

圣经

Bilingual Bible

和合本（雅伟版）

使徒行传

汉英对照

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

雅伟的话
YahwehDeHua.net

圣经

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汉英对照

和合本 (雅) / LEB

Bilingual Bible

Chinese Union Version (Yahweh edition)

Chinese / English

2017 试读版 (Beta edition 2017.04.18)

和合本(雅伟版)

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英语圣经

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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



使徒行传

第 1 章

1	提阿非罗阿，我已经作了前书，论到耶稣开头一切所行所教训的，	I produced the former account, O Theophilus, about all that ^{Note: Literally "of what"} Jesus began to do and to teach,
2	直到他藉着圣灵吩咐所拣选的使徒，以后被接上升的日子为止。	until the day he was taken up, ^{Note: "Here [after]" is supplied as a component of the participle ("had given orders") which is understood as temporal} <i>[after he]</i> had given orders through the Holy Spirit to the apostles whom he had chosen,
3	他受害之后，用许多的凭据将自己活活的显给使徒看，四十天之久向他们显现，讲说神国的事。	to whom he also presented himself alive after he suffered, with many convincing proofs, appearing to them over a period of forty days and speaking the things about the kingdom of God.
4	耶稣和他们聚集的时候，嘱咐他们说：不要离开耶路撒冷，要等候父所应许的，就是你们听见我说过的。	And ^{Note: "Here [while]" is supplied as a component of the participle ("was with") which is understood as temporal} <i>[while he]</i> was with ^{Note: Or "was assembling with," or "was sharing a meal with"} <i>[them]</i> , ^{Note: "Here the direct object is supplied from context in the English translation"} he commanded them, "Do not depart from Jerusalem, but wait for what was promised by the Father, which you heard about from me.
5	约翰是用水施洗，但不多几日，你们要受圣灵的洗。	For John baptized with water, but you will be baptized with the Holy Spirit not many days from now ." ^{Note: Literally "not many days after these"}
6	他们聚集的时候，问耶稣说：主*阿，你复兴以色列国就在这时候么？	So ^{Note: "Here [when]" is supplied as a component of the participle ("had come together") which is understood as temporal} <i>[when]</i> they had come together, they began asking ^{Note: "The imperfect tense has been translated as ingressive here ("began asking")} him, saying, "Lord, <i>[is it]</i> at this time you are restoring the kingdom to Israel?"
7	耶稣对他们说：父凭着自己的权柄所定的时候、日期，不是你们可以知道的。	But he said to them, "It is not for you to know <i>[the]</i> times or seasons that the Father has set by his own authority.
8	但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地，和撒玛利亚，直到地极，作我的见证。	But you will receive power ^{Note: "Here [when]" is supplied as a component of the temporal genitive absolute participle ("has come")} <i>[when]</i> the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the farthest part of the earth."
9	说了这话，他们正看的时候，他就被取上升，有一朵云彩把他接去，便看不见他了。	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 ^{Note: "Here [while]" is supplied as a component of the temporal genitive absolute participle ("were watching")} <i>[things]</i> , <i>[while]</i> they were watching, he was taken up, and a cloud received him from their sight.
10	当他往上去，他们定睛望天的时候，忽然有两个人身穿白衣，站在旁边，说：	And as they were staring into the sky ^{Note: "Here [while]" is supplied as a component of the temporal genitive absolute participle ("was departing")} <i>[while]</i> he was departing, behold, two men in white clothing stood by them
11	加利利人哪，你们为什么站着望天呢？这离开你们被接升天的耶稣，你们见他怎样往天上去，他还要怎样来。	who also said, "Men of Galilee , ^{Note: Literally "Galileans"} why do you stand there looking ^{Note: Some manuscripts have "gazing"} into the sky? This Jesus who was taken up from you into heaven like this will come back in the same way you saw him departing into heaven!"

12	有一座山，名叫橄榄山，离耶路撒冷不远，约有安息日可走的路程。当下，门徒从那里回耶路撒冷去，	Then they returned to Jerusalem from the mountain that is called Olive Grove <small>{Note: This is a variation of the name "Mount of Olives"}</small> which is near Jerusalem, a Sabbath day's journey away . <small>{Note: Literally "having a journey of a Sabbath"}</small>
13	进了城，就上了所住的一间楼房；在那里有彼得、约翰、雅各、安得烈、腓力、多马、巴多罗买、马太、亚勒腓的儿子雅各、奋锐党的西门，和雅各的儿子（或作：兄弟）犹大。	And when they had entered, they went up to the upstairs room where they were staying—Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James <i>[son]</i> of Alphaeus and Simon the Zealot and Judas <i>[son]</i> of James.
14	这些人同着几个妇人和耶稣的母亲马利亚，并耶稣的弟兄，都同心合意的恒切祷告。	All these were busily engaged with one mind in prayer, together with the women and Mary the mother of Jesus and with <small>{Note: Some manuscripts omit "with"}</small> his brothers.
15	那时，有许多人聚会，约有一百二十名，彼得就在弟兄中间站起来，说：	And in those days Peter stood up in the midst of the brothers (and it was a crowd of persons of about one hundred twenty at the same <i>[place]</i>) <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("stood up") has been translated as a finite verb}</small> said,
16	弟兄们！圣灵藉大卫的口，在圣经上预言领人捉拿耶稣的犹大，这话是必须应验的。	"Men <i>[and]</i> brothers, it was necessary <i>[that]</i> the scripture be fulfilled, which the Holy Spirit proclaimed beforehand through the mouth of David concerning Judas, who became a guide to those who arrested Jesus,
17	他本来列在我们数中，并且在使徒的职任上得了一分。	because he was counted among us and received a share in this ministry."
18	这人用他作恶的工价买了一块田，以后身子仆倒，肚腹崩裂，肠子都流出来。	(Now this man acquired a field for the wages of <i>[his]</i> wickedness, and falling headlong, he burst open in the middle and all his intestines spilled out.
19	住在耶路撒冷的众人知道这事，所以按着他们那里的话给那块田起名叫亚革大马，就是血田的意思。	And it became known to all who live in Jerusalem, so that that field was called in their own language <small>{Note: That is, Aramaic}</small> "Akeldama," that is, "Field of Blood.")
20	因为诗篇上写着，说：愿他的住处变为荒场，无人在内居住；又说：愿别人得他的职分。	"For it is written in the book of Psalms, 'Let his residence become deserted, and let there be no one to live in it,' <small>{Note: A quotation from <Ps 69:25>}</small> and, 'Let another person take his position.' <small>{Note: A quotation from <Ps 109:8>}</small>
21	所以，主耶稣在我们中间始终出入的时候，	Therefore it is necessary for <i>[one]</i> of the men who have accompanied us during all the time <i>[in]</i> which the Lord Jesus went in and went out among us,
22	就是从约翰施洗起，直到主*离开我们被接上升的日子为止，必须从那常与我们作伴的人中立一位与我们同作耶稣复活的见证。	beginning from the baptism of John until the day <i>[on]</i> which he was taken up from us—one of these <i>[men]</i> must become a witness of his resurrection together with us."
23	于是选举两个人，就是那叫作巴撒巴，又称呼犹士都的约瑟，和马提亚。	And they proposed two <i>[men]</i> , Joseph called Barsabbas (who was called Justus) and Matthias.

24	众人就祷告说：主[雅伟]阿，你知道万人的心，求你从这两个人中，指明你所拣选的是谁，叫他得这使徒的位分。这位分犹大已经丢弃，往自己的地方去了。	And they prayed <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("prayed") has been translated as a finite verb}</small> said, "You, Lord, who know the hearts of all, show clearly which one of these two you have chosen
25	见上节	to take the place in this ministry and apostleship from which Judas turned aside to depart to his own place."
26	于是众人为他们摇签，摇出马提亚来；他就和十一个使徒同列。	And they cast lots for them, and the lot fell on Matthias, and he was added <i>[to serve]</i> <small>{Note: "The words "[to serve]" are not in the Greek text, but are implied}</small> with the eleven apostles.

第 2 章

1	五旬节到了，门徒都聚集在一处。	And when the day of Pentecost had come, they were all together in the same <i>[place]</i> .
2	忽然，从天上有响声下来，好像一阵大风吹过，充满了他们所坐的屋子，	And suddenly a sound like a violent rushing wind came from heaven and filled the whole house where they were sitting.
3	又有舌头如火焰显现出来，分开落在他们各人头上。	And divided <small>{Note: Or perhaps "distributed"}</small> tongues like fire appeared to them and rested on each one of them.
4	他们就都被圣灵充满，按着圣灵所赐的口才说起别国的话来。	And they were all filled with the Holy Spirit and began to speak in other languages <small>{Note: Or "tongues"}</small> as the Spirit gave them <i>[ability]</i> to speak out.
5	那时，有虔诚的犹太人从天下各国来，住在耶路撒冷。	Now there were Jews residing in Jerusalem, devout men from every nation under heaven.
6	这声音一响，众人都来聚集，各人听见门徒用众人的乡谈说话，就甚纳闷；	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("happened")}</small> this sound occurred, the crowd gathered and was in confusion, because each one was hearing them speaking in his own language.
7	都惊讶希奇说：看哪，这说话的不都是加利利人么？	And they were astounded and astonished, saying, "Behold, are not all these who are speaking Galileans?
8	我们各人，怎么听见他们说我们生来所用的乡谈呢？	And how do we hear, each one <i>[of us]</i> , in our own native language ? <small>{Note: Literally "our own language in which we were born"}</small>
9	我们帕提亚人、玛代人、以拦人，和住在米所波大米、犹太、加帕多家、本都、亚西亚、	Parthians and Medes and Elamites and those residing <i>[in]</i> Mesopotamia, Judea and Cappadocia, Pontus and Asia, <small>{Note: A reference to the Roman province of Asia (modern Asia Minor)}</small>
10	弗吕家、旁非利亚、埃及的人，并靠近古利奈的吕彼亚一带地方的人，从罗马来的客旅中，或是犹太人，或是进犹太教的人，	Phrygia and Pamphylia, Egypt and the parts of Libya toward Cyrene, and the Romans who were in town,
11	革哩底和亚拉伯人，都听见他们用我们的乡谈，讲说神的大作为。	both Jews and proselytes, Cretans and Arabs—we hear them speaking in our <i>[own]</i> languages the great deeds of God!"

12	众人就都惊讶猜疑，彼此说：这是什么意思呢？	And all were amazed and greatly perplexed, saying to one another, ^{Note: Literally "one to the other"} "What can this mean?" ^{Note: Literally "what does this want to be"}
13	还有人讥诮说：他们无非是新酒灌满了。	But others jeered ^[and] ^{Note: "Here "[and]" is supplied because the previous participle ("jeered") has been translated as a finite verb} said, "They are full of sweet new wine!"
14	彼得和十一个使徒站起，高声说：犹太人和一切住在耶路撒冷的人哪，这件事你们当知道，也当侧耳听我的话。	But Peter, standing with the eleven, raised his voice and declared to them, "Judean men, and all those who live ^[in] Jerusalem, let this be known to you, and pay attention to my words!
15	你们想这些人是醉了；其实不是醉了，因为时候刚到巳初。	For these ^[men] are not drunk, as you assume, because it is the third hour of the day.
16	这正是先知约珥所说的：	But this is what was spoken through the prophet Joel:
17	神说：在末后的日子，我要将我的灵浇灌凡有血气的。你们的儿女要说预言；你们的少年人要见异象；老年人要做异梦。	'And it will be in the last days,' God says, 'I will pour out my Spirit on all flesh, and your sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams.
18	在那些日子，我要将我的灵浇灌我的仆人和使女，他们就要说预言。	And even on my male slaves and on my female slaves I will pour out my Spirit in those days, and they will prophesy.
19	在天上、我要显出奇事；在地下、我要显出神迹；有血，有火，有烟雾。	And I will cause wonders in the heaven ^{Note: Or "sky"} above and signs on the earth below, blood and fire and vapor of smoke.
20	日头要变为黑暗，月亮要变为血；这都在主[雅伟]大而明显的日子未到以前。	The sun will be changed to darkness and the moon to blood, before the great and glorious day of the Lord comes.
21	到那时候，凡求告主[雅伟]名的，就必得救。	And it will be ^[that] everyone who calls upon the name of the Lord will be saved.' ^{Note: A quotation from <Joel 2:28-32>}
22	以色列人哪，请听我的话：神藉着拿撒勒人耶稣在你们中间施行异能、奇事神迹，将他证明出来，这是你们自己知道的。	"Israelite men, listen to these words! Jesus the Nazarene, a man attested to you by God with deeds of power and wonders and signs that God did through him in your midst, just as ^[you] yourselves know—
23	他既按着神的定旨先见被交与人，你们就藉着无法之人的手，把他钉在十字架上，杀了。	this man, delivered up by the determined plan and foreknowledge of God, you executed ^[by] ^{Note: "Here "[by]" is supplied as a component of the participle ("nailing to") which is understood as means} nailing to ^[a cross] ^{Note: "The words "[a cross]" are not in the Greek text but are implied by the nature of the verb} through the hand of lawless men.
24	神却将死的痛苦解释了，叫他复活，因为他原不能被死拘禁。	God raised him ^{Note: Literally "whom"; it is necessary to specify "him" in the translation to avoid confusion with the "lawless men" in the previous verse} up, having brought to an end the pains of death, because it was not possible ^[for] him to be held by it.
25	大卫指着他说：我看见主[雅伟]常在我眼前；他在我右边，叫我不至于摇动。	For David says with reference to him, 'I saw the Lord before me continually, ^{Note: Literally "through everything"} for he is at my right hand so that I will not be shaken.
26	所以，我心里欢喜，我的灵（原文是舌）快乐；并且我的肉身要安居在指望中。	For this ^[reason] my heart was glad and my tongue rejoiced greatly, furthermore also my flesh will live in hope,

27	因你必不将我的灵魂撇在阴间，也不叫你的圣者见朽坏。	because you will not abandon my soul in Hades, nor will you permit your Holy One to experience decay.
28	你已将生命的道路指示我，必叫我因见你的面（或作：叫我在你面前）得着满足的快乐。	You have made known to me the paths of life; you will fill me with gladness with your presence. ^{Note: A quotation from <Ps 16:8–11>}
29	弟兄们！先祖大卫的事，我可以明明的对你们说：他死了，也葬埋了，并且他的坟墓直到今日还在我们这里。	“Men <i>[and]</i> brothers, it is possible to speak with confidence to you about the patriarch David, that he both died and was buried, and his tomb is with us until this day.
30	大卫既是先知，又晓得神曾向他起誓，要从他的后裔中立一位坐在他的宝座上，	Therefore, <i>[because he]</i> ^{Note: “Here “[because]” is supplied as a component of the participle (“was”) which is understood as causal} was a prophet and knew that God had sworn to him with an oath to seat one of his descendants ^{Note: Literally “from the fruit of his loins”} on his throne,
31	就预先看明这事，讲论基督复活说：他的灵魂不撇在阴间；他的肉身也不见朽坏。	<i>[by]</i> ^{Note: “Here “[by]” is supplied as a component of the participle (“having foreseen”) which is understood as means} having foreseen <i>[this]</i> , ^{Note: “Here the direct object is supplied from context in the English translation”} he spoke about the resurrection of the Christ, ^{Note: Or “Messiah”} that neither was he abandoned in Hades nor did his flesh experience decay.
32	这耶稣，神已经叫他复活了，我们都为这事作见证。	This Jesus God raised up, of which ^{Note: Or “of whom,” referring to Jesus} we all are witnesses.
33	他既被神的右手高举（或作：他既高举在神的右边），又从父受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。	Therefore, having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, he has poured out this that you see and hear. ^{Note: Some manuscripts have “both see and hear”}
34	大卫并没有升到天上，但自己说：主[雅伟]对我主 [#] 说：你坐在我的右边，	For David did not ascend into heaven, but he himself says, ‘The Lord said to my Lord, “Sit at my right hand,
35	等我使你仇敌作你的脚凳。	until I make your enemies a footstool for your feet.” ^{Note: A quotation from <Ps 110:1>}
36	故此，以色列全家当确实的知道，你们钉在十字架上的这位耶稣，神已经立他为主 [*] ，为基督了。	Therefore let all the house of Israel know beyond a doubt, that God has made him both Lord and Christ—this Jesus whom you crucified!”
37	众人听见这话，觉得扎心，就对彼得和其余的使徒说：弟兄们，我们当怎样行？	Now <i>[when they]</i> ^{Note: “Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} heard <i>[this]</i> , ^{Note: “Here the direct object is supplied from context in the English translation”} they were pierced to the heart and said to Peter and the other apostles, “What should we do, men <i>[and]</i> brothers?”
38	彼得说：你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦，就必须领受所赐的圣灵；	And Peter <i>[said]</i> ^{Note: Some manuscripts explicitly add “said”} to them, “Repent and be baptized, each one of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.
39	因为这应许是给你们和你们的儿女，并一切在远方的人，就是主[雅伟]—我们神所召来的。	For the promise is for you and for your children, and for all those <i>[who are]</i> far away, as many as the Lord our God calls to himself.”
40	彼得还用许多话作见证，劝勉他们说：你们当救自己脱离这弯曲的世代。	And with many other words he solemnly urged and exhorted them, saying, “Be saved from this crooked generation!”

41	于是领受他话的人就受了洗。那一天，门徒约添了三千人，	So those who accepted his message were baptized, and on that day about three thousand souls were added.
42	都恒心遵守使徒的教训，彼此交接，擘饼，祈祷。	And they were devoting themselves to the teaching of the apostles and to fellowship, to the breaking of bread and to prayers.
43	众人都惧怕；使徒又行了许多奇事神迹。	And fear came on every soul, and many wonders and signs were being performed by the apostles.
44	信的人都在一处，凡物公用；	And all who believed were in the same <i>[place]</i> , and had everything in common.
45	并且卖了田产，家业，照各人所需用的分给各人。	And they began selling <small>{Note: "The imperfect tense has been translated as ingressive here ("began selling")}</small> <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> possessions and property, and distributing these <i>[things]</i> to all, to the degree that anyone had need.
46	他们天天同心合意恒切的在殿里，且在家中擘饼，存着欢喜、诚实的心用饭，	And every day, devoting themselves <i>[to meeting]</i> <small>{Note: "The words "[to meeting]" are not in the Greek text but are implied}</small> with one purpose in the temple <i>[courts]</i> <small>{Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself}</small> and breaking bread from house <i>[to house]</i> , they were eating <i>[their]</i> food with joy and simplicity of heart,
47	赞美神，得众民的喜爱。主[雅伟]将得救的人天天加给他们。	praising God and having favor with all the people. And the Lord was adding every day to the total <i>[of]</i> those who were being saved.

第 3 章

1	申初祷告的时候，彼得、约翰上圣殿去。	Now Peter and John were going up to the temple at the hour of prayer, the ninth <i>[hour]</i> .
2	有一个人，生来是瘸腿的，天天被人抬来，放在殿的一个门口，那门名叫美门，要求进殿的人赖济。	And a certain man was being carried who was lame from birth . <small>{Note: Literally "from his mother's womb"}</small> He <small>{Note: Literally "who," but a new sentence was begun here in the translation in keeping with English style}</small> was placed every day at the gate of the temple called "Beautiful," <i>[so that he]</i> could ask for charitable gifts from those who were going 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>
3	他看见彼得、约翰将要进殿，就求他们赖济。	<i>[When he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> saw Peter and John about to go 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> he began asking to receive alms.
4	彼得约翰定睛看他；彼得说：你看我们！	And Peter looked intently at him, together with John, <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("looked intently") has been translated as a finite verb}</small> said, "Look at us!"
5	那人就留意看他们，指望得着什么。	So he fixed his attention on them, expecting to receive something from them.
6	彼得说：金银我都没有，只把我所有的给你：我奉拿撒勒人耶稣基督的名，叫你起来行走！	But Peter said, "Silver and gold I do not possess , <small>{Note: Literally "is not to me"}</small> but what I have, this I give to you—in the name of Jesus Christ the Nazarene, walk!" <small>{Note: Some manuscripts have "get up and walk"}</small>

7	于是拉着他的右手，扶他起来；他的脚和踝子骨立刻健壮了，	And taking hold of him by the right hand, he raised him up, and immediately his feet and ankles were made strong.
8	就跳起来，站着，又行走，同他们进了殿，走着，跳着，赞美神。	And leaping up, he stood and began walking around <small>{Note: "The imperfect tense has been translated as ingressive here ("began walking around")}</small> and entered into the temple <small>[courts]</small> <small>{Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself}</small> with them, walking and leaping and praising God.
9	百姓都看见他行走，赞美神；	And all the people saw him walking and praising God,
10	认得他是那素常坐在殿的美门口求赧济的，就因他所遇着的事满心希奇、惊讶。	And they recognized him, that this one <small>{Note: Some manuscripts have "that [he] himself"}</small> was the one who used to sit <small>[asking]</small> for alms at the Beautiful Gate of the temple, and they were filled with awe and astonishment at what had happened to him.
11	那人正在称为所罗门的廊下，拉着彼得、约翰；众百姓一齐跑到他们那里，很觉希奇。	And <small>[while]</small> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was holding fast to")}</small> he was holding fast to Peter and John, all the people ran together to them in the portico called Solomon's, utterly astonished.
12	彼得看见，就对百姓说：以色列人哪，为什么把这事当作希奇呢？为什么定睛看我们，以为我们凭自己的能力和虔诚使这人行走呢？	And <small>[when he]</small> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> saw <small>[it]</small> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> , Peter replied to the people, "Men <small>[and]</small> Israelites, why are you astonished at this? Or why are you staring at us, as <small>[if]</small> by our own power or godliness we have made him walk?
13	亚伯拉罕、以撒、雅各的神，就是我们列祖的神，已经荣耀了他的仆人（或作：儿子）耶稣；你们却把他交付彼拉多。彼拉多定意要释放他，你们竟在彼拉多面前弃绝了他。	The God of Abraham and of Isaac <small>{Note: Some manuscripts have "the God of Isaac"}</small> and of Jacob, <small>{Note: Some manuscripts have "the God of Jacob"}</small> the God of our fathers, has glorified his servant Jesus, whom you handed over and denied in the presence of Pilate, <small>[after]</small> <small>{Note: Or "[although]"; this genitive absolute construction can be understood as either temporal "[after]" or concessive "[although]"}</small> he had decided to release <small>[him]</small> . <small>{Note: "Here the direct object is supplied from context in the English translation"}</small>
14	你们弃绝了那圣洁公义者，反求着释放一个凶手给你们。	But you denied the Holy and Righteous One and demanded <small>[that]</small> a man—a murderer—be granted to you.
15	你们杀了那生命的主，神却叫他从死里复活了；我们都是为这事作见证。	And you killed the originator of life, whom God raised from the dead, of which we are witnesses!
16	我们因信他的名，他的名便叫你们所看见所认识的这人健壮了；正是他所赐的信心，叫这人在你们众人面前全然好了。	And on the basis of faith in his name, his name has made this man strong, whom you see and know, and the faith <small>[that is]</small> through him has given him this perfect health in the presence of you all.
17	弟兄们，我晓得你们做这事是出于不知，你们的官长也是如此。	And now, brothers, I know that you acted in ignorance, just as your rulers did also.
18	但神曾藉众先知的口，预言基督将要受害，就这样应验了。	But <small>[the things]</small> which God foretold through the mouth of all the prophets, <small>[that]</small> his Christ <small>{Note: Or "Messiah"}</small> would suffer, he has fulfilled in this way.
19	所以，你们当悔改归正，使你们的罪得以涂抹，这样，那安舒的日子就必从主[雅伟]面前来到；	Therefore repent and turn back, so that your sins may be blotted out,

20	主[雅伟]也必差遣所预定给你们的基督耶稣降临。	so that times of refreshing may come from the presence of the Lord, and he may send the Christ <small>{Note: Or "Messiah"}</small> appointed for you—Jesus,
21	天必留他，等到万物复兴的时候，就是神从创世以来、藉着圣先知的口所说的。	whom heaven must receive until the times of the restoration of all <i>[things]</i> , about which God spoke through the mouth of his holy prophets from earliest times.
22	摩西曾说：主[雅伟]神要从你们弟兄中间给你们兴起一位先知像我，凡他向你们所说的，你们都要听从。	Moses said, 'The Lord God <small>{Note: Some manuscripts have "The Lord your God"}</small> will raise up for you a prophet like me from your brothers. You will listen to him in everything that he says to you. <small>{Note: A quotation from <Deut 18:15>}</small>
23	凡不听从那先知的，必要从民中全然灭绝。	And it will be <i>[that]</i> every soul who does not listen to that prophet will be destroyed utterly from the people.' <small>{Note: A quotation from <Deut 18:19 >and <Lev 23:29>}</small>
24	从撒母耳以来的众先知，凡说预言的，也都说到这些日子。	And indeed, all the prophets from Samuel and all those who followed <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> have spoken <i>[about]</i> and proclaimed these days.
25	你们是先知的子孙，也承受神与你们祖宗所立的约，就是对亚伯拉罕说：地上万族都要因你的后裔得福。	You are the sons of the prophets and of the covenant that God ordained with your fathers, saying to Abraham, 'And in your offspring all the nations of the earth will be blessed.' <small>{Note: A quotation from <Gen 22:18>}</small>
26	神既兴起他的仆人，（或作：儿子），就先差他到你们这里来，赐福给你们，叫你们各人回转，离开罪恶。	God, <i>[after he]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("had raised up") which is understood as temporal"}</small> had raised up his servant, sent him to you first, to bless you by turning each <i>[of you]</i> back from your wickedness!"

第 4 章

1	使徒对百姓说话的时候，祭司们和守殿官，并撒都该人忽然来了。	And <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("were speaking")}</small> they were speaking to the people, the priests and the captain of the temple and the Sadducees approached them,
2	因他们教训百姓，本着耶稣，传说死人复活，就很烦恼，	greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead.
3	于是下手拿住他们；因为天已经晚了，就把他们押到第二天。	And they laid hands on them and put <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> in custody until the next day, because it was already evening.
4	但听道之人有许多信的，男丁数目约到五千。	But many of those who listened to the message believed, and the number of the men was approximately five thousand.
5	第二天，官府、长老，和文士在耶路撒冷聚会，	And it happened that on the next day, their rulers and elders and scribes came together in Jerusalem,
6	又有大祭司亚那和该亚法、约翰、亚力山大，并大祭司的亲族都在那里，	and Annas the high priest, and Caiaphas and John and Alexander, and all those who were from the high priest's family.

7	叫使徒站在当中，就问他们说：你们用什么能力，奉谁的名做这事呢？	And they made them stand in <i>[their]</i> <small>{Note: *Literally "the"; the Greek article is used here as a possessive pronoun}</small> midst <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("stand") has been translated as a finite verb}</small> began to ask, <small>{Note: *The imperfect tense has been translated as ingressive here ("began to ask")}</small> "By what power or by what name did you do this?"
8	那时彼得被圣灵充满，对他们说：	Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders,
9	治民的官府和长老阿，倘若今日因为在残疾人身上所行的善事查问我们他是怎么得了痊愈，	if we are being examined today concerning a good deed <i>[done to]</i> a sick man—by what <i>[means]</i> <small>{Note: Or "through whom"}</small> this man was healed—
10	你们众人和以色列百姓都当知道，站在你们面前的这人得痊愈是因你们所钉十字架、神叫他从死里复活的拿撒勒人耶稣基督的名。	let it be known to all of you and to all the people of Israel that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by him this man stands before you healthy!
11	他是你们匠人所弃的石头，已成了房角的头块石头。	This one <small>{Note: "This one" refers to Jesus}</small> is the stone that was rejected by you, the builders, that has become the cornerstone . <small>{Note: Literally "the head of the corner"; this verse is an allusion to <Ps 118:22>}</small>
12	除他以外，别无拯救；因为在天下人间，没有赐下别的名，我们可以靠着得救。	And there is salvation in no one else, for there is no other name under heaven that is given among people by which we must be saved."
13	他们见彼得、约翰的胆量，又看出他们原是没有学问的小民，就希奇，认定他们是跟过耶稣的；	Now <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 boldness of Peter and John, and understood that they were uneducated and untrained men, they were astonished, and recognized them, that they had been with Jesus.
14	又看见那治好了的人和他們一同站着，就无话可驳。	And <i>[because they]</i> <small>{Note: *Here "[because]" is supplied as a component of the participle ("saw") which is understood as causal}</small> saw the man who had been healed standing there with them, they had nothing to say in return.
15	于是吩咐他们从公会出去，就彼此商议说：	But <i>[after they]</i> <small>{Note: *Here "[after]" is supplied as a component of the participle ("had ordered") which is understood as temporal}</small> had ordered them to go outside the Sanhedrin, <small>{Note: Or "council"}</small> they began to confer <small>{Note: *The imperfect tense has been translated as ingressive here ("began to confer")}</small> with one another,
16	我们当怎样办这两个人呢？因为他们诚然行了一件明显的神迹，凡住耶路撒冷的人都知道，我们也不能说没有。	saying, "What should we do with these men? For that a remarkable sign has taken place through them <i>[is]</i> evident to all those who live <i>[in]</i> Jerusalem, and we are not able to deny <i>[it]</i> ! <small>{Note: *Here the direct object is supplied from context in the English translation}</small>
17	惟恐这事越发传扬在民间，我们必须恐吓他们，叫他们不再奉这名对人讲论。	But in order that it may not spread much <i>[further]</i> among the people, let us warn them to speak no more in this name to anyone at all . <small>{Note: Literally "to no man"}</small>
18	于是叫了他们来，禁止他们总不可奉耶稣的名讲论教训人。	And they called them <i>[back]</i> <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("called") has been translated as a finite verb}</small> commanded <i>[them]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> not to speak or to teach at all in the name of Jesus.

19	彼得、约翰说：听从你们，不听从神，这在神面前合理不合理，你们自己酌量罢！	But Peter 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 to them, "Whether it is right in the sight of God to listen to you rather than God, you decide!"
20	我们所看见所听见的，不能不说。	For we are not able to refrain from speaking about <i>[the things]</i> that we have seen and heard."
21	官长为百姓的缘故，想不出法子刑罚他们，又恐吓一番，把他们释放了。这是因众人所行的奇事都归荣耀与神。	So <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("threatening ... further") which is understood as temporal}</small> threatening <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> further, they released them, finding no way to punish them on account of the people, because they were all praising God for what had happened.
22	原来藉着神迹医好的那人有四十多岁了。	For the man on whom this sign of healing had been performed was more <i>[than]</i> forty years <i>[old]</i> .
23	二人既被释放，就到会友那里去，把祭司长和长老所说的话都告诉他们。	And <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("were released") which is understood as temporal}</small> were released, they went to their own <i>[people]</i> and reported all that the chief priests and the elders had said to them.
24	他们听见了，就同心合意的高声向神说：主[雅伟]阿！你是造天、地、海，和其中万物的，	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>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> they lifted <i>[their]</i> voices with one mind to God and said, "Master, you <i>[are]</i> the one who made the heaven and the earth and the sea and all the things in them,
25	你曾藉着圣灵，托你仆人——我们祖宗大卫的口，说：外邦为什么争闹？万民为什么谋算虚妄的事？	the one who said by the Holy Spirit through the mouth of our father David, your servant, 'Why do the nations <small>{Note: Or "Gentiles"; the same Greek word can be translated "nations" or "Gentiles" depending on the context}</small> rage, and the peoples conspire in vain?
26	世上的君王一齐起来，臣宰也聚集，要敌挡主[雅伟]，并主[雅伟]的受膏者（或作：基督）。	The kings of the earth stood opposed, and the rulers assembled together at the same <i>[place]</i> , against the Lord and against his Christ. <small>{Note: Or "Messiah"; this is a quotation from <Ps 2:1-2>}</small>
27	希律和本丢彼拉多，外邦人和以色列民，果然在这城里聚集，要攻打你所膏的圣仆（仆：或作子）耶稣，	For in truth both Herod and Pontius Pilate, together with the Gentiles and the peoples of Israel, assembled together in this city against your holy servant Jesus whom you anointed,
28	成就你手和你意旨所预定必有的事。	to do all that your hand and plan <small>{Note: Some manuscripts have "and your plan"}</small> had predestined to take place.
29	他们恐吓我们，现在求主[雅伟]鉴察，一面叫你仆人大放胆量讲你的道，一面伸出你的手来医治疾病，并且使神迹奇事因着你圣仆（仆：或作子）耶稣的名行出来。	And now, Lord, concern yourself with their threats and grant your slaves to speak your message with all boldness,
30	见上节	<i>[as]</i> you extend your hand to heal and signs and wonders are performed through the name of your holy servant Jesus."
31	祷告完了，聚会的地方震动，他们就都被圣灵充满，放胆讲论神的道。	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("had prayed")}</small> they had prayed, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak <small>{Note: "The imperfect tense has been translated as ingressive here ("began to speak")}</small> the word <small>{Note: Or "message"}</small> of God with boldness.

32	那许多信的人都是一心一意的，没有一人说他的东西有一样是自己的，都是大家公用。	Now the group of those who believed were one heart and soul, and no one said anything of what belonged to him was his own, but all <i>[things]</i> were theirs in common.
33	使徒大有能力，见证主耶稣复活；众人也都蒙大恩。	And with great power the apostles were giving testimony <i>[to]</i> the resurrection of the Lord Jesus, and great grace was on them all.
34	内中也没有一个缺乏的，因为人人将田产房屋都卖了，把所卖的价银拿来，放在使徒脚前，	For there was not even anyone needy among them, because all those who were owners of plots of land or houses were selling <i>[them]</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 because the previous participle ("were selling") has been translated as a finite verb}"}</small> bringing the proceeds of the things that were sold
35	照各人所需用的，分给各人。	and placing <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}"}</small> at the feet of the apostles. And it was being distributed to each as anyone had need.
36	有一个利未人，生在居比路，名叫约瑟，使徒称他为巴拿巴（巴拿巴翻出来就是劝慰子）。	So Joseph, who was called Barnabas by the apostles (which is translated "son of encouragement"), a Levite of Cyprus by nationality,
37	他有田地，也卖了，把价银拿来，放在使徒脚前。	sold a field <small>{Note: Or "a farm"}</small> that belonged to him <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("sold") has been translated as a finite verb}"}</small> brought the money and placed <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}"}</small> at the feet of the apostles.

第 5 章

1	有一个人，名叫亚拿尼亚，同他的妻子撒非喇卖了田产，	Now a certain man named <small>{Note: Literally "by name"}</small> Ananias, together with his wife Sapphira, sold a piece of property,
2	把价银私自留下几分，他的妻子也知道，其余的几分拿来放在使徒脚前。	and he kept back for himself <i>[some]</i> of the proceeds, and <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}"}</small> wife was aware of <i>[it]</i> <small>{Note: "Here the participle "was aware of" in this genitive absolute construction has been translated as a finite verb in keeping with English style}"}</small> And he brought a certain part <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("brought") has been translated as a finite verb}"}</small> placed <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}"}</small> at the feet of the apostles.
3	彼得说：亚拿尼亚！为什么撒但充满了你的心，叫你欺哄圣灵，把田地的价银私自留下几分呢？	But Peter said, "Ananias, for what <i>[reason]</i> has Satan filled your heart, <i>[that]</i> you lied to the Holy Spirit and kept back for yourself <i>[some]</i> of the proceeds of the piece of land?
4	田地还没有卖，不是你自己的么？既卖了，价银不是你作主么？你怎么心里起这意念呢？你不是欺哄人，是欺哄神了。	<i>[When it]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("remained") which is understood as temporal}"}</small> remained to you, did it not remain <i>[yours]</i> ? And <i>[when it]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("was sold") which is understood as temporal}"}</small> was sold, was it at your disposal? How <i>[is it]</i> that you have contrived this deed in your heart? You have not lied to people, but to God!"

5	亚拿尼亚听见这话，就仆倒，断了气；听见的人都甚惧怕。	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> Ananias heard these words, he fell down <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("fell down") has been translated as a finite verb}</small> died. And great fear came on all those who heard about <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small>
6	有些少年人起来，把他包裹，抬出去埋葬了。	So the young men stood up, wrapped him up, and carried <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> out <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("carried ... out") has been translated as a finite verb}</small> buried <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small>
7	约过了三小时，他的妻子进来，还不知道这事。	And it happened that <i>[there was]</i> an interval of about three hours, and his wife came in, not knowing what had happened.
8	彼得对她说：你告诉我，你们卖田地的价银就是这些么？她说：就是这些。	And Peter said to her, "Tell me whether you <i>[both]</i> <small>{Note: "Here "[both]" reflects the second person plural verb, which refers to both Ananias and Sapphira}</small> were paid this much <i>[for]</i> the piece of land." And she said, "Yes, this much."
9	彼得说：你们为什么同心试探主[雅伟]的灵呢？埋葬你丈夫之人的脚已到门口，他们也要把你抬出去。	So Peter <i>[said]</i> to her, "How <i>[is it]</i> that it was agreed by you <i>[two]</i> <small>{Note: "Here "[two]" is supplied in the translation to indicate that the pronoun ("you") is plural in the Greek text}</small> to test the Spirit of the Lord? Behold, the feet of those who buried your husband <i>[are]</i> at the door, and they will carry you out!"
10	妇人立刻仆倒在彼得脚前，断了气。那些少年人进来，见她已经死了，就抬出去，埋在她丈夫旁边。	And immediately she fell down at his feet and died. So <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("came in") which is understood as temporal}</small> the young men came in, they found her dead, and carried <i>[her]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> out <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("carried ... out") has been translated as a finite verb}</small> buried <i>[her]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> with her husband.
11	全教会和听见这事的人都甚惧怕。	And great fear came on the whole church and on all who heard about these <i>[things]</i> .
12	主[雅伟]藉使徒的手在民间行了许多神迹奇事；他们（或作：信的人）都同心合意的在所罗门的廊下。。	Now many signs and wonders were being performed among the people through the hands of the apostles. And they were all together <small>{Note: Or perhaps "by common consent"}</small> in Solomon's Portico.
13	其余的人没有一个敢贴近他们百姓却尊重他们。	And none of the rest dared to join them, but the people spoke highly of them.
14	信而归主的人越发增添，连男带女很多。	And even more believers in the Lord <small>{Note: Or "even more believers were being added to the Lord"}</small> were being added, large numbers of both men and women,
15	甚至有人将病人抬到街上，放在床上或褥子上，指望彼得过来的时候，或者得他的影儿照在什么人身上。	so that they even carried out the sick into the streets and put <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> on cots and mats <small>{Note: Or "mattresses"}</small> so that <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("came by")}</small> Peter came by, at least <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> shadow would fall on some of them.

16	还有许多人带着病人和被污鬼缠磨的，从耶路撒冷四围的城邑来，全都得了医治。	And the people of the towns around Jerusalem also came together, bringing the sick and those tormented by unclean spirits, who were all being healed.
17	大祭司和他的一切同人，就是撒都该教门的人，都起来，满心忌恨，	Now the high priest rose up and all those <i>[who were]</i> with him (that is, the party of the Sadducees), <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("rose up") has been translated as a finite verb}</small> they were filled with jealousy.
18	就下手拿住使徒，收在外监。	And they laid hands on the apostles and put them in the public prison.
19	但主[雅伟]的使者夜间开了监门，领他们出来，	But during the night an angel of the Lord opened the doors of the prison and led them <i>[out]</i> <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the two previous participles ("opened" and "led") have been translated as finite verbs}</small> said,
20	说：你们去站在殿里，把这生命的道都讲给百姓听。	"Go and stand 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> <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("stand") has been translated as a finite verb}</small> proclaim to the people all the words of this life."
21	使徒听了这话，天将亮的时候就进殿里去教训人。大祭司和他的同人来了，叫齐公会的人，和以色列族的众长老，就差人到监里去，要把使徒提出来。	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 entered at daybreak 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> and began teaching. <small>{Note: "The imperfect tense has been translated as ingressive here ("began teaching")"}</small> Now <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("arrived") which is understood as temporal}</small> the high priest and those with him arrived, they summoned the Sanhedrin—even the whole council of elders of the sons of Israel—and sent to the prison to have them brought.
22	但差役到了，不见他们在监里，就回来禀报说：	But the officers who came <small>{Note: Or "[when they] came"}</small> did not find them in the prison, and they returned <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("returned") has been translated as a finite verb}</small> reported,
23	我们看见监牢关得极妥当，看守的人也站在门外；及至开了门，里面一个人都不见。	saying, "We found the prison locked with all security and the guards standing at the doors, but <i>[when we]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("opened") which is understood as temporal}</small> opened <i>[them]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> we found no one inside!"
24	守殿官和祭司长听见这话，心里犯难，不知这事将来如何。	Now when both the captain of the temple and the chief priests heard these words, they were greatly perplexed concerning them, <i>[as to]</i> what this might be.
25	有一个人来禀报说：你们收在监里的人，现在站在殿里教训百姓。	But someone came <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb}</small> reported to them, "Behold, the men whom you put in prison are standing in the temple <i>[courts]</i> <small>{Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself}</small> and teaching the people!"
26	于是守殿官和差役去带使徒来，并没有用强暴，因为怕百姓用石头打他们。	Then the captain went with the officers <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("went") has been translated as a finite verb}</small> brought them, not with force (for they were afraid of the people, lest they be stoned <i>[by them]</i>). <small>{Note: "The words "[by them]" are not in the Greek text but are implied}</small>

27	带到了，便叫使徒站在公会前；大祭司问他们说：	And <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("had brought") which is understood as temporal}</small> had brought them, they made <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> stand in the Sanhedrin, <small>{Note: Or "council"}</small> and the high priest put a question to them,
28	我们不是严严的禁止你们，不可奉这名教训人么？你们倒把你们的道理充满了耶路撒冷，想要叫这人的血归到我们身上！	saying, " We strictly commanded <small>{Note: Literally "we commanded with a commandment"}</small> you <small>{Note: Some manuscripts have "Did we not strictly command you"}</small> not to teach in this name? And behold, you have filled Jerusalem with your teaching! And you are intending to bring upon us the blood of this man!"
29	彼得和众使徒回答说：顺从神，不顺从人，是应当的。	But Peter and the apostles answered <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb}</small> said, "It is necessary to obey God rather than men!
30	你们挂在木头上杀害的耶稣，我们祖宗的神已经叫他复活。	The God of our fathers raised up Jesus, whom you killed <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("hanging") which is understood as means}</small> hanging <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> on a tree.
31	神且用右手将他高举（或作：他就是神高举在自己的右边），叫他作君王，作救主，将悔改的心和赦罪的恩赐给以色列人。	This one God has exalted to his right hand <i>[as]</i> Leader and Savior to grant repentance to Israel and forgiveness of sins.
32	我们为这事作见证；神赐给顺从之人的圣灵也为这事作见证。	And we are witnesses of these things, and <i>[so is]</i> <small>{Note: "The words "[so is]" are not in the Greek text but are implied}</small> the Holy Spirit whom God has given to those who obey him."
33	公会的人听见就极其恼怒，想要杀他们。	Now <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> they heard <i>[this]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> , they were infuriated, and were wanting to execute them.
34	但有一个法利赛人，名叫迦玛列，是众百姓所敬重的教法师，在公会中站起来，吩咐人把使徒暂且带到外面去，	But a certain man stood up in the Sanhedrin, <small>{Note: Or "council"}</small> a Pharisee named <small>{Note: Literally "by name"}</small> Gamaliel, a teacher of the law respected by all the people, <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("stood up") has been translated as a finite verb}</small> gave orders to put the men outside for a short time.
35	就对众人说：以色列人哪，论到这些人，你们应当小心怎样办理。	And he said to them, "Men <i>[and]</i> Israelites, take care for yourselves what you are about to do to these men!
36	从前丢大起来，自夸为大；附从他的人约有四百，他被杀后，附从他的全都散了，归于无有。	For before these days, Theudas rose up saying he was somebody. A number of men, about four hundred, joined him. <small>{Note: Literally "to whom"}</small> He <small>{Note: Literally "who"}</small> was executed, and all who followed him were dispersed and came to nothing.
37	此后，报名上册的时候，又有加利利的犹太起来，引诱些百姓跟从他；他也灭亡，附从他的人也四散了。	After this man, Judas the Galilean rose up in the days of the census and caused people to follow him in revolt. <small>{Note: Literally "caused people to revolt after him"}</small> And that one perished, and all who followed him were scattered.
38	现在，我劝你们不要管这些人，任凭他们罢！他们所谋的、所行的，若是出于人，必要败坏；	And now I tell you, keep away from these men, and leave them alone, because if this plan or this matter is from people, it will be overthrown. <small>{Note: Or "it will fail"}</small>

39	若是出于神，你们就不能败坏他们，恐怕你们倒是攻击神了。	But if it is from God, you will not be able to overthrow them, lest you even be found fighting against God.” So they were persuaded by him.
40	公会的人听从了他，便叫使徒来，把他们打了，又吩咐他们不可奉耶稣的名讲道，就把他们释放了。	And they summoned the apostles, beat <i>[them]</i> , ^{Note: “Here the direct object is supplied from context in the English translation”} commanded <i>[them]</i> ^{Note: “Here the direct object is supplied from context in the English translation”} not to speak in the name of Jesus, and released <i>[them]</i> . ^{Note: “Here the direct object is supplied from context in the English translation”}
41	他们离开公会，心里欢喜，因被算是配为这名受辱。	So they went out from the presence of the Sanhedrin ^{Note: Or “council”} rejoicing, because they had been considered worthy to be dishonored for the sake of the name.
42	他们就每日在殿里、在家里、不住的教训人，传耶稣是基督。	Every day, both in the temple <i>[courts]</i> ^{Note: “Here “[courts]” is supplied to distinguish this area from the interior of the temple building itself”} and from house <i>[to house]</i> , they did not stop teaching and proclaiming the good news <i>[that]</i> the Christ ^{Note: Or “Messiah”} <i>[was]</i> Jesus.

第 6 章

1	那时，门徒增多，有说希利尼话的犹太人向希伯来人发怨言，因为在天天的供给上忽略了他们的寡妇。	Now in these days, <i>[as]</i> ^{Note: “Here “[as]” is supplied as a component of the temporal genitive absolute participle (“were increasing”)”} the disciples were increasing <i>[in number]</i> , ^{Note: “The words “[in number]” are not in the Greek text but are implied”} a complaint arose by the Greek-speaking Jews ^{Note: Literally “Hellenists”} against the Hebraic Jews ^{Note: Literally “Hebrews”} because ^{Note: Or “that”} their widows were being overlooked in the daily distribution <i>[of food]</i> . ^{Note: “The words “[of food]” are not in the Greek text but are implied”}
2	十二使徒叫众门徒来，对他们说：我们撇下神的道去管理饭食，原是不合宜的。	So the twelve summoned the community of disciples <i>[and]</i> ^{Note: “Here “[and]” is supplied because the previous participle (“summoned”) has been translated as a finite verb”} said, “It is not desirable <i>[that]</i> we neglect the word of God to serve tables.
3	所以弟兄们，当从你们中间选出七个有好名声、被圣灵充满、智慧充足的人，我们就派他们管理这事。	So, brothers, select from among you seven men of good reputation , ^{Note: Literally “well spoken of”} full of the Spirit and wisdom, whom we will put in charge of this need.
4	但我们要专心以祈祷、传道为事。	But we will devote ourselves to prayer and to the ministry of the word.”
5	大众都喜悦这话，就拣选了司提反，乃是大有信心、圣灵充满的人，又拣选腓利、伯罗哥罗、尼迦挪、提门、巴米拿，并进犹太教的安提阿人尼哥拉，	And the statement pleased the whole group, and they chose Stephen (a man full of faith and of the Holy Spirit), and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus (a convert from Antioch),
6	叫他们站在使徒面前。使徒祷告了，就按手在他们头上。	whom they stood before the apostles. And they prayed <i>[and]</i> ^{Note: “Here “[and]” is supplied because the previous participle (“prayed”) has been translated as a finite verb”} placed <i>[their]</i> ^{Note: “Literally “the”; the Greek article is used here as a possessive pronoun”} hands on them.
7	神的道兴旺起来；在耶路撒冷门徒数目加增的甚多，也有许多祭司信从了这道。	And the word of God kept spreading, and the number of disciples in Jerusalem was increasing greatly, and a large number of priests began obeying ^{Note: “The imperfect tense has been translated as ingressive here (“began obeying”)”} the faith.

8	司提反满得恩惠、能力，在民间行了大奇事和神迹。	Now Stephen, full of grace and power, was performing great wonders and signs among the people.
9	当时有称利百地拿会堂的几个人，并有古利奈、亚力山太、基利家、亚西亚、各处会堂的几个人，都起来和司提反辩论。	But some of those from the Synagogue of the Freedmen (as it was called), ^{Note: Literally "called"} both Cyrenians and Alexandrians, and those from Cilicia and Asia, ^{Note: A reference to the Roman province of Asia (modern Asia Minor)} stood up ^{Note: "Here "[and]" is supplied because the participle ("disputed") has been translated as a finite verb in keeping with English style} and disputed with Stephen.
10	司提反是以智慧和圣灵说话，众人敌挡不住，	And they were not able to resist the wisdom and the Spirit with which he was speaking.
11	就买出人来说：我们听见他说谤讟摩西和神的话。	Then they secretly instigated men who said, "We have heard him speaking blasphemous words against Moses and God!"
12	他们又耸动了百姓、长老，并文士，就忽然来捉拿他，把他带到公会去，	And they incited the people and the elders and the scribes, and they came up ^{Note: "Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb} and seized him and brought ^{Note: "Here the direct object is supplied from context in the English translation"} him ^{Note: Or "council"} to the Sanhedrin.
13	设下假见证，说：这个人说话，不住的践踏圣所和律法。	And they put forward false witnesses who said, "This man does not stop speaking words against the holy place ^{Note: Some manuscripts have "this holy place"} and the law!"
14	我们曾听见他说：这拿撒勒人耶稣要毁坏此地，也要改变摩西所交给我们的规条。	For we have heard him saying that this Nazarene Jesus will destroy this place and will change the customs that Moses handed down to us."
15	在公会里坐着的人都定睛看他，见他的面貌，好像天使的面貌。	And ^{Note: "Here "[as]" is supplied as a component of the participle ("looked intently") which is understood as temporal} as they looked intently at him, all those who were sitting in the Sanhedrin ^{Note: Or "council"} saw his face ^{Note: "was"} like the face of an angel.

第 7 章

1	大祭司就说：这些事果然有么？	And the high priest said, "Is it so concerning these ^{Note: "things"} things?"
2	司提反说：诸位父兄请听！当日我们的祖宗亚伯拉罕在米所波大米还未住哈兰的时候，荣耀的神向他显现，	So he said, "Men—brothers and fathers—listen: The God of glory appeared to our father Abraham ^{Note: "Here "[while]" is supplied as a component of the participle ("was") which is understood as temporal} while he was in Mesopotamia, before he settled in Haran,
3	对他说：你要离开本地和亲族，往我所要指示你的地方去。	and said to him, 'Go out from your land and from your relatives and come to the land that I will show you.'
4	他就离开迦勒底人之地，住在哈兰。他父亲死了以后，神使他从那里搬到你们现在所住之地。	Then he went out from the land of the Chaldeans ^{Note: "Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb} and settled in Haran. And from there, after his father died, he caused him to move to this land in which you now live.

5	在这地方，神并没有给他产业，连立足之地也没有给他；但应许要将这地赐给他和他的后裔为业；那时他还没有儿子。	And he did not give him an inheritance in it—not even a footstep ^{Note: Literally “a step of a foot”} —and he promised to give <i>[it]</i> ^{Note: “Here the direct object is supplied from context in the English translation”} to him for his possession, and to his descendants after him, although he did not have ^{Note: Literally “not being to him”} ^{Note: “Here “[although]” is supplied in the translation as a component of the participle (“was”) which is understood as concessive”} a child.
6	神说：他的后裔必寄居外邦，那里的人要叫他们作奴仆，苦待他们四百年。	But God spoke like this: ‘His descendants will be foreigners in a foreign land, and they will enslave them and mistreat <i>[them]</i> ^{Note: “Here the direct object is supplied from context in the English translation”} four hundred years,
7	神又说：使他们作奴仆的那国，我要惩罚。以后他们要出来，在这地方事奉我。	and the nation that ^{Note: Literally “to which”} they will serve as slaves, I will judge,’ God said, ‘and after these <i>[things]</i> they will come out ^{Note: Verses <6–7> are a quotation from <Gen 15:13–14>} and will worship me in this place.’ ^{Note: The final phrase is an allusion to <Exod 3:12>}
8	神又赐他割礼的约。于是亚伯拉罕生了以撒，第八日给他行了割礼。以撒生雅各，雅各生十二位先祖。	And he gave him the covenant of circumcision, and so he became the father of Isaac and circumcised him on the eighth day, and Isaac <i>[did so with]</i> ^{Note: “Here the words “[did so with]” are not in the Greek text but are implied; in view of the “covenant of circumcision” mentioned earlier in the verse, it is probable that circumcision and not just fatherhood is involved”} Jacob, and Jacob <i>[did so with]</i> ^{Note: “Here the words “[did so with]” are not in the Greek text but are implied; see the note on the same phrase earlier in this verse”} the twelve patriarchs.
9	先祖嫉妒约瑟，把他卖到埃及去；神却与他同在，	And the patriarchs, <i>[because they]</i> ^{Note: “Here “[because]” is supplied as a component of the participle (“were jealous of”) which is understood as causal”} were jealous of Joseph, sold <i>[him]</i> ^{Note: “Here the direct object is supplied from context in the English translation”} into Egypt. And God was with him,
10	救他脱离一切苦难，又使他在埃及王法老面前得恩典，有智慧。法老就派他作埃及国的宰相兼管全家。	and rescued him from all his afflictions and granted him favor and wisdom in the sight of Pharaoh king of Egypt. And he appointed him ruler over Egypt and all ^{Note: Some manuscripts have “over all”} his household.
11	后来埃及和迦南全地遭遇饥荒，大受艰难，我们的祖宗就绝了粮。	And a famine came over all Egypt and Canaan and great affliction, and our fathers could not find food.
12	雅各听见在埃及有粮，就打发我们的祖宗初次往那里去。	So <i>[when]</i> ^{Note: “Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal”} Jacob heard <i>[there]</i> was grain in Egypt, he sent out our fathers first.
13	第二次约瑟与弟兄们相认，他的亲族也被法老知道了。	And on the second <i>[visit]</i> ^{Note: “The word “[visit]” is not in the Greek text but is implied”} Joseph was made known to his brothers, and the family of Joseph became known to Pharaoh.
14	约瑟就打发弟兄请父亲雅各和全家七十五个人都来。	So Joseph sent <i>[and]</i> ^{Note: “Here “[and]” is supplied because the previous participle (“sent”) has been translated as a finite verb”} summoned his father Jacob and all <i>[his]</i> ^{Note: “Literally “the”; the Greek article is used here as a possessive pronoun”} relatives, seventy-five persons in <i>[all]</i> .
15	于是雅各下了埃及，后来他和我们的祖宗都死在那里；	And Jacob went down to Egypt and died, he and our fathers.
16	又被带到示剑，葬于亚伯拉罕在示剑用银子从哈抹子孙买来的坟墓里。	And they were brought back to Shechem and buried in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

17	及至神应许亚伯拉罕的日期将到，以色列民在埃及兴盛众多，	"But as the time of the promise that God had made to Abraham was drawing near, the people increased and multiplied in Egypt
18	直到有不晓得约瑟的新王兴起。	until another king arose over Egypt who did not know Joseph.
19	他用诡计待我们的宗族，苦害我们的祖宗，叫他们丢弃婴孩，使婴孩不能存活。	This man deceitfully took advantage of our {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} people <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("deceitfully took advantage of") has been translated as a finite verb} mistreated our ancestors, causing them to abandon their infants {Note: Literally "making their infants be abandoned"} so that they would not be kept alive.
20	那时，摩西生下来，俊美非凡，在他父亲家里抚养了三个月。	At this time Moses was born, and he was beautiful to God. He {Note: Literally "who"} was brought up <i>[for]</i> three months in <i>[his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} father's house,
21	他被丢弃的时候，法老的女儿拾了去，养为自己的儿子。	and <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was abandoned")} he was abandoned, the daughter of Pharaoh took him <i>[up]</i> and brought him <i>[up]</i> as her own son . {Note: Literally "for a son to herself"}
22	摩西学了埃及人一切的学问，说话行事都有才能。	And Moses was educated in all the wisdom of the Egyptians, and was powerful in his words and deeds.
23	他将到四十岁，心中起意去看望他的弟兄以色列人；	"But when he was forty years old , {Note: Literally "a period of time of forty years was fulfilled for him"} it entered in his heart to visit his brothers, the sons of Israel.
24	到了那里，见他们一个人受冤屈，就护庇他，为那受欺压的人报仇，打死了那埃及人。	And <i>[when he]</i> {Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw one of them being unjustly harmed, he defended <i>[him]</i> {Note: "Here the direct object is supplied from context in the English translation"} and avenged {Note: Literally "produced vengeance [for]" } the one who had been oppressed <i>[by]</i> {Note: "Here "[by]" is supplied as a component of the participle ("striking down") which is understood as means} striking down the Egyptian.
25	他以为弟兄必明白神是藉他的手搭救他们；他们却不明白。	And he thought his {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} brothers would understand that God was granting deliverance to them by his hand, but they did not understand.
26	第二天，遇见两个以色列人争斗，就劝他们和睦，说：你们二位是弟兄，为什么彼此欺负呢？	And on the following day, he made an appearance to them <i>[while they]</i> {Note: "Here "[while]" is supplied as a component of the participle ("were fighting") which is understood as temporal} were fighting and was attempting to reconcile {Note: "Here the imperfect verb has been translated as conative ("was attempting to reconcile") } them in peace, saying, 'Men <i>[and]</i> brothers, why are you doing wrong to one another?'
27	那欺负邻舍的把他推开，说：谁立你作我们的首领和审判官呢？	But the one who was doing wrong to <i>[his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} neighbor pushed him aside, saying, 'Who appointed you a ruler and a judge over us?
28	难道你要杀我，像昨天杀那埃及人么？	You do not want to do away with me the same way {Note: Literally "in the manner in which"} you did away with the Egyptian yesterday, <i>[do you]</i> ? {Note: A quotation from <Exod 2:14, >the negative construction in Greek anticipates a negative answer here, indicated by "[do you]"}

29	摩西听见这话就逃走了，寄居于米甸；在那里生了两个儿子。	And at this statement, Moses fled and became a foreigner in the land of Midian, where he became the father of two sons.
30	过了四十年，在西乃山的旷野，有一位天使从荆棘火焰中向摩西显现。	“And <i>[when]</i> ” {Note: “Here “[when]” is supplied as a component of the temporal genitive absolute participle (“had been completed”)} forty years had been completed, an angel appeared to him in the desert of Mount Sinai in the flame of a burning bush.
31	摩西见了那异象，便觉希奇，正进前观看的时候，有主[雅伟]的声音说：	And <i>[when]</i> {Note: “Here “[when]” is supplied as a component of the participle (“saw”) which is understood as temporal} Moses saw <i>[it]</i> , {Note: “Here the direct object is supplied from context in the English translation”} he was astonished at the sight, and <i>[when]</i> {Note: “Here “[when]” is supplied as a component of the temporal genitive absolute participle (“approached”)} he approached to look at <i>[it]</i> , {Note: “Here the direct object is supplied from context in the English translation”} the voice of the Lord came:
32	我是你列祖的神，就是亚伯拉罕的神，以撒的神，雅各的神。摩西战战兢兢，不敢观看。	‘I <i>[am]</i> the God of your fathers, the God of Abraham and of Isaac and of Jacob!’ {Note: A quotation from <Exod 3:6>} So Moses began trembling <i>[and]</i> {Note: “Here “[and]” is supplied because the previous participle (“began”) has been translated as a finite verb} did not dare to look at <i>[it]</i> . {Note: “Here the direct object is supplied from context in the English translation”}
33	主[雅伟]对他说：把你脚上的鞋脱下来；因为你所站之地是圣地。	And the Lord said to him, ‘Untie the sandals from your feet, for the place on which you are standing is holy ground.
34	我的百姓在埃及所受的困苦，我实在看见了，他们悲叹的声音，我也听见了。我下来要救他们。你来！我要差你往埃及去。	I have certainly seen {Note: Literally “seeing I have seen”} the mistreatment of my people <i>[who are]</i> in Egypt and have heard their groaning, and I have come down to deliver them. And now come, I will send you to Egypt. {Note: A quotation from <Exod 3:5>, <7–8>, <10>}
35	这摩西就是百姓弃绝说谁立你作我们的首领和审判官的；神却藉那在荆棘中显现之使者的手差派他作首领、作救赎的。	This Moses whom they had repudiated, saying, ‘Who appointed you a ruler and a judge?’ {Note: A quotation from <Exod 2:14> (see v. <27> above)} —this man God sent <i>[as]</i> both ruler and redeemer with the help {Note: Literally “hand”} of the angel who appeared to him in the bush.
36	这人领百姓出来，在埃及，在红海、在旷野，四十年间行了奇事神迹。	This man led them out, performing wonders and signs in the land of Egypt and at the Red Sea and in the wilderness <i>[for]</i> forty years.
37	那曾对以色列人说神要从你们弟兄中间给你们兴起一位先知像我的，就是这位摩西。	“This is the Moses who said to the sons of Israel, ‘God will raise up for you a prophet like me from among your brothers.’ {Note: A quotation from <Deut 18:15>}
38	这人曾在旷野会中和西乃山上，与那对他说话的天使同在，又与我们的祖宗同在，并且领受活泼的圣言传给我们。	This is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and who <i>[with]</i> our fathers received living oracles to give to us,
39	我们的祖宗不肯听从，反弃绝他，心里归向埃及，	to whom our fathers were not willing to become obedient, but rejected <i>[him]</i> {Note: “Here the direct object is supplied from context in the English translation”} and turned <i>[back]</i> in their hearts to Egypt,
40	对亚伦说：你且为我们造些神像，在我们前面引路；因为领我们出埃及地的那个摩西，我们不知道他遭了什么事。	saying to Aaron, ‘Make us gods who will go on before us! For this Moses, who led us out from the land of Egypt—we do not know what has happened to him!’ {Note: A quotation from <Exod 32:1>, <23>}

41	那时，他们造了一个牛犊，又拿祭物献给那像，欢喜自己手中的工作。	And they manufactured a calf in those days, and offered up a sacrifice to the idol, and began rejoicing <small>{Note: "The imperfect tense has been translated as ingressive here ("began rejoicing")}</small> in the works of their hands.
42	神就转脸不顾，任凭他们事奉天上的日月星辰，正如先知书上所写的说：以色列家阿，你们四十年间在旷野，岂是将牺牲和祭物献给我么？	But God turned away and gave them over to worship the host of heaven, just as it is written in the book of the prophets: 'You did not bring offerings and sacrifices to me <i>[for]</i> forty years in the wilderness, <i>[did you]</i> , <small>{Note: "The negative construction in Greek anticipates a negative answer here, indicated by "[did you]"}</small> house of Israel?
43	你们抬着摩洛的帐幕和理番神的星，就是你们所造为要敬拜的像。因此，我要把你们迁到巴比伦外去。	And you took along the tabernacle <small>{Note: Or "tent"}</small> of Moloch and the star of the god <small>{Note: Some manuscripts have "of your god"}</small> Rephan, the images that you made, to worship them, and I will deport you beyond Babylon!' <small>{Note: A quotation from <Amos 5:25-27>}</small>
44	我们的祖宗在旷野，有法柜的帐幕，是神吩咐摩西叫他照所看见的样式做的。	The tabernacle of the testimony belonged <small>{Note: Literally "was"}</small> to our fathers in the wilderness, just as the one who spoke to Moses directed <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> to make it according to the design that he had seen,
45	这帐幕，我们的祖宗相继承受。当神在他们面前赶出外邦人去的时候，他们同约书亚把帐幕搬进承受为业之地，直存到大卫的日子。	and which, <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("receiving") which is understood as temporal"}</small> receiving <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> in turn, our fathers brought in with Joshua when they dispossessed the <small>{Note: Literally "in the possession of the"}</small> nations that God drove out from the presence of our fathers, until the days of David,
46	大卫在神面前蒙恩，祈求为雅各的神预备居所；	who found favor in the sight of God and asked to find a habitation for the God of Jacob. <small>{Note: Some manuscripts have "for the house of Jacob"}</small>
47	却是所罗门为神造成殿宇。	But Solomon built a house for him.
48	其实，至高者并不住人手所造的，就如先知所言：	But the Most High does not live in <i>[houses]</i> <small>{Note: Or "temples made by human hands"; either word ("houses" or "temples") is understood here}</small> made by human hands, just as the prophet says,
49	主[雅伟]说：天是我的座位，地是我的脚凳；你们要为我造何等的殿宇？那里是我安息的地方呢？	'Heaven <i>[is]</i> my throne and earth <i>[is]</i> the footstool for my feet. What kind of house will you build for me, says the Lord, or what <i>[is the]</i> place of my rest?
50	这一切不都是我手所造的么？	Did not my hand make all these <i>[things]</i> ?' <small>{Note: A quotation from <Isa 66:1-2>}</small>
51	你们这硬着颈项、心与耳未受割礼的人，常时抗拒圣灵！你们的祖宗怎样，你们也怎样。	" <i>[You]</i> stiff-necked <i>[people]</i> and uncircumcised in hearts and in <i>[your]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun"}</small> ears! You constantly resist the Holy Spirit! As your fathers <i>[did]</i> , <i>[so]</i> also <i>[do]</i> you!
52	那一个先知不是你们祖宗逼迫呢？他们也把预先传说那义者要来的人杀了；如今你们又把那义者卖了，杀了。	Which of the prophets did your fathers not persecute? And they killed those who announced beforehand about the coming of the Righteous One, whose betrayers and murderers you have now become,
53	你们受了天使所传的律法，竟不遵守。	<i>[you]</i> who received the law by directions of angels and have not observed <i>[it]</i> !"

54 众人听见这话就极其恼怒，向司提反咬牙切齿。

Now *[when they]* {Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} heard these *[things]*, they were infuriated in their hearts and gnashed *[their]* {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} teeth at him.

55 但司提反被圣灵充满，定睛望天，看见神的荣耀，又看见耶稣站在神的右边，

But he, being full of the Holy Spirit, looked intently into heaven *[and]* {Note: "Here "[and]" is supplied because the previous participle ("looked intently") has been translated as a finite verb} saw the glory of God, and Jesus standing at the right hand of God.

56 就说：我看见天开了，人子站在神的右边。

And he said, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God!"

57 众人大声喊叫，捂着耳朵，齐心拥上前去，

But crying out with a loud voice, they stopped their ears and rushed at him with one purpose.

58 把他推到城外，用石头打他。作见证的人把衣裳放在一个少年人名叫扫罗的脚前。

And *[after they]* {Note: "Here "[after]" is supplied as a component of the participle ("had driven") which is understood as temporal} had driven *[him]* {Note: "Here the direct object is supplied from context in the English translation} out of the city, they began to stone {Note: "The imperfect tense has been translated as ingressive here ("began stoning")} *[him]*, {Note: "Here the direct object is supplied from context in the English translation} and the witnesses laid aside their cloaks at the feet of a young man named Saul.

59 他们正用石头打的时候，司提反呼吁主*说：求主耶稣接收我的灵魂！

And they kept on stoning Stephen *[as he]* {Note: "Here "[as]" is supplied as a component of the participle ("was calling out") which is understood as temporal} was calling out and saying, "Lord Jesus, receive my spirit!"

60 又跪下大声喊着说：主阿，不要将这罪归于他们！说了这话，就睡了。扫罗也喜悦他被害。

And falling to *[his]* {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" And *[after he]* {Note: "Here "[after]" is supplied as a component of the participle ("said") which is understood as temporal} said this, he fell asleep. {Note: Or "he passed away"}

第 8 章

1 从这日起，耶路撒冷的教会大遭逼迫，除了使徒以外，门徒都分散在犹太和撒玛利亚各处。

And Saul was agreeing with his murder. Now there happened on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

2 有虔诚的人把司提反埋葬了，为他捶胸大哭。

And devout men buried Stephen and made loud lamentation over him.

3 扫罗却残害教会，进各人的家，拉着男女下在监里。

But Saul was attempting to destroy the church. Entering house after house, {Note: Literally "from house" [to house]} he dragged off both men and women *[and]* {Note: "Here "[and]" is supplied because the previous participle ("dragged off") has been translated as a finite verb} delivered *[them]* {Note: "Here the direct object is supplied from context in the English translation} to prison.

4 那些分散的人往各处去传道。

Now those who had been scattered went about proclaiming the good news *[of]* the word.

5	腓利下撒玛利亚城去，宣讲基督。	And Philip came down to the city of Samaria <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("came down") has been translated as a finite verb}</small> began proclaiming <small>{Note: "The imperfect tense has been translated as ingressive here ("began proclaiming")}</small> the Christ <small>{Note: Or "Messiah"}</small> to them.
6	众人听见了，又看见腓利所行的神迹，就同心合意的听从他的话。	And the crowds with one mind were paying attention to what was being said by Philip, <i>[as]</i> they heard <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> and saw the signs that he was performing.
7	因为有许多人被污鬼附着，那些鬼大声呼叫，从他们身上出来；还有许多瘫痪的，瘸腿的，都得了医治。	For many of those who had unclean spirits, they were coming out <i>[of them]</i> <small>{Note: "The words "[of them]" are supplied in the translation to indicate that the unclean spirits were coming out of the people}</small> crying out with a loud voice, and many who were paralyzed and lame were healed.
8	在那城里，就大有欢喜。	And there was great joy in that city.
9	有一个人，名叫西门，向来在那城里行邪术，妄自尊大，使撒玛利亚的百姓惊奇；	Now a certain man named <small>{Note: Literally "by name"}</small> Simon had been in the city practicing magic and astonishing the people of Samaria, saying he was someone great.
10	无论大小都听从他，说：这人就是那称为神的大能者。	They were all paying attention to him <small>{Note: Literally "whom"}</small> from the least to the greatest, saying, "This man is the power of God that is called 'Great.' "
11	他们听从他，因他久用邪术，使他们惊奇。	And they were paying attention to him because for a long time he had astonished them with <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> magic.
12	及至他们信了腓利所传神国的福音和耶稣基督的名，连男带女就受了洗。	But when they believed Philip <i>[as he]</i> <small>{Note: "Here "[as]" is supplied as a component of the participle ("was proclaiming the good news") which is understood as temporal}</small> was proclaiming the good news about the kingdom of God and the name of Jesus Christ, both men and women were being baptized.
13	西门自己也信了；既受了洗，就常与腓利在一处，看见他所行的神迹和大异能，就甚惊奇。	And Simon himself also believed, and <i>[after he]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("was baptized") which is understood as temporal}</small> was baptized he was keeping close company with <small>{Note: Literally "attaching himself to"}</small> Philip. 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 the signs and great miracles that were taking place, he was astonished.
14	使徒在耶路撒冷听见撒玛利亚人领受了神的道，就打发彼得、约翰往他们那里去。	Now <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them,
15	两个人到了，就为他们祷告，要叫他们受圣灵。	who went down <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("went down") has been translated as a finite verb}</small> prayed for them so that they would receive the Holy Spirit.
16	因为圣灵还没有降在他们一个人身上，他们只奉主耶稣的名受了洗。	(For he had not yet fallen on any of them, but they had only been baptized <small>{Note: Literally "but they were only having been baptized"}</small> in the name of the Lord Jesus.)
17	于是使徒按手在他们头上，他们就受了圣灵。	Then they placed <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> hands on them and they received the Holy Spirit.

18	西门看见使徒按手，便有圣灵赐下，就拿钱给使徒，	Now Simon, <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 the Spirit was given through the laying on of the apostles' hands, offered them money,
19	说：把这权柄也给我，叫我手按着谁，谁就可以受圣灵。	saying, "Give to me also this power, so that whomever I place <i>[my]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> hands on may receive the Holy Spirit!"
20	彼得说：你的银子和你一同灭亡罢！因你想神的恩赐是可以用钱买的。	But Peter said to him, "May your silver be destroyed along with you , <small>{Note: Literally "be for destruction with you"}</small> because you thought you could acquire <small>{Note: Literally "to acquire"}</small> the gift of God by means of money!
21	你在这道上无分无关；因为在神面前，你的心不正。	You have no <small>{Note: Literally "there is for you no"}</small> part or share in this matter, because your heart is not right before God.
22	你当懊悔你这罪恶，祈求主[雅伟]，或者你心里的意念可得赦免。	Therefore repent of this wickedness of yours, and ask the Lord if perhaps the intent of your heart may be forgiven you!"
23	我看出你正在苦胆之中，被罪恶捆绑。	For I see you are in a state of bitter envy <small>{Note: Literally "the gall of bitterness"}</small> and bound by unrighteousness . " <small>{Note: Literally "the fetter of unrighteousness"}</small>
24	西门说：愿你们为我求主[雅伟]，叫你们所说的，没有一样临到我身上。	But 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, "You pray to the Lord for me so that nothing of what you have said will come upon me."
25	使徒既证明主道，而且传讲，就回耶路撒冷去，一路在撒玛利亚好些村庄传扬福音。	So <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("had solemnly testified") which is understood as temporal}</small> they had solemnly testified and spoken the word of the Lord, they turned back toward Jerusalem, and were proclaiming the good news <i>[to]</i> many villages of the Samaritans.
26	有主[雅伟]的一个使者对腓利说：起来！向南走，往那从耶路撒冷下迦萨的路上去。那路是旷野。	Now an angel of the Lord spoke to Philip, saying, "Get up and go toward the south <small>{Note: Or "go about noon"}</small> on the road that goes down from Jerusalem to Gaza." (This is a desert <i>[road]</i> .)
27	腓利就起身去了，不料，有一个埃提阿伯（即古实，见以赛亚十八章一节）人，是个有大权的太监，在埃提阿伯女王干大基的手下总管银库，他上耶路撒冷礼拜去了。	And he got up <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("got up") has been translated as a finite verb}</small> went, and behold, <i>[there was]</i> a man, an Ethiopian eunuch (a court official of Candace, <small>{Note: Or "the Candace" (the title of the queen of Ethiopia)}</small> queen of the Ethiopians, who was over all her treasury) who had come to worship in Jerusalem
28	现在回来，在车上坐着，念先知以赛亚的书。	and was returning and sitting in his chariot, and reading aloud the prophet Isaiah.
29	圣灵对腓利说：你去！贴近那车走。	And the Spirit said to Philip, "Approach and join this chariot."
30	腓利就跑到太监那里，听见他念先知以赛亚的书，便问他说：你所念的，你明白么？	So Philip ran up to <i>[it]</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 because the previous participle ("ran up to") has been translated as a finite verb}</small> heard him reading aloud Isaiah the prophet and said, "So then, do you understand what you are reading?"

31	他说：没有人指教我，怎能明白呢？于是请腓利上车，与他同坐。	And he said, "So how could I, unless someone will guide me?" And he invited Philip to come up <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("come up") has been translated as an infinitive} sit with him.
32	他所念的那段经，说：他像羊被牵到宰杀之地，又像羊羔在剪毛的人手下无声；他也是这样不开口。	Now the passage of scripture that he was reading aloud was this: "He was led like a sheep to the slaughter, and like a lamb before its shearer <i>[is]</i> silent, so he did not open his mouth.
33	他卑微的时候，人不按公义审判他（原文是他的审判被夺去）；谁能述说他的世代，因为他的生命从地上夺去。	In his {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} humiliation justice was taken from him. Who can describe his descendants ? {Note: Or perhaps "family history"; literally "generation"} For his life was taken away from the earth." {Note: A quotation from <Isa 53:7-8>}
34	太监对腓利说：请问，先知说这话是指着谁？是指着自己呢？是指着别人呢？	And the eunuch answered <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to Philip, "I ask you, about whom does the prophet say this—about himself or about someone else?"
35	腓利就开口从这经上起，对他传讲耶稣。	So Philip opened his mouth and beginning from this scripture, proclaimed the good news to him <i>[about]</i> Jesus.
36	二人正往前走，到了有水的地方，太监说：看哪，这里有水，我受洗有什么妨碍呢？	And as they were traveling down the road, they came to some water. And the eunuch said, "Look! Water! What prevents me from being baptized?" {Note: A few later manuscripts add v. <37>, with minor variations: "He said to him, 'If you believe with your whole heart, you may.' And he answered and said, 'I believe that Jesus Christ is the Son of God.' " The verse is almost certainly not an original part of the text of Acts.}
37	（有古卷在此有：腓利说：你若是一心相信，就可以。他回答说：我信耶稣基督是神的儿子。）	
38	于是吩咐车站住，腓利和太监二人同下水里去，腓利就给他施洗。	And he ordered the chariot to stop, and they both went down into the water—Philip and the eunuch—and he baptized him.
39	从水里上来，主[雅伟]的灵把腓利提了去，太监也不再见他了，就欢欢喜喜的走路。	And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch did not see him any longer, for he went on his way rejoicing.
40	后来有人在亚锁都遇见腓利；他走遍那地方，在各城宣传福音，直到该撒利亚。	But Philip found himself at Azotus, and <i>[as he]</i> {Note: "Here "[as]" is supplied as a component of the participle ("passed through") which is understood as temporal} passed through, he proclaimed the good news <i>[to]</i> all the towns until he came to Caesarea.

第 9 章

1	扫罗仍然向主*的门徒口吐威吓凶杀的话，去见大祭司，	But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest
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2	求文书给大马色的各会堂，若是找着信奉这道的人，无论男女，都准他捆绑带到耶路撒冷。	<i>[and]</i> {Note: "Here "[and]" is supplied because the participle in the previous verse ("went to") has been translated as a finite verb} asked for letters from him to the synagogues in Damascus, so that if he found any who were of the Way, both men and women, he could bring <i>[them]</i> {Note: "Here the direct object is supplied from context in the English translation} tied up {Note: Or figuratively "bring [them] under arrest"} to Jerusalem.
3	扫罗行路，将到大马色，忽然从天上发光，四面照着他；	Now as <i>[he]</i> proceeded, it happened that <i>[when]</i> he approached Damascus, suddenly a light from heaven flashed around him.
4	他就仆倒在地，听见有声音对他说：扫罗！扫罗！你为什么逼迫我？	And falling to the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting me?"
5	他说：主*阿！你是谁？主*说：我就是你所逼迫的耶稣。	So he said, "Who are you, Lord?" And he <i>[said]</i> , "I am Jesus, whom you are persecuting!
6	起来！进城去，你所当做的事，必有人告诉你。	But get up and enter into the city, and it will be told to you what you must do . " {Note: Literally "what thing it is necessary [that] you do"}
7	同行的人站在那里，说不出话来，听见声音，却看不见人。	(Now the men who were traveling together with him stood speechless, <i>[because they]</i> {Note: "Here "[because]" is supplied as a component of the participle ("heard") which is understood as causal} heard the voice but saw no one.)
8	扫罗从地上起来，睁开眼睛，竟不能看见什么。有人拉他的手，领他进了大马色；	So Saul got up from the ground, but <i>[although]</i> {Note: "Here "[although]" is supplied as a component of the genitive absolute participle ("were open") which is understood as concessive} his eyes were open he could see nothing. And leading him by the hand, they brought <i>[him]</i> into Damascus.
9	三日不能看见，也不吃也不喝。	And he was unable to see {Note: Literally "not seeing"} <i>[for]</i> three days, and he did not eat or drink.
10	当下，在大马色有一个门徒，名叫亚拿尼亚。主*在异象中对他说：亚拿尼亚。他说：主*，我在这里。	Now there was a certain disciple in Damascus named {Note: Literally "by name"} Ananias, and the Lord said to him in a vision, "Ananias!" And he said, "Behold, <i>[here]</i> I <i>[am]</i> , Lord!"
11	主*对他说：起来！往直街去，在犹太的家里，访问一个大数人，名叫扫罗。他正祷告，	And the Lord <i>[said]</i> to him, "Get up, go to the street called 'Straight' and in the house of Judas look for a man named Saul from Tarsus . {Note: Literally "Saul by name of Tarsus"} For behold, he is praying,
12	又看见了一个人，名叫亚拿尼亚，进来按手在他身上，叫他能看见。	and he has seen in a vision a man named {Note: Literally "by name"} Ananias coming in and placing hands {Note: Some manuscripts have "placing his hands"} on him so that he may regain <i>[his]</i> sight."
13	亚拿尼亚回答说：主*阿，我听见许多人说：这人怎样在耶路撒冷多多苦害你的圣徒，	But Ananias replied, "Lord, I have heard from many <i>[people]</i> about this man, how much harm he has done to your saints in Jerusalem,
14	并且他在这里有从祭司长得来的权柄捆绑一切求告你名的人。	and here he has authority from the chief priests to tie up {Note: Or figuratively "to arrest" or "to imprison"} all who call upon your name!"
15	主*对亚拿尼亚说：你只管去！他是我所拣选的器皿，要在外邦人和君王，并以色列人面前宣扬我的名。	But the Lord said to him, "Go, because this man is my chosen instrument to carry my name before Gentiles {Note: The same Greek word can be translated "nations" or "Gentiles" depending on the context} and kings and the sons of Israel.

16	我也要指示他，为我的名必须受许多的苦难。	For I will show him how much he must suffer for the sake of my name."
17	亚拿尼亚就去了，进入那家，把手按在扫罗身上，说：兄弟扫罗，在你来的路上向你显现的主〔耶稣〕，就是耶稣，打发我来，叫你能看见，又被圣灵充满。	So Ananias departed and entered into the house, and placing <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> hands on him, he said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you came, has sent me so that you may regain <i>[your]</i> sight and be filled with the Holy Spirit."
18	扫罗的眼睛上，好像有鳞立刻掉下来，他就能看见。于是起来受了洗；	And immediately <i>[something]</i> like scales fell from his eyes and he regained <i>[his]</i> sight and 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> was baptized,
19	吃过饭就健壮了。扫罗和大马色的门徒同住了些日子，	and <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("taking") which is understood as temporal}</small> taking food, he regained his strength. And he was with the disciples in Damascus several days.
20	就在各会堂里宣传耶稣，说他是神的儿子。	And immediately he began proclaiming <small>{Note: "The imperfect tense has been translated as ingressive here ("began proclaiming")}</small> Jesus in the synagogues: "This one is the Son of God!"
21	凡听见的人都惊奇，说：在耶路撒冷残害求告这名的，不是这人么？并且他到这里来，特要捆绑他们，带到祭司长那里。	And all who heard <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> were amazed, and were saying, "Is this not the one who was wreaking havoc in Jerusalem <i>[on]</i> those who call upon this name, and had come here for this <i>[reason]</i> , that he could bring them tied up <small>{Note: Or figuratively "bring them under arrest"}</small> to the chief priests?"
22	但扫罗越发有能力，驳倒住大马色的犹太人，证明耶稣是基督。	But Saul was increasing in strength even more, and was confounding the Jews who lived in Damascus <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("proving") which is understood as means}</small> proving that this one is the Christ. <small>{Note: Or "Messiah"}</small>
23	过了好些日子，犹太人商议要杀扫罗，	And when many days had elapsed, the Jews plotted to do away with him.
24	但他们的计谋被扫罗知道了。他们又昼夜在城门守候，要杀他。	But their plot became known to Saul, and they were also watching the gates both day and night so that they could do away with him.
25	他的门徒就在夜间用筐子把他从城墙上缢下去。	But his disciples took <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> at night <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb}</small> let him down through the wall <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("lowering") which is understood as means}</small> lowering <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> in a basket.
26	扫罗到了耶路撒冷，想与门徒结交，他们却都怕他，不信他是门徒。	And <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("arrived") which is understood as temporal}</small> arrived in Jerusalem, he was attempting to associate with the disciples, and they were all afraid of him, <i>[because they]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("believe") which is understood as causal}</small> did not believe that he was a disciple.

27	惟有巴拿巴接待他，领去见使徒，把他在路上怎么看见主*，主*怎么向他说话，他在大马色怎么奉耶稣的名放胆传道，都述说出来。	But Barnabas took him <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb}</small> brought <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> to the apostles and related to them how he had seen the Lord on the road and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.
28	于是扫罗在耶路撒冷和门徒出入来往，	And he was going in and going out among them in Jerusalem, speaking boldly in the name of the Lord.
29	奉主的名放胆传道，并与说希利尼话的犹太人讲论辩驳；他们却想法子要杀他。	And he was speaking and debating with the Greek-speaking Jews , <small>{Note: Literally "Hellenists"}</small> but they were trying to do away with him.
30	弟兄们知道了就送他下该撒利亚，打发他往大数去。	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("found out") which is understood as temporal}</small> the brothers found out, they brought him down to Caesarea and sent him away to Tarsus.
31	那时，犹太加利利、撒玛利亚各处的教会都得平安，被建立；凡事敬畏主，蒙圣灵的安慰，人数就增多了。	Then the church throughout all of Judea and Galilee and Samaria had peace, being strengthened. And living in the fear of the Lord and the encouragement of the Holy Spirit, it was increasing <i>[in numbers]</i> . <small>{Note: "The words "[in numbers]" are not in the Greek text but are implied}</small>
32	彼得周流四方的时候，也到了居住吕大的圣徒那里；	Now it happened that <i>[as]</i> <small>{Note: "Here "[as]" is supplied as a component of the participle ("was traveling") which is understood as temporal}</small> Peter was traveling through all <i>[the places]</i> , <small>{Note: "The words "[the places]" are not in the Greek text but are implied}</small> <i>[he]</i> also came down to the saints who lived <i>[in]</i> Lydda.
33	遇见一个人，名叫以尼雅，得了瘫痪，在褥子上躺卧八年。	And he found there a certain man named <small>{Note: Literally "by name"}</small> Aeneas who was paralyzed, who had been lying on a mat <small>{Note: Or "mattress"}</small> for eight years.
34	彼得对他说：以尼雅，耶稣基督医好你了；起来！收拾你的褥子。他就立刻起来了。	And Peter said to him, "Aeneas, Jesus Christ heals you! Get up and make your bed yourself!" And immediately he got up.
35	凡住吕大和沙仑的人都看见了他，就归服主。	And all those who lived <i>[in]</i> Lydda and Sharon saw him, who <i>[all]</i> <small>{Note: "Here "[all]" is supplied to indicate the relative pronoun is plural}</small> indeed turned to the Lord.
36	在约帕有一个女徒，名叫大比大，翻希利尼话就是多加（就是羚羊的意思）；她广行善事，多施赈济。	Now in Joppa there was a certain female disciple named <small>{Note: Literally "by name"}</small> Tabitha (which translated means "Dorcas"). <small>{Note: "Dorcas" is the Greek translation of the Aramaic name "Tabitha" which means "deer" or "gazelle"}</small> She was full of good deeds and charitable giving which she was constantly doing. <small>{Note: "Here the imperfect verb is translated as a customary imperfect ("was constantly doing")}</small>
37	当时，她患病而死，有人把她洗了，停在楼上。	Now it happened that in those days <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("becoming sick") which is understood as temporal}</small> becoming sick, she died. And <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("washing") which is understood as temporal}</small> washing <i>[her]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}</small> they placed her in an upstairs room.
38	吕大原与约帕相近；门徒听见彼得在那里，就打发两个人去见他，央求他说：快到我们那里去，不要耽延。	And <i>[because]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("was") which is understood as causal}</small> Lydda was near Joppa, the disciples, <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> heard that Peter was in Lydda , <small>{Note: Literally "in it"}</small> sent two men to him, urging, "Do not delay to come to us!"

39	彼得就起身和他们同去；到了，便有人领他上楼。众寡妇都站在彼得旁边哭，拿多加与她们同在时所做的里衣外衣给他看。	So 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> accompanied them. <i>[When he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("arrived") which is understood as temporal}</small> arrived, they brought <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> up to the upstairs room, and all the widows came to him, weeping and showing <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> tunics and <i>[other]</i> clothing that Dorcas used to make <i>[while she]</i> <small>{Note: "Here "[while]" is supplied as a component of the participle ("was") which is understood as temporal}</small> was with them.
40	彼得叫他们都出去，就跪下祷告，转身对着死人说：大比大，起来！他就睁开眼睛，见了彼得，便坐起来。	But Peter sent <i>[them]</i> all outside, and, falling to <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> knees, he prayed. And turning toward the body, he said, "Tabitha, get up!" And she opened her eyes, and <i>[when she]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> saw Peter, she sat up.
41	彼得伸手扶她起来，叫众圣徒和寡妇进去，把多加活活的交给他们。	And he gave her <i>[his]</i> hand <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("gave") has been translated as a finite verb}</small> raised her up. And he called the saints and the widows <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("called") has been translated as a finite verb}</small> presented her alive.
42	这事传遍了约帕，就有许多人信了主。	And it became known throughout all Joppa, and many believed in the Lord.
43	此后，彼得在约帕一个硝皮匠西门的家里住了多日。	And it happened that <i>[he]</i> stayed many days in Joppa with a certain Simon, a tanner. <small>{Note: Or "with a certain Simon Berseus"; most modern English versions treat the word as Simon's profession ("Simon the tanner"), but the word may actually be a surname ("Simon Berseus" or "Simon Tanner")}</small>

第 10 章

1	在该撒利亚有一个人，名叫哥尼流，是义大利营的百夫长。	Now <i>[there was]</i> a certain man in Caesarea named <small>{Note: Literally "by name"}</small> Cornelius, a centurion of what was called the Italian Cohort,
2	他是个虔诚人，他和全家都敬畏神，多多赍济百姓，常常祷告神。	devout and fearing God together with all his household, doing many charitable deeds for the people and praying to God continually. <small>{Note: Literally "through everything"}</small>
3	有一天，约在申初，他在异象中明明看见神的一个使者进去，到他那里，说：哥尼流。	About the ninth hour of the day, he saw clearly in a vision an angel of God coming to him and saying to him, "Cornelius."
4	哥尼流定睛看他，惊怕说：主阿，什么事呢？天使说：你的祷告和你的赍济达到神面前，已蒙记念了。	And he stared at him and became terrified <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("became") has been translated as a finite verb}</small> said, "What is <i>[it]</i> , Lord?" And he said to him, "Your prayers and your charitable deeds have gone up for a memorial offering before God.
5	现在你当打发人往约帕去，请那称呼彼得的西门来。	And now, send men to Joppa and summon a certain Simon, who is also called Peter.

6	他住在海边一个硝皮匠西门的家里，房子在海边上。	This man is staying as a guest with a certain Simon, a tanner, <small>{Note: Or "with a certain Simon Berseus"; most modern English versions treat the word as Simon's profession ("Simon the tanner"), but the word may actually be a surname ("Simon Berseus" or "Simon Tanner")}</small> whose house is by the sea."
7	向他说话的天使去后，哥尼流叫了两个家人和常伺候他的一个虔诚兵来，	And when the angel who spoke to him departed, he summoned two of the household slaves and a devout soldier from those who attended him,
8	把这事都述说给他们听，就打发他们往约帕去。	and <i>[after he]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("had explained") which is understood as temporal}</small> had explained everything to them, he sent them to Joppa.
9	第二天，他们行路将近那城。彼得约在午正，上房顶去祷告，	And the next day, <i>[as]</i> <small>{Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("were on their way")}</small> they were on their way and approaching the city, Peter went up on the housetop to pray <i>[at]</i> about the sixth hour.
10	觉得饿了，想要吃。那家的人正预备饭的时候，彼得魂游象外，	And he became hungry and wanted to eat. But <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("were preparing")}</small> they were preparing <i>[the food]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> a trance came over him.
11	看见天开了，有一物降下，好像一块大布，系着四角，缒在地上，	And he saw heaven opened and an object something like a large sheet coming down, being let down to the earth by its four corners,
12	里面有地上各样四足的走兽和昆虫，并天上的飞鸟；	in which were all the four-footed animals and reptiles of the earth and birds of the sky.
13	又有声音向他说：彼得，起来，宰了吃！	And a voice came to him, "Get up, Peter, slaughter and eat!"
14	彼得却说：主阿，这是不可的！凡俗物和不洁净的物，我从来没有吃过。	But Peter said, "Certainly not, Lord! For I have never eaten anything common and unclean!"
15	第二次有声音向他说：神所洁净的，你不可当作俗物。	And the voice <i>[came]</i> again to him for the second time: " <i>[The things]</i> which God has made clean, you must not consider unclean!"
16	这样一连三次，那物随即收回天上去了。	And this happened three times, and immediately the object was taken up into heaven.
17	彼得心里正在猜疑之间，不知所见的异象是什么意思。哥尼流所差来的人已经访问到西门的家，站在门外，	Now while Peter was greatly perplexed within himself <i>[as to]</i> what the vision that he had seen might be, behold, the men who had been sent by Cornelius, having found the house of Simon by asking around, stood at the gate.
18	喊着问：有称呼彼得的西门住在这里没有？	And they called out <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("called out") has been translated as a finite verb}</small> asked if Simon who was also called Peter was staying there as a guest.
19	彼得还思想那异象的时候，圣灵向他说：有三个人来找你。	And <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was reflecting")}</small> Peter was reflecting about the vision, the Spirit said to him, "Behold, men <small>{Note: Some manuscripts have "three men"}</small> are looking for you.
20	起来，下去，和他们同往，不要疑惑，因为是我差他们来的。	But get up, go down, and go with them—not hesitating at all, because I have sent them."

21	于是彼得下去见那些人，说：我就是你们所找的人。你们来是为什么缘故？	So Peter went down to the men <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("went down") has been translated as a finite verb} said, "Behold, I am <i>[he]</i> whom you are looking for! What <i>[is]</i> the reason for which you have come?"
22	他们说：百夫长哥尼流是个义人，敬畏神，为犹太通国所称赞。他蒙一位圣天使指示，叫他请你到他家里去，听你的话。	And they said, "Cornelius, a centurion, a righteous and God-fearing man—and well spoken of by the whole nation of the Jews—was directed by a holy angel to summon you to his house and to hear words from you."
23	彼得就请他们进去，住了一宿。次日，起身和他们同去，还有约帕的几个弟兄同着他去；	So he invited them in <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("invited ... in") has been translated as a finite verb} entertained them as guests, and on the next day he got up <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("got up") has been translated as a finite verb} went away with them. And some of the brothers from Joppa accompanied him.
24	又次日，他们进入该撒利亚，哥尼流已经请了他的亲属密友等候他们。	And on the next day he entered into Caesarea. Now Cornelius was waiting for them, <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("waiting for") has been translated as a finite verb} had called together his relatives and close friends.
25	彼得一进去，哥尼流就迎接他，俯伏在他脚前拜他。	So it happened that when Peter entered, Cornelius met him, fell at <i>[his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} feet, <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("fell") has been translated as a finite verb} worshiped <i>[him]</i> . {Note: "Here the direct object is supplied from context in the English translation}
26	彼得拉他，说：你起来，我也是人。	But Peter helped him up, saying, "Get up! I myself am also a man!"
27	彼得和他说着话进去，见有好些人在那里聚集，	And <i>[as he]</i> {Note: "Here "[as]" is supplied as a component of the participle ("conversed with") which is understood as temporal} conversed with him, he went in and found many <i>[people]</i> gathered.
28	就对他们说：你们知道，犹太人和别国的人亲近来往本是不合例的，但神已经指示我，无论什么人都不不可看作俗而不洁净的。	And he said to them, "You know that it is forbidden for a Jewish man to associate with or to approach a foreigner. And to me God has shown <i>[that]</i> I should call no man common or unclean.
29	所以我被请的时候，就不推辞而来。现在请问：你们叫我来有什么意思呢？	Therefore—and without raising any objection—I came <i>[when I]</i> {Note: "Here "[when]" is supplied as a component of the participle ("was sent for") which is understood as temporal} was sent for. So I ask for what reason you sent for me."
30	哥尼流说：前四天，这个时候，我在家中守着申初的祷告，忽然有一个人穿着光明的衣裳，站在我面前，	And Cornelius said, " Four days ago at this hour , {Note: Literally "from the fourth day until this hour"} <i>[the]</i> ninth, I was praying in my house. And behold, a man in shining clothing stood before me
31	说：哥尼流，你的祷告已蒙垂听，你的赖济达到神面前已蒙记念了。	and said, 'Cornelius, your prayer has been heard, and your charitable deeds have been remembered before God.
32	你当打发人往约帕去，请那称呼彼得的西门来，他住在海边一个硝皮匠西门的家里。	Therefore send to Joppa and summon Simon who is also called Peter. This man is staying as a guest in the house of Simon, a tanner, {Note: Or "of Simon Berseus"; most modern English versions treat the word as Simon's profession ("Simon the tanner"), but the word may actually be a surname ("Simon Berseus" or "Simon Tanner")}. by the sea.

33	所以我立时打发人去请你。你来了很好；现今我们都在神面前，要听主[雅伟]所吩咐你的一切话。	Therefore I sent for you at once, and you were kind enough to come. <small>{(Note: Literally "have done rightly coming")}</small> So now we all are present before God to hear all the things that have been commanded to you by the Lord."
34	彼得就开口说：我真看出神是不偏待人。	So Peter opened <i>[his]</i> <small>{(Note: "Literally "the"; the Greek article is used here as a possessive pronoun)}</small> mouth <i>[and]</i> <small>{(Note: "Here "[and]" is supplied because the previous participle ("opened") has been translated as a finite verb)}</small> said, "In truth I understand that God is not one who shows partiality,
35	原来，各国中那敬畏主[雅伟]、行义的人都为主[雅伟]所悦纳。	but in every nation the one who fears him and who does what is right is acceptable to him.
36	神藉着耶稣基督（他是万有的主）传和平的福音，将这道赐给以色列人。	<i>[As for]</i> <small>{(Note: "The words "[As for]" are not in the Greek text, but are supplied in the translation in keeping with English style)}</small> the message that he sent to the sons of Israel, proclaiming the good news of peace through Jesus Christ—this one is Lord of all—
37	这话在约翰宣传洗礼以后，从加利利起，传遍了犹太。	you know the thing that happened throughout all Judea, beginning from Galilee, after the baptism that John proclaimed:
38	神怎样以圣灵和能力膏拿撒勒人耶稣，这都是你们知道的。他周流四方，行善事，医好凡被魔鬼压制的人，因为神与他同在。	Jesus of Nazareth—how God anointed him with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, because God was with him.
39	他在犹太人之地，并耶路撒冷所行的一切事，有我们作见证。他们竟把他挂在木头上杀了。	And we <i>[are]</i> witnesses of all <i>[the things]</i> that he did both in the land of the Judeans and in Jerusalem, whom they also executed <i>[by]</i> <small>{(Note: "Here "[by]" is supplied as a component of the participle ("hanging") which is understood as means)}</small> hanging <i>[him]</i> <small>{(Note: "Here the direct object is supplied from context in the English translation)}</small> on a tree.
40	第三日，神叫他复活，显现出来；	God raised this one up on the third day and granted <i>[that]</i> he should become visible,
41	不是显现给众人看，乃是显现给神预先所拣选为他作见证的人看，就是我们这些在他从死里复活以后和他同吃同喝的人。	not to all the people but to us who had been chosen beforehand by God <i>[as]</i> witnesses, who ate and drank with him after he rose from the dead.
42	他吩咐我们传道给众人，证明他是神所立定的，要作审判活人、死人的主。	And he commanded us to preach to the people and to testify solemnly that this one is the one appointed <small>{(Note: Or "one who is designated")}</small> by God <i>[as]</i> judge of the living and of the dead.
43	众先知也为他作见证说：凡信他的人必因他的名得蒙赦罪。	To this one all the prophets testify, <i>[that]</i> through his name everyone who believes in him receives forgiveness of sins."
44	彼得还说这话的时候，圣灵降在一切听道的人身上。	<i>[While]</i> <small>{(Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was ... speaking")}</small> Peter was still speaking these words, the Holy Spirit fell on all those who were listening to the message.
45	那些奉割礼、和彼得同来的信徒，见圣灵的恩赐也浇在外邦人身上，就都希奇；	And those believers from the circumcision who had accompanied Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles,
46	因听见他们说方言，称赞神为大。	for they heard them speaking in tongues and glorifying God. Then Peter said,

47	于是彼得说：这些人既受了圣灵，与我们一样，谁能禁止用水给他们施洗呢？	"Surely no one can withhold the water for these <i>[people]</i> to be baptized, who have received the Holy Spirit as we also did!"
48	就吩咐奉耶稣基督的名给他们施洗。他们又请彼得住了几天。	So he ordered <i>[that]</i> they be baptized in the name of Jesus Christ. Then they asked him to stay for several days.

第 11 章

1	使徒和在犹太的众弟兄听说外邦人也领受了神的道。	Now the apostles and the brothers who were throughout Judea heard that the Gentiles also had accepted the word <small>{Note: Or "message"}</small> of God.
2	及至彼得上了耶路撒冷，那些奉割礼的门徒和他争辩说：	So when Peter went up to Jerusalem, those of the circumcision took issue with him,
3	你进入未受割礼之人的家和他们一同吃饭了。	saying, "You went to men who were uncircumcised <small>{Note: Literally "who had uncircumcision"}</small> and ate with them!"
4	彼得就开口把这事挨次给他们讲解说：	But Peter began <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("began") has been translated as a finite verb}</small> explained <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}"}</small> to them in an orderly sequence, saying,
5	我在约帕城里祷告的时候，魂游象外，看见异象，有一物降下，好像一块大布，系着四角，从天缒下，直来到我跟前。	"I was in the city of Joppa praying, and in a trance I saw a vision—an object something like a large sheet coming down, being let down from heaven by its four corners, and it came to me.
6	我定睛观看，见内中有地上四足的牲畜和野兽、昆虫，并天上的飞鸟。	<i>[As I]</i> <small>{Note: "Here "[as]" is supplied as a component of the participle ("looked intently") which is understood as temporal}"}</small> looked intently into it, I was considering <i>[it]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}"}</small> and I saw the four-footed animals of the earth and the wild animals and the reptiles and the birds of the sky.
7	我且听见有声音向我说：彼得，起来，宰了吃！	And I also heard a voice saying to me, 'Get up, Peter, slaughter and eat!'
8	我说：主阿，这是不可的！凡俗而不洁净的物从来没有入过我的口。	But I said, 'Certainly not, Lord! For nothing common or unclean has ever entered into my mouth!'
9	第二次，有声音从天上说：神所洁净的，你不可当作俗物。	But the voice replied from heaven for the second time, ' <i>[The things]</i> which God has made clean, you must not consider unclean!'
10	这样一连三次，就都收回天上去了。	And this happened three times, and everything was pulled up into heaven again.
11	正当那时，有三个人站在我们所住的房门前，是从该撒利亚差来见我的。	And behold, at once three men who had been sent to me from Caesarea approached the house in which we were <i>[staying]</i> . <small>{Note: "Here the word "staying" is not in the Greek text but is implied}"}</small>
12	圣灵吩咐我和他们同去，不要疑惑。（或作：不要分别等类）。同着我去的，还有这六位弟兄；我们都进了那人的家，	And the Spirit told me to accompany them, not hesitating <i>[at all]</i> . So these six brothers also went with me, and we entered into the man's house.

13	那人就告诉我们，他如何看见一位天使，站在他屋里，说：你打发人往约帕去，请那称呼彼得的西门来；	And he reported to us how he had seen the angel standing in his house and saying, ‘Send to Joppa and summon Simon, who is also called Peter,
14	他有话告诉你，可以叫你和你的全家得救。	who will speak words to you by which you will be saved, you and all your household.’
15	我一开讲，圣灵便降在他们身上，正像当初降在我们身上一样。	And <i>[as]</i> I was beginning to speak, the Holy Spirit fell on them, just as also on us at the beginning.
16	我就想起主*的话说：约翰是用水施洗，但你们要受圣灵的洗。	And I remembered the word of the Lord, how he said, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ {Note: An allusion to <Acts 1:5>}
17	神既然给他们恩赐，像在我们信主耶稣基督的时候给了我们一样；我是谁，能拦阻神呢！	Therefore if God gave them the same gift as also to us <i>[when we]</i> {Note: “Here “[when]” is supplied as a component of the participle (“believed”) which is understood as temporal} believed in the Lord Jesus Christ, who was I <i>[to be]</i> able to hinder God?”
18	众人听见这话，就不言语了，只归荣耀与神，说：这样看来，神也赐恩给外邦人，叫他们悔改得生命了。	And <i>[when they]</i> {Note: “Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal} heard these <i>[things]</i> , they became silent {Note: “Here the aorist verb is translated as ingressive (“became silent”)} and praised God, saying, “Then God has granted the repentance <i>[leading]</i> to life to the Gentiles also!”
19	那些因司提反的事遭患难四散的门徒直走到腓尼基和居比路，并安提阿；他们不向别人讲道，只向犹太人讲。	Now those who had been scattered because of the persecution that took place over Stephen traveled as far as Phoenicia and Cyprus and Antioch, proclaiming the message to no one except Jews alone.
20	但内中有居比路和古利奈人，他们到了安提阿也向希利尼人传讲主耶稣（有古卷作：也向说希利尼话的犹太人传讲主耶稣）。	But some of them were men from Cyprus and Cyrene, who, <i>[when they]</i> {Note: “Here “[when]” is supplied as a component of the participle (“came”) which is understood as temporal} came to Antioch, began to speak {Note: “The imperfect tense has been translated as ingressive here (“began to speak”)} to the Hellenists {Note: “Here this term could refer to (1) Greek-speaking Jews or (2) Greek-speaking non-Jews (i.e., Gentiles)} also, proclaiming the good news about the Lord Jesus.
21	主与他们同在，信而归主的人就很多了。	And the hand of the Lord was with them, and a large number who believed turned to the Lord.
22	这风声传到耶路撒冷教会人的耳中，他们就打发巴拿巴出去，走到安提阿为止。	And the report came to the attention {Note: Literally “and the report was heard in the ears”} of the church that was in Jerusalem about them, and they sent out Barnabas as far as {Note: Some manuscripts have “to go as far as”} Antioch,
23	他到了那里，看见神所赐的恩就欢喜，劝勉众人，立定心志，恒久靠主。	who, <i>[when he]</i> {Note: “Here “[when]” is supplied as a component of the participle (“arrived”) which is understood as temporal} arrived and saw the grace of God, rejoiced and encouraged <i>[them]</i> all to remain true to the Lord with devoted hearts, {Note: Literally “purpose of heart”}
24	这巴拿巴原是个好人，被圣灵充满，大有信心。于是有许多人归服了主。	because he was a good man and full of the Holy Spirit and of faith. And a large number were added {Note: Or “were brought”} to the Lord.
25	他又往大数去找扫罗，	So he departed for Tarsus to look for Saul.

26	找着了，就带他到安提阿去。他们足有一年的工夫和教会一同聚集，教训了许多人。门徒称为基督徒是从安提阿起首。	And <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("found") which is understood as temporal}</small> found <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> he brought <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> to Antioch. And it happened to them also <i>[that they]</i> met together <i>[for]</i> a whole year with the church and taught a large number <i>[of people]</i> <small>{Note: "The words "[of people]" are not in the Greek text but are implied}</small> . And in Antioch the disciples were first called Christians.
27	当那些日子，有几位先知从耶路撒冷下到安提阿。	Now in those days prophets came down from Jerusalem to Antioch.
28	内中有一位，名叫亚迦布，站起来，藉着圣灵指明天下将有大饥荒。这事到革老丢年间果然有了。	And one of them named <small>{Note: Literally "by name"}</small> Agabus 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> indicated by the Spirit <i>[that]</i> a great famine was about to come over the whole inhabited earth (which took place in the time of Claudius).
29	于是门徒定意照各人的力量捐钱，送去供给住在犹太的弟兄。	So from the disciples, according to their ability to give <small>{Note: Literally "to the degree that anyone was prospering"}</small> , each one of them determined to send <i>[financial aid]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> for support to the brothers who lived in Judea,
30	他们就这样行，把捐项托巴拿巴和扫罗送到众长老那里。	which they also did, sending <i>[the aid]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> to the elders by the hand of Barnabas and Saul.

第 12 章

1	那时，希律王下手苦害教会中几个人，	Now at that time, Herod the king laid hands on some of those from the church to harm <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> .
2	用刀杀了约翰的哥哥雅各。	So he executed James the brother of John with a sword.
3	他见犹太人喜欢这事，又去捉拿彼得。那时正是除酵的日子。	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 that it was pleasing to the Jews, he proceeded to arrest Peter also. (Now this was during the feast <small>{Note: Literally "now these were the days"}</small> of Unleavened Bread.)
4	希律拿了彼得，收在监里，交付四班兵丁看守，每班四个人，意思要在逾越节后把他提出来，当着百姓办他。	<i>[After he]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("had arrested") which is understood as temporal}</small> had arrested him <small>{Note: Literally "whom"}</small> , he also put <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> in prison, handing <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> over to four squads of soldiers to guard him, intending to bring him out for public trial <small>{Note: Literally "to the people"}</small> after the Passover.
5	于是彼得被囚在监里；教会却为他切切的祷告神。	Thus Peter was kept in the prison, but prayer was fervently being made to God by the church for him.
6	希律将要提他出来的前一夜，彼得被两条铁链锁着，睡在两个兵丁当中；看守的人也在门外看守。	Now when Herod was about to bring him <i>[out]</i> <small>{Note: Literally "out"}</small> , on that <i>[very]</i> night Peter was sleeping between two soldiers, bound with two chains, and guards before the door were watching the prison.

7	忽然，有主[雅伟]的一个使者站在旁边，屋里有光照耀，天使拍彼得的肋旁，拍醒了他，说：快快起来！那铁链就在他手上脱落下来。	And behold, an angel of the Lord stood near <i>[him]</i> , {Note: "Here the direct object is supplied from context in the English translation"} and a light shone in the prison cell. And striking Peter's side, he woke him up, saying, "Get up quickly!" {Note: Literally "with quickness"} And his chains fell off of <i>[his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun"} hands.
8	天使对他说：束上带子，穿上鞋。他就那样做。天使又说：披上外衣，跟着我来。	And the angel said to him, "Gird yourself and put on your sandals!" And he did so. And he said to him, "Wrap your cloak around you and follow me!"
9	彼得就出来跟着他，不知道天使所做是真的，只当见了异象。	And he went out <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb"} was following <i>[him]</i> . {Note: "Here the direct object is supplied from context in the English translation"} And he did not know that what was being done by the angel was real, but was thinking <i>[he]</i> was seeing a vision.
10	过了第一层第二层监牢，就来到临街的铁门，那门自己开了。他们出来，走过一条街，天使便离开他去了。	And <i>[after they]</i> {Note: "Here "[after]" is supplied as a component of the participle ("had passed") which is understood as temporal"} had passed the first and second guard, they came to the iron gate that leads to the city, which opened for them by itself, and they went out <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("went out") has been translated as a finite verb"} went forward <i>[along]</i> one narrow street, and at once the angel departed from him.
11	彼得醒悟过来，说：我现在真知道主[雅伟]差遣他的使者，救我脱离希律的手和犹太百姓一切所盼望的。	And <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal"} Peter came to himself, he said, "Now I know truly that the Lord has sent out his angel and rescued me from the hand of Herod and all that the Jewish people expected!" {Note: Literally "the expectation of the people of the Jews"}
12	想了一想，就往那称呼马可的约翰、他母亲马利亚家去，在那里有好些人聚集祷告。	And <i>[when he]</i> {Note: "Here "[when]" is supplied as a component of the participle ("realized") which is understood as temporal"} realized <i>[this]</i> , {Note: "Here the direct object is supplied from context in the English translation"} he went to the house of Mary, the mother of John (who is also called Mark), where many <i>[people]</i> were gathered together and were praying.
13	彼得敲外门，有一个使女，名叫罗大，出来探听，	And <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("knocked")"} he knocked at the door of the gateway, a female slave named {Note: Literally "by name"} Rhoda came up to answer.
14	听得是彼得的声音，就欢喜的顾不得开门，跑进去告诉众人说：彼得站在门外。	And recognizing Peter's voice, because of <i>[her]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun"} joy she did not open the gate, but ran in <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("ran in") has been translated as a finite verb"} announced <i>[that]</i> Peter was standing at the gate.
15	他们说：你是疯了！使女极力的说：真是他！他们说：必是他的天使！	But they said to her, "You are out of your mind!" But she kept insisting {Note: "This imperfect verb is translated as an iterative imperfect ("kept insisting")"} it was so. And they kept saying, {Note: "This imperfect verb is translated as an iterative imperfect ("kept saying")"} "It is his angel!"
16	彼得不住的敲门。他们开了门，看见他，就甚惊奇。	But Peter was continuing to knock, and <i>[when they]</i> {Note: "Here "[when]" is supplied as a component of the participle ("opened") which is understood as temporal"} opened <i>[the door]</i> {Note: "Here the direct object is supplied from context in the English translation"} they saw him and were astonished.

17	彼得摆手，不要他们作声，就告诉他们主[雅伟]怎样领他出监；又说：你们把这事告诉雅各和众弟兄。于是出去，往别处去了。	But motioning to them with <i>[his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} hand to be silent, he related to them how the Lord had brought him out of the prison. And he said, "Report these <i>[things]</i> to James and to the brothers," and he departed <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("departed") has been translated as a finite verb} went to another place.
18	到了天亮，兵丁扰乱得很，不知道彼得往那里去了。	Now <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("came")}} day came, there was not a little commotion among the soldiers <i>[as to]</i> what then had become of Peter.
19	希律找他，找不着，就审问看守的人，吩咐把他们拉去杀了。后来希律离开犹太，下该撒利亚去，住在那里。	And <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the participle ("had searched for") which is understood as temporal} Herod had searched for him and did not find <i>[him]</i> , {Note: "Here the direct object is supplied from context in the English translation"} he questioned the guards <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("questioned") has been translated as a finite verb} ordered <i>[that they]</i> be led away to execution. And he came down from Judea to Caesarea <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("came down") has been translated as a finite verb} stayed <i>[there]</i> .
20	希律恼怒推罗、西顿的人。他们那一带地方是从王的地土得粮，因此就托了王的内侍臣伯拉斯都的情，一心来求和。	Now he was very angry with the Tyrians and Sidonians. So they came to him with one purpose, and <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the participle ("persuading") which is understood as temporal} persuading Blastus, the king's chamberlain , {Note: Literally "the [one] over the bedroom of the king"} they asked for peace, because their country was supported with food from the king's country.
21	希律在所定的日子，穿上朝服，坐在位上，对他们讲论一番。	So on an appointed day Herod, <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the participle ("putting on") which is understood as temporal} putting on royal clothing and sitting down on the judgment seat, began to deliver a public address to them.
22	百姓喊着说：这是神的声音，不是人的声音。	But the people began to call out loudly, {Note: "The imperfect tense has been translated as ingressive here ("began to call out loudly")}} "The voice of a god and not of a man!"
23	希律不归荣耀给神，所以主[雅伟]的使者立刻罚他，他被虫所咬，气就绝了。	And immediately an angel of the Lord struck him down because {Note: Literally "in return for which"} he did not give the glory to God. And he was eaten by worms <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("was") has been translated as a finite verb} died.
24	神的道日见兴旺，越发广传。	But the word of God kept on increasing {Note: "This imperfect verb has been translated as customary ("kept on increasing")}} and multiplying.
25	巴拿巴和扫罗办完了他们供给的事，就从耶路撒冷回来，带着称呼马可的约翰同去。	So Barnabas and Saul returned to {Note: Some manuscripts read "from"} Jerusalem <i>[when they]</i> {Note: "Here "[when]" is supplied as a component of the participle ("had completed") which is understood as temporal} had completed <i>[their]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} service, having taken along with <i>[them]</i> {Note: "Here the direct object is supplied from context in the English translation"} John (who is also called Mark).

第 13 章

1	在安提阿的教会中，有几位先知和教师，就是巴拿巴和称呼尼结的西面、古利奈人路求，与分封之王希律同养的马念，并扫罗。	Now there were prophets and teachers in Antioch in the church that was there: Barnabas, and Simeon (who was called Niger), and Lucius the Cyrenian, and Manaen (a close friend of Herod the tetrarch), and Saul.
2	他们事奉主[雅伟]、禁食的时候，圣灵说：要为我分派巴拿巴和扫罗，去做我召他们所做的工。	And <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("were serving")}</small> they were serving the Lord and fasting, the Holy Spirit said, "Set apart now for me Barnabas and Saul for the work to which I have called them."
3	于是禁食祷告，按手在他们头上，就打发他们去了。	Then, <i>[after they]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("had fasted") which is understood as temporal}</small> had fasted and prayed and placed <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> hands on them, they sent <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> away.
4	他们既被圣灵差遣，就下到西流基，从那里坐船往居比路去。	Therefore, sent out by the Holy Spirit, they came down to Seleucia, and from there they sailed away to Cyprus.
5	到了撒拉米，就在犹太人各会堂里传讲神的道，也有约翰作他们的帮手。	And <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal}</small> came to Salamis, they began to proclaim the word of God in the synagogues of the Jews. And they also had John <i>[as]</i> assistant.
6	经过全岛，直到帕弗，在那里遇见一个有法术，假充先知的犹太人，名叫巴耶稣。	And <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("had crossed over") which is understood as temporal}</small> had crossed over the whole island as far as Paphos, they found a certain man, a magician, a Jewish false prophet whose name <i>[was]</i> Bar-Jesus,
7	这人常和方伯士求保罗同在。士求保罗是个通达人，他请了巴拿巴和扫罗来，要听神的道。	who was with the proconsul Sergius Paulus, an intelligent man. This man summoned Barnabas and Saul <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("summoned") has been translated as a finite verb}</small> wished to hear the word of God.
8	只是那行法术的以吕马（这名翻出来就是行法术的意思）敌挡使徒，要叫方伯不信真道。	But Elymas the magician (for his name is translated in this way) opposed them, attempting to turn the proconsul away from the faith.
9	扫罗又名保罗，被圣灵充满，定睛看他，	But Saul (also called Paul), filled with the Holy Spirit, looked intently at him
10	说：你这充满各样诡诈奸恶，魔鬼的儿子，众善的仇敌，你混乱主[雅伟]的正道还不止住么？	<i>[and]</i> <small>{Note: "Here "[and]" is supplied because the participle in the previous verse ("looked intently at") has been translated as a finite verb}</small> said, "O <i>[you who are]</i> full of all deceit and of all unscrupulousness, <i>[you]</i> son of the devil, <i>[you]</i> enemy of all righteousness! Will you not stop making crooked the straight paths of the Lord!

11	现在主[雅伟]的手加在你身上，你要瞎眼，暂且不见日光。他的眼睛立刻昏蒙黑暗，四下里求人拉着手领他。	And now behold, the hand of the Lord <i>[is]</i> against you, and you will be blind, not seeing the sun for a while . <small>{Note: Literally "until the time"}</small> And immediately mist and darkness fell over him, and he was going around looking for <i>[people]</i> <small>{Note: "In Greek the direct object ("people") is understood and must be supplied in the English translation; since the following noun is plural, "people" rather than "someone" is used here}</small> to lead <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> by the hand.
12	方伯看见所做的事，很希奇主[雅伟]的道，就信了。	Then <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> the proconsul saw what had happened, he believed, <i>[because he]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("was astounded") which is understood as causal}</small> was astounded at the teaching about <small>{Note: "Here "about" reflects an objective genitive ("the Lord" is the object of the teaching)}</small> the Lord.
13	保罗和他的同人从帕弗开船，来到旁非利亚的别加，约翰就离开他们，回耶路撒冷去。	Now Paul and his companions <small>{Note: Literally "those around Paul"}</small> put out to sea from Paphos <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("put out to sea") has been translated as a finite verb}</small> came to Perga in Pamphylia, but John departed from them <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("departed") has been translated as a finite verb}</small> returned to Jerusalem.
14	他们离了别加往前行，来到彼西底的安提阿，在安息日进会堂坐下。	And they went on from Perga <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("went on") has been translated as a finite verb}</small> arrived at Pisidian Antioch. And they entered into the synagogue on the day of the Sabbath <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("entered") has been translated as a finite verb}</small> sat down.
15	读完了律法和先知的书，管会堂的，叫人过去，对他们说：二位兄台，若有什么劝勉众人的话，请说。	So after the reading from the law and the prophets, the rulers of the synagogue sent <i>[word]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> to them, saying, "Men <i>[and]</i> brothers, if there is any message of exhortation by you for the people, say <i>[it]</i> ." <small>{Note: "Here the direct object is supplied from context in the English translation"}</small>
16	保罗就站起来，举手，说：以色列人和一切敬畏神的人，请听。	So Paul stood up, <small>{Note: "Here the participle ("stood up") is translated as a finite verb because of English style}</small> and motioning with <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun"}</small> hand, he said, "Israelite men, and those who fear God, listen!
17	这以色列民的神拣选了我的祖宗，当民寄居埃及的时候抬举他们，用大能的手领他们出来；	The God of this people Israel chose our fathers and exalted the people during <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun"}</small> stay in the land of Egypt, and with uplifted arm he led them out of it.
18	又在旷野容忍（或作：抚养）他们，约有四十年。	And for a period of time <i>[of]</i> about forty years, he put up with them in the wilderness.
19	既灭了迦南地七族的人，就把那地分给他们为业；	And <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("destroying") which is understood as temporal}</small> destroying seven nations in the land of Canaan, he gave their land <i>[to his people]</i> <small>{Note: "The words "[to his people]" are supplied as a clarification of who received the land"}</small> as an inheritance.
20	此后给他们设立士师，约有四百五十年，直到先知撒母耳的时候。	<i>[This took]</i> <small>{Note: "The words "[This took]" are not in the Greek text but are supplied in keeping with English style"}</small> about four hundred and fifty years. And after these <i>[things]</i> , he gave <i>[them]</i> <small>{Note: "Here the indirect object "[them]" is not in the Greek text but is implied"}</small> judges until Samuel the prophet.

21	后来他们求一个王，神就将便雅悯支派中基士的儿子扫罗，给他们作王四十年。	And then they asked for a king, and God gave them Saul son of Kish, a man from the tribe of Benjamin, <i>[for]</i> forty years.
22	既废了扫罗，就选立大卫作他们的王，又为他作见证说：我寻得耶西的儿子大卫，他是合我心意的人，凡事要遵行我的旨意。	And <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("removing") which is understood as temporal}</small> removing him, he raised up David for their king, about whom he also said, testifying, 'I have found David the <i>[son]</i> of Jesse <i>[to be]</i> a man in accordance with my heart, who will carry out all my will.' <small>{Note: A quotation from <1 Sam 13:14>}</small>
23	从这人的后裔中，神已经照着所应许的，为以色列人立了一位救主，就是耶稣。	From the descendants of this man, according to <i>[his]</i> promise, God brought to Israel a Savior, Jesus.
24	在他没有出来以先，约翰向以色列众民宣讲悔改的洗礼。	Before his coming <small>{Note: Literally "the presence of his coming"}</small> John had publicly proclaimed <small>{Note: "Here the participle ("had publicly proclaimed") has been translated as a finite verb in keeping with English style}</small> a baptism of repentance to all the people of Israel.
25	约翰将行尽他的程途说：你们以为我是谁？我不是基督；只是有一位在我以后来的，我解他脚上的鞋带也是不配的。	But while John was completing <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> mission, he said, 'What do you suppose me to be? I am not <i>[he]</i> ! But behold, one is coming after me of whom I am not worthy to untie the sandals of <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> feet!'
26	弟兄们，亚伯拉罕的子孙和你们中间敬畏神的人哪，这救世的道是传给我们的。	"Men <i>[and]</i> brothers, sons of the family of Abraham and those among you who fear God—to us the message of this salvation has been sent!
27	耶路撒冷居住的人和他们的官长，因为不认识基督，也不明白每安息日所读众先知的书，就把基督定了死罪，正应了先知的预言；	For those who live in Jerusalem and their rulers, <i>[because they]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("did not recognize") which is understood as causal}</small> did not recognize this one, and the voices of the prophets that are read on every Sabbath, fulfilled <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("condemning") which is understood as means}</small> condemning <i>[him]</i> . <small>{Note: "Here the direct object is supplied from context in the English translation}</small>
28	虽然查不出他有当死的罪来，还是求彼拉多杀他；	And <i>[although they]</i> <small>{Note: "Here "[although]" is supplied as a component of the genitive absolute participle ("found") which is understood as concessive}</small> found no charge <i>[worthy]</i> of death, they asked Pilate <i>[that]</i> he be executed.
29	既成就了经上指着他所记的一切话，就把他从木头上取下来，放在坟墓里。	And when they had carried out all the things that were written about him, they took <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> down from the tree <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("took ... down") has been translated as a finite verb}</small> placed <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> in a tomb.
30	神却叫他从死里复活。	But God raised him from the dead,
31	那从加利利同他上耶路撒冷的人多日看见他，这些人如今在民间是他的见证。	who appeared for many days to those who had come up with him from Galilee to Jerusalem—who are now his witnesses to the people.
32	我们也报好信息给你们，就是那应许祖宗的话，	And we proclaim the good news to you: that the promise that was made to the fathers,

33	神已经向我们这作儿女的应验，叫耶稣复活了。正如诗篇第二篇上记着说：你是我的儿子，我今日生你。	this <i>[promise]</i> {Note: It is necessary to repeat the word "[promise]" from the previous verse for clarity here} God has fulfilled to our children {Note: Some manuscripts have "to us their children"} <i>[by]</i> {Note: "Here "[by]" is supplied as a component of the participle ("raising") which is understood as means} raising Jesus, as it is also written in the second psalm, 'You are my Son; today I have fathered you.' {Note: A quotation from <Ps 2:7>}
34	论到神叫他从死里复活，不再归于朽坏，就这样说：我必将所应许大卫那圣洁、可靠的恩典赐给你们。	But that he has raised him from the dead, no more going to return to decay, he has spoken in this way: 'I will give you the reliable divine decrees of David.' {Note: A quotation from <Isa 55:3>}
35	又有一篇上说：你必不叫你的圣者见朽坏。	Therefore he also says in another <i>[psalm]</i> , {Note: "The word "[psalm]" is not in the Greek text but is implied} 'You will not permit your Holy One to experience decay.' {Note: A quotation from <Ps 16:10>}
36	大卫在世的时候遵行了神的旨意，就睡了（或作：大卫按神的旨意服事了他那一世的人，就睡了），归到他祖宗那里，已见朽坏；	For David, <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the participle ("serving") which is understood as temporal} serving the purpose of God in his own generation, fell asleep and was buried with {Note: Literally "was gathered to"} his fathers, and experienced decay.
37	惟独神所复活的，他并未见朽坏。	But he whom God raised up did not experience decay.
38	所以，弟兄们，你们当晓得：赦罪的道是由这人传给你们的。	"Therefore let it be known to you, men <i>[and]</i> brothers, that through this one forgiveness of sins is proclaimed to you, and from all <i>[the things]</i> from which you were not able to be justified by the law of Moses,
39	你们靠摩西的律法，在一切不得称义的事上信靠这人，就都得称义了。	by this one everyone who believes is justified!
40	所以，你们务要小心，免得先知书上所说的临到你们。	Watch out, therefore, lest what is stated by the prophets come upon <i>[you]</i> : {Note: "Here the direct object is supplied from context in the English translation}
41	主说：你们这轻慢的人要观看，要惊奇，要灭亡；因为在你们的时候，我行一件事，虽有人告诉你们，你们总是不信。	'Look, you scoffers, and be astonished and perish! For I am doing a work in your days, a work that you would never believe <i>[even]</i> if someone were to tell <i>[it]</i> {Note: "Here the direct object is supplied from context in the English translation} to you.' " {Note: A quotation from <Hab 1:5>}
42	他们出会堂的时候，众人请他们到下安息日再讲这话给他们听。	And <i>[as]</i> {Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("were going out")} they were going out, they began urging {Note: "The imperfect tense has been translated as ingressive here ("began urging")} <i>[that]</i> these things be spoken about to them on the next Sabbath.
43	散会以后，犹太人和敬虔进犹太教的人多有跟从保罗、巴拿巴的。二人对他们讲道，劝他们务要恒久在神的恩中。	And <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the temporal genitive absolute participle ("had broken up")} the synagogue had broken up, many of the Jews and the devout {Note: Or "God-fearing"} proselytes followed Paul and Barnabas, who were speaking to them <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("were speaking to") has been translated as a finite verb} were persuading them to continue in the grace of God.
44	到下安息日，合城的人几乎都来聚集，要听神的道。	And on the coming Sabbath, nearly the whole city came together to hear the word of the Lord.

45 但犹太人看见人这样多，就满心嫉妒，硬驳保罗所说的话，并且毁谤。

But *[when]* {Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} the Jews saw the crowds, they were filled with jealousy, and began contradicting what was being said by Paul *[by]* {Note: "Here "[by]" is supplied as a component of the participle ("reviling") which is understood as means} reviling *[him]* {Note: "Here the direct object is supplied from context in the English translation}

46 保罗和巴拿巴放胆说：神的道先讲给你们原是应当的；只因你们弃绝这道，断定自己不配得永生，我们就转向外邦人去。

Both Paul and Barnabas spoke boldly *[and]* {Note: "Here "[and]" is supplied because the previous participle ("spoke boldly") has been translated as a finite verb} said, "It was necessary *[that]* the word of God be spoken first to you, since you reject it and do not consider yourselves worthy of eternal life! Behold, we are turning to the Gentiles!

47 因为主[雅伟]曾这样吩咐我们说：我已经立你作外邦人的光，叫你施行救恩，直到地极。

For so the Lord has commanded us: 'I have appointed you to be {Note: Literally "for"} a light for the Gentiles, that you would bring {Note: Literally "[that] you would bring"} salvation to the end of the earth.' {Note: An allusion to <Isa 42:6>; <49:6>}

48 外邦人听见这话，就欢喜了，赞美神的道；凡预定得永生的人都信了。

And *[when]* {Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} the Gentiles heard *[this]* {Note: "Here the direct object is supplied from context in the English translation}, they began to rejoice {Note: "The imperfect tense has been translated as ingressive here ("began to rejoice")} and to glorify the word of the Lord. And all those who were designated for eternal life believed.

49 于是主[雅伟]的道传遍了那一带地方。

So the word of the Lord was carried through the whole region.

50 但犹太人挑唆虔敬、尊贵的妇女和城内有名望的人，逼迫保罗、巴拿巴，将他们赶出境外。

But the Jews incited the devout women of high social standing and the most prominent men of the city, and stirred up persecution against Paul and Barnabas and threw them out of their district.

51 二人对着众人跺下脚上的尘土，就往以哥念去了。

So *[after]* {Note: "Here "[after]" is supplied as a component of the participle ("shaking off") which is understood as temporal} shaking off the dust from *[their]* feet against them, they went to Iconium.

52 门徒满心喜乐，又被圣灵充满。

And the disciples were filled with joy and with the Holy Spirit.

第 14 章

1 二人在以哥念同进犹太人的会堂，在那里讲的，叫犹太人和希利尼人信的很多。

Now it happened that in Iconium they entered together {Note: Literally "according to the same"} into the synagogue of the Jews and spoke in such a way that a large number of both Jews and Greeks believed.

2 但那不顺从的犹太人耸动外邦人，叫他们心里恼恨弟兄。

But the Jews who were disobedient stirred up and poisoned the minds {Note: Literally "embittered the souls"} of the Gentiles against the brothers.

3 二人在那里住了多日，倚靠主[雅伟]放胆讲道；主[雅伟]藉他们的手施行神迹奇事，证明他的恩道。

So they stayed *[there]* {Note: "Here the direct object is supplied from context in the English translation} for a considerable time, speaking boldly for the Lord, who testified to the message of his grace, granting signs and wonders to be performed through their hands.

4 城里的众人就分了党，有附从犹太人的，有附从使徒的。

But the population of the city was divided, and some {Note: Literally "those on the one hand"} were with the Jews and some {Note: Literally "those on the other hand"} with the apostles.

5	那时，外邦人和犹太人，并他们的官长，一齐拥上来，要凌辱使徒，用石头打他们。	So when an inclination took place <i>[on the part]</i> of both the Gentiles and the Jews, together with their rulers, to mistreat <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> and to stone them,
6	使徒知道了，就逃往吕高尼的路司得、特庇两个城和周围地方去，	they became aware of <i>[it]</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 because the previous participle ("became aware of") has been translated as a finite verb}</small> fled to the Lycaonian cities—Lystra and Derbe and the surrounding region.
7	在那里传福音。	And there they were continuing to proclaim the good news.
8	路司得城里坐着一个两脚无力的人，生来是瘸腿的，从来没有走过。	And in Lystra a certain man was sitting powerless in his feet, lame from birth , <small>{Note: Literally "his mother's womb"}</small> who had never walked.
9	他听保罗讲道，保罗定睛看他，见他有信心，可得痊愈，	This man listened <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was speaking")}</small> Paul was speaking. Paul , <small>{Note: Literally "who"}</small> looking intently at him and seeing that he had faith to be healed,
10	就大声说：你起来，两脚站直！那人就跳起来，而且行走。	said with a loud voice, "Stand upright on your feet!" And he leaped up and began walking. <small>{Note: "The imperfect tense has been translated as ingressive here ("began walking")}</small>
11	众人看见保罗所做的事，就用吕高尼的话大声说：有神藉着人形降临在我们中间了。	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> the crowds saw what Paul had done, they raised their voices in the Lycaonian language, saying, "The gods have become like men <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("have become like") has been translated as a finite verb}</small> have come down to us!"
12	于是称巴拿巴为丢斯，称保罗为希耳米，因为他说话领首。	And they began calling <small>{Note: "The imperfect tense has been translated as ingressive here ("began calling")}</small> Barnabas Zeus and Paul Hermes, because he was the principal speaker . <small>{Note: Literally "leader of the message"}</small>
13	有城外丢斯庙的祭司牵着牛，拿着花圈，来到门前，要同众人向使徒献祭。	And the priest of the <i>[temple]</i> <small>{Note: "The word "[temple]" is not in the Greek text but is implied}</small> of Zeus that was just outside the city brought bulls and garlands to the gates <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("brought") has been translated as a finite verb}</small> was wanting to offer sacrifice, along with the crowds.
14	巴拿巴、保罗二使徒听见，就撕开衣裳，跳进众人中间，喊着说：	But <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard about") which is understood as temporal}</small> the apostles Barnabas and Paul heard about <i>[it]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation}</small> they tore their clothing <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("tore") has been translated as a finite verb}</small> rushed out into the crowd, shouting
15	诸君，为什么做这事呢？我们也是人，性情和你们一样。我们传福音给你们，是叫你们离弃这些虚妄，归向那创造天、地、海、和其中万物的永生神。	and saying, "Men, why are you doing these <i>[things]</i> ? We also are men with the same nature as you, proclaiming the good news <i>[that]</i> you should turn from these worthless things to the living God, who made the heaven and the earth and the sea and all the things <i>[that are]</i> in them—
16	他在从前的世代，任凭万国各行其道；	who in generations that are past permitted all the nations <small>{Note: Or "Gentiles"; the same Greek word can be translated "nations" or "Gentiles" depending on the context}</small> to go their <i>[own]</i> ways.

17	然而为自己未尝不显出证据来，就如常施恩惠，从天降雨，赏赐丰年，叫你们饮食饱足，满心喜乐。	And yet he did not leave himself without witness <i>[by]</i> {Note: "Here "[by]" is supplied as a component of the participle ("doing good") which is understood as means} doing good, giving you rain from heaven and fruitful seasons, satisfying <i>[you]</i> {Note: "Here the direct object is supplied from context in the English translation"} with food and your hearts with gladness."
18	二人说了这些话，仅仅的拦住众人不献祭与他们。	And <i>[although]</i> {Note: "Here "[although]" is supplied as a component of the participle ("said") which is understood as concessive} they said these <i>[things]</i> , <i>[only]</i> with difficulty did they dissuade the crowds from offering sacrifice to them.
19	但有些犹太人从安提阿和以哥念来，挑唆众人，就用石头打保罗，以为他是死了，便拖到城外。	But Jews arrived from Antioch and Iconium, and <i>[when they]</i> {Note: "Here "[when]" is supplied as a component of the participle ("had won over") which is understood as temporal} had won over the crowds and stoned Paul, they dragged <i>[him]</i> {Note: "Here the direct object is supplied from context in the English translation"} outside the city, thinking he was dead.
20	门徒正围着他，他就起来，走进城去。第二天，同巴拿巴往特庇去，	But <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the temporal genitive absolute participle ("surrounded")} the disciples surrounded him, he got up <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("got up") has been translated as a finite verb} went into the city. And on the next day he departed with Barnabas for Derbe.
21	对那城里的人传了福音，使好些人作门徒，就回路司得、以哥念、安提阿去，	And <i>[after they]</i> {Note: "Here "[after]" is supplied as a component of the participle ("had proclaimed the good news") which is understood as temporal} had proclaimed the good news in that city and made many disciples, they returned to Lystra and to Iconium and to Antioch,
22	坚固门徒的心，劝他们恒守所信的道；又说：我们进入神的国，必须经历许多艰难。	strengthening the souls of the disciples, encouraging <i>[them]</i> {Note: "Here the direct object is supplied from context in the English translation"} to continue in the faith and <i>[saying]</i> , {Note: "The word "[saying]" is not in the Greek text but is implied"} "Through many persecutions {Note: Or "afflictions"} it is necessary <i>[for]</i> us to enter into the kingdom of God."
23	二人在各教会中选立了长老，又禁食祷告，就把他们交托所信的主[雅伟]。	And <i>[when they]</i> {Note: "Here "[when]" is supplied as a component of the participle ("had appointed") which is understood as temporal} had appointed elders for them in every church, <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the participle ("praying") which is understood as temporal} praying with fasting, they entrusted them to the Lord, in whom they had believed.
24	二人经过彼西底，来到旁非利亚。	And they passed through Pisidia <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("passed through") has been translated as a finite verb} came to Pamphylia.
25	在别加讲了道，就下亚大利去，	And <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the participle ("proclaimed") which is understood as temporal} they proclaimed the message in Perga, they went down to Attalia,
26	从那里坐船，往安提阿去。当初，他们被众人所托、蒙神之恩，要办现在所做之工，就是在这地方。	and from there they sailed away to Antioch where they had been commended to the grace of God for the work that they had completed.
27	到了那里，聚集了会众，就述说神藉他们所行的一切事，并神怎样为外邦人开了信道的门。	And <i>[when they]</i> {Note: "Here "[when]" is supplied as a component of the participle ("arrived") which is understood as temporal} arrived and called the church together, they reported all that God had done with them, and that he had opened a door of faith for the Gentiles. {Note: Or "nations"; the same Greek word can be translated "nations" or "Gentiles" depending on the context}

第 15 章

- 1 有几个人从犹太下来，教训弟兄们说：你们若不按摩西的规条受割礼，不能得救。

And some men came down from Judea *[and]* {Note: "Here "[and]" is supplied because the previous participle ("came down") has been translated as a finite verb} began teaching {Note: "The imperfect tense has been translated as ingressive here ("began teaching")} the brothers, "Unless you are circumcised according to the custom *[prescribed]* by Moses, you cannot be saved."

- 2 保罗、巴拿巴与他们大大的分争辩论；众门徒就定规，叫保罗、巴拿巴和本会中几个人，为所辩论的，上耶路撒冷去见使徒和长老。

And *[after]* {Note: "Here "[after]" is supplied as a component of the temporal genitive absolute participle ("was")} there was no little strife and debate by Paul and Barnabas against them, they appointed Paul and Barnabas and some others from among them to go up to the apostles and elders in Jerusalem concerning this issue.

- 3 于是教会送他们起行。他们经过腓尼基、撒玛利亚，随处传说外邦人归主[雅伟]的事，叫众弟兄都甚欢喜。

So they were sent on their way by the church, *[and]* {Note: "Here "[and]" is supplied because the previous participle ("were sent on their way") has been translated as a finite verb} passed through both Phoenicia and Samaria, telling in detail the conversion of the Gentiles and bringing great joy to all the brothers.

- 4 到了耶路撒冷，教会和使徒并长老都接待他们，他们就述说神同他们所行的一切事。

And *[when they]* {Note: "Here "[when]" is supplied as a component of the participle ("arrived") which is understood as temporal} arrived in Jerusalem, they were received by the church and the apostles and the elders, and reported all that God had done with them.

- 5 惟有几个信徒、是法利赛教门的人，起来说：必须给外邦人行割礼，吩咐他们遵守摩西的律法。

But some of those who had believed from the party of the Pharisees stood up, saying, "It is necessary to circumcise them and to command *[them]* {Note: "Here the direct object is supplied from context in the English translation} to observe the law of Moses!"

- 6 使徒和长老聚会商议这事；

Both the apostles and the elders assembled to deliberate concerning this matter.

- 7 辩论已经多了，彼得就起来，说：诸位弟兄，你们知道神早已在你们中间拣选了我，叫外邦人从我口中得听福音之道，而且相信。

And *[after]* {Note: "Here "[after]" is supplied as a component of the temporal genitive absolute participle ("was")} there was much debate, Peter stood up *[and]* {Note: "Here "[and]" is supplied because the previous participle ("stood up") has been translated as a finite verb} said to them, "Men *[and]* brothers, you know that in the early days {Note: Or "from ancient days"} God chose among you through my mouth *[that]* the Gentiles should hear the message of the gospel and believe.

- 8 知道人心的神也为他们作了见证，赐圣灵给他们，正如给我们一样；

And God, who knows the heart, testified to them *[by]* {Note: "Here "[by]" is supplied as a component of the participle ("giving") which is understood as means} giving *[them]* {Note: "Here the direct object is supplied from context in the English translation} the Holy Spirit, just as he also *[did]* to us.

- 9 又藉着信洁净了他们的心，并不分他们我们。

And he made no distinction between us and them, cleansing their hearts by faith.

- 10 现在为什么试探神，要把我们祖宗和我们所不能负的轭放在门徒的颈项上呢？

So now why are you putting God to the test *[by]* {Note: "Here "[by]" is supplied as a component of the infinitive ("placing") which is understood as means} placing on the neck of the disciples a yoke that neither our fathers nor we have been able to bear?

11	我们得救乃是因主耶稣的恩，和他们一样，这是我们所信的。	But we believe <i>[we]</i> will be saved through the grace of the Lord Jesus in the same <small>(Note: Literally "which")</small> way those also <i>[are]</i> ."
12	众人都默默无声，听巴拿巴和保罗述说神藉他们在外邦人所行的神迹奇事。	And the whole group became silent and listened to Barnabas and Paul describing all the signs and wonders God had done among the Gentiles through them.
13	他们住了声，雅各就说：诸位弟兄，请听我的话。	And after they had stopped speaking, James answered, saying, "Men <i>[and]</i> brothers, listen to me!
14	方才西门述说神当初怎样眷顾外邦人，从他们中间选取百姓归于自己的名下；	Simeon has described how God first concerned himself to take from among the Gentiles a people for his name.
15	众先知的話也与这意思相合。	And with this the words of the prophets agree, just as it is written:
16	正如经上所写的：此后，我要回来，重新修造大卫倒塌的帐幕，把那破坏的重新修造建立起来，	'After these <i>[things]</i> I will return and build up again the tent of David that has fallen, and the <i>[parts]</i> of it that had been torn down I will build up again and will restore it,
17	叫余剩的人，就是凡称为我名下的外邦人，都寻求主[雅伟]。	so that the rest of humanity may seek the Lord, even all the Gentiles <small>(Note: The same Greek word can be translated "nations" or "Gentiles" depending on the context)</small> who are called by my name , <small>(Note: Literally "on whom my name has been called on them")</small> says the Lord, <small>(Note: A quotation from <Amos 9:11–12>)</small> who makes these <i>[things]</i>
18	这话是从创世以来，显明这事的主[雅伟]说的。	known from of old.' <small>(Note: The last phrase of v. <17> and all of v. <18> is an allusion to <Isa 45:21>)</small>
19	所以据我的意见，不可难为那归服神的外邦人；	Therefore I conclude we should not cause difficulty for those from among the Gentiles who turn to God,
20	只要写信，吩咐他们禁戒偶像的污秽和奸淫，并勒死的牲畜和血。	but we should write a letter to them to abstain from the pollution of idols and from sexual immorality and from what has been strangled and from blood.
21	因为从自古以来，摩西的书在各城有人传讲，每逢安息日，在会堂里诵读。	For Moses has those who proclaim him in every city from ancient generations, <i>[because he]</i> <small>(Note: "Here "[because]" is supplied as a component of the participle ("is read aloud") which is understood as causal)</small> is read aloud in the synagogues on every Sabbath."
22	那时，使徒和长老并全教会定意从他们中间拣选人，差他们和保罗、巴拿巴同往安提阿去；所拣选的就是称呼巴撒巴的犹太和西拉。这两个人在弟兄中是作首领的。	Then it seemed best to the apostles and the elders, together with the whole church, to send men chosen from among them to Antioch with Paul and Barnabas—Judas who was called Barsabbas and Silas, men <i>[who were]</i> leaders among the brothers—
23	于是写信交付他们，内中说：使徒和作长老的弟兄们问安提阿、叙利亚、基利家外邦众弟兄的安。	writing <i>[this letter]</i> <small>(Note: "Here the direct object is supplied from context in the English translation)</small> to be delivered by them : <small>(Note: Literally "by their hand")</small> The apostles and the elders, brothers. To the brothers <i>[who are]</i> from among the Gentiles in Antioch and Syria and Cilicia. Greetings!
24	我们听说，有几个人从我们这里出去，用言语搅扰你们，惑乱你们的心。（有古卷在此有：你们必须受割礼，守摩西的律法。）其实我们并没有吩咐他们。	Because we have heard that some have gone out from among us—to whom we gave no orders— <i>[and]</i> <small>(Note: "Here "[and]" is supplied because the previous participle ("have gone out") has been translated as a finite verb)</small> have thrown you into confusion by words upsetting your minds , <small>(Note: Literally "souls")</small>

25	所以，我们同心定意，拣选几个人，差他们同我们所亲爱的巴拿巴和保罗往你们那里去。	it seemed best to us, having reached a unanimous decision , ^{Note: Literally "having become of one mind"} [and] ^{Note: "Here "[and]" is supplied in keeping with English style} having chosen men, to send [them] ^{Note: "Here the direct object is supplied from context in the English translation} to you together with our dear friends Barnabas and Paul,
26	这二人是为我主耶稣基督的名不顾性命的。	men who have risked their lives on behalf of the name of our Lord Jesus Christ.
27	我们就差了犹大和西拉，他们也要亲口诉说这些事。	Therefore we have sent Judas and Silas, and they will report the same [things] by word of mouth.
28	因为圣灵和我们定意不将别的重担放在你们身上；惟有几件事是不可少的，	For it seemed best to the Holy Spirit and to us to place on you no greater burden except these necessary things:
29	就是禁戒祭偶像的物和血，并勒死的牲畜和奸淫。这几件你们若能自己禁戒不犯就好了。愿你们平安！	[that you] abstain from food sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. [If you] ^{Note: "Here "[if]" is supplied as a component of the participle ("keep") which is understood as conditional} keep yourselves from these things ^{Note: Literally "which things"} you will do well. Farewell.
30	他们既奉了差遣，就下安提阿去，聚集众人，交付书信。	So [when] ^{Note: "Here "[when]" is supplied as a component of the participle ("were sent off") which is understood as temporal} they were sent off, they came down to Antioch, and [after] ^{Note: "Here "[after]" is supplied as a component of the participle ("calling together") which is understood as temporal} calling together the community, they delivered the letter.
31	众人念了，因为信上安慰的话就欢喜了。	And [when they] ^{Note: "Here "[when]" is supplied as a component of the participle ("read ... aloud") which is understood as temporal} read [it] ^{Note: "Here the direct object is supplied from context in the English translation} aloud, they rejoiced at the encouragement.
32	犹大和西拉也是先知，就用许多话劝勉弟兄，坚固他们。	Both Judas and Silas, who were also prophets themselves, encouraged and strengthened the brothers by a long message.
33	住了些日子，弟兄们打发他们平平安安的回到差遣他们的人那里去。	And [after] ^{Note: "Here "[after]" is supplied as a component of the participle ("spending") which is understood as temporal} spending [some] time, they were sent away in peace from the brothers to those who had sent them. ^{Note: A few later manuscripts add v. <34>, "But Silas decided to stay there."}
34	（有古卷在此有：惟有西拉定意仍住在那里。）	
35	但保罗和巴拿巴仍住在安提阿，和许多别人一同教训人，传主[雅伟]的道。	But Paul and Barnabas remained in Antioch teaching and proclaiming the word of the Lord with many others also.
36	过了些日子，保罗对巴拿巴说：我们可以回到从前宣传主[雅伟]道的各城，看望弟兄们景况如何。	And after some days, Paul said to Barnabas, "Come then, [let us] return [and] ^{Note: "Here "[and]" is supplied because the previous participle ("return") has been translated as a finite verb} visit the brothers in every town in which we proclaimed the word of the Lord, [to see] how they are [doing] ."
37	巴拿巴有意要带称呼马可的约翰同去；	Now Barnabas wanted to take John who was called Mark along also,

38	但保罗因为马可从前在旁非利亚离开他们，不和他们同去做工，就以为不可带他去。	but Paul held the opinion they should not take this one along, who departed from them in Pamphylia and did not accompany them in the work.
39	于是二人起了争论，甚至彼此分开。巴拿巴带着马可，坐船往居比路去；	And a sharp disagreement took place, so that they separated from one another. And Barnabas took along Mark <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("took along") has been translated as a finite verb}</small> sailed away to Cyprus,
40	保罗拣选了西拉，也出去，蒙弟兄们把他交于主[雅伟]的恩中。	but Paul chose Silas <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("chose") has been translated as a finite verb}</small> departed, <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("being commended") which is understood as temporal}</small> being commended to the grace of the Lord by the brothers.
41	他就走遍叙利亚、基利家，坚固众教会。	And he traveled through Syria and Cilicia, strengthening the churches.

第 16 章

1	保罗来到特庇，又到路司得。在那里有一个门徒，名叫提摩太，是信主之犹太妇人的儿子，他父亲却是希利尼人。	And he came also to Derbe and to Lystra. And behold, a certain disciple was there named <small>{Note: Literally "by name"}</small> Timothy, the son of a believing Jewish woman but of a Greek father,
2	路司得和以哥念的弟兄都称赞他。	who was well spoken of by the brothers in Lystra and Iconium.
3	保罗要带他同去，只因那些地方的犹太人都知道他父亲是希利尼人，就给他行了割礼。	Paul wanted this one to go with him, and he took <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 because the previous participle ("took") has been translated as a finite verb}</small> circumcised him because of the Jews who were in those places, for <i>[they]</i> all knew that his father was Greek.
4	他们经过各城，把耶路撒冷使徒和长老所定的条规交给门徒遵守。	And as they went through the towns, they passed on to them to observe the rules that had been decided by the apostles and elders <i>[who were]</i> in Jerusalem.
5	于是众教会信心越发坚固，人数天天加增。	So the churches were being strengthened in the faith and were growing in number every day.
6	圣灵既然禁止他们在亚西亚讲道，他们就经过弗吕家、加拉太一带地方。	And they traveled through the Phrygian and Galatian region, having been prevented by the Holy Spirit from speaking the message in Asia. <small>{Note: A reference to the Roman province of Asia (modern Asia Minor)}</small>
7	到了每西亚的边界，他们想要往庇推尼去，耶稣的灵却不许。	And <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal}</small> came to Mysia, they attempted to go into Bithynia, and the Spirit of Jesus did not permit them.
8	他们就越过每西亚，下到特罗亚去。	So going through Mysia, they went down to Troas.
9	在夜间有异象现与保罗。有一个马其顿人站着求他说：请你过到马其顿来帮助我们。	And a vision appeared to Paul during the night: a certain Macedonian man was standing there and imploring him and saying, "Come over to Macedonia <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("come over") has been translated as a finite verb}</small> help us!"

10	保罗既看见这异象，我们随即想要往马其顿去，以为神[雅伟]召我们传福音给那里的人听。	And when he had seen the vision, we wanted at once to go away to Macedonia, concluding that God had called us to proclaim the good news to them.
11	于是从特罗亚开船，一直行到撒摩特喇，第二天到了尼亚波利。	So putting out to sea from Troas, we sailed a straight course to Samothrace, and on the following <i>[day]</i> to Neapolis,
12	从那里来到腓立比，就是马其顿这一方的头一个城，也是罗马的驻防城。我们在这城里住了几天。	and from there to Philippi, which is a leading city <i>[of that]</i> district of Macedonia, a <i>[Roman]</i> colony. And we were staying in this city for some days.
13	当安息日，我们出城门，到了河边，知道那里有一个祷告的地方，我们就坐下对那聚会的妇女讲道。	And on the day of the Sabbath, we went outside the <i>[city]</i> gate beside the river, where we thought there was a place of prayer, and we sat down <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("sat down") has been translated as a finite verb}</small> spoke to the women assembled <i>[there]</i> .
14	有一个卖紫色布疋的妇人，名叫吕底亚，是推雅推喇城的人，素来敬拜神。她听见了，主[雅伟]就开导她的心，叫她留心听保罗所讲的话。	And a certain woman named <small>{Note: Literally "by name"}</small> Lydia from the city of Thyatira, a merchant dealing in purple cloth who showed reverence for God, was listening. The Lord opened her <small>{Note: Literally "whose"}</small> heart to pay attention to what was being said by Paul.
15	她和她一家既领了洗，便求我们说：你们若以为我是真信主的（或作：你们若以为我是忠心事主的），请到我家里来往。于是强留我们。	And after she was baptized, and her household, she urged <i>[us]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> saying, "If you consider me to be a believer in the Lord, come to my house <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("come") has been translated as a finite verb}</small> stay." And she prevailed upon us.
16	后来，我们往那祷告的地方去。有一个使女迎着面来，她被巫鬼所附，用法术，叫她主人们大得财利。	And it happened that <i>[as]</i> <small>{Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("were going")}</small> we were going to the place of prayer, a certain female slave who had a spirit of divination <small>{Note: Literally "a spirit of Python"; Python was the name of the serpent or dragon that guarded the Delphic oracle at the foot of Mt. Parnassus and the word eventually came to be used for a spirit of divination}</small> met us, who was bringing a large profit to her owners <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the infinitive ("fortune-telling") which is understood as means}</small> fortune-telling.
17	她跟随保罗和我们，喊着说：这些人是至高神的仆人，对你们传说救人的道。	She followed Paul and us <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("followed") has been translated as a finite verb}</small> was crying out, saying, "These men are slaves of the Most High God, who are proclaiming to you the way of salvation!"
18	她一连多日这样喊叫，保罗就心中厌烦，转身对那鬼说：我奉耶稣基督的名，吩咐你从她身上出来！那鬼当时就出来了。	And she was doing this for many days. But Paul, becoming greatly annoyed and turning around, said to the spirit, "I command you in the name of Jesus Christ to come out of her!" And it came out immediately . <small>{Note: Literally "[that] same hour"}</small>
19	使女的主人们见得利的指望没有了，便揪住保罗和西拉，拉他们到市上去见首领；	But <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> her owners saw that their hope of profit was gone, they seized Paul and Silas <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("seized") has been translated as a finite verb}</small> dragged <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> into the marketplace before the rulers.

20	又帶到官长面前说：这些人原是犹太人，竟骚扰我们的城，	And <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("had brought") which is understood as temporal}</small> had brought them to the chief magistrates, they said, "These men are throwing our city into confusion, being Jews,
21	传我们罗马人所不可受不可行的规矩。	and are proclaiming customs that are not permitted for us to accept or to practice, <i>[because we]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("are") which is understood as causal}</small> are Romans!"
22	众人就一同起来攻击他们。官长吩咐剥了他们的衣裳，用棍打；	And the crowd joined in attacking them, and the chief magistrates tore off their clothing <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("tore off") has been translated as a finite verb}</small> gave orders to beat <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> with rods.
23	打了许多棍，便将他们下在监里，嘱咐禁卒严紧看守。	And <i>[after they]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("had inflicted") which is understood as temporal}</small> had inflicted many blows on them, they threw <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> into prison, giving orders to the jailer to guard them securely.
24	禁卒领了这样的命，就把他们下在内监里，两脚上了木狗。	Having received such an order, he <small>{Note: Literally "who"}</small> put them in the inner prison and fastened their feet in the stocks. <small>{Note: Or possibly "to the [block] of wood," referring to a log to which the prisoners were chained or tied}</small>
25	约在半夜，保罗和西拉祷告，唱诗赞美神，众囚犯也侧耳而听。	Now about midnight, Paul and Silas were praying <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("were praying") has been translated as a finite verb}</small> singing hymns to God, and the prisoners were listening to them.
26	忽然，地大震动，甚至监牢的地基都摇动了，监门立刻全开，众囚犯的锁炼也都松开了。	And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and all the bonds <small>{Note: Or "chains"}</small> were unfastened.
27	禁卒一醒，看见监门全开，以为囚犯已经逃走，就拔刀要自杀。	And <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("was") which is understood as temporal}</small> the jailer was awake and saw the doors of the prison open, he drew <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> sword <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("drew") has been translated as a finite verb}</small> was about to kill himself, <i>[because he]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("thought") which is understood as causal}</small> thought the prisoners had escaped.
28	保罗大声呼叫说：不要伤害自己！我们都在这里。	But Paul called out with a loud voice, saying, "Do no harm to yourself, for we are all here!"
29	禁卒叫人拿灯来，就跳进去，战战兢兢的俯伏在保罗、西拉面前；	And demanding lights, he rushed in and, beginning to tremble, <small>{Note: Literally "became trembling"}</small> fell down at the feet of Paul and Silas.
30	又领他们出来，说：二位先生，我当怎样行才可以得救？	And he brought them outside <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("brought") has been translated as a finite verb}</small> said, "Sirs, what must I do so that I can be saved?"
31	他们说：当信主耶稣，你和你一家都必得救。	And they said, "Believe in the Lord Jesus and you will be saved, you and your household!"
32	他们就把主[雅伟]的道讲给他和他全家的人听。	And they spoke the message of the Lord to him, together with all those in his house.

33 当夜，就在那时候，禁卒把他们带去，洗他们的伤；他和属乎他的人立时都受了洗。

And he took them at that *[very]* hour of the night *[and]* {Note: "Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb} washed *[their]* {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} wounds, and he himself was baptized at once, and all those of his *[household]* . {Note: "The word "[household]" is not in the Greek text, but is supplied from the previous verse}

34 于是禁卒领他们上自己家里去，给他们摆上饭。他和全家，因为信了神，都很喜乐。

And he brought them up into *[his]* {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} house *[and]* {Note: "Here "[and]" is supplied because the previous participle ("brought ... up") has been translated as a finite verb} set a meal before *[them]* , {Note: "Here the direct object is supplied from context in the English translation} and rejoiced greatly that he had believed in God with his whole household.

35 到了天亮，官长打发差役来，说：释放那两个人罢。

And *[when it]* {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")}} was day, the chief magistrates sent the police officers, saying, "Release those men."

36 禁卒就把这话告诉保罗说：官长打发人来叫释放你们，如今可以出监，平平安安的去罢。

And the jailer reported these words to Paul: "The chief magistrates have sent *[an order]* {Note: "Here the direct object is supplied from context in the English translation} that you should be released. So come out now *[and]* {Note: "Here "[and]" is supplied because the previous participle ("come out") has been translated as a finite verb} go in peace!"

37 保罗却说：我们是罗马人，并没有定罪，他们就在众人面前打了我们，又把我们下在监里，现在要私下撵我们出去么？这是不行的。叫他们自己来领我们出去罢！

But Paul said to them, "They beat us in public without due process—men who are Roman citizens— *[and]* {Note: "Here "[and]" is supplied because the previous participle ("beat") has been translated as a finite verb} threw *[us]* {Note: "Here the direct object is supplied from context in the English translation} into prison, and now they are wanting to release us secretly? Certainly not! Rather let them come themselves *[and]* {Note: "Here "[and]" is supplied because the previous participle ("come") has been translated as a finite verb} bring us out!"

38 差役把这话回禀官长。官长听见他们是罗马人，就害怕了，

So the police officers reported these words to the chief magistrates, and they were afraid *[when they]* {Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} heard that they were Roman citizens.

39 于是来劝他们，领他们出来，请他们离开那城。

And they came *[and]* {Note: "Here "[and]" is supplied because the previous participle ("came") has been translated as a finite verb} apologized to {Note: Or "reassured"; or "conciliated"} them, and *[after they]* {Note: "Here "[after]" is supplied as a component of the participle ("brought ... out") which is understood as temporal} brought *[them]* {Note: "Here the direct object is supplied from context in the English translation} out they asked *[them]* {Note: "Here the direct object is supplied from context in the English translation} to depart from the city.

40 二人出了监，往吕底亚家里去；见了弟兄们，劝慰他们一番，就走了。

And *[when they]* {Note: "Here "[when]" is supplied as a component of the participle ("came out") which is understood as temporal} came out of the prison, they went to Lydia and *[when they]* {Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw *[them]* , {Note: "Here the direct object is supplied from context in the English translation} they encouraged the brothers and departed.

第 17 章

1	保罗和西拉经过暗妃波里、亚波罗尼亚，来到帖撒罗尼迦，在那里有犹太人的会堂。	Now <i>[after they]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("traveled through") which is understood as temporal}</small> traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.
2	保罗照他素常的规矩进去，一连三个安息日，本着圣经与他们辩论，	And as was his custom , <small>{Note: Literally "and in accordance with what he was accustomed to"}</small> Paul went in to them and on three Sabbath <i>[days]</i> he discussed with them from the scriptures,
3	讲解陈明基督必须受害，从死里复活；又说：我所传与你们的这位耶稣就是基督。	explaining and demonstrating that it was necessary <i>[for]</i> the Christ <small>{Note: Or "Messiah"}</small> to suffer and to rise from the dead, and <i>[saying]</i> , "This Jesus whom I am proclaiming to you is the Christ." <small>{Note: Or "Messiah"}</small>
4	他们中间有些人听了劝，就附从保罗和西拉，并有许多虔敬的希利尼人，尊贵的妇女也不少。	And some of them were persuaded and joined Paul and Silas, and <i>[also]</i> a large number of God-fearing Greeks and not a few of the prominent women.
5	但那不信的犹太人心里嫉妒，招聚了些市井匪类，搭伙成群，耸动合城的人闯进耶孙的家，要将保罗、西拉带到百姓那里。	But the Jews were filled with jealousy and, taking along some worthless men from the rabble in the marketplace and forming a mob, threw the city into an uproar. And attacking Jason's house, they were looking for them to bring <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> out to the popular assembly.
6	找不着他们，就把耶孙和几个弟兄拉到地方官那里，喊叫说：那搅乱天下的也到这里来了，	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 them, they dragged Jason and some brothers before the city officials, shouting, "These <i>[people]</i> who have stirred up trouble <i>[throughout]</i> the world <small>{Note: Or "empire"}</small> have come here also,
7	耶孙收留他们。这些人都违背该撒的命令，说另有一个王耶稣。	whom Jason has entertained as guests! And these <i>[people]</i> <i>[are]</i> all acting contrary to the decrees of Caesar, saying there is another king, Jesus!"
8	众人 and 地方官听见这话，就惊慌了；	And they threw the crowd into confusion, and the city officials who heard these <i>[things]</i> .
9	于是取了耶孙和其余之人的保状，就释放了他们。	And <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("taking") which is understood as temporal}</small> taking money as security from Jason and the rest, they released them.
10	弟兄们随即在夜间打发保罗和西拉往庇哩亚去。二人到了，就进入犹太人的会堂。	Now the brothers sent away both Paul and Silas at once, during the night, to Berea. They <small>{Note: Literally "who" (referring to Paul and Silas)}</small> went into the synagogue of the Jews <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("arrived") which is understood as temporal}</small> arrived.
11	这地方的人贤于帖撒罗尼迦的人，甘心领受这道，天天考查圣经，要晓得这道是与不是。	Now these were more open-minded than those in Thessalonica. They <small>{Note: Literally "who"}</small> accepted the message with all eagerness, examining the scriptures every day <i>[to see]</i> if these <i>[things]</i> were so.
12	所以他们中间多有相信的，又有希利尼尊贵的妇女，男子也不少。	Therefore many of them believed, and not a few of the prominent Greek women and men.

13	但帖撒罗尼迦的犹太人知道保罗又在庇哩亚传神的道，也就往那里去，耸动搅扰众人。	But when the Jews from Thessalonica found out that the message of God had been proclaimed by Paul in Berea also, they came there too, inciting and stirring up the crowds.
14	当时弟兄们便打发保罗往海边去，西拉和提摩太仍住在庇哩亚。	So then the brothers sent Paul away at once to go to the sea, and both Silas and Timothy remained there.
15	送保罗的人带他到了雅典，既领了保罗的命，叫西拉和提摩太速速到他这里来，就回去了。	And those who conducted Paul brought <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> as far as Athens, and <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("receiving") which is understood as temporal}</small> receiving an order for Silas and Timothy that they should come to him as soon as possible, they went away.
16	保罗在雅典等候他们的时候，看见满城都是偶像，就心里着急；	Now while Paul was waiting for them in Athens, his spirit was provoked within him <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("observed") which is understood as temporal}</small> observed the city was full of idols.
17	于是在会堂里与犹太人和虔敬的人，并每日在市上所遇见的人，辩论。	So he was discussing in the synagogue with the Jews and the God-fearing <i>[Gentiles]</i> <small>{Note: "Here the word "[Gentiles]" is not in the Greek text but is implied}</small> and in the marketplace every day with those who happened to be there.
18	还有以彼古罗和斯多亚两门的学士，与他争论。有的说：这胡言乱语的要说什么？有的说：他似乎是传说外邦鬼神的。这话是因保罗传讲耶稣与复活的道。	And even some of the Epicurean and Stoic philosophers were conversing with him, and some were saying, "What does this babbler want to say?" But <i>[others said]</i> <small>{Note: "The words "[others said]" are not in the Greek text but are implied}</small> "He appears to be a proclaimer of foreign deities," because he was proclaiming the good news <i>[about]</i> Jesus and the resurrection.
19	他们就把他带到亚略巴古，说：你所讲的这新道，我们也可以知道么？	And they took hold of him <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("took hold of") has been translated as a finite verb}</small> brought <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> to the Areopagus, saying, "May we learn what <i>[is]</i> this new teaching being proclaimed by you?"
20	因为你有些奇怪的事传到我们耳中，我们愿意知道这些事是什么意思。	For you are bringing some astonishing things to our ears. Therefore we want to know what these things mean . <small>{Note: Literally "these [things] want to be"}</small>
21	（雅典人和住在那里的客人都不顾别的事，只将新闻说说听听。）	(Now all the Athenians and the foreigners who stayed there used to spend <i>[their]</i> time in nothing else than telling something or listening to something new.)
22	保罗站在亚略巴古当中，说：众位雅典人哪，我看你们凡事很敬畏鬼神。	So Paul stood there in the middle of the Areopagus <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("stood there") has been translated as a finite verb}</small> said, "Men of Athens, I see you <i>[are]</i> very religious in every respect . <small>{Note: Literally "with respect to all [things]"}</small>
23	我游行的时候，观看你们所敬拜的，遇见一座坛，上面写着未识之神。你们所不认识而敬拜的，我现在告诉你们。	For <i>[as I]</i> <small>{Note: "Here "[as]" is supplied as a component of the participle ("was passing through") which is understood as temporal}</small> was passing through and observing carefully your objects of worship, I even found an altar on which was inscribed, 'To an unknown God.' Therefore what you worship without knowing <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> this I proclaim to you—

24	创造宇宙和其中万物的神，既是天地的主，就不住人手所造的殿，	the God who made the world and all the things in it. This one, being Lord of heaven and earth, does not live in temples made by human hands,
25	也不用人手服事，好像缺少什么；自己倒将生命、气息、万物，赐给万人。	nor is he served by human hands <i>[as if he]</i> <small>{Note: "Here [as] if" is supplied as a component of the conditional adverbial participle ("needed")}</small> needed anything, <i>[because]</i> <small>{Note: "Here [because]" is supplied as a component of the participle ("gives") which is understood as causal}</small> he himself gives to everyone life and breath and everything.
26	他从一本（有古卷作血脉）造出万族的人，住在全地上，并且预先定准他们的年限和所住的疆界，	And he made from one <i>[man]</i> every nation of humanity to live on all the face of the earth, determining <i>[their]</i> fixed times and the fixed boundaries of their habitation,
27	要叫他们寻求神，或者可以揣摩而得，其实他离我们各人不远；	to search for God, if perhaps indeed they might feel around for him and find <i>[him]</i> . <small>{Note: "Here the direct object is supplied from context in the English translation}</small> And indeed he is not far away from each one of us,
28	我们生活、动作、存留，都在乎他。就如你们作诗的，有人说：我们也是他所生的。	for in him we live and move and exist, <small>{Note: Some interpreters hold that the phrase "in him we live and move and exist" is a quotation from Epimenides of Crete, but more likely it is a traditional Greek formula}</small> as even some of your own <small>{Note: Literally "with respect to you"}</small> poets have said: 'For we also are his <small>{Note: Literally "of [him]"}</small> offspring.' <small>{Note: A quotation from Aratus, <i>Phaenomena</i> 5}</small>
29	我们既是神所生的，就不当以为神的神性像人用手艺、心思所雕刻的金、银、石。	Therefore, <i>[because we]</i> <small>{Note: "Here [because]" is supplied as a component of the participle ("are") which is understood as causal}</small> are offspring of God, we ought not to think the divine being is like gold or silver or stone, an image formed by human skill and thought.
30	世人蒙昧无知的时候，神并不监察，如今却吩咐各处的人都要悔改。	Therefore <i>[although]</i> <small>{Note: "Here [although]" is supplied as a component of the participle ("has overlooked") which is understood as concessive}</small> God has overlooked the times of ignorance, he now commands all people everywhere to repent,
31	因为他已经定了日子，要藉着他所设立的人按公义审判天下，并且叫他从死里复活，给万人作可信的凭据。	because he has set a day on which he is going to judge the world in righteousness by the man who he has appointed, having provided proof to everyone <i>[by]</i> <small>{Note: "Here [by]" is supplied as a component of the participle ("raising") which is understood as means}</small> raising him from the dead."
32	众人听见从死里复活的话，就有讥诮他的；又有人说：我们再听你讲这个罢！	Now <i>[when they]</i> <small>{Note: "Here [when]" is supplied as a component of the participle ("heard about") which is understood as temporal}</small> heard about the resurrection of the dead, <i>[some]</i> scoffed, but <i>[others]</i> said, "We will hear you about this again also."
33	于是保罗从他们当中出去了。	So Paul went out from the midst of them.
34	但有几个人贴近他，信了主，其中有亚略巴古的官丢尼修，并一个妇人，名叫大马哩，还有别人一同信从。	But some people <small>{Note: "Here the Greek term "men" is used as a generic for "people"; note the presence of a woman (Damaris) in the group}</small> joined him <i>[and]</i> <small>{Note: "Here [and]" is supplied because the previous participle ("joined") has been translated as a finite verb}</small> believed, among whom also <i>[were]</i> Dionysius the Areopagite and a woman named <small>{Note: Literally "by name"}</small> Damaris and others with them.

第 18 章

1	这事以后，保罗离了雅典，来到哥林多。	After these <i>[things]</i> he departed from Athens <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("departed") has been translated as a finite verb}</small> went to Corinth.
2	遇见一个犹太人，名叫亚居拉，他生在本都；因为革老丢命犹太人都离开罗马，新近带着妻百基拉，从义大利来。保罗就投奔了他们。	And he found a certain Jew named <small>{Note: Literally "by name"}</small> Aquila, a native <small>{Note: Literally "by nationality"}</small> of Pontus who had arrived recently from Italy along with <small>{Note: Literally "and"}</small> Priscilla his wife, because Claudius had ordered all the Jews to depart from Rome, <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("found") has been translated as a finite verb}</small> he went to them.
3	他们本是制造帐棚为业。保罗因与他们同业，就和他们同住做工。	And because <i>[he]</i> was practicing the same trade, he stayed with them and worked, for they were tentmakers by trade.
4	每逢安息日，保罗在会堂里辩论，劝化犹太人和希利尼人。	And he argued in the synagogue every Sabbath, attempting to persuade <small>{Note: *Here the imperfect verb has been translated as conative ("attempting to persuade")}</small> both Jews and Greeks.
5	西拉和提摩太从马其顿来的时候，保罗为道迫切，向犹太人证明耶稣是基督。	Now when both Silas and Timothy came down from Macedonia, Paul began to be occupied with <small>{Note: *The imperfect tense has been translated as ingressive here ("began to be occupied with")}</small> the message, solemnly testifying to the Jews <i>[that]</i> the Christ <small>{Note: Or "Messiah"}</small> was Jesus.
6	他们既抗拒、毁谤，保罗就抖着衣裳，说：你们的罪（原文作血）归到你们自己头上，与我无干（原文是我却干净）。从今以后，我要往外邦人那里去。	And <i>[when]</i> <small>{Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("resisted")}</small> they resisted and reviled <i>[him]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> , he shook out <i>[his]</i> <small>{Note: *Literally "the"; the Greek article is used here as a possessive pronoun}</small> clothes <i>[and]</i> <small>{Note: *Here "[and]" is supplied because the previous participle ("shook out") has been translated as a finite verb}</small> said to them, "Your blood <i>[be]</i> on your <i>[own]</i> heads! I <i>[am]</i> guiltless! From now on I will go to the Gentiles!"
7	于是离开那里，到了一个人的家中；这人名叫提多犹士都，是敬拜神的，他的家靠近会堂。	And leaving there, he entered into the house of someone named <small>{Note: Literally "by name"}</small> Titius Justus, a worshiper <small>{Note: Or "a God-fearer"}</small> of God whose house was next door to the synagogue.
8	管会堂的基利司布和全家都信了主，还有许多哥林多人听了，就相信受洗。	And Crispus, the ruler of the synagogue, believed in the Lord together with his whole household. And many of the Corinthians, <i>[when they]</i> <small>{Note: *Here "[when]" is supplied as a component of the participle ("heard about") which is understood as temporal}</small> heard about <i>[it]</i> <small>{Note: *Here the direct object is supplied from context in the English translation}</small> , believed and were baptized.
9	夜间，主在异象中对保罗说：不要怕，只管讲，不要闭口，	And the Lord said to Paul by a vision in the night, "Do not be afraid, but speak and do not keep silent,
10	有我与你们同在，必没有人下手害你，因为在这城里我有许多的百姓。	because I am with you and no one will attack you to harm you, because many people are mine in this city."
11	保罗在那里住了一年零六个月，将神的道教训他们。	So he stayed a year and six months, teaching the word of God among them.

12	到迦流作亚该亚方伯的时候，犹太人同心起来攻击保罗，拉他到公堂，	Now <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")} Gallio was proconsul of Achaia, the Jews rose up with one purpose against Paul and brought him before the judgment seat,
13	说：这个人劝人不按着律法敬拜神。	saying, "This man is persuading people to worship God contrary to the law!"
14	保罗刚要开口，迦流就对犹太人说：你们这些犹太人！如果是为冤枉或奸恶的事，我理当耐性听你们。	But <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was about")} Paul was about to open <i>[his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} mouth, Gallio said to the Jews, "If it was some crime or wicked villainy, O Jews, I would have been justified in accepting {Note: "Literally "with respect to a motive I would have accepted"} your complaint.
15	但所争论的，若是关乎言语、名目，和你们的律法，你们自己去办罢！这样的事我不愿意审问；	But if it is questions concerning a word and names and your own law , {Note: "Here "[and]" is supplied because the previous participle ("seized") has been translated as a finite verb} see to <i>[it]</i> {Note: "Here the direct object is supplied from context in the English translation} yourselves! I do not wish to be a judge of these <i>[things]</i> ."
16	就把他们撵出公堂。	And he drove them away from the judgment seat.
17	众人便揪住管会堂的所提尼，在堂前打他。这些事迦流都不管。	So they all seized Sosthenes, the ruler of the synagogue, <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("seized") has been translated as a finite verb} began beating {Note: "The imperfect tense has been translated as ingressive here ("began beating")} <i>[him]</i> {Note: "Here the direct object is supplied from context in the English translation} in front of the judgment seat. And none of these <i>[things]</i> was a concern to Gallio.
18	保罗又住了多日，就辞别了弟兄，坐船往叙利亚去；百基拉、亚居拉和他同去。他因为许过愿，就在坚革哩剪了头发。	So Paul, <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the participle ("remaining") which is understood as temporal} remaining many days longer, said farewell to the brothers <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("said farewell") has been translated as a finite verb} sailed away to Syria, and with him Priscilla and Aquila. He shaved <i>[his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} head at Cenchrea, because he had <i>[taken]</i> a vow.
19	到了以弗所，保罗就把他们留在那里，自己进了会堂，和犹太人辩论。	So they arrived at Ephesus, and those he left behind there, but he himself entered into the synagogue <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("entered") has been translated as a finite verb} discussed with the Jews.
20	众人请他多住些日子，他却不允，	And <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("asked")} they asked <i>[him]</i> {Note: "Here the direct object is supplied from context in the English translation} to stay for a longer time, he did not give his consent,
21	就辞别他们，说：神若许我，我还要回到你们这里；于是开船离了以弗所。	but saying farewell and telling <i>[them]</i> , {Note: "Here the direct object is supplied from context in the English translation} "I will return to you again <i>[if]</i> {Note: "Here "if" is supplied as a component of the conditional adverbial participle ("wills")} God wills," he set sail from Ephesus.
22	在该撒利亚下了船，就上耶路撒冷去问教会安，随后下安提阿去。	And <i>[when he]</i> {Note: "Here "[when]" is supplied as a component of the participle ("arrived") which is understood as temporal} arrived at Caesarea, he went up and greeted the church, <i>[and]</i> {Note: "Here "[and]" is supplied because the two previous participles ("went up" and "greeted") have been translated as finite verbs} went down to Antioch.

23	住了些日子，又离开那里，挨次经过加拉太和弗吕家地方，坚固众门徒。	And <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("spending") which is understood as temporal}</small> spending some time <i>[there]</i> , he departed, traveling through one <i>[place]</i> after another <i>[in]</i> the Galatian region and Phrygia, strengthening all the disciples.
24	有一个犹太人，名叫亚波罗，来到以弗所。他生在亚力山太，是有学问（或作：口才）的，最能讲解圣经。	Now a certain Jew named <small>{Note: Literally "by name"}</small> Apollos, a native <small>{Note: Literally "by nationality"}</small> Alexandrian, arrived in Ephesus—an eloquent man who was well-versed in the scriptures.
25	这人已经在主[雅伟]的道上受了教训，心里火热，将耶稣的事详细讲论教训人；只是他单晓得约翰的洗礼。	This man had been instructed <i>[in]</i> the way of the Lord, and being enthusiastic in spirit, he was speaking and teaching accurately the <i>[things]</i> about Jesus, <i>[although he]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("knew") which is understood as concessive}</small> knew only the baptism of John.
26	他在会堂里放胆讲道；百基拉，亚居拉听见，就接他来，将神的道给他讲解更加详细。	And he began to speak boldly in the synagogue, but <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal}</small> Priscilla and Aquila heard him, they took him aside and explained the way of God to him more accurately.
27	他想要往亚该亚去，弟兄们就勉励他，并写信请门徒接待他（或作：弟兄们就写信劝门徒接待他）。他到了那里，多帮助那蒙恩信主的人，	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("wanted")}</small> he wanted to cross over to Achaia, the brothers encouraged <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 because the previous participle ("encouraged") has been translated as a finite verb}</small> wrote to the disciples to welcome him. <i>[When he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("arrived") which is understood as temporal}</small> arrived, he <small>{Note: Literally "who"}</small> assisted greatly those who had believed through grace.
28	在众人面前极有能力驳倒犹太人，引圣经证明耶稣是基督。	For he was vigorously refuting the Jews in public, demonstrating through the scriptures <i>[that]</i> the Christ <small>{Note: Or "Messiah"}</small> was Jesus.

第 19 章

1	亚波罗在哥林多的时候，保罗经过了上边一带地方，就来到以弗所；在那里遇见几个门徒，	And it happened that <i>[while]</i> Apollos was in Corinth, Paul traveled through the inland regions <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("traveled through") has been translated as a finite verb}</small> came <small>{Note: Some manuscripts have "[and] came down"}</small> to Ephesus and found some disciples.
2	问他们说：你们信的时候受了圣灵没有？他们回答说：没有，也未曾听见有圣灵赐下来。	And he said to them, "Did you receive the Holy Spirit <i>[when you]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("believed") which is understood as temporal}</small> believed?" And they <i>[said]</i> to him, "But we have not even heard that there is a Holy Spirit!"
3	保罗说：这样，你们受的是什么洗呢？他们说：是约翰的洗。	And he said, "Into what then were you baptized?" And they said, "Into the baptism of John."
4	保罗说：约翰所行的是悔改的洗，告诉百姓当信那在他以后要来的，就是耶稣。	And Paul said, "John baptized <i>[with]</i> a baptism of repentance, telling the people that they should believe in the one who was to come after him—that is, in Jesus."

5	他们听见这话，就奉主耶稣的名受洗。	And <i>[when they]</i> ^{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} heard <i>[this]</i> , ^{Note: "Here the direct object is supplied from context in the English translation} they were baptized in the name of the Lord Jesus.
6	保罗按手在他们头上，圣灵便降在他们身上，他们就说方言，又说预言（或作：又讲道）	And <i>[when]</i> ^{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("laid")} Paul laid hands ^{Note: Some manuscripts have "placed his hands"} on them, the Holy Spirit came upon them and they began to speak ^{Note: "The imperfect tense has been translated as ingressive here ("began to speak")} in tongues and to prophesy.
7	一共约有十二个人。	(Now the total <i>[number]</i> <i>[of]</i> men was about twelve.)
8	保罗进会堂，放胆讲道，一连三个月，辩论神国的事，劝化众人。	So he entered into the synagogue <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("entered") has been translated as a finite verb} was speaking boldly for three months, discussing and attempting to convince ^{Note: The present tense participle has been translated as a conative present ("attempting to convince")} <i>[them]</i> ^{Note: "Here the direct object is supplied from context in the English translation} concerning ^{Note: Some manuscripts have "[of] the things concerning"} the kingdom of God.
9	后来，有些人心里刚硬不信，在众人面前毁谤这道，保罗就离开他们，也叫门徒与他们分离，便在推喇奴的学房天天辩论。	But when some became hardened and were disobedient, reviling the Way before the congregation, he departed from them <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("departed") has been translated as a finite verb} took away the disciples, leading discussions every day in the lecture hall of Tyrannus.
10	这样有两年之久，叫一切住在亚西亚的，无论是犹太人，是希利尼人，都听见主[雅伟]的道。	And this took place for two years, so that all who lived in Asia ^{Note: A reference to the Roman province of Asia (modern Asia Minor)} heard the word of the Lord, both Jews and Greeks.
11	神藉保罗的手行了些非常的奇事；	And God was performing extraordinary ^{Note: Literally "not the ordinary"} miracles by the hands of Paul,
12	甚至有人从保罗身上拿手巾或围裙放在病人身上，病就退了，恶鬼也出去了。	so that even handkerchiefs or work aprons that had touched his skin ^{Note: Literally "from his skin"} were carried away to those who were sick, and <i>[their]</i> ^{Note: "Literally "the"; the Greek article is used here as a possessive pronoun} diseases left them and the evil spirits came out <i>[of them]</i> . ^{Note: "The words "[of them]" are not in the Greek text but are implied}
13	那时，有几个游行各处、念咒赶鬼的犹太人，向那被恶鬼附的人擅自称主耶稣的名，说：我奉保罗所传的耶稣勒令你们出来！	But some itinerant Jewish exorcists also attempted to pronounce the name of the Lord Jesus over those who had evil spirits, saying, "I adjure you by Jesus whom Paul preaches!"
14	做这事的，有犹太祭司长士基瓦的七个儿子。	(Now seven sons of a certain Sceva, a Jewish chief priest, were doing this.)
15	恶鬼回答他们说：耶稣我认识，保罗我也知道。你们却是谁呢？	But the evil spirit answered <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("answered") has been translated as a finite verb} said to them, "Jesus I know, and Paul I am acquainted with, but who are you?"
16	恶鬼所附的人就跳在他们身上，胜了其中二人，制伏他们，叫他们赤着身子受了伤，从那房子里逃出去了。	And the man who had the evil spirit ^{Note: Literally "in whom the evil spirit was"} leaped on them, subdued all of them, <i>[and]</i> ^{Note: "Here "and" is supplied because the two previous participles ("leaped" and "subdued") have been translated as finite verbs} prevailed against them, so that they ran away from that house naked and wounded.

17	凡住在以弗所的，无论是犹太人，是希利尼人，都知道这事，也都惧怕；主耶稣的名从此就尊大了。	And this became known to all who lived in Ephesus, both Jews and Greeks, and fear fell upon them all, and the name of the Lord Jesus was exalted.
18	那已经信的，多有人来承认诉说自己所行的事。	And many of those who had believed came, confessing and disclosing their practices,
19	平素行邪术的，也有许多人把书拿来，堆积在众人面前焚烧。他们算计书价，便知道共合五万块钱。	and many of those who practiced magic brought together <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> books <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("brought together") has been translated as a finite verb}</small> burned <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> up in the sight of everyone. And they counted up their value and found <i>[it was]</i> fifty thousand silver coins . <small>{Note: Literally "five ten thousands of silver coins"}</small>
20	主[雅伟]的道大大兴旺，而且得胜，就是这样。	In this way the word of the Lord was growing in power and was prevailing.
21	这些事完了，保罗心里定意经过了马其顿、亚该亚，就往耶路撒冷去；又说：我到了那里以后，也必须往罗马去看看。	Now when these <i>[things]</i> were completed, Paul resolved in the Spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, "After I have been there, it is necessary <i>[for]</i> me to see Rome also."
22	于是从帮助他的人中打发提摩太、以拉都二人往马其顿去，自己暂时等在亚西亚。	So <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("sending") which is understood as temporal}</small> sending two of those who were assisting him, Timothy and Erastus, to Macedonia, he himself stayed <i>[some]</i> time in Asia. <small>{Note: A reference to the Roman province of Asia (modern Asia Minor)}</small>
23	那时，因为这道起的扰乱不小。	Now there happened at that time no little disturbance concerning the Way.
24	有一个银匠，名叫底米丢，是制造亚底米神银龕的，他使这样手艺人生意发达。	For someone named <small>{Note: Literally "by name"}</small> Demetrius, a silversmith who made silver replicas of the temple of Artemis, was bringing no little business to the craftsmen.
25	他聚集他们和同行的工人，说：众位，你们知道我们是倚靠这生意发财。	These <small>{Note: Literally "whom"}</small> he gathered together, and the workers occupied with such things, <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("gathered together") has been translated as a finite verb}</small> said, "Men, you know that from this business we get our prosperity , <small>{Note: Literally "prosperity is to us"}</small>
26	这保罗不但在以弗所，也几乎在亚西亚全地，引诱迷惑许多人，说：人手所做的，不是神。这是你们所看见所听见的。	and you see and hear that not only in Ephesus but in almost all of Asia <small>{Note: A reference to the Roman province of Asia (modern Asia Minor)}</small> this man Paul has persuaded <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("has persuaded") has been translated as a finite verb}</small> turned away a large crowd <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("saying") which is understood as means}</small> saying that the <i>[gods]</i> made by hands are not gods.
27	这样，不独我们这事业被人藐视，就是大女神亚底米的庙也要被人轻忽，连亚西亚全地和普天下所敬拜的大女神之威荣也要消灭了。	So not only is there a danger this line of business of ours <i>[will]</i> come into disrepute, but also the temple of the great goddess Artemis <i>[will]</i> be regarded as nothing—and <i>[she]</i> is about to be brought down even from her grandeur, <i>[she]</i> whom the whole <i>[of]</i> Asia <small>{Note: A reference to the Roman province of Asia (modern Asia Minor)}</small> and the <i>[entire]</i> world worship!"

28	众人听见，就怒气填胸，喊着说：大哉，以弗所人的亚底米阿！	And <i>[when they]</i> {Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal)} heard <i>[this]</i> {Note: "Here the direct object is supplied from context in the English translation"} and became full of rage, they began to shout, {Note: "The imperfect tense has been translated as ingressive here ("began to shout")"} saying, "Great <i>[is]</i> Artemis of the Ephesians!"
29	满城都轰动起来。众人拿住与保罗同行的马其顿人该犹和亚里达古，齐心拥进戏园里去。	And the city was filled with the tumult, and with one purpose they rushed into the theater, seizing Gaius and Aristarchus, Macedonians <i>[who were]</i> traveling companions of Paul.
30	保罗想要进去，到百姓那里，门徒却不许他去。	But <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("wanted")"} Paul wanted to enter into the popular assembly, the disciples would not let him.
31	还有亚西亚几位首领，是保罗的朋友，打发人来劝他，不要冒险到戏园里去。	And even some of the Asiarchs {Note: Or "provincial authorities"} who were his friends sent <i>[word]</i> {Note: "Here the direct object is supplied from context in the English translation"} to him <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("sent") has been translated as a finite verb)} were urging <i>[him]</i> {Note: "Here the direct object is supplied from context in the English translation"} not to risk himself <i>[by going]</i> into the theater.
32	聚集的人纷纷乱乱，有喊叫这个的，有喊叫那个的，大半不知道是为什么聚集。	So some were shouting <i>[one thing]</i> {Note: "Here the direct object is supplied from context in the English translation"} <i>[and]</i> some another, for the assembly was in confusion, and the majority did not know why {Note: Literally "on account of what"} they had assembled.
33	有人把亚力山大从众人中带出来，犹太人推他往前，亚力山大就摆手，要向百姓分诉；	And <i>[some]</i> of the crowd advised {Note: Or "concluded [it was about]"} Alexander, <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("put ... forward")"} the Jews put him forward. But Alexander, motioning <i>[with his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun"} hand, was wanting to defend himself to the popular assembly.
34	只因他们认出他是犹太人，就大家同声喊着说：大哉！以弗所人的亚底米阿。如此约有两小时。	But <i>[when they]</i> {Note: "Here "[when]" is supplied as a component of the participle ("recognized") which is understood as temporal)} recognized that he was a Jew, they were shouting with one voice from all <i>[of them]</i> for about two hours, "Great <i>[is]</i> Artemis of the Ephesians!"
35	那城里的书记安抚了众人，就说：以弗所人哪，谁不知道以弗所人的城是看守大亚底米的庙和从丢斯那里落下来的像呢？	And <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the participle ("had quieted") which is understood as temporal)} the city secretary had quieted the crowd, he said, "Ephesian men, for who is there among men who does not know the Ephesian city is honorary temple keeper of the great Artemis and of <i>[her]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun"} image fallen from heaven?"
36	这事既是驳不倒的，你们就当安静，不可造次。	Therefore <i>[because]</i> {Note: "Here "[because]" is supplied as a component of the causal genitive absolute participle ("are")"} these <i>[things]</i> are undeniable, it is necessary <i>[that]</i> you be quiet and do nothing rash!
37	你们把这些人带来，他们并没有偷窃庙中之物，也没有谤讟我们的女神。	For you have brought these men <i>[here]</i> <i>[who are]</i> neither temple robbers nor blasphemers of our goddess.
38	若是底米丢和他同行的人有控告人的事，自有放告的日子（或作：自有公堂），也有方伯可以彼此对告。	If then Demetrius and the craftsmen <i>[who are]</i> with him have a complaint against anyone, the court days are observed and there are proconsuls—let them bring charges against one another!

39	你们若问别的事，就可以照常例聚集断定。	But if you desire anything further, it will be settled in the lawful assembly.
40	今日的扰乱本是无缘无故，我们难免被查问。论到这样聚众，我们也说不出所以然来。	For indeed we are in danger of being accused of rioting concerning today, <i>[since there]</i> {Note: "Here "[since]" is supplied as a component of the causal genitive absolute participle ("is") } is no cause in relation to which we will be able to give an account concerning this disorderly gathering!" And <i>[when he]</i> {Note: "Here "[when]" is supplied as a component of the participle ("had said") which is understood as temporal } had said these <i>[things]</i> , he dismissed the assembly. {Note: Verse <41> in the English Bible is included as part of v. <40> in the standard editions of the Greek text}
41	说了这话，便叫众人散去。	

第 20 章

1	乱定之后，保罗请门徒来，劝勉他们，就辞别起行，往马其顿去。	Now after the turmoil had ceased, Paul summoned {Note: "Here the participle ("summoned") has been translated as a finite verb in keeping with English style } the disciples, and <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the participle ("encouraging") which is understood as temporal } encouraging <i>[them]</i> , {Note: "Here the direct object is supplied from context in the English translation } he said farewell <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("departed") has been translated as a finite verb } departed to travel to Macedonia.
2	走遍了那一带地方，用许多话劝勉门徒。（或作：众人），然后来到希腊。	And <i>[after he]</i> {Note: "Here "[after]" is supplied as a component of the participle ("had gone through") which is understood as temporal } had gone through those regions and encouraged them at length , {Note: Literally "with many a word"} he came to Greece
3	在那里住了三个月，将要坐船往叙利亚去，犹太人设计要害他，他就定意从马其顿回去。	and stayed {Note: "Here the participle ("stayed") has been translated as a finite verb in keeping with English style } three months. <i>[Because]</i> {Note: "Here "[because]" is supplied as a component of the causal genitive absolute participle ("was made") } a plot was made against him by the Jews <i>[as he]</i> {Note: "Here "[as]" is supplied as a component of the participle ("was about to") which is understood as temporal } was about to set sail for Syria, he came to a decision to return through Macedonia.
4	同他到亚西亚去的，有庇哩亚人毕罗斯的儿子所巴特，帖撒罗尼迦人亚里达古和西公都，还有特庇人该犹，并提摩太，又有亚西亚人推基古和特罗非摩。	And Sopater <i>[son]</i> of Pyrrhus from Berea, and Aristarchus and Secundus from Thessalonica, and Gaius from Derbe, and Timothy, and Tychicus and Trophimus from Asia, were accompanying him.
5	这些人先走，在特罗亚等候我们。	And these had gone on ahead <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("had gone on ahead") has been translated as a finite verb } were waiting for us in Troas.
6	过了除酵的日子，我们从腓立比开船，五天到了特罗亚，和他们相会，在那里住了七天。	And we sailed away from Philippi after the days of Unleavened Bread and came to them at Troas within five days, where we stayed seven days.

7	七日的第一日，我们聚会擘饼的时候，保罗因为要次日起行，就与他们讲论，直讲到半夜。	And on the first <i>[day]</i> of the week, <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("had assembled")}</small> we had assembled to break bread, Paul began conversing <small>{Note: "The imperfect tense has been translated as ingressive here ("began conversing")}</small> with them, <i>[because he]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("was going to") which is understood as causal}</small> was going to leave on the next day, and he extended <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> message until midnight.
8	我们聚会的那座楼上，有好些灯烛。	Now there were quite a few lamps in the upstairs room where we were gathered.
9	有一个少年人，名叫犹推古，坐在窗台上，困倦沉睡。保罗讲了许多时，少年人睡熟了，就从三层楼上掉下去；扶起他来，已经死了。	And a certain young man named <small>{Note: Literally "by name"}</small> Eutychus who was sitting in the window was sinking into a deep sleep <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was conversing")}</small> Paul was conversing at length. Being overcome by sleep, he fell down from the third story and was picked up dead.
10	保罗下去，伏在他身上，抱着他，说：你们不要发慌，他的灵魂还在身上。	But Paul went down <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("went down") has been translated as a finite verb}</small> threw himself on him, and putting his arms around <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> said, "Do not be distressed, for his life is in him."
11	保罗又上去，擘饼，吃了，谈论许久，直到天亮，这才走了。	So he went up and broke bread, <small>{Note: "This participle and the previous one ("went up") have been translated as finite verbs in keeping with English style}</small> and <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("had eaten") which is understood as temporal}</small> had eaten and talked for a long <i>[time]</i> , until dawn, then he departed.
12	有人把那童子活活的领来，得的安慰不小。	And they led the youth away alive, and were greatly <small>{Note: Literally "were not moderately"}</small> comforted.
13	我们先上船，开往亚朔去，意思要在那里接保罗；因为他是这样安排的，他自己打算要步行。	But we went on ahead to the ship <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("went on ahead") has been translated as a finite verb}</small> put out to sea for Assos, intending to take Paul on board there. For having made arrangements in this way, he himself was intending to travel by land.
14	他既在亚朔与我们相会，我们就接他上船，来到米推利尼。	And when he met us at Assos, we took him on board <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("took ... on board") has been translated as a finite verb}</small> went to Mitylene.
15	从那里开船，次日到了基阿的对面；又次日，在撒摩靠岸；又次日，来到米利都。	And we sailed from there on the next <i>[day]</i> , <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("sailed") has been translated as a finite verb}</small> arrived opposite Chios. And on the next <i>[day]</i> we approached Samos, and on the following <i>[day]</i> we came to Miletus.
16	乃因保罗早已定意越过以弗所，免得在亚西亚耽延，他急忙前走，巴不得赶五旬节能到耶路撒冷。	For Paul had decided to sail past Ephesus so that he would not be <i>[having]</i> to spend time in Asia. <small>{Note: A reference to the Roman province of Asia (modern Asia Minor)}</small> For he was hurrying if it could be possible for him to be in Jerusalem on the day of Pentecost.
17	保罗从米利都打发人往以弗所去，请教会的长老来。	And from Miletus he sent <i>[word]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> to Ephesus <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("sent") has been translated as a finite verb}</small> summoned the elders of the church.

18	他们来了，保罗就说：你们知道，自从我到亚西亚的日子以来，在你们中间始终为人如何，	And when they came to him, he said to them, “You know from the first day on which I set foot in Asia <small>{Note: A reference to the Roman province of Asia (modern Asia Minor)}</small> how I was the whole time with you—
19	服事主，凡事谦卑，眼中流泪，又因犹太人的谋害，经历试炼。	serving the Lord with all humility and with tears, and with the trials that happened to me through the plots of the Jews—
20	你们也知道，凡与你们有益的，我没有一样避讳不说的，或在众人面前，或在各人家里，我都教导你们；	how I did not shrink from proclaiming to you anything that would be profitable, and <i>[from]</i> teaching you in public and from house <i>[to house]</i> ,
21	又对犹太人和希利尼人证明当向神悔改，信靠我主耶稣基督。	testifying both to Jews and to Greeks with respect to repentance toward God and faith in our Lord Jesus.
22	现在我往耶路撒冷去，心甚迫切（原文是心被捆绑），不知道在那里要遇见什么事；	“And now behold, bound by the Spirit I am traveling to Jerusalem, not knowing the things that will happen to me there , <small>{Note: Literally “in it”}</small>
23	但知道圣灵在各城里向我指证，说有捆锁与患难等待我。	except that the Holy Spirit testifies to me in town <i>[after town]</i> , saying that bonds and persecutions await me.
24	我却不以性命为念，也不看为宝贵，只要行完我的路程，成就我从主耶稣所领受的职事，证明神恩惠的福音。	But I consider <i>[my]</i> <small>{Note: “Literally “the”; the Greek article is used here as a possessive pronoun}</small> life <i>[as]</i> worth nothing <small>{Note: Or “not a single word”; literally “not any thing”}</small> to myself, in order to finish my mission and the ministry that I received from the Lord Jesus, to testify <i>[to]</i> the gospel of the grace of God.
25	我素常在你们中间来往，传讲神国的道；如今我晓得，你们以后都不得再见我的面了。	“And now behold, I know that all <i>[of]</i> you, among whom I went about proclaiming the kingdom, will see my face no more.
26	所以我今日向你们证明，你们中间无论何人死亡，罪不在我身上（原文是我于众人的血是洁净的）。	Therefore I testify to you on this very day that I am guiltless of the blood of all <i>[of you]</i> , <small>{Note: “The words “of you” are not in the Greek text but are implied}</small>
27	因为神的旨意，我并没有一样避讳不传给你们的。	for I did not shrink from proclaiming to you the whole purpose of God.
28	圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的教会，就是他用自己血所买来的（或作：救赎的）。	Be on guard for yourselves and for all the flock among which the Holy Spirit has appointed you <i>[as]</i> overseers, to shepherd the church of God which he obtained through the blood of his own <i>[Son]</i> . <small>{Note: Or “through his own blood”; the Greek construction can be taken either way, with “Son” implied if the meaning is “through the blood of his own”}</small>
29	我知道，我去之后必有凶暴的豺狼进入你们中间，不爱惜羊群。	I know that after my departure fierce wolves will come in among you, not sparing the flock.
30	就是你们中间，也必有人起来说悖谬的话，要引诱门徒跟从他们。	And from among you yourselves men will arise, speaking perversions of the truth <small>{Note: Literally “crooked things”}</small> in order to draw away the disciples after them.
31	所以你们应当儆醒，记念我三年之久昼夜不住的流泪、劝戒你们各人。	Therefore be on the alert, remembering that night and day <i>[for]</i> three years I did not stop warning each one <i>[of you]</i> <small>{Note: “The words “of you” are not in the Greek text but are implied}</small> with tears.

32	如今我把你们交托神和他恩惠的道；这道能建立你们，叫你们和一切成圣的人同得基业。	“And now I entrust you to God and to the message of his grace, which is able to build <i>[you]</i> ” (Note: “Here the direct object is supplied from context in the English translation”) up and to give <i>[you]</i> ” (Note: “Here the direct object is supplied from context in the English translation”) the inheritance among all those who are sanctified.
33	我未曾贪图一个人的金、银、衣服。	I have desired no one's silver or gold or clothing!
34	我这两只手常供给我和同人的需用，这是你们自己知道的。	You yourselves know that these hands served <i>[to meet]</i> ” (Note: “The words “[to meet]” are not in the Greek text but are supplied for clarity”) my needs and <i>[the needs of]</i> ” (Note: “The words “[the needs of]” are supplied in keeping with English style to maintain the parallelism with the earlier phrase “my needs”) those who were with me.
35	我凡事给你们作榜样，叫你们知道应当这样劳苦，扶助软弱的人，又当記念主耶稣的话，说：施比受更为有福。	I have shown you <i>[with respect to]</i> all <i>[things]</i> that <i>[by]</i> ” (Note: “Here “[by]” is supplied as a component of the participle (“working hard”) which is understood as means”) working hard in this way it is necessary to help those who are in need, and to remember the words of the Lord Jesus that he himself said, “It is more blessed to give than to receive.” (Note: Perhaps an allusion to <Matt 10:8; >these exact words are not found in the NT gospels)
36	保罗说完了这话，就跪下同众人祷告。	And <i>[when he]</i> ” (Note: “Here “[when]” is supplied as a component of the participle (“had said”) which is understood as temporal”) had said these <i>[things]</i> , he fell to his knees <i>[and]</i> ” (Note: “Here “[and]” is supplied because the previous participle (“fell to”) has been translated as a finite verb”) prayed with them all.
37	众人痛哭，抱着保罗的颈项，和他亲嘴。	And there was considerable weeping by all, and hugging” (Note: Literally “falling on the neck of”) Paul, they kissed him,
38	叫他们最伤心的，就是他说：以后不能再见我的面那句话，于是送他上船去了。	especially distressed at the statement that he had said, that they were going to see his face no more. And they accompanied him to the ship.

第 21 章

1	我们告别了众人，就开船<一直行到哥士。第二天到了罗底，从那里到帕大喇，	And it happened that after we tore ourselves away” (Note: “Here the participle (“tore ourselves away”) has been translated as a finite verb in keeping with English style”) from them, we put out to sea, <i>[and]</i> ” (Note: “Here “[and]” is supplied because the previous infinitive (“put out to sea”) has been translated as a finite verb”) running a straight course we came to Cos and on the next <i>[day]</i> to Rhodes, and from there to Patara.
2	遇见一只船要往腓尼基去，就上船起行。	And finding a ship that was crossing over to Phoenicia, we went aboard <i>[and]</i> ” (Note: “Here “[and]” is supplied because the previous participle (“went aboard”) has been translated as a finite verb”) put out to sea.
3	望见居比路，就从南边行过，往叙利亚去，我们就在推罗上岸，因为船要在那里卸货。	And <i>[after we]</i> ” (Note: “Here “[after]” is supplied as a component of the participle (“sighted”) which is understood as temporal”) sighted Cyprus and left it behind on the port side , <i>[and]</i> ” (Note: Literally “left”) we sailed to Syria and arrived at Tyre, because the ship was to unload <i>[its]</i> ” (Note: “Literally “the”; the Greek article is used here as a possessive pronoun”) cargo there.
4	找着了门徒，就在那里住了七天。他们被圣灵感动，对保罗说：不要上耶路撒冷去。	And we stayed there seven days <i>[after we]</i> ” (Note: “Here “[after]” is supplied as a component of the participle (“found”) which is understood as temporal”) found the disciples, who kept telling Paul through the Spirit not to set foot in Jerusalem.

5	过了这几天，我们就起身前行。他们众人同妻子儿女，送我们到城外，我们都跪在岸上祷告，彼此辞别。	And it happened that when our days were over, we departed <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("departed") has been translated as a finite verb}</small> went on our way, <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("accompanied")}</small> all <i>[of them]</i> <small>{Note: "The word "[their]" is not in the Greek text but is implied}</small> accompanied us, together with <i>[their]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("falling to") which is understood as temporal}</small> wives and children, as far as outside the city. And <i>[after]</i> <small>{Note: "Here "and" is supplied to join this and the previous participle ("falling to") in keeping with English style}</small> falling to our knees on the beach <i>[and]</i> praying,
6	我们上了船，他们就回家去了。	we said farewell to one another and embarked in the ship, and they returned to their own <i>[homes]</i> .
7	我们从推罗行尽了水路，来到多利买，就问那里的弟兄安，和他们同住了一天。	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("had completed") which is understood as temporal}</small> we had completed the voyage from Tyre, we arrived at Ptolemais. And <i>[after we]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("greeted") which is understood as temporal}</small> greeted the brothers, we stayed one day with them.
8	第二天，我们离开那里，来到该撒利亚，就进了传福音的腓利家里，和他同住。他是那七个执事里的一个。	And on the next day we departed <i>[and]</i> <small>{Note: "Here "and" is supplied to join this and the previous participle ("departed") in keeping with English style}</small> came to Caesarea, and entered into the house of Philip the evangelist, who was <i>[one]</i> of the seven, <i>[and]</i> <small>{Note: "Here "and" is supplied to join this and the previous participle ("was") in keeping with English style}</small> stayed with him.
9	他有四个女儿，都是处女，是说预言的。	(Now this man had <small>{Note: Literally "now to this man were"}</small> four virgin daughters who prophesied.)
10	我们在那里多住了几天，有一个先知，名叫亚迦布，从犹太下来，	And <i>[while we]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("were staying")}</small> were staying <i>[there]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> many days, a certain prophet named <small>{Note: Literally "by name"}</small> Agabus came down from Judea.
11	到了我们这里，就拿保罗的腰带捆上自己的手脚，说：圣灵说：犹太人在耶路撒冷，要如此捆绑这腰带的主人，把他交在外邦人手里。	And he came to us and took Paul's belt. Tying up his own feet and hands, he said, "This is what the Holy Spirit says: 'In this way the Jews in Jerusalem will tie up the man whose belt this is, and will deliver <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> into the hands of the Gentiles.' "
12	我们和那本地的人听见这话，都苦劝保罗不要上耶路撒冷去。	And when we heard these <i>[things]</i> , both we and the local residents urged him not to go up to Jerusalem.
13	保罗说：你们为什么这样痛哭，使我心碎呢？我为主耶稣的名，不但被人捆绑，就是死在耶路撒冷也是愿意的。	Then Paul replied, "What are you doing weeping and breaking my heart? For I am ready not only to be tied up, but even to die in Jerusalem for the name of the Lord Jesus!"
14	保罗既不听劝，我们便住了口，只说：愿主[雅伟]的旨意成就，便了。	And <i>[because]</i> <small>{Note: "Here "[because]" is supplied as a component of the causal genitive absolute participle ("be persuaded")}</small> he would not be persuaded, we remained silent, saying, "The will of the Lord be done."
15	过了几日，我们收拾行李上耶路撒冷去。	So after these days we got ready <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("got ready") has been translated as a finite verb}</small> went up to Jerusalem.

16	有该撒利亚的几个门徒和我们同去，带我们到一个久为（久为：或作老）门徒的家里，叫我们与他同住；他名叫拿孙，是居比路人。	And <i>[some]</i> of the disciples from Caesarea also traveled together with us, bringing <i>[us]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> to a certain Mnason of Cyprus, a disciple of long standing, <small>{Note: Or perhaps "one of the original disciples"}</small> with whom we were to be entertained as guests.
17	到了耶路撒冷，弟兄们欢欢喜喜的接待我们。	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("came")}</small> we came to Jerusalem, the brothers welcomed us gladly.
18	第二天，保罗同我们去见雅各；长老们也都在那里。	And on the next <i>[day]</i> Paul went in with us to James, and all the elders were present.
19	保罗问了他们安，便将神用他传教，在外邦人中间所行之事，一一的述说了。	And <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("greeting") which is understood as temporal"}</small> greeting them, he began to relate <small>{Note: "The imperfect tense has been translated as ingressive here ("began to relate")}</small> one after the other <small>{Note: Literally "with respect to each one"}</small> <i>[the things]</i> which God had done among the Gentiles through his ministry.
20	他们听见，就归荣耀与神，对保罗说：兄台，你看犹太人中信主的有多少万，并且都为律法热心。	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal"}</small> they heard <i>[this]</i> , <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> they began to glorify <small>{Note: "The imperfect tense has been translated as ingressive here ("began to glorify")}</small> God. And they said to him, "You see, brother, how many ten thousands there are among the Jews who have believed, and they are all zealous adherents of the law.
21	他们听见人说：你教训一切在外邦的犹太人离弃摩西，对他们说：不要给孩子行割礼，也不要遵行条规。	And they have been informed about you that you are teaching all the Jews <i>[who are]</i> among the Gentiles <i>[the]</i> abandonment of Moses, telling them not to circumcise <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun"}</small> children or to live according to <i>[our]</i> <small>{Note: Literally "according to the"; the Greek article is used here as a possessive pronoun"}</small> customs.
22	众人必听见你来了，这可怎么办呢？	What then is to be done ? <small>{Note: Literally "is it"}</small> Doubtless they will all hear that you have come!
23	你就照着我们的话行罢？我们这里有四个人，都有愿在身。	Therefore do this that we tell you: we have <small>{Note: Literally "there are to us"}</small> four men who have <i>[taken]</i> a vow upon themselves. <small>{Note: Some manuscripts have "on themselves"}</small>
24	你带他们去，与他们一同行洁净的礼，替他们拿出规费，叫他们得以剃头。这样，众人就可知道，先前所听见你的事都是虚的；并可知道，你自己为人，循规蹈矩，遵行律法。	Take these <i>[men]</i> <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("take") has been translated as a finite verb"}</small> purify yourself along with them and pay their expenses <small>{Note: Literally "spend on them"}</small> so that they can shave <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun"}</small> heads, and everyone will know that <i>[the things]</i> which they had been informed about you are nothing, but you yourself also agree with observing the law.
25	至于信主的外邦人，我们已经写信拟定，叫他们谨忌那祭偶像之物，和血，并勒死的牲畜，与奸淫。	But concerning the Gentiles who have believed, we have written a letter <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("deciding") which is understood as temporal"}</small> deciding they should avoid food sacrificed to idols and blood and <i>[what has been]</i> strangled and sexual immorality."

26	于是保罗带着那四个人，第二天与他们一同行了洁净的礼，进了殿，报明洁净的日期满足，只等祭司为他们各人献祭。	Then Paul took along the men on the next day, <i>[and]</i> <small>{Note: "Here "[and]" has been supplied in keeping with English style}</small> <i>[after he]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("had purified") which is understood as temporal}</small> had purified himself together with them, 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> announcing the completion of the days of purification until the time <small>{Note: Literally "which [time]"}</small> the offering would be presented on behalf of each one of them.
27	那七日将完，从亚西亚来的犹太人看见保罗在殿里，就耸动了众人，下手拿他，	But when the seven days were about to be completed, the Jews from Asia <small>{Note: A reference to the Roman province of Asia (modern Asia Minor)}</small> who had seen him 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> stirred up the whole crowd and laid hands on him,
28	喊叫说：以色列人来帮助，这就是在各处教训众人践踏我们百姓和律法，并这地方的。他又带着希利尼人进殿，污秽了这圣地。	shouting, "Israelite men, help! This is the man who is teaching everyone everywhere against the people and the law and this place! And furthermore he also brought Greeks into the temple, and has defiled this holy place!"
29	这话是因他们曾看见以弗所人特罗非摩同保罗在城里，以为保罗带他进了殿。	(For they had previously seen Trophimus the Ephesian in the city with him, whom they thought that Paul had brought into the temple.)
30	合城都震动，百姓一齐跑来，拿住保罗，拉他出殿，殿门立刻都关了。	And the whole city was stirred up, and the people came running together, and they seized Paul <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("seized") has been translated as a finite verb}</small> dragged him outside of the temple <i>[courts]</i> <small>{Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself}</small> and immediately the doors were shut.
31	他们正想要杀他，有人报信给营里的千夫长说：耶路撒冷合城都乱了。	And <i>[as they]</i> <small>{Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("were seeking")}</small> were seeking to kill him, a report came up to the military tribune of the cohort that all Jerusalem was in confusion.
32	千夫长立时带着兵丁和几个百夫长，跑下去到他们那里。他们见了千夫长和兵丁，就止住不打保罗。	He <small>{Note: Literally "who"}</small> immediately took along soldiers and centurions <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("took along") has been translated as a finite verb}</small> ran down to them. And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal}</small> they saw the military tribune and the soldiers, they stopped beating Paul.
33	于是千夫长上前拿住他，吩咐用两条铁链捆锁；又问他是什么人，做的是什么事。	Then the military tribune 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> arrested him and ordered <i>[him]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> to be bound with two chains, and inquired who he was and what it was that he had done.
34	众人有喊叫这个的，有喊叫那个的；千夫长因为这样乱嚷，得不着实情，就吩咐人将保罗带进营楼去。	But some in the crowd were shouting one thing <i>[and]</i> others <i>[another]</i> <small>{Note: "Here "[because]" is supplied as a component of the causal genitive absolute participle ("able")}</small> he was not able to find out the truth on account of the commotion, he gave orders to bring him into the barracks. <small>{Note: Or "headquarters"}</small>
35	到了台阶上，众人挤得凶猛，兵丁只得将保罗抬起来。	And when he came to the steps, it happened that he had to be carried by the soldiers on account of the violence of the crowd,

36 众人跟在后面，喊着说：除掉他！

for the crowd of people was following *[them]*, ^{Note: "Here the direct object is supplied from context in the English translation}

shouting, "Away with him!"

37 将要带他进营楼，保罗对千夫长说：我对你说句话可以不可以？他说：你懂得希利尼话么？

And *[as he]* ^{Note: "Here "[as]" is supplied as a component of the participle ("was about to") which is understood as temporal} was about to be brought into the barracks, ^{Note: Or "headquarters"} Paul said to the military tribune, "Is it permitted for me to say something to you?" And he said, "Do you know Greek?"

38 你莫非是从前作乱、带领四千凶徒往旷野去的那埃及人么？

Then you are not the Egyptian who before these days raised a revolt and led out into the wilderness the four thousand men of the Assassins?" ^{Note: Also known as the "Sicarii" from the Latin word "sicarius" = dagger, after the short dagger used to assassinate political opponents}

39 保罗说：我本是犹太人，生在基利家的大数，并不是无名小城的人。求你准我对百姓说话。

But Paul said, "I am a Jewish man from Tarsus in Cilicia, a citizen of no unimportant city. Now I ask you, allow me to speak to the people."

40 千夫长准了。保罗就站在台阶上，向百姓摆手，他们都静默无声，保罗便用希伯来话对他们说：

So *[when]* ^{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("permitted")} he permitted *[him]*, ^{Note: "Here the direct object is supplied from context in the English translation"} Paul, standing there on the steps, motioned with *[his]* ^{Note: "Literally "the"; the Greek article is used here as a possessive pronoun} hand to the people. And *[when there]* ^{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")} was a great silence, he addressed *[them]* ^{Note: "Here the direct object is supplied from context in the English translation"} in the Aramaic language, saying,

第 22 章

1 诸位父兄请听，我现在对你们分诉。

"Men—brothers and fathers—listen to my defense to you now!"

2 众人听他说的是希伯来话，就更加安静了。

And *[when they]* ^{Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} heard that he was addressing them in the Aramaic language, they became even more silent. ^{Note: Literally "they showed even more silence"} And he said,

3 保罗说：我原是犹太人，生在基利家的大数，长在这城里，在迦玛列门下，按着我们祖宗严紧的律法受教，热心事奉神，像你们众人今日一样。

"I am a Jewish man born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the exactness of the law received from our fathers, being zealous for God, just as all *[of]* you are today.

4 我也曾逼迫奉这道的人，直到死地，无论男女都锁拿下监。

I ^{Note: Literally "who"} persecuted this Way to the death, tying up and delivering to prison both men and women,

5 这是大祭司和众长老都可以给我作见证的。我又领了他们达与弟兄的书信，往大马色去，要把在那里奉这道的人锁拿，带到耶路撒冷受刑。

as indeed the high priest and the whole council of elders can testify about me, from whom also I received letters to the brothers in Damascus, *[and]* ^{Note: "Here "[and]" is supplied because the previous participle ("received") has been translated as a finite verb} was traveling *[there]* ^{Note: "Here the direct object is supplied from context in the English translation"} to lead away those who were there also tied up to Jerusalem so that they could be punished.

6	我将到大马色，正走的时候，约在晌午，忽然从天上发大光，四面照着我。	“And it happened that <i>[as]</i> ” {Note: “Here “[as]” is supplied as a component of the participle (“was traveling”) which is understood as temporal} I was traveling and approaching Damascus around noon, suddenly a very bright light from heaven flashed around me,
7	我就仆倒在地，听见有声音对我说：扫罗！扫罗！你为什么逼迫我？	and I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’
8	我回答说：主阿，你是谁？他说：我就是你所逼迫的拿撒勒人耶稣。	And I answered, ‘Who are you, Lord?’ And he said to me, ‘I am Jesus the Nazarene whom you are persecuting.’
9	与我同行的人看见了那光，却没有听明那位对我说话的声音。	(Now those who were with me saw the light but did not hear the voice of the one who was speaking to me.)
10	我说：主*阿，我当做什么？主*说：起来，进大马色去，在那里，要将所派你做的一切事告诉你。	So I said, ‘What should I do, Lord?’ And the Lord said to me, ‘Get up <i>[and]</i> ’ {Note: “Here “[and]” is supplied because the previous participle (“get up”) has been translated as a finite verb} proceed to Damascus, and there it will be told to you about all <i>[the things]</i> that have been appointed for you to do.’
11	我因那光的荣耀不能看见，同行的人就拉着我的手进了大马色。	And as I could not see as a result of the brightness of that light, I arrived in Damascus led by the hand of those who were with me.
12	那里有一个人，名叫亚拿尼亚，按着律法是虔诚人，为一切住在那里的犹太人所称赞。	And a certain Ananias, a devout man according to the law, well spoken of by all the Jews who live <i>[there]</i> ,
13	他来见我，站在旁边，对我说：兄弟扫罗，你可以看见。我当时往上一看，就看见了他。	came to me and stood by <i>[me]</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 (“stood by”) has been translated as a finite verb} said to me, ‘Brother Saul, regain <i>[your]</i> sight!’ And <i>[at that]</i> same time I looked up at him <i>[and saw him]</i> . {Note: “The words “[and saw him]” are not in the Greek text but are supplied in the translation for clarity}
14	他又说：我们祖宗的神拣选了你，叫你明白他的旨意，又得见那义者，听他口中所出的声音。	And he said, ‘The God of our fathers has appointed you to know his will, and to see the Righteous One and to hear a voice from his mouth,
15	因为你要将所看见的，所听见的，对着万人为他作见证。	because you will be a witness for him {Note: Or “to him”} to all people of what you have seen and heard.
16	现在你为什么耽延呢？起来，求告他的名受洗，洗去你的罪。	And now why are you delaying? Get up, be baptized, and wash away your sins, calling on his name!’
17	后来，我回到耶路撒冷，在殿里祷告的时候，魂游象外，	“And it happened that <i>[when]</i> ” {Note: “Here “[when]” is supplied as a component of the participle (“returned”) which is understood as temporal} I returned to Jerusalem and I was praying in the temple courts, {Note: “Here “[courts]” is supplied to distinguish this area from the interior of the temple building itself} I was in a trance,
18	看见主*向我说：你赶紧的离开耶路撒冷，不可迟延；因你为我作的见证，这里的人必不领受。	and saw him saying to me, ‘Hurry and depart quickly {Note: Literally “with quickness”} from Jerusalem, because they will not accept your testimony about me.’
19	我就说：主*阿，他们知道我从把信你的人收在监里，又在各会堂里鞭打他们。	And I said, ‘Lord, they themselves know that from synagogue <i>[to synagogue]</i> I was imprisoning and beating those who believed in you.

20	并且你的见证人司提反被害流血的时候，我也站在旁边欢喜；又看守害死他之人的衣裳。	And when the blood of your witness Stephen was being shed, I myself also was standing near and was approving, and was guarding the cloaks of those who were killing him.'
21	主向我说：你去罢！我要差你远远的往外邦人那里去。	And he said to me, 'Go, because I will send you far away to the Gentiles!' ”
22	众人听他说到这句话，就高声说：这样的人，从世上除掉他罢！他是不当活着的。	Now they were listening to him until this word, and they raised their voices, saying, “Away with such a man from the earth! For it is not fitting <i>[for]</i> him to live!”
23	众人喧嚷，摔掉衣裳，把尘土向空中扬起来。	And <i>[while]</i> <small>{Note: “Here “[while]” is supplied as a component of the temporal genitive absolute participle (“were screaming”)}</small> they were screaming and throwing off <i>[their]</i> <small>{Note: “Literally “the”; the Greek article is used here as a possessive pronoun”}</small> cloaks and throwing dust into the air,
24	千夫长就吩咐将保罗带进营楼去，叫人用鞭子拷问他，要知道他们向他这样喧嚷是什么原因。	the military tribune ordered him to be brought into the barracks, <small>{Note: Or “headquarters”}</small> saying he was to be examined with a lash so that he could find out for what reason they were crying out against him in this way.
25	刚用皮条捆上，保罗对旁边站着的百夫长说：人是罗马人，又没有定罪，你们就鞭打他，有这个例么？	But when they had stretched him out for the lash, <small>{Note: Or “with straps” (in order to lash him)}</small> Paul said to the centurion standing there, “Is it permitted for you to flog a man <i>[who is]</i> a Roman citizen and uncondemned?”
26	百夫长听见这话，就去见千夫长，告诉他说：你要做什么？这人是罗马人。	And <i>[when]</i> <small>{Note: “Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal}</small> the centurion heard <i>[this]</i> <small>{Note: “Here the direct object is supplied from context in the English translation”}</small> he went to the military tribune <i>[and]</i> <small>{Note: “Here “[and]” is supplied because the previous participle (“went to”) has been translated as a finite verb}</small> reported <i>[it]</i> <small>{Note: “Here the direct object is supplied from context in the English translation”}</small> saying, “What are you about to do? For this man is a Roman citizen!”
27	千夫长就来问保罗说：你告诉我，你是罗马人么？保罗说：是。	So the military tribune came <i>[and]</i> <small>{Note: “Here “[and]” is supplied because the previous participle (“came”) has been translated as a finite verb}</small> said to him, “Tell me, are you a Roman citizen?” And he said, “Yes.”
28	千夫长说：我用许多银子才入了罗马的民籍。保罗说：我生来就是。	And the military tribune replied, “I acquired this citizenship for a large sum of money.” And Paul said, “But I indeed was born <i>[a citizen]</i> .” <small>{Note: “The words “[a citizen]” are not in the Greek text but are implied”}</small>
29	于是那些要拷问保罗的人就离开他去了。千夫长既知道他是罗马人，又因为捆绑了他，也害怕了。	Then immediately those who were about to examine him kept away from him, and the military tribune also was afraid <i>[when he]</i> <small>{Note: “Here “[when]” is supplied as a component of the participle (“realized”) which is understood as temporal”}</small> realized that he was a Roman citizen and that he had tied him up . <small>{Note: Literally “he was having tied him up”}</small>
30	第二天，千夫长为要知道犹太人控告保罗的实情，便解开他，吩咐祭司长和全公会的人都聚集，将保罗带下来，叫他站在他们面前。	But on the next day, <i>[because he]</i> <small>{Note: “Here “[because]” is supplied as a component of the participle (“wanted”) which is understood as causal”}</small> wanted to know the true <i>[reason]</i> why he was being accused by the Jews, he released him and ordered the chief priests and the whole Sanhedrin to assemble, and he brought down Paul <i>[and]</i> <small>{Note: “Here “[and]” is supplied because the previous participle (“brought down”) has been translated as a finite verb}</small> had <i>[him]</i> <small>{Note: “Here the direct object is supplied from context in the English translation”}</small> stand before them.

第 23 章

1	保罗定睛看着公会的人，说：弟兄们，我在神面前行事为人都是凭着良心，直到今日。	And looking intently at the Sanhedrin, Paul said, “Men <i>[and]</i> brothers, I have lived my life in all good conscience before God to this day.”
2	大祭司亚拿尼亚就吩咐旁边站着的人打他的嘴。	So the high priest Ananias ordered those standing near him to strike his mouth.
3	保罗对他说：你这粉饰的墙，神要打你！你坐堂为的是按律法审问我，你竟违背律法，吩咐人打我么？	Then Paul said to him, “God is going to strike you, <i>[you]</i> whitewashed wall! And are you sitting <i>[there]</i> judging me according to the law, and acting contrary to the law do you order me to be struck?”
4	站在旁边的人说：你辱骂神的大祭司么？	And those who stood nearby said, “Are you reviling the high priest of God?”
5	保罗说：弟兄们，我不晓得他是大祭司；经上记着说：不可毁谤你百姓的官长。	And Paul said, “I did not know, brothers, that he was high priest. For it is written, ‘You must not speak evil <i>[of]</i> a ruler of your people.’ ” {Note: A quotation from <Exod 22:28>}
6	保罗看出大众一半是撒都该人，一半是法利赛人，就在公会中大声说：弟兄们，我是法利赛人，也是法利赛人的子孙。我现在受审问，是为盼望死人复活。	Now <i>[when]</i> {Note: “Here “[when]” is supplied as a component of the participle (“realized”) which is understood as temporal} Paul realized that one part were Sadducees and the other Pharisees, he shouted out in the Sanhedrin, “Men <i>[and]</i> brothers! I am a Pharisee, a son of Pharisees! I am being judged concerning the hope and the resurrection of the dead!”
7	说了这话，法利赛人和撒都该人就争论起来，会众分为两党。	And <i>[when]</i> {Note: “Here “[when]” is supplied as a component of the temporal genitive absolute participle (“said”)} he said this, a dispute developed between the Pharisees and Sadducees, and the assembly was divided.
8	因为撒都该人说，没有复活，也没有天使和鬼魂；法利赛人却说，两样都有。	(For the Sadducees say there is no resurrection or angel or spirit, but the Pharisees acknowledge <i>[them]</i> all.)
9	于是大大的喧嚷起来。有几个法利赛党的文士站起来争辩说：我们看不出这人有什么恶处，倘若有鬼魂或是天使对他说过话，怎么样呢？	And there was loud shouting, and some of the scribes from the party of the Pharisees stood up <i>[and]</i> {Note: “Here “[and]” is supplied because the previous participle (“stood up”) has been translated as a finite verb} contended sharply, saying, “We find nothing wrong with this man! But <i>[what]</i> if a spirit or an angel has spoken to him?”
10	那时大起争吵，千夫长恐怕保罗被他们扯碎了，就吩咐兵丁下去，把他从众人当中抢出来，带进营楼去。	And <i>[when]</i> {Note: “Here “[when]” is supplied as a component of the temporal genitive absolute participle (“became”)} the dispute became severe, the military tribune, fearing lest Paul be torn apart by them, ordered the detachment to go down, take him away from their midst, and bring <i>[him]</i> {Note: “Here the direct object is supplied from context in the English translation} into the barracks. {Note: Or “headquarters”}
11	当夜，主*站在保罗旁边，说：放心罢！你怎样在耶路撒冷为我作见证，也必怎样在罗马为我作见证。	And the next night the Lord stood by him <i>[and]</i> {Note: “Here “[and]” is supplied because the previous participle (“stood by”) has been translated as a finite verb} said, “Have courage, for as you have testified about me in Jerusalem, so you must also testify in Rome.”

12	到了天亮，犹太人同谋起誓，说：若不先杀保罗就不吃不喝。	And <i>[when it]</i> {Note: *Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")} was day, the Jews made a conspiracy <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("made") has been translated as a finite verb} bound themselves under a curse, saying <i>[they would]</i> {Note: Literally "saying neither to eat nor to drink"; the words "they would" are supplied for smoother English style} neither eat nor drink until they had killed Paul.
13	这样同心起誓的有四十多人。	Now there were more <i>[than]</i> forty who had made this conspiracy,
14	他们来见祭司长和长老，说：我们已经起了一个大誓，若不先杀保罗就不吃什么。	who went to the chief priests and the elders <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("went to") has been translated as a finite verb} said, "We have bound ourselves under a curse to partake of nothing until we have killed Paul.
15	现在你们和公会要知会千夫长，叫他带下保罗到你们这里来，假作要详细察考他的事；我们已经预备好了，不等他来到跟前就杀他。	Therefore, now you along with the Sanhedrin explain to the military tribune that he should bring him down to you, as <i>[if you]</i> were going to determine more accurately the things concerning him. And we are ready to do away with him before he comes near."
16	保罗的外甥听见他们设下埋伏，就来到营楼里告诉保罗。	But <i>[when]</i> {Note: *Here "[when]" is supplied as a component of the participle ("heard about") which is understood as temporal} the son of Paul's sister heard about the ambush, he came and entered into the barracks {Note: Or "headquarters"} <i>[and]</i> {Note: *Here "and" is supplied because the two previous participles ("came" and "entered") have been translated as finite verbs} reported <i>[it]</i> {Note: *Here the direct object is supplied from context in the English translation} to Paul.
17	保罗请一个百夫长来，说：你领这少年人去见千夫长，他有事告诉他。	So Paul called one of the centurions <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("called") has been translated as a finite verb} said, "Bring this young man to the military tribune, because he has something to report to him."
18	于是把他领去见千夫长，说：被囚的保罗请我到他那里，求我领这少年人来见你；他有事告诉你。	So he took him <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb} brought <i>[him]</i> {Note: *Here the direct object is supplied from context in the English translation} to the military tribune and said, "The prisoner Paul called me <i>[and]</i> {Note: *Here "[and]" is supplied because the previous participle ("called") has been translated as a finite verb} asked <i>[me]</i> {Note: *Here the direct object is supplied from context in the English translation} to bring this young man to you <i>[because he]</i> {Note: *Here "[because]" is supplied as a component of the participle ("has") which is understood as causal} has something to tell you."
19	千夫长就拉着他的手，走到一旁，私下问他说：你有什么事告诉我呢？	And the military tribune, taking hold of his hand and withdrawing privately, asked, "What is it that you have to report to me?"
20	他说：犹太人已经约定，要求你明天带下保罗到公会里去，假作要详细查问他的事。	And he said, "The Jews have agreed to ask you that you bring Paul down to the Sanhedrin tomorrow, as <i>[if they]</i> were going to inquire somewhat more accurately concerning him.
21	你切不要随从他们；因为他们有四十多人埋伏，已经起誓说：若不先杀保罗就不吃不喝。现在预备好了，只等你应允。	You therefore do not be persuaded by them, because more <i>[than]</i> forty men of their number {Note: Literally "them"} are lying in wait <i>[for]</i> him, who have bound themselves under a curse neither to eat nor to drink until they have done away with him. And now they are ready, waiting for you to agree ." {Note: Literally "the assurance of agreement from you"}

22	于是千夫长打发少年人走，嘱咐他说：不要告诉人你将这事报给我了。	So the military tribune sent the young man away, directing <i>[him]</i> , {Note: "Here the direct object is supplied from context in the English translation"} "Tell no one that you have revealed these <i>[things]</i> to me."
23	千夫长便叫了两个百夫长来，说：预备步兵二百，马兵七十，长枪手二百，今夜亥初往该撒利亚去；	And he summoned two of the centurions <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("summoned") has been translated as a finite verb"} said, "Make ready from the third hour of the night two hundred soldiers and seventy horsemen and two hundred spearmen, {Note: A word of uncertain meaning, probably a military technical term"} in order that they may proceed as far as Caesarea.
24	也要预备牲口叫保罗骑上，护送到巡抚腓力斯那里去。	And provide mounts so that they can put Paul on them <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("put ... on") has been translated as a finite verb"} bring <i>[him]</i> {Note: "Here the direct object is supplied from context in the English translation"} safely to Felix the governor."
25	千夫长又写了文书，	He wrote {Note: Literally "writing"} a letter that had this form: {Note: Or "content"}
26	大略说：革老丢吕西亚，请巡抚腓力斯大人安。	Claudius Lysias. To his excellency Governor Felix. Greetings!
27	这人被犹太人拿住，将要杀害，我得知他是罗马人，就带兵丁下去救他出来。	This man was seized by the Jews and was about to be killed by them <i>[when I]</i> {Note: "Here "[when]" is supplied as a component of the participle ("came upon") which is understood as temporal"} came upon <i>[them]</i> {Note: "Here the direct object is supplied from context in the English translation"} with the detachment <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("came upon") has been translated as a finite verb"} rescued <i>[him]</i> , {Note: "Here the direct object is supplied from context in the English translation"} <i>[because I]</i> {Note: "Here "[because]" is supplied as a component of the participle ("learned") which is understood as causal"} learned that he was a Roman citizen.
28	因要知道他们告他的缘故，我就带他下到他们的公会去，	And <i>[because I]</i> {Note: "Here "[because]" is supplied as a component of the participle ("wanted") which is understood as causal"} wanted to know the charge for which they were accusing him, I brought <i>[him]</i> {Note: "Here the direct object is supplied from context in the English translation"} down to their Sanhedrin. {Note: Or "council"}
29	便查知他被告是因他们律法的辩论，并没有什么该死该绑的罪名。	I found he {Note: Literally "whom"} was accused concerning controversial questions of their law, but having no charge deserving death or imprisonment.
30	后来有人把要害他的计谋告诉我，我就立时解他到你那里去，又吩咐告他的人在你面前告他。（有古卷在此有：愿你平安！）	And <i>[when it]</i> {Note: "Here "[when]" is supplied as a component of the participle ("was made known") which is understood as temporal"} was made known to me there would be a plot against the man, I sent <i>[him]</i> {Note: "Here the direct object is supplied from context in the English translation"} to you immediately, also ordering <i>[his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun"} accusers to speak against him {Note: Some manuscripts have "to state the charges against him" (literally, "to speak the [things] against him")} before you.
31	于是，兵丁照所吩咐他们的，将保罗夜里带到安提帕底。	Therefore the soldiers, in accordance with their orders, {Note: Literally "what was ordered to them"} took Paul <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("took") has been translated as a finite verb"} brought <i>[him]</i> {Note: "Here the direct object is supplied from context in the English translation"} to Antipatris during the night.
32	第二天，让马兵护送，他们就回营楼去。	And on the next day they let the horsemen go on with him, <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("let") has been translated as a finite verb"} they returned to the barracks. {Note: Or "headquarters"}

33 马兵来到该撒利亚，把文书呈给巡抚，便叫保罗站在他面前。

The horsemen , ^{Note: Literally "who"} *[when they]* ^{Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal} came to Caesarea and delivered the letter to the governor, also presented Paul to him.

34 巡抚看了文书，问保罗是那省的人，既晓得他是基利家人，

So *[after]* ^{Note: "Here "[after]" is supplied as a component of the participle ("reading") which is understood as temporal} reading *[the letter]* ^{Note: "Here the direct object is supplied from context in the English translation} and asking what province he was from, and learning that *[he was]* from Cilicia,

35 就说：等告你的人来到，我要细听你的事；便吩咐人把他看守在希律的衙门里。

he said, "I will give you a hearing whenever your accusers arrive also," giving orders *[for]* him to be guarded in the praetorium ^{Note: The "praetorium" of Herod refers to the palace of Herod the Great in Caesarea Maritima} of Herod.

第 24 章

1 过了五天，大祭司亚拿尼亚同几个长老，和一个辩士帖士罗下来，向巡抚控告保罗。

And after five days the high priest Ananias came down with some elders and an attorney, a certain Tertullus, all of whom brought charges against Paul to the governor.

2 保罗被提了来，帖士罗就告他说：

And *[when]* ^{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("had been summoned")} he had been summoned, Tertullus began to accuse *[him]* , ^{Note: "Here the direct object is supplied from context in the English translation} saying, "We have experienced ^{Note: "Here this participle ("have experienced") and the following participle ("are taking place") have been translated as finite verbs in keeping with English style} much ^{Note: Or "many [years]," with "years" understood} peace through you, and reforms are taking place in this nation through your foresight.

3 腓力斯大人，我们因你得以大享太平，并且这一国的弊病，因着你的先见得以更正了；我们随时随地满心感谢不尽。

Both in every *[way]* and everywhere we acknowledge *[this]* , ^{Note: "Here the direct object is supplied from context in the English translation} most excellent Felix, with all gratitude.

4 惟恐多说，你嫌烦絮，只求你宽容听我们说几句话。

But so that I may not impose on you for longer, I implore you to hear us briefly with your *[customary]* graciousness.

5 我们看这个人，如同瘟疫一般，是鼓动普天下众犹太人生乱的，又是拿撒勒教党里的一个头目，

For we have found ^{Note: "Here this participle ("found") has been translated as a finite verb in keeping with English style} this man *[to be]* a public menace and one who causes riots among all the Jews throughout the Roman Empire ^{Note: Literally "the inhabited earth," but here this is probably rhetorical hyperbole for the Roman Empire, especially since Felix, the Roman governor, is being addressed} and a ringleader of the sect of the Nazarenes,

6 连圣殿他也想要污秽；我们把他捉住了。（有古卷在此有：要按我们的律法审问，

who even attempted to desecrate the temple, and we arrested him ^{Note: Literally "whom"} ^{Note: Some later manuscripts include the following additional material between v. <6> and v. <8>: "and we wanted to judge him according to our law, (24:7) but Lysius the military tribune came and took him from our hands with much violence, (24:8) ordering his accusers to come before you."}

7 不料千夫长吕西亚前来，甚是强横，从我们手中把他夺去，吩咐告他的人到你这里来。）

8	你自己究问他，就可以知道我们告他的一切事了。	<i>[When]</i> {Note: "Here "[when]" is supplied as a component of the participle ("examine") which is understood as temporal} you yourself examine <i>[him]</i> {Note: "Here the direct object is supplied from context in the English translation"} you will be able to find out from him {Note: Literally "whom"} about all these <i>[things]</i> of which we are accusing him."
9	众犹太人也随着告他说：事情诚然是这样。	And the Jews also joined in the attack, asserting these <i>[things]</i> were so.
10	巡抚点头叫保罗说话。他就说：我知道你在这国里断事多年，所以我乐意为自己分诉。	And <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("gestured")} the governor gestured for him to speak, Paul replied, " <i>[Because I]</i> {Note: "Here "[because]" is supplied as a component of the participle ("know") which is understood as causal} know you have been a judge over this nation for many years, I defend myself cheerfully <i>[with respect to]</i> the things concerning myself.
11	你查问就可以知道，从我上耶路撒冷礼拜到今日不过有十二天。	You can ascertain that it has not been more than {Note: Literally "there are not to me more than"} twelve days since {Note: Literally "from which [time]"} I went up to Jerusalem to worship.
12	他们并没有看见我在殿里，或是在会堂里，或是在城里，和人辩论，耸动众人。	And neither did they find me arguing with anyone or making a crowd develop in the temple <i>[courts]</i> {Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} nor in the synagogues nor throughout the city.
13	他们现在所告我的事并不能对你证实了。	Nor can they prove <i>[the things]</i> {Note: "Here the direct object is supplied from context in the English translation"} to you concerning which they are now accusing me.
14	但有一件事，我向你承认，就是他们所称为异端的道，我正按着那回事奉我祖宗的神，又信合乎律法的和先知书上一切所记载的，	But I do confess this to you, that according to the Way (which they call a sect), so I worship the God of our fathers, believing all things <i>[that are]</i> in accordance with the law and that are written in the prophets,
15	并且靠着神，盼望死人，无论善恶，都要复活，就是他们自己也有这个盼望。	having a hope in God which these <i>[men]</i> also themselves await: <i>[that]</i> there is going to be a resurrection of both the righteous and the unrighteous.
16	我因此自己勉励，对神对人，常存无亏的良心。	For this reason {Note: Literally "by this"} also <i>[I]</i> myself always {Note: Literally "through everything"} do my best to have a clear conscience toward God and people.
17	过了几年，我带着赙济本国的捐项和供献的物上去。	So after many years, I came to practice charitable giving and offerings to my people, {Note: Or "nation"}
18	正献的时候，他们看见我在殿里已经洁净了，并没有聚众，也没有吵嚷，惟有几个从亚西亚来的犹太人。	in which they found me purified in the temple <i>[courts]</i> , {Note: "Here "[courts]" is supplied to distinguish this area from the interior of the temple building itself} not with a crowd or with a disturbance.
19	他们若有告我的事，就应当到你面前来告我。	But <i>[there are]</i> some Jews from Asia {Note: A reference to the Roman province of Asia (modern Asia Minor)} who ought to be present before you and bring charges against <i>[me]</i> , {Note: "Here the direct object is supplied from context in the English translation"} if they have anything against me,
20	即或不然，这些人若看出我站在公会前，有妄为的地方，他们自己也可以说明。	or these <i>[men]</i> themselves should say what crime they found <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("stood")} I stood before the Sanhedrin, {Note: Or "council"}

21	纵然有，也不过一句话，就是我站在他们中间大声说：我今日在你们面前受审，是为死人复活的道理。	other than concerning this one declaration that I shouted <i>[while]</i> {Note: "Here "[while]" is supplied as a component of the participle ("standing there") which is understood as temporal} standing there before them: 'I am being judged before you today concerning the resurrection of the dead!' "
22	腓力斯本是详细晓得这道，就支吾他们说：且等千夫长吕西亚下来，我要审断你们的事。	But Felix, <i>[because he]</i> {Note: "Here "[because]" is supplied as a component of the participle ("understood") which is understood as causal} understood the <i>[facts]</i> concerning the Way more accurately, put them off, saying, "When Lysias the military tribune comes down, I will decide your case ." {Note: Literally "the [case] with respect to you" }
23	于是吩咐百夫长看守保罗，并且宽待他，也不拦阻他的亲友来供给他。	<i>[He]</i> ordered {Note: "Here this participle ("ordered") has been translated as a finite verb in keeping with English style} the centurion <i>[for]</i> him to be guarded and to have some freedom, and in no way to prevent any of his own <i>[people]</i> {Note: This could refer to either friends or relatives} <i>[from]</i> serving him.
24	过了几天，腓力斯和他夫人——犹太的女子土西拉——一同来到，就叫了保罗来，听他讲论信基督耶稣的道。	And after some days, <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the participle ("arrived") which is understood as temporal} Felix arrived with his wife Drusilla, who was Jewish, he sent for Paul and listened to him concerning faith in Christ Jesus.
25	保罗讲论公义、节制，和将来的审判。腓力斯甚觉恐惧，说：你暂且去罢，等我得便再叫你来。	And <i>[while]</i> {Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was discussing")} he was discussing about righteousness and self control and the judgment that is to come, Felix became afraid <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("became") has been translated as a finite verb} replied, "Go away for the present, and <i>[when I]</i> {Note: "Here "[when]" is supplied as a component of the participle ("have") which is understood as temporal} have an opportunity, I will summon you."
26	腓力斯又指望保罗送他银钱，所以屡次叫他来，和他谈论。	At the same time he was also hoping that money would be given to him by Paul. For this reason also he sent for him as often as possible <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("sent for") has been translated as a finite verb} talked with him.
27	过了两年，波求非斯都接了腓力斯的任；腓力斯要讨犹太人的喜欢，就留保罗在监里。	And <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("had passed")} two years had passed, Felix received as successor Porcius Festus. And <i>[because he]</i> {Note: "Here "[because]" is supplied as a component of the participle ("wanted") which is understood as causal} wanted to do a favor for the Jews, Felix left Paul behind as a prisoner . {Note: Literally "bound" }

第 25 章

1	非斯都到了任，过了三天，就从该撒利亚上耶路撒冷去。	Now <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the participle ("set foot in") which is understood as temporal} Festus set foot in the province, after three days he went up to Jerusalem from Caesarea.
2	祭司长和犹太人的首领向他控告保罗，	And the chief priests and the most prominent men of the Jews brought charges against Paul to him, and were urging him,
3	又央告他，求他的情，将保罗提到耶路撒冷来，他们要在路上埋伏杀害他。	asking for a favor against him, that he summon him to Jerusalem, <i>[because they]</i> {Note: "Here "[because]" is supplied as a component of the participle ("were preparing ") which is understood as causal} were preparing an ambush to do away with him along the way.

4	非斯都却回答说：保罗押在该撒利亚，我自己快要往那里去；	Then Festus replied <i>[that]</i> Paul was being kept at Caesarea, and <i>[he]</i> himself was about to go <i>[there]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> in a short time.
5	又说：你们中间有权势的人与我一同下去，那人若有什么不是，就可以告他。	So he said, "Let those among you <i>[who are]</i> prominent go down with <i>[me]</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 because the previous participle ("go down with") has been translated as a finite verb"}</small> if there is any wrong in the man, let them bring charges against him."
6	非斯都在他们那里住了不过十天八天，就下该撒利亚去；第二天坐堂，吩咐将保罗提上来。	And <i>[after he]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("had stayed") which is understood as temporal"}</small> had stayed among them not more than eight or ten days, he went down to Caesarea. On the next day he sat down on the judgment seat <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("sat down") has been translated as a finite verb"}</small> gave orders <i>[for]</i> Paul to be brought.
7	保罗来了，那些从耶路撒冷下来的犹太人周围站着，将许多重大的事控告他，都是不能证实的。	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("arrived")"}</small> he arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges that they were not able to prove,
8	保罗分诉说：无论犹太人的律法，或是圣殿，或是该撒，我都没有干犯。	<i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("said in his defense")"}</small> Paul said in his defense, "Neither against the law of the Jews nor against the temple nor against Caesar have I sinned with reference to anything!"
9	但非斯都要讨犹太人的喜欢，就问保罗说：你愿意上耶路撒冷去，在那里听我审断这事么？	But Festus, <i>[because he]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("wanted") which is understood as causal"}</small> wanted to do a favor for the Jews, 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 Paul, "Are you willing to go up to Jerusalem to be tried before me there concerning these <i>[things]</i> ?"
10	保罗说：我站在该撒的堂前，这就是我应当受审的地方。我向犹太人并没有行过什么不义的事，这也是你明明知道的。	But Paul said, "I am standing before the judgment seat of Caesar, where it is necessary <i>[for]</i> me to be judged. I have done no wrong to the Jews, as you also know very well.
11	我若行了不义的事，犯了什么该死的罪，就是死，我也不辞。他们所告我的事若都不实，就没有人可以把我交给他们。我要上告于该撒。	If then I am doing wrong <small>{Note: Or "I am in the wrong"}</small> and have done anything deserving death, I am not trying to avoid <small>{Note: "Here the present tense has been translated as conative ("trying to avoid")"}</small> dying. But if there is nothing <i>[true]</i> of <i>[the things]</i> which these <i>[people]</i> are accusing me, no one can give me up to them. I appeal to Caesar!"
12	非斯都和议会商量了，就说：你既上告于该撒，可以往该撒那里去。	Then Festus, <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("discussing") which is understood as temporal"}</small> discussing <i>[this]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> with <i>[his]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun"}</small> council, replied, "You have appealed to Caesar—to Caesar you will go!"
13	过了些日子，亚基帕王和百尼基氏来到该撒利亚，问非斯都安。	Now <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the temporal genitive absolute participle ("had passed")"}</small> some days had passed, King Agrippa and Bernice arrived at Caesarea to welcome Festus.
14	在那里住了多日，非斯都将保罗的事告诉王，说：这里有一人，是腓力斯留在监里的。	And while they were staying there many days, Festus laid out the <i>[case]</i> against Paul to the king, saying, "There is a certain man left behind by Felix <i>[as]</i> a prisoner,

15	我在耶路撒冷的时候，祭司长和犹太的长老将他的事禀报了我，求我定他的罪。	concerning whom <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was")} I was in Jerusalem the chief priests and the elders of the Jews presented evidence, asking for a sentence of condemnation against him.
16	我对他们说，无论什么人，被告还没有和原告对质，未得机会分诉所告他的事，就先定他的罪，这不是罗马人的条例。	To them {Note: Literally "whom"} I replied that it was not the custom of the Romans to give up any man before the one who had been accused met <i>[his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} accusers face to <i>[face]</i> and received an opportunity for a defense concerning the accusation.
17	及至他们都来到这里，我就不耽延，第二天便坐堂，吩咐把那人提上来。	Therefore, <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("had assembled")} they had assembled here, <i>[I]</i> made {Note: "Here this participle ("made") has been translated as a finite verb in keeping with English style} no delay; on the next <i>[day]</i> I sat down on the judgment seat <i>[and]</i> {Note: "Here "and" is supplied because the two previous participles ("made" and "sat down") have been translated as finite verbs} gave orders <i>[for]</i> the man to be brought.
18	告他的人站着告他；所告的，并没有我所逆料的那等恶事。	<i>[When they]</i> {Note: "Here "[when]" is supplied as a component of the participle ("stood up") which is understood as temporal} stood up, <i>[his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} accusers began bringing {Note: "The imperfect tense has been translated as ingressive here ("began bringing")} no charge concerning him {Note: Literally "whom"} of the evil deeds that I was suspecting,
19	不过是有几样辩论，为他们自己敬鬼神的事，又为一个人名叫耶稣，是已经死了，保罗却说他是活着的。	but they had some issues with him concerning their own religion, and concerning a certain Jesus, who was dead, whom Paul claimed to be alive.
20	这些事当怎样究问，我心里作难，所以问他说：你愿意上耶路撒冷去，在那里为这些事听审么？	And <i>[because]</i> {Note: "Here "[because]" is supplied as a component of the participle ("was at a loss") which is understood as causal} I was at a loss with regard to the investigation concerning these <i>[things]</i> , I asked if he was willing to go to Jerusalem and to be judged there concerning these <i>[things]</i> .
21	但保罗求我留下他，要听皇上审断，我就吩咐把他留下，等我解他到该撒那里去。	But <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("appealed")} Paul appealed <i>[that]</i> he be kept under guard for the decision of His Majesty the Emperor, I gave orders <i>[for]</i> him to be kept under guard until I could send him to Caesar."
22	亚基帕对非斯都说：我自己也愿听这人辩论。非斯都说：明天你可以听。	So Agrippa <i>[said]</i> to Festus, "I want to hear the man myself also." "Tomorrow," he said, "you will hear him."
23	第二天，亚基帕和百尼基大张威势而来，同着众千夫长和城里的尊贵人进了公斤。非斯都吩咐一声，就有人将保罗带进来。	So on the next day, Agrippa and Bernice came with great pageantry and entered into the audience hall, along with military tribunes and the most prominent men of the city. And <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("gave the order")} Festus gave the order, Paul was brought in.
24	非斯都说：亚基帕王和在这里的诸位阿，你们看这人，就是一切犹太人，在耶路撒冷和这里，曾向我恳求、呼叫说：不可容他再活着。	And Festus said, "King Agrippa and all who are present with us, you see this man about whom the whole population of the Jews appealed to me, both in Jerusalem and here, shouting <i>[that]</i> he must not live any longer.

25	但我查明他没有犯什么该死的罪，并且他自己上告于皇帝，所以我定意把他解去。	But I understood <i>[that]</i> he had done nothing deserving death himself, and <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("appealed to")}} this man appealed to His Majesty the Emperor, I decided to send <i>[him]</i> . {Note: "Here the direct object is supplied from context in the English translation"}
26	论到这人，我没有确实的事可以奏明主上。因此，我带他到你们面前，也特意带他到你亚基帕王面前，为要在查问之后有所陈奏。	I do not have anything definite to write to <i>[my]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun"} lord about him . {Note: Literally "whom"} Therefore I have brought him before you <i>[all]</i> {Note: "Here "[all]" is supplied in the translation to indicate that the pronoun ("you") is plural"} —and especially before you, King Agrippa—so that <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the temporal genitive absolute participle ("has taken place")}} this preliminary hearing has taken place, I may have something to write.
27	据我看来，解送囚犯，不指明他的罪案是不合理的。	For it seems unreasonable to me to send a prisoner and not to indicate the charges against him."

第 26 章

1	亚基帕对保罗说：准你为自己辩明。于是保罗伸手分诉，说：	So Agrippa said to Paul, "It is permitted for you to speak for yourself." Then Paul extended <i>[his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun"} hand <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("extended") has been translated as a finite verb"} began to defend himself: {Note: "The imperfect tense has been translated as ingressive here ("began to defend himself")}}
2	亚基帕王阿，犹太人所告我的一切事，今日得在你面前分诉，实为万幸；	"Concerning all <i>[the things]</i> of which I am accused by the Jews, King Agrippa, I consider myself fortunate <i>[that]</i> before you I am about to defend myself today,
3	更可幸的，是你熟悉犹太人的规矩和他们的辩论；所以求你耐心听我。	<i>[because]</i> {Note: "Here "[because]" is supplied as a component of the participle ("are") which is understood as causal"} you are especially acquainted with both all the customs and controversial questions with respect to the Jews. Therefore I beg <i>[you]</i> {Note: "Here the direct object is supplied from context in the English translation"} to listen to me with patience.
4	我从起初在本国的民中，并在耶路撒冷，自幼为人如何，犹太人都知道。	"Now all the Jews know my manner of life from <i>[my]</i> youth, that had taken place from the beginning among my <i>[own]</i> people {Note: Or "nation"} and in Jerusalem,
5	他们若肯作见证就晓得，我从起初是按着我们教中最严紧的教门作了法利赛人。	having known me for a long time, if they are willing to testify, that in accordance with the strictest party of our religion I lived <i>[as]</i> a Pharisee.
6	现在我站在这里受审，是因为指望神向我们祖宗所应许的；	And now I stand here on trial on the basis of hope in the promise made by God to our fathers,
7	这应许，我们十二个支派，昼夜切切的事奉神，都指望得着。王阿，我被犹太人控告，就是因这指望。	to which our twelve tribes hope to attain as <i>[they]</i> earnestly serve <i>[him]</i> {Note: "Here the direct object is supplied from context in the English translation"} night and day. Concerning this hope I am being accused by the Jews, O king!
8	神叫死人复活，你们为什么看作不可信的呢？	Why is it thought incredible by you <i>[people]</i> {Note: "Here "people" is supplied in the translation to indicate that the pronoun ("you") is plural"} that God raises the dead?

9	从前我自己以为应当多方攻击拿撒勒人耶稣的名，	Indeed, I myself thought it was necessary to do many <i>[things]</i> opposed to the name of Jesus the Nazarene,
10	我在耶路撒冷也曾这样行了。既从祭司长得了权柄，我就把许多圣徒囚在监里。他们被杀，我也出名定案。	which I also did in Jerusalem, and not only did I lock up many of the saints in prison, having received authority from the chief priests, but also <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("were being executed")}</small> they were being executed, I cast <i>[my]</i> vote <small>{Note: Literally "voting pebble," but here "vote" rather than "voting pebble" is used in the translation to avoid the idea that this small stone was actually thrown at the accused (it was used as a method of voting)}</small> against <i>[them]</i> . <small>{Note: "Here the direct object is supplied from context in the English translation"}</small>
11	在各会堂，我屡次用刑强逼他们说亵渎的话，又分外恼恨他们，甚至追逼他们，直到外邦的城邑。	And throughout all the synagogues I punished them often <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("punished") has been translated as a finite verb}</small> tried to force <small>{Note: "The imperfect tense has been translated as conative here ("tried to force")}</small> <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> to blaspheme, and <i>[because I]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("was enraged") which is understood as causal}</small> was enraged at them beyond measure, I was pursuing <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation"}</small> even as far as to foreign cities.
12	那时，我领了祭司长的权柄和命令，往大马色去。	In this activity <small>{Note: Literally "which"}</small> I was traveling to Damascus with the authority and full power of the chief priests.
13	王阿，我在路上，晌午的时候，看见从天发光，比日头还亮，四面照着我并与我同行的人。	In the middle of the day along the road, O king, I saw a light from heaven, more than the brightness of the sun, shining around me and those who were traveling with me.
14	我们都仆倒在地，我就听见有声音用希伯来话向我说：扫罗！扫罗！为什么逼迫我？你用脚踢刺是难的！	And <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("had ... fallen")}</small> we had all fallen to the ground, I heard a voice saying to me in the Aramaic language, 'Saul, Saul, why are you persecuting me? <i>[It is]</i> hard for you to kick against the goads!'
15	我说：主阿，你是谁？主*说：我就是你所逼迫的耶稣。	So I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting.
16	你起来站着，我特意向你显现，要派你作执事，作见证，将你所看见的事和我将要指示你的事证明出来；	But get up and stand on your feet, because for this <i>[reason]</i> I have appeared to you, to appoint you a servant and witness both <i>[to the things]</i> in which you saw me and <i>[to the things]</i> in which I will appear to you,
17	我也要救你脱离百姓和外邦人的手。	rescuing you from the people and from the Gentiles to whom I am sending you,
18	我差你到他们那里去，要叫他们的眼睛得开，从黑暗中归向光明，从撒但权下归向神；又因信我，得蒙赦罪，和一切成圣的人同得基业。	to open their eyes <i>[so that they]</i> may turn from darkness to light and from the power of Satan to God, <i>[so that]</i> they may receive forgiveness of sins and a share among those who are sanctified by faith in me.'
19	亚基帕王阿，我故此没有违背那从天上来的异象；	"Therefore, O King Agrippa, I was not disobedient to the heavenly vision,

20	先在大马色，后在耶路撒冷和犹太全地，以及外邦，劝勉他们应当悔改归向神，行事与悔改的心相称。	but to those in Damascus first, and in Jerusalem and all the region of Judea and to the Gentiles, I proclaimed <i>[that they should]</i> repent and turn to God, doing deeds worthy of repentance.
21	因此，犹太人在殿里拿住我，想要杀我。	On account of these <i>[things]</i> the Jews seized me in <small>{Note: Some manuscripts have "while I was in"}</small> 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 ("seized") has been translated as a finite verb}</small> were attempting to kill <i>[me]</i> . <small>{Note: "Here the direct object is supplied from context in the English translation"}</small>
22	然而我蒙神的帮助，直到今日还站得住，对着尊贵、卑贱、老幼作见证；所讲的并不外乎众先知和摩西所说将来必成的事，	Therefore I have experienced help from God until this day, <i>[and]</i> <small>{Note: "Here [and]" is supplied because the previous participle ("have experienced") has been translated as a finite verb}</small> I stand here testifying to both small and great, saying nothing except what both the prophets and Moses have said were going to happen,
23	就是基督必须受害，并且因从死里复活，要首先把光明的道传给百姓和外邦人。	that the Christ <small>{Note: Or "Messiah"}</small> was to suffer <i>[and]</i> that <i>[as]</i> the first of the resurrection from the dead, he was going to proclaim light both to the people and to the Gentiles."
24	保罗这样分诉，非斯都大声说：保罗，你癫狂了罢。你的学问太大，反叫你癫狂了！	And <i>[as]</i> <small>{Note: "Here [as]" is supplied as a component of the temporal genitive absolute participle ("was saying ... in his defense")}</small> he was saying these things in his defense, Festus said with a loud voice, "You are out of your mind, Paul! <i>[Your]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> great learning is driving <small>{Note: Literally "is turning"}</small> you insane !" <small>{Note: Literally "to madness"}</small>
25	保罗说：非斯都大人，我不是癫狂，我说的乃是真实明白话。	But Paul said, "I am not out of my mind, most excellent Festus, but am speaking words of truth and rationality.
26	王也晓得这些事，所以我向王放胆直言，我深信这些事没有一件向王隐藏的，因都不是在背地里做的。	For the king knows about these <i>[things]</i> , to whom also I am speaking freely, for I am not convinced <i>[that]</i> these <i>[things]</i> in any way have escaped <small>{Note: Some manuscripts have "that any of these [things] in any way has escaped"}</small> his notice, because this was <small>{Note: Literally "is"}</small> not done <small>{Note: Literally "having been done"}</small> in a corner.
27	亚基帕王阿，你信先知么？我知道你是信的。	Do you believe the prophets, King Agrippa? I know that you believe."
28	亚基帕对保罗说：你想少微一劝，便叫我作基督徒阿（或作：你这样劝我，几乎叫我作基督徒了）！	But Agrippa <i>[said]</i> to Paul, "In a short time are you persuading me to become a Christian?" <small>{Note: Or "In a short time you are persuading me to become a Christian"}</small>
29	保罗说：无论是少劝是多劝，我向神所求的，不但你一个人，就是今天一切听我的，都要像我一样，只是不要像我有这些锁炼。	And Paul <i>[replied]</i> , "I pray to God, whether in a short time or in a long time, not only you but also all those who are listening to me today may become such <i>[people]</i> as I also am, except for these bonds!"
30	于是，王和巡抚并百尼基与同坐的人都起来，	Both the king and the governor got up, and Bernice and those who were sitting with them.
31	退到里面，彼此谈论说：这人并没有犯什么该死该绑的罪。	And <i>[as they]</i> <small>{Note: "Here [as]" is supplied as a component of the temporal genitive absolute participle ("were going out")}</small> were going out, they were talking to one another, saying, "This man is not doing anything deserving death or imprisonment."

32 亚基帕又对非斯都说：这人若没有上告于该撒，就可以释放了。

And Agrippa said to Festus, "This man could have been released if he had not appealed to Caesar."

第 27 章

1 非斯都既然定规了，叫我们坐船往义大利去，便将保罗和别的囚犯交给御营里的一个百夫长，名叫犹流。

And when it was decided *[that]* we would sail away to Italy, they handed over Paul and some other prisoners to a centurion named *[Note: Literally "by name"]* Julius of the Augustan *[Note: The meaning and significance of the title "Augustan" is highly debated, as is the precise identification of this military unit; it may be an honorary unit designation given to auxiliary or provincial troops]* Cohort.

2 有一只亚大米田的船，要沿着亚西亚一带地方的海边走，我们就上了那船开行；有马其顿的帖撒罗尼迦人亚里达古和我们同去。

And we went aboard a ship from Adramyttium that was about to sail to the places along the *[coast]* of Asia *[Note: "The word "[coast]" is not in the Greek text but is implied]* *[and]* *[Note: A reference to the Roman province of Asia (modern Asia Minor)]* put out to sea. Aristarchus, a Macedonian from Thessalonica, was with us.

3 第二天，到了西顿；犹流宽待保罗，准他往朋友那里去，受他们的照应。

And on the next *[day]*, we put in at Sidon. And Julius, treating Paul kindly, allowed *[him]* *[Note: "Here the direct object is supplied from context in the English translation"]* to go to *[his]* *[Note: "Literally "the"; the Greek article is used here as a possessive pronoun"]* friends to be cared for. *[Note: Literally "to experience care"]*

4 从那里又开船，因为风不顺，就贴着居比路背风岸行去。

And from there we put out to sea *[and]* *[Note: "Here "[and]" is supplied because the previous participle ("put out to sea") has been translated as a finite verb"]* sailed under the lee of Cyprus, because the winds were against *[us]*. *[Note: "Here the direct object is supplied from context in the English translation"]*

5 过了基利家、旁非利亚前面的海，就到了吕家的每拉。

And *[after we]* *[Note: "Here "[after]" is supplied as a component of the participle ("had sailed across") which is understood as temporal"]* had sailed across the open sea along Cilicia and Pamphylia, we put in at Myra in Lycia.

6 在那里，百夫长遇见一只亚力山大的船，要往义大利去，便叫我们上了那船。

And there the centurion found an Alexandrian ship sailing for Italy *[and]* *[Note: "Here "[and]" is supplied because the previous participle ("found") has been translated as a finite verb"]* put us on board *[Note: Literally "into"]* it.

7 一连多日，船行得慢，仅仅来到革尼土的对面。因为被风拦阻，就贴着革哩底背风岸，从撒摩尼对面行过。

And sailing slowly, in many days and with difficulty *[Note: "Here this participle ("came") has been translated as a finite verb in keeping with English style"]* to Cnidus. *[Because]* *[Note: "Here "[because]" is supplied as a component of the causal genitive absolute participle ("permit ... to go further")"]* the wind did not permit us to go further, we sailed under the lee of Crete off Salmone.

8 我们沿岸行走，仅仅来到一个地方，名叫佳澳；离那里不远，有拉西亚城。

And sailing along its coast with difficulty, we came to a certain place called Fair Havens, near which was the town *[of]* Lasea.

9 走的日子多了，已经过了禁食的节期，行船又危险，保罗就劝众人说：

And *[because]* *[Note: "Here "[because]" is supplied as a component of the causal genitive absolute participle ("had passed")"]* considerable time had passed and the voyage was now dangerous because even the Fast *[Note: A reference to the Jewish Day of Atonement (Yom Kippur) which occurs in mid-autumn]* was already over, Paul strongly recommended,

10	众位，我看这次行船，不但货物和船要受伤损，大遭破坏，连我们的性命也难保。	saying to them, "Men, I perceive that the voyage is going to end ^{Note: Literally "to be"} with disaster and great loss, not only of the cargo and the ship, but also of our lives!"
11	但百夫长信从掌船的和船主，不信从保罗所说的。	But the centurion was convinced even more by the shipmaster and the shipowner than by what was said by Paul.
12	且因在这海口过冬不便，船上的人就多半说：不如开船离开这地方，或者能到非尼基过冬。非尼基是革哩底的一个海口，一面朝东北，一面朝东南。	And ^{Note: "Here "[because]" is supplied as a component of the causal genitive absolute participle ("was")} the harbor was unsuitable for spending the winter in, the majority decided on a plan to put out to sea from there, if somehow they could arrive at Phoenix, a harbor of Crete facing toward the southwest and toward the northwest, to spend the winter ^{Note: "Here the direct object is supplied from context in the English translation"} <i>[there]</i> .
13	这时，微微起了南风，他们以为得意，就起了锚，贴近革哩底行去。	And ^{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("began to blow gently")} a southwest wind began to blow gently, ^{Note: "Here "[because]" is supplied as a component of the participle ("thought") which is understood as causal"} they thought ^{Note: "Here "[and]" is supplied because the previous participle ("weighed anchor") has been translated as a finite verb"} <i>[they]</i> could accomplish their purpose, they weighed anchor ^{Note: "Here "[and]" is supplied because the previous participle ("weighed anchor") has been translated as a finite verb"} <i>[and]</i> sailed close along Crete.
14	不多几时，狂风从岛上扑下来；那风名叫友拉革罗。	But not long afterward a wind like a hurricane, ^{Note: Literally "Euraquilo," a violent northern wind"} called the northeaster, ^{Note: That is, from the island of Crete"} rushed down from it.
15	船被风抓住，敌不住风，我们就任风刮去。	And ^{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was caught")} the ship was caught and ^{Note: "Here "[was]" is supplied because the previous participle ("gave way") has been translated as a finite verb"} <i>[was]</i> not able to head into the wind, we gave way ^{Note: "Here "[and]" is supplied because the previous participle ("gave way") has been translated as a finite verb"} <i>[and]</i> were driven <i>[along]</i> .
16	贴着一个海岛的背风岸奔行，那岛名叫高大，在那里仅仅收住了小船。	And running under the lee of a certain small island called Cauda, we were able with difficulty to get the ship's boat under control.
17	既然把小船拉上来，就用缆索捆绑船底，又恐怕在赛耳底沙滩上搁了浅，就落下篷来，任船飘去。	^{Note: "Here "[after]" is supplied as a component of the participle ("hoisting") which is understood as temporal"} <i>[After]</i> hoisting it up, ^{Note: Literally "which"} they made use of supports to undergird the ship. And ^{Note: "Here "[because]" is supplied as a component of the participle ("were afraid") which is understood as causal"} <i>[because they]</i> were afraid lest they run aground on the Syrtis, they lowered the sea anchor ^{Note: "Here "[and]" is supplied because the previous participle ("lowered") has been translated as a finite verb"} <i>[and]</i> thus were driven <i>[along]</i> .
18	我们被风浪逼得甚急，第二天众人就把货物抛在海里。	And ^{Note: "Here "[because]" is supplied as a component of the causal genitive absolute participle ("battered by the storm")} <i>[because]</i> we were violently battered by the storm, on the next ^{Note: Literally "they began to carry out"} <i>[day]</i> they began ^{Note: "Here "[the cargo]" is supplied from context in the English translation"} <i>[the cargo]</i> , jettisoning
19	到第三天，他们又亲手把船上的器具抛弃了。	and on the third <i>[day]</i> they threw overboard the gear of the ship with their own hands.
20	太阳和星辰多日不显露，又有狂风大浪催逼，我们得救的指望就都绝了。	But ^{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("appeared")} <i>[when]</i> neither sun nor stars appeared for many days, and ^{Note: "Here the direct object is supplied from context in the English translation"} <i>[with]</i> not a little bad weather confronting ^{Note: "Here the direct object is supplied from context in the English translation"} <i>[us]</i> , finally all hope was abandoned <i>[that]</i> we would be saved.

21	众人多日没有吃什么，保罗就出来站在他们中间，说：众位，你们本该听我的话，不离开革哩底，免得遭这样的伤损破坏。	And <i>[because]</i> {Note: "Here "[because]" is supplied as a component of the causal genitive absolute participle ("were experiencing")} many were experiencing lack of appetite, at that time Paul stood up in their midst <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("stood up") has been translated as a finite verb} said, "Men, <i>[you]</i> ought to have followed my <i>[advice]</i> not to put out to sea from Crete, and <i>[thus]</i> avoided this damage and loss!
22	现在我还劝你们放心，你们的性命一个也不丧失，惟独丧失这船。	And now I urge you to cheer up, for there will be no loss of life from among you, but only of the ship.
23	因我所属所事奉的神，他的使者昨夜站在我旁边，说：	For this night an angel of the God whose I am and whom I serve came to me,
24	保罗，不要害怕，你必定站在该撒面前，并且与你同船的人，神都赐给你了。	saying, 'Do not be afraid, Paul! It is necessary <i>[for]</i> you to stand before Caesar, and behold, God has graciously granted you all who are sailing with you.'
25	所以众位可以放心，我信神他怎样对我说：事情也要怎样成就。	Therefore keep up your courage, men, for I believe God that it will be like this—according to the ^{Note: Literally "which"} way it was told to me.
26	只是我们必要撞在一个岛上。	But it is necessary <i>[that]</i> we run aground on some island."
27	到了第十四天夜间，船在亚底亚海飘来飘去。约到半夜，水手以为渐近旱地，	And when the fourteenth night had come, <i>[as]</i> {Note: "Here "[as]" is supplied as a component of the temporal genitive absolute participle ("were being driven")} we were being driven in the Adriatic Sea about the middle of the night, the sailors suspected they were approaching some land ^{Note: Literally "some land was approaching them"} .
28	就探深浅，探得有十二丈；稍往前行，又探深浅，探得有九丈。	And taking soundings, they found twenty fathoms. So going on a little <i>[further]</i> and taking soundings again, they found fifteen fathoms.
29	恐怕撞在石头上，就从船尾抛下四个锚，盼望天亮。	And <i>[because they]</i> {Note: "Here "[because]" is supplied as a component of the participle ("were afraid") which is understood as causal} were afraid lest somewhere we run aground against rough places, they threw down four anchors from the stern <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("threw down") has been translated as a finite verb} prayed for day to come.
30	水手想要逃出船去，把小船放在海里，假作要从船头抛锚的样子。	And <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("were seeking")} the sailors were seeking to escape from the ship and were lowering the ship's boat into the sea, pretending as if they were going to lay out anchors from the bow,
31	保罗对百夫长和兵丁说：这些人若不等在船上，你们必不能得救。	Paul said to the centurion and the soldiers, "Unless these <i>[men]</i> remain with the ship, you cannot be saved!"
32	于是兵丁砍断小船的绳子，由它飘去。	Then the soldiers cut away the ropes of the ship's boat and let it fall away. ^{Note: Or "let it drift away"}
33	天渐亮的时候，保罗劝众人都吃饭，说：你们悬望忍饿不吃什么，已经十四天了。	And until the day was about to come, Paul was urging <i>[them]</i> all to take <i>[some]</i> food, saying, "Today <i>[is the]</i> fourteenth day you have waited <i>[anxiously]</i> , <i>[and]</i> ^{Note: "Here "[and]" is supplied because the previous participle ("have waited") has been translated as a finite verb} you have continued without eating, having taken nothing.

34	所以我劝你们吃饭，这是关乎你们救命的事；因为你们各人连一根头发也不至于损坏。	Therefore I urge you to take <i>[some]</i> food, for this is necessary for your preservation. For not a hair from your head will be lost."
35	保罗说了这话，就拿着饼，在众人面前祝谢了神，擘开吃。	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 these <i>[things]</i> and took bread, he gave thanks to God in front of <i>[them]</i> all, 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 began to eat.
36	于是他们都放下心，也就吃了。	So they all were <small>{Note: "Here this participle ("were") has been translated as a finite verb in keeping with English style}</small> encouraged and partook of food themselves.
37	我们在船上的共有二百七十六个人。	(Now we were <i>[in]</i> all two hundred seventy six persons on the ship.)
38	他们吃饱了，就把船上的麦子抛在海里，为要叫船轻一点。	And <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("had eaten their fill") which is understood as temporal}</small> had eaten their fill of food, they lightened the ship <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("throwing") which is understood as means}</small> throwing the wheat <small>{Note: Or "grain"}</small> into the sea.
39	到了天亮，他们不认识那地方，但见一个海湾，有岸可登，就商议能把船拢进去不能。	Now when day came, they did not recognize the land, but they noticed a certain bay having a beach, onto which they decided to run the ship ashore if they could.
40	于是砍断缆索，弃锚在海里；同时也松开舵绳，拉起头篷，顺着风向岸行去。	And slipping the anchors, they left <i>[them]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> in the sea, at the same time loosening the ropes <small>{Note: Or "bands" (referring to the linkage that tied the steering oars together)}</small> of the steering oars. And hoisting the foresail to the <i>[wind]</i> that was blowing, they held course for the beach.
41	但遇着两水夹流的地方，就把船搁了浅；船头胶住不动，船尾被浪的猛力冲坏。	But falling into a place of crosscurrents, <small>{Note: Or "a reef"; literally "a place of two seas," an expression of uncertain meaning but most likely a nautical technical term for some adverse sea condition}</small> they ran the ship aground. And the bow stuck fast <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("stuck fast") has been translated as a finite verb}</small> stayed immovable, but the stern was being broken up by the violence. <small>{Note: Some manuscripts have "the violence of the waves"}</small>
42	兵丁的意思要把囚犯杀了，恐怕有泅水脱逃的。	Now the plan of the soldiers was that they would kill the prisoners lest any escape <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("swimming away") which is understood as means}</small> swimming away,
43	但百夫长要救保罗，不准他们任意而行，就吩咐会泅水的，跳下水去先上岸；	but the centurion, <i>[because he]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("wanted") which is understood as causal}</small> wanted to save Paul, prevented them from doing what they intended <small>{Note: Literally "of the intention"}</small> and gave orders <i>[that]</i> those who were able to swim should jump in first to get to the land,
44	其余的人可以用板子或船上的零碎东西上岸。这样，众人都得了救，上了岸。	and <i>[then]</i> the rest, <i>[some]</i> of whom <i>[floated]</i> <small>{Note: "The word "[floated]" is not in the Greek text, but is supplied in the translation for clarity}</small> on planks and <i>[some]</i> of whom on anything <i>[that was]</i> from the ship. And in this way all were brought safely to the land.

第 28 章

1	我们既已得救，才知道那岛名叫米利大。	And <i>[after we]</i> {Note: "Here "[after]" is supplied as a component of the participle ("were brought safely through") which is understood as temporal)} were brought safely through, then we found out that the island was called Malta.
2	土人看待我们，有非常的情分；因为当时下雨，天气又冷，就生火接待我们众人。	And the local inhabitants showed extraordinary {Note: Literally "not the ordinary"} kindness to us, for they lit a fire <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("lit") has been translated as a finite verb)} welcomed us all, because of the rain that had begun and because of the cold.
3	那时，保罗拾起一捆柴，放在火上，有一条毒蛇，因为热了出来，咬住他的手。	And <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("had gathered"))} Paul had gathered a large number of sticks and was placing <i>[them]</i> {Note: "Here the direct object is supplied from context in the English translation"} on the fire, a viper came out because of the heat <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("came out") has been translated as a finite verb)} fastened itself on his hand.
4	土人看见那毒蛇悬在他手上，就彼此说：这人必是个凶手，虽然从海里救上来，天理还不容他活着。	And when the local people saw the creature hanging from his hand, they began saying {Note: "The imperfect tense has been translated as ingressive here ("began saying"))} to one another, "Doubtless this man is a murderer whom, <i>[although he]</i> {Note: "Here "[although]" is supplied as a component of the participle ("was rescued") which is understood as concessive)} was rescued from the sea, Justice {Note: "Here personified as a goddess"} has not permitted to live!"
5	保罗竟把那毒蛇甩在火里，并没有受伤。	He, in turn, shook off the creature into the fire <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("shook off") has been translated as a finite verb)} suffered no harm.
6	土人想他必要肿起来，或是忽然仆倒死了；看了多时，见他无害，就转念，说：他是个神。	But they were expecting <i>[that]</i> he was going to swell up {Note: Or "to burn with fever" (either meaning is possible here)} or suddenly to fall down dead. So <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the temporal genitive absolute participle ("had waited"))} they had waited for a long <i>[time]</i> and saw nothing unusual happen to him, they changed their minds <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("changed their minds") has been translated as a finite verb)} began saying {Note: "The imperfect tense has been translated as ingressive here ("began saying"))} <i>[that]</i> he was a god.
7	离那地方不远，有田产是岛长部百流的；他接纳我们，尽情款待三日。	Now in the <i>[regions]</i> around that place were fields belonging to the chief official of the island, named {Note: Literally "by name"} Publius, who welcomed us <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("welcomed") has been translated as a finite verb)} entertained <i>[us]</i> {Note: "Here the direct object is supplied from context in the English translation"} hospitably <i>[for]</i> three days.
8	当时，部百流的父亲患热病和痢疾躺着。保罗进去，为他祷告，按手在他身上，治好了他。	And it happened that the father of Publius was lying down, afflicted with fever and dysentery. Paul went {Note: "Here this participle ("went") has been translated as a finite verb in keeping with English style"} to him {Note: Literally "whom"} and <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the participle ("praying") which is understood as temporal)} praying, he placed <i>[his]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun"} hands on him <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("placed") has been translated as a finite verb)} healed him.

9	从此，岛上其余的病人也来，得了医治。	And <i>[after]</i> {Note: "Here "[after]" is supplied as a component of the temporal genitive absolute participle ("had taken place")} this had taken place, the rest of those on the island who had diseases were coming and being healed also.
10	他们又多方的尊敬我们；到了开船的时候，也把我们所需用的送到船上。	They also honored us with many honors, and <i>[when we]</i> {Note: "Here "[when]" is supplied as a component of the participle ("putting out to sea") which is understood as temporal} were putting out to sea, they gave <i>[us]</i> {Note: "Here the direct object is supplied from context in the English translation"} the <i>[things]</i> we needed . {Note: Literally "for the needs"}
11	过了三个月，我们上了亚力山大的船往前行；这船以丢斯双子为记，是在那海岛过了冬的。	Now after three months we put out to sea in a ship that had wintered at the island, an Alexandrian <i>[one]</i> with the twin gods Castor and Pollux as its insignia . {Note: Literally "marked with the Dioscuri" (a joint name for the twin gods Castor and Pollux)}
12	到了叙拉古，我们停泊三日；	And putting in at Syracuse, we stayed <i>[there]</i> three days.
13	又从那里绕行，来到利基翁。过了一天，起了南风，第二天就来到部丢利。	From there we got underway {Note: Or "we sailed along" (with "the coast" understood); the exact meaning of the text as it stands is disputed and various additional terms have to be supplied in any case} <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("got underway") has been translated as a finite verb} arrived at Rhegium, and after one day a south wind came up <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("came up") has been translated as a finite verb} on the second day we came to Puteoli,
14	在那里遇见弟兄们，请我们与他们同住了七天。这样，我们来到罗马。	where we found brothers, <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("found") has been translated as a finite verb} were implored to stay with them seven days. And in this way we came to Rome.
15	那里的弟兄们一听见我们的信息就出来，到亚比乌市和三馆地方迎接我们。保罗见了他们，就感谢神，放心壮胆。	And from there the brothers, <i>[when they]</i> {Note: "Here "[when]" is supplied as a component of the participle ("heard") which is understood as temporal} heard the <i>[news]</i> about us, came to meet us as far as the Forum of Appius and Three Taverns. <i>[When he]</i> {Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw them, Paul gave thanks to God <i>[and]</i> {Note: "Here "[and]" is supplied because the previous participle ("gave thanks") has been translated as a finite verb} took courage.
16	进了罗马城，（有古卷在此有：百夫长把众囚犯交给御营的统领，惟有）保罗蒙准和一个看守他的兵另住在一处。	And when we entered into Rome, Paul was allowed to stay by himself with the soldier who was guarding him.
17	过了三天，保罗请犹太人的首领来。他们来了，就对他们说：弟兄们，我虽没有做什么事干犯本国的百姓和我们祖宗的规条，却被锁绑，从耶路撒冷解在罗马人的手里。	Now it happened that after three days, he called together those who were the most prominent of the Jews. And <i>[when]</i> {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("had assembled")} they had assembled, he said to them, "Men <i>[and]</i> brothers, <i>[although]</i> {Note: "Here "[although]" is supplied as a component of the participle ("had done") which is understood as concessive} I had done nothing against <i>[our]</i> {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} people or the customs of our fathers, from Jerusalem I was delivered <i>[as]</i> a prisoner into the hands of the Romans,
18	他们审问了我，就愿意释放我；因为在我身上，并没有该死的罪。罪。	who, <i>[when they]</i> {Note: "Here "[when]" is supplied as a component of the participle ("had examined") which is understood as temporal} had examined me, were wanting to release <i>[me]</i> , {Note: "Here the direct object is supplied from context in the English translation"} because there was no basis for an accusation <i>[worthy]</i> of death with me.

19	无奈犹太人不 ^不 服，我不得已，只好上告于该撒，并非有什么事要控告我本国的百姓。	But <i>[because]</i> <small>{Note: "Here "[because]" is supplied as a component of the causal genitive absolute participle ("objected")}</small> the Jews objected, I was forced to appeal to Caesar (not as <i>[if I]</i> <small>{Note: "Here "[if]" is supplied as a component of the participle ("had") which is understood as concessive}</small>) had any <i>[charge]</i> to bring against my <i>[own]</i> people). <small>{Note: Or "nation"}</small>
20	因此，我请你们来见面说话，我原为以色列人所指望的，被这链子捆锁。	Therefore for this reason I have requested to see you and to speak with <i>[you]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> for because of the hope of Israel I am wearing this chain!"
21	他们说：我们并没有接着从犹太来论你的信，也没有弟兄到这里来报给我们说你有什么不好处。	And they said to him, "We have received no letters about you from Judea, nor has any of the brothers come <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("come") has been translated as a finite verb}</small> reported or spoken anything evil about you.
22	但我们愿意听你的意见如何；因为这教门，我们晓得是到处被毁谤的。	But we would like to hear from you what you think, for concerning this sect it is known to us that it is spoken against everywhere."
23	他们和保罗约定了日子，就有许多人到他的寓处来。保罗从早到晚，对他们讲论这事，证明神国的道，引摩西的律法和先知的书，以耶稣的事劝勉他们。	And <i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("had set") which is understood as temporal}</small> had set a day with him, many more came to him at his lodging place, to whom he was explaining from early in the morning until evening, testifying about the kingdom of God and attempting to convince <small>{Note: "Here the present tense has been translated as conative ("attempting to convince")}</small> them about Jesus from both the law of Moses and the prophets.
24	他所说的话，有信的，有不信的。	And <i>[some]</i> were convinced <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("what was said") which is understood as means}</small> what was said, but <i>[others]</i> refused to believe.
25	他们彼此不合，就散了；未散以先，保罗说了一句话，说：圣灵藉先知以赛亚向你们祖宗所说的话是不错的。	So being in disagreement with one another, they began to leave <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the temporal genitive absolute participle ("made")}</small> Paul made one statement: "The Holy Spirit spoke rightly through the prophet Isaiah to your fathers,
26	他说：你去告诉这百姓说：你们听是要听见，却不明白；看是要看见，却不晓得；	saying, 'Go to this people and say, " You will keep on hearing <small>{Note: Literally "hearing you will hear"}</small> and will never understand, and you will keep on seeing <small>{Note: Literally "seeing you will see"}</small> and will never perceive.
27	因为这百姓油蒙了心，耳朵发沉，眼睛闭着；恐怕眼睛看见，耳朵听见，心里明白，回转过来，我就医治他们。	For the heart of this people has become dull, and with <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> ears they hear with difficulty, and they have shut their eyes, lest they see with <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> eyes, and hear with <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> ears, and understand with <i>[their]</i> <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> heart, and turn, and I would heal them." <small>{Note: A quotation from <Isa 6:9-10>}</small>
28	所以你们当知道，神这救恩，如今传给外邦人，他们也必听受。（有古卷在此有：	Therefore let it be known to you that this salvation of God has been sent to the Gentiles. They also will listen!" <small>{Note: Some later manuscripts include v. <29>: "And when he had said these things, the Jews departed, having a great dispute among themselves."}</small>
29	保罗说了这话，犹太人议论纷纷的就走了。）	

30 保罗在自己所租的房子里住了足足两年。
凡来见他的人，他全都接待，

So he stayed two whole years in his own rented house, and welcomed all who came to him,

31 放胆传讲神国的道，将主耶稣基督的事教导人，并没有人禁止。

proclaiming the kingdom of God and teaching the *[things]* concerning the Lord Jesus Christ with all boldness, without hindrance.
