。	And he took in hand a cup, ^[and] ^{(Note: "Here "[and]" is supplied because the previous participle ("took in hand") has been translated as a finite verb)} ^[after] ^{(Note: "Here "[after]" is supplied as a component of the temporal participle ("giving thanks"))} giving thanks he said, "Take this and share ^[it] ^(Note: "Here the direct object is supplied from context in the English translation) among yourselves.
18	我告诉你们，从今以后，我不再喝这葡萄汁，直等神的国来到。	For I tell you, ^(Note: Some manuscripts have "I tell you that") from now on I will not drink of the product of the vine until the kingdom of God comes."
19	又拿起饼来，祝谢了，就擘开，递给他们，说：这是我的身体，为你们舍的，你们也应当如此行，为的是记念我。	And he took bread, ^[and] ^{(Note: "Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb)} ^[after] ^{(Note: "Here "[after]" is supplied as a component of the temporal participle ("giving thanks"))} giving thanks, he broke ^[it] ^(Note: "Here the direct object is supplied from context in the English translation) and gave ^[it] ^(Note: "Here the direct object is supplied from context in the English translation) to them, saying, "This is my body which is given for you. Do this in remembrance of me."
20	饭后也照样拿起杯来，说：这杯是用我血所立的新约，是为你们流出来的。	And in the same way the cup after ^[they] had eaten, saying, "This cup ^[is] the new covenant in my blood which is poured out for you.
21	看哪！那卖我之人的手与我一同在桌子上。	"But behold, the hand of the one who is betraying me ^[is] with me on the table!
22	人子固然要照所预定的去世，但卖人子的人有祸了！	For the Son of Man is going according to what has been determined, but woe to that man by whom he is betrayed!"
23	他们就彼此对问，是那一个要做这事。	And they began to debate with one another who then of them it could be who was going to do this.
24	门徒起了争论，他们中间那一个可算为大。	And a dispute also occurred among them as to which of them was recognized as being greatest.
25	耶稣说：外邦人有君王为主治理他们，那掌权管他们的称为恩主。	So he said to them, "The kings of the Gentiles ^(Note: The same Greek word can be translated "nations" or "Gentiles" depending on the context) lord it over them, and those who have authority over them are called benefactors.
26	但你们不可这样；你们里头为大的，倒要像年幼的；为首领的，倒要像服事人的。	But you ^[are] not ^[to be] like this! But the one who is greatest among you must become like the youngest, and the one who leads like the one who serves.

27	是谁为大？是坐席的呢？是服事人的呢？不是坐席的大么？然而，我在你们中间如同服事人的。	For who <i>[is]</i> greater, the one who reclines at the table or the one who serves? <i>[Is it]</i> not the one who reclines at the table? But I am in your midst as the one who serves.
28	我在磨炼之中，常和我同在的就是你们。	“And you are the ones who have remained <small>{(Note: Or “ones who have continued”)}</small> with me in my trials,
29	我将国赐给你们，正如我父赐给我一样，	and I confer on you a kingdom, just as my Father conferred on me,
30	叫你们在我国里，坐在我的席上吃喝，并且坐在宝座上，审判以色列十二个支派。	that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.
31	主*又说：西门！西门！撒但想要得着你们，好筛你们像筛麦子一样；	“Simon, Simon, behold, Satan has demanded to sift you like wheat,
32	但我已经为你祈求，叫你不至于失了信心，你回头以后，要坚固你的弟兄。	but I have prayed for you, that your faith may not fail. And you, <i>[when]</i> <small>{(Note: “Here “[when]” is supplied as a component of the participle (“have turned back”) which is understood as temporal)}</small> once you have turned back, <small>{(Note: Or “have turned around”)}</small> strengthen your brothers.”
33	彼得说：主*阿，我就是同你下监，同你受死，也是甘心！	But he said to him, “Lord, I am ready to go with you both to prison and to death!”
34	耶稣说：彼得，我告诉你，今日鸡还没有叫，你要三次说不认得我。	And he said, “I tell you, Peter, the rooster will not crow today until you have denied three times <i>[that you]</i> know me!”
35	耶稣又对他们说：我差你们出去的时候，没有钱囊，没有口袋，没有鞋，你们缺少什么没有？他们说：没有。	And he said to them, “When I sent you out without a money bag and a traveler’s bag and sandals, you did not lack anything, <i>[did you]</i> ?” <small>{(Note: “The negative construction in Greek anticipates a negative answer here, indicated in the translation by “[did you]”)}</small> And they said, “Nothing.”
36	耶稣说：但如今有钱囊的可以带着，有口袋的也可以带着，没有刀的要卖衣服买刀。	And he said to them, “But now the one who has a money bag must take <i>[it]</i> , <small>{(Note: “Here the direct object is supplied from context in the English translation)}</small> and likewise a traveler’s bag. And the one who does not have a sword must sell his cloak and buy <i>[one]</i> .
37	我告诉你们，经上写着说：‘他被列在罪犯之中’。这话必应验在我身上；因为那关系我的事必然成就。	For I tell you that this that is written must be fulfilled in me: ‘And he was counted with the criminals.’ <small>{(Note: A quotation from <Isa 53:12>)}</small> For indeed, <i>[what is written]</i> <small>{(Note: “The phrase “[what is written]” is not in the Greek text but is an understood repetition of the similar phrase at the beginning of the verse)}</small> about me is being fulfilled .” <small>{(Note: Literally “is having an end”)}</small>
38	他们说：主*阿，请看！这里有两把刀。耶稣说：够了。	So they said, “Lord, behold, here <i>[are]</i> two swords!” And he said to them, “It is adequate.”
39	耶稣出来，照常往橄榄山去，门徒也跟随他。	And he went away <i>[and]</i> <small>{(Note: “Here “[and]” is supplied because the previous participle (“went away”) has been translated as a finite verb)}</small> proceeded, according to <i>[his]</i> <small>{(Note: “Literally “the”; the Greek article is used here as a possessive pronoun)}</small> custom, to the Mount of Olives, and the disciples also followed him.
40	到了那地方，就对他们说：你们要祷告，免得入了迷惑。	And <i>[when]</i> <small>{(Note: “Here “[when]” is supplied as a component of the participle (“came”) which is understood as temporal)}</small> he came to the place, he said to them, “Pray that you will not enter into temptation.”

41	于是离开他们约有扔一块石头那么远，跪下祷告，	And he withdrew from them about a stone's throw and knelt down <small>{Note: Literally "bent his knees"} [and] {Note: "Here [and]" is supplied because the previous participle ("knelt down"; literally "bent his knees") has been translated as a finite verb}</small> began to pray, <small>{Note: "The imperfect tense has been translated as ingressive here ("began to pray")}</small>
42	说：父阿！你若愿意，就把这杯撤去；然而，不要成就我的意思，只要成就你的意思。	saying, "Father, if you are willing, take away this cup from me. Nevertheless, not my will but yours be done." ¶
43	有一位天使从天上显现，加添他的力量。	And an angel from heaven appeared to him, strengthening him.
44	耶稣极其伤痛，祷告更加恳切，汗珠如大血点滴在地上。	And being in anguish, he began praying <small>{Note: "The imperfect tense has been translated as ingressive here ("began praying")}</small> more fervently and his sweat became like drops of blood falling down to the ground. ¶ <small>{Note: A number of early and important Greek manuscripts lack verses 43 and 44}</small>
45	祷告完了，就起来，到门徒那里，见他们因为忧愁都睡着了，	And [when he] <small>{Note: "Here [when]" is supplied as a component of the participle ("got up") which is understood as temporal}</small> got up from the prayer [and] <small>{Note: "Here [and]" is supplied because the participle ("came") has been translated as a finite verb in keeping with English style}</small> came to the disciples, he found them sleeping from sorrow,
46	就对他们说：你们为什么睡觉呢？起来祷告，免得入了迷惑！	and he said to them, "Why are you sleeping? Get up [and] <small>{Note: "Here [and]" is supplied because the previous participle ("get up") has been translated as a finite verb}</small> pray that you will not enter into temptation!"
47	说话之间，来了许多人。那十二个门徒里名叫犹大的，走在前头，就近耶稣，要与他亲嘴。	[While] <small>{Note: "Here [while]" is supplied as a component of the temporal genitive absolute participle ("speaking")}</small> he was still speaking, behold, [there came] a crowd, and the one named Judas, one of the twelve, leading them. And he approached Jesus to kiss him.
48	耶稣对他说：犹大！你用亲嘴的暗号卖人子么？	But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"
49	左右的人见光景不好，就说：主*阿！我们拿刀砍可以不可以？	And [when] <small>{Note: "Here [when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> those around him saw what was about to happen, they said, "Lord, should we strike with the sword?"
50	内中有一个人把大祭司的仆人砍了一刀，削掉了他的右耳。	And a certain one of them struck the slave of the high priest and cut off his right ear.
51	耶稣说：到了这个地步，由他们罢！就摸那人的耳朵，把他治好了。	But Jesus answered [and] <small>{Note: "Here [and]" is supplied because the previous participle ("answered") has been translated as a finite verb}</small> said, " Stop! No more of this! " <small>{Note: Literally "leave off to this"}</small> And he touched [his] <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> ear [and] <small>{Note: "Here [and]" is supplied because the previous participle ("touched") has been translated as a finite verb}</small> healed him.
52	耶稣对那些来拿他的祭司长和守殿官并长老说：你们带着刀棒出来拿我，如同拿强盗么？	And Jesus said to the chief priests and officers of the temple and elders who had come out against him, "Have you come out with swords and clubs, as against a robber?"

53	我天天同你们在殿里，你们不下手拿我。现在却是你们的时候，黑暗掌权了。	Every day <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")} I was with you in the temple <i>[courts]</i> , {Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} you did not stretch out <i>[your]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} hands against me! But this is your hour and the domain of darkness!"
54	他们拿住耶稣，把他带到大祭司的宅里。彼得远远的跟着。	And they arrested him <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("arrested") has been translated as a finite verb} led <i>[him]</i> {Note: "Here the direct object is supplied from context in the English translation} away and brought <i>[him]</i> {Note: "Here the direct object is supplied from context in the English translation} into the house of the high priest. But Peter was following at a distance.
55	他们在院子里生了火，一同坐着；彼得也坐在他们中间。	And <i>[when they]</i> {Note: "Here "[when]" is supplied as a component of the participle ("had kindled") which is understood as temporal} had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them.
56	有一个使女看见彼得坐在火光里，就定睛看他，说：这个人素来也是同那人一伙的。	And a certain female slave, seeing him sitting in the light and looking intently at him, said, "This man also was with him!"
57	彼得却不承认，说：女子，我不认得他。	But he denied <i>[it]</i> , {Note: "Here the direct object is supplied from context in the English translation} saying, "Woman, I do not know him!"
58	过了不多的时候，又有一个人看见他，说：你也是他们一党的。彼得说：你这个人！我不是。	And after a short time another person saw him <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("saw") has been translated as a finite verb} said, "You also are <i>[one]</i> of them!" But Peter said, "Man, I am not!"
59	约过了一小时，又有一个人极力的说：他实在是同那人一伙的，因为他也是加利利人。	And <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the temporal genitive absolute participle ("had passed")} about one hour had passed, someone else was insisting, saying, "In truth this man also was with him, because he is also a Galilean!"
60	彼得说：你这个人！我不晓得你说的是什么！正说话之间，鸡就叫了。	But Peter said, "Man, I do not know what you are talking about!" And immediately, <i>[while]</i> {Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was speaking")} he was still speaking, a rooster crowed.
61	主*转过身来看彼得。彼得便想起主*对他所说的话：今日鸡叫以先，你要三次不认我。	And the Lord turned around <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("turned around") has been translated as a finite verb} looked intently at Peter. And Peter remembered the word of the Lord, {Note: Some manuscripts have "the Lord's statement"} how he said to him, "Before the rooster crows today, you will deny me three times."
62	他就出去痛哭。	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.
63	看守耶稣的人戏弄他，打他，	And the men who were guarding him began to mock {Note: "The imperfect tense has been translated as ingressive here ("began to mock")} him <i>[while]</i> {Note: "Here "[when]" is supplied as a component of the participle ("beat") which is understood as temporal} they beat <i>[him]</i> , {Note: "Here the direct object is supplied from context in the English translation}

64	又蒙着他的眼，问他说：你是先知，告诉我们打你的是谁？	and [after] {Note: *Here "[after]" is supplied as a component of the participle ("blindfolding") which is understood as temporal} blindfolding him they repeatedly asked {Note: *This imperfect verb is translated as iterative ("repeatedly asked")} [him], {Note: *Here the direct object is supplied from context in the English translation} saying, "Prophecy! Who is the one who struck you?"
65	他们还用许多别的话辱骂他。	And they were saying many other [things] against him, reviling [him]. {Note: *Here the direct object is supplied from context in the English translation}
66	天一亮，民间的众长老连祭司长带文士都聚会，把耶稣带到他们的公会里，	And when day came, the council of elders of the people gathered, both chief priests and scribes, and they led him away to their Sanhedrin, {Note: Or "council"}
67	说：你若是基督，就告诉我们。耶稣说：我若告诉你们，你们也不信；	saying, "If you are the Christ, tell us!" But he said to them, "If I tell you, you will never believe,
68	我若问你们，你们也不回答。	and if I ask [you], {Note: *Here the direct object is supplied from context in the English translation} you will never answer!
69	从今以后，人子要坐在神权能的右边。	But from now on the Son of Man will be seated at the right hand of the power of God."
70	他们都说：这样，你是神的儿子么？耶稣说：你们所说的是。	So they all said, "Are you then the Son of God?" And he said to them, "You say that I am."
71	他们说：何必再用见证呢？他亲口所说的，我们都亲自听见了。	And they said, "Why do we have need [of] further testimony? For [we] ourselves have heard [it] {Note: *Here the direct object is supplied from context in the English translation} from his mouth!"

第 23 章

1	众人都起来，把耶稣解到彼拉多面前，	And the whole assembly of them rose up [and] {Note: *Here "[and]" is supplied because the previous participle ("rose up") has been translated as a finite verb} brought him before Pilate.
2	就告他说：我们见这人诱惑国民，禁止纳税给该撒，并说自己是基督，是王。	And they began to accuse him, saying, "We have found this man misleading our nation and forbidding [us] {Note: *Here the direct object is supplied from context in the English translation} to pay taxes to Caesar, and saying [he] himself is Christ, a king!"
3	彼拉多问耶稣说：你是犹太人的王么？耶稣回答说：你说的是。	And Pilate asked him, saying, "Are you the king of the Jews?" And he answered him [and] {Note: *Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said, "You say [so]."
4	彼拉多对祭司长和众人说：我查不出这人有什么罪来。	So Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man."
5	但他们越发极力的说：他煽惑百姓，在犹太遍地传道，从加利利起，直到这里了。	But they insisted, saying, "He incites the people, teaching throughout the whole of Judea and beginning from Galilee as far as here."
6	彼拉多一听见，就问：这人是加利利人么？	Now [when] {Note: *Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} Pilate heard [this], {Note: *Here the direct object is supplied from context in the English translation} he asked if the man was a Galilean.

7	既晓得耶稣属希律所管，就把他送到希律那里去。那时希律正在耶路撒冷。	And <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("found out") which is understood as temporal}</small> found out that he was from the jurisdiction of Herod, he sent him over to Herod, who was also in Jerusalem in those days.
8	希律看见耶稣，就很欢喜；因为听说过他的事，久已想要见他，并且指望看他行一件神迹。	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see some miracle performed by him.
9	于是问他许多的话；耶稣却一言不答。	So he questioned him at considerable length , <small>{Note: Literally "with many words"}</small> but he answered nothing to him.
10	祭司长和文士都站着，极力的告他。	And the chief priests and the scribes were standing there vehemently accusing him.
11	希律和他的兵丁就藐视耶稣，戏弄他，给他穿上华丽衣服，把他送回彼拉多那里去。	And Herod with his soldiers also treated him with contempt, and <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("mocking") which is understood as temporal}</small> mocking <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> <i>[and]</i> <small>{Note: "Here "[and]" is supplied to connect the two participles ("mocking" and "dressing") in keeping with English style}</small> dressing <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> <i>[in]</i> glistening clothing, he sent him back to Pilate.
12	从前希律和彼拉多彼此有仇，在那一天就成了朋友。	And both Herod and Pilate became friends with one another on <i>[that]</i> same day, for they had previously been enemies of one another . <small>{Note: Literally "for they had previously existed being at enmity with each other"}</small>
13	彼拉多传齐了祭司长和官府并百姓，	So Pilate called together the chief priests and the rulers and the people
14	就对他们说：你们解这人到我这里，说他是诱惑百姓的。看哪，我也曾将你们告他的事，在你们面前审问他，并没有查出他什么罪来；	<i>[and]</i> <small>{Note: "Here "[and]" is supplied because the participle in the previous verse ("called together") has been translated as a finite verb}</small> said to them, "You brought me this man as one who was misleading the people, and behold, <i>[when I]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("examined") which is understood as temporal}</small> examined <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> before you, I found nothing in this man as basis for the accusation which you are making <small>{Note: Literally "you are accusing"}</small> against him.
15	就是希律也是如此，所以把他送回来。可见他没有做什么该死的事。	But neither <i>[did]</i> Herod, because he sent him back to us. And behold, nothing deserving death has been done <small>{Note: Literally "is having been done"}</small> by him.
16	故此，我要责打他，把他释放了。（有古卷在此有：	Therefore I will punish him <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("punish") has been translated as a finite verb}</small> release <i>[him]</i> .” <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> <small>{Note: Many of the most important Greek manuscripts lack v. <17>, "Now he was obligated to release for them at the feast one person."}</small>
17	每逢这节期，巡抚必须释放一个囚犯给他们。）	
18	众人却一齐喊着说：除掉这个人！释放巴拉巴给我们！	But they all cried out in unison, saying, "Take this man away, and release for us Barabbas!"
19	这巴拉巴是因在城里作乱杀人，下在监里的。	(who had been thrown in prison because of a certain insurrection that had taken place in the city, and <i>[for]</i> murder).

20	彼拉多愿意释放耶稣，就又劝解他们。	And Pilate, wanting to release Jesus, addressed <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}" {Note: Some manuscripts explicitly state "them"}</small> again,
21	无奈他们喊着说：钉他十字架！钉他十字架！	but they kept crying out, saying, "Crucify! Crucify him!"
22	彼拉多第三次对他们说：为什么呢？这人作了什么恶事呢？我并没有查出他什么该死的罪来。所以，我要责打他，把他释放了。	So he said to them a third <i>[time]</i> , "Why? What wrong has this man done? I found no basis for an accusation deserving death <i>[Note: Literally "of death"]</i> in him. Therefore I will punish him <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("punish") has been translated as a finite verb}</small> release <i>[him]</i> . " <small>{Note: "Here the direct object is supplied from context in the English translation}"</small>
23	他们大声催逼彼拉多，求他把耶稣钉在十字架上。他们的声音就得了胜。	But they were urgent, demanding with loud cries <i>[that]</i> he be crucified. And their cries prevailed.
24	彼拉多这才照他们所求的定案，	And Pilate decided <i>[that]</i> their demand should be granted.
25	把他们所求的那作乱杀人、下在监里的释放了，把耶稣交给他们，任凭他们的意思行。	And he released the one who had been thrown into prison because of insurrection and murder, whom they were asking for, but Jesus he handed over to their will.
26	带耶稣去的时候，有一个古利奈人西门，从乡下来；他们就抓住他，把十字架搁在他身上，叫他背着跟随耶稣。	And as they led him away, they seized Simon, a certain <i>[man]</i> of Cyrene, who was coming from the country, <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("seized") has been translated as a finite verb}</small> placed the cross on him, to carry <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}"</small> behind Jesus.
27	有许多百姓跟随耶稣，内中有好些妇女；妇女们为他号啕痛哭。	And a great crowd of the people were following him, and of women who were mourning and lamenting him.
28	耶稣转身对她们说：耶路撒冷的女子，不要为我哭，当为自己和自己的儿女哭。	But turning to them, Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children!"
29	因为日子要到，人必说：‘不生育的，和未曾怀胎的，未曾乳养婴孩的，有福了！’	For behold, days are coming in which they will say, 'Blessed <i>[are]</i> the barren, and the wombs that did not give birth, and <i>[the]</i> breasts that did not nurse!"
30	那时，人要向大山说：‘倒在我们身上！’向小山说：‘遮盖我们！’	Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!"
31	这些事既行在有汁水的树上，那枯干的树将来怎么样呢？	For if they do these <i>[things]</i> when the wood is green , <small>{Note: Literally "in the green wood"}</small> what will happen when it is dry ?" <small>{Note: Literally "in the dry"}</small>
32	又有两个犯人，和耶稣一同带来处死。	And two other criminals were also led away to be executed with him.
33	到了一个地方，名叫髑髅地，就在那里把耶稣钉在十字架上，又钉了两个犯人：一个在左边，一个在右边。	And when they came to the place that is called "The Skull," there they crucified him, and the criminals, the one on <i>[his]</i> right and the other on <i>[his]</i> left.
34	当下耶稣说：父阿！赦免他们；因为他们所做的，他们不晓得。兵丁就拈阄分他的衣服。	『But Jesus said, "Father, forgive them, for they do not know what they are doing."』 <small>{Note: Many important manuscripts lack v. <34a>, "But Jesus said, 'Father, forgive them, for they do not know what they are doing.' "}</small> And they cast lots to divide his clothes.

35	百姓站在那里观看。官府也嗤笑他，说：他救了别人；他若是基督，神所拣选的，可以救自己罢！	And the people stood there watching, but the rulers also ridiculed <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> saying, "He saved others; let him save himself, if this <i>[man]</i> is the Christ <small>{Note: Or "Messiah"}</small> of God, the Chosen One!"
36	兵丁也戏弄他，上前拿醋送给他喝，	And the soldiers also mocked him, coming up <i>[and]</i> <small>{Note: "Here "[and]" is supplied to connect the two participles ("coming up" and "offering") in keeping with English style"}</small> offering him sour wine
37	说：你若是犹太人的王，可以救自己罢！	and saying, "If you are the king of the Jews, save yourself!"
38	在耶稣以上有一个牌子（有古卷在此有：用希利尼、罗马、希伯来的文字）写着：这是犹太人的王。	And there was also an inscription over him, "This <i>[is]</i> the king of the Jews."
39	那同钉的两个犯人有一个讥诮他，说：你不是基督么？可以救自己和我们罢！	And one of the criminals who were hanged there reviled him, saying, "Are you not the Christ? Save yourself—and us!"
40	那一个就应声责备他，说：你既是一样受刑的，还不怕神么？	But the other answered <i>[and]</i> <small>{Note: "Here "[and]" is supplied to connect the two participles ("answered" and "rebuked") in keeping with English style"}</small> rebuked him, saying, "Do you not even fear God, because you are undergoing the same condemnation?"
41	我们是应该的，因我们所受的与我们所做的相称，但这个人没有做过一件不好的事。	And we indeed justly, for we are receiving what we deserve <small>{Note: Literally "[things] worthy"}</small> <i>[for]</i> what we have done. But this man has done nothing wrong!"
42	就说：耶稣阿，你得国降临的时候，求你记念我！	And he said, "Jesus, remember me when you come into your kingdom!"
43	耶稣对他说：我实在告诉你，今日你要同我在乐园里了。	And he said to him, "Truly I say to you, today you will be with me in paradise."
44	那时约有午正，遍地都黑暗了，直到申初，	And by this time it was about the sixth hour, and darkness came over the whole land until the ninth hour
45	日头变黑了；殿里的幔子从当中裂为两半。	<i>[because]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("failed") which is understood as causal"}</small> <i>[the light]</i> of the sun failed. And the curtain of the temple was torn apart <i>[down]</i> the middle.
46	耶稣大声喊着说：父阿！我将我的灵魂交在你手里。说了这话，气就断了。	And Jesus, calling out with a loud voice, said, "Father, into your hands I entrust my spirit!" <small>{Note: A quotation from <Ps 31:5>"}</small> And <i>[after he]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("said") which is understood as temporal"}</small> said this, he expired.
47	百夫长看见所成的事，就归荣耀与神，说：这真是个义人！	Now <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal"}</small> the centurion saw what had happened, he began to praise <small>{Note: "The imperfect tense has been translated as ingressive here ("began to praise")}</small> God, saying, "Certainly this man was righteous!"
48	聚集观看的众人见了这所成的事都捶着胸回去了。	And all the crowds that had come together for this spectacle, <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 things that had happened, returned <i>[home]</i> <small>{Note: "The word "[home]" is not in the Greek text, but is implied"}</small> beating <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun"}</small> breasts.

49	还有一切与耶稣熟识的人，和从加利利跟着他来的妇女们，都远远的站着看这些事。	And all his acquaintances, and the women who had followed him from Galilee who saw these <i>[things]</i> , stood at a distance.
50	有一个人名叫约瑟，是个议士，为人善良公义；	And behold, a man named ^{Note: Literally "by name"} Joseph, who was a member of the council, ^{Note: Or "a member of the Sanhedrin"} a good ^{Note: Some manuscripts have "and a good"} and righteous man
51	众人所谋所为，他并没有附从。他本是犹太、亚利马太城里素常盼望神国的人。	(this man was not consenting to their plan and deed), from Arimathea, a Judean town, ^{Note: Literally "a town of the Jews"} who was looking forward to the kingdom of God.
52	这人去见彼拉多，求耶稣的身体，	This man approached Pilate <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("approached") has been translated as a finite verb} asked for the body of Jesus.
53	就取下来，用细麻布裹好，安放在石头凿成的坟墓里；那里头从来没有葬过人。	And he took <i>[it]</i> ^{Note: "Here the direct object is supplied from context in the English translation"} down <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("wrapped") has been translated as a finite verb} wrapped it in a linen cloth and placed him in a tomb cut into the rock where no one had ever been placed.
54	那日是预备日，安息日也快到了。	And it was the day of preparation, and the Sabbath was drawing near.
55	那些从加利利和耶稣同来的妇女跟在后面，看见了坟墓和他的身体怎样安放。	And the women who had been accompanying him from Galilee followed <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("followed") has been translated as a finite verb} saw the tomb and how his body was placed.
56	她们就回去，预备了香料香膏。她们在安息日，便遵着诫命安息了。	And they returned <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("returned") has been translated as a finite verb} prepared fragrant spices and perfumes, and on the Sabbath they rested according to the commandment.

第 24 章

1	七日的头一日，黎明的时候，那些妇女带着所预备的香料来到坟墓前，	Now on the first <i>[day]</i> of the week, at very early dawn, they came back to the tomb bringing the fragrant spices which they had prepared.
2	看见石头已经从坟墓辊开了，	And they found the stone had been rolled away from the tomb,
3	她们就进去，只是不见主耶稣的身体。	but <i>[when they]</i> ^{Note: "Here "[when]" is supplied as a component of the participle ("went in") which is understood as temporal} went in, they did not find the body. ^{Note: Some manuscripts add "of the Lord Jesus"}
4	正在猜疑之间，忽然有两个人站在旁边，衣服放光。	And it happened that while they were perplexed about this, behold, two men in gleaming clothing stood near them.
5	妇女们惊怕，将脸伏地。那两个人就对她们说：为什么在死人中找活人呢？	And <i>[as]</i> ^{Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participles ("were" and "bowed")} they were terrified and bowed their faces to the ground, they said to them, "Why are you looking for the living among the dead?"

6	他不在这里，已经复活了。当记念他还在加利利的时候怎样告诉你们，	He is not here, but has been raised! Remember how he spoke to you <i>[while he]</i> <small>{Note: "Here "[while]" is supplied as a component of the participle ("was") which is understood as temporal}</small> was still in Galilee,
7	说：‘人子必须被交在罪人手里，钉在十字架上，第三日复活。’	saying that the Son of Man must be delivered into the hands of men <i>[who are]</i> sinners, and be crucified, and on the third day rise?"
8	她们就想起耶稣的话来，	And they remembered his words,
9	便从坟墓那里回去，把这一切事告诉十一个使徒和其余的人。	and <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("returned") which is understood as temporal}</small> returned from the tomb, they reported all these <i>[things]</i> to the eleven and to all the rest.
10	那告诉使徒的就是抹大拉的马利亚和约亚拿，并雅各的母亲马利亚，还有与她们在一处的妇女。	Now Mary Magdalene and Joanna and Mary the <i>[mother]</i> of James and the others with them were telling these <i>[things]</i> to the apostles.
11	她们这些话，使徒以为是胡言，就不相信。	And these words appeared to them as nonsense, and they refused to believe them.
12	彼得起来，跑到坟墓前，低头往里看，见细麻布独在一处，就回去了，心里希奇所成的事。	But Peter 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> ran to the tomb, and bending over to look, he saw only the <i>[strips of]</i> linen cloth, and he went away to his home <small>{Note: Or "wondering to himself," if the prepositional phrase modifies the following participle}</small> wondering what had happened.
13	正当那日，门徒中有两个人往一个村子去；这村子名叫以马忤斯，离耶路撒冷约有二十五里。	And behold, on <i>[that]</i> same day, two of them were traveling to a village named <small>{Note: Literally "to which the name"}</small> Emmaus <i>[that was]</i> sixty stadia <small>{Note: A "stade" or "stadium" (plur. "stadia") is about 607 ft (187 m)}</small> distant from Jerusalem,
14	他们彼此谈论所遇见的这一切事。	and they were conversing with one another about all these <i>[things]</i> that had happened.
15	正谈论相问的时候，耶稣亲自就近他们，和他们同行；	And it happened that while they were conversing, and discussing, Jesus himself also approached <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("approached") has been translated as a finite verb}</small> began to go along with <small>{Note: "The imperfect tense has been translated as ingressive here ("began to go along with")}</small> them,
16	只是他们的眼睛迷糊了，不认识他。	but their eyes were prevented from recognizing him.
17	耶稣对他们说：你们走路彼此谈论的是什么事呢？他们就站住，脸上带着愁容。	And he said to them, "What <i>[are]</i> these matters that you are discussing with one another <i>[as you]</i> <small>{Note: "Here "[as]" is supplied as a component of the participle ("walking along") which is understood as temporal}</small> are walking along?" And they stood still, looking sad.
18	二人中有一个名叫革流巴的回答说：你在耶路撒冷作客，还不知道这几天在那里所出的事么？	And one <i>[of them]</i> , named <small>{Note: Literally "by name"}</small> Cleopas, 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 him, " <i>[Are]</i> you the only one living near Jerusalem and not knowing the things that have happened in it in these days?"
19	耶稣说：什么事呢？他们说：就是拿撒勒人耶稣的事。他是个先知，在神和众百姓面前，说话行事都有大能。	And he said to them, "What <i>[things]</i> ?" So they said to him, "The things concerning Jesus the Nazarene, a man who was a prophet, powerful in deed and word before God and all the people,

20	祭司长和我们的官府竟把他解去，定了死罪，钉在十字架上。	and how our chief priests and rulers handed him over to a sentence of death, and crucified him.
21	但我们素来所盼望、要赎以色列民的就是他！不但如此，而且这事成就，现在已经三天了。	But we were hoping that he was the one who was going to redeem Israel. But in addition to all these <i>[things]</i> , this <i>[is]</i> the third day since <small>{Note: Literally "he spends from which"}</small> these <i>[things]</i> took place.
22	再者，我们中间有几个妇女使我们惊奇；她们清早到了坟墓那里，	But also some women from among us astonished us, who were at the tomb early in the morning,
23	不见他的身体，就回来告诉我们，说看见了天使显现，说他活了。	and <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("find") which is understood as temporal}</small> did not find his body, they came back saying <i>[they]</i> had seen even a vision of angels, who said <i>[that]</i> he was alive!
24	又有我们的几个人往坟墓那里去，所遇见的正如妇女们所说的，只是没有看见他。	And some of those with us went out to the tomb and found <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> like this, just as the women had also said, but him they did not see."
25	耶稣对他们说：无知的人哪，先知所说的一切话，你们的心信得太迟钝了。	And he said to them, "O foolish and slow in heart to believe in all that the prophets have spoken!
26	基督这样受害，又进入他的荣耀，岂不是应当的么？	Was it not necessary <i>[that]</i> the Christ suffer these <i>[things]</i> and enter into his glory?"
27	于是从摩西和众先知起，凡经上所指着自己的话都给他们讲解明白了。	And beginning from Moses and from all the prophets, he interpreted to them the things concerning himself in all the scriptures.
28	将近他们所去的村子，耶稣好像还要往前行，	And they drew near to the village where they were going, and he acted as though he was going farther.
29	他们却强留他，说：时候晚了，日头已经平西了，请你同我们住下罢！耶稣就进去，要同他们住下。	And they urged him strongly, saying, "Stay with us, because it is <i>[getting]</i> toward evening, and by this time the day is far spent." And he went in to stay with them.
30	到了坐席的时候，耶稣拿起饼来，祝谢了，擘开，递给他们。	And it happened that when he reclined at the table with them, he took the bread <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb}</small> gave thanks, and <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("breaking") which is understood as temporal}</small> breaking <i>[it]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> he gave <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> to them.
31	他们的眼睛明亮了，这才认出他来。忽然耶稣不见了。	And their eyes were opened, and they recognized him, and he became invisible to them.
32	他们彼此说：在路上，他和我们说话，给我们讲解圣经的时候，我们的心岂不是火热的么？	And they said to one another, "Were not our hearts burning within us while he was speaking with us on the road, while he was explaining the scriptures to us?"
33	他们就立时起身，回耶路撒冷去，正遇见十一个使徒和他们的同人聚集在一处，	And they got up <i>[that]</i> same hour <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("got up") has been translated as a finite verb}</small> returned to Jerusalem and found the eleven and those with them assembled,
34	说：主 *果然复活，已经现给西门看了。	saying, "The Lord has really been raised, and has appeared to Simon!"

35	两个人就把路上所遇见，和擘饼的时候怎么被他们认出来的事，都述说了一遍。	And they began describing ^{Note: "The imperfect tense has been translated as ingressive here ("began describing")} what happened ^{Note: Literally "the things"} on the road, and how he was recognized by them in the breaking of the bread.
36	正说这话的时候，耶稣亲自站在他们当中，说：愿你们平安！	And ^{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("were saying")} they were saying these ^{Note: Literally "the things"} [things], he himself stood there among them. ^{Note: Some manuscripts add "and said to them, 'Peace to you!'"}
37	他们却惊慌害怕，以为所看见的是魂。	But they were startled and became terrified, ^{Note: "Here "[and]" is supplied because the two previous participles ("startled" and "terrified") have been translated as finite verbs} and thought ^{Note: Literally "they"} [they] had seen a ghost.
38	耶稣说：你们为什么愁烦？为什么心里起疑念呢？	And he said to them, "Why are you frightened? And for what ^{Note: Literally "reason"} [reason] do doubts arise in your hearts?
39	你们看我的手，我的脚，就知道实在是我了。摸我看看！魂无骨无肉，你们看，我是有的。	Look at my hands and my feet, that I am I myself! Touch me and see, because a ghost does not have flesh and bones, as you see that I have . ^{Note: Literally "you see me having"}
40	说了这话，就把手和脚给他们看。	And ^{Note: "Here "[when]" is supplied as a component of the participle ("had said") which is understood as temporal} [when he] had said this, he showed them ^{Note: "Literally "the"; the Greek article is used here as a possessive pronoun} [his] hands and ^{Note: "Literally "the"; the Greek article is used here as a possessive pronoun} [his] feet.
41	他们正喜得不敢信，并且希奇；耶稣就说：你们这里有什么吃的没有？	And ^{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("disbelieving")} [while] they were still disbelieving because of joy and were marveling, he said to them, "Do you have anything to eat ^{Note: Literally "eatable"} here?"
42	他们便给他一片烧鱼。（有古卷在此有：和一块蜜房。）	So they gave him a piece of broiled fish,
43	他接过来，在他们面前吃了。	and he took ^{Note: "Here the direct object is supplied from context in the English translation"} [it] ^{Note: "Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb} and ate ^{Note: "Here the direct object is supplied from context in the English translation"} [it] in front of them.
44	耶稣对他们说：这就是我从前与你们同在之时所告诉你们的话说：摩西的律法、先知的书，和诗篇上所记的，凡指着我的话都必须应验。	And he said to them, "These ^{Note: "Here "[are]" is supplied as a component of the participle ("was") which is understood as temporal} [are] my words that I spoke to you ^{Note: "Here "[while]" is supplied as a component of the participle ("was") which is understood as temporal} [while I] was still with you, that everything that is written about me in the law of Moses and the prophets and psalms must be fulfilled."
45	于是耶稣开他们的心窍，使他们能明白圣经，	Then he opened their minds to understand the scriptures,
46	又对他们说：照经上所写的，基督必受害，第三日从死里复活，	and said to them, "Thus it is written ^{Note: Literally "that"} [that] the Christ would suffer and would rise from the dead on the third day,
47	并且人要奉他的名传悔改、赦罪的道，从耶路撒冷起直传到万邦。	and repentance and the forgiveness ^{Note: Some manuscripts have "repentance for the forgiveness"} of sins would be proclaimed in his name to all the nations, ^{Note: The same Greek word can be translated "nations" or "Gentiles" depending on the context} beginning from Jerusalem.
48	你们就是这些事的见证。	You are witnesses of these ^{Note: Literally "things"} [things] .

49	我要将我父所应许的降在你们身上，你们要在城里等候，直到你们领受从上头来的能力。	And behold, I am sending out <small>{Note: Some manuscripts have "am sending"}</small> what was promised by my Father upon you, but you stay in the city until you are clothed with power from on high."
50	耶稣领他们到伯大尼的对面，就举手给他们祝福。	And he led them out as far as Bethany, and lifting up his hands, he blessed them.
51	正祝福的时候，他就离开他们，被带到天上去。	And it happened that while he was blessing them, he parted from them and was taken up into heaven.
52	他们就拜他，大大的欢喜，回耶路撒冷去，	And they worshiped him <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("worshiped") has been translated as a finite verb}</small> returned to Jerusalem with great joy.
53	常在殿里称颂神。	And they were continually <small>{Note: Literally "through everything"}</small> in the temple <i>[courts]</i> <small>{Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself}</small> praising God.