



聖經 新普及譯本

HOLY BIBLE
New Living Translation

傳道書、馬太福音
試讀本

中英對照
English/Chinese

序言

聖經，是上帝給我們富生命力的話語。可是，我們手捧厚重的聖經閱讀時，往往碰上三個難題：難懂，難解，難投入；我們似乎無法越過幾千年的歷史長河，暢懷漫遊聖經的文字世界，歷史、文化、語言成了閱讀聖經的重重障礙。

中英對照聖經《新普及譯本·New Living Translation》的誕生，正是希望藉着生動活潑的翻譯文字，呈現上帝話語的生命力，幫助讀者克服一些在讀經時所遇到的障礙。New Living Translation (NLT) 是由九十位西方聖經學者按照聖經原來的寫作語言——希伯來文、亞蘭文、希臘文翻譯而成的現代英文譯本，強調準確、流暢、易明，自面世以來，極受英語世界歡迎。熟悉聖經的讀者會發現，NLT新鮮的表達方式、生動的對話、貼近生活的用詞能為他們帶來嶄新的讀經體會；而初次閱讀聖經的朋友能通過NLT淺白的表達手法，輕鬆地進入聖經世界的門檻。作為NLT的中文譯本，《新普及譯本》在翻譯上亦朝着這些目標努力，保留了NLT的獨特風格，嘗試通過鮮活的現代中文，把聖經精彩的面貌生動立體地呈現出來；讀者更可感受到經文的節奏起伏，從而體會上帝話語的生命力。

《新普及譯本》是一部經文明快流暢、易讀易明的中英對照聖經，特別適合學生、慕道的朋友、年青信徒以及初信的弟兄姊妹學習上帝的話語；這個名副其實的中英對照譯本亦能幫助讀者達至“讀聖經、學語文”的目標，無論接觸英語世界的新移民學習英文，還是生活在英語國家的朋友認識中文，他們定能通過閱讀《新普及譯本》有所得益。我們嘗試通過雙語的文本讓讀者領略兩種語文的美妙之處，祈願這本聖經有助於讀者投入經文的情景，與聖經人物同感共鳴，在富有生命力的聖經話語中與上帝相遇。

深盼上帝的話語能為你的生活帶來新的光彩！盼望文字清新可讀的《新普及譯本》讓你親嘗停不了的讀經樂趣，成為你愛不釋手的聖經譯本！

漢語聖經協會
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譯本特色

《新普及譯本·New Living Translation》以雙語對照的形式出版，目的是要讓讀者同時從兩種語文的譯本中獲益。作為New Living Translation (NLT)的中文譯本，《新普及譯本》保留了NLT的獨特風格。這個譯本的特色如下：

- 感情色彩豐富，呈現上帝話語的生命力；
- 以現代讀者容易明白的手法，忠實而活潑地表達經文的意思；
- 用詞力求淺白，文句明快流暢，易讀易懂；
- 刻畫人物對話生動傳神，活現聖經中的情景；
- 在直譯與意譯之間靈活取捨，突顯聖經鮮活的語言特色。

翻譯原則

NLT譯本是一個忠於原文的譯本，根據多個原文譯本翻譯而成：

- 舊約根據*Biblia Hebraica Stuttgartensia* (1977)的《馬所拉文本》翻譯，在有需要時參考死海古卷、《七十士譯本》及其他希臘文抄本、《撒馬利亞五經》、敘利亞文《別西大譯本》、《武加大拉丁譯本》，以及其他譯本和抄本；
- 新約根據*The Greek New Testament* (4th rev. ed., 1993)及*Novum Testamentum Graece* (NA, 27th ed., 1993)翻譯。

《新普及譯本》則忠實地譯自NLT，必要時參照原文。在譯文處理方面，我們既保留NLT這個英文譯本的意思，亦讓現代讀者容易明白經文的含意：

- 關於聖經中的文化
聖經中許多帶有濃厚文化背景的表达方式，現代讀者未必容易理解。以路加福音二十三章48節為例，“捶胸”在希伯來文化中表示悲傷哀痛，為了讓讀者更容易掌握這動作的含義，我們將之譯為“都悲痛萬分地回去了”，另附腳註說明“希臘文為‘都捶着胸回去了’”。這樣就可以既讓讀者容易明白，又保留了原文的字面意思。
- 關於比喻
有些比喻會造成理解上的困難。例如雅歌四章4節說：“你的脖子如同大衛的塔樓”，現代讀者沒見過“大衛的塔樓”，很難明白這句話所描繪的美人脖子是怎樣的。因此我們將這句譯為“你的脖子秀美，如同大衛的塔樓”，使這個比喻更容易明白。

● 關於單位的表達方式

現代讀者一般對古代度量衡單位、幣值和時間計算方法較為陌生，因此NLT在正文採用美式度量衡單位，以及現代的幣值和時間計算方法，並在腳註提供原文直譯及相應的現代公制數值。例如利未記五章11節把麩粉的分量譯為“兩夸脫”，腳註則是“希伯來文為‘十分之一伊法’（2.2升）”。

● 關於曆法

古希伯來的月份名稱對大多數現代讀者來說比較陌生，因此NLT在可能的範圍內將其換算為現代陽曆，並在腳註提供直譯作參考；《新普及譯本》跟隨NLT的處理方法，並在正文內用中國數字表示古希伯來曆法，用阿拉伯數字表示陽曆，以作區別。例如列王紀下二十五章1節把西底家執政第九年十月十日譯為“西底家執政第九年1月15日”（與現存巴比倫文獻中的日期對照，這一天相當於公元前588年1月15日），腳註為“希伯來文為古希伯來農曆‘十月十日’”。

● 關於人物名字

聖經中不少人物不只有一個名字（如烏西雅 / 亞撒利雅）。為了易於讀者識別，我們盡量只用一個名字；若與原文有出入，則會在腳註提供原文音譯，如以色列王約阿施 / 約何施一律譯為“約何施”，猶大王約阿施 / 約何施一律譯為“約阿施”。然而，若作者明顯出於神學原因採用某個名字，如伊施波設 / 伊施·巴力，我們就會在經文保留原來的名字，再加腳註說明。

● 關於上帝的譯名

我們將上帝名字יהוה (YHWH) 的元音，依循猶太傳統譯為“上主”。在腳註內容方面，除了提供原文直譯作參考，也提供其他可能的譯法、古抄本的異文、新約聖經引用舊約經文的書卷章節碼，以及有助讀者理解歷史、文化背景的資料。

● 關於傳統譯名

《新普及譯本》在部分植物譯名上保留了傳統聖經譯本的中文譯名，並在該詞第一次出現時加中譯本註，提供通用的中文譯法。例如NLT將一種植物譯作“broom tree”，我們則跟隨傳統中文譯本譯作“羅騰樹”，並在這詞第一次出現時加中譯本註：broom或譯“金雀花”（參王上十九4）。

● 關於腳註的次序

因中英文在語法和句式上的差異，《新普及譯本》和NLT在同一節經文的腳註次序上會偶爾不同。在這種情況下，我們按中文經文的順序編排腳註，然後在中文腳註的章節碼後面用括號補上NLT該腳註相應的章節碼，如利未記二十三章34節第一個腳註編碼為23:34a（NLT 23:34b註）。

我們深願《新普及譯本·New Living Translation》能幫助讀者克服一些歷史、文化、語言方面的障礙，更清楚直接地明白上帝寶貴的話語，從而獲得生活的智慧和啓迪，並在經文中與上帝相遇，生命得着改變。

聖經生活智慧百科

聖經是上帝賜給我們的話語，是生活的智慧寶庫。讓我們跳進這個生命寶庫，尋找上帝給我們的豐富智慧，坦然面對生活，活出美好人生。我們把上帝的話語分門別類，整理成10個人生課題，構成**聖經生活智慧百科**：

認識信仰
靈程體驗
人生經歷
期盼未來
美善德行

遠離罪惡
管家職分
家庭生活
人際關係
情緒管理

在此，我們選輯了部分的課題，與大家分享智慧的豐盛，一起體驗聖經中所說的話：“你們如果需要智慧，就祈求我們慷慨的上帝吧，他會把智慧賜給你們，並不會因你們的祈求而責備你們。”(雅各書一5)

認識信仰

十字架

- 馬太福音二十七31-35 耶穌被釘在十字架上。
- 馬可福音八34-38 基督徒要背起自己的十字架。
- 哥林多前書一17-18 十字架的信息是上帝的大能。
- 以弗所書二16 耶穌的死使所有基督徒合成一個羣體。
- 歌羅西書一20-22 耶穌的死是獻祭。
- 歌羅西書二14-15 耶穌在十字架上勝過撒但。
- 希伯來書十二1-4 耶穌在十字架上的忍耐是我們的榜樣。

上帝的旨意

- 詩篇四十八14 上帝必引導我們。
- 箴言十六4 上帝所作的都是為了成就他的計劃。
- 馬太福音一18-25 即使我們不明白上帝的旨意，也要遵行他的吩咐。

使徒行傳十六6-7
腓立比書二13-16

上帝掌管我們生命中的一切遭遇。
上帝願意幫助我們遵行他的旨意。

靈程體驗

感恩

詩篇一〇七1-3
詩篇三三八1-5
路加福音十七11-18
使徒行傳三7-11
以弗所書二4-10
腓立比書四6
歌羅西書三15-17
帖撒羅尼迦前書五16-18

要感謝主，因為他是美善的。
要為禱告蒙應允而感恩。
要常為上帝賜福而感恩。
感恩的心使人讚頌上帝。
要為上帝的拯救而感恩。
我們的禱告應當有感恩的話。
我們的生活應充滿感恩。
無論身處甚麼景況，我們都要感恩。

試煉

約翰福音十五18
約翰福音十六33
羅馬書五1-5
羅馬書八28
哥林多後書六3-13
腓立比書三7-11

雅各書一2-4

耶穌明白我們的掙扎。
在試煉中有平安。
試煉有助於我們學會忍耐。
上帝深知他在我們生命中的作為。
信徒要準備為信仰而受苦。
當前的試煉跟我們與基督建立關係的喜樂相比，就顯得微不足道了。
上帝期望我們在試煉中成長。

情緒管理

氣餒

馬太福音十16-28
約翰福音十五18-19
羅馬書八35

雖然受到迫害，但不要氣餒。
在被拒絕的時候，基督的榜樣能夠幫助我們堅持下去。
基督對我們永恆的愛，能夠幫助我們不再氣餒。

憂慮

馬太福音八23-27
馬太福音十19-20

遇上困難，無須憂慮。
當我們為信仰受到迫害，無須憂慮如何為自己辯護。

馬太福音十29-31
馬太福音十四25-33
路加福音十二22-34
腓立比書四6-18

我們無須憂慮，因為上帝眷顧我們。
我們不要為處境而憂慮，應當信靠耶穌。
不要為吃的、穿的憂慮。
我們可以藉着禱告，將一切交託在上帝手中，
而不是憂心忡忡。

人際關係

友情

詩篇五十五12-14
箴言二十二24-25
約翰福音十五13-15
使徒行傳九23-29
雅各書二23

朋友可以帶來極大的痛苦。
我們會受朋友影響。
友情標誌着犧牲。
巴拿巴是保羅真正的朋友。
我們可以成為上帝的朋友。

忠誠

箴言十七17
馬太福音六24
希伯來書十三4

朋友是忠誠的。
我們不能同時忠於兩個主人。
要建立忠誠的婚姻關係。

遠離罪惡

詭詐

利未記十九11
利未記十九35-36
詩篇一〇一7
箴言十二22
帖撒羅尼迦前書四6
雅各書五1-4

“不可騙人”已列入十誡之中。
交易要誠實。
詭詐的人不能認識上帝。
上帝憎惡詭詐的人。
上帝要懲罰佔別人便宜的人。
上帝要審判詭詐的人。

憎恨

箴言十12
馬太福音十22
約翰福音十五18
羅馬書十二9

憎恨引起糾紛。
跟隨耶穌的人會被憎恨。
世上的人憎恨耶穌。
基督徒應當憎惡邪惡的事。

歌羅西書三8
約翰一書三15

基督徒須要除去自己心中的仇恨。
那些憎恨主內弟兄姊妹的，就是在心裏殺人。

人生經歷 困難

馬太福音十一27-30
羅馬書八28
腓立比書一29-30
腓立比書三7-11

耶穌要賜給疲乏的人心靈安息。
上帝可以使困難變成益處。
我們應當把為基督受苦看作殊榮。
經歷艱難使我們可以跟基督一同受苦。

孤單

創世記二18
列王紀上十九14-18
詩篇六十八6
傳道書四10-11
馬太福音二十八20
馬可福音十五33-39

上帝會關心我們孤單的處境。
上帝激勵孤單的人。
上帝看顧孤單的人。
朋友是孤單的人及時的幫助。
上帝常與我們同在。
耶穌明白孤單的滋味。

傳道書

馬太福音

傳道書

簡介

我們常常埋頭勤奮讀書、工作，追求人生中的意義和價值……到底這一切有沒有意義呢？對人來說，甚麼才是有意義的呢？傳道者在書中語重心長地跟我們分享他對人生的獨到看法。

傳道書的信息看似是消沉頹廢的。傳道者不僅不斷地重複感歎：“一切都毫無意義，完全沒有意義！”，而且他花了不少篇幅從自身的經驗和觀察告訴我們，智慧和知識沒有意義，享樂沒有意義，工作也沒有意義，甚至一切都沒有意義。

然而，你若仔細閱讀傳道書，就會發現那些消極灰暗的字裏行間，散發着積極光明的思想。傳道者告訴我們，雖然智慧越多人越愁苦，但人仍然要有智慧地生活；雖然享樂沒有意義，但人應當吃喝享受上帝賜給他們的一切；雖然工作沒有意義，但人仍要努力工作，享受工作和其中的成果；雖然凡事都有定時，一切都沒有意義，人必有一死，但傳道者提醒我們：“總而言之，要敬畏上帝，遵守他的命令，這是每個人的本分。”（傳十二13）

另外，傳道書的文學表達手法相當豐富，文中不時穿插詩歌、排比、比喻等等。例如第三章開首以八節短詩描寫“凡事都有定時”的人生景況，其中對比成句，語言精練、深刻，留給讀者遼闊的思考空間。

讓我們一起去領略傳道書的精彩吧！

與上帝相遇

我知道，
凡上帝所做的，都不可更改；
無可增添，也無可減少。
上帝這樣做，是要人敬畏他。

傳三14

Ecclesiastes

傳道書

1

These are the words of the Teacher,* King David's son, who ruled in Jerusalem.

Everything Is Meaningless

²“Everything is meaningless,” says the Teacher, “completely meaningless!”

³What do people get for all their hard work under the sun? ⁴Generations come and generations go, but the earth never changes. ⁵The sun rises and the sun sets, then hurries around to rise again. ⁶The wind blows south, and then turns north. Around and around it goes, blowing in circles. ⁷Rivers run into the sea, but the sea is never full. Then the water returns again to the rivers and flows out again to the sea. ⁸Everything is wearisome beyond description. No matter how much we see, we are never satisfied. No matter how much we hear, we are not content.

⁹History merely repeats itself. It has all been done before. Nothing under the sun is truly new. ¹⁰Sometimes people say, “Here is something new!” But actually it is old; nothing is ever truly new. ¹¹We don't remember what happened in the past, and in future generations, no one will remember what we are doing now.

The Teacher Speaks: The Futility of Wisdom

¹²I, the Teacher, was king of Israel, and I lived in Jerusalem. ¹³I devoted myself to search for understanding and to explore by wisdom everything being done under heaven. I soon discovered that God has dealt a tragic existence to the human race. ¹⁴I observed everything going on under the sun, and really, it is all meaningless—like chasing the wind.

¹⁵ What is wrong cannot be made right.
What is missing cannot be recovered.

¹⁶I said to myself, “Look, I am wiser than any of the kings who ruled in Jerusalem before me. I have greater wisdom and knowledge than any of them.”

1

以下是傳道者*的話，他是大衛王的兒子，在耶路撒冷執掌王權。

一切都毫無意義

²傳道者說：“一切都毫無意義，完全沒有意義！”

³人在太陽底下辛苦勞碌，究竟得到甚麼呢？⁴一代人去了，一代人又來，大地卻從未改變。⁵太陽升起，太陽落下，匆匆繞過，又再升起。⁶風向南吹，又向北轉，循環往復，旋轉不息。⁷江河奔向大海，海水卻永不滿盈；水又歸向江河，再流回大海。⁸一切都令人厭倦，無法說盡。看得再多，我們也不滿足；聽得再多，我們也不滿意。

⁹歷史只是不斷地重複，一切都曾經發生，太陽底下並無新事。¹⁰有時人會說：“這是新事！”其實那也是舊的，根本沒有甚麼新事。¹¹過去發生的，我們已經忘記；現在所做的，將來的世代也不會記起。

傳道者的話：智慧無益

¹²我傳道者曾是以色列的王，住在耶路撒冷。¹³我曾用心尋求悟性，用智慧探察天下發生的一切。不久我便發現，上帝賜給人的生活是悲苦的。¹⁴我觀察太陽底下發生的一切，真的是全無意義，如同捕風。

¹⁵ 錯誤的，無法糾正；
失去的，無法復原。

¹⁶我對自己說：“看，我的智慧超過全部曾在耶路撒冷執政的君王，我比他們任何一個都更有知識和智慧。”

1:1 Hebrew *Qoheleth*; this term is rendered “the Teacher” throughout this book.

1:1 希伯來文為“Qoheleth”，NLT譯為“the Teacher”（老師），本譯本則譯為“傳道者”。

¹⁷於是我開始探究一切的事物，從智慧的到狂妄愚昧的，都一一探究過了。我親身體會到：探尋這一切就如同捕風。

¹⁸我的智慧越多，愁苦越多；
知識增長，徒增傷悲。

享樂無益

2 我對自己說：“來吧，去享樂，去追求生活的‘美好’吧。”但我發現這也沒有意義。²於是我就說：“嬉笑是愚蠢的，追求享樂有何益處？”³想來想去，我決定飲酒自樂。我尋求的是智慧，抓住的卻是愚昧。我試圖以此體驗快樂，就是大多數人在世上短短一生中僅有的快樂。

⁴我還大興土木，為自己蓋殿宇，興建美麗的葡萄園，試圖找到生命的意義。⁵我建造花園苗圃，在園中栽種各種果樹，⁶又建造蓄水池，灌溉大片茂盛的園林。⁷我買來奴僕，有男有女，也有生在家中的奴僕。我有大羣的牛羊，超過所有曾住在耶路撒冷的君王。⁸我積聚了大量金銀，就是諸王及各省的財寶。我雇了一流的歌手，有男有女；還納了許多漂亮的妃嬪。我擁有世人所渴求的一切！

⁹這樣，我越來越強盛，超過之前住在耶路撒冷的所有人，我的智慧從未減少。¹⁰我想要甚麼，就拿甚麼，從不拒絕享樂。甚至在辛苦勞碌中，我也能找到極大的樂趣，這就是對我所有辛勞的回報。¹¹然而，我回顧自己辛勞成就的一切，原來全都沒有意義，如同捕風。世上沒有甚麼是真正有價值的。

智者和愚昧人

¹²於是，我拿智慧和愚昧、狂妄比較（有誰能比我這個王更擅長做這事呢？*）。¹³我想：“智慧勝過愚昧，就像光明勝過黑暗。¹⁴智者能看清前面的路，愚人卻行在黑暗中。”但我看到智者和愚昧人擁有同樣的命運，¹⁵兩者都會死去。我就對自己說：“既然我的結局跟愚昧人一

¹⁷So I set out to learn everything from wisdom to madness and folly. But I learned firsthand that pursuing all this is like chasing the wind.

¹⁸The greater my wisdom, the greater my grief.
To increase knowledge only increases sorrow.

The Futility of Pleasure

2 I said to myself, “Come on, let’s try pleasure. Let’s look for the ‘good things’ in life.” But I found that this, too, was meaningless. ²So I said, “Laughter is silly. What good does it do to seek pleasure?” ³After much thought, I decided to cheer myself with wine. And while still seeking wisdom, I clutched with foolishness. In this way, I tried to experience the only happiness most people find during their brief life in this world.

⁴I also tried to find meaning by building huge homes for myself and by planting beautiful vineyards. ⁵I made gardens and parks, filling them with all kinds of fruit trees. ⁶I built reservoirs to collect the water to irrigate my many flourishing groves. ⁷I bought slaves, both men and women, and others were born into my household. I also owned large herds and flocks, more than any of the kings who had lived in Jerusalem before me. ⁸I collected great sums of silver and gold, the treasure of many kings and provinces. I hired wonderful singers, both men and women, and had many beautiful concubines. I had everything a man could desire!

⁹So I became greater than all who had lived in Jerusalem before me, and my wisdom never failed me. ¹⁰Anything I wanted, I would take. I denied myself no pleasure. I even found great pleasure in hard work, a reward for all my labors. ¹¹But as I looked at everything I had worked so hard to accomplish, it was all so meaningless—like chasing the wind. There was nothing really worthwhile anywhere.

The Wise and the Foolish

¹²So I decided to compare wisdom with foolishness and madness (for who can do this better than I, the king?*) ¹³I thought, “Wisdom is better than foolishness, just as light is better than darkness. ¹⁴For the wise can see where they are going, but fools walk in the dark.” Yet I saw that the wise and the foolish share the same fate. ¹⁵Both will die. So I said to myself, “Since I will end up the same as

2:12 希伯來文的意思無法確定。

2:12 The meaning of the Hebrew is uncertain.

the fool, what's the value of all my wisdom? This is all so meaningless!"¹⁶For the wise and the foolish both die. The wise will not be remembered any longer than the fool. In the days to come, both will be forgotten.

¹⁷So I came to hate life because everything done here under the sun is so troubling. Everything is meaningless—like chasing the wind.

The Futility of Work

¹⁸I came to hate all my hard work here on earth, for I must leave to others everything I have earned. ¹⁹And who can tell whether my successors will be wise or foolish? Yet they will control everything I have gained by my skill and hard work under the sun. How meaningless!²⁰So I gave up in despair, questioning the value of all my hard work in this world.

²¹Some people work wisely with knowledge and skill, then must leave the fruit of their efforts to someone who hasn't worked for it. This, too, is meaningless, a great tragedy. ²²So what do people get in this life for all their hard work and anxiety? ²³Their days of labor are filled with pain and grief; even at night their minds cannot rest. It is all meaningless.

²⁴So I decided there is nothing better than to enjoy food and drink and to find satisfaction in work. Then I realized that these pleasures are from the hand of God. ²⁵For who can eat or enjoy anything apart from him?* ²⁶God gives wisdom, knowledge, and joy to those who please him. But if a sinner becomes wealthy, God takes the wealth away and gives it to those who please him. This, too, is meaningless—like chasing the wind.

A Time for Everything

3 ¹For everything there is a season,
a time for every activity under heaven.

²A time to be born and a time to die.

A time to plant and a time to harvest.

³A time to kill and a time to heal.

A time to tear down and a time to build up.

⁴A time to cry and a time to laugh.

A time to grieve and a time to dance.

⁵A time to scatter stones and a time to gather stones.

A time to embrace and a time to turn away.

樣，我的智慧又有甚麼價值呢？這一切都沒有意義！”¹⁶智者和愚昧人都會死去，無論是智者還是愚昧人，都不會被人長久記住，將來都要被遺忘。

¹⁷因此我厭惡人生，太陽底下發生的一切人都讓人煩惱。一切都毫無意義，如同捕風。

工作無益

¹⁸我開始厭惡自己在世所有的辛勞工作，因我所賺的一切都要留給後人。¹⁹誰知道他們是聰慧還是愚蠢呢？他們要掌管我所得的一切，就是我在太陽底下憑技能和辛勞工作所得的。這實在毫無意義！²⁰我絕望至極，懷疑自己在世辛勞工作的價值。

²¹有些人憑知識和技能精明地工作，卻不得不把自己努力的成果留給未曾付出辛勞的人。這也是沒有意義的，是一場巨大的悲劇。²²人們一生中所有的辛勞和憂慮又能使他們得到甚麼呢？²³他們辛勞的日子充滿痛苦和憂傷，就是在夜裏，他們的心也不得安寧。這一切都沒有意義。

²⁴照我看來，人生的幸福莫過於享受吃喝並在工作中找到滿足。我認識到，這些都是上帝的手所賜下的樂事。²⁵離開他，*誰能吃喝享受呢？²⁶上帝把智慧、知識、喜樂賜給他喜悅的人。但罪人即使變得富有，上帝也要把財富拿走，賜給他喜悅的人。這也是毫無意義的，如同捕風。

凡事都有定時

3 ¹凡事都有定期，
天下萬事都有定時。

²生有時，死有時；

栽種有時，收割有時；

³殺戮有時，醫治有時；

拆毀有時，建造有時；

⁴哭有時，笑有時；

悲痛有時，跳舞有時；

⁵拋石有時，撿石有時；

擁抱有時，拒絕有時；

2:25 As in Greek and Syriac versions; Hebrew reads *apart from me?*

2:25 與希臘文譯本和敘利亞文譯本相同，希伯來文為“離開我”。

- 6 尋找有時，放棄有時；
保存有時，丟棄有時；
7 撕裂有時，修補有時；
沉默有時，說話有時；
8 愛有時，恨有時；
戰爭有時，和平有時。

9 世人辛勞工作，究竟能得到甚麼？
10 我已經看到上帝加在我們眾人身上的擔子。11 然而上帝使萬物各按其時成為美好，又將永恆種在世人心裏。儘管如此，自始至終，上帝工作的全貌，人無法看到。12 因此我得出結論：人生在世，沒有甚麼比快快樂樂享受生活更好了。13 人應當吃喝享受他們辛勞的成果，這都是上帝賜下的禮物。

14 我知道，凡上帝所做的，都不可更改；無可增添，也無可減少。上帝這樣做，是要人敬畏他。15 現在的事，過去已有；將來的事，過去也有；因為上帝使同樣的事一再出現。

生活中的不公

16 我又看到，太陽底下，審判庭裏有邪惡。是的，連審判庭都腐敗了！17 我對自己說：“時候一到，上帝必定審判所有人，無論好人還是壞人，都要按各人所做的一切受審判。”

18 我也想到世人的光景——上帝怎樣向人證明人如同動物。19 人類和動物有同一命運，同有呼吸，*同有一死，人並不比動物優越多少。這實在毫無意義！20 兩者同歸一處，都出於塵土，又歸於塵土。21 誰能證明人的靈魂必會升天，動物的靈魂必會降到地下呢？22 我看，人最好還是以自己的工作為樂，我們正是為此而生！我們死後，無人能使我們死而復活，再來享受人生。

4

我又觀察到太陽底下發生的一切壓迫欺凌。我看見受欺壓的人流淚，無人安慰。欺壓人的

- 6 A time to search and a time to quit searching.
A time to keep and a time to throw away.
7 A time to tear and a time to mend.
A time to be quiet and a time to speak.
8 A time to love and a time to hate.
A time for war and a time for peace.

9 What do people really get for all their hard work? 10 I have seen the burden God has placed on us all. 11 Yet God has made everything beautiful for its own time. He has planted eternity in the human heart, but even so, people cannot see the whole scope of God's work from beginning to end. 12 So I concluded there is nothing better than to be happy and enjoy ourselves as long as we can. 13 And people should eat and drink and enjoy the fruits of their labor, for these are gifts from God.

14 And I know that whatever God does is final. Nothing can be added to it or taken from it. God's purpose is that people should fear him. 15 What is happening now has happened before, and what will happen in the future has happened before, because God makes the same things happen over and over again.

The Injustices of Life

16 I also noticed that under the sun there is evil in the courtroom. Yes, even the courts of law are corrupt! 17 I said to myself, "In due season God will judge everyone, both good and bad, for all their deeds."

18 I also thought about the human condition—how God proves to people that they are like animals. 19 For people and animals share the same fate—both breathe* and both must die. So people have no real advantage over the animals. How meaningless! 20 Both go to the same place—they came from dust and they return to dust. 21 For who can prove that the human spirit goes up and the spirit of animals goes down into the earth? 22 So I saw that there is nothing better for people than to be happy in their work. That is why we are here! No one will bring us back from death to enjoy life after we die.

4

Again, I observed all the oppression that takes place under the sun. I saw the tears of the oppressed, with no one to comfort them. The oppressors have great power, and their

victims are helpless. ²So I concluded that the dead are better off than the living. ³But most fortunate of all are those who are not yet born. For they have not seen all the evil that is done under the sun.

⁴Then I observed that most people are motivated to success because they envy their neighbors. But this, too, is meaningless—like chasing the wind.

⁵“Fools fold their idle hands,
leading them to ruin.”

⁶And yet,

“Better to have one handful with quietness
than two handfuls with hard work
and chasing the wind.”

The Advantages of Companionship

⁷I observed yet another example of something meaningless under the sun. ⁸This is the case of a man who is all alone, without a child or a brother, yet who works hard to gain as much wealth as he can. But then he asks himself, “Who am I working for? Why am I giving up so much pleasure now?” It is all so meaningless and depressing.

⁹Two people are better off than one, for they can help each other succeed. ¹⁰If one person falls, the other can reach out and help. But someone who falls alone is in real trouble. ¹¹Likewise, two people lying close together can keep each other warm. But how can one be warm alone? ¹²A person standing alone can be attacked and defeated, but two can stand back-to-back and conquer. Three are even better, for a triple-braided cord is not easily broken.

The Futility of Political Power

¹³It is better to be a poor but wise youth than an old and foolish king who refuses all advice. ¹⁴Such a youth could rise from poverty and succeed. He might even become king, though he has been in prison. ¹⁵But then everyone rushes to the side of yet another youth* who replaces him. ¹⁶Endless crowds stand around him,* but then another generation grows up and rejects him, too. So it is all meaningless—like chasing the wind.

大權在握，受害者茫然無助。²因此我得出結論：死人比活人幸運。³然而最幸運的，是那些尚未出生的人，他們還未見到太陽底下的一切惡行。

⁴我又看見，大多數人追求成功，是出於對他人的嫉妒。但這也是沒有意義的，如同捕風。

⁵“愚昧人閒抱著手，
自取滅亡。”

⁶然而，

“只抓一把，得享清靜，
勝過兩手抓滿
卻勞碌捕風。”

友伴的好處

⁷我還看見太陽底下另一件沒有意義的事。⁸有個人孑然一身，既無兒女，也無兄弟，卻勞碌不休，竭力賺取更多的財富。他卻自問：“我工作是為了誰呢？為甚麼我要放棄現在許多的享受呢？”這全都沒有意義，令人沮喪。

⁹兩個人比一個人強，他們可以幫助對方獲得成功。¹⁰一人跌倒，另一人還能伸出援手；一人孤身跌倒，那就真是倒楣了。¹¹同樣，二人同睡，彼此暖和；一人獨睡，怎能暖和呢？¹²一人獨自站立，遇襲即敗；兩人背靠背，便能克敵制勝；三人就更好了，三股擰成的繩子不易斷。

政治權勢無益

¹³貧窮卻有智慧的青年，勝過年老而拒絕納諫的昏君。¹⁴這樣的青年能擺脫貧困，取得成就。他就算坐過牢，也能成為君王。¹⁵但之後眾人又湧向另一位取代他的青年*。¹⁶擁護那青年的人多不勝數，*但當另一代人興起，他也會被棄絕。這全都沒有意義，如同捕風。

4:15 Hebrew *the second youth*. 4:16 Hebrew *There is no end to all the people, to all those who are before them*.

4:15 希伯來文為“第二位青年”。4:16 希伯來文為“民眾沒有窮盡，在他們之前的也沒有盡頭”。

到上帝面前要謹慎

5 ^{1*}進入上帝的殿時，你要豎起耳朵，閉上嘴巴。愚昧地向上帝獻祭是惡事。^{2*}在上帝面前你不可魯莽許願，也不可冒失開口。畢竟上帝在天上，你在地上，所以你要少言寡語。

³事務繁雜，使人多夢；言語過多，使人愚昧。

⁴你向上帝許了願，不要遲遲不兌現，上帝不喜歡愚昧人。你要履行對他許下的一切諾言。⁵許願不還，不如不許。⁶莫讓你的口使你犯罪，也別對聖殿的使者說你許錯了願，以此為自己辯解；那會惹怒上帝，毀掉你所得的一切。

⁷空談就像白日夢和無用的活動，沒有甚麼價值，你只要敬畏上帝。

財富無益

⁸如果看見窮人被有權勢的人欺壓，或正義在地上得不到伸張，你不要詫異。官上有官，在繁文縟節和官僚作風之中，公正已經蕩然無存。⁹就連君王也榨取土地來謀取私利！*

¹⁰愛財的人賺得再多，也嫌不夠。人以為財富能帶來真正的幸福，這真是空想！¹¹財富越多，來幫你花錢的人也越多。那財富有甚麼益處呢？你只能眼巴巴看着它從你的指縫間溜走。

¹²辛勞工作的人，無論吃多吃少，都睡得香甜；富人卻難有一夜安眠。

¹³我見太陽底下還有一個嚴重的問題，就是積聚財富的，反被財富所害。

¹⁴人把錢放在高風險的投資上，投資一旦失利便一無所有。最終甚麼也沒能留給兒女。¹⁵我們怎樣空手赤身到世上來，在生命終結時也要怎樣離去，無法將財富帶走。

¹⁶這也是一個十分嚴重的問題。人離開世界的時候，不比他們來的時候好。

Approaching God with Care

5 ^{1*}As you enter the house of God, keep your ears open and your mouth shut. It is evil to make mindless offerings to God. ^{2*}Don't make rash promises, and don't be hasty in bringing matters before God. After all, God is in heaven, and you are here on earth. So let your words be few.

³Too much activity gives you restless dreams; too many words make you a fool.

⁴When you make a promise to God, don't delay in following through, for God takes no pleasure in fools. Keep all the promises you make to him. ⁵It is better to say nothing than to make a promise and not keep it. ⁶Don't let your mouth make you sin. And don't defend yourself by telling the Temple messenger that the promise you made was a mistake. That would make God angry, and he might wipe out everything you have achieved.

⁷Talk is cheap, like daydreams and other useless activities. Fear God instead.

The Futility of Wealth

⁸Don't be surprised if you see a poor person being oppressed by the powerful and if justice is being miscarried throughout the land. For every official is under orders from higher up, and matters of justice get lost in red tape and bureaucracy. ⁹Even the king milks the land for his own profit!*

¹⁰Those who love money will never have enough. How meaningless to think that wealth brings true happiness! ¹¹The more you have, the more people come to help you spend it. So what good is wealth—except perhaps to watch it slip through your fingers!

¹²People who work hard sleep well, whether they eat little or much. But the rich seldom get a good night's sleep.

¹³There is another serious problem I have seen under the sun. Hoarding riches harms the saver.

¹⁴Money is put into risky investments that turn sour, and everything is lost. In the end, there is nothing left to pass on to one's children. ¹⁵We all come to the end of our lives as naked and empty-handed as on the day we were born. We can't take our riches with us.

¹⁶And this, too, is a very serious problem. People leave this world no better off than when they came.

5:1 傳5:1在希伯來文本中為傳四17。 5:2 傳5:2-20在希伯來文本中為傳5:1-19。 5:9 8至9節在希伯來文的意思無法確定。

5:1 Verse 5:1 is numbered 4:17 in Hebrew text.

5:2 Verses 5:2-20 are numbered 5:1-19 in Hebrew text.

5:9 The meaning of the Hebrew in verses 8 and 9 is uncertain.

All their hard work is for nothing—like working for the wind. ¹⁷Throughout their lives, they live under a cloud—frustrated, discouraged, and angry.

¹⁸Even so, I have noticed one thing, at least, that is good. It is good for people to eat, drink, and enjoy their work under the sun during the short life God has given them, and to accept their lot in life. ¹⁹And it is a good thing to receive wealth from God and the good health to enjoy it. To enjoy your work and accept your lot in life—this is indeed a gift from God. ²⁰God keeps such people so busy enjoying life that they take no time to brood over the past.

6 There is another serious tragedy I have seen under the sun, and it weighs heavily on humanity. ²God gives some people great wealth and honor and everything they could ever want, but then he doesn't give them the chance to enjoy these things. They die, and someone else, even a stranger, ends up enjoying their wealth! This is meaningless—a sickening tragedy.

³A man might have a hundred children and live to be very old. But if he finds no satisfaction in life and doesn't even get a decent burial, it would have been better for him to be born dead. ⁴His birth would have been meaningless, and he would have ended in darkness. He wouldn't even have had a name, ⁵and he would never have seen the sun or known of its existence. Yet he would have had more peace than in growing up to be an unhappy man. ⁶He might live a thousand years twice over but still not find contentment. And since he must die like everyone else—well, what's the use?

⁷All people spend their lives scratching for food, but they never seem to have enough. ⁸So are wise people really better off than fools? Do poor people gain anything by being wise and knowing how to act in front of others?

⁹Enjoy what you have rather than desiring what you don't have. Just dreaming about nice things is meaningless—like chasing the wind.

The Future—Determined and Unknown

¹⁰Everything has already been decided. It was known long ago what each person would be. So there's no use arguing with God about your destiny.

¹¹The more words you speak, the less they mean. So what good are they?

¹²In the few days of our meaningless lives, who knows how our days can best be spent? Our lives are like a shadow. Who can tell what will happen on this earth after we are gone?

他們的辛勞是一場空，如同捕風。¹⁷他們一輩子都活在陰霾下，充滿了挫折、沮喪和氣惱。

¹⁸儘管如此，我還是發現了一件美事，就是人在上帝所賜的短暫一生中吃喝，在太陽底下享受自己的工作並接受生命中自己的那一份。¹⁹得到從上帝而來的財富，又有健康的身體去享用，是美好的事。享受你的工作，並接受你生命中所得的那一份，這實在是上帝的賞賜。²⁰上帝使這樣的人忙於享受人生，無暇為過去的事耿耿於懷。

6 我看見，太陽底下還有一件相當可悲的事，重重地壓在世人身上。²上帝賜給一些人極大的財富、尊榮和他們想要的一切，卻沒有給他們享受的機會。他們死了，就由其他人，甚至是陌生人來享受他們的財富！這實在毫無意義，真是一場令人生厭的悲劇。

³一個人就算子女成百又長命百歲，但如果他生前得不到滿足，死後又得不到安葬，倒不如一出生就夭折了。⁴那樣，他的出生就毫無意義，他也會在黑暗中消亡，他甚至不會有名字，⁵不會看見太陽，不知道它的存在；但比起長大而不快樂的人，他卻享有更多的安寧。⁶這人就算能活上一千年，又再活一千年，他仍然不會滿足；既然他必會像其他人一樣死去，那又有甚麼用呢？

⁷人人都為攫取食物而耗費生命，卻從不知足。⁸因此智者真的比愚昧人強嗎？窮人即使有智慧，懂得如何在人前行事，又能得到甚麼呢？

⁹享受你擁有的，勝過渴望你沒有的。光夢想好東西是沒有意義的，如同捕風。

將來已定卻未可知

¹⁰一切都已經定好了，一個人將來如何，上帝早就知道了。因此，跟上帝爭論你的命運是沒有用的。

¹¹你說的越多，越沒有意義。有甚麼益處呢？

¹²在我們毫無意義的短暫一生中，誰知道如何度過這些日子才是最好的呢？人生如浮影，誰能告訴我，人死之後世上會發生甚麼呢？

生活的智慧

7

¹美好的名聲比貴重的香料更有價值，
你死亡的日子勝於你出生的日子。

²花時間出席葬禮比參加宴會更好，
畢竟人人都有一死，
活着的人要謹記於心。

³哀傷勝過歡笑，
因為哀傷能磨煉人。

⁴智慧人常深思死亡，
愚昧人只想着享樂。

⁵智慧人的責備，
勝過愚昧人的稱讚。

⁶愚昧人的笑聲轉瞬即逝，
像荊棘在火中劈啪作響。
這也是毫無意義的。

⁷巧取豪奪使智慧人變成愚昧人，
賄賂敗壞人心。

⁸事情的完結勝於事情的開頭，
忍耐勝於驕傲。

⁹不要輕易動怒，
惱怒表明你是愚昧人。

¹⁰不要渴想“過去的好時光”，
這並不明智。

¹¹你有金錢時，添上智慧就更好，
兩者都有益於你的人生。

¹²智慧與金錢幾乎能使你擁有一切，
但惟有智慧能拯救你的生命。

¹³要接受上帝的作為，
上帝弄彎的，
誰能扳直呢？

¹⁴亨通的時候，你要盡情享受；
患難襲來時，
要明白兩者都來自上帝。
切記，今生的事都是不能預料的。

人類智慧的局限

¹⁵我已經看透這無意義人生中的一切，比如說好人年紀輕輕就死了，惡人卻足享長壽。¹⁶因此，不要行義過分，也不要盡顯智慧！何必自取滅亡呢？¹⁷另一方

Wisdom for Life

7

¹ A good reputation is more valuable than costly perfume.

And the day you die is better than the day you are born.

² Better to spend your time at funerals than at parties.

After all, everyone dies—
so the living should take this to heart.

³ Sorrow is better than laughter,
for sadness has a refining influence on us.

⁴ A wise person thinks a lot about death,
while a fool thinks only about having a good time.

⁵ Better to be criticized by a wise person than to be praised by a fool.

⁶ A fool's laughter is quickly gone,
like thorns crackling in a fire.
This also is meaningless.

⁷ Extortion turns wise people into fools,
and bribes corrupt the heart.

⁸ Finishing is better than starting.
Patience is better than pride.

⁹ Control your temper,
for anger labels you a fool.

¹⁰ Don't long for "the good old days."
This is not wise.

¹¹ Wisdom is even better when you have money.
Both are a benefit as you go through life.

¹² Wisdom and money can get you almost anything,
but only wisdom can save your life.

¹³ Accept the way God does things,
for who can straighten what he has made crooked?

¹⁴ Enjoy prosperity while you can,
but when hard times strike, realize that both come from God.
Remember that nothing is certain in this life.

The Limits of Human Wisdom

¹⁵ I have seen everything in this meaningless life, including the death of good young people and the long life of wicked people. ¹⁶ So don't be too good or too wise! Why destroy yourself? ¹⁷ On the other

hand, don't be too wicked either. Don't be a fool! Why die before your time? ¹⁸Pay attention to these instructions, for anyone who fears God will avoid both extremes.*

¹⁹One wise person is stronger than ten leading citizens of a town!

²⁰Not a single person on earth is always good and never sins.

²¹Don't eavesdrop on others—you may hear your servant curse you. ²²For you know how often you yourself have cursed others.

²³I have always tried my best to let wisdom guide my thoughts and actions. I said to myself, "I am determined to be wise." But it didn't work. ²⁴Wisdom is always distant and difficult to find. ²⁵I searched everywhere, determined to find wisdom and to understand the reason for things. I was determined to prove to myself that wickedness is stupid and that foolishness is madness.

²⁶I discovered that a seductive woman* is a trap more bitter than death. Her passion is a snare, and her soft hands are chains. Those who are pleasing to God will escape her, but sinners will be caught in her snare.

²⁷"This is my conclusion," says the Teacher. "I discovered this after looking at the matter from every possible angle. ²⁸Though I have searched repeatedly, I have not found what I was looking for. Only one out of a thousand men is virtuous, but not one woman! ²⁹But I did find this: God created people to be virtuous, but they have each turned to follow their own downward path."

8

¹How wonderful to be wise,
to analyze and interpret things.
Wisdom lights up a person's face,
offsetting its harshness.

Obedience to the King

²Obey the king since you vowed to God that you would. ³Don't try to avoid doing your duty, and don't stand with those who plot evil, for the king can do whatever he wants. ⁴His command is backed by great power. No one can resist or question it. ⁵Those who obey him will not be punished. Those who are wise will find a time and a way to do what is right, ⁶for there is a time and a way for everything, even when a person is in trouble.

面，不要過分行惡，也不要作愚昧人！何必未到時候就死去呢？¹⁸要留心這些教誨，敬畏上帝的人都會避開這兩種極端。*

¹⁹一個智慧人比城中十個領袖更有力！

²⁰世上沒有一人能不住行善，從不犯罪。

²¹不要偷聽他人講話，恐怕你聽到自己的僕人在詛咒你。²²你曉得自己也經常詛咒他人。

²³我一直盡力讓智慧指引我的思想和行動。我對自己說“我一定要作智慧人”，可是我卻做不到；²⁴智慧總是遙不可及，難以覓得。²⁵我到處尋索，決心要找到智慧，要明白事理。我一心要向自己證明，邪惡是愚拙的，愚昧是狂妄的。

²⁶我發現，誘惑人的女人*是陷阱，比死還苦。她的激情是網羅，她柔軟的手是鎖鏈。上帝喜悅的人必會逃避她，罪人卻會被她的網羅纏住。

²⁷傳道者說：“這就是我的結論。我從各方面看這事，最終找到了這答案。²⁸儘管我反復尋找，卻沒有發現我要找的。一千個男人之中，只有一個是正直的，但女人中卻連一個正直的也沒有！²⁹但我的確發現：上帝所造的人本是正直的，人卻自己轉去走上墮落的歧途。”

8

¹有智慧地分析解釋世事，
多麼美好啊。
智慧使人容光煥發，
使冷峻的面孔變得溫柔。

順服君王

²你既然向上帝起了誓，就要像你所說的那樣去順服君王。³不要企圖逃避你的職責，也不要與謀劃惡事的人為伍，因為君王行事，可以隨心所欲。⁴他的命令帶有極大的權柄，無人能抗拒或質疑。⁵凡順服他的，必不受懲罰。有智慧的人會找到時機和途徑做正確的事，⁶因為萬事都有特定的時機和途徑，人在患難中也不例外。

7:18 Or will follow them both. 7:26 Hebrew a woman.

7:18 或譯“都會遵從這兩個方向”。7:26 希伯來文為“女人”。

7的確，不知道將來會發生甚麼，人又怎麼能避免呢？⁸我們誰也無法留住自己生命的氣息，誰也沒有能力阻止死期的降臨。無人能免役，無人能逃過這場黑暗的戰爭。在死亡面前，邪惡必無法拯救惡人。

惡人和義人

⁹我深思太陽底下發生的一切，在這裏人們憑藉勢力彼此傷害。¹⁰我看見惡人得到厚葬，他們正是那些經常出入聖殿的人，現在他們又在自己作惡的城中受讚揚*！這也是毫無意義的。¹¹如果罪行未及時受到懲罰，人作惡就會有恃無恐。¹²儘管犯罪百次的人仍能長壽，但我知道，敬畏上帝的人會活得比他們更好。¹³惡人不會亨通，因為他們不敬畏上帝。他們的年日就像傍晚的影子，不會長久。

¹⁴我們的世界裏沒有意義的事不止這些。世上的好人常受惡人當受的遭遇，惡人卻常受好人當受的禮遇。這真是毫無意義！

¹⁵我建議人享受快樂，因為人生在世，沒有甚麼比吃喝和享受生活更好的了。這樣，人在太陽底下，就可經歷勞碌中上帝所賜的快樂。

¹⁶我探索智慧，又觀察人在世上的重擔，發現日日夜夜都有人在工作，從不停息。¹⁷我明白無人能參透上帝在太陽底下所做的一切；就連最有智慧的人說自己明白了甚麼，其實他還是不能參透一切。

人人都有一死

9 我又仔細探察，發現即便敬虔人和智慧人的行為在上帝的掌握之中，卻無人知道上帝是否向他們施恩。²同樣的命運最終在等待所有的人，無論是義人還是惡人，好人還是壞人*，禮儀上潔淨的還是不潔淨的，虔誠的還是不虔誠的，都是一樣。好人

⁷Indeed, how can people avoid what they don't know is going to happen? ⁸None of us can hold back our spirit from departing. None of us has the power to prevent the day of our death. There is no escaping that obligation, that dark battle. And in the face of death, wickedness will certainly not rescue the wicked.

The Wicked and the Righteous

⁹I have thought deeply about all that goes on here under the sun, where people have the power to hurt each other. ¹⁰I have seen wicked people buried with honor. Yet they were the very ones who frequented the Temple and are now praised* in the same city where they committed their crimes! This, too, is meaningless. ¹¹When a crime is not punished quickly, people feel it is safe to do wrong. ¹²But even though a person sins a hundred times and still lives a long time, I know that those who fear God will be better off. ¹³The wicked will not prosper, for they do not fear God. Their days will never grow long like the evening shadows.

¹⁴And this is not all that is meaningless in our world. In this life, good people are often treated as though they were wicked, and wicked people are often treated as though they were good. This is so meaningless!

¹⁵So I recommend having fun, because there is nothing better for people in this world than to eat, drink, and enjoy life. That way they will experience some happiness along with all the hard work God gives them under the sun.

¹⁶In my search for wisdom and in my observation of people's burdens here on earth, I discovered that there is ceaseless activity, day and night. ¹⁷I realized that no one can discover everything God is doing under the sun. Not even the wisest people discover everything, no matter what they claim.

Death Comes to All

9 This, too, I carefully explored: Even though the actions of godly and wise people are in God's hands, no one knows whether God will show them favor. ²The same destiny ultimately awaits everyone, whether righteous or wicked, good or bad,* ceremonially clean or unclean, religious or irreligious. Good people receive the same treatment

8:10 與一些希伯來文抄本、希臘文譯本相同，許多希伯來文抄本為“被遺忘”。9:2 與希臘文譯本、敘利亞文譯本和《武加大拉丁譯本》相同，希伯來文沒有“還是壞人”。

8:10 As in some Hebrew manuscripts and Greek version; many Hebrew manuscripts read *and are forgotten*. 9:2 As in Greek and Syriac versions and Latin Vulgate; Hebrew lacks *or bad*.

as sinners, and people who make promises to God are treated like people who don't.

³It seems so tragic that everyone under the sun suffers the same fate. That is why people are not more careful to be good. Instead, they choose their own mad course, for they have no hope. There is nothing ahead but death anyway. ⁴There is hope only for the living. As they say, "It's better to be a live dog than a dead lion!"

⁵The living at least know they will die, but the dead know nothing. They have no further reward, nor are they remembered. ⁶Whatever they did in their lifetime—loving, hating, envying—is all long gone. They no longer play a part in anything here on earth. ⁷So go ahead. Eat your food with joy, and drink your wine with a happy heart, for God approves of this! ⁸Wear fine clothes, with a splash of cologne!

⁹Live happily with the woman you love through all the meaningless days of life that God has given you under the sun. The wife God gives you is your reward for all your earthly toil. ¹⁰Whatever you do, do well. For when you go to the grave,* there will be no work or planning or knowledge or wisdom.

¹¹I have observed something else under the sun. The fastest runner doesn't always win the race, and the strongest warrior doesn't always win the battle. The wise sometimes go hungry, and the skillful are not necessarily wealthy. And those who are educated don't always lead successful lives. It is all decided by chance, by being in the right place at the right time.

¹²People can never predict when hard times might come. Like fish in a net or birds in a trap, people are caught by sudden tragedy.

Thoughts on Wisdom and Folly

¹³Here is another bit of wisdom that has impressed me as I have watched the way our world works. ¹⁴There was a small town with only a few people, and a great king came with his army and besieged it. ¹⁵A poor, wise man knew how to save the town, and so it was rescued. But afterward no one thought to thank him. ¹⁶So even though wisdom is better than strength, those who are wise will be despised if they are poor. What they say will not be appreciated for long.

¹⁷ Better to hear the quiet words of a wise person than the shouts of a foolish king.

和罪人的境遇相同，向上帝許願的和未許願的都有相同的遭遇。

³太陽底下的人都遭受同樣的命運，這多麼可悲啊。正因為此，人不再留心行善，卻選擇走自己的狂妄之路，反正沒有盼望，前方只有死亡。⁴只有活人還有希望。正如他們所說：“作活着的狗勝過作死了的獅子！”

⁵活人至少知道他們會死，死人卻一無所知。他們再也得不到獎賞，也無人記念他們。⁶他們生前所做的一切——他們的愛、恨、嫉妒，全都隨之消失了。這世上的任何事，他們再也無份。⁷去吧，高高興興吃你的飯，歡歡喜喜地喝你的酒吧，這是上帝准許的！⁸穿上漂亮的衣服，抹上芬芳的膏油吧！

⁹在上帝賜給你的人生中，要跟你所愛的女子幸福地生活，共度太陽底下無意義的歲月。上帝賜給你的妻子是你在世上一切勞苦的獎賞。¹⁰你無論做甚麼，都要做好；進入墳墓*後，你就沒有工作和計劃，也沒有知識和智慧了。

¹¹我還看見太陽底下的其他事情：跑得最快的選手未必贏得競賽，最強壯的戰士未必能打勝仗，有智慧的人有時會挨餓，有技能的人未必富有，受過教育的人也未必成功。這一切都要看時機，取決於是否在適當的地點、適當的時候。

¹²人無法預料禍患何時降臨，就像魚被魚網套住，鳥被網羅捉住，人也會陷入突如其來的悲劇當中。

對智慧和愚昧的思辨

¹³我觀察這世界的運作規律時，另一種智慧給我留下了深刻的印象。¹⁴有一座小城，居民不多，一位大君王率領軍隊來把城重重包圍。¹⁵有個貧窮的智者知道如何營救那城，結果那城得以解救。事後，卻沒有人想到要感謝他。¹⁶所以，即使智慧勝過武力，有智慧的人卻因為貧窮而受人藐視，他們的話也不會被人長久地賞識。

¹⁷寧可聽智慧人平靜的話語，也不要聽昏庸君王的喊叫。

¹⁸ 智慧勝過打仗的武器，
一個罪人能破壞許多好事。

10 ¹ 幾隻死蒼蠅就能使整瓶
香膏發臭，
一點愚昧便能敗壞
大智慧和大尊榮。

² 智慧人選擇正確的道路，
愚昧人走上歧途。

³ 憑着愚昧人在街上走路的樣子，
你就能認出他們！

⁴ 你的上司若對你發怒，
也不要離開崗位！
即使是重大的過錯，
心平氣和也能化解。

生活中的諷刺

⁵ 我看見太陽底下的另一件惡事，就是君王和統治者所犯的嚴重錯誤：⁶他們讓愚昧人掌握大權，卻讓有能力的人屈居低位。⁷我甚至看見僕人像王子一樣騎在馬上，而王子卻像僕人一樣步行！

⁸ 你掘井時，
可能掉進井裏；
你拆除舊牆時，
可能被蛇咬傷。
⁹ 你在採石場工作時，
可能會被落石砸傷；
你伐木時，
每劈一斧都有危險。

¹⁰ 斧頭鈍了，用起來就很費力，
不如把斧刃磨利。
這就是智慧的價值，
智慧能助你成功。

¹¹ 要是在你未施法術前蛇就咬人，
作一個耍蛇的人又有甚麼用處呢？

¹² 智慧的話得到贊同，
愚昧人卻被自己的話毀掉。

¹³ 愚昧人的想法來自愚昧的假設，
他們的結論必定既邪惡又狂妄，
¹⁴ 他們總是喋喋不休。

¹⁸ Better to have wisdom than weapons of war,
but one sinner can destroy much that is good.

10 ¹ As dead flies cause even a bottle of
perfume to stink,
so a little foolishness spoils great
wisdom and honor.

² A wise person chooses the right road;
a fool takes the wrong one.

³ You can identify fools
just by the way they walk down the street!

⁴ If your boss is angry at you, don't quit!
A quiet spirit can overcome even great
mistakes.

The Ironies of Life

⁵ There is another evil I have seen under the sun.
Kings and rulers make a grave mistake ⁶when they
give great authority to foolish people and low positions
to people of proven worth. ⁷I have even seen
servants riding horseback like princes—and princes
walking like servants!

⁸ When you dig a well,
you might fall in.
When you demolish an old wall,
you could be bitten by a snake.
⁹ When you work in a quarry,
stones might fall and crush you.
When you chop wood,
there is danger with each stroke of your ax.

¹⁰ Using a dull ax requires great strength,
so sharpen the blade.
That's the value of wisdom;
it helps you succeed.

¹¹ If a snake bites before you charm it,
what's the use of being a snake charmer?

¹² Wise words bring approval,
but fools are destroyed by their own words.

¹³ Fools base their thoughts on foolish
assumptions,
so their conclusions will be wicked madness;
¹⁴ they chatter on and on.

No one really knows what is going to happen;
no one can predict the future.

無人真正曉得將要發生的事，
無人能預測將來。

¹⁵ Fools are so exhausted by a little work
that they can't even find their way home.

¹⁵ 愚昧人做了一點事就筋疲力盡，
甚至連回家的路也找不到。

¹⁶ What sorrow for the land ruled by a servant,*
the land whose leaders feast in the morning.

¹⁶ 國家由僕人*來統治，
領袖們清早便宴樂，
這一國多麼悲哀；

¹⁷ Happy is the land whose king is a noble leader
and whose leaders feast at the proper time
to gain strength for their work, not to get
drunk.

¹⁷ 君王是尊貴的首領，眾領袖適時宴樂，
只為工作得力而不為醉酒，
這一國多麼有福。

¹⁸ Laziness leads to a sagging roof;
idleness leads to a leaky house.

¹⁸ 懶惰使房頂塌陷，
閒散使房屋滲漏。

¹⁹ A party gives laughter,
wine gives happiness,
and money gives everything!

¹⁹ 宴會使人歡笑，
美酒使人快活，
金錢給人一切！

²⁰ Never make light of the king, even in your
thoughts.
And don't make fun of the powerful, even in
your own bedroom.
For a little bird might deliver your message
and tell them what you said.

²⁰ 絕不可輕視君王，
連想也不要想；
不要取笑有權勢的人，
即使在你的臥室也不可以，
恐怕小鳥會傳信，
把你說的話告訴他們。

The Uncertainties of Life

11

¹ Send your grain across the seas,
and in time, profits will flow back to
you.*

² But divide your investments among many
places,*
for you do not know what risks might lie
ahead.

³ When clouds are heavy, the rains come down.
Whether a tree falls north or south, it stays
where it falls.

⁴ Farmers who wait for perfect weather never
plant.
If they watch every cloud, they never harvest.

難以預料的人生

11

¹ 把你的穀物送過海，
早晚必能得到回報。*

² 但要多處分散你的投資*，
因為你不知道前面有何風險。

³ 濃雲密布，雨就降下；
樹向南或向北倒下，
都留在它倒下的地方。

⁴ 農夫如果等候完美的天氣，
就永遠不會撒種；
如果觀望每朵雲彩的變化，
就永遠不會收割。

10:16 Or a child. 11:1 Or Give generously, / for your gifts will return to you later. Hebrew reads Throw your bread on the waters, / for after many days you will find it again. 11:2 Hebrew among seven or even eight.

10:16 或譯“孩童”。 11:1 或譯“慷慨贈予， / 因你的禮物會回到你這裏。”希伯來文為“把你的糧食撒在水面， / 以後你會再找到它。” 11:2 希伯來文為“分成七份，甚至八份”。

⁵你無法知道風的軌跡，也無法曉得母腹中胎兒生長的奧秘；*同樣，上帝成就萬事，他的作為你也無法明白。

⁶你早上要撒種，下午也要忙個不停；你不知道哪種活動能帶來收益，或許兩種都能。

給青年人和老年人的忠告

⁷光是甜美的，看見新的一天晨光初現，多麼令人愉快！

⁸人如果長命百歲，願他們快樂地享受生命的每一天；不過他們也要想到，未來有許多黑暗的日子，將要來的一切是沒有意義的。

⁹年輕人啊，*青春是多麼美好！去享受年輕的每分每秒吧。做你想做的，看你所喜歡的。但要記住，你所做的一切，都要向上帝交賬。¹⁰因此，不要愁煩，要保持身體健康。但要記住，雖然你前面還有一生的歲月，年輕的日子也是沒有意義的。

12

不要讓青春的興奮使你忘記了造你的主。趁着年輕，還沒老得要說“人生不再有樂趣”之前，你要尊崇他。²趁着日月星辰的光尚未因你老眼昏花變得昏暗，趁着烏雲還未籠罩你的上空，你要記念他。³在你房子的門衛——你那雙腿尚未發抖以前，在那兩位強壯的力士——你那對肩膀尚未佝僂之前，你要記念他；在你那幾個僅存的僕人——你的牙齒停止磨碎食物之前，在那兩個透過窗戶凝望的女子——你那雙眼睛變得老眼昏花以前，你要記念他。

⁴在生命的機會之門關閉前，在勞動的聲音消逝前，你要記念他。現在鳥兒一叫，你就起來，但將來這些鳥的叫聲都會微弱。

⁵在你懼怕跌倒又擔憂在街上遇到危險以前，在你的頭髮像杏樹開花一樣變白，你的全身像瀕死的蚱蜢一樣無力，在催情果再也不能激發性慾以前，你要記念他。在你離墳墓尚遠，還未進入你永恆的歸宿，送葬者在你的葬禮上哀哭以前，你要記念他。

⁵Just as you cannot understand the path of the wind or the mystery of a tiny baby growing in its mother's womb,* so you cannot understand the activity of God, who does all things.

⁶Plant your seed in the morning and keep busy all afternoon, for you don't know if profit will come from one activity or another—or maybe both.

Advice for Young and Old

⁷Light is sweet; how pleasant to see a new day dawning.

⁸When people live to be very old, let them rejoice in every day of life. But let them also remember there will be many dark days. Everything still to come is meaningless.

⁹Young people,* it's wonderful to be young! Enjoy every minute of it. Do everything you want to do; take it all in. But remember that you must give an account to God for everything you do. ¹⁰So refuse to worry, and keep your body healthy. But remember that youth, with a whole life before you, is meaningless.

12

Don't let the excitement of youth cause you to forget your Creator. Honor him in your youth before you grow old and say, "Life is not pleasant anymore." ²Remember him before the light of the sun, moon, and stars is dim to your old eyes, and rain clouds continually darken your sky. ³Remember him before your legs—the guards of your house—start to tremble; and before your shoulders—the strong men—stoop. Remember him before your teeth—your few remaining servants—stop grinding; and before your eyes—the women looking through the windows—see dimly.

⁴Remember him before the door to life's opportunities is closed and the sound of work fades. Now you rise at the first chirping of the birds, but then all their sounds will grow faint.

⁵Remember him before you become fearful of falling and worry about danger in the streets; before your hair turns white like an almond tree in bloom, and you drag along without energy like a dying grasshopper, and the caperberry no longer inspires sexual desire. Remember him before you near the grave, your everlasting home, when the mourners will weep at your funeral.

11:5 有些抄本為“正如你無法明白母腹中的胎兒為甚麼能呼吸”。11:9 希伯來文為“年青的男子啊”。

11:5 Some manuscripts read *just as you cannot understand how breath comes to a tiny baby in its mother's womb.*
11:9 Hebrew *Young man.*

⁶Yes, remember your Creator now while you are young, before the silver cord of life snaps and the golden bowl is broken. Don't wait until the water jar is smashed at the spring and the pulley is broken at the well. ⁷For then the dust will return to the earth, and the spirit will return to God who gave it.

Concluding Thoughts about the Teacher

⁸“Everything is meaningless,” says the Teacher, “completely meaningless.”

⁹Keep this in mind: The Teacher was considered wise, and he taught the people everything he knew. He listened carefully to many proverbs, studying and classifying them. ¹⁰The Teacher sought to find just the right words to express truths clearly.*

¹¹The words of the wise are like cattle prods—painful but helpful. Their collected sayings are like a nail-studded stick with which a shepherd* drives the sheep.

¹²But, my child,* let me give you some further advice: Be careful, for writing books is endless, and much study wears you out.

¹³That's the whole story. Here now is my final conclusion: Fear God and obey his commands, for this is everyone's duty. ¹⁴God will judge us for everything we do, including every secret thing, whether good or bad.

⁶是的，趁着你還年輕，在生命的銀鏈斷裂，金碗破碎以前，你要記念造你的主。不要等到水罐在泉邊破碎，輪軸在井邊壞掉的那一天。⁷因為到那時，塵土要歸回大地，靈魂要歸回賜靈魂的上帝。

傳道者的結論

⁸傳道者說：“一切都毫無意義，完全沒有意義。”

⁹要切記：傳道者不但有智慧，還把他所知道的一切傳授給人。他仔細聆聽許多箴言，加以研究，歸類。¹⁰傳道者斟酌字句，要找出恰當的詞語，清楚地傳達真理。*

¹¹智慧人的話就像趕牛的刺棒——讓人刺痛卻於人有益。他們收集的箴言如同帶釘的棍子，是牧羊人*用來趕羊的棍子。

¹²然而，我的孩子啊，*讓我再提醒你：要注意，寫書是沒有止境的，讀書多會使你疲憊不堪。

¹³我要說的就是這些。總而言之，要敬畏上帝，遵守他的命令，這是每個人的本分。¹⁴我們所做的一切，包括隱秘的事，無論好壞，上帝都要審判。

12:10 Or *sought to write what was upright and true*.
12:11 Or *one shepherd*. 12:12 Hebrew *my son*.

12:10 或譯“試圖寫下正直真確的內容。” 12:11 或譯“一個牧羊人”。 12:12 希伯來文為“我的兒子啊”。

馬太福音

簡介

君王的形象是怎樣的呢？想必是大權在握、威風凜凜、叱吒風雲，所到之處都受到前呼後擁的羣衆歡迎。馬太福音中也有一位身分尊貴的君王，但這位君王卻跟我們印象中的王者十分不同。

這位君王就是耶穌，他按着上帝早已規劃好的藍圖來到世上，以人的樣式活在世間。耶穌的能力遠勝過地上任何一位君王，他所做的事情震撼人心，所說的話不同凡響。耶穌放下君王的身段走進人羣，到處傳講天國真理，幫助有需要的人，醫治人心靈的創傷，救人脫離疾病痛苦，為人帶來盼望。

這位君王所建立的，不是地上的王國，而是和平榮耀的國度。這位從來沒有犯罪的萬王之王，竟願意為了擔當人的罪，自願被當作罪犯釘死在十字架上。耶穌的確死了，奇妙的是，死亡無法困住這位君王。耶穌死後第三天復活，他是真正勝過天地間所有權勢的君王。因此，當他將要升天離開他親愛的門徒時，他能大聲宣告：“天上和地上所有的權柄都已經交給我了。”（太二十八18）

願我們都來認識這位與眾不同的君王。

與上帝相遇

你們要確信：
我一直與你們同在，
直到這個時代的末了。

太二十八20

Matthew

馬太福音

The Ancestors of Jesus the Messiah

1 This is a record of the ancestors of Jesus the Messiah, a descendant of David* and of Abraham:

- ² Abraham was the father of Isaac.
Isaac was the father of Jacob.
Jacob was the father of Judah and his brothers.
- ³ Judah was the father of Perez and Zerah
(whose mother was Tamar).
Perez was the father of Hezron.
Hezron was the father of Ram.*
- ⁴ Ram was the father of Amminadab.
Amminadab was the father of Nahshon.
Nahshon was the father of Salmon.
- ⁵ Salmon was the father of Boaz (whose mother was Rahab).
Boaz was the father of Obed (whose mother was Ruth).
Obed was the father of Jesse.
- ⁶ Jesse was the father of King David.
David was the father of Solomon (whose mother was Bathsheba, the widow of Uriah).
- ⁷ Solomon was the father of Rehoboam.
Rehoboam was the father of Abijah.
Abijah was the father of Asa.*
- ⁸ Asa was the father of Jehoshaphat.
Jehoshaphat was the father of Jehoram.*
Jehoram was the father* of Uzziah.
- ⁹ Uzziah was the father of Jotham.
Jotham was the father of Ahaz.
Ahaz was the father of Hezekiah.

1:1 Greek *Jesus the Messiah, son of David*. **1:3** Greek *Aram*, a variant spelling of Ram; also in 1:4. See 1 Chr 2:9-10. **1:7** Greek *Asaph*, a variant spelling of Asa; also in 1:8. See 1 Chr 3:10. **1:8a** Greek *Joram*, a variant spelling of Jehoram; also in 1:8b. See 1 Kgs 22:50 and note at 1 Chr 3:11. **1:8b** Or *ancestor*; also in 1:11.

耶穌基督的祖先

1 耶穌基督*是大衛的子孫*、亞伯拉罕的後裔，以下是他的家譜：

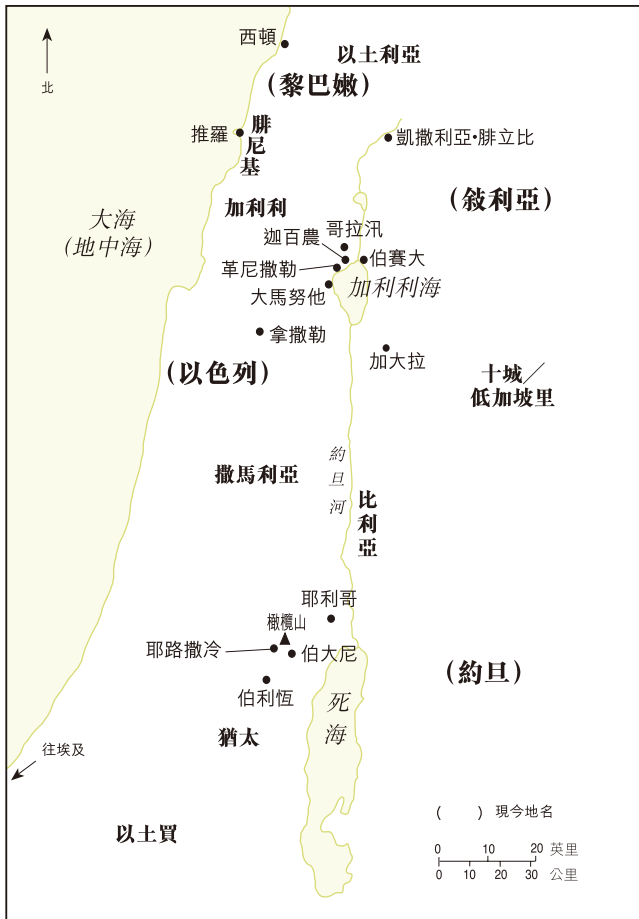
- ² 亞伯拉罕是以撒的父親，
以撒是雅各的父親，
雅各是猶大和他眾兄弟的父親，
- ³ 猶大是法勒斯和謝拉的父親（他們的母親是她瑪），
法勒斯是希斯崙的父親，
希斯崙是蘭*的父親，
- ⁴ 蘭是亞米拿達的父親，
亞米拿達是拿順的父親，
拿順是撒門的父親，
- ⁵ 撒門是波阿斯的父親（波阿斯的母親是喇合），
波阿斯是俄備得的父親（俄備得的母親是路得），
俄備得是耶西的父親，
- ⁶ 耶西是大衛王的父親。
大衛是所羅門的父親（所羅門的母親是烏利亞的遺孀拔示巴），
- ⁷ 所羅門是羅波安的父親，
羅波安是亞比雅的父親，
亞比雅是亞撒*的父親，
- ⁸ 亞撒是約沙法的父親，
約沙法是約何蘭*的父親，
約何蘭是烏西雅*的父親*，
- ⁹ 烏西雅是約坦的父親，
約坦是亞哈斯的父親，
亞哈斯是希西家的父親，

1:1a 中譯本註：這裏“基督”一詞是希臘原文“Christos”的音譯，這詞跟希伯來文的“彌賽亞”一樣，意思是“受膏者”。根據研究，在四福音和使徒行傳中，“Christos”一詞不是耶穌的別名，而是他的頭銜。NLT雖然把“Christos”譯為“the Messiah”（彌賽亞），但本譯本按教會傳統將它一律音譯為“基督”。**1:1b**（NLT1:1註）希臘文為“耶穌基督，大衛的兒子”。**1:3** 希臘文為“亞蘭”，是蘭的另一種拼寫方式。也見於太一4，見代上二9-10。**1:7** 希臘文為“Asaph”，另一種拼寫方式是“Asa”，中譯同為“亞撒”。也見於太一8，見代上三10。**1:8a** 希臘文為“約蘭”，是約何蘭的另一種拼寫方式。也見於太一8下，見王上二十二50，代上三11註。**1:8b** 或譯“祖先”，也見於太一11。

- ¹⁰ 希西家是瑪拿西的父親，
 瑪拿西是亞們*的父親，
 亞們是約西亞的父親，
¹¹ 約西亞是約雅斤*和他眾兄弟的父親
 (約雅斤和他眾兄弟生於猶太人被擄到
 巴比倫的年代)。
¹² 被擄到巴比倫後：
 約雅斤是撒拉鐵的父親，
 撒拉鐵是所羅巴伯的父親，
¹³ 所羅巴伯是亞比玉的父親，
 亞比玉是以利亞敬的父親，
 以利亞敬是亞所的父親，
¹⁴ 亞所是撒督的父親，
 撒督是亞金的父親，
 亞金是以律的父親，

- ¹⁰ Hezekiah was the father of Manasseh.
 Manasseh was the father of Amon.*
 Amon was the father of Josiah.
¹¹ Josiah was the father of Jehoiachin* and his
 brothers (born at the time of the exile to
 Babylon).
¹² After the Babylonian exile:
 Jehoiachin was the father of Shealtiel.
 Shealtiel was the father of Zerubbabel.
¹³ Zerubbabel was the father of Abiud.
 Abiud was the father of Eliakim.
 Eliakim was the father of Azor.
¹⁴ Azor was the father of Zadok.
 Zadok was the father of Akim.
 Akim was the father of Eliud.

馬太福音中的主要地方



1:10 希臘文為“亞摩斯”，是亞們的另一種拼寫方式。也見於太一10下，見代上三14。**1:11** 希臘文為“耶哥尼雅”，是約雅斤的另一種拼寫方式。也見於太一12，見王下二十四6，代上三16註。

1:10 Greek *Amos*, a variant spelling of Amon; also in 1:10b. See 1 Chr 3:14. **1:11** Greek *Jeconiah*, a variant spelling of Jehoiachin; also in 1:12. See 2 Kgs 24:6 and note at 1 Chr 3:16.

- ¹⁵ Eliud was the father of Eleazar.
Eleazar was the father of Matthan.
Matthan was the father of Jacob.
- ¹⁶ Jacob was the father of Joseph, the husband of Mary.
Mary gave birth to Jesus, who is called the Messiah.

¹⁷All those listed above include fourteen generations from Abraham to David, fourteen from David to the Babylonian exile, and fourteen from the Babylonian exile to the Messiah.

The Birth of Jesus the Messiah

¹⁸This is how Jesus the Messiah was born. His mother, Mary, was engaged to be married to Joseph. But before the marriage took place, while she was still a virgin, she became pregnant through the power of the Holy Spirit. ¹⁹Joseph, her fiancé, was a good man and did not want to disgrace her publicly, so he decided to break the engagement* quietly.

²⁰As he considered this, an angel of the Lord appeared to him in a dream. “Joseph, son of David,” the angel said, “do not be afraid to take Mary as your wife. For the child within her was conceived by the Holy Spirit. ²¹And she will have a son, and you are to name him Jesus,* for he will save his people from their sins.”

²²All of this occurred to fulfill the Lord’s message through his prophet:

- ²³ “Look! The virgin will conceive a child!
She will give birth to a son,
and they will call him Immanuel,*
which means ‘God is with us.’”

²⁴When Joseph woke up, he did as the angel of the Lord commanded and took Mary as his wife. ²⁵But he did not have sexual relations with her until her son was born. And Joseph named him Jesus.

Visitors from the East

2 Jesus was born in Bethlehem in Judea, during the reign of King Herod. About that time some wise men* from eastern lands arrived in Jerusalem, asking, ²“Where is the newborn king of the Jews? We saw his star as it rose,* and we have come to worship him.”

1:19 Greek to divorce her. **1:21** Jesus means “The Lord saves.” **1:23** Isa 7:14; 8:8, 10 (Greek version). **2:1** Or royal astrologers; Greek reads magi; also in 2:7, 16. **2:2** Or star in the east.

- ¹⁵ 以律是以利亞撒的父親，
以利亞撒是馬但的父親，
馬但是雅各的父親，
- ¹⁶ 雅各是約瑟的父親，
約瑟是馬利亞的丈夫，
馬利亞生了稱為基督的耶穌。

¹⁷在上面的家譜中，從亞伯拉罕到大衛一共是十四代；從大衛到被擄至巴比倫也是十四代；從被擄至巴比倫到基督又是十四代。

耶穌基督的降生

¹⁸耶穌基督的出生是這樣的：他的母親馬利亞跟約瑟訂了婚。在她還未成婚、仍然是處女的時候，就因着聖靈的能力懷了孕。¹⁹她的未婚夫約瑟是一個善良的人，不願意在眾人面前羞辱她，便想暗中跟她解除婚約*。

²⁰約瑟正在考慮這件事的時候，主的天使在夢中向他顯現說：“大衛的子孫約瑟，不要害怕娶馬利亞為妻，因為她所懷的孩子是由聖靈而來的。²¹她要生一個兒子，你要給他起名叫耶穌*，因為他要把自己的子民從罪惡中拯救出來。”

²²這一切的發生，是要應驗主藉着他的先知所傳講的信息：

- ²³ “看啊！那處女將要懷孕！
她要生一個兒子，
人要稱他為以馬內利，*
意思是‘上帝與我們同在。’”

²⁴約瑟醒來後，就遵照主的天使所吩咐的，娶了馬利亞為妻，²⁵但在馬利亞生下兒子之前，並沒有跟她同房。約瑟給孩子起名叫耶穌。

東方來客

2 希律王在位期間，耶穌誕生在猶太的伯利恆。當時，有幾位從東方來的智者*到了耶路撒冷。他們問：²“猶太人的新生王在哪裏？我們看見他的星升起*，就前來朝拜他。”

1:19 希臘文為“休了她”。**1:21** “耶穌”意思是“主拯救”。**1:23** 賽七14、八8、10（希臘文譯本）。**2:1** 或譯“皇家星象家”，希臘文為“博士”。也見於太二7、16。**2:2** 或譯“在東方的星”。

³希律王聽了之後十分不安，耶路撒冷全城的人也十分不安。⁴希律把祭司長和律法教師召集起來，問他們：“基督會在哪裏出生呢？”

⁵他們回答：“在猶太的伯利恆，因為先知曾經這樣寫道：

⁶‘猶大地的伯利恆啊，你在猶大的重要城市*中不是最微小的，因為有一位統治者要從你那裏出來，他要作我的子民以色列的牧者。’*”

⁷於是希律秘密召見那些智者，從他們那裏知道了那顆星第一次出現的時間，⁸就對他們說：“你們到伯利恆去，仔細尋找那孩子的下落，找到了就回來告訴我，我也好去朝拜他！”

⁹這次會面以後，智者就上路了。在東方所看到的那顆星引領他們來到伯利恆。那顆星在他們前頭走，到了那個孩子所在的地方就停住了。¹⁰他們看見那顆星，滿心歡喜。¹¹他們走進屋裏，看到那孩子和他的母親馬利亞，就俯伏敬拜他，又打開寶盒，把黃金、乳香和沒藥作為禮物獻給他。

¹²離開的時候，他們從另一條路返回家鄉，因為上帝在夢中提醒他們不要回去見希律。

逃往埃及

¹³智者走了之後，主的天使在夢中向約瑟顯現，對他說：“起來！帶著孩子和他的母親逃到埃及去，你要留在那裏，等得到我的指示之後才回來，因為希律要尋找這個孩子，把他殺死。”

¹⁴當晚，約瑟帶著孩子和他的母親馬利亞前往埃及。¹⁵他們住在那裏，直到希律死了。這就應驗了主藉著先知所說的話：“我從埃及把我的兒子召出來。”*

¹⁶希律發現自己被智者愚弄了，便怒不可遏。他根據智者所說的那顆星首次出現的時間，派兵把伯利恆一帶兩歲以內的男孩全都殺死了。¹⁷希律的暴行正應

³King Herod was deeply disturbed when he heard this, as was everyone in Jerusalem. ⁴He called a meeting of the leading priests and teachers of religious law and asked, “Where is the Messiah supposed to be born?”

⁵“In Bethlehem in Judea,” they said, “for this is what the prophet wrote:

⁶And you, O Bethlehem in the land of Judah, are not least among the ruling cities* of Judah, for a ruler will come from you who will be the shepherd for my people Israel.*”

⁷Then Herod called for a private meeting with the wise men, and he learned from them the time when the star first appeared. ⁸Then he told them, “Go to Bethlehem and search carefully for the child. And when you find him, come back and tell me so that I can go and worship him, too!”

⁹After this interview the wise men went their way. And the star they had seen in the east guided them to Bethlehem. It went ahead of them and stopped over the place where the child was. ¹⁰When they saw the star, they were filled with joy! ¹¹They entered the house and saw the child with his mother, Mary, and they bowed down and worshiped him. Then they opened their treasure chests and gave him gifts of gold, frankincense, and myrrh.

¹²When it was time to leave, they returned to their own country by another route, for God had warned them in a dream not to return to Herod.

The Escape to Egypt

¹³After the wise men were gone, an angel of the Lord appeared to Joseph in a dream. “Get up! Flee to Egypt with the child and his mother,” the angel said. “Stay there until I tell you to return, because Herod is going to search for the child to kill him.”

¹⁴That night Joseph left for Egypt with the child and Mary, his mother, ¹⁵and they stayed there until Herod's death. This fulfilled what the Lord had spoken through the prophet: “I called my Son out of Egypt!”*

¹⁶Herod was furious when he realized that the wise men had outwitted him. He sent soldiers to kill all the boys in and around Bethlehem who were two years old and under, based on the wise men's report of the star's first appearance. ¹⁷Herod's

2:6a 希臘文為“統治者”。 2:6b 彌五2；撒下五2。 2:15 何十一1。

2:6a Greek the rulers. 2:6b Mic 5:2; 2 Sam 5:2. 2:15 Hos 11:1.

brutal action fulfilled what God had spoken through the prophet Jeremiah:

¹⁸ “A cry was heard in Ramah—
weeping and great mourning.
Rachel weeps for her children,
refusing to be comforted,
for they are dead.”*

The Return to Nazareth

¹⁹When Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt. ²⁰“Get up!” the angel said. “Take the child and his mother back to the land of Israel, because those who were trying to kill the child are dead.”

²¹So Joseph got up and returned to the land of Israel with Jesus and his mother. ²²But when he learned that the new ruler of Judea was Herod’s son Archelaus, he was afraid to go there. Then, after being warned in a dream, he left for the region of Galilee. ²³So the family went and lived in a town called Nazareth. This fulfilled what the prophets had said: “He will be called a Nazarene.”

John the Baptist Prepares the Way

3

In those days John the Baptist came to the Judean wilderness and began preaching. His message was, ²“Repent of your sins and turn to God, for the Kingdom of Heaven is near.”* ³The prophet Isaiah was speaking about John when he said,

“He is a voice shouting in the wilderness,
‘Prepare the way for the LORD’s coming!
Clear the road for him!’”*

⁴John’s clothes were woven from coarse camel hair, and he wore a leather belt around his waist. For food he ate locusts and wild honey. ⁵People from Jerusalem and from all of Judea and all over the Jordan Valley went out to see and hear John. ⁶And when they confessed their sins, he baptized them in the Jordan River.

⁷But when he saw many Pharisees and Sadducees coming to watch him baptize,* he denounced them. “You brood of snakes!” he exclaimed. “Who warned you to flee God’s coming wrath? ⁸Prove by the way you live that you have repented of your sins

驗了上帝藉着先知耶利米所說的：

¹⁸ “在拉瑪聽到哭聲，
那是傷心欲絕的哀號。
拉結為她的兒女哀哭，
拒絕接受安慰，
因為他們都死了。”*

回到拿撒勒

¹⁹希律死後，主的天使在夢中向住在埃及的約瑟顯現。²⁰天使說：“起來！帶着孩子和他的母親回以色列地去，那些要殺這孩子的人已經死了。”

²¹約瑟就起來，帶着耶穌和他的母親回到以色列地。²²但當他聽說猶太的新統治者是希律的兒子亞基老，就不敢往那裏去。那時，他在夢中得到了指示，就前往加利利地區，²³全家在一個叫拿撒勒的地方住了下來。這便應驗了眾先知的預言：“他要稱為拿撒勒人。”

施洗約翰預備道路

3

在那些日子裏，施洗約翰來到猶太的曠野，開始傳道，說：
²“你們要從罪中悔改，歸向上帝，因為天國臨近了！”* ³先知以賽亞曾提及約翰說：

“他是曠野中的呼聲：
‘要為上主的到來預備道路！
要為他開路！’”*

⁴約翰身穿粗駝毛編織的衣服，腰束皮帶，以蝗蟲和野蜜為食物。⁵耶路撒冷、猶太全地和約旦河谷一帶的人，都出來看他，要聽他講道。⁶他們承認自己的罪，約翰就在約旦河裏為他們施洗。

⁷他見許多法利賽人和撒都該人來看他施洗*，就大聲譴責他們：“你們這窩毒蛇！誰叫你們逃避上帝那將臨的憤怒呢？⁸你們要用行動去證明自己已經從罪

2:18 Jer 31:15. 3:2 Or *has come, or is coming soon.* 3:3 Isa 40:3 (Greek version). 3:7 Or *coming to be baptized.*

2:18 耶三十一-15。3:2 或譯“已來臨”，又或譯“馬上就要來臨”。3:3 賽四十3（希臘文譯本）。3:7 或譯“來接受洗禮”。

中悔改，真的歸向上帝了。⁹不要只是互相說：‘我們很安全，因為我們是亞伯拉罕的子孫。’那是毫無意義的。我告訴你們，上帝能用這些石頭造出亞伯拉罕的子孫來。¹⁰現在，上帝審判的斧頭已經舉起，隨時準備砍斷樹根。是的，凡不結好果子的樹，都要被砍下來丟進火裏。

¹¹“我只是用水*為那些從罪中悔改並歸向上帝的人施洗，但有一位遠比我偉大的馬上要來，我連作他的奴僕，替他提鞋也不配。他要用聖靈和火*為你們施洗。¹²他手裏要拿着揚穀的叉，把麥糠從麥粒中分開。然後清理打穀場，把麥粒收進他的倉裏，麥糠則用不滅的火燒掉。”

耶穌受洗

¹³那時，耶穌從加利利來到約旦河，要約翰為他施洗。¹⁴約翰卻勸他不要這樣做：“我應該受你的洗，你怎麼反而到我這裏來呢？”

¹⁵耶穌卻說：“這樣做是應該的，因為我們要按上帝一切的要求去做。*”於是，約翰只好同意為他施洗。

¹⁶耶穌受洗後，從水裏一上來，天就開了*，他看見上帝的靈像鴿子般降下，落在他身上。¹⁷一個聲音從天上傳來，說：“這是我親愛的兒子，他讓我滿心歡喜！”

耶穌受試探

4

接着，耶穌被聖靈領到曠野，在那裏接受魔鬼的試探。²他禁食長達四十個晝夜，非常地飢餓。

³那時，魔鬼*過來對他說：“你如果是上帝的兒子，就吩咐這些石頭變成餅吧！”

⁴耶穌卻回答：“不！聖經上說：

‘人活着不是單靠食物，而是靠上帝口中所出的每一句話。’*”

⁵接着，魔鬼把他帶到聖城耶路撒冷聖殿的最高處，⁶對他說：“你如果是

3:11a 或譯“在水裏”。 3:11b 或譯“在聖靈裏和火裏”。 3:15 或譯“因為我們必須履行所有的義”。 3:16 有些抄本為“向他開了”。 4:3 希臘文為“試探者”。 4:4 申八3。

and turned to God. ⁹Don't just say to each other, 'We're safe, for we are descendants of Abraham.' That means nothing, for I tell you, God can create children of Abraham from these very stones. ¹⁰Even now the ax of God's judgment is poised, ready to sever the roots of the trees. Yes, every tree that does not produce good fruit will be chopped down and thrown into the fire.

¹¹"I baptize with* water those who repent of their sins and turn to God. But someone is coming soon who is greater than I am—so much greater that I'm not worthy even to be his slave and carry his sandals. He will baptize you with the Holy Spirit and with fire.* ¹²He is ready to separate the chaff from the wheat with his winnowing fork. Then he will clean up the threshing area, gathering the wheat into his barn but burning the chaff with never-ending fire."

The Baptism of Jesus

¹³Then Jesus went from Galilee to the Jordan River to be baptized by John. ¹⁴But John tried to talk him out of it. "I am the one who needs to be baptized by you," he said, "so why are you coming to me?"

¹⁵But Jesus said, "It should be done, for we must carry out all that God requires.*" So John agreed to baptize him.

¹⁶After his baptism, as Jesus came up out of the water, the heavens were opened* and he saw the Spirit of God descending like a dove and settling on him. ¹⁷And a voice from heaven said, "This is my dearly loved Son, who brings me great joy."

The Temptation of Jesus

4

Then Jesus was led by the Spirit into the wilderness to be tempted there by the devil. ²For forty days and forty nights he fasted and became very hungry.

³During that time the devil* came and said to him, "If you are the Son of God, tell these stones to become loaves of bread."

⁴But Jesus told him, "No! The Scriptures say,

'People do not live by bread alone, but by every word that comes from the mouth of God.'*"

⁵Then the devil took him to the holy city, Jerusalem, to the highest point of the Temple, ⁶and

3:11a Or in. 3:11b Or in the Holy Spirit and in fire. 3:15 Or for we must fulfill all righteousness. 3:16 Some manuscripts read opened to him. 4:3 Greek the tempter. 4:4 Deut 8:3.

said, “If you are the Son of God, jump off! For the Scriptures say,

‘He will order his angels to protect you.
And they will hold you up with their hands so
you won’t even hurt your foot on a stone.’*”

⁷Jesus responded, “The Scriptures also say, ‘You must not test the LORD your God.’*”

⁸Next the devil took him to the peak of a very high mountain and showed him all the kingdoms of the world and their glory. ⁹“I will give it all to you,” he said, “if you will kneel down and worship me.”

¹⁰“Get out of here, Satan,” Jesus told him. “For the Scriptures say,

‘You must worship the LORD your God
and serve only him.’*”

¹¹Then the devil went away, and angels came and took care of Jesus.

The Ministry of Jesus Begins

¹²When Jesus heard that John had been arrested, he left Judea and returned to Galilee. ¹³He went first to Nazareth, then left there and moved to Capernaum, beside the Sea of Galilee, in the region of Zebulun and Naphtali. ¹⁴This fulfilled what God said through the prophet Isaiah:

¹⁵“In the land of Zebulun and of Naphtali,
beside the sea, beyond the Jordan River,
in Galilee where so many Gentiles live,
¹⁶the people who sat in darkness
have seen a great light.
And for those who lived in the land where
death casts its shadow,
a light has shined.”*

¹⁷From then on Jesus began to preach, “Repent of your sins and turn to God, for the Kingdom of Heaven is near.*”

The First Disciples

¹⁸One day as Jesus was walking along the shore of the Sea of Galilee, he saw two brothers—Simon, also called Peter, and Andrew—throwing a net into the water, for they fished for a living. ¹⁹Jesus called

上帝的兒子，就跳下去吧！因為聖經上說：

‘他要吩咐他的天使保護你。
他們要用手托住你，
連你的腳也不會被石頭碰傷。’*”

⁷耶穌回答：“聖經上還說：‘不可試探上主你的上帝。’*”

⁸魔鬼又把他帶上一座極高的山峰，向他展示世上的萬國和萬國的榮華，⁹說：“只要你肯跪下來拜我，我就把這一切都給你。”

¹⁰耶穌對他說：“撒但，退去吧！因為聖經上說：

‘你要敬拜上主你的上帝，
單單事奉他。’*”

¹¹於是魔鬼就離開了，有天使來侍候耶穌。

耶穌開始事奉

¹²耶穌聽到約翰被捕的消息後，就離開猶太返回加利利。¹³他先到了拿撒勒，然後前往迦百農。迦百農在加利利海邊，位於西布倫和拿弗他利地區。¹⁴這就應驗了上帝藉着先知以賽亞所說的：

¹⁵“在西布倫地和拿弗他利地，
在海邊和約旦河的對岸，
有許多外族人住在加利利，
¹⁶那些坐在黑暗之中的人，
看見了一道大光；
那些住在死亡陰影之下的人，
有光照耀他們！”*

¹⁷從那時起，耶穌開始傳道，說：“你們要從罪中悔改，歸向上帝，因為天國臨近了*！”

第一批門徒

¹⁸有一天，耶穌沿着加利利海邊行走，看見兩兄弟，就是西門（又叫彼得）和安得烈，正在向水裏撒網；他們是靠打魚為生的。¹⁹耶穌召喚他們說：“來，跟從

4:6 Ps 91:11-12. 4:7 Deut 6:16. 4:10 Deut 6:13. 4:15-16 Isa 9:1-2 (Greek version). 4:17 Or *has come, or is coming soon.*

4:6 詩九十一-十二。 4:7 申六16。 4:10 申六13。 4:15-16 賽九1-2（希臘文譯本）。 4:17 或譯“已來臨”，又或譯“馬上就要來臨”。

我，我要教你們怎樣得人如得魚！”²⁰他們就立刻丟下漁網，跟從了耶穌。

²¹沿岸走了不遠，他看見另外兩兄弟，就是雅各和約翰，正跟他們的父親西庇太坐在船上補網。耶穌也召喚了他們，²²他們就立刻離開父親和漁船，跟從了耶穌。

人羣跟隨耶穌

²³耶穌走遍加利利地區，在會堂裏教導人，傳講天國的福音，並醫治各種疾病。²⁴他的名聲遠播，甚至傳到了敘利亞。眾人很快就把所有病人帶到他那裏。無論他們有甚麼疾病，或被鬼附身，或是患了癩癩、癱瘓，耶穌都一一把他們治好了。²⁵無論耶穌走到哪裏，都有一大羣人跟在後面，這些人來自加利利、十城*、耶路撒冷、猶太全地和約旦河東。

山上的講道

5 有一天，耶穌看到眾人聚集在一起，便走上山坡坐下，他的門徒也圍着他。²他就開始教導他們，說：

論福

- ³ “上帝賜福給那些貧乏的並且意識到自己需要上帝的人*，因為天國是他們的。
- ⁴ 上帝賜福給哀痛的人，因為他們必得安慰。
- ⁵ 上帝賜福給謙卑的人，因為他們必會承受全地。
- ⁶ 上帝賜福給渴慕正義*的人，因為他們必得滿足。
- ⁷ 上帝賜福給憐憫人的人，因為他們必得憐憫。
- ⁸ 上帝賜福給心靈純潔的人，因為他們必會見到上帝。
- ⁹ 上帝賜福給締造和平的人，因為他們必稱為上帝的兒女。
- ¹⁰ 上帝賜福給行為正直卻反遭迫害的人，因為天國是他們的。

out to them, “Come, follow me, and I will show you how to fish for people!”²⁰ And they left their nets at once and followed him.

²¹ A little farther up the shore he saw two other brothers, James and John, sitting in a boat with their father, Zebedee, repairing their nets. And he called them to come, too. ²² They immediately followed him, leaving the boat and their father behind.

Crowds Follow Jesus

²³ Jesus traveled throughout the region of Galilee, teaching in the synagogues and announcing the Good News about the Kingdom. And he healed every kind of disease and illness. ²⁴ News about him spread as far as Syria, and people soon began bringing to him all who were sick. And whatever their sickness or disease, or if they were demon-possessed or epileptic or paralyzed—he healed them all. ²⁵ Large crowds followed him wherever he went—people from Galilee, the Ten Towns,* Jerusalem, from all over Judea, and from east of the Jordan River.

The Sermon on the Mount

5 One day as he saw the crowds gathering, Jesus went up on the mountainside and sat down. His disciples gathered around him, ² and he began to teach them.

The Beatitudes

- ³ “God blesses those who are poor and realize their need for him,* for the Kingdom of Heaven is theirs.
- ⁴ God blesses those who mourn, for they will be comforted.
- ⁵ God blesses those who are humble, for they will inherit the whole earth.
- ⁶ God blesses those who hunger and thirst for justice,* for they will be satisfied.
- ⁷ God blesses those who are merciful, for they will be shown mercy.
- ⁸ God blesses those whose hearts are pure, for they will see God.
- ⁹ God blesses those who work for peace, for they will be called the children of God.
- ¹⁰ God blesses those who are persecuted for doing right, for the Kingdom of Heaven is theirs.

4:25 希臘文為“低加坡里”。 5:3 希臘文為“靈裏貧乏的人”。 5:6 或譯“公義”。

4:25 Greek Decapolis. 5:3 Greek poor in spirit. 5:6 Or for righteousness.

¹¹“God blesses you when people mock you and persecute you and lie about you* and say all sorts of evil things against you because you are my followers. ¹²Be happy about it! Be very glad! For a great reward awaits you in heaven. And remember, the ancient prophets were persecuted in the same way.

Teaching about Salt and Light

¹³“You are the salt of the earth. But what good is salt if it has lost its flavor? Can you make it salty again? It will be thrown out and trampled underfoot as worthless.

¹⁴“You are the light of the world—like a city on a hilltop that cannot be hidden. ¹⁵No one lights a lamp and then puts it under a basket. Instead, a lamp is placed on a stand, where it gives light to everyone in the house. ¹⁶In the same way, let your good deeds shine out for all to see, so that everyone will praise your heavenly Father.

Teaching about the Law

¹⁷“Don’t misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to accomplish their purpose. ¹⁸I tell you the truth, until heaven and earth disappear, not even the smallest detail of God’s law will disappear until its purpose is achieved. ¹⁹So if you ignore the least commandment and teach others to do the same, you will be called the least in the Kingdom of Heaven. But anyone who obeys God’s laws and teaches them will be called great in the Kingdom of Heaven.

²⁰“But I warn you—unless your righteousness is better than the righteousness of the teachers of religious law and the Pharisees, you will never enter the Kingdom of Heaven!

Teaching about Anger

²¹“You have heard that our ancestors were told, ‘You must not murder. If you commit murder, you are subject to judgment.’* ²²But I say, if you are even angry with someone,* you are subject to judgment! If you call someone an idiot,* you are in danger of being brought before the court. And if you curse someone,* you are in danger of the fires of hell.*

5:11 Some manuscripts do not include *and lie about you*.
5:21 Exod 20:13; Deut 5:17. **5:22a** Some manuscripts add *without cause*. **5:22b** Greek uses an Aramaic term of contempt: *If you say to your brother, ‘Raca.’* **5:22c** Greek *if you say, ‘You fool.’* **5:22d** Greek *Gehenna*; also in 5:29, 30.

¹¹ “如果你們因為跟從我而被人嘲笑、迫害、中傷*或被各種壞話毀謗，上帝必會賜福給你們。¹²你們要為此歡喜！要大大喜樂！因為天上有豐厚的獎賞在等着你們。要記住，古代的先知也受過同樣的迫害。

論鹽和光

¹³ “你們是世上的鹽。如果鹽失去味道，又有甚麼用呢？你能使它再鹹嗎？它只會被丟棄，被當作廢物任人踐踏。

¹⁴ “你們是世界的光，像山頂上的城市一樣，無法隱藏。¹⁵沒有人把燈點亮以後，又把它放在籃子底下。人總是把燈放在燈台上，好照亮屋裏所有的人。¹⁶同樣，你們的善行也該如明光照耀，讓眾人都看見，便為此讚美你們的天父。

論律法

¹⁷ “不要誤解我到來的原因。我來不是要廢除摩西的律法或眾先知的著作；不，我來是為了達成它們的目的。¹⁸我實在告訴你們，就是天地都消逝，上帝律法中最微小的細節也不會消逝，直到它的目的實現為止。¹⁹所以，你如果忽略律法中最小的一條誡命，又教導別人這樣做，你在天國裏就要被稱為最小的。但凡是遵行上帝的律法，又教導別人去遵行的，在天國裏要被稱為大。

²⁰ “可是我警告你們，如果你們的義，不能勝過律法教師和法利賽人的義，你們就絕對進不了天國！

論發怒

²¹ “你們都聽過告誡我們祖先的話：‘不可殺人，殺人者要受審判。’* ²²可是我要說，你們就是對人發怒，*也要受審判！如果罵別人是‘白痴’，*就要被帶上審判庭；如果詛咒別人，*就難逃地獄之火。

5:11 有些抄本沒有“中傷”。 **5:21** 出二十十三；申五17。 **5:22a** 有些抄本加有“無緣無故”。 **5:22b** 希臘文用了亞蘭文中表示輕蔑的詞彙：“假如你叫你的弟兄‘拉加’”。 **5:22c** 希臘文為“假如你說‘你這蠢材’”。 **5:22d** 希臘文為“革赫拿”，也見於太五29、30。

²³ “所以，你如果在聖殿的祭壇獻祭*時，忽然想起有人對你有所不滿，²⁴就應該把祭物留在祭壇那裏，先去與那人和好，然後再來向上帝獻祭。

²⁵ “當你和對頭還在去審判庭的路上時，就要盡快尋求和解，免得控告你的人把你交給審判官，審判官把你交給獄警，將你關進監獄。²⁶那樣，你若不清償最後一分錢*就絕不能出來。

論通姦

²⁷ “你們聽過這條誡命：‘不可通姦。’*
²⁸ 可是我要說，只要看見女人而起淫念，就是在心裏跟她通姦。²⁹如果你的眼睛（即使是視力好的那隻）*使你起了淫念，就把它剜出來丟掉！失去身體的一部分，總比全身被丟進地獄好。³⁰如果你的手（即使是更強壯的那隻）*使你犯罪，就把它砍下來丟掉！失去身體的一部分，總比全身被丟進地獄好。

論離婚

³¹ “你們聽過律法說：‘男人只要給妻子寫休書，就可以休妻。’*³² 可是我要說，除非妻子不忠，否則男人休妻就是使她犯通姦罪。誰要是娶了被休的女人，也是犯了通姦罪。

論起誓

³³ “你們還聽過那告誡我們祖先的話：‘不可違背誓言，一定要恪守向上主所起的誓。’*³⁴ 可是我要說，根本不要起誓！不要說‘我指着天起誓！’，因為天是上帝的寶座；³⁵ 不要說‘我指着地起誓！’，因為地是上帝的腳凳；也不要說‘我指着耶路撒冷起誓！’，因為耶路撒冷是那位大君王的城；³⁶ 甚至不可說‘我指着我的頭起誓！’，因為你就連一根頭髮，也無法使它變黑或變白。³⁷ 你們只要簡單地說‘是，我會’，或‘不，我不會’，再多說就是出於那惡者。

5:23 希臘文為“禮物”，也見於太五24。 5:26 希臘文為“最後的柯雷特”（即四分之一銅錢）。 5:27 出二十一4；申五18。 5:29 希臘文為“你的右眼”。 5:30 希臘文為“你的右手”。 5:31 申二十四1。 5:33 民三十二。

²³“So if you are presenting a sacrifice* at the altar in the Temple and you suddenly remember that someone has something against you,²⁴leave your sacrifice there at the altar. Go and be reconciled to that person. Then come and offer your sacrifice to God.

²⁵“When you are on the way to court with your adversary, settle your differences quickly. Otherwise, your accuser may hand you over to the judge, who will hand you over to an officer, and you will be thrown into prison.²⁶And if that happens, you surely won't be free again until you have paid the last penny.*

Teaching about Adultery

²⁷“You have heard the commandment that says, ‘You must not commit adultery.’*²⁸But I say, anyone who even looks at a woman with lust has already committed adultery with her in his heart.²⁹So if your eye—even your good eye*—causes you to lust, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.³⁰And if your hand—even your stronger hand*—causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.

Teaching about Divorce

³¹“You have heard the law that says, ‘A man can divorce his wife by merely giving her a written notice of divorce.’*³²But I say that a man who divorces his wife, unless she has been unfaithful, causes her to commit adultery. And anyone who marries a divorced woman also commits adultery.

Teaching about Vows

³³“You have also heard that our ancestors were told, ‘You must not break your vows; you must carry out the vows you make to the LORD.’*³⁴But I say, do not make any vows! Do not say, ‘By heaven!’ because heaven is God's throne.³⁵And do not say, ‘By the earth!’ because the earth is his footstool. And do not say, ‘By Jerusalem!’ for Jerusalem is the city of the great King.³⁶Do not even say, ‘By my head!’ for you can't turn one hair white or black.³⁷Just say a simple, ‘Yes, I will,’ or ‘No, I won't.’ Anything beyond this is from the evil one.

5:23 Greek gift; also in 5:24 5:26 Greek the last kodrantes [i.e., quadrans]. 5:27 Exod 20:14; Deut 5:18. 5:29 Greek your right eye. 5:30 Greek your right hand. 5:31 Deut 24:1. 5:33 Num 30:2.

Teaching about Revenge

³⁸“You have heard the law that says the punishment must match the injury: ‘An eye for an eye, and a tooth for a tooth.’³⁹But I say, do not resist an evil person! If someone slaps you on the right cheek, offer the other cheek also. ⁴⁰If you are sued in court and your shirt is taken from you, give your coat, too. ⁴¹If a soldier demands that you carry his gear for a mile,* carry it two miles. ⁴²Give to those who ask, and don’t turn away from those who want to borrow.

Teaching about Love for Enemies

⁴³“You have heard the law that says, ‘Love your neighbor’* and hate your enemy. ⁴⁴But I say, love your enemies!* Pray for those who persecute you! ⁴⁵In that way, you will be acting as true children of your Father in heaven. For he gives his sunlight to both the evil and the good, and he sends rain on the just and the unjust alike. ⁴⁶If you love only those who love you, what reward is there for that? Even corrupt tax collectors do that much. ⁴⁷If you are kind only to your friends,* how are you different from anyone else? Even pagans do that. ⁴⁸But you are to be perfect, even as your Father in heaven is perfect.

Teaching about Giving to the Needy

6 “Watch out! Don’t do your good deeds publicly, to be admired by others, for you will lose the reward from your Father in heaven. ²When you give to someone in need, don’t do as the hypocrites do—blowing trumpets in the synagogues and streets to call attention to their acts of charity! I tell you the truth, they have received all the reward they will ever get. ³But when you give to someone in need, don’t let your left hand know what your right hand is doing. ⁴Give your gifts in private, and your Father, who sees everything, will reward you.

Teaching about Prayer and Fasting

⁵“When you pray, don’t be like the hypocrites who love to pray publicly on street corners and in the synagogues where everyone can see them. I tell you the truth, that is all the reward they will ever get. ⁶But when you pray, go away by yourself, shut the door

5:38 Greek the law that says: ‘An eye for an eye and a tooth for a tooth.’ Exod 21:24; Lev 24:20; Deut 19:21. **5:41** Greek *milion* [4,854 feet or 1,478 meters]. **5:43** Lev 19:18. **5:44** Some manuscripts add *Bless those who curse you. Do good to those who hate you.* Compare Luke 6:27-28. **5:47** Greek *your brothers*.

論報復

³⁸ “你們曾聽見律法說，懲罰要與傷害相符：‘要以眼還眼，以牙還牙。’* ³⁹可是我要說，不要與惡人對抗！如果有人打你的右臉，就把左臉也給他。 ⁴⁰如果有人控告你，拿走你的襯衫，就把外衣也給他。 ⁴¹如果有當兵的要你背着他的裝備走一里*，你就走兩里。 ⁴²如果有人向你懇求，就給他；有人向你借貸，也不要拒絕。

論愛敵人

⁴³ “你們曾聽見律法說：‘要愛你的鄰居’*，恨你的敵人。 ⁴⁴可是我要說，要愛你們的敵人！* 為迫害你們的人禱告！ ⁴⁵這樣一來，你們的表現才像天父真正的兒女。因為他讓陽光照好人，也照壞人；降雨給正直的人，也給不正直的人。 ⁴⁶如果你們只愛那些愛你們的人，又有甚麼獎賞呢？就連腐敗的稅官也會這樣做。 ⁴⁷如果你們只善待自己的朋友*，和別人又有甚麼不同呢？就連信奉異教的人也會這樣做。 ⁴⁸然而你們要作完全人，因為你們的天父是完全的。

論賙濟窮人

6 “你們要小心！不要當眾行善，特意要得到別人的稱讚，那樣，你們就會失去天父的獎賞。 ²你賙濟有需要的人的時候，不要學那些偽善的人，在會堂和街上大吹大擂，好讓眾人都知道他們的善舉！我實在告訴你們，他們得到的獎賞僅此而已。 ³你在賙濟有需要的人的時候，右手所做的，不要讓左手知道，⁴要暗中施捨。你的父察看一切，必定會獎賞你。

論禱告與禁食

⁵ “你們禱告的時候，不要像偽善的人那樣，喜歡當眾站在路口和會堂裏祈禱，故意讓大家都看見。我實在告訴你們，他們得到的獎賞僅此而已。 ⁶你祈禱的時候，要獨自走開，關上門，暗中向你的

5:38 希臘文為“律法說：‘以眼還眼，以牙還牙。’”出二十一-24；利二十四20；申十九21。 **5:41** 希臘文為“古羅馬一里”（4854英尺或1478米）。 **5:43** 利十九18。 **5:44** 有些抄本加有“為詛咒你們的人祝福，善待憎恨你們的人”，參路六27-28。 **5:47** 希臘文為“你們的兄弟”。

父禱告。你的父察看一切，必定會獎賞你。

⁷“你們禱告的時候，不要像其他宗教的信徒那樣反復嘮叨。他們以為只要不斷重複，禱告就蒙應允。⁸不要像他們那樣，因為在你們祈求以前，你們的父就已經清楚地知道你們需要甚麼了！⁹你們要這樣祈禱：

“我們在天上的父，
願你的名被尊為聖，
¹⁰願你的國早日降臨，
願你的旨意成就在地上，
如同成就在天上。
¹¹求你賜給我們今天所需要的食物，*
¹²求你寬恕我們的罪，
就像我們寬恕得罪我們的人。
¹³求你不要讓我們向試探屈服，*
救我們脫離那惡者*。

¹⁴“你們如果寬恕那些得罪你們的人，你們的天父也會寬恕你們；¹⁵你們如果不寬恕別人，你們的父也不會寬恕你們的罪。

¹⁶“你們禁食的時候，不要像偽善的人那樣表露出來。他們故意愁眉苦臉，衣冠不整，好讓人稱讚他們禁食。我實在告訴你們，他們得到的獎賞僅此而已。¹⁷你禁食的時候，要梳頭洗臉，¹⁸這樣就沒有人注意到你在禁食，只有你的父知道你在暗中所做的事。你的父察看一切，必定會獎賞你。

論金錢與財富

¹⁹“不要在天上積聚財寶，地上有蟲蛀，會銹蝕，還會有盜賊闖進來偷。²⁰你們要在天上積存財寶，那裏沒有蟲蛀，不會銹蝕，也沒有盜賊闖進來偷。²¹你的財寶在哪裏，你心中的渴望也在哪裏。

²²“你的眼睛就是燈，照亮你的全身。你的眼睛如果健康，全身就充滿光明；²³眼睛如果壞了，全身就陷入黑暗。如果你自以為內心有光，實際上卻充滿黑暗，這是多麼深沉的黑暗啊！

behind you, and pray to your Father in private. Then your Father, who sees everything, will reward you.

⁷“When you pray, don't babble on and on as people of other religions do. They think their prayers are answered merely by repeating their words again and again. ⁸Don't be like them, for your Father knows exactly what you need even before you ask him! ⁹Pray like this:

Our Father in heaven,
may your name be kept holy.
¹⁰ May your Kingdom come soon.
May your will be done on earth,
as it is in heaven.
¹¹ Give us today the food we need,*
¹² and forgive us our sins,
as we have forgiven those who sin against us.
¹³ And don't let us yield to temptation,*
but rescue us from the evil one.*

¹⁴“If you forgive those who sin against you, your heavenly Father will forgive you. ¹⁵But if you refuse to forgive others, your Father will not forgive your sins.

¹⁶“And when you fast, don't make it obvious, as the hypocrites do, for they try to look miserable and disheveled so people will admire them for their fasting. I tell you the truth, that is the only reward they will ever get. ¹⁷But when you fast, comb your hair and wash your face. ¹⁸Then no one will notice that you are fasting, except your Father, who knows what you do in private. And your Father, who sees everything, will reward you.

Teaching about Money and Possessions

¹⁹“Don't store up treasures here on earth, where moths eat them and rust destroys them, and where thieves break in and steal. ²⁰Store your treasures in heaven, where moths and rust cannot destroy, and thieves do not break in and steal. ²¹Wherever your treasure is, there the desires of your heart will also be.

²²“Your eye is a lamp that provides light for your body. When your eye is good, your whole body is filled with light. ²³But when your eye is bad, your whole body is filled with darkness. And if the light you think you have is actually darkness, how deep that darkness is!

6:11 或譯“求你今天賜給我們今天的食物”，又或譯“求你今天賜給我們明天的食物”。 **6:13a** 或譯“不叫我們遇到試探”。 **6:13b** 或譯“脫離邪惡”，有些抄本加有“因為國度、權柄、榮耀都是你的，直到永遠，阿們”。

6:11 Or Give us today our food for the day; or Give us today our food for tomorrow. **6:13a** Or And keep us from being tested.

6:13b Or from evil. Some manuscripts add For yours is the kingdom and the power and the glory forever. Amen.

²⁴“No one can serve two masters. For you will hate one and love the other; you will be devoted to one and despise the other. You cannot serve both God and money.

²⁵“That is why I tell you not to worry about everyday life—whether you have enough food and drink, or enough clothes to wear. Isn't life more than food, and your body more than clothing? ²⁶Look at the birds. They don't plant or harvest or store food in barns, for your heavenly Father feeds them. And aren't you far more valuable to him than they are? ²⁷Can all your worries add a single moment to your life?

²⁸“And why worry about your clothing? Look at the lilies of the field and how they grow. They don't work or make their clothing, ²⁹yet Solomon in all his glory was not dressed as beautifully as they are. ³⁰And if God cares so wonderfully for wildflowers that are here today and thrown into the fire tomorrow, he will certainly care for you. Why do you have so little faith?

³¹“So don't worry about these things, saying, 'What will we eat? What will we drink? What will we wear?' ³²These things dominate the thoughts of unbelievers, but your heavenly Father already knows all your needs. ³³Seek the Kingdom of God* above all else, and live righteously, and he will give you everything you need.

³⁴“So don't worry about tomorrow, for tomorrow will bring its own worries. Today's trouble is enough for today.

Do Not Judge Others

7 “Do not judge others, and you will not be judged. ²For you will be treated as you treat others.* The standard you use in judging is the standard by which you will be judged.*

³“And why worry about a speck in your friend's eye* when you have a log in your own? ⁴How can you think of saying to your friend,* 'Let me help you get rid of that speck in your eye,' when you can't see past the log in your own eye? ⁵Hypocrite! First get rid of the log in your own eye; then you will see well enough to deal with the speck in your friend's eye.

⁶“Don't waste what is holy on people who are unholy.* Don't throw your pearls to pigs! They will

6:33 Some manuscripts do not include of God. **7:2a** Or For God will judge you as you judge others. **7:2b** Or The measure you give will be the measure you get back. **7:3** Greek your brother's eye; also in 7:5. **7:4** Greek your brother. **7:6** Greek Don't give the sacred to dogs.

²⁴ “沒有人能服侍兩個主人，不是恨這個，愛那個，就是忠於這個，輕視那個。你們不能既服侍上帝，又服侍金錢。

²⁵ “因此我告訴你們，不要為每天的生活憂慮，擔心吃、喝、穿用是否足夠。生命不僅僅在於食物，身體也不僅僅在於衣着，難道不是嗎？²⁶看看那些飛鳥吧！牠們不播種，不收割，也不屯糧入倉，你們的天父尚且養活牠們。對他來說，難道你們不比飛鳥貴重得多嗎？²⁷你們一切的憂慮，能讓自己多活片刻嗎？

²⁸ “你們為甚麼為衣服憂慮呢？看看地裏的百合花怎樣生長吧！它們既不工作，也不做衣服；²⁹但就連所羅門最顯赫的時候所穿的，也不如它們美麗。³⁰野地裏的花朵，今天在這裏，明天就被丟進火裏，上帝尚且奇妙地眷顧它們，他必定會更加眷顧你們。你們的信心為甚麼這麼小呢？

³¹ “因此，不要為這些事情擔心，說：‘我們吃甚麼？喝甚麼？穿甚麼？’³²這些事佔據着不信的人的心思，你們的天父卻早已經知道你們所有的需要。³³你們要以追求上帝的國*為最重要的事，過公義的生活，他就會賜你們一切所需要的。

³⁴ “所以，不要為明天憂慮，因為明天自有明天的憂慮；今天的煩惱今天擔當就夠了。

不要評斷人

7 “你們不要評斷別人，就不會被人評斷。²因為你們怎樣對待別人，別人就會怎樣對待你們。*你們用甚麼標準評斷人，也會被人用相同的標準來評斷。*

³ “你自己眼中有梁木，為甚麼卻只為朋友眼裏*的木屑擔心呢？⁴你的視線無法越過自己眼中的梁木，又憑甚麼對朋友*說‘讓我幫你挑去眼裏的木屑’呢？⁵偽善的人啊！先除去你自己眼中的梁木，然後才能看得清楚，再去處理你朋友眼裏的木屑。

⁶ “不要將神聖的東西浪費在不聖潔的人身上，*也不要將珍珠丟給豬！牠們會

6:33 有些抄本沒有“上帝的”。**7:2a** 或譯“因為你們怎樣評斷別人，上帝也要怎樣評斷你們。”**7:2b** 或譯“你們用甚麼量器量給別人，也就用甚麼量器量給你們。”**7:3** 希臘文為“你弟兄眼中”，也見於太7:5。**7:4** 希臘文為“你的弟兄”。**7:6** 希臘文為“不要把神聖的東西給狗”。

踐踏珍珠，再轉來攻擊你們。

有效的禱告

⁷“你們要不斷祈求，就會得到所祈求的；不斷尋找，就會找到；不斷敲門，門就會向你們打開。⁸因為凡祈求的，就會得到；尋找的，就會找到；敲門的，就會為他開門。

⁹“你們作父母的，如果孩子要餅，你會給他們石頭嗎？¹⁰孩子要魚，你會給他們蛇嗎？當然不會！¹¹你們這些有罪的人尚且知道拿好東西給自己的孩子，更何況你們的天父呢？他會把好東西賜給那些向他祈求的人。

黃金定律

¹²“你們希望別人怎樣對待你們，就要怎樣對待別人；這就是律法和先知教導中的精髓。

窄門

¹³“你們只能從窄門進入上帝的國。通往地獄的大路*是寬闊的，門是寬敞的，可以讓許多選擇那條路的人進去。¹⁴但通往生命的門非常狹窄，路也很崎嶇，找到的人也很少。

樹和它的果子

¹⁵“你們要提防假先知，他們假扮成溫馴的羊，實際上卻是兇殘的豺狼。¹⁶從他們的果子，也就是他們的行為，你們就可以認出他們。荊棘中能摘到葡萄嗎？蒺藜裏能找到無花果嗎？¹⁷好樹結好果子，壞樹結壞果子；¹⁸好樹不會結壞果子，壞樹也不會結好果子。¹⁹因此，凡不結好果子的樹，都要被砍下來丟進火裏。²⁰是的，就像你們可以憑着果子來認出樹的好壞，你們同樣也可以憑着人的行為來認出他們。

真正的門徒

²¹“不是所有稱呼我‘主啊！主啊！’的人都能進入天國。只有遵行我天父旨意的，才能進去。²²在審判那天，很多人會對我說：‘主啊！主啊！我們曾經奉你的名講道，奉你的名趕鬼，又奉你的名行了許多神蹟。’²³然而我要說：‘我根本不認識你們！你們這些違犯上帝律法的人，離開我吧！’

trample the pearls, then turn and attack you.

Effective Prayer

⁷“Keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you. ⁸For everyone who asks, receives. Everyone who seeks, finds. And to everyone who knocks, the door will be opened.

⁹“You parents—if your children ask for a loaf of bread, do you give them a stone instead? ¹⁰Or if they ask for a fish, do you give them a snake? Of course not! ¹¹So if you sinful people know how to give good gifts to your children, how much more will your heavenly Father give good gifts to those who ask him.

The Golden Rule

¹²“Do to others whatever you would like them to do to you. This is the essence of all that is taught in the law and the prophets.

The Narrow Gate

¹³“You can enter God’s Kingdom only through the narrow gate. The highway to hell* is broad, and its gate is wide for the many who choose that way. ¹⁴But the gateway to life is very narrow and the road is difficult, and only a few ever find it.

The Tree and Its Fruit

¹⁵“Beware of false prophets who come disguised as harmless sheep but are really vicious wolves. ¹⁶You can identify them by their fruit, that is, by the way they act. Can you pick grapes from thornbushes, or figs from thistles? ¹⁷A good tree produces good fruit, and a bad tree produces bad fruit. ¹⁸A good tree can’t produce bad fruit, and a bad tree can’t produce good fruit. ¹⁹So every tree that does not produce good fruit is chopped down and thrown into the fire. ²⁰Yes, just as you can identify a tree by its fruit, so you can identify people by their actions.

True Disciples

²¹“Not everyone who calls out to me, ‘Lord! Lord!’ will enter the Kingdom of Heaven. Only those who actually do the will of my Father in heaven will enter. ²²On judgment day many will say to me, ‘Lord! Lord! We prophesied in your name and cast out demons in your name and performed many miracles in your name.’ ²³But I will reply, ‘I never knew you. Get away from me, you who break God’s laws.’

7:13 希臘文為“通往滅亡的路”。

7:13 Greek *The road that leads to destruction.*

Building on a Solid Foundation

²⁴Anyone who listens to my teaching and follows it is wise, like a person who builds a house on solid rock. ²⁵Though the rain comes in torrents and the floodwaters rise and the winds beat against that house, it won't collapse because it is built on bedrock. ²⁶But anyone who hears my teaching and doesn't obey it is foolish, like a person who builds a house on sand. ²⁷When the rains and floods come and the winds beat against that house, it will collapse with a mighty crash."

²⁸When Jesus had finished saying these things, the crowds were amazed at his teaching, ²⁹for he taught with real authority—quite unlike their teachers of religious law.

Jesus Heals a Man with Leprosy

8 Large crowds followed Jesus as he came down the mountainside. ²Suddenly, a man with leprosy approached him and knelt before him. "Lord," the man said, "if you are willing, you can heal me and make me clean."

³Jesus reached out and touched him. "I am willing," he said. "Be healed!" And instantly the leprosy disappeared. ⁴Then Jesus said to him, "Don't tell anyone about this. Instead, go to the priest and let him examine you. Take along the offering required in the law of Moses for those who have been healed of leprosy.* This will be a public testimony that you have been cleansed."

The Faith of a Roman Officer

⁵When Jesus returned to Capernaum, a Roman officer* came and pleaded with him, ⁶"Lord, my young servant* lies in bed, paralyzed and in terrible pain."

⁷Jesus said, "I will come and heal him."

⁸But the officer said, "Lord, I am not worthy to have you come into my home. Just say the word from where you are, and my servant will be healed. ⁹I know this because I am under the authority of my superior officers, and I have authority over my soldiers. I only need to say, 'Go,' and they go, or 'Come,' and they come. And if I say to my slaves, 'Do this,' they do it."

¹⁰When Jesus heard this, he was amazed. Turning to those who were following him, he said, "I tell you the truth, I haven't seen faith like this in all Israel! ¹¹And I tell you this, that many Gentiles

在堅固的地基上建造

²⁴“聆聽我的教導並且遵行的人是聰明的，就像人把房子建在堅固的磐石上；²⁵縱使大雨傾盆，洪水泛濫，狂風襲來，那房子依然屹立不倒，因為它建在磐石上。²⁶但聽了我的教導卻不遵行的人是愚蠢的，就像人把房子建在沙地上；²⁷一旦大雨傾盆，洪水來臨，狂風襲來，房子就會徹底倒塌。”

²⁸耶穌講完這些話，眾人對他的教導感到十分驚訝，²⁹因為他教導時帶著真正的權柄，跟他們的律法教師很不一樣。

耶穌治愈癩瘋病人

8 耶穌下山的時候，一大羣人跟着他。²突然，有個癩瘋病人來到他面前跪下，說：“主啊！只要你願意，就能治好我，使我潔淨了。”

³耶穌伸手摸他，說：“好，你痊愈吧！”那人的癩瘋立即就消失了。⁴耶穌對他說：“不要把這事告訴任何人。你只要到祭司那裏，讓他為你檢查，並照着摩西律法的規定，獻上癩瘋病人痊愈後當獻的祭物。*這樣就公開證明你已經潔淨了。”

羅馬軍官的信心

⁵耶穌回到迦百農，有個羅馬軍官*來懇求他：⁶“主啊，我年輕的僕人*癱瘓在牀上，非常痛苦。”

⁷耶穌說：“我去醫治他。”

⁸那軍官卻說：“主啊，我實在不配讓你到我家裏來。你只要在你那裏說一句話，我的僕人就會痊愈。⁹我知道你有這個權柄，因為上面有管轄我的長官，下面有受我管轄的部下。我只要說‘去’，我的部下就去；說‘來’，他們就來；我吩咐奴僕‘去辦這事’，他們就會照辦。”

¹⁰耶穌聽到這番話，非常地驚訝，就轉身對那些跟着他的人說：“我實在告訴你們，這樣的信心，我在全以色列都沒有見過！¹¹我告訴你們，將來會有

8:4 See Lev 14:2-32. 8:5 Greek a centurion; similarly in 8:8, 13. 8:6 Or child; also in 8:13.

8:4 見利十四2-32。 8:5 希臘文為“百夫長”，太八8、13類同。 8:6 或譯“孩子”，也見於太八13。

許多外族人從世界各地——從東從西前來，在天國裏跟亞伯拉罕、以撒、雅各同享筵席。¹²然而，許多原本可以進入天國的以色列人，反會被驅逐到外面的黑暗裏，在那裏哀哭切齒了。”

¹³耶穌又對那位羅馬軍官說：“回家去吧！因為你相信，這事就實現了。”那年輕的僕人就在那時痊愈了。

耶穌治愈許多人

¹⁴耶穌來到彼得家裏，他的岳母正臥病在牀，發着高燒。¹⁵耶穌一摸她的手，燒就退了，她就起來為耶穌準備飯菜。

¹⁶那天晚上，眾人把許多被鬼附身的人帶到耶穌那裏。他一聲令下，就把邪靈趕走了，還治好了所有的病人。¹⁷這就應驗了主藉着先知以賽亞說的話：

“他除去我們的病痛，
挪走我們的疾患。”*

跟隨耶穌的代價

¹⁸耶穌看見人羣圍着他，就吩咐門徒渡到湖對岸去。

¹⁹有一位律法教師對耶穌說：“老師，無論你去哪裏，我都跟隨你。”

²⁰但耶穌說：“狐狸有洞，飛鳥有高，人子*卻連枕頭的地方也沒有。”

²¹另一個門徒說：“主啊，請讓我先回家安葬我的父親。”

²²耶穌就對他說：“現在就來跟從我吧，讓靈性已死的人去埋葬他們的死人吧！”*

耶穌平靜風暴

²³耶穌上了船，要和門徒一起渡到湖的對岸。²⁴忽然，湖上起了猛烈的風暴，大浪打進了船艙，耶穌卻仍在睡覺。²⁵門徒上前叫醒他，喊着說：“主啊，救救我們！我們快要淹死了！”

²⁶耶穌對他們說：“你們為甚麼害怕呢？你們的信心太小了！”說着他便起來喝斥風浪，風浪突然就平靜了下來。

will come from all over the world—from east and west—and sit down with Abraham, Isaac, and Jacob at the feast in the Kingdom of Heaven. ¹²But many Israelites—those for whom the Kingdom was prepared—will be thrown into outer darkness, where there will be weeping and gnashing of teeth.”

¹³Then Jesus said to the Roman officer, “Go back home. Because you believed, it has happened.” And the young servant was healed that same hour.

Jesus Heals Many People

¹⁴When Jesus arrived at Peter’s house, Peter’s mother-in-law was sick in bed with a high fever. ¹⁵But when Jesus touched her hand, the fever left her. Then she got up and prepared a meal for him.

¹⁶That evening many demon-possessed people were brought to Jesus. He cast out the evil spirits with a simple command, and he healed all the sick.

¹⁷This fulfilled the word of the Lord through the prophet Isaiah, who said,

“He took our sicknesses
and removed our diseases.”*

The Cost of Following Jesus

¹⁸When Jesus saw the crowd around him, he instructed his disciples to cross to the other side of the lake.

¹⁹Then one of the teachers of religious law said to him, “Teacher, I will follow you wherever you go.”

²⁰But Jesus replied, “Foxes have dens to live in, and birds have nests, but the Son of Man* has no place even to lay his head.”

²¹Another of his disciples said, “Lord, first let me return home and bury my father.”

²²But Jesus told him, “Follow me now. Let the spiritually dead bury their own dead.*”

Jesus Calms the Storm

²³Then Jesus got into the boat and started across the lake with his disciples. ²⁴Suddenly, a fierce storm struck the lake, with waves breaking into the boat. But Jesus was sleeping. ²⁵The disciples went and woke him up, shouting, “Lord, save us! We’re going to drown!”

²⁶Jesus responded, “Why are you afraid? You have so little faith!” Then he got up and rebuked the wind and waves, and suddenly there was a great calm.

8:17 賽五十三4。 8:20 “人子”是耶穌的自稱。 8:22 希臘文為“讓死人去埋葬他們的死人吧！”

8:17 Isa 53:4. 8:20 “Son of Man” is a title Jesus used for himself. 8:22 Greek *Let the dead bury their own dead.*

²⁷The disciples were amazed. “Who is this man?” they asked. “Even the winds and waves obey him!”

Jesus Heals Two Demon-Possessed Men

²⁸When Jesus arrived on the other side of the lake, in the region of the Gadarenes,* two men who were possessed by demons met him. They lived in a cemetery and were so violent that no one could go through that area.

²⁹They began screaming at him, “Why are you interfering with us, Son of God? Have you come here to torture us before God’s appointed time?”

³⁰There happened to be a large herd of pigs feeding in the distance. ³¹So the demons begged, “If you cast us out, send us into that herd of pigs.”

³²“All right, go!” Jesus commanded them. So the demons came out of the men and entered the pigs, and the whole herd plunged down the steep hillside into the lake and drowned in the water.

³³The herdsmen fled to the nearby town, telling everyone what happened to the demon-possessed men. ³⁴Then the entire town came out to meet Jesus, but they begged him to go away and leave them alone.

Jesus Heals a Paralyzed Man

9 Jesus climbed into a boat and went back across the lake to his own town. ²Some people brought to him a paralyzed man on a mat. Seeing their faith, Jesus said to the paralyzed man, “Be encouraged, my child! Your sins are forgiven.”

³But some of the teachers of religious law said to themselves, “That’s blasphemy! Does he think he’s God?”

⁴Jesus knew* what they were thinking, so he asked them, “Why do you have such evil thoughts in your hearts? ⁵Is it easier to say ‘Your sins are forgiven,’ or ‘Stand up and walk?’ ⁶So I will prove to you that the Son of Man* has the authority on earth to forgive sins.” Then Jesus turned to the paralyzed man and said, “Stand up, pick up your mat, and go home!”

⁷And the man jumped up and went home! ⁸Fear swept through the crowd as they saw this happen. And they praised God for sending a man with such great authority.*

8:28 Other manuscripts read *Gerasenes*; still others read *Gergesenes*. Compare Mark 5:1; Luke 8:26. **9:4** Some manuscripts read *saw*. **9:6** “Son of Man” is a title Jesus used for himself. **9:8** Greek for *giving such authority to human beings*.

²⁷門徒萬分吃驚地問：“這人到底是誰？連風浪都服從他！”

耶穌治愈兩個被鬼附身的人

²⁸耶穌到了湖對岸加大拉人*的地區，遇見兩個被鬼附身的人。他們住在墓地裏，非常兇惡，沒有人能從那裏經過。

²⁹他們衝着耶穌尖叫：“上帝的兒子啊！你為甚麼來干涉我們呢？上帝所定的時間還沒有到，你就來折磨我們嗎？”

³⁰那時剛好有一大羣豬在遠處吃食，³¹鬼就央求耶穌：“如果你要把我們趕出去，就讓我們到那羣豬裏去吧！”

³²耶穌命令他們說：“去吧！”鬼就離開那兩人，進入了豬羣；整羣豬直衝下山崖，掉進湖裏淹死了。

³³那些放豬的人逃到附近的城裏，把被鬼附的人所遭遇的事告訴了每個人。

³⁴於是全城的人都出來見耶穌，懇求他離開那裏，不要打擾他們。

耶穌治愈癱瘓的人

9 耶穌上了船，渡到湖的對岸，回到自己的城裏。²有些人用墊子將一個癱瘓的人抬到耶穌面前。耶穌看見他們的信心，就對那癱瘓的人說：“孩子，放心吧！你的罪已經被赦免了。”

³有些律法教師心裏卻想：“那真是褻瀆啊！他以為自己是上帝嗎？”

⁴耶穌知道*他們在想甚麼，便問他們：“你們為甚麼心懷那樣的惡念呢？⁵究竟是說‘你的罪赦免了’容易，還是說‘起來行走’容易呢？⁶我要向你們證明，人子*在地上有赦罪的權柄。”耶穌便轉過來對那個癱瘓的人說：“起來，拿起你的墊子回家吧！”

⁷那人就跳了起來，回家去了！⁸圍觀的人見到這一切，都滿心敬畏，讚美上帝派來這樣大有權柄的人*。

8:28 有些抄本為“格拉森人”，還有些抄本為“格迦薩人”。參可五1；路八26。**9:4** 有些抄本為“看到”。**9:6** “人子”是耶穌的自稱。**9:8** 希臘文為“把那樣的權柄賜給人”。

耶穌召喚馬太

⁹耶穌往前走的時候，看見一個叫馬太的人坐在稅關上，就對他說：“來跟從我，作我的門徒吧。”馬太就起來跟從了耶穌。

¹⁰後來，馬太請耶穌和門徒到他家吃晚飯，同席的還有不少稅官和其他聲名狼藉的罪人。¹¹法利賽人看見了，就問耶穌的門徒：“你們的老師為甚麼跟這些敗類*一起吃飯呢？”

¹²耶穌聽見了就说：“健康的人不需要醫生，有病的人才需要。”¹³他又說：“‘我要的是憐憫，不是獻祭。’*你們去琢磨一下這句經文的含意吧。我來，不是要召喚自以為義的人，而是要召喚那些自知有罪的人。”

關於禁食的辯論

¹⁴一天，施洗約翰的門徒來問耶穌：“為甚麼法利賽人和我們都禁食*，你的門徒卻不禁食呢？”

¹⁵耶穌回答說：“在婚禮上，賓客跟新郎一起慶祝的時候會哀痛嗎？當然不會。但有一天，新郎要被帶走離開他們，那時他們就要禁食了。

¹⁶“再說，誰會拿新布去補舊衣服呢？新布會縮水，把舊衣服扯破，破洞就更大了。

¹⁷“同樣，也沒有人把新釀的酒倒進舊皮囊裏，因為舊皮囊受到壓力會脹裂，酒會漏出來，酒囊也會損壞。新酒要裝在新皮囊裏，那樣兩者都得以保全。”

耶穌治愈有信心的人

¹⁸耶穌正說這話的時候，有個管會堂的人過來跪在他面前說：“我的女兒剛死，只要你過來按手在她身上，她就能活過來。”

¹⁹於是耶穌和門徒便起來跟着他去了。²⁰那時，有個患了十二年血漏病的女人，來到耶穌背後，摸他袍子的縫邊，²¹她想：“只要我摸到他的袍子，病就會好。”

²²耶穌轉過身來，看見了她，就說：“女兒，放心吧！你的信心使你痊愈

Jesus Calls Matthew

⁹As Jesus was walking along, he saw a man named Matthew sitting at his tax collector's booth. "Follow me and be my disciple," Jesus said to him. So Matthew got up and followed him.

¹⁰Later, Matthew invited Jesus and his disciples to his home as dinner guests, along with many tax collectors and other disreputable sinners. ¹¹But when the Pharisees saw this, they asked his disciples, "Why does your teacher eat with such scum?*" ¹²When Jesus heard this, he said, "Healthy people don't need a doctor—sick people do." ¹³Then he added, "Now go and learn the meaning of this Scripture: 'I want you to show mercy, not offer sacrifices.'* For I have come to call not those who think they are righteous, but those who know they are sinners."

¹⁴One day the disciples of John the Baptist came to Jesus and asked him, "Why don't your disciples fast* like we do and the Pharisees do?" ¹⁵Jesus replied, "Do wedding guests mourn while celebrating with the groom? Of course not. But someday the groom will be taken away from them, and then they will fast. ¹⁶"Besides, who would patch old clothing with new cloth? For the new patch would shrink and rip away from the old cloth, leaving an even bigger tear than before. ¹⁷"And no one puts new wine into old wineskins. For the old skins would burst from the pressure, spilling the wine and ruining the skins. New wine is stored in new wineskins so that both are preserved."

A Discussion about Fasting

¹⁴One day the disciples of John the Baptist came to Jesus and asked him, "Why don't your disciples fast* like we do and the Pharisees do?"

¹⁵Jesus replied, "Do wedding guests mourn while celebrating with the groom? Of course not. But someday the groom will be taken away from them, and then they will fast.

¹⁶"Besides, who would patch old clothing with new cloth? For the new patch would shrink and rip away from the old cloth, leaving an even bigger tear than before.

¹⁷"And no one puts new wine into old wineskins. For the old skins would burst from the pressure, spilling the wine and ruining the skins. New wine is stored in new wineskins so that both are preserved."

Jesus Heals in Response to Faith

¹⁸As Jesus was saying this, the leader of a synagogue came and knelt before him. "My daughter has just died," he said, "but you can bring her back to life again if you just come and lay your hand on her."

¹⁹So Jesus and his disciples got up and went with him. ²⁰Just then a woman who had suffered for twelve years with constant bleeding came up behind him. She touched the fringe of his robe, ²¹for she thought, "If I can just touch his robe, I will be healed."

²²Jesus turned around, and when he saw her he said, "Daughter, be encouraged! Your faith has

9:11 希臘文為“稅官和罪人”。 9:13 何六6（希臘文譯本）。 9:14 有些抄本為“常常禁食”。

9:11 Greek with tax collectors and sinners? 9:13 Hos 6:6 (Greek version). 9:14 Some manuscripts read fast often.

made you well.” And the woman was healed at that moment.

²³When Jesus arrived at the official's home, he saw the noisy crowd and heard the funeral music. ²⁴“Get out!” he told them. “The girl isn't dead; she's only asleep.” But the crowd laughed at him. ²⁵After the crowd was put outside, however, Jesus went in and took the girl by the hand, and she stood up! ²⁶The report of this miracle swept through the entire countryside.

耶穌治癒盲人

²⁷After Jesus left the girl's home, two blind men followed along behind him, shouting, “Son of David, have mercy on us!”

²⁸They went right into the house where he was staying, and Jesus asked them, “Do you believe I can make you see?”

“Yes, Lord,” they told him, “we do.”

²⁹Then he touched their eyes and said, “Because of your faith, it will happen.” ³⁰Then their eyes were opened, and they could see! Jesus sternly warned them, “Don't tell anyone about this.” ³¹But instead, they went out and spread his fame all over the region.

³²When they left, a demon-possessed man who couldn't speak was brought to Jesus. ³³So Jesus cast out the demon, and then the man began to speak. The crowds were amazed. “Nothing like this has ever happened in Israel!” they exclaimed.

³⁴But the Pharisees said, “He can cast out demons because he is empowered by the prince of demons.”

The Need for Workers

³⁵Jesus traveled through all the towns and villages of that area, teaching in the synagogues and announcing the Good News about the Kingdom. And he healed every kind of disease and illness.

³⁶When he saw the crowds, he had compassion on them because they were confused and helpless, like sheep without a shepherd. ³⁷He said to his disciples, “The harvest is great, but the workers are few. ³⁸So pray to the Lord who is in charge of the harvest; ask him to send more workers into his fields.”

耶穌差遣十二使徒

10

Jesus called his twelve disciples together and gave them authority to cast out evil* spirits and to heal every kind of disease and illness. ²Here are the names of the twelve apostles:

10:1 Greek *unclean*.

了。”那一刻，那女人的病就好了。

²³耶穌來到管會堂的人的家，看見嘈雜的人羣，聽見出殯的哀樂，²⁴就對他們說：“都出去！這女孩沒有死，只是睡着了。”可是眾人都譏笑他。²⁵讓眾人出去以後，耶穌進去拉着女孩的手，她就站了起來！²⁶這件神蹟的消息傳遍了整個地區。

耶穌治癒盲人

²⁷耶穌離開了女孩的家，就有兩個盲人一直跟在他後面，嚷着說：“大衛之子啊，可憐我們吧！”

²⁸耶穌進了屋，那兩個盲人也跟着進去，耶穌問他們：“你們相信我能讓你們看見嗎？”

他們回答：“主啊，我們信。”

²⁹耶穌就摸他們的眼睛，說：“因着你們的信心，你們所求的必會實現。”³⁰他們的眼睛就開了，能看見了！耶穌嚴肅地告誡他們：“不要把這件事告訴任何人。”³¹可是他們出去後，卻把耶穌的名聲傳遍了那一帶。

³²他們離開時，有人把一個被鬼附了身、不能說話的人帶到耶穌面前。³³耶穌趕走了鬼，那人就說起話來。眾人驚呼：“以色列從來沒有發生過這樣的事！”

³⁴但法利賽人卻說：“他是靠鬼王的能力趕鬼。”

缺乏工人

³⁵耶穌走遍那一帶所有的城鎮和鄉村，在會堂教導人，傳講天國的福音，並醫治各種疾病。³⁶他看到成羣的人，就憐憫他們，因為他們迷惘無助，就像沒有牧人的羊一樣。³⁷他對門徒說：“要收的莊稼很多，工人卻很少。³⁸所以你們要向掌管莊稼的主禱告，求他派更多的工人到他的田裏收割。”

耶穌差遣十二使徒

10

耶穌召來他的十二個門徒，賜給他們權柄，能夠驅趕邪*靈和醫治各種疾病。²這十二位使徒的名字如下：

10:1 希臘文為“不潔淨的”。

首先是西門（又叫彼得），
 然後是安得烈（彼得的兄弟）、
 雅各（西庇太的兒子）、
 約翰（雅各的兄弟）、
³腓力、
 巴多羅買、
 多馬、
 馬太（稅官）、
 雅各（亞勒腓的兒子）、
 達太*、
⁴西門（激進黨*人）、
 加略人猶大（他後來出賣了耶穌）。

⁵耶穌差遣這十二位使徒出去，吩咐他們：“不要到外族人或撒馬利亞人那裏去，⁶只要到以色列人那裏，他們是上帝迷失的羊。⁷你們要去向他們宣告天國已經臨近*，⁸又要醫治病人，使死人復活，使癩瘋病人痊愈，還要趕鬼。你們白白得到的，也要白白捨去！

⁹“錢袋裏不要帶錢——金子、銀子，甚至連銅錢都不要帶；¹⁰不要帶行囊，也不要帶替換的衣服和鞋子，手杖也不要帶。別人的款待也不必推辭，因為做工的人理應得到供給。

¹¹“你們無論走進哪個城市或村莊，都要尋找那配得起的人，然後住在他家，直到你們離開那裏為止。¹²你們進入那一家的時候，要祝福他們。¹³如果他們是配得的，你們的祝福就有效；否則，就把祝福收回。¹⁴如果哪一家、哪一城不接待你們，不聽你們傳講的信息，你們離開的時候就要跺掉腳上的塵土。¹⁵我實在告訴你們，在審判那天，所多瑪、蛾摩拉這些邪惡的城市比那城的下場還要好。

¹⁶“看啊，我派你們出去，就像羊進入狼羣中間。你們要像蛇一樣機敏，像鴿子一樣馴良。¹⁷你們要當心！因為你們會被送上審判庭，並要在會堂裏受鞭打。¹⁸你們會因為跟從我而站在總督和君王面前受審；然而這正是你們的機會，可以將我的事告訴統治者和其他不信的人。*
¹⁹你們被捕的時候，不要擔憂該怎樣應對、說甚麼話，上帝會在恰當的時候賜給你們恰當的話。²⁰因為那時說話的不是你們，而是你們父的靈藉着你們說話。

first, Simon (also called Peter),
 then Andrew (Peter's brother),
 James (son of Zebedee),
 John (James's brother),
³ Philip,
 Bartholomew,
 Thomas,
 Matthew (the tax collector),
 James (son of Alphaeus),
 Thaddaeus,*
⁴ Simon (the zealot*),
 Judas Iscariot (who later betrayed him).

⁵Jesus sent out the twelve apostles with these instructions: “Don’t go to the Gentiles or the Samaritans, ⁶but only to the people of Israel—God’s lost sheep. ⁷Go and announce to them that the Kingdom of Heaven is near.* ⁸Heal the sick, raise the dead, cure those with leprosy, and cast out demons. Give as freely as you have received!

⁹“Don’t take any money in your money belts—no gold, silver, or even copper coins. ¹⁰Don’t carry a traveler’s bag with a change of clothes and sandals or even a walking stick. Don’t hesitate to accept hospitality, because those who work deserve to be fed.

¹¹“Whenever you enter a city or village, search for a worthy person and stay in his home until you leave town. ¹²When you enter the home, give it your blessing. ¹³If it turns out to be a worthy home, let your blessing stand; if it is not, take back the blessing. ¹⁴If any household or town refuses to welcome you or listen to your message, shake its dust from your feet as you leave. ¹⁵I tell you the truth, the wicked cities of Sodom and Gomorrah will be better off than such a town on the judgment day.

¹⁶“Look, I am sending you out as sheep among wolves. So be as shrewd as snakes and harmless as doves. ¹⁷But beware! For you will be handed over to the courts and will be flogged with whips in the synagogues. ¹⁸You will stand trial before governors and kings because you are my followers. But this will be your opportunity to tell the rulers and other unbelievers about me.* ¹⁹When you are arrested, don’t worry about how to respond or what to say. God will give you the right words at the right time. ²⁰For it is not you who will be speaking—it will be the Spirit of your Father speaking through you.

10:3 有些抄本為“利巴”，還有些抄本為“叫達太的利巴”。 10:4 希臘文為“奮銳黨”，是亞蘭文術語，意思是“猶太民族主義者”。 10:7 或譯“已經來臨”，又或譯“馬上就要來臨”。 10:18 或譯“然而這將是你們面對統治者和其他不信的人所作的見證。”

10:3 Other manuscripts read *Lebbaeus*; still others read *Lebbaeus who is called Thaddaeus*. 10:4 Greek the *Cananean*, an Aramaic term for Jewish nationalists. 10:7 Or *has come*, or *is coming soon*. 10:18 Or *But this will be your testimony against the rulers and other unbelievers*.

²¹“A brother will betray his brother to death, a father will betray his own child, and children will rebel against their parents and cause them to be killed. ²²And all nations will hate you because you are my followers.* But everyone who endures to the end will be saved. ²³When you are persecuted in one town, flee to the next. I tell you the truth, the Son of Man* will return before you have reached all the towns of Israel.

²⁴“Students* are not greater than their teacher, and slaves are not greater than their master. ²⁵Students are to be like their teacher, and slaves are to be like their master. And since I, the master of the household, have been called the prince of demons,* the members of my household will be called by even worse names!

²⁶“But don’t be afraid of those who threaten you. For the time is coming when everything that is covered will be revealed, and all that is secret will be made known to all. ²⁷What I tell you now in the darkness, shout abroad when daybreak comes. What I whisper in your ear, shout from the house-tops for all to hear!

²⁸“Don’t be afraid of those who want to kill your body; they cannot touch your soul. Fear only God, who can destroy both soul and body in hell.* ²⁹What is the price of two sparrows—one copper coin*? But not a single sparrow can fall to the ground without your Father knowing it. ³⁰And the very hairs on your head are all numbered. ³¹So don’t be afraid; you are more valuable to God than a whole flock of sparrows.

³²“Everyone who acknowledges me publicly here on earth, I will also acknowledge before my Father in heaven. ³³But everyone who denies me here on earth, I will also deny before my Father in heaven.

³⁴“Don’t imagine that I came to bring peace to the earth! I came not to bring peace, but a sword.

³⁵ ‘I have come to set a man against his father,
a daughter against her mother,
and a daughter-in-law against her mother-in-law.
³⁶ Your enemies will be right in your own
household!’*

³⁷“If you love your father or mother more than

²¹ “那時兄弟要出賣兄弟，置對方於死地；父親要出賣自己的兒女，兒女也會背叛父母，害死他們。²²你們會因為跟從我*而被萬民憎恨，但堅忍到底的必然得救。²³如果你們在一座城裏遭到迫害，就逃到另一座城去。我實在告訴你們，在你們走遍以色列各個城鎮以前，人子*就已經回來了。

²⁴ “學生*不會超越老師，奴僕也不會高過主人；²⁵學生應當像老師，奴僕也應當像主人。既然我這個一家之主都被人稱作鬼王*，更何況我的家庭成員呢，他們會得到更壞的稱呼！

²⁶ “然而，你們不要怕那些威嚇你們的人。時候將到，所有隱藏的事都要被揭露出來，所有秘密的事都要被公諸於眾。²⁷此刻我在暗處告訴你們的話，你們要在天亮時高聲向外宣揚；我在你們耳邊悄悄說的話，你們要在房頂上向眾人高聲宣揚！

²⁸ “不要懼怕那些想要殺害你們肉體的人，他們不能傷害你們的靈魂；只要懼怕上帝，因為他能將肉體和靈魂都毀滅在地獄*裏。²⁹兩隻麻雀值多少錢？一個銅錢*吧！你們的父若不許可，一隻也不會掉到地上。³⁰就連你們的頭髮也一一被數過了。³¹所以不要害怕，上帝看你們比一整羣的麻雀還要寶貴。

³² “凡是在世人面前公開認我的，在我天父面前也必定會承認他；³³凡是在世人面前不認我的，在我天父面前也必不認他。

³⁴ “不要以為我來，是給地上帶來和平！我不是帶來和平，而是帶來刀劍。

³⁵ ‘我來是要使人與父親對抗，
女兒與母親對抗，
媳婦與婆婆對抗，
³⁶ 你的敵人就是你家裏的人！’*

³⁷ “如果你愛父母過於愛我，就不配作

10:22 Greek on account of my name. **10:23** “Son of Man” is a title Jesus used for himself. **10:24** Or Disciples. **10:25** Greek *Beelzeboul*; other manuscripts read *Beezeboul*; Latin version reads *Beelzebub*. **10:28** Greek *Gehenna*. **10:29** Greek one *assarion* [i.e., one “as,” a Roman coin equal to 1/16 of a denarius]. **10:35-36** Mic 7:6.

10:22 希臘文為“因我的名”。**10:23** “人子”是耶穌的自稱。**10:24** 或譯“門徒”。**10:25** 希臘文為“別西卜”，有些抄本為“比西卜”，拉丁文譯本為“逼西卜”。**10:28** 希臘文為“革赫拿”。**10:29** 希臘文為“一個阿撒利”，是一種羅馬硬幣，等於十六分之一得拿利。**10:35-36** 彌七6。

屬我的人；如果你愛兒女過於愛我，也不配作屬我的人。³⁸如果你拒絕背起自己的十字架來跟從我，同樣不配作屬我的人。³⁹如果你緊緊抓着自己的生命，就會失去它；但如果你為了我而捨棄生命，反而會得到它。

⁴⁰“凡接待你們的，就是接待我；凡接待我的，就是接待那差我來的父。⁴¹如果你們因為某位先知代表上帝說話而接待他，*就必定會得到先知所得的獎賞；你們如果因為義人的正直而接待他們，也必定會得到他們所得的獎賞。⁴²就算你們只把一杯涼水給我一個微不足道的門徒，也必定會得到獎賞。”

耶穌和施洗約翰

11

耶穌吩咐完十二個門徒，就出去，在那一帶的城鎮到處施教、傳道。

²施洗約翰在獄中聽見基督所做的一切，就派自己的門徒去問耶穌：³“你就是我們所期待的基督*嗎？還是我們應該繼續等待另一位呢？”

⁴耶穌回答他們：“回去把你們看到的和聽到的全都告訴約翰吧！⁵就是瞎子看見，癱子行走，癩瘋病人痊愈，聾子聽見，死人復活，窮人也能聽到福音。⁶你們告訴他：‘上帝賜福給那些不因我而轉離我的人*。’”

⁷約翰的門徒離去時，耶穌便向眾人談起約翰：“從前你們去到曠野，是要看甚麼樣的人呢？他是否像柔弱的蘆葦一樣，隨風搖擺呢？⁸還是你們期望看見一個衣着華貴的人呢？不過，衣着華貴的人都住在宮殿裏。⁹那麼，你們是在尋找一位先知嗎？是的，約翰不僅僅是一位先知。¹⁰他就是聖經上所說的那位：

‘看啊，我要差遣我的使者在你的前頭，在你面前為你預備道路。’* ”

¹¹“我實在告訴你們，世人中沒有一個比施洗約翰更偉大的了；然而在天國裏，連最微小的一位也比他偉大！

you love me, you are not worthy of being mine; or if you love your son or daughter more than me, you are not worthy of being mine. ³⁸If you refuse to take up your cross and follow me, you are not worthy of being mine. ³⁹If you cling to your life, you will lose it; but if you give up your life for me, you will find it.

⁴⁰“Anyone who receives you receives me, and anyone who receives me receives the Father who sent me. ⁴¹If you receive a prophet as one who speaks for God,* you will be given the same reward as a prophet. And if you receive righteous people because of their righteousness, you will be given a reward like theirs. ⁴²And if you give even a cup of cold water to one of the least of my followers, you will surely be rewarded.”

Jesus and John the Baptist

11

When Jesus had finished giving these instructions to his twelve disciples, he went out to teach and preach in towns throughout the region.

²John the Baptist, who was in prison, heard about all the things the Messiah was doing. So he sent his disciples to ask Jesus, ³“Are you the Messiah we’ve been expecting,* or should we keep looking for someone else?”

⁴Jesus told them, “Go back to John and tell him what you have heard and seen—⁵the blind see, the lame walk, the lepers are cured, the deaf hear, the dead are raised to life, and the Good News is being preached to the poor. ⁶And tell him, ‘God blesses those who do not turn away because of me.*’”

⁷As John’s disciples were leaving, Jesus began talking about him to the crowds. “What kind of man did you go into the wilderness to see? Was he a weak reed, swayed by every breath of wind? ⁸Or were you expecting to see a man dressed in expensive clothes? No, people with expensive clothes live in palaces. ⁹Were you looking for a prophet? Yes, and he is more than a prophet. ¹⁰John is the man to whom the Scriptures refer when they say,

‘Look, I am sending my messenger ahead of you, and he will prepare your way before you.’* ”

¹¹“I tell you the truth, of all who have ever lived, none is greater than John the Baptist. Yet even the least person in the Kingdom of Heaven is greater

10:41 希臘文為“如果你們為先知的名接待先知”。

11:3 希臘文為“你就是要來的那一位嗎？” 11:6 或譯“那些不因我絆倒的人”。 11:10 瑪三1。

10:41 Greek receive a prophet in the name of a prophet.

11:3 Greek Are you the one who is coming? 11:6 Or who are not offended by me. 11:10 Mal 3:1.

than he is! ¹²And from the time John the Baptist began preaching until now, the Kingdom of Heaven has been forcefully advancing, and violent people are attacking it.* ¹³For before John came, all the prophets and the law of Moses looked forward to this present time. ¹⁴And if you are willing to accept what I say, he is Elijah, the one the prophets said would come.* ¹⁵Anyone with ears to hear should listen and understand!

¹⁶“To what can I compare this generation? It is like children playing a game in the public square. They complain to their friends,

¹⁷ ‘We played wedding songs,
and you didn’t dance,
so we played funeral songs,
and you didn’t mourn.’

¹⁸For John didn’t spend his time eating and drinking, and you say, ‘He’s possessed by a demon.’ ¹⁹The Son of Man,* on the other hand, feasts and drinks, and you say, ‘He’s a glutton and a drunkard, and a friend of tax collectors and other sinners!’ But wisdom is shown to be right by its results.”

Judgment for the Unbelievers

²⁰Then Jesus began to denounce the towns where he had done so many of his miracles, because they hadn’t repented of their sins and turned to God. ²¹“What sorrow awaits you, Korazin and Bethsaida! For if the miracles I did in you had been done in wicked Tyre and Sidon, their people would have repented of their sins long ago, clothing themselves in burlap and throwing ashes on their heads to show their remorse. ²²I tell you, Tyre and Sidon will be better off on judgment day than you.

²³“And you people of Capernaum, will you be honored in heaven? No, you will go down to the place of the dead.* For if the miracles I did for you had been done in wicked Sodom, it would still be here today. ²⁴I tell you, even Sodom will be better off on judgment day than you.”

Jesus’ Prayer of Thanksgiving

²⁵At that time Jesus prayed this prayer: “O Father, Lord of heaven and earth, thank you for hiding these things from those who think themselves wise and clever, and for revealing them to the childlike. ²⁶Yes, Father, it pleased you to do it this way!

¹²從施洗約翰開始傳道至今，天國一直在強而有力地推進*，兇暴的人同時也在不斷地攻擊它。¹³在約翰之前，所有先知和摩西的律法都指向現在這個時候。¹⁴如果你們願意接受我所說的，他就是以利亞，是眾先知預言要來的那一位。* ¹⁵有耳可聽的，都應該聆聽並領悟！

¹⁶“我可以把這個世代比作甚麼呢？就好像那些在廣場上玩耍的孩子，對他們的朋友抱怨說：

¹⁷ ‘我們奏婚樂，
你們卻不跳舞；
我們奏輓歌，
你們也不哭泣。’

¹⁸約翰沒有將時間花在吃喝上，你們就說：‘他被鬼附身了。’ ¹⁹人子*既吃也喝，你們卻又說：‘他是個貪食好酒之徒，與稅官和其他罪人為友！’但智慧的結果會顯明智慧是正確的。”

對不信的人的審判

²⁰那時，耶穌開始譴責一些城鎮，因為之前他在那裏行了許多神蹟，他們卻沒有從罪中悔改並歸向上帝。²¹他說：“哥拉汛和伯賽大啊，你們大禍臨頭了！我在你們中間所行的神蹟，如果行在邪惡的推羅和西頓，那裏的人早就從罪中悔改了，他們會披起粗麻衣，把灰撒在頭上來表示痛悔。²²我告訴你們，在審判那天，推羅和西頓比你們的下場還要好。

²³“迦百農人啊，你們會在天上得到榮耀嗎？不！你們要降到死人之地*。我在你們中間所行的神蹟，如果行在邪惡的所多瑪，它還會存留到今天。²⁴我告訴你們，在審判的那天，就連所多瑪也要比你們的下場好。”

耶穌感恩的禱告

²⁵那時耶穌禱告說：“父啊，天地的主！感謝你將這些事向自以為智慧聰明的人隱藏，卻啟示給像孩子一樣的人。²⁶是的，父啊，這正是你的美意！

11:12 Or the Kingdom of Heaven has suffered from violence.
11:14 See Mal 4:5. 11:19 “Son of Man” is a title Jesus used for himself. 11:23 Greek to *Hades*.

11:12 或譯“天國一直在遭受暴力。” 11:14 見瑪4:5。 11:19 “人子”是耶穌的自稱。 11:23 希臘文為“到陰間”。

²⁷“我父已經把一切都交託給我了。除了父以外，沒有人真正認識子；除了子和子願意啓示的人，沒有人真正認識父。”

²⁸耶穌又說：“所有疲乏和擔負重擔的人，都到我這裏來吧！我要賜給你們安息。²⁹你們要背負我的軛，聽從我的教導，因為我內心謙卑溫柔，你們一定會找到心靈的安息。³⁰我的軛是容易背負的，我給你們的擔子也是輕省的。”

關於安息日的辯論

12 那時，耶穌在安息日走過一片麥田。他的門徒餓了，就掐了一些麥穗來吃。²有些法利賽人看見了，便十分不滿地說：“看啊，你的門徒犯了律法，在安息日收莊稼。”

³耶穌對他們說：“大衛和他的隨從在飢餓時所做的事，你們難道沒有在聖經上讀過嗎？⁴他走進上帝的殿，和他的隨從犯了律法，吃了只有祭司才能吃的聖餅。⁵摩西律法還說，值班的祭司在安息日那天可以在聖殿裏工作，你們難道沒有讀過嗎？⁶我告訴你們，這裏有一位比聖殿更偉大的！⁷‘我要的是憐憫，不是獻祭’*，如果你們明白這句經文的含意，就不會譴責我那些無辜的門徒了。⁸人子*是主，更是安息日的主！”

耶穌在安息日治病

⁹耶穌進了會堂，¹⁰看見一個人，他有一隻手是萎縮的。法利賽人問耶穌：“在安息日治病合法嗎？”（他們指望耶穌說合法，好控告他。）

¹¹耶穌回答：“如果你有一隻羊在安息日掉進井裏，你難道不把牠拉上來嗎？你當然會。¹²人遠比羊寶貴得多！是的，在安息日行善是合法的。”

¹³於是他對那人說：“把手伸出來。”那人一伸手，手便復原了，就跟另外一隻一樣！¹⁴那時，法利賽人就聚集起來，密謀怎樣殺死耶穌。

²⁷“My Father has entrusted everything to me. No one truly knows the Son except the Father, and no one truly knows the Father except the Son and those to whom the Son chooses to reveal him.”

²⁸Then Jesus said, “Come to me, all of you who are weary and carry heavy burdens, and I will give you rest. ²⁹Take my yoke upon you. Let me teach you, because I am humble and gentle at heart, and you will find rest for your souls. ³⁰For my yoke is easy to bear, and the burden I give you is light.”

A Discussion about the Sabbath

12 At about that time Jesus was walking through some grainfields on the Sabbath. His disciples were hungry, so they began breaking off some heads of grain and eating them. ²But some Pharisees saw them do it and protested, “Look, your disciples are breaking the law by harvesting grain on the Sabbath.”

³Jesus said to them, “Haven’t you read in the Scriptures what David did when he and his companions were hungry? ⁴He went into the house of God, and he and his companions broke the law by eating the sacred loaves of bread that only the priests are allowed to eat. ⁵And haven’t you read in the law of Moses that the priests on duty in the Temple may work on the Sabbath? ⁶I tell you, there is one here who is even greater than the Temple! ⁷But you would not have condemned my innocent disciples if you knew the meaning of this Scripture: ‘I want you to show mercy, not offer sacrifices.’* ⁸For the Son of Man* is Lord, even over the Sabbath!”

Jesus Heals on the Sabbath

⁹Then Jesus went over to their synagogue, ¹⁰where he noticed a man with a deformed hand. The Pharisees asked Jesus, “Does the law permit a person to work by healing on the Sabbath?” (They were hoping he would say yes, so they could bring charges against him.)

¹¹And he answered, “If you had a sheep that fell into a well on the Sabbath, wouldn’t you work to pull it out? Of course you would. ¹²And how much more valuable is a person than a sheep! Yes, the law permits a person to do good on the Sabbath.”

¹³Then he said to the man, “Hold out your hand.” So the man held out his hand, and it was restored, just like the other one! ¹⁴Then the Pharisees called a meeting to plot how to kill Jesus.

12:7 何六6（希臘文譯本）。12:8 “人子”是耶穌的自稱。

12:7 Hos 6:6 (Greek version). 12:8 “Son of Man” is a title Jesus used for himself.

Jesus, God's Chosen Servant

¹⁵But Jesus knew what they were planning. So he left that area, and many people followed him. He healed all the sick among them, ¹⁶but he warned them not to reveal who he was. ¹⁷This fulfilled the prophecy of Isaiah concerning him:

¹⁸“Look at my Servant, whom I have chosen.

He is my Beloved, who pleases me.

I will put my Spirit upon him,
and he will proclaim justice to the nations.

¹⁹He will not fight or shout
or raise his voice in public.

²⁰He will not crush the weakest reed
or put out a flickering candle.
Finally he will cause justice to be victorious.

²¹And his name will be the hope
of all the world.”*

Jesus and the Prince of Demons

²²Then a demon-possessed man, who was blind and couldn't speak, was brought to Jesus. He healed the man so that he could both speak and see. ²³The crowd was amazed and asked, “Could it be that Jesus is the Son of David, the Messiah?”

²⁴But when the Pharisees heard about the miracle, they said, “No wonder he can cast out demons. He gets his power from Satan,* the prince of demons.”

²⁵Jesus knew their thoughts and replied, “Any kingdom divided by civil war is doomed. A town or family splintered by feuding will fall apart. ²⁶And if Satan is casting out Satan, he is divided and fighting against himself. His own kingdom will not survive. ²⁷And if I am empowered by Satan, what about your own exorcists? They cast out demons, too, so they will condemn you for what you have said. ²⁸But if I am casting out demons by the Spirit of God, then the Kingdom of God has arrived among you. ²⁹For who is powerful enough to enter the house of a strong man like Satan and plunder his goods? Only someone even stronger—someone who could tie him up and then plunder his house.

³⁰“Anyone who isn't with me opposes me, and anyone who isn't working with me is actually working against me.

³¹“So I tell you, every sin and blasphemy can be forgiven—except blasphemy against the Holy Spirit, which will never be forgiven. ³²Anyone who

上帝揀選的僕人耶穌

¹⁵然而耶穌知道他們的陰謀，就離開那個地方，有許多人跟着他。他治好了他們當中所有的病人，¹⁶卻叮囑他們不要洩露他的身分。¹⁷這應驗了先知以賽亞關於他的預言：

¹⁸“看啊，我的僕人，他是我揀選的，是我深愛和喜歡的。

我要把我的靈降在他身上，
他要向萬國宣揚公義。

¹⁹他不爭鬥，不喧嚷，
也不當眾高聲叫喊。

²⁰柔弱易斷的蘆葦，他不壓傷；
明滅不定的燭火，他不熄滅；
他最終要使公義得勝。

²¹他的名將成為全世界的希望。”*

耶穌與鬼王

²²那時，有人將一個被鬼附身、又盲又啞的人帶到耶穌面前。耶穌醫治了他，他就能說話，也能看見。²³眾人極為驚奇，就問：“這耶穌會不會就是大衛之子——基督呢？”

²⁴然而法利賽人聽到這個神蹟後，卻說：“他的能力是從鬼王撒但*來的，難怪他能趕鬼！”

²⁵耶穌知道他們的想法，就說：“國家內戰，就會覆亡；城鎮或家庭內訌，就會分裂。²⁶如果撒但驅趕撒但，就是自我分裂，自相紛爭，他的王國也便消亡了。²⁷如果我靠撒但的能力趕鬼，你們那些驅邪的人又怎樣呢？他們也趕鬼，因此他們要針對你們的話來譴責你們。²⁸但如果我靠着上帝的靈趕鬼，上帝的國就已經降臨到你們中間了。²⁹因為誰有足夠的力量，能進入撒但那樣的壯漢家裏搶劫呢？只有更強壯的人才能把那個壯漢綁起來，搶奪他的家財。

³⁰“不跟我在一起的，就是與我為敵；不與我同工的，就是跟我作對。

³¹“因此，我告訴你們，人一切的罪和褻瀆的話都可以得到赦免；惟有褻瀆聖靈的，永遠得不到赦免。³²說話冒犯人子

12:18-21 Isa 42:1-4 (Greek version for 42:4). 12:24 Greek *Beelzeboul*; also in 12:27. Other manuscripts read *Beezeboul*; Latin version reads *Beelzebub*.

12:18-21 賽四十二1-4(賽四十二4[希臘文譯本])。12:24 希臘文為“別西卜”，也見於太十二27。有些抄本為“比西卜”，拉丁文譯本為“逼西卜”。

的，還可以得到赦免；但說話冒犯聖靈的，無論是在今生還是來世，都永遠得不到赦免。

³³“憑果子就可以認出樹的好壞；好樹結好果子，壞樹結壞果子。³⁴你們這窩毒蛇！像你們這樣的惡人，怎麼能說出善良正直的話呢？人心裏想甚麼，嘴裏就吐出甚麼話來。³⁵善人心存善良，也就從心裏流露出善良；惡人心存邪惡，也就從心裏流露出邪惡。³⁶我告訴你們，在審判那天，你們都要對自己所說的每句閒話作出交代。³⁷你所說的話，或能證明你清白，或能判定你有罪。”

約拿的神蹟

³⁸一天，有幾個律法教師和法利賽人來對耶穌說：“老師，我們希望你顯個神蹟給我們看，證明你的權柄。”

³⁹但耶穌回答：“只有邪惡淫亂的世代才要求看神蹟。我給他們看的，只有先知約拿的神蹟。⁴⁰約拿曾在大魚腹中三天三夜，人子也同樣要在地裏三天三夜。

⁴¹“在審判那天，尼尼微人要起來指控這個世代，定他們的罪，因為尼尼微人一聽到約拿的講道就從罪中悔改了。現在有一個人比約拿更大，但你們卻拒絕悔改。⁴²在審判那天，示巴女王*也要起來指控這個世代，定他們的罪，因為她曾不遠千里來到這裏，為的是要聆聽所羅門智慧的話語。現在有一個人比所羅門更大，但你們卻拒絕聽從他。

⁴³“有個邪*靈離開了一個人，進入了荒漠，尋找能休息的地方，卻找不着。⁴⁴他便說：‘我還是回到之前那個人身上吧！’他就回去，發現原來的住處空了，並且打掃得乾淨整齊，⁴⁵便找來七個比自己更邪惡的靈，一起進入那人的身體居住。這樣，那人的情況比以前更糟糕了。這個邪惡的世代也會有同樣的遭遇。”

耶穌真正的家人

⁴⁶耶穌正在對眾人講話，他的母親和兄弟站在外邊，想跟他說話。⁴⁷有人告訴耶

speaks against the Son of Man can be forgiven, but anyone who speaks against the Holy Spirit will never be forgiven, either in this world or in the world to come.

³³“A tree is identified by its fruit. If a tree is good, its fruit will be good. If a tree is bad, its fruit will be bad. ³⁴You brood of snakes! How could evil men like you speak what is good and right? For whatever is in your heart determines what you say. ³⁵A good person produces good things from the treasury of a good heart, and an evil person produces evil things from the treasury of an evil heart. ³⁶And I tell you this, you must give an account on judgment day for every idle word you speak. ³⁷The words you say will either acquit you or condemn you.”

The Sign of Jonah

³⁸One day some teachers of religious law and Pharisees came to Jesus and said, “Teacher, we want you to show us a miraculous sign to prove your authority.”

³⁹But Jesus replied, “Only an evil, adulterous generation would demand a miraculous sign; but the only sign I will give them is the sign of the prophet Jonah. ⁴⁰For as Jonah was in the belly of the great fish for three days and three nights, so will the Son of Man be in the heart of the earth for three days and three nights.

⁴¹“The people of Nineveh will stand up against this generation on judgment day and condemn it, for they repented of their sins at the preaching of Jonah. Now someone greater than Jonah is here—but you refuse to repent. ⁴²The queen of Sheba* will also stand up against this generation on judgment day and condemn it, for she came from a distant land to hear the wisdom of Solomon. Now someone greater than Solomon is here—but you refuse to listen.

⁴³“When an evil* spirit leaves a person, it goes into the desert, seeking rest but finding none. ⁴⁴Then it says, ‘I will return to the person I came from.’ So it returns and finds its former home empty, swept, and in order. ⁴⁵Then the spirit finds seven other spirits more evil than itself, and they all enter the person and live there. And so that person is worse off than before. That will be the experience of this evil generation.”

The True Family of Jesus

⁴⁶As Jesus was speaking to the crowd, his mother and brothers stood outside, asking to speak to him.

12:42 希臘文為“南方的女王”。 12:43 希臘文為“不潔淨的”。

12:42 Greek *The queen of the south.* 12:43 Greek *unclean.*

⁴⁷Someone told Jesus, “Your mother and your brothers are outside, and they want to speak to you.”*

⁴⁸Jesus asked, “Who is my mother? Who are my brothers?” ⁴⁹Then he pointed to his disciples and said, “Look, these are my mother and brothers. ⁵⁰Anyone who does the will of my Father in heaven is my brother and sister and mother!”

Parable of the Farmer Scattering Seed

13

Later that same day Jesus left the house and sat beside the lake. ²A large crowd soon gathered around him, so he got into a boat. Then he sat there and taught as the people stood on the shore. ³He told many stories in the form of parables, such as this one:

“Listen! A farmer went out to plant some seeds. ⁴As he scattered them across his field, some seeds fell on a footpath, and the birds came and ate them. ⁵Other seeds fell on shallow soil with underlying rock. The seeds sprouted quickly because the soil was shallow. ⁶But the plants soon wilted under the hot sun, and since they didn’t have deep roots, they died. ⁷Other seeds fell among thorns that grew up and choked out the tender plants. ⁸Still other seeds fell on fertile soil, and they produced a crop that was thirty, sixty, and even a hundred times as much as had been planted! ⁹Anyone with ears to hear should listen and understand.”

¹⁰His disciples came and asked him, “Why do you use parables when you talk to the people?”

¹¹He replied, “You are permitted to understand the secrets* of the Kingdom of Heaven, but others are not. ¹²To those who listen to my teaching, more understanding will be given, and they will have an abundance of knowledge. But for those who are not listening, even what little understanding they have will be taken away from them. ¹³That is why I use these parables,

For they look, but they don’t really see.
They hear, but they don’t really listen or understand.

¹⁴This fulfills the prophecy of Isaiah that says,

‘When you hear what I say,
you will not understand.
When you see what I do,
you will not comprehend.

耶穌：“你的母親和兄弟在外面，想跟你說話。”*

⁴⁸耶穌問：“誰是我的母親？誰是我的兄弟？”⁴⁹接着，他指着門徒說：“看啊，這些人就是我的母親和兄弟。⁵⁰凡遵行我天父旨意的人，就是我的兄弟姊妹和母親！”

農夫撒種的比喻

13

當天稍晚的時候，耶穌從屋裏出來，在湖邊坐下。²不久便有一大羣人聚在他周圍，他就上了一條船，坐下來教導那些站在岸上的人。³他用比喻的形式講了許多故事，其中有一個是這樣的：

“聽啊！有個農夫出去撒種。⁴他在田裏撒種的時候，有些種子落在小路上，鳥兒飛過來就吃掉了。⁵有些種子落在淺土上，淺土下面是石地。因為土淺，種子很快就發芽了，⁶可是幼苗扎根不深，烈日一曬就枯死了。⁷還有些種子落在荊棘叢裏，荊棘長起來，幼苗就被擠住了。⁸然而有些種子落在肥沃的土壤裏，收成是撒下去的三十倍、六十倍，甚至是一百倍！⁹有耳可聽的，都應該聆聽並領悟。”

¹⁰門徒上前來問耶穌：“你跟眾人說話的時候，為甚麼要用比喻呢？”

¹¹耶穌回答：“你們可以領悟天國隱秘的事*，其他的人卻不可以。¹²對於那些聽從我教導的人，還要讓他們領悟得更多，使他們有充足的知識；對於那些不聽從的人，就連他們僅有的領悟也要拿走。¹³這就是我為甚麼使用這些比喻的原因，

因為他們看，卻沒有真的看見；
他們聽，卻沒有真的聆聽和領悟。

¹⁴這應驗了先知以賽亞的預言：

‘你們聽見我所說的話，
卻不會明白；
看見我所做的事，
卻不會理解。

12:47 Some manuscripts do not include verse 47. Compare Mark 3:32 and Luke 8:20. 13:11 Greek *the mysteries*.

12:47 有些抄本沒有47節，參可三32；路八20。
13:11 希臘文為“奧秘”。

15 因為這些人的心剛硬，
耳朵聽不到，
眼睛也閉起來；
因此他們有眼卻看不見，
有耳卻聽不到，
心裏也不明白，
他們就無法回轉歸向我，
讓我醫治他們。’ *

16 “然而你們的眼睛是有福的，因為看得見；你們的耳朵也是有福的，因為聽得到。17我實在告訴你們，曾經有許多先知和義人渴望看到你們所看見的，卻沒有看到；渴望聽到你們所聽見的，卻沒有聽到。

18 “現在聽我解釋農夫撒種的比喻：
19落在小路上的種子，指有些人聽到天國的信息卻不領悟，那惡者就奪去了撒在他們心裏的種子。20落在石地淺土上的種子，指有些人聽到信息，立刻歡喜接受，21但扎根不深，難以持久，一旦要為相信上帝的道而吃苦或遭受迫害，他們立刻就放棄了。22落在荊棘叢裏的種子，指有些人聽了上帝的道，但這信息很快就被今生的煩惱和財富的誘惑擠了出來，結不出果子。23至於落在肥沃土壤裏的種子，是指有些人真正聆聽又領悟了上帝的道，並且結出碩果纍纍，是撒下去的三十倍，六十倍，甚至一百倍！”

麥子與稗子的比喻

24耶穌又講了一個故事：“天國就像一個農夫把好種子撒在田裏，25但那天夜裏僕人睡覺的時候，他的敵人來把稗子撒在麥子中間，之後就溜走了。26當麥子長苗吐穗的時候，稗子也長了出來。

27 “農夫的僕人來告訴他說：‘主人，你撒下好種子的田裏長滿了稗子！它們是從哪裏來的呢？’

28 “農夫大聲說：‘是敵人幹的！’

“僕人問：‘我們要不要拔去那些稗子？’

29 “農夫回答：‘不用了，如果你們拔稗子，就會把麥子也拔出來。30讓它們一起生長到收割的時候，我就會吩咐收割的人把稗子挑出來，捆成捆燒掉，再把

15 For the hearts of these people are hardened,
and their ears cannot hear,
and they have closed their eyes—
so their eyes cannot see,
and their ears cannot hear,
and their hearts cannot understand,
and they cannot turn to me
and let me heal them.’*

16 “But blessed are your eyes, because they see; and your ears, because they hear. 17 I tell you the truth, many prophets and righteous people longed to see what you see, but they didn’t see it. And they longed to hear what you hear, but they didn’t hear it.

18 “Now listen to the explanation of the parable about the farmer planting seeds: 19 The seed that fell on the footpath represents those who hear the message about the Kingdom and don’t understand it. Then the evil one comes and snatches away the seed that was planted in their hearts. 20 The seed on the rocky soil represents those who hear the message and immediately receive it with joy. 21 But since they don’t have deep roots, they don’t last long. They fall away as soon as they have problems or are persecuted for believing God’s word. 22 The seed that fell among the thorns represents those who hear God’s word, but all too quickly the message is crowded out by the worries of this life and the lure of wealth, so no fruit is produced. 23 The seed that fell on good soil represents those who truly hear and understand God’s word and produce a harvest of thirty, sixty, or even a hundred times as much as had been planted!”

Parable of the Wheat and Weeds

24 Here is another story Jesus told: “The Kingdom of Heaven is like a farmer who planted good seed in his field. 25 But that night as the workers slept, his enemy came and planted weeds among the wheat, then slipped away. 26 When the crop began to grow and produce grain, the weeds also grew.

27 “The farmer’s workers went to him and said, ‘Sir, the field where you planted that good seed is full of weeds! Where did they come from?’

28 “An enemy has done this!” the farmer exclaimed.

“Should we pull out the weeds?” they asked.

29 “No,” he replied, “you’ll uproot the wheat if you do. 30 Let both grow together until the harvest. Then I will tell the harvesters to sort out the weeds, tie them into bundles, and burn them, and to put the

wheat in the barn.”

芥菜籽的比喻

³¹Here is another illustration Jesus used: “The Kingdom of Heaven is like a mustard seed planted in a field. ³²It is the smallest of all seeds, but it becomes the largest of garden plants; it grows into a tree, and birds come and make nests in its branches.”

酵母的比喻

³³Jesus also used this illustration: “The Kingdom of Heaven is like the yeast a woman used in making bread. Even though she put only a little yeast in three measures of flour, it permeated every part of the dough.”

³⁴Jesus always used stories and illustrations like these when speaking to the crowds. In fact, he never spoke to them without using such parables. ³⁵This fulfilled what God had spoken through the prophet:

“I will speak to you in parables.
I will explain things hidden since the
creation of the world.*”

解釋麥子與稗子的比喻

³⁶Then, leaving the crowds outside, Jesus went into the house. His disciples said, “Please explain to us the story of the weeds in the field.”

³⁷Jesus replied, “The Son of Man* is the farmer who plants the good seed. ³⁸The field is the world, and the good seed represents the people of the Kingdom. The weeds are the people who belong to the evil one. ³⁹The enemy who planted the weeds among the wheat is the devil. The harvest is the end of the world,* and the harvesters are the angels.

⁴⁰“Just as the weeds are sorted out and burned in the fire, so it will be at the end of the world. ⁴¹The Son of Man will send his angels, and they will remove from his Kingdom everything that causes sin and all who do evil. ⁴²And the angels will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. ⁴³Then the righteous will shine like the sun in their Father’s Kingdom. Anyone with ears to hear should listen and understand!

隱藏的寶藏和珍珠的比喻

⁴⁴“The Kingdom of Heaven is like a treasure that a man discovered hidden in a field. In his

麥子收進糧倉。’”

芥菜籽的比喻

³¹耶穌又講了另一個比喻：“天國就像一粒種在田裏的芥菜籽。³²它雖然是所有種子中最小的，長起來卻是園中所有植物中最大的。它會長成一棵樹，飛鳥也來到它的枝頭搭窩。”

酵母的比喻

³³耶穌也講了這個比喻：“天國就像婦人做餅用的麪酵。她只將一點點酵母揉進三斗麪裏，整團麪就都發透了。”

³⁴耶穌向眾人講論時，總是用這樣的故事和比喻，從無例外。³⁵這就應驗了上帝藉着先知說的：

“我要用比喻向你們說話，
解釋從創造世界*以來一直隱藏的
事情。”

解釋麥子與稗子的比喻

³⁶耶穌後來離開眾人，走進屋裏，門徒對他說：“請向我們解釋田裏稗子的事。”

³⁷耶穌說：“那撒好種子的農夫就是人子*，³⁸麥田是這個世界，好種子代表天國的子民，稗子是屬於魔鬼的人。³⁹在麥子中撒下稗子的敵人就是魔鬼，收割的時候是世界*的末了，收割的人則是天使。

⁴⁰“正如挑出來的稗子要用火焚燒一樣，世界的末了也是這樣。⁴¹人子要差遣他的天使，把所有犯罪的根源和作惡的人都從他的國裏挪走，⁴²丟進熊熊燃燒的火爐裏，他們要在那裏哀哭切齒了。⁴³那時義人要在他們父的國裏，像太陽一樣發光。有耳可聽的，都應該聆聽並領悟！

隱藏的寶藏和珍珠的比喻

⁴⁴“天國就像有人發現了埋在地裏的寶藏，興奮地再把它埋好，然後賣掉自己

13:35 Some manuscripts do not include *of the world*. Ps 78:2. 13:37 “Son of Man” is a title Jesus used for himself. 13:39 Or *the age*; also in 13:40, 49.

13:35 有些抄本沒有“世界”這個字，詩七十八2。13:37 “人子”是耶穌的自稱。13:39 或譯“時代”，也見於太十三40、49。

所有的一切，好讓他有足夠的錢買下那塊地。

⁴⁵“天國又像一個商人四處搜羅上好的珍珠，⁴⁶當他發現一顆價值連城的珍珠之後，就賣掉自己所有的一切，把珍珠買下來！”

漁網的比喻

⁴⁷“天國又像一張撒在水裏的漁網，捕到各種各樣的魚。⁴⁸漁網滿了，漁夫就把它拉上岸，然後坐下來，揀出好魚放進筐裏，把壞魚丟掉。⁴⁹世界末了的景況也是這樣。天使要來把惡人和義人分開，⁵⁰把惡人丟進熊熊燃燒的火爐裏，他們要在那裏哀哭切齒了。⁵¹這些你們都明白嗎？”

他們說：“都明白了。”

⁵²耶穌又說：“每個作了天國門徒的律法教師，都像一家的主人，能從自己的倉庫裏取出新舊的寶石來，也就是新的和舊的真理。”

耶穌在拿撒勒遭拒絕

⁵³耶穌講完這些故事和比喻，就離開了那個地方。⁵⁴他回到自己的家鄉拿撒勒，在會堂裏教導人。眾人都覺得很驚奇，紛紛議論說：“他從哪裏得到這樣的智慧和能力來行神蹟呢？”⁵⁵然後就嘲笑說：“他不過是木匠的兒子，我們認識他的母親馬利亞，也認識他的兄弟雅各、約瑟*、西門和猶大。⁵⁶他的姊妹也全都住在我們當中。他究竟從哪裏學到這些本事呢？”⁵⁷他們很是反感，便拒絕相信耶穌。

耶穌就對他們說：“先知無論在哪裏都受人尊敬，在他的家鄉和家人中卻是例外。”⁵⁸因為他們不信，耶穌就沒有在那裏多行神蹟。

施洗約翰的死

14 統治加利利的希律·安提帕*聽到耶穌的事情，²就對他的謀臣說：“這一定是施洗約翰從死裏復活了！所以他能夠行那樣的神蹟。”

excitement, he hid it again and sold everything he owned to get enough money to buy the field.

⁴⁵“Again, the Kingdom of Heaven is like a merchant on the lookout for choice pearls. ⁴⁶When he discovered a pearl of great value, he sold everything he owned and bought it!

Parable of the Fishing Net

⁴⁷“Again, the Kingdom of Heaven is like a fishing net that was thrown into the water and caught fish of every kind. ⁴⁸When the net was full, they dragged it up onto the shore, sat down, and sorted the good fish into crates, but threw the bad ones away. ⁴⁹That is the way it will be at the end of the world. The angels will come and separate the wicked people from the righteous, ⁵⁰throwing the wicked into the fiery furnace, where there will be weeping and gnashing of teeth. ⁵¹Do you understand all these things?”

“Yes,” they said, “we do.”

⁵²Then he added, “Every teacher of religious law who becomes a disciple in the Kingdom of Heaven is like a homeowner who brings from his store-room new gems of truth as well as old.”

Jesus Rejected at Nazareth

⁵³When Jesus had finished telling these stories and illustrations, he left that part of the country. ⁵⁴He returned to Nazareth, his hometown. When he taught there in the synagogue, everyone was amazed and said, “Where does he get this wisdom and the power to do miracles?” ⁵⁵Then they scoffed, “He’s just the carpenter’s son, and we know Mary, his mother, and his brothers—James, Joseph,* Simon, and Judas. ⁵⁶All his sisters live right here among us. Where did he learn all these things?” ⁵⁷And they were deeply offended and refused to believe in him.

Then Jesus told them, “A prophet is honored everywhere except in his own hometown and among his own family.” ⁵⁸And so he did only a few miracles there because of their unbelief.

The Death of John the Baptist

14 When Herod Antipas, the ruler of Galilee,* heard about Jesus, ²he said to his advisers, “This must be John the Baptist raised from the dead! That is why he can do such miracles.”

13:55 有些抄本為“約西”，還有些抄本為“約翰”。
14:1 希臘文為“分封王希律”。希律·安提帕是希律王的兒子，加利利的統治者。

13:55 Other manuscripts read *Joses*; still others read *John*.
14:1 Greek *Herod the tetrarch*. Herod Antipas was a son of King Herod and was ruler over Galilee.

³For Herod had arrested and imprisoned John as a favor to his wife Herodias (the former wife of Herod's brother Philip). ⁴John had been telling Herod, "It is against God's law for you to marry her." ⁵Herod wanted to kill John, but he was afraid of a riot, because all the people believed John was a prophet.

⁶But at a birthday party for Herod, Herodias's daughter performed a dance that greatly pleased him, ⁷so he promised with a vow to give her anything she wanted. ⁸At her mother's urging, the girl said, "I want the head of John the Baptist on a tray!" ⁹Then the king regretted what he had said; but because of the vow he had made in front of his guests, he issued the necessary orders. ¹⁰So John was beheaded in the prison, ¹¹and his head was brought on a tray and given to the girl, who took it to her mother. ¹²Later, John's disciples came for his body and buried it. Then they went and told Jesus what had happened.

Jesus Feeds Five Thousand

¹³As soon as Jesus heard the news, he left in a boat to a remote area to be alone. But the crowds heard where he was headed and followed on foot from many towns. ¹⁴Jesus saw the huge crowd as he stepped from the boat, and he had compassion on them and healed their sick.

¹⁵That evening the disciples came to him and said, "This is a remote place, and it's already getting late. Send the crowds away so they can go to the villages and buy food for themselves."

¹⁶But Jesus said, "That isn't necessary—you feed them."

¹⁷"But we have only five loaves of bread and two fish!" they answered.

¹⁸"Bring them here," he said. ¹⁹Then he told the people to sit down on the grass. Jesus took the five loaves and two fish, looked up toward heaven, and blessed them. Then, breaking the loaves into pieces, he gave the bread to the disciples, who distributed it to the people. ²⁰They all ate as much as they wanted, and afterward, the disciples picked up twelve baskets of leftovers. ²¹About 5,000 men were fed that day, in addition to all the women and children!

Jesus Walks on Water

²²Immediately after this, Jesus insisted that his disciples get back into the boat and cross to the other side of the lake, while he sent the people home. ²³After sending them home, he went up into the hills by himself to pray. Night fell while he was there alone.

³原來，希律為了取悅他的妻子希羅底（她本來是希律的兄弟腓力的妻子），就逮捕了約翰，把他關進了監獄。⁴約翰一直對希律說：“你娶這個女人是違背上帝律法的。”⁵希律本想殺死約翰，卻又怕引起騷亂，因為所有人都相信約翰是先知。

⁶在希律的生日宴會上，希羅底的女兒跳了一支舞，很得希律的歡心。⁷他就發誓，無論她想要甚麼，他都會給她。⁸在母親的唆使下，女孩說：“把施洗約翰的頭放在盤子上給我吧！”⁹這時，王對自己所說的感到後悔了，但他已經在眾賓客面前起了誓，便只好下令，¹⁰叫人到監牢裏把約翰的頭砍下來，¹¹放在盤子上端給那個女孩，她就拿去給她的母親。¹²事後，約翰的門徒來領走他的遺體，將他安葬，再去把這件事告訴耶穌。

耶穌使五千人吃飽

¹³耶穌聽到這個消息後，就坐船離開，獨自去一個僻靜的地方。眾人得知他的行蹤後，就從各城步行來跟隨他。¹⁴耶穌下了船，看見這麼一大羣人，就憐憫他們，治好了當中的病人。

¹⁵那天傍晚，門徒來對耶穌說：“這是個偏僻的地方，天也晚了，打發眾人離開吧，讓他們到村裏買些東西吃。”

¹⁶耶穌卻說：“不需要這麼做，你們給他們吃的吧！”

¹⁷門徒說：“但我們只有五個餅和兩條魚啊！”

¹⁸耶穌說：“拿來給我。”¹⁹接着便吩咐眾人坐在草地上。耶穌拿起那五個餅和兩條魚，舉目望天，為食物祝謝，然後把餅擘開，遞給門徒，門徒再分給眾人。²⁰他們想吃多少就吃多少，門徒後來竟撿了十二籃子吃剩的碎塊。²¹那天吃餅的人數，不算婦女和孩子，單是男人就約有五千個！

耶穌在水面上行走

²²耶穌隨後催促門徒回到船上，渡到湖的對岸，自己則打發眾人回家。²³送走眾人後，他就獨自上山禱告。夜幕降臨的時候，耶穌還是獨自待在那裏。

²⁴此時，遠離湖岸的門徒卻遇上了麻煩。湖上起了暴風，他們正在跟巨浪搏鬥。²⁵大約凌晨三點的時候*，耶穌從水面上向門徒走過來。²⁶門徒看見他在水面行走，都嚇壞了，驚慌地大叫：“鬼來了！”

²⁷耶穌卻立刻對他們說：“不要怕，放心，是我*！”

²⁸彼得便向他喊道：“主啊！如果真是你，也讓我從水面上走到你那裏去吧。”

²⁹耶穌說：“好，你來吧！”

彼得就從船上下來，在水面上朝耶穌走過去。³⁰可是，他一看見大*風浪，就害怕起來，開始往下沉，急忙呼叫：“主啊，救我！”

³¹耶穌立即伸手拉住他，說：“你的信心太小了，為甚麼懷疑我呢？”

³²他們上船後，風便停了。³³門徒都向耶穌下拜，驚呼：“你真是上帝的兒子啊！”

³⁴他們到了湖對岸，把船停靠在革尼撒勒。³⁵當地人認出了耶穌，很快就把他到來的消息傳遍了這一帶，不久便帶來所有的病人，要讓他們得醫治。³⁶他們懇求耶穌至少讓病人摸他袍子的縫邊，所有摸着的人都痊愈了。

耶穌論內心的潔淨

15 有幾個法利賽人和律法教師從耶路撒冷來見耶穌，²他們問他：“你的門徒為甚麼違背我們古老的傳統，飯前不行洗手禮呢？”

³耶穌回答：“那你們為甚麼又以你們的傳統，違背直接從上帝而來的誠命呢？⁴例如，上帝說：‘要孝敬父母’*，‘對父母說不敬的話的，必須被處死’*；⁵你們卻說，人可以對父母說：‘對不起，我不能供養你，因為我已經許願，要把本應給你的都獻給上帝。’⁶這樣一來，你們就是說他們不用孝敬父母*；你們為了自己的傳統，廢棄了上

²⁴Meanwhile, the disciples were in trouble far away from land, for a strong wind had risen, and they were fighting heavy waves. ²⁵About three o'clock in the morning* Jesus came toward them, walking on the water. ²⁶When the disciples saw him walking on the water, they were terrified. In their fear, they cried out, “It’s a ghost!”

²⁷But Jesus spoke to them at once. “Don’t be afraid,” he said. “Take courage. I am here! *”

²⁸Then Peter called to him, “Lord, if it’s really you, tell me to come to you, walking on the water.”

²⁹“Yes, come,” Jesus said.

So Peter went over the side of the boat and walked on the water toward Jesus. ³⁰But when he saw the strong* wind and the waves, he was terrified and began to sink. “Save me, Lord!” he shouted.

³¹Jesus immediately reached out and grabbed him. “You have so little faith,” Jesus said. “Why did you doubt me?”

³²When they climbed back into the boat, the wind stopped. ³³Then the disciples worshiped him. “You really are the Son of God!” they exclaimed.

³⁴After they had crossed the lake, they landed at Gennesaret. ³⁵When the people recognized Jesus, the news of his arrival spread quickly throughout the whole area, and soon people were bringing all their sick to be healed. ³⁶They begged him to let the sick touch at least the fringe of his robe, and all who touched him were healed.

Jesus Teaches about Inner Purity

15 Some Pharisees and teachers of religious law now arrived from Jerusalem to see Jesus. They asked him, ²“Why do your disciples disobey our age-old tradition? For they ignore our tradition of ceremonial hand washing before they eat.”

³Jesus replied, “And why do you, by your traditions, violate the direct commandments of God? ⁴For instance, God says, ‘Honor your father and mother,*’ and ‘Anyone who speaks disrespectfully of father or mother must be put to death.’* ⁵But you say it is all right for people to say to their parents, ‘Sorry, I can’t help you. For I have vowed to give to God what I would have given to you.’ ⁶In this way, you say they don’t need to honor their parents.*”

14:25 希臘文為“夜裏四更時分”。 14:27 或譯“我是”在這裏，希臘文為“我是”，見出三14。 14:30 有些抄本沒有“大”字。 15:4a 出二十12；申五16。 15:4b 出二十一17（希臘文譯本）；利二十九（希臘文譯本）。 15:6 希臘文為“父親”，有些抄本為“父親或母親”。

14:25 Greek *In the fourth watch of the night.* 14:27 Or *The ‘I AM’ is here*; Greek reads *I am*. See Exod 3:14. 14:30 Some manuscripts do not include *strong*. 15:4a Exod 20:12; Deut 5:16. 15:4b Exod 21:17 (Greek version); Lev 20:9 (Greek version). 15:6 Greek *their father*; other manuscripts read *their father or their mother*.

And so you cancel the word of God for the sake of your own tradition. ⁷You hypocrites! Isaiah was right when he prophesied about you, for he wrote,

⁸ “These people honor me with their lips, but their hearts are far from me.

⁹ Their worship is a farce, for they teach man-made ideas as commands from God.”*

¹⁰Then Jesus called to the crowd to come and hear. “Listen,” he said, “and try to understand. ¹¹It’s not what goes into your mouth that defiles you; you are defiled by the words that come out of your mouth.”

¹²Then the disciples came to him and asked, “Do you realize you offended the Pharisees by what you just said?”

¹³Jesus replied, “Every plant not planted by my heavenly Father will be uprooted, ¹⁴so ignore them. They are blind guides leading the blind, and if one blind person guides another, they will both fall into a ditch.”

¹⁵Then Peter said to Jesus, “Explain to us the parable that says people aren’t defiled by what they eat.”

¹⁶“Don’t you understand yet?” Jesus asked. ¹⁷“Anything you eat passes through the stomach and then goes into the sewer. ¹⁸But the words you speak come from the heart—that’s what defiles you. ¹⁹For from the heart come evil thoughts, murder, adultery, all sexual immorality, theft, lying, and slander. ²⁰These are what defile you. Eating with unwashed hands will never defile you.”

The Faith of a Gentile Woman

²¹Then Jesus left Galilee and went north to the region of Tyre and Sidon. ²²A Gentile* woman who lived there came to him, pleading, “Have mercy on me, O Lord, Son of David! For my daughter is possessed by a demon that torments her severely.”

²³But Jesus gave her no reply, not even a word. Then his disciples urged him to send her away. “Tell her to go away,” they said. “She is bothering us with all her begging.”

²⁴Then Jesus said to the woman, “I was sent only to help God’s lost sheep—the people of Israel.”

²⁵But she came and worshiped him, pleading again, “Lord, help me!”

帝的話。⁷你們這些偽善的人啊！以賽亞關於你們的預言是正確的。他是這樣寫的：

⁸ ‘這些人用嘴唇尊敬我，內心卻遠離我。

⁹ 他們的敬拜只是一場鬧劇，因為他們把人的想法當作上帝的誠命來教導。’ *

¹⁰ 耶穌召集眾人來，對他們說：“你們要聽，也要用心去領悟。¹¹從口裏吃下去的東西不會玷污你們，只有出自你們口中的話才會玷污你們。”

¹² 門徒來問他：“你剛才說的話觸怒了法利賽人，你知道嗎？”

¹³ 耶穌回答：“凡不是我天父栽種的，都要被連根拔起，¹⁴所以不要理會他們。他們是瞎子為瞎子作嚮導；如果瞎子為瞎子領路，兩人都要掉進坑裏。”

¹⁵ 彼得對耶穌說：“請向我們解釋‘吃下去的不會玷污人’這個比喻。”

¹⁶ 耶穌問：“你們還不明白嗎？¹⁷你們吃下去的一切，都是經過腸胃，然後進入糞坑裏；¹⁸你們說出來的話卻是發自內心，那才是使你們污穢的。¹⁹因為人的心裏會產生邪念、兇殺、通姦、淫亂、偷盜、謊言和誹謗；²⁰玷污你們的是這些東西，而不是沒洗手就吃飯。”

外族女人的信心

²¹接着，耶穌離開加利利，向北往推羅和西頓一帶的地方去。²²有個當地的外族* 女人來懇求他說：“主啊，大衛之子！可憐可憐我吧！我的女兒被鬼附身，被折磨得好苦！”

²³耶穌卻沒有回答，連一句話也沒說。門徒催耶穌趕她走，說：“叫她走開吧！她不停地懇求，煩死了。”

²⁴於是耶穌對那女人說：“我奉差遣只是來幫助上帝迷失的羊，也就是以色列人。”

²⁵她卻走過來跪拜耶穌，再次懇求說：“主啊，幫幫我吧！”

15:8-9 Isa 29:13 (Greek version). 15:22 Greek *Canaanite*.

15:8-9 賽二十九13 (希臘文譯本)。15:22 希臘文為“迦南人”。

²⁶耶穌說：“拿孩子的食物丟給狗吃，是不恰當的。”

²⁷她說：“主啊，沒錯！但就算是狗，也可以吃到主人飯桌上掉下來的碎渣呀。”

²⁸耶穌對她說：“婦人啊，你的信心是大的！你的請求已經蒙應允了。”她的女兒當下就好了。

耶穌治愈許多人

²⁹耶穌回到加利利海邊，上山坐了下來。³⁰一大羣人帶着瘸子、瞎子、殘疾人、啞巴和許多其他病人來到他面前，他便把他們全都治好了。³¹大家都非常地驚訝！啞巴說話了，殘疾的健全了，癱腿的走路，瞎眼的得以重見光明！眾人便讚美以色列的上帝。

耶穌使四千人吃飽

³²耶穌把門徒叫過來，對他們說：“這些人跟我在這裏已經三天了，沒剩下甚麼吃的了，我不忍心看見他們這樣。我不想讓他們餓着肚子回去，恐怕他們會暈倒在路上。”

³³門徒就說：“這裏是曠野，我們到哪裏去找足夠的食物給那麼多人吃呢？”

³⁴耶穌問：“你們有多少餅？”

他們回答：“七個餅，還有幾條小魚。”

³⁵耶穌吩咐眾人坐在地上，³⁶然後拿起那七個餅和幾條小魚，為食物感謝上帝，就擘開遞給門徒，門徒再分給眾人。

³⁷他們想吃多少就吃多少，門徒後來竟撿了七大籃子剩下的食物。³⁸那天吃餅的人數，不算婦女和孩子，單是男人就有四千個。³⁹耶穌打發他們回家後，就上船渡到馬加丹地區。

宗教領袖要求看神蹟

16

一天，法利賽人和撒都該人來試探耶穌，要求他從天上顯一個神蹟來證明他的權柄。

²耶穌說：“你們都知道俗語：‘傍晚天紅，明日天晴；³早上天紅，一日風

²⁶Jesus responded, “It isn’t right to take food from the children and throw it to the dogs.”

²⁷She replied, “That’s true, Lord, but even dogs are allowed to eat the scraps that fall beneath their masters’ table.”

²⁸“Dear woman,” Jesus said to her, “your faith is great. Your request is granted.” And her daughter was instantly healed.

Jesus Heals Many People

²⁹Jesus returned to the Sea of Galilee and climbed a hill and sat down. ³⁰A vast crowd brought to him people who were lame, blind, crippled, those who couldn’t speak, and many others. They laid them before Jesus, and he healed them all. ³¹The crowd was amazed! Those who hadn’t been able to speak were talking, the crippled were made well, the lame were walking, and the blind could see again! And they praised the God of Israel.

Jesus Feeds Four Thousand

³²Then Jesus called his disciples and told them, “I feel sorry for these people. They have been here with me for three days, and they have nothing left to eat. I don’t want to send them away hungry, or they will faint along the way.”

³³The disciples replied, “Where would we get enough food here in the wilderness for such a huge crowd?”

³⁴Jesus asked, “How much bread do you have?”

They replied, “Seven loaves, and a few small fish.”

³⁵So Jesus told all the people to sit down on the ground. ³⁶Then he took the seven loaves and the fish, thanked God for them, and broke them into pieces. He gave them to the disciples, who distributed the food to the crowd.

³⁷They all ate as much as they wanted. Afterward, the disciples picked up seven large baskets of leftover food. ³⁸There were 4,000 men who were fed that day, in addition to all the women and children.

³⁹Then Jesus sent the people home, and he got into a boat and crossed over to the region of Magadan.

Leaders Demand a Miraculous Sign

16

One day the Pharisees and Sadducees came to test Jesus, demanding that he show them a miraculous sign from heaven to prove his authority.

²He replied, “You know the saying, ‘Red sky at night means fair weather tomorrow; ³red sky in the morning means foul weather all day.’ You know

how to interpret the weather signs in the sky, but you don't know how to interpret the signs of the times! * 4 Only an evil, adulterous generation would demand a miraculous sign, but the only sign I will give them is the sign of the prophet Jonah.*” Then Jesus left them and went away.

Yeast of the Pharisees and Sadducees

5 Later, after they crossed to the other side of the lake, the disciples discovered they had forgotten to bring any bread. 6 “Watch out!” Jesus warned them. “Beware of the yeast of the Pharisees and Sadducees.”

7 At this they began to argue with each other because they hadn't brought any bread. 8 Jesus knew what they were saying, so he said, “You have so little faith! Why are you arguing with each other about having no bread? 9 Don't you understand even yet? Don't you remember the 5,000 I fed with five loaves, and the baskets of leftovers you picked up? 10 Or the 4,000 I fed with seven loaves, and the large baskets of leftovers you picked up? 11 Why can't you understand that I'm not talking about bread? So again I say, 'Beware of the yeast of the Pharisees and Sadducees.'”

12 Then at last they understood that he wasn't speaking about the yeast in bread, but about the deceptive teaching of the Pharisees and Sadducees.

Peter's Declaration about Jesus

13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?”*

14 “Well,” they replied, “some say John the Baptist, some say Elijah, and others say Jeremiah or one of the other prophets.”

15 Then he asked them, “But who do you say I am?”

16 Simon Peter answered, “You are the Messiah,* the Son of the living God.”

17 Jesus replied, “You are blessed, Simon son of John,* because my Father in heaven has revealed this to you. You did not learn this from any human being. 18 Now I say to you that you are Peter (which means 'rock'),* and upon this rock I will build my

雨。’ 你們懂得解讀天色，卻不懂得解讀這個時代的徵兆！ * 4 只有邪惡淫亂的世代才要求看神蹟。我給他們看的，只有先知約拿的神蹟*。”於是耶穌離開他們走了。

法利賽人與撒都該人的酵

5 後來，他們渡到湖的對岸，門徒發現他們忘了帶餅。6 耶穌告誡他們：“你們要小心！要提防法利賽人和撒都該人的酵。”

7 門徒因為他們沒有帶餅，就開始為此爭論起來。8 耶穌知道他們在爭論甚麼，就說：“你們的信心太小了！為甚麼要為沒有餅而爭論呢？9 難道你們還不明白？不記得我用五個餅餵飽五千人，你們還撿了幾籃子吃剩的碎塊嗎？10 也不記得我用七個餅餵飽四千人，你們還撿了幾大籃吃剩的碎塊嗎？11 你們怎麼不明白我說的不是餅呢？我再說一遍：‘你們要提防法利賽人和撒都該人的酵。’”

12 門徒終於明白，耶穌所指的不是做餅用的酵，而是法利賽人和撒都該人騙人的教導。

彼得宣認耶穌是基督

13 耶穌到了凱撒利亞·腓立比境內，他問門徒：“別人說人子*是誰？”

14 他們回答：“有人說是施洗約翰，有人說是以利亞，也有人說是耶利米，或是其他先知中的一位。”

15 耶穌又問他們：“那麼，你們說我是誰？”

16 西門·彼得回答：“你是基督*，是永活上帝的兒子！”

17 耶穌對他說：“約翰的兒子西門，* 你是有福的，因為這是我天父啟示你的，而不是人教你的。18 現在我要對你說，你是彼得（意思是磐石）*，我要在這塊磐石上建立我的教會，地獄一切的權

16:2-3 Several manuscripts do not include any of the words in 16:2-3 after *He replied*. 16:4 Greek *the sign of Jonah*. 16:13 “Son of Man” is a title Jesus used for himself. 16:16 Or *the Christ*. *Messiah* (a Hebrew term) and *Christ* (a Greek term) both mean “the anointed one.” 16:17 Greek *Simon bar-Jonah*; see John 1:42; 21:15-17. 16:18a Greek *that you are Peter*.

16:2-3 有些抄本沒有太十六2-3 “耶穌說：”之後的內容。16:4 希臘文為“約拿的神蹟”。16:13 “人子”是耶穌的自稱。16:16 或譯“彌賽亞”，“彌賽亞”（希伯來文）和“基督”（希臘文）的意思都是“受膏者”。16:17 希臘文為“西門巴約拿”，即“約拿的兒子西門”，見約一42，二十一15-17。16:18a 希臘文為“你是彼得”。

勢*都無法勝過它。¹⁹我還要將天國的鑰匙交給你。你在地上禁止*的，在天上也要禁止；你在地上准許*的，在天上也要准許。”

²⁰耶穌接着嚴肅地叮囑門徒，不可告訴任何人他就是基督。

耶穌預言他的死

²¹從那時起，耶穌*開始直截了當地告訴門徒，他必須往耶路撒冷去，並要在長老、祭司長和律法教師手中受許多苦難。他要被殺，但第三天要從死裏復活。

²²彼得卻把耶穌拉到一邊，責備他*不該說這樣的話，他說：“主啊，千萬不可！這絕不能發生在你身上！”

²³耶穌轉向彼得說：“撒但，走開！你是我危險的陷阱。你只從人的角度看事情，卻不從上帝的角度看事情。”

²⁴耶穌接着對門徒說：“你們當中誰要跟從我，就必須放棄自私的行徑，背起自己的十字架來跟從我。²⁵如果你牢牢地抓緊自己的生命，就會失去它；但如果你為了我的緣故而捨棄生命，就會保住它。²⁶你如果賺得全世界，卻賠上自己的靈魂*，又有甚麼益處呢？有甚麼比自己的靈魂更寶貴呢？²⁷因為人子要在他父的榮耀裏，與他的眾天使一同降臨，並要按各人的行為施行審判。²⁸我實在告訴你們，此刻站在這裏的人，有的會在未死之前看見人子在他的國度裏降臨。”

改變形貌

17 六天以後，耶穌單單帶着彼得和雅各、約翰兩兄弟，登上一座高山。²耶穌的外貌在他們面前改變了，他的臉如太陽般閃耀，衣服潔白如光。³摩西和以利亞突然顯現，跟耶穌交談起來。

⁴彼得高聲說：“主啊，我們在這裏真好！如果你願意，我就搭三座棚作紀

church, and all the powers of hell* will not conquer it. ¹⁹And I will give you the keys of the Kingdom of Heaven. Whatever you forbid* on earth will be forbidden in heaven, and whatever you permit* on earth will be permitted in heaven.”

²⁰Then he sternly warned the disciples not to tell anyone that he was the Messiah.

Jesus Predicts His Death

²¹From then on Jesus* began to tell his disciples plainly that it was necessary for him to go to Jerusalem, and that he would suffer many terrible things at the hands of the elders, the leading priests, and the teachers of religious law. He would be killed, but on the third day he would be raised from the dead.

²²But Peter took him aside and began to reprimand him* for saying such things. “Heaven forbid, Lord,” he said. “This will never happen to you!”

²³Jesus turned to Peter and said, “Get away from me, Satan! You are a dangerous trap to me. You are seeing things merely from a human point of view, not from God’s.”

²⁴Then Jesus said to his disciples, “If any of you wants to be my follower, you must turn from your selfish ways, take up your cross, and follow me. ²⁵If you try to hang on to your life, you will lose it. But if you give up your life for my sake, you will save it. ²⁶And what do you benefit if you gain the whole world but lose your own soul? ²⁷For the Son of Man will come with his angels in the glory of his Father and will judge all people according to their deeds. ²⁸And I tell you the truth, some standing here right now will not die before they see the Son of Man coming in his Kingdom.”

The Transfiguration

17 Six days later Jesus took Peter and the two brothers, James and John, and led them up a high mountain to be alone. ²As the men watched, Jesus’ appearance was transformed so that his face shone like the sun, and his clothes became as white as light. ³Suddenly, Moses and Elijah appeared and began talking with Jesus.

⁴Peter exclaimed, “Lord, it’s wonderful for us to be here! If you want, I’ll make three shelters as

16:18b 希臘文為“陰間的門”。 **16:19a** 或譯“捆”，又或譯“鎖”。 **16:19b** 或譯“釋放”，又或譯“打開”。 **16:21** 有些抄本為“耶穌基督”。 **16:22** 或譯“糾正他”。 **16:26** 或譯“你自己”，也見於太十六26下。

16:18b Greek *and the gates of Hades*. **16:19a** *Or bind, or lock*. **16:19b** *Or loose, or open*. **16:21** Some manuscripts read *Jesus the Messiah*. **16:22** *Or began to correct him*. **16:26** *Or your self?* also in 16:26b.

memorials*—one for you, one for Moses, and one for Elijah.”

⁵But even as he spoke, a bright cloud overshadowed them, and a voice from the cloud said, “This is my dearly loved Son, who brings me great joy. Listen to him.” ⁶The disciples were terrified and fell face down on the ground.

⁷Then Jesus came over and touched them. “Get up,” he said. “Don’t be afraid.” ⁸And when they looked up, Moses and Elijah were gone, and they saw only Jesus.

⁹As they went back down the mountain, Jesus commanded them, “Don’t tell anyone what you have seen until the Son of Man* has been raised from the dead.”

¹⁰Then his disciples asked him, “Why do the teachers of religious law insist that Elijah must return before the Messiah comes?*

¹¹Jesus replied, “Elijah is indeed coming first to get everything ready. ¹²But I tell you, Elijah has already come, but he wasn’t recognized, and they chose to abuse him. And in the same way they will also make the Son of Man suffer.” ¹³Then the disciples realized he was talking about John the Baptist.

Jesus Heals a Demon-Possessed Boy

¹⁴At the foot of the mountain, a large crowd was waiting for them. A man came and knelt before Jesus and said, ¹⁵“Lord, have mercy on my son. He has seizures and suffers terribly. He often falls into the fire or into the water. ¹⁶So I brought him to your disciples, but they couldn’t heal him.”

¹⁷Jesus said, “You faithless and corrupt people! How long must I be with you? How long must I put up with you? Bring the boy to me.” ¹⁸Then Jesus rebuked the demon in the boy, and it left him. From that moment the boy was well.

¹⁹Afterward the disciples asked Jesus privately, “Why couldn’t we cast out that demon?”

²⁰“You don’t have enough faith,” Jesus told them. “I tell you the truth, if you had faith even as small as a mustard seed, you could say to this mountain, ‘Move from here to there,’ and it would move. Nothing would be impossible.*”

Jesus Again Predicts His Death

²²After they gathered again in Galilee, Jesus told them, “The Son of Man is going to be betrayed into

念*：一座給你，一座給摩西，一座給以利亞。”

⁵但他的話還沒說完，就有一片明亮的雲彩籠罩着他們。有一個聲音從雲裏傳來，說：“這是我親愛的兒子，他讓我滿心歡喜，你們要聽從他。”⁶門徒都害怕得俯伏在地上。

⁷耶穌走過來拍拍他們，說：“起來吧！別害怕。”⁸他們抬頭一看，摩西和以利亞都不見了，只看見耶穌一個人。

⁹下山的時候，耶穌叮囑他們：“在人子*從死裏復活以前，不要把你們看見的事告訴任何人。”

¹⁰門徒問耶穌：“律法教師為甚麼堅稱以利亞必須在基督到來之前先回來呢？*”

¹¹耶穌回答：“以利亞確實要先來預備一切。¹²不過我告訴你們，以利亞已經來了，只是沒有人認出他，他們甚至任意凌辱他。同樣他們也要讓人子受苦。”¹³這時門徒才明白，耶穌所指的是施洗約翰。

耶穌治愈被鬼附身的男孩

¹⁴一大羣人在山腳下等着他們。有一個人走來跪在耶穌面前，說：¹⁵“主啊，可憐我的兒子吧！他經常抽搐，極其痛苦，常常跌進火裏，掉進水裏。¹⁶我帶他去見你的門徒，他們卻治不好他。”

¹⁷耶穌說：“你們這些又不信又敗壞的人啊！我還要跟你們在一起多久呢？還要容忍你們多久呢？把孩子帶到我這裏來吧！”¹⁸於是耶穌斥責那附在孩子身上的鬼，鬼一離開，那孩子就好了。

¹⁹事後，門徒私下問耶穌：“為甚麼我們趕不走那鬼呢？”

²⁰耶穌就對他們說：“因為你們的信心不夠。我實在告訴你們，如果你們有像芥菜籽那麼小的信心，就能夠對這座山說：‘從這裏移到那裏！’它便會移過去。沒有甚麼事是不可能的。*”

耶穌再次預言他的死

²²門徒在加利利會合後，耶穌告訴他們：“人子將要被出賣，被交到仇敵手

17:4 Greek *three tabernacles*. 17:9 “Son of Man” is a title Jesus used for himself. 17:10 Greek *that Elijah must come first?* 17:20 Some manuscripts add verse 21, *But this kind of demon won’t leave except by prayer and fasting*. Compare Mark 9:29.

17:4 希臘文為“三座帳幕”。17:9 “人子”是耶穌的自稱。17:10 希臘文為“以利亞必須先來？”17:20 有些抄本加有21節“至於這一類的鬼，除非你們禱告、禁食，否則它們不會走。”參可九29。

中，²³他要被殺害，但第三天要從死裏復活。”門徒聽了就滿心憂傷。

繳聖殿稅

²⁴他們來到迦百農，有幾個收聖殿稅*的人來問彼得：“你們的老師不交聖殿稅嗎？”

²⁵彼得回答：“交，他會交的。”說完就走進屋裏。

他還沒開口，耶穌就問他：“彼得，*你怎麼看？君王是向自己的國民徵稅，還是向被征服的外族人徵稅呢？”*

²⁶彼得說：“向被征服的外族人徵稅。”

耶穌說：“這麼說國民是免稅的！²⁷不過，我們不想冒犯這些人，你還是到湖邊釣魚去吧。拿起釣來的第一條魚，扒開牠的嘴，就會找到一塊大銀幣*，你把它拿去交我們的殿稅吧！”

天國裏最大的

18

這時候，門徒來問耶穌：“在天國裏誰最大呢？”

²耶穌叫來一個小孩，讓他站在他們中間，³說：“我實在告訴你們，除非你們離棄自己的罪，變得像小孩一樣，否則你們絕對進不了天國。⁴所以，凡是變得像這小孩一樣謙卑的，就是天國裏最大的。

⁵“凡為我*接待一個像這樣的小孩的，就是接待我；⁶但如果你使這樣一個信我的小子陷在罪裏，倒不如在你的脖子上拴一塊大磨石，沉入深海裏淹死算了。

⁷“這世界有禍了！因為它引誘人犯罪。誘惑是不可避免的，但那引誘他人的人有禍了！⁸如果你的手或腳使你犯罪，就把它砍下來丟掉！你缺一隻手或腳進入永生，比手腳俱全卻被丟進永火

the hands of his enemies. ²³He will be killed, but on the third day he will be raised from the dead.” And the disciples were filled with grief.

Payment of the Temple Tax

²⁴On their arrival in Capernaum, the collectors of the Temple tax* came to Peter and asked him, “Doesn't your teacher pay the Temple tax?”

²⁵“Yes, he does,” Peter replied. Then he went into the house.

But before he had a chance to speak, Jesus asked him, “What do you think, Peter? Do kings tax their own people or the people they have conquered?”

²⁶“They tax the people they have conquered,” Peter replied.

“Well, then,” Jesus said, “the citizens are free!²⁷However, we don't want to offend them, so go down to the lake and throw in a line. Open the mouth of the first fish you catch, and you will find a large silver coin.* Take it and pay the tax for both of us.”

The Greatest in the Kingdom

18

About that time the disciples came to Jesus and asked, “Who is greatest in the Kingdom of Heaven?”

²Jesus called a little child to him and put the child among them. ³Then he said, “I tell you the truth, unless you turn from your sins and become like little children, you will never get into the Kingdom of Heaven. ⁴So anyone who becomes as humble as this little child is the greatest in the Kingdom of Heaven.

⁵“And anyone who welcomes a little child like this on my behalf* is welcoming me. ⁶But if you cause one of these little ones who trusts in me to fall into sin, it would be better for you to have a large millstone tied around your neck and be drowned in the depths of the sea.

⁷“What sorrow awaits the world, because it tempts people to sin. Temptations are inevitable, but what sorrow awaits the person who does the tempting. ⁸So if your hand or foot causes you to sin, cut it off and throw it away. It's better to enter eternal life with only one hand or one foot than to

17:24 希臘文為“兩得拉克馬(稅)”，也見於太十七24下。見出三十13-16；尼十32-33。 17:25a 希臘文為“西門”。 17:25b 希臘文為“是向他們的兒子徵稅，還是向其他人徵稅呢？” 17:27 希臘文為“一司塔特”(希臘硬幣，相當於四德拉克馬)。 18:5 希臘文為“奉我的名”。

17:24 Greek the two-drachma [tax]; also in 17:24b. See Exod 30:13-16; Neh 10:32-33. 17:25a Greek Simon? 17:25b Greek their sons or others? 17:27 Greek a stater [a Greek coin equivalent to four drachmas]. 18:5 Greek in my name.

be thrown into eternal fire with both of your hands and feet. ⁹And if your eye causes you to sin, gouge it out and throw it away. It's better to enter eternal life with only one eye than to have two eyes and be thrown into the fire of hell.*

¹⁰“Beware that you don't look down on any of these little ones. For I tell you that in heaven their angels are always in the presence of my heavenly Father.*

Parable of the Lost Sheep

¹²“If a man has a hundred sheep and one of them wanders away, what will he do? Won't he leave the ninety-nine others on the hills and go out to search for the one that is lost? ¹³And if he finds it, I tell you the truth, he will rejoice over it more than over the ninety-nine that didn't wander away! ¹⁴In the same way, it is not my heavenly Father's will that even one of these little ones should perish.

Correcting Another Believer

¹⁵“If another believer* sins against you,* go privately and point out the offense. If the other person listens and confesses it, you have won that person back. ¹⁶But if you are unsuccessful, take one or two others with you and go back again, so that everything you say may be confirmed by two or three witnesses. ¹⁷If the person still refuses to listen, take your case to the church. Then if he or she won't accept the church's decision, treat that person as a pagan or a corrupt tax collector.

¹⁸“I tell you the truth, whatever you forbid* on earth will be forbidden in heaven, and whatever you permit* on earth will be permitted in heaven.

¹⁹“I also tell you this: If two of you agree here on earth concerning anything you ask, my Father in heaven will do it for you. ²⁰For where two or three gather together as my followers,* I am there among them.”

Parable of the Unforgiving Debtor

²¹Then Peter came to him and asked, “Lord, how often should I forgive someone* who sins against me? Seven times?”

²²“No, not seven times,” Jesus replied, “but

裏要好。⁹如果你的眼使你犯罪，就把它剝出來丟掉！你缺一隻眼進入永生，比雙眼俱全卻被丟進地獄的火*裏要好。

¹⁰“你們要當心，不可輕視任何一個這樣的小子。我告訴你們，他們的天使在天上總是侍立在我天父面前。*

失羊的比喻

¹²“如果一個人有一百隻羊，其中一隻走失了，他會怎麼辦呢？難道他不會把九十九隻羊留在山上，然後去找那隻走失的羊嗎？¹³我實在告訴你們，一旦找到了，他的快樂一定比擁有那九十九隻不曾走失的羊更大！¹⁴同樣，我天父也不願意任何一個這樣的小子滅亡。

糾正信徒的過失

¹⁵“如果別的信徒*犯罪得罪你*，你要私下指出他的錯誤。如果他聽你的話並承認錯誤，你就得著了他。¹⁶但如果他不聽，你就要找一兩個人一起去，好有兩三個人為你所說的話作證。¹⁷如果他仍然不聽，就把事情告訴教會。如果那人拒絕接受教會的判決，就把他當作異教徒或腐敗的稅官來對待。

¹⁸“我實在告訴你們，你們在地上禁止*的，在天上也要禁止；你們在地上准許*的，在天上也要准許。

¹⁹“我又告訴你們，如果你們當中有兩個人在地上同心為任何事祈求，我在天上的父必會為你們成全。²⁰因為無論在哪裏，只要有兩三個跟從我的人聚集在一起*，我就會在他們中間。”

不寬恕人的債戶的比喻

²¹彼得來問耶穌：“主啊，如果有人*得罪了我，我該原諒他多少次？七次夠了嗎？”

²²耶穌回答：“不，不是七次，是七十

18:9 Greek the Gehenna of fire. 18:10 Some manuscripts add verse 11, *And the Son of Man came to save those who are lost.* Compare Luke 19:10. 18:15a Greek *If your brother.* 18:15b Some manuscripts do not include *against you.* 18:18a Or *bind, or lock.* 18:18b Or *loose, or open.* 18:20 Greek *gather together in my name.* 18:21 Greek *my brother.*

18:9 希臘文為“有火的革赫拿”。 18:10 有些抄本加有11節“人子來，正是要拯救迷失的人”。參路十九10。 18:15a 希臘文為“如果你的弟兄”。 18:15b 有些抄本沒有“得罪你”。 18:18a 或譯“捆”，又或譯“鎖”。 18:18b 或譯“釋放”，又或譯“打開”。 18:20 希臘文為“奉我的名聚集”。 18:21 希臘文為“我的弟兄”。

個七次！*

²³ “因此，天國可以比作一個國王，要跟向他借了錢的僕人結算賬目。²⁴正在結算的時候，一個欠他幾千萬元*的人被帶進來。²⁵他沒有能力還債，主人就下令把他連同他的妻子、兒女和他所有的一切都賣了還債。

²⁶ “那僕人跪在主人面前，哀求說：‘求你寬限我吧！我一定會還清的。’²⁷主人可憐他，就免了他的債，把他放了。

²⁸ “可是那人離開國王後，就去找另一個僕人，那同伴欠了他幾千塊錢*。他抱住那同伴的喉嚨，要他馬上還錢。

²⁹ “他的同伴跪在他面前，求他寬限一些時間：‘求你寬限我吧！我一定會還的。’³⁰這個債主卻不肯，竟然把他抓起來關進監牢，要等到他還清欠債為止。

³¹ “其他僕人看到這個情況，心裏非常難過，向國王報告了這一切。³²國王就把那個被他免去債務的僕人召來，說：‘你這惡奴才！你哀求我，我就免去你的巨債；³³難道你不該像我憐憫你一樣，去憐憫你的同伴嗎？’³⁴國王很生氣，便把那人關進監牢折磨他，直到他還清所有欠債為止。

³⁵ “如果你們拒絕從心底裏寬恕你們的弟兄姊妹*，我的天父也要這樣對待你們。”

關於休妻和結婚的辯論

19 耶穌講完這些話，就離開加利利，下到約旦河東的猶太地區。²一大羣人跟着他到了那裏，他就治好了當中的病人。

³ 有些法利賽人也來了，他們想要抓住耶穌的話柄，就問他：“男人可以憑任何理由休妻嗎？”

⁴ 耶穌回答：“難道你們沒讀過聖經嗎？聖經記載說，起初‘上帝造了男人，也造了女人’*，⁵並說，‘因此，人

seventy times seven!*

²³ “Therefore, the Kingdom of Heaven can be compared to a king who decided to bring his accounts up to date with servants who had borrowed money from him. ²⁴ In the process, one of his debtors was brought in who owed him millions of dollars.* ²⁵ He couldn't pay, so his master ordered that he be sold—along with his wife, his children, and everything he owned—to pay the debt.

²⁶ “But the man fell down before his master and begged him, ‘Please, be patient with me, and I will pay it all.’ ²⁷ Then his master was filled with pity for him, and he released him and forgave his debt.

²⁸ “But when the man left the king, he went to a fellow servant who owed him a few thousand dollars.* He grabbed him by the throat and demanded instant payment.

²⁹ “His fellow servant fell down before him and begged for a little more time. ‘Be patient with me, and I will pay it,’ he pleaded. ³⁰ But his creditor wouldn't wait. He had the man arrested and put in prison until the debt could be paid in full.

³¹ “When some of the other servants saw this, they were very upset. They went to the king and told him everything that had happened. ³² Then the king called in the man he had forgiven and said, ‘You evil servant! I forgave you that tremendous debt because you pleaded with me. ³³ Shouldn't you have mercy on your fellow servant, just as I had mercy on you?’ ³⁴ Then the angry king sent the man to prison to be tortured until he had paid his entire debt.

³⁵ “That's what my heavenly Father will do to you if you refuse to forgive your brothers and sisters* from your heart.”

Discussion about Divorce and Marriage

19 When Jesus had finished saying these things, he left Galilee and went down to the region of Judea east of the Jordan River. ² Large crowds followed him there, and he healed their sick.

³ Some Pharisees came and tried to trap him with this question: “Should a man be allowed to divorce his wife for just any reason?”

⁴ “Haven't you read the Scriptures?” Jesus replied. “They record that from the beginning ‘God made them male and female.’* ⁵ And he said, ‘This

18:22 或譯七十七次。 **18:24** 希臘文為“一萬他連得”(375噸或340公噸銀子)。中譯本註：NLT為“數百萬美元”。 **18:28** 希臘文為“一百得拿利”，一得拿利相當於一個工人全天的工錢。 **18:35** 希臘文為“你們的弟兄”。 **19:4** 創一27，五2。

18:22 Or *seventy-seven times*. **18:24** Greek *10,000 talents* [375 tons or 340 metric tons of silver]. **18:28** Greek *100 denarii*. A denarius was equivalent to a laborer's full day's wage. **18:35** Greek *your brother*. **19:4** Gen 1:27; 5:2.

explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.*⁶ “Since they are no longer two but one, let no one split apart what God has joined together.”

⁷“Then why did Moses say in the law that a man could give his wife a written notice of divorce and send her away?”* they asked.

⁸Jesus replied, “Moses permitted divorce only as a concession to your hard hearts, but it was not what God had originally intended. ⁹And I tell you this, whoever divorces his wife and marries someone else commits adultery—unless his wife has been unfaithful.*”

¹⁰Jesus’ disciples then said to him, “If this is the case, it is better not to marry!”

¹¹“Not everyone can accept this statement,” Jesus said. “Only those whom God helps. ¹²Some are born as eunuchs, some have been made eunuchs by others, and some choose not to marry* for the sake of the Kingdom of Heaven. Let anyone accept this who can.”

Jesus Blesses the Children

¹³One day some parents brought their children to Jesus so he could lay his hands on them and pray for them. But the disciples scolded the parents for bothering him.

¹⁴But Jesus said, “Let the children come to me. Don’t stop them! For the Kingdom of Heaven belongs to those who are like these children.”

¹⁵And he placed his hands on their heads and blessed them before he left.

The Rich Man

¹⁶Someone came to Jesus with this question: “Teacher,* what good deed must I do to have eternal life?”

¹⁷“Why ask me about what is good?” Jesus replied. “There is only One who is good. But to answer your question—if you want to receive eternal life, keep* the commandments.”

¹⁸“Which ones?” the man asked.

And Jesus replied: “You must not murder. You must not commit adultery. You must not steal. You must not testify falsely. ¹⁹Honor your father and mother. Love your neighbor as yourself.*”

要離開父母，與妻子結合，二人成為一體。’*⁶既然他們不再是兩個人，而是合為一體了，那麼上帝所結合的，誰都不可以分開。”

⁷他們追問：“可是為甚麼摩西律法卻說，男人只要給妻子寫休書，就可以打發她走呢？”*

⁸耶穌回答：“那是因為你們心硬，摩西不得已才准許你們休妻，但這並不是上帝的本意。⁹我告訴你們，除非妻子不忠，否則任何人休妻另娶，就是犯通姦罪。*”

¹⁰門徒就對耶穌說：“既然是這樣，倒不如不結婚的好！”

¹¹耶穌說：“不是每個人都能領受這種說法，只有那些得到上帝幫助的人才能領受。¹²有人天生不能結婚生育，有人則是別人使他們不能結婚生育，也有人為了天國的緣故而選擇不結婚*。能領受的人就領受吧！”

耶穌祝福小孩子

¹³一天，有父母帶著孩子到耶穌那裏，讓他按手在孩子身上為他們禱告。門徒卻責備那些人，說他們打擾了耶穌。

¹⁴可是耶穌說：“讓小孩子到我這裏來，不要阻止他們！因為天國就屬於像這些小孩一樣的人。”¹⁵於是他按手在他們頭上，為他們祝福，然後才離開。

富人

¹⁶有人來問耶穌：“老師，*我該做甚麼好事才能得到永生呢？”

¹⁷耶穌回答：“你為甚麼問我甚麼是好的呢？只有一位是好的。至於你的問題，如果你想得到永生，就要遵守*誠命。”

¹⁸那人問：“哪些誠命呢？”

耶穌回答：“不可殺人，不可通姦，不可偷竊，不可作偽證，¹⁹要孝敬父母，並要愛鄰居如同自己。*”

19:5 Gen 2:24. 19:7 See Deut 24:1. 19:9 Some manuscripts add *And anyone who marries a divorced woman commits adultery*. Compare Matt 5:32. 19:12 Greek *and some make themselves eunuchs*. 19:16 Some manuscripts read *Good Teacher*. 19:17 Some manuscripts read *continue to keep*. 19:18-19 Exod 20:12-16; Deut 5:16-20; Lev 19:18.

19:5 創二24。 19:7 見申二十四1。 19:9 有些抄本加有“誰娶了這被休的女人，也是犯通姦罪”。參太五32。 19:12 希臘文為“也有人為了天國的緣故而自閹”。 19:16 有些抄本為“良善的老師”。 19:17 有些抄本為“持續遵守”。 19:18-19 出二十12-16；申十五16-20；利十九18。

²⁰ 那年輕人回答：“這一切誠命我都遵守了，我還要做什么呢？”

²¹ 耶穌告訴他：“如果你想成為完全人，就去變賣所有的財產救濟窮人，這樣你就會有財寶存在天上，然後你再來跟從我。”

²² 那個年輕人聽見這話，就憂傷地走了，因為他的財產很多。

²³ 於是耶穌對門徒說：“我實在告訴你們，富人要進天國非常困難。²⁴我再说一遍，駱駝穿過針眼比富人進入上帝的國還要容易！”

²⁵ 門徒非常驚訝，就問：“那麼世上誰能得救呢？”

²⁶ 耶穌注視着他們，說：“對人來說，這是不可能的；但對上帝來說，凡事皆有可能。”

²⁷ 彼得就對他說：“我們已經撇下一切跟從了你，我們會得到什麼呢？”

²⁸ 耶穌說：“我向你們保證，當世界被更新，*人子*坐在他榮耀的寶座上，你們這些跟從我的人也要坐在十二個寶座上，審判以色列的十二個支派。²⁹無論誰為了我捨棄房屋、兄弟、姊妹、父母、兒女或產業，都會得到百倍的回報，並承受永生。³⁰然而，許多現在的偉人，到了那時都要成為小人物；那些現在的小人物，到了那時卻要成為偉人。*

葡萄園工人的比喻

20 “因為天國就像一個園主，大清早出去雇工人到他的葡萄園工作。²他答應照常例付給他們一天的工錢*，便派他們出去工作。

³ “上午九點鐘，園主走過集市，看見有些人站在那裏無所事事，⁴就雇了他們，並答應在一天結束時付給他們合理的工錢。⁵於是他們就到葡萄園去工作。中午時分和下午三點鐘，園主也是這樣做。

⁶ “到了傍晚五點鐘，他再次進城，看見還有些人站在那裏，就問他們：‘你

19:28a 或譯“在新生的世代”。 **19:28b** “人子”是耶穌的自稱。 **19:30** 希臘文為“然而，許多在最前的將要在最後，在最後的反面要在最前。” **20:2** 希臘文為“一得拿利”，是工人全天的工錢。太二十九、10、13類同。

²⁰ “I’ve obeyed all these commandments,” the young man replied. “What else must I do?”

²¹ Jesus told him, “If you want to be perfect, go and sell all your possessions and give the money to the poor, and you will have treasure in heaven. Then come, follow me.”

²² But when the young man heard this, he went away sad, for he had many possessions.

²³ Then Jesus said to his disciples, “I tell you the truth, it is very hard for a rich person to enter the Kingdom of Heaven. ²⁴I’ll say it again—it is easier for a camel to go through the eye of a needle than for a rich person to enter the Kingdom of God!”

²⁵ The disciples were astounded. “Then who in the world can be saved?” they asked.

²⁶ Jesus looked at them intently and said, “Humanly speaking, it is impossible. But with God everything is possible.”

²⁷ Then Peter said to him, “We’ve given up everything to follow you. What will we get?”

²⁸ Jesus replied, “I assure you that when the world is made new* and the Son of Man* sits upon his glorious throne, you who have been my followers will also sit on twelve thrones, judging the twelve tribes of Israel. ²⁹And everyone who has given up houses or brothers or sisters or father or mother or children or property, for my sake, will receive a hundred times as much in return and will inherit eternal life. ³⁰But many who are the greatest now will be least important then, and those who seem least important now will be the greatest then.*

Parable of the Vineyard Workers

20 “For the Kingdom of Heaven is like the landowner who went out early one morning to hire workers for his vineyard. ²He agreed to pay the normal daily wage* and sent them out to work.

³ “At nine o’clock in the morning he was passing through the marketplace and saw some people standing around doing nothing. ⁴So he hired them, telling them he would pay them whatever was right at the end of the day. ⁵So they went to work in the vineyard. At noon and again at three o’clock he did the same thing.

⁶ “At five o’clock that afternoon he was in town again and saw some more people standing around.

19:28a Or in the regeneration. **19:28b** “Son of Man” is a title Jesus used for himself. **19:30** Greek *But many who are first will be last; and the last, first.* **20:2** Greek a *denarius*, the payment for a full day’s labor; similarly in 20:9, 10, 13.

He asked them, 'Why haven't you been working today?'

⁷"They replied, 'Because no one hired us.'

"The landowner told them, 'Then go out and join the others in my vineyard.'

⁸"That evening he told the foreman to call the workers in and pay them, beginning with the last workers first. ⁹When those hired at five o'clock were paid, each received a full day's wage. ¹⁰When those hired first came to get their pay, they assumed they would receive more. But they, too, were paid a day's wage. ¹¹When they received their pay, they protested to the owner, ¹²"Those people worked only one hour, and yet you've paid them just as much as you paid us who worked all day in the scorching heat.'

¹³"He answered one of them, 'Friend, I haven't been unfair! Didn't you agree to work all day for the usual wage? ¹⁴Take your money and go. I wanted to pay this last worker the same as you. ¹⁵Is it against the law for me to do what I want with my money? Should you be jealous because I am kind to others?'

¹⁶"So those who are last now will be first then, and those who are first will be last."

Jesus Again Predicts His Death

¹⁷As Jesus was going up to Jerusalem, he took the twelve disciples aside privately and told them what was going to happen to him. ¹⁸"Listen," he said, "we're going up to Jerusalem, where the Son of Man* will be betrayed to the leading priests and the teachers of religious law. They will sentence him to die. ¹⁹Then they will hand him over to the Romans* to be mocked, flogged with a whip, and crucified. But on the third day he will be raised from the dead."

Jesus Teaches about Serving Others

²⁰Then the mother of James and John, the sons of Zebedee, came to Jesus with her sons. She knelt respectfully to ask a favor. ²¹"What is your request?" he asked.

She replied, "In your Kingdom, please let my two sons sit in places of honor next to you, one on your right and the other on your left."

²²But Jesus answered by saying to them, "You don't know what you are asking! Are you able to drink from the bitter cup of suffering I am about to drink?"

"Oh yes," they replied, "we are able!"

們為甚麼整天不幹活呢？'

⁷「他們回答：『因為沒有人雇用我們。』

「園主就對他們說：『那你們也跟其他人一起來我的葡萄園幹活吧！』

⁸「那天晚上，園主吩咐工頭把工人叫來，從最晚來的工人開始付給他們工錢。⁹傍晚五點鐘來的工人，每人都拿到全天的工錢。¹⁰到了早雇的工人領錢的時候，他們以為自己可以多得一點，結果得到的也只是一天的工錢。¹¹他們拿到錢後便向園主抱怨：¹²『那些人只幹了一個小時，我們卻在烈日下幹了整整一天，他們的工錢居然和我們的一樣。』

¹³「園主對其中一個雇工說：『朋友，我沒有虧待你啊！你不是同意幹一天的活，拿一天的工錢嗎？¹⁴拿着你的工錢走吧！我想給這個最後來的工人和你一樣多的工錢。¹⁵難道我用我自己的錢做我願意做的事也是違法的嗎？難道我對別人仁慈，你就眼紅了嗎？』

¹⁶「因此，那些在最後的將要在最前，在最前的反而要在最後了。』

耶穌再次預言他的死

¹⁷在上耶路撒冷的途中，耶穌悄悄地把十二個門徒拉到一邊，告訴他們將要發生在他身上的事。¹⁸他說：“聽着，我們現在要上耶路撒冷去，人子*要在那裏被出賣，落在祭司長和律法教師的手中。他們要判他死刑，¹⁹再把他交給羅馬人*，他要遭到戲弄、鞭打，被釘死在十字架上，但第三天他要從死裏復活。”

耶穌教導人服侍他人

²⁰西庇太的兒子雅各和約翰的母親，帶着兩個兒子來到耶穌面前，恭敬地跪下來求他。²¹耶穌問：“你想要甚麼呢？”

她回答：“在你的國裏，請讓我兩個兒子坐在你旁邊的尊位上吧，一個在你右邊，一個在你左邊。”

²²耶穌卻對他們說：“你們根本不知道自己求的是甚麼！我將要喝苦難的杯，你們能喝嗎？”

他們回答：“我們能！”

20:18 "Son of Man" is a title Jesus used for himself. 20:19 Greek *the Gentiles*.

20:18 “人子”是耶穌的自稱。20:19 希臘文為“外族人”。

²³耶穌告訴他們：“我的苦杯，你們的確要喝。然而我沒有權決定誰坐在我的左右，這些位子是我父為他所揀選的人預備的。”

²⁴其餘十個門徒聽見雅各和約翰的要求，都感到憤憤不平。²⁵耶穌就把他們召集起來，對他們說：“你們知道，這個世界的統治者宰制着他們的眾民，作官的也炫耀自己管轄民眾的權力。²⁶但在你們中間卻不是這樣。你們中間誰想要作領袖，誰就必須作你們的僕人；²⁷誰想要當首領，誰就必須作你們的奴隸。²⁸因為就連人子到世上來，也不是要受人的服侍，而是要來服侍人，還要捨棄自己的生命，作多人的贖價。”

耶穌治愈兩個盲人

²⁹耶穌和門徒離開耶利哥城的時候，有一大羣人跟在後面。³⁰兩個盲人坐在路旁，聽見耶穌從那裏經過，就開始大聲大喊：“主啊！大衛之子，可憐我們吧！”

³¹眾人喝斥他們：“住嘴！”

兩人卻喊得更響了：“主啊！大衛之子，可憐我們吧！”

³²耶穌聽見就停下來，向他們叫道：“你們要我為你們做甚麼呢？”

³³他們說：“主啊，我們要能看見！”

³⁴耶穌就憐憫他們，摸他們的眼睛，兩人立刻就能看見了！他們便跟從了耶穌。

耶穌光榮地進入聖城

21 耶穌和門徒離耶路撒冷越來越近，來到了橄欖山上的伯法其。耶穌派兩個門徒走在前頭，²說：“你們到前面的村子裏，一進村就會看見一頭驢拴在那裏，旁邊還有一頭小驢駒，解開牠們，牽到我這裏。³如果有人問你們在做甚麼，你們就說‘主要用牠們’，他就會立刻讓你們把牠們牽來。”

⁴這件事的發生是要應驗先知的預言：

⁵“要向耶路撒冷的居民報信：*
‘看啊，你們的君王來到你們這裏。
他謙卑地騎着驢子——
騎在一頭小驢駒上。’”*

²³Jesus told them, “You will indeed drink from my bitter cup. But I have no right to say who will sit on my right or my left. My Father has prepared those places for the ones he has chosen.”

²⁴When the ten other disciples heard what James and John had asked, they were indignant. ²⁵But Jesus called them together and said, “You know that the rulers in this world lord it over their people, and officials flaunt their authority over those under them. ²⁶But among you it will be different. Whoever wants to be a leader among you must be your servant, ²⁷and whoever wants to be first among you must become your slave. ²⁸For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many.”

Jesus Heals Two Blind Men

²⁹As Jesus and the disciples left the town of Jericho, a large crowd followed behind. ³⁰Two blind men were sitting beside the road. When they heard that Jesus was coming that way, they began shouting, “Lord, Son of David, have mercy on us!”

³¹“Be quiet!” the crowd yelled at them.

But they only shouted louder, “Lord, Son of David, have mercy on us!”

³²When Jesus heard them, he stopped and called, “What do you want me to do for you?”

³³“Lord,” they said, “we want to see!” ³⁴Jesus felt sorry for them and touched their eyes. Instantly they could see! Then they followed him.

Jesus' Triumphant Entry

21 As Jesus and the disciples approached Jerusalem, they came to the town of Bethphage on the Mount of Olives. Jesus sent two of them on ahead. ²“Go into the village over there,” he said. “As soon as you enter it, you will see a donkey tied there, with its colt beside it. Untie them and bring them to me. ³If anyone asks what you are doing, just say, ‘The Lord needs them,’ and he will immediately let you take them.”

⁴This took place to fulfill the prophecy that said,

⁵“Tell the people of Jerusalem,*
‘Look, your King is coming to you.
He is humble, riding on a donkey—
riding on a donkey's colt.’”*

21:5a 希臘文為“要告訴錫安的女兒”，賽六十二11。
21:5b 亞九9。

21:5a Greek *Tell the daughter of Zion*. Isa 62:11. 21:5b Zech 9:9.

⁶The two disciples did as Jesus commanded. ⁷They brought the donkey and the colt to him and threw their garments over the colt, and he sat on it.*

⁸Most of the crowd spread their garments on the road ahead of him, and others cut branches from the trees and spread them on the road. ⁹Jesus was in the center of the procession, and the people all around him were shouting,

“Praise God* for the Son of David!
Blessings on the one who comes in the
name of the LORD!
Praise God in highest heaven!”*

¹⁰The entire city of Jerusalem was in an uproar as he entered. “Who is this?” they asked.

¹¹And the crowds replied, “It’s Jesus, the prophet from Nazareth in Galilee.”

Jesus Clears the Temple

¹²Jesus entered the Temple and began to drive out all the people buying and selling animals for sacrifice. He knocked over the tables of the money changers and the chairs of those selling doves.

¹³He said to them, “The Scriptures declare, ‘My Temple will be called a house of prayer,’ but you have turned it into a den of thieves!”*

¹⁴The blind and the lame came to him in the Temple, and he healed them. ¹⁵The leading priests and the teachers of religious law saw these wonderful miracles and heard even the children in the Temple shouting, “Praise God for the Son of David.”

But the leaders were indignant. ¹⁶They asked Jesus, “Do you hear what these children are saying?”

“Yes,” Jesus replied. “Haven’t you ever read the Scriptures? For they say, ‘You have taught children and infants to give you praise.’*” ¹⁷Then he returned to Bethany, where he stayed overnight.

Jesus Curses the Fig Tree

¹⁸In the morning, as Jesus was returning to Jerusalem, he was hungry, ¹⁹and he noticed a fig tree beside the road. He went over to see if there were any figs, but there were only leaves. Then he said to it, “May you never bear fruit again!” And immediately the fig tree withered up.

21:7 Greek *over them, and he sat on them.* **21:9a** Greek *Hosanna*, an exclamation of praise that literally means “save now”; also in 21:9b, 15. **21:9b** Pss 118:25-26; 148:1. **21:13** Isa 56:7; Jer 7:11. **21:16** Ps 8:2.

⁶兩個門徒照着耶穌的吩咐去做，⁷把驢和小驢駒牽到他面前，又把自己的衣服搭在小驢駒背上，耶穌就騎了上去。*

⁸人羣中大多數的人把自己的衣服鋪在他前面的路上，也有人折下樹枝鋪在路上。⁹耶穌在行列的中心，人羣前呼後擁，高聲喊着說：

“為大衛之子讚美上帝*！
奉上主之名來的是應當稱頌的！
讚美在天上至高處的上帝！”*

¹⁰耶穌進入耶路撒冷的時候，全城轟動，他們問：“這人是誰？”

¹¹眾人回答說：“這就是耶穌，來自加利利拿撒勒的先知。”

耶穌潔淨聖殿

¹²耶穌走進聖殿，把買賣祭牲的人統統趕了出去。他掀翻兌換錢幣的人的桌子，推倒鴿販的凳子，¹³對他們說：“聖經宣告說‘我的聖殿要稱為禱告的殿’，你們竟然把它變成了賊窩！”*

¹⁴在聖殿裏，有瞎子和瘸子來到耶穌面前，他就治好了他們。¹⁵祭司長和律法教師看見這些奇妙的神蹟，聽見聖殿裏的孩子們也在高喊：“為大衛之子讚美上帝！”

他們就非常憤怒地¹⁶問耶穌：“這些孩子說的，你都聽見了嗎？”

耶穌回答：“當然聽見了。你們沒有讀過聖經嗎？聖經上說：‘你已指教兒童和嬰孩讚美你。’*” ¹⁷隨後他就回到伯大尼，在那裏過夜。

耶穌詛咒無花果樹

¹⁸早上回到耶路撒冷的時候，耶穌餓了。¹⁹他看見路旁有一棵無花果樹，就過去看看上面有沒有果子；但樹上只有葉子。他就對那棵樹說：“你永遠不會再結果子了！”那樹就立刻枯乾了。

21:7 希臘文為“……搭在牠們上面，他就騎在牠們上面。” **21:9a** 希臘文為“和歌那”，字面意思為“現在拯救”，是表達讚美的詞。也見於太二十一-九下、15。 **21:9b** 詩一一八25、26、一四八1。 **21:13** 賽五十六7；耶七11。 **21:16** 詩八2。

²⁰門徒看見了，非常驚訝，問：“那棵無花果樹怎麼那麼快就枯乾了？”

²¹耶穌對他們說：“我實在告訴你們，你們如果有信心，不懷疑，就不但能做這樣的事，即便是對這座山說‘你要被提起來，投進海裏！’，這事也會實現。²²你們可以為任何事情禱告，只要有信心，就會得着。”

耶穌的權柄受質疑

²³耶穌回到聖殿，正教導人的時候，祭司長和長老前來質問他：“你憑甚麼權柄做這些事？是誰給你這個權柄的？”

²⁴耶穌回答：“如果你們回答我一個問題，我就告訴你們我憑甚麼權柄做這些事。²⁵約翰施洗的權柄是來自天上，還是僅僅從人那裏來的呢？”

他們就一起商議：“如果我們說是來自天上，他一定會問我們，為甚麼不相信約翰；²⁶但如果我們說那僅僅是從人那裏來的，我們就一定會受到眾人的圍攻，因為他們都相信約翰是先知。”²⁷於是最後他們就這樣回答：“我們不知道。”

耶穌說：“那麼我也不告訴你們我憑甚麼權柄做這些事。”

兩個兒子的比喻

²⁸“你們怎樣看這件事？一個人有兩個兒子，他對大兒子說：‘孩子，今天你去葡萄園幹活吧！’²⁹兒子回答：‘我不去。’後來他改變主意，還是去了。³⁰父親又對小兒子說：‘你也去吧！’他說：‘好的，父親大人。’可是他並沒有去。

³¹“那麼兄弟倆到底是誰聽從了父親呢？”

他們回答：“大兒子。”*

於是耶穌解釋說：“我實在告訴你們，腐敗的稅官和娼妓要比你們先進入上帝的國。³²因為施洗約翰來向你們指明生命的道路，你們不相信他，稅官和娼妓卻相信了。你們已經看見了這一切，卻還是拒絕相信他，不肯從罪中悔改。

邪惡佃農的比喻

³³“你們再聽另一個故事。有個園主開墾了一座葡萄園，在四周築起圍牆，又在

²⁰The disciples were amazed when they saw this and asked, “How did the fig tree wither so quickly?”

²¹Then Jesus told them, “I tell you the truth, if you have faith and don’t doubt, you can do things like this and much more. You can even say to this mountain, ‘May you be lifted up and thrown into the sea,’ and it will happen. ²²You can pray for anything, and if you have faith, you will receive it.”

The Authority of Jesus Challenged

²³When Jesus returned to the Temple and began teaching, the leading priests and elders came up to him. They demanded, “By what authority are you doing all these things? Who gave you the right?”

²⁴“I’ll tell you by what authority I do these things if you answer one question,” Jesus replied. ²⁵“Did John’s authority to baptize come from heaven, or was it merely human?”

They talked it over among themselves. “If we say it was from heaven, he will ask us why we didn’t believe John. ²⁶But if we say it was merely human, we’ll be mobbed because the people believe John was a prophet.” ²⁷So they finally replied, “We don’t know.”

And Jesus responded, “Then I won’t tell you by what authority I do these things.

Parable of the Two Sons

²⁸“But what do you think about this? A man with two sons told the older boy, ‘Son, go out and work in the vineyard today.’ ²⁹The son answered, ‘No, I won’t go,’ but later he changed his mind and went anyway. ³⁰Then the father told the other son, ‘You go,’ and he said, ‘Yes, sir, I will.’ But he didn’t go.

³¹“Which of the two obeyed his father?”

They replied, “The first.”*

Then Jesus explained his meaning: “I tell you the truth, corrupt tax collectors and prostitutes will get into the Kingdom of God before you do. ³²For John the Baptist came and showed you the right way to live, but you didn’t believe him, while tax collectors and prostitutes did. And even when you saw this happening, you refused to believe him and repent of your sins.

Parable of the Evil Farmers

³³“Now listen to another story. A certain landowner planted a vineyard, built a wall around it, dug a pit

21:29-31 有些抄本為“第二個”，還有些抄本是第一個兒子說“好的”，可是他並沒有去；第二個兒子說“我不去”，但後來他後悔，就去了。而耶穌的問題得到的回答是：“第二個兒子聽從了父親的話。”

21:29-31 Other manuscripts read “The second.” In still other manuscripts the first son says “Yes” but does nothing, the second son says “No” but then repents and goes, and the answer to Jesus’ question is that the second son obeyed his father.

for pressing out the grape juice, and built a lookout tower. Then he leased the vineyard to tenant farmers and moved to another country.³⁴ At the time of the grape harvest, he sent his servants to collect his share of the crop.³⁵ But the farmers grabbed his servants, beat one, killed one, and stoned another.³⁶ So the landowner sent a larger group of his servants to collect for him, but the results were the same.

³⁷“Finally, the owner sent his son, thinking, ‘Surely they will respect my son.’

³⁸“But when the tenant farmers saw his son coming, they said to one another, ‘Here comes the heir to this estate. Come on, let’s kill him and get the estate for ourselves!’³⁹ So they grabbed him, dragged him out of the vineyard, and murdered him.

⁴⁰“When the owner of the vineyard returns,” Jesus asked, “what do you think he will do to those farmers?”

⁴¹The religious leaders replied, “He will put the wicked men to a horrible death and lease the vineyard to others who will give him his share of the crop after each harvest.”

⁴²Then Jesus asked them, “Didn’t you ever read this in the Scriptures?

‘The stone that the builders rejected
has now become the cornerstone.
This is the LORD’s doing,
and it is wonderful to see.’*

⁴³I tell you, the Kingdom of God will be taken away from you and given to a nation that will produce the proper fruit.⁴⁴ Anyone who stumbles over that stone will be broken to pieces, and it will crush anyone it falls on.*”

⁴⁵When the leading priests and Pharisees heard this parable, they realized he was telling the story against them—they were the wicked farmers.⁴⁶ They wanted to arrest him, but they were afraid of the crowds, who considered Jesus to be a prophet.

Parable of the Great Feast

22

Jesus also told them other parables. He said,² “The Kingdom of Heaven can be illustrated by the story of a king who prepared a great wedding feast for his son.³ When the banquet was ready, he sent his servants to notify those who were invited. But they all refused to come!

⁴“So he sent other servants to tell them, ‘The

園中挖了個池子來壓榨葡萄汁，還建了一座看守的塔。後來他把葡萄園租給佃農，就到國外去了。³⁴到了收葡萄的季節，便派僕人去收取他自己的那一份。³⁵那些農夫卻抓住園主的僕人，打傷一個，殺死一個，又用石頭砸死一個。³⁶園主派更多的僕人去收，結果還是一樣。

³⁷“最後園主派他的兒子去，心想：‘他們一定會尊重我的兒子。’

³⁸“可是那些佃農看見園主的兒子來了，就商議說：‘這處產業的繼承人來了。來！我們把他殺了，把產業奪過來！’³⁹於是他們就抓住他，把他拉到葡萄園外殺了。”

⁴⁰耶穌問：“葡萄園主人回來後，你們認為他會怎樣對付那些佃農呢？”

⁴¹宗教領袖回答：“他會毫不留情地殺死那些惡人，再把葡萄園租給其他按時向他交納收成的人。”

⁴²耶穌又問他們：“你們難道沒有讀過這段經文嗎？

‘工匠所丟棄的石頭，
現在成了房角基石。
這是上主的作為，
看起來奇妙無比。’*

⁴³我告訴你們，上帝的國要從你們那裏奪走，賜給一個能結好果子的民族。⁴⁴誰被這石頭絆倒，誰就會摔得粉身碎骨；這石頭掉在誰身上，誰就會被砸得稀爛。*”

⁴⁵祭司長和法利賽人聽出耶穌這個比喻是針對他們說的，他們就是那些可惡的佃農。⁴⁶他們想逮捕耶穌，卻又害怕民眾，因為大家都認定耶穌是先知。

盛宴的比喻

22

耶穌又給他們講了其他比喻。他說：² “天國可以用這個故事來說明：有個國王為兒子籌備盛大的婚宴。³筵席準備好了，他就派僕人去通知那些被邀請的人，可是他們都不願意來！

⁴“於是，國王又派別的僕人去告訴

21:42 Ps 118:22-23. 21:44 This verse is not included in some early manuscripts. Compare Luke 20:18.

21:42 詩一一八22-23。 21:44 有些早期的抄本沒有這節，參路二十18。

他們：‘筵席已經備好，公牛和肥畜已經宰了，一切都準備就緒，快來赴宴吧！’⁵但受邀的客人就好像沒聽見一樣，各忙各的，一個去田裏，一個去做生意，⁶其他的人把國王的使者抓來羞辱一番後，便殺掉了他們。

⁷“國王大发雷霆，派軍隊去消滅那些兇手，還燒了他們的城。⁸他對僕人說：‘婚宴已經準備就緒，可是我邀請的那些客人卻不配得到這份榮耀。⁹現在你們到各個路口，把看見的人通通都請來！’¹⁰於是，不論好人壞人，僕人把遇到的人都帶來，廳裏就坐滿了客人。

¹¹“可是當國王進來會見賓客時，發現有一個人沒有穿婚宴的禮服，¹²便問他：‘朋友，你怎麼不穿婚宴的禮服就來了？’那人被問得啞口無言。¹³國王便吩咐左右的人：‘捆起他的手腳，把他丟到外面的黑暗裏，讓他在那裏哀哭切齒吧。’

¹⁴“因為被召的人多，選上的人卻很少。”

向凱撒納稅

¹⁵法利賽人聚在一起，謀劃怎樣設下圈套，好從耶穌的話裏找到把柄來逮捕他。¹⁶他們派了自己的門徒和希律的支持者一同來見耶穌，說：“老師，我們知道你為人正直，忠實地教導上帝的道，處事不偏不倚，也不徇情面。¹⁷那麼請告訴我們，你認為向凱撒交稅對不對？”

¹⁸耶穌知道他們不懷好意，就說：“你們這些偽善的人！為甚麼要設計害我呢？¹⁹拿一塊繳稅的銀幣來。”他們遞上一塊羅馬銀幣*後，²⁰耶穌就問：“這上面鑄的是誰的肖像和名號？”

²¹他們回答：“是凱撒的。”

耶穌說：“那麼，把屬於凱撒的東西歸給凱撒，把屬於上帝的東西歸給上帝。”

²²這回答讓他們很驚訝，他們就離開了。

關於復活的辯論

²³同一天，有些撒都該人來見耶穌，這一派的宗教領袖一向宣稱沒有死人復活這回事。他們提出這個問題：²⁴“老師，摩西說：‘如果一個人死了，無兒無女，

feast has been prepared. The bulls and fattened cattle have been killed, and everything is ready. Come to the banquet!’⁵But the guests he had invited ignored them and went their own way, one to his farm, another to his business.⁶Others seized his messengers and insulted them and killed them.

⁷“The king was furious, and he sent out his army to destroy the murderers and burn their town.⁸And he said to his servants, ‘The wedding feast is ready, and the guests I invited aren’t worthy of the honor.’⁹Now go out to the street corners and invite everyone you see.’¹⁰So the servants brought in everyone they could find, good and bad alike, and the banquet hall was filled with guests.

¹¹“But when the king came in to meet the guests, he noticed a man who wasn’t wearing the proper clothes for a wedding.¹²‘Friend,’ he asked, ‘how is it that you are here without wedding clothes?’ But the man had no reply.¹³Then the king said to his aides, ‘Bind his hands and feet and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’

¹⁴“For many are called, but few are chosen.”

Taxes for Caesar

¹⁵Then the Pharisees met together to plot how to trap Jesus into saying something for which he could be arrested.¹⁶They sent some of their disciples, along with the supporters of Herod, to meet with him. “Teacher,” they said, “we know how honest you are. You teach the way of God truthfully. You are impartial and don’t play favorites.¹⁷Now tell us what you think about this: Is it right to pay taxes to Caesar or not?”

¹⁸But Jesus knew their evil motives. “You hypocrites!” he said. “Why are you trying to trap me?¹⁹Here, show me the coin used for the tax.” When they handed him a Roman coin,*²⁰he asked, “Whose picture and title are stamped on it?”

²¹“Caesar’s,” they replied.

“Well, then,” he said, “give to Caesar what belongs to Caesar, and give to God what belongs to God.”

²²His reply amazed them, and they went away.

Discussion about Resurrection

²³That same day Jesus was approached by some Sadducees—religious leaders who say there is no resurrection from the dead. They posed this question:²⁴“Teacher, Moses said, ‘If a man dies without

children, his brother should marry the widow and have a child who will carry on the brother's name.*²⁵Well, suppose there were seven brothers. The oldest one married and then died without children, so his brother married the widow.²⁶But the second brother also died, and the third brother married her. This continued with all seven of them.²⁷Last of all, the woman also died.²⁸So tell us, whose wife will she be in the resurrection? For all seven were married to her.”

²⁹Jesus replied, “Your mistake is that you don't know the Scriptures, and you don't know the power of God.³⁰For when the dead rise, they will neither marry nor be given in marriage. In this respect they will be like the angels in heaven.

³¹“But now, as to whether there will be a resurrection of the dead—haven't you ever read about this in the Scriptures? Long after Abraham, Isaac, and Jacob had died, God said,*³²I am the God of Abraham, the God of Isaac, and the God of Jacob.* So he is the God of the living, not the dead.”

³³When the crowds heard him, they were astounded at his teaching.

The Most Important Commandment

³⁴But when the Pharisees heard that he had silenced the Sadducees with his reply, they met together to question him again.³⁵One of them, an expert in religious law, tried to trap him with this question:³⁶“Teacher, which is the most important commandment in the law of Moses?”

³⁷Jesus replied, “You must love the LORD your God with all your heart, all your soul, and all your mind.*³⁸This is the first and greatest commandment.³⁹A second is equally important: ‘Love your neighbor as yourself.’*⁴⁰The entire law and all the demands of the prophets are based on these two commandments.”

Whose Son Is the Messiah?

⁴¹Then, surrounded by the Pharisees, Jesus asked them a question:⁴²“What do you think about the Messiah? Whose son is he?”

They replied, “He is the son of David.”

⁴³Jesus responded, “Then why does David, speaking under the inspiration of the Spirit, call the Messiah ‘my Lord’? For David said,

他的兄弟就應該把那寡婦娶過來，替兄弟生孩子，延續他的名字。’*²⁵那麼，假設有七兄弟，老大結婚後還沒有孩子就死了；老二把寡婦娶過來，²⁶但他也死了；後來老三又娶了她。七個兄弟都是這樣。²⁷最後，那婦人也死了。²⁸請告訴我們，到了復活的時候，那婦人是誰的妻子呢？七個兄弟都曾經娶過她。”

²⁹耶穌回答：“你們弄錯了！你們既不明白聖經，也不認識上帝的能力。³⁰死人復活後，既不娶也不嫁，就像天上的天使一樣。

³¹“至於死人會不會復活，難道你們沒有讀過相關的經文嗎？亞伯拉罕、以撒和雅各死去很久之後，上帝說*：³²‘我是亞伯拉罕的上帝，以撒的上帝，雅各的上帝。’*所以，上帝不是死人的上帝，而是活人的上帝。”

³³眾人聽了耶穌的教導，都十分驚訝。

最重要的誠命

³⁴法利賽人聽說耶穌駁倒了撒都該人，就聚在一起要再考問他。³⁵其中有位律法專家想要找耶穌的把柄，就問他：³⁶“老師，摩西律法中哪條誠命最重要呢？”

³⁷耶穌說：“‘你要盡心、盡性、盡意愛上主你的上帝。’*³⁸這是第一條，也是最重要的誠命。³⁹第二條也同樣重要，就是‘要愛鄰居如同自己’*。⁴⁰全部律法和先知的教導，都建立在這兩條誠命上。”

基督是誰的子孫

⁴¹那時，法利賽人聚集在耶穌周圍，他就問他們：⁴²“你們怎麼看基督？他是誰的子孫？”

他們回答：“是大衛的子孫。”

⁴³耶穌又問：“那麼，大衛愛聖靈感動時，為甚麼稱基督為‘我的主’呢？大衛曾經說：

22:24 Deut 25:5-6. 22:31 Greek read about this? God said.
22:32 Exod 3:6. 22:37 Deut 6:5. 22:39 Lev 19:18.

22:24 申二十五5-6. 22:31 希臘文為“……難道你們沒有讀過嗎？上帝說”。 22:32 出三6. 22:37 申六5. 22:39 利十九18.

44 ‘上主對我的主說：
你坐到我右邊尊貴的座位上，
等我使你的敵人降服在你的腳下。’*

45既然大衛稱基督為‘我的主’，基督又怎麼會是他的子孫呢？”

46沒有人能回答他。從此以後，沒有人再敢考問他了。

耶穌譴責宗教領袖

23 那時耶穌對眾人和門徒說：
2 “律法教師和法利賽人有解釋
摩西律法的權柄”。³因此，他們
所教導的，你們都要遵行和聽從；只是
不要以他們為榜樣，因為他們光說不
做，⁴把無法承受的宗教規條重重地壓在
別人身上，自己卻從來不動一根手指去
減輕那負擔。

5 “他們的一舉一動都是做給別人看
的。他們在手臂上佩戴加寬了的經文匣
子*，穿着加長了邊緣的袍子。* ⁶他們喜
歡坐在宴會的首席和會堂的尊位上，⁷也
喜歡別人在集市上向他們恭敬問安，還
喜歡被人稱作‘拉比’*。

8 “你們卻不要讓人稱你們為‘拉
比’，因為你們只有一位老師，你們彼此
都是地位平等的弟兄姊妹*。⁹你們也不
要稱地上的人為‘父’，因為只有天上的
上帝才是你們靈裏的父親；¹⁰也不要讓人
稱你們為‘老師’，因為你們只有一位老
師，就是基督。¹¹你們中間誰是最大的，
誰就要作僕人。¹²抬高自己的，必被降
卑；拉卑自己的，必被抬高。

13 “律法教師和法利賽人啊，你們這些
偽善的人有禍了！因為你們當着人的面
關上天國的門，自己不進去，也不讓別
人進去。*

15 “律法教師和法利賽人啊，你們這些
偽善的人有禍了！你們不惜跋山涉水去
拉一個人入教，再使他淪為比你們加倍

44 ‘The LORD said to my Lord,
Sit in the place of honor at my right hand
until I humble your enemies beneath your feet.’*

45Since David called the Messiah ‘my Lord,’ how
can the Messiah be his son?”

46No one could answer him. And after that, no
one dared to ask him any more questions.

Jesus Criticizes the Religious Leaders

23 Then Jesus said to the crowds and to his
disciples, ²“The teachers of religious law
and the Pharisees are the official inter-
preters of the law of Moses.* ³So practice and obey
whatever they tell you, but don’t follow their exam-
ple. For they don’t practice what they teach. ⁴They
crush people with unbearable religious demands
and never lift a finger to ease the burden.

⁵“Everything they do is for show. On their arms
they wear extra wide prayer boxes with Scripture
verses inside, and they wear robes with extra long
tassels.* ⁶And they love to sit at the head table at
banquets and in the seats of honor in the syna-
gogues. ⁷They love to receive respectful greetings
as they walk in the marketplaces, and to be called
‘Rabbi.’*

⁸“Don’t let anyone call you ‘Rabbi,’ for you have
only one teacher, and all of you are equal as broth-
ers and sisters.* ⁹And don’t address anyone here on
earth as ‘Father,’ for only God in heaven is your spir-
itual Father. ¹⁰And don’t let anyone call you ‘Teacher,’
for you have only one teacher, the Messiah. ¹¹The
greatest among you must be a servant. ¹²But those
who exalt themselves will be humbled, and those
who humble themselves will be exalted.

¹³“What sorrow awaits you teachers of religious
law and you Pharisees. Hypocrites! For you shut the
door of the Kingdom of Heaven in people’s faces.
You won’t go in yourselves, and you don’t let others
enter either.*

¹⁵“What sorrow awaits you teachers of religious
law and you Pharisees. Hypocrites! For you cross
land and sea to make one convert, and then you

22:44 詩一〇一。 23:2 希臘文為“和法利賽人坐在摩西的位子上”。 23:5a 中譯本註：“經文匣子”的希伯來文源自“禱告”一詞。 23:5b 希臘文為“他們加大自己的經文匣子，又加長繸子。” 23:7 “拉比”為亞蘭文，意思是“主人”或“老師”。 23:8 希臘文為“弟兄”。 23:13 有些抄本加有14節：“律法教師和法利賽人啊，你們這些偽善的人有禍了！你們無恥地騙取寡婦的家產，還假裝虔誠地當眾作長篇的禱告。因此你們必定要受到嚴厲的懲罰。”參可十二40；路二十四7。

22:44 Ps 110:1. 23:2 Greek and the Pharisees sit in the seat of Moses. 23:5 Greek They enlarge their phylacteries and lengthen their tassels. 23:7 Rabbi, from Aramaic, means “master” or “teacher.” 23:8 Greek brothers. 23:13 Some manuscripts add verse 14, What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! You shamelessly cheat widows out of their property and then pretend to be pious by making long prayers in public. Because of this, you will be severely punished. Compare Mark 12:40 and Luke 20:47.

turn that person into twice the child of hell* you yourselves are!

¹⁶“Blind guides! What sorrow awaits you! For you say that it means nothing to swear ‘by God’s Temple,’ but that it is binding to swear ‘by the gold in the Temple.’ ¹⁷Blind fools! Which is more important—the gold or the Temple that makes the gold sacred? ¹⁸And you say that to swear ‘by the altar’ is not binding, but to swear ‘by the gifts on the altar’ is binding. ¹⁹How blind! For which is more important—the gift on the altar or the altar that makes the gift sacred? ²⁰When you swear ‘by the altar,’ you are swearing by it and by everything on it. ²¹And when you swear ‘by the Temple,’ you are swearing by it and by God, who lives in it. ²²And when you swear ‘by heaven,’ you are swearing by the throne of God and by God, who sits on the throne.

²³“What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you are careful to tithe even the tiniest income from your herb gardens,* but you ignore the more important aspects of the law—justice, mercy, and faith. You should tithe, yes, but do not neglect the more important things. ²⁴Blind guides! You strain your water so you won’t accidentally swallow a gnat, but you swallow a camel!*

²⁵“What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you are so careful to clean the outside of the cup and the dish, but inside you are filthy—full of greed and self-indulgence! ²⁶You blind Pharisee! First wash the inside of the cup and the dish,* and then the outside will become clean, too.

²⁷“What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you are like whitewashed tombs—beautiful on the outside but filled on the inside with dead people’s bones and all sorts of impurity. ²⁸Outwardly you look like righteous people, but inwardly your hearts are filled with hypocrisy and lawlessness.

²⁹“What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you build tombs for the prophets your ancestors killed, and you decorate the monuments of the godly people your ancestors destroyed. ³⁰Then you say, ‘If we had lived in the days of our ancestors, we would never have joined them in killing the prophets.’

敗壞的地獄*之子！

¹⁶“你們這些瞎眼的嚮導有禍了！因為你們說，人如果‘指着上帝的聖殿’起誓，這誓可以不算數；但如果‘指着聖殿裏的黃金’起誓，就必須信守誓言。¹⁷瞎眼的愚昧人啊！是金子重要，還是那使金子成聖的聖殿重要呢？¹⁸你們又說，人如果‘指着祭壇’起誓，這誓可以不算數；但如果‘指着祭壇上的祭物’起誓，就必須信守誓言。¹⁹真是眼瞎呀！是壇上的祭物重要，還是那使祭物成聖的壇重要呢？²⁰你如果‘指着祭壇’起誓，就是指着祭壇和祭壇上的一切起誓；²¹你如果‘指着聖殿’起誓，就是指着聖殿和住在裏面的上帝起誓；²²你如果‘指着天’起誓，就是指着上帝的寶座和坐在寶座上的上帝起誓。

²³“律法教師和法利賽人啊，你們這些偽善的人有禍了！因為你們把園中最微薄的收成也都獻上十分之一，*卻忽視了律法中更重要的方面——公義、憐憫和忠信。不錯，你們應該作什一奉獻，卻不可忽視比這更重要的事。²⁴瞎眼的嚮導啊！你們將水過濾，以免不慎吞下一隻蚊蟲，可是你們卻吞下了整隻駱駝！*

²⁵“律法教師和法利賽人啊，你們這些偽善的人有禍了！你們只注意清洗杯盤的外面，裏面卻污穢不堪——充滿了貪婪和自我放縱！²⁶瞎眼的法利賽人啊！要先洗乾淨杯盤*的裏面，那樣它們的外面才會變得乾淨。

²⁷“律法教師和法利賽人啊，你們這些偽善的人有禍了！你們就像粉飾過的墳墓，外面漂亮，裏面卻塞滿了死人的骨頭和各種污穢。²⁸你們外表看上去像正直的人，內心卻充滿了不法和偽善。

²⁹“律法教師和法利賽人啊，你們這些偽善的人有禍了！你們為你們祖先所殺害的先知修墓，又為祖先害死的義人立碑，³⁰然後說：‘如果我們生活在祖先的時代，絕不會和他們一起殺害先知。’

23:15 Greek of *Gehenna*; also in 23:33. **23:23** Greek *tithe the mint, the dill, and the cumin*. **23:24** See Lev 11:4, 23, where gnats and camels are both forbidden as food. **23:26** Some manuscripts do not include *and the dish*.

23:15 希臘文為“革赫拿”，也見於太二十三33。**23:23** 希臘文為“把薄荷、茴香和茴香獻上十分之一”。**23:24** 見利十一4、23，上帝禁止以色列人把蚊蟲和駱駝當作食物。**23:26** 有些抄本沒有“盤”。

³¹“你們這樣說，反而證明自己就是殺害先知之人的子孫。³²去完成你們祖先尚未完成的勾當吧！³³蛇呀！毒蛇的子孫啊！你們怎能逃脫地獄的審判？

³⁴“因此我要差遣先知、智者和律法教師到你們這裏來。可是，他們有的會被你們釘死在十字架上，有的會在你們的會堂中被鞭打，從一城被追到另一城。³⁵結果，你們要為歷代所有殺害義人的罪負責——由義人亞伯算起，直到巴拉加的兒子撒迦利亞為止（他被你們殺害在聖所與祭壇之間）。³⁶我實在告訴你們，這個審判正要落在這一代人的頭上。

耶穌為耶路撒冷悲傷

³⁷“耶路撒冷啊，耶路撒冷！你這城殺害先知，又用石頭砸死上帝的使者！我多少次想要聚集你的兒女，像母雞保護小雞，把牠們聚攏在翅膀下，可是你們卻不肯。³⁸看啊！現在你們的房屋要被廢棄，變為荒涼之所。^{*}³⁹我告訴你們，從今以後你們再也見不到我了，直到你們說：‘奉上主之名來的是應當稱頌的！’^{**}

耶穌對未來的預言

24 耶穌離開聖殿時，門徒將聖殿各樣的建築指給他看。²耶穌卻說：“你們看到這所有的建築了吧？我實在告訴你們，它們都要徹底被拆毀，沒有一塊石頭會留在另一塊石頭上！”

³後來耶穌在橄欖山上坐下，門徒私下來問他：“請告訴我們，這一切會在甚麼時候發生？世界^{*}末了和你再來的時候會有甚麼預兆呢？”

⁴耶穌告訴他們：“不要受任何人迷惑，⁵因為有很多人要冒我的名來，聲稱‘我就是基督！’他們會迷惑很多人。⁶你們要聽到戰爭和戰爭的風聲，但不要驚慌。是的，這些事情必定會發生，然而末日不會隨即來到。⁷民族要與民族開戰，國家要與國家打仗，世界許多地方都會出現饑荒和地震；⁸但這些都只不過像臨產時的第一次陣痛，其他的事還會接踵而至。

⁹“那時你們會被拘捕，受迫害，甚至

³¹“But in saying that, you testify against yourselves that you are indeed the descendants of those who murdered the prophets. ³²Go ahead and finish what your ancestors started. ³³Snakes! Sons of vipers! How will you escape the judgment of hell?

³⁴“Therefore, I am sending you prophets and wise men and teachers of religious law. But you will kill some by crucifixion, and you will flog others with whips in your synagogues, chasing them from city to city. ³⁵As a result, you will be held responsible for the murder of all godly people of all time—from the murder of righteous Abel to the murder of Zechariah son of Barachiah, whom you killed in the Temple between the sanctuary and the altar. ³⁶I tell you the truth, this judgment will fall on this very generation.

Jesus Grieves over Jerusalem

³⁷“O Jerusalem, Jerusalem, the city that kills the prophets and stones God’s messengers! How often I have wanted to gather your children together as a hen protects her chicks beneath her wings, but you wouldn’t let me. ³⁸And now, look, your house is abandoned and desolate.^{*} ³⁹For I tell you this, you will never see me again until you say, ‘Blessings on the one who comes in the name of the LORD!’^{**}

Jesus Foretells the Future

24 As Jesus was leaving the Temple grounds, his disciples pointed out to him the various Temple buildings. ²But he responded, “Do you see all these buildings? I tell you the truth, they will be completely demolished. Not one stone will be left on top of another!”

³Later, Jesus sat on the Mount of Olives. His disciples came to him privately and said, “Tell us, when will all this happen? What sign will signal your return and the end of the world?*

⁴Jesus told them, “Don’t let anyone mislead you, ⁵for many will come in my name, claiming, ‘I am the Messiah.’ They will deceive many. ⁶And you will hear of wars and threats of wars, but don’t panic. Yes, these things must take place, but the end won’t follow immediately. ⁷Nation will go to war against nation, and kingdom against kingdom. There will be famines and earthquakes in many parts of the world. ⁸But all this is only the first of the birth pains, with more to come.

⁹“Then you will be arrested, persecuted, and

23:38 有些抄本沒有“會變得荒涼”。 23:39 詩一一八26。 24:3 或譯“時代”。

23:38 Some manuscripts do not include *and desolate*. 23:39 Ps 118:26. 24:3 *Or the age?*

killed. You will be hated all over the world because you are my followers.* ¹⁰And many will turn away from me and betray and hate each other. ¹¹And many false prophets will appear and will deceive many people. ¹²Sin will be rampant everywhere, and the love of many will grow cold. ¹³But the one who endures to the end will be saved. ¹⁴And the Good News about the Kingdom will be preached throughout the whole world, so that all nations* will hear it; and then the end will come.

¹⁵“The day is coming when you will see what Daniel the prophet spoke about—the sacrilegious object that causes desecration* standing in the Holy Place.” (Reader, pay attention!) ¹⁶“Then those in Judea must flee to the hills. ¹⁷A person out on the deck of a roof must not go down into the house to pack. ¹⁸A person out in the field must not return even to get a coat. ¹⁹How terrible it will be for pregnant women and for nursing mothers in those days. ²⁰And pray that your flight will not be in winter or on the Sabbath. ²¹For there will be greater anguish than at any time since the world began. And it will never be so great again. ²²In fact, unless that time of calamity is shortened, not a single person will survive. But it will be shortened for the sake of God’s chosen ones.

²³“Then if anyone tells you, ‘Look, here is the Messiah,’ or ‘There he is,’ don’t believe it. ²⁴For false messiahs and false prophets will rise up and perform great signs and wonders so as to deceive, if possible, even God’s chosen ones. ²⁵See, I have warned you about this ahead of time.

²⁶“So if someone tells you, ‘Look, the Messiah is out in the desert,’ don’t bother to go and look. Or, ‘Look, he is hiding here,’ don’t believe it! ²⁷For as the lightning flashes in the east and shines to the west, so it will be when the Son of Man* comes. ²⁸Just as the gathering of vultures shows there is a carcass nearby, so these signs indicate that the end is near.*

²⁹“Immediately after the anguish of those days,

the sun will be darkened,
the moon will give no light,
the stars will fall from the sky,
and the powers in the heavens will be shaken.*

被殺。你們會因為跟從我*而被全世界憎恨。¹⁰很多人會背棄我，彼此出賣，相互仇恨。¹¹許多假先知會冒出來，迷惑許多人。¹²罪惡到處泛濫，很多人的愛心都冷淡下來，¹³但堅忍到底的必定得救。¹⁴天國的福音要傳遍世界，萬國*都要聽到，然後末期才來臨。

¹⁵“日子將到，你們要看見先知但以理所說的‘那褻瀆神聖的可憎之物*站在聖地’。”（讀者必須注意！）¹⁶“那時在猶太的，要逃到山上；¹⁷在屋頂上的，不要下來進屋收拾；¹⁸在田裏的，也不要回家，哪怕只是去拿件外衣。¹⁹對懷孕的婦女和正在哺乳的母親來說，那些日子實在太可怕了。²⁰你們要祈求，逃難的日子不要碰上冬天或安息日，²¹因為那麼大的災難是創世以來從來沒有過的，以後也不會再有。²²事實上，如果那災難的日子不縮短，就沒有一個人能活下去；但為了上帝所揀選的人，那日子將會縮短。

²³“那時如果有人對你們說‘看，基督在這裏！’或‘他在那裏！’，你們不要相信。²⁴因為假基督和假先知要冒出來，行大神蹟和大奇事迷惑人；如果可能，甚至會迷惑上帝所揀選的人。²⁵記住！這些事我已經預先警告過你們了。

²⁶“因此如果有人對你們說‘看，基督在荒野裏！’，你們不要出去看；或有人說‘看，基督藏在這裏！’，你們也不要相信！²⁷因為人子*來的時候，就像閃電從東邊閃到西邊。²⁸兀鷹在哪裏聚集，就表示哪裏有死屍；同樣，這些徵兆也表明末期臨近了。*

²⁹“那些日子的大難一過，

太陽變為昏黑，
月亮黯然無光，
羣星從天墜落，
諸天的權勢都要被震動。*

24:9 Greek on account of my name. 24:14 Or all peoples. 24:15 Greek the abomination of desolation. See Dan 9:27; 11:31; 12:11. 24:27 “Son of Man” is a title Jesus used for himself. 24:28 Greek Wherever the carcass is, the vultures gather. 24:29 See Isa 13:10; 34:4; Joel 2:10.

24:9 希臘文為“為我名的緣故”。24:14 或譯“萬民”。24:15 希臘文為“引致荒蕪的可憎之物”，見但九27，十一31，十二11。24:27 “人子”是耶穌的自稱。24:28 希臘文為“哪裏有死屍，哪裏就有兀鷹聚集”。24:29 見賽十三10，三十四4；珥二10。

³⁰最後，諸天會出現人子來臨的徵兆，地上所有的民族都要哀聲痛哭。他們要看見人子帶着能力和無比的榮耀，駕着天上的雲降臨。³¹在響亮的號角聲中，他要差遣天使從世界各地^{*}，從海角天涯，召集他所揀選的人。

³²“你們應該從無花果樹領悟一個道理。當無花果樹發芽，冒出新葉的時候，你們就知道夏天近了。³³同樣，當你們看到這一切的事情，就知道他快要回來，就在門外了。³⁴我實在告訴你們，這世代^{*}還沒有過去，這一切都要發生。³⁵天地會消逝，我的話卻永不消逝。

³⁶“不過，沒有人知道發生這一切的日子和時間，就連天上的天使和子自己^{*}也不知道，只有父知道。

³⁷“人子回來的時候，就像挪亞的時代一樣。³⁸在洪水到來之前，人們只顧歡宴作樂，吃喝嫁娶，直到挪亞進入方舟那一天。³⁹他們不知道大禍就要臨頭，直到洪水湧來把他們全都沖走。人子來臨時，情況也是這樣。

⁴⁰“那個時候，兩個人在田裏幹活，一個被接走，另一個被留下；⁴¹兩個女人在磨房裏推磨，一個被接走，另一個被留下。

⁴²“所以，你們也必須保持警醒！因為不知道你們的主哪一天會來。⁴³你們要明白，如果房子的主人知道竊賊會在甚麼時候來，他就會警惕，不讓人入屋偷竊。⁴⁴同樣，你們也必須隨時做好準備，因為人子會在你們最意想不到的時候來臨。

⁴⁵“一個忠心又明智的僕人能讓主人把管理全家僕人和分糧的責任交給他。⁴⁶如果主人回來時，發現那僕人盡忠職守，就會獎賞他。⁴⁷我實在告訴你們，主人必定會讓那僕人管理他全部的產業。⁴⁸但如果那僕人是一個惡僕，心裏想‘主人不會這麼快回來’，⁴⁹就動手毆

³⁰And then at last, the sign that the Son of Man is coming will appear in the heavens, and there will be deep mourning among all the peoples of the earth. And they will see the Son of Man coming on the clouds of heaven with power and great glory.^{*}
³¹And he will send out his angels with the mighty blast of a trumpet, and they will gather his chosen ones from all over the world^{*}—from the farthest ends of the earth and heaven.

³²“Now learn a lesson from the fig tree. When its branches bud and its leaves begin to sprout, you know that summer is near.³³In the same way, when you see all these things, you can know his return is very near, right at the door.³⁴I tell you the truth, this generation^{*} will not pass from the scene until all these things take place.³⁵Heaven and earth will disappear, but my words will never disappear.

³⁶“However, no one knows the day or hour when these things will happen, not even the angels in heaven or the Son himself.^{*} Only the Father knows.

³⁷“When the Son of Man returns, it will be like it was in Noah's day.³⁸In those days before the flood, the people were enjoying banquets and parties and weddings right up to the time Noah entered his boat.³⁹People didn't realize what was going to happen until the flood came and swept them all away. That is the way it will be when the Son of Man comes.

⁴⁰“Two men will be working together in the field; one will be taken, the other left.⁴¹Two women will be grinding flour at the mill, one will be taken, the other left.

⁴²“So you, too, must keep watch! For you don't know what day your Lord is coming.⁴³Understand this: If a homeowner knew exactly when a burglar was coming, he would keep watch and not permit his house to be broken into.⁴⁴You also must be ready all the time, for the Son of Man will come when least expected.

⁴⁵“A faithful, sensible servant is one to whom the master can give the responsibility of managing his other household servants and feeding them.⁴⁶If the master returns and finds that the servant has done a good job, there will be a reward.⁴⁷I tell you the truth, the master will put that servant in charge of all he owns.⁴⁸But what if the servant is evil and thinks, ‘My master won't be back for a while,’⁴⁹and

24:30 見但七13。 24:31 希臘文為“從四股風”。
24:34 或譯“這個時代”，又或譯“這個民族”。
24:36 有些抄本沒有“或子自己”。

24:30 See Dan 7:13. 24:31 Greek from the four winds. 24:34 Or this age, or this nation. 24:36 Some manuscripts do not include or the Son himself.

he begins beating the other servants, partying, and getting drunk? ⁵⁰The master will return unannounced and unexpected, ⁵¹and he will cut the servant to pieces and assign him a place with the hypocrites. In that place there will be weeping and gnashing of teeth.

Parable of the Ten Bridesmaids

25 “Then the Kingdom of Heaven will be like ten bridesmaids* who took their lamps and went to meet the bridegroom. ²Five of them were foolish, and five were wise. ³The five who were foolish didn’t take enough olive oil for their lamps, ⁴but the other five were wise enough to take along extra oil. ⁵When the bridegroom was delayed, they all became drowsy and fell asleep.

⁶“At midnight they were roused by the shout, ‘Look, the bridegroom is coming! Come out and meet him!’

⁷“All the bridesmaids got up and prepared their lamps. ⁸Then the five foolish ones asked the others, ‘Please give us some of your oil because our lamps are going out.’

⁹“But the others replied, ‘We don’t have enough for all of us. Go to a shop and buy some for yourselves.’

¹⁰“But while they were gone to buy oil, the bridegroom came. Then those who were ready went in with him to the marriage feast, and the door was locked. ¹¹Later, when the other five bridesmaids returned, they stood outside, calling, ‘Lord! Lord! Open the door for us!’

¹²“But he called back, ‘Believe me, I don’t know you!’

¹³“So you, too, must keep watch! For you do not know the day or hour of my return.

Parable of the Three Servants

¹⁴“Again, the Kingdom of Heaven can be illustrated by the story of a man going on a long trip. He called together his servants and entrusted his money to them while he was gone. ¹⁵He gave five bags of silver* to one, two bags of silver to another, and one bag of silver to the last—dividing it in proportion to their abilities. He then left on his trip.

¹⁶“The servant who received the five bags of

打其他僕人，又吃喝玩樂，酩酊大醉，結果會怎樣呢？⁵⁰主人會在他意想不到的時候突然回來，⁵¹將他剝成碎塊，跟偽善的人歸在一處，他在那裏就要哀哭切齒了。

十個伴娘的比喻

25 “那時候，天國好像十個伴娘*，她們各自拿着燈去迎接新郎，²其中五個人糊塗，五個人聰明。³那五個糊塗的，沒有為她們的燈預備足夠的橄欖油；⁴另外五個卻很聰明，帶了備用的油。⁵新郎遲遲未到，她們都打起盹來，睡着了。

⁶“到了半夜，她們被喊叫聲驚醒：‘看，新郎來了！出來迎接他吧！’

⁷“伴娘紛紛起來準備油燈。⁸那五個糊塗的對聰明的說：‘請把你們的油分一點給我們吧！我們的燈快滅了！’

⁹“聰明的伴娘卻回答：‘我們的油不夠所有人用，你們自己到店裏買吧！’

¹⁰“就在她們去買油的時候，新郎到了。那些作好準備的伴娘跟他進去參加婚宴，大門就鎖上了。¹¹後來，另外五個伴娘回來，站在門外呼喚：‘主啊！主啊！給我們開門吧！’

¹²“他卻高聲回應：‘說實話，我不認識你們！’

¹³“所以，你們也必須保持警醒！因為你們不知道我在哪一天或哪一刻回來。

三個僕人的比喻

¹⁴“天國也可以用下面的故事來說明。有一個人要遠行，他叫來了自己的僕人，在他出門期間把錢託付給他們。¹⁵他按照僕人的能力分錢，一個給了五袋銀子*，另一個給了兩袋銀子，最後一個給了一袋銀子，之後他便出門去了。

¹⁶“得到五袋銀子的僕人拿錢去投資，

25:1 Or *virgins*; also in 25:7, 11. 25:15 Greek *talents*; also throughout the story. A talent is equal to 75 pounds or 34 kilograms.

25:1 或譯“童女”，也見於太二十五7、11。
25:15 希臘文為“他連得”，下同。一他連得等於75磅或34公斤。

賺了五袋；¹⁷得到兩袋銀子的僕人也去工作，賺了兩袋。¹⁸可是得到一袋銀子的僕人，卻在地上挖了一個洞，把主人的錢埋了起來。

¹⁹“過了很久，主人遠行回來，要他們報告怎樣運用他的錢。²⁰那個被託付了五袋銀子的僕人帶着多賺的五袋前來，說：‘主人，你交給我五袋銀子，我拿去投資，又賺了五袋。’

²¹“主人對他讚賞有嘉，說：‘做得好！我忠心的好僕人。你在小數目上忠心可靠，現在我要把更多的責任託付給你。來跟我一起慶祝吧！*’

²²“那得到兩袋銀子的僕人也前來，說：‘主人，你交給我兩袋銀子，我拿去投資，又賺了兩袋。’

²³“主人說：‘做得好！我忠心的好僕人。你在小數目上忠心可靠，現在我要把更多的責任託付給你。來跟我一起慶祝吧！’

²⁴“最後，那得到一袋銀子的僕人來了，說：‘主人，我知道你為人嚴厲苛刻。不是你撒種的，你要收割；不是你耕種的，你也要收聚。²⁵我怕把你的錢弄丟了，就把錢埋在地裏。看，你的錢都在這裏！’

²⁶“主人卻說：‘你這懶惰的惡奴才！你既知道不是我撒種的，我要收割；不是我耕種的，我也要收聚，²⁷為甚麼不把我的錢存入錢莊呢？至少我還可以得些利息。’

²⁸“接着他吩咐：‘拿走這個僕人的錢，交給那個有十袋銀子的。²⁹凡善用自己所得的，還要給他更多，使他富足；但是那甚麼都不做的，連他僅有的也要拿走。³⁰來把這個沒用的僕人丟到外面的黑暗中，他在那裏要哀哭切齒了！’

最後的審判

³¹“當人子*在他的榮耀裏與眾天使降臨的時候，他要坐在榮耀的寶座上，³²萬國*都要被召集到他的面前。他要像牧羊

silver began to invest the money and earned five more. ¹⁷The servant with two bags of silver also went to work and earned two more. ¹⁸But the servant who received the one bag of silver dug a hole in the ground and hid the master's money.

¹⁹“After a long time their master returned from his trip and called them to give an account of how they had used his money. ²⁰The servant to whom he had entrusted the five bags of silver came forward with five more and said, ‘Master, you gave me five bags of silver to invest, and I have earned five more.’

²¹“The master was full of praise. ‘Well done, my good and faithful servant. You have been faithful in handling this small amount, so now I will give you many more responsibilities. Let’s celebrate together!*’

²²“The servant who had received the two bags of silver came forward and said, ‘Master, you gave me two bags of silver to invest, and I have earned two more.’

²³“The master said, ‘Well done, my good and faithful servant. You have been faithful in handling this small amount, so now I will give you many more responsibilities. Let’s celebrate together!’

²⁴“Then the servant with the one bag of silver came and said, ‘Master, I knew you were a harsh man, harvesting crops you didn’t plant and gathering crops you didn’t cultivate. ²⁵I was afraid I would lose your money, so I hid it in the earth. Look, here is your money back.’

²⁶“But the master replied, ‘You wicked and lazy servant! If you knew I harvested crops I didn’t plant and gathered crops I didn’t cultivate, ²⁷why didn’t you deposit my money in the bank? At least I could have gotten some interest on it.’

²⁸“Then he ordered, ‘Take the money from this servant, and give it to the one with the ten bags of silver. ²⁹To those who use well what they are given, even more will be given, and they will have an abundance. But from those who do nothing, even what little they have will be taken away. ³⁰Now throw this useless servant into outer darkness, where there will be weeping and gnashing of teeth.’

The Final Judgment

³¹“But when the Son of Man* comes in his glory, and all the angels with him, then he will sit upon his glorious throne. ³²All the nations* will be

25:21 希臘文為“進入你主人（或你的主）的歡樂吧”，也見於太二十五23。 25:31 “人子”是耶穌的自稱。 25:32 或譯“萬民”。

25:21 Greek *Enter into the joy of your master [or your Lord]*; also in 25:23. 25:31 “Son of Man” is a title Jesus used for himself. 25:32 *Or peoples.*

gathered in his presence, and he will separate the people as a shepherd separates the sheep from the goats. ³³He will place the sheep at his right hand and the goats at his left.

³⁴“Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the Kingdom prepared for you from the creation of the world. ³⁵For I was hungry, and you fed me. I was thirsty, and you gave me a drink. I was a stranger, and you invited me into your home. ³⁶I was naked, and you gave me clothing. I was sick, and you cared for me. I was in prison, and you visited me.’

³⁷“Then these righteous ones will reply, ‘Lord, when did we ever see you hungry and feed you? Or thirsty and give you something to drink? ³⁸Or a stranger and show you hospitality? Or naked and give you clothing? ³⁹When did we ever see you sick or in prison and visit you?’

⁴⁰“And the King will say, ‘I tell you the truth, when you did it to one of the least of these my brothers and sisters,* you were doing it to me!’

⁴¹“Then the King will turn to those on the left and say, ‘Away with you, you cursed ones, into the eternal fire prepared for the devil and his demons.* ⁴²For I was hungry, and you didn’t feed me. I was thirsty, and you didn’t give me a drink. ⁴³I was a stranger, and you didn’t invite me into your home. I was naked, and you didn’t give me clothing. I was sick and in prison, and you didn’t visit me.’

⁴⁴“Then they will reply, ‘Lord, when did we ever see you hungry or thirsty or a stranger or naked or sick or in prison, and not help you?’

⁴⁵“And he will answer, ‘I tell you the truth, when you refused to help the least of these my brothers and sisters, you were refusing to help me.’

⁴⁶“And they will go away into eternal punishment, but the righteous will go into eternal life.”

The Plot to Kill Jesus

26

When Jesus had finished saying all these things, he said to his disciples, ²“As you know, Passover begins in two days, and the Son of Man* will be handed over to be crucified.”

³At that same time the leading priests and elders were meeting at the residence of Caiaphas, the high priest, ⁴plotting how to capture Jesus secretly and kill him. ⁵“But not during the Passover celebration,” they agreed, “or the people may riot.”

人分開綿羊和山羊那樣把人分開。³³他要將綿羊安置在他的右邊，山羊安置在他的左邊。

³⁴“那時王要對他右邊的人說：‘來吧！蒙我父賜福的人，來承受創世以來就為你們預備好的國！³⁵因為我餓了，你們給我吃；我渴了，你們給我喝；我獨自在異鄉，你們請我到你們家裏去；³⁶我衣不蔽體，你們給我穿；我病了，你們照料我；我坐牢，你們來探望我。’

³⁷“那些義人就回應說：‘主啊，我們甚麼時候見你餓了就給你吃，見你渴了就給你喝呢？³⁸甚麼時候見你獨自在異鄉就接待你，見你衣不蔽體就給你穿呢？³⁹我們又在甚麼時候見你生病或坐牢，就去探望你呢？’

⁴⁰“王要回答：‘我實在告訴你們，你們做在我最小的一個兄弟姊妹*身上，就是做在我身上！’

⁴¹“接着，王要對他左邊的人說：‘走開！你們這些被詛咒的人，到永火裏去吧！那是為魔鬼和他的爪牙*預備的。⁴²因為我餓了，你們沒有給我吃；我渴了，你們沒有給我喝；⁴³我獨自在異鄉，你們沒有請我到你們家裏去；我衣不蔽體，你們沒有給我穿；我生病、坐牢，你們也沒有來探望我。’

⁴⁴“他們就回應說：‘主啊，我們甚麼時候見你餓了，渴了，獨自在異鄉，衣不蔽體，生病或坐牢，卻沒有幫助你呢？’

⁴⁵“王要回答：‘我實在告訴你們，你們不肯幫助我最小的一個兄弟姊妹，就是不肯幫助我。’

⁴⁶“他們要進入永遠的懲罰，義人卻要進入永恆的生命。”

殺害耶穌的陰謀

26

耶穌講完這些話，就對門徒說：²“你們都知道過兩天就是逾越節了，人子*將要被交出去釘在十字架上。”

³那時候，祭司長和長老聚集在大祭司該亞法的府裏，密謀怎樣暗中逮捕耶穌，殺掉他。⁵他們都認為：“不能在逾越節期間下手，恐怕引發民眾的騷亂。”

25:40 Greek *my brothers*. 25:41 Greek *his angels*. 26:2 “Son of Man” is a title Jesus used for himself.

25:40 希臘文為“我的弟兄”。25:41 希臘文為“他的使者”。26:2 “人子”是耶穌的自稱。

耶穌在伯大尼受膏抹

⁶此時，耶穌在伯大尼那個患過癩瘋病的西門家裏。⁷他正在吃飯*的時候，有個女人拿着一個精緻的雪花石瓶走進來，把裏面昂貴的香膏倒在他的頭上。

⁸門徒看見了，非常生氣地說：“這樣做多浪費啊！”⁹可以把它賣個好價錢，用來調濟窮人。”

¹⁰耶穌知道了，就說：“這個女人在我身上做了一件美事，為甚麼責怪她呢？”¹¹總有窮人在你們當中，可是你們卻不常有我。¹²她把這香膏倒在我身上，是為安葬我作準備。¹³我實在告訴你們，無論福音傳到普天下的哪個地方，都要記念和述說這個女人所做的。”

猶大同意出賣耶穌

¹⁴後來，十二門徒之一的加略人猶大去見祭司長，問他們：¹⁵“我把耶穌出賣給你們，你們給我多少酬勞？”他們就給了他三十塊銀幣。¹⁶從那時起，猶大就開始找機會出賣耶穌。

最後的晚餐

¹⁷除酵節的第一天，門徒來問耶穌：“你要我們在哪裏為你準備逾越節的晚餐呢？”

¹⁸耶穌告訴他們：“你們進城去，就會見到某人，告訴他：‘老師說：我的時候到了，我要跟門徒在你家裏吃逾越節的晚餐。’”¹⁹門徒就照着耶穌的吩咐去做，在那裏準備逾越節的晚餐。

²⁰到了晚上，耶穌和十二個門徒*坐在桌旁*。正在吃飯的時候，耶穌說：²¹“我實在告訴你們，你們當中有一個人要出賣我。”

²²門徒都非常難過，一個接一個地問：“主啊，是我嗎？”

²³耶穌回答：“你們當中，誰剛才和我一起在這個碗裏拿吃的，誰就是要出賣我。²⁴正如聖經早就已經宣告過的，人子必須死；但出賣他的人有禍了，那人要是沒有生下來倒好！”

Jesus Anointed at Bethany

⁶Meanwhile, Jesus was in Bethany at the home of Simon, a man who had previously had leprosy.⁷While he was eating,* a woman came in with a beautiful alabaster jar of expensive perfume and poured it over his head.

⁸The disciples were indignant when they saw this. “What a waste!” they said. ⁹“It could have been sold for a high price and the money given to the poor.”

¹⁰But Jesus, aware of this, replied, “Why criticize this woman for doing such a good thing to me? ¹¹You will always have the poor among you, but you will not always have me. ¹²She has poured this perfume on me to prepare my body for burial. ¹³I tell you the truth, wherever the Good News is preached throughout the world, this woman’s deed will be remembered and discussed.”

Judas Agrees to Betray Jesus

¹⁴Then Judas Iscariot, one of the twelve disciples, went to the leading priests ¹⁵and asked, “How much will you pay me to betray Jesus to you?” And they gave him thirty pieces of silver. ¹⁶From that time on, Judas began looking for an opportunity to betray Jesus.

The Last Supper

¹⁷On the first day of the Festival of Unleavened Bread, the disciples came to Jesus and asked, “Where do you want us to prepare the Passover meal for you?”

¹⁸“As you go into the city,” he told them, “you will see a certain man. Tell him, ‘The Teacher says: My time has come, and I will eat the Passover meal with my disciples at your house.’” ¹⁹So the disciples did as Jesus told them and prepared the Passover meal there.

²⁰When it was evening, Jesus sat down at the table* with the twelve disciples.* ²¹While they were eating, he said, “I tell you the truth, one of you will betray me.”

²²Greatly distressed, each one asked in turn, “Am I the one, Lord?”

²³He replied, “One of you who has just eaten from this bowl with me will betray me. ²⁴For the Son of Man must die, as the Scriptures declared long ago. But how terrible it will be for the one who betrays him. It would be far better for that man if he had never been born!”

26:7 或譯“正斜靠着”。 26:20a (NLT 26:20b註) 有些抄本為“和十二個”。 26:20b (NLT 26:20a註) 或譯“斜靠着”。

26:7 Or reclining. 26:20a Or Jesus reclined. 26:20b Some manuscripts read *the Twelve*.

²⁵Judas, the one who would betray him, also asked, “Rabbi, am I the one?”

And Jesus told him, “You have said it.”

²⁶As they were eating, Jesus took some bread and blessed it. Then he broke it in pieces and gave it to the disciples, saying, “Take this and eat it, for this is my body.”

²⁷And he took a cup of wine and gave thanks to God for it. He gave it to them and said, “Each of you drink from it, ²⁸for this is my blood, which confirms the covenant* between God and his people. It is poured out as a sacrifice to forgive the sins of many. ²⁹Mark my words—I will not drink wine again until the day I drink it new with you in my Father’s Kingdom.”

³⁰Then they sang a hymn and went out to the Mount of Olives.

耶穌預言彼得不認主

³¹On the way, Jesus told them, “Tonight all of you will desert me. For the Scriptures say,

‘God will strike* the Shepherd,
and the sheep of the flock will be scattered.’

³²But after I have been raised from the dead, I will go ahead of you to Galilee and meet you there.”

³³Peter declared, “Even if everyone else deserts you, I will never desert you.”

³⁴Jesus replied, “I tell you the truth, Peter—this very night, before the rooster crows, you will deny three times that you even know me.”

³⁵“No!” Peter insisted. “Even if I have to die with you, I will never deny you!” And all the other disciples vowed the same.

耶穌在客西馬尼園禱告

³⁶Then Jesus went with them to the olive grove called Gethsemane, and he said, “Sit here while I go over there to pray.” ³⁷He took Peter and Zebedee’s two sons, James and John, and he became anguished and distressed. ³⁸He told them, “My soul is crushed with grief to the point of death. Stay here and keep watch with me.”

³⁹He went on a little farther and bowed with his face to the ground, praying, “My Father! If it is possible, let this cup of suffering be taken away from me. Yet I want your will to be done, not mine.”

²⁵要出賣耶穌的猶大也問他：“拉比，是我嗎？”

耶穌對他說：“你已經說了。”

²⁶他們正在吃的時候，耶穌拿起餅來，祝謝了，就擘開遞給門徒，說：“拿去吃吧！這是我的身體。”

²⁷他又拿起一杯酒，為這酒感謝上帝，然後遞給門徒，說：“你們每個人都要喝，²⁸這是我的血，用來確立上帝和他子民的約*。這傾流出來的血，是為了赦免眾人的罪所獻的祭。²⁹你們要記住我的話，我不會再喝酒，直到我在我父的國裏與你們共飲新酒的那一天。”

³⁰他們唱了詩歌，就往橄欖山去了。

耶穌預言彼得不認主

³¹耶穌在路上告訴門徒：“今天晚上你們都要離棄我，因為聖經上說：

‘上帝要擊打*牧人，
羊羣就四散了。’

³²但我從死裏復活以後，要在你們之前到加利利去，在那裏跟你們見面。”

³³彼得宣告說：“就是所有人都離棄你，我也絕對不會離棄你。”

³⁴耶穌就說：“彼得，我實在告訴你，就在今晚雞叫以前，你會三次說根本不認識我。”

³⁵彼得堅決地說：“不會的！就是要我跟你一起去死，我也絕不會不認你！”其餘的門徒也是這樣信誓旦旦。

耶穌在客西馬尼園禱告

³⁶隨後，耶穌和他們來到一個叫客西馬尼的橄欖園，他說：“你們坐在這裏，我去那邊禱告。” ³⁷他帶着彼得和西庇太的兩個兒子雅各、約翰一起過去。耶穌悲傷起來，極其痛苦，³⁸對他們說：“我的心被憂傷壓碎，幾乎要死，你們留在這裏，跟我一起警醒吧！”

³⁹他向前走了不遠，就俯伏在地上禱告說：“我父啊！如果可能，請拿走這苦難的杯吧！可是，不要按我的意願，只要照你的旨意。”

26:28 Some manuscripts read *the new covenant*. 26:31 Greek *I will strike*. Zech 13:7.

26:28 有些抄本為“新約”。 26:31 希臘文為“我要擊打”，亞十三7。

⁴⁰耶穌回到門徒那裏，見他們睡着了，就對彼得說：“你們連一個小時也不能跟我一同警醒嗎？⁴¹要警醒禱告，免得陷入誘惑。你們的心靈雖然願意，肉體卻是軟弱的！”

⁴²耶穌第二次離開他們去禱告，說：“我父啊！如果這杯不能拿走*，一定要我喝，那就願你的旨意成就。”⁴³耶穌再回來的時候，見他們還在睡覺，睜得睜不開眼。

⁴⁴耶穌第三次去禱告，再次說了同樣的話。⁴⁵他又回到門徒那裏，說：“你們繼續睡吧！好好休息吧！可是看啊，時候到了。人子要被出賣，交在罪人的手裏。⁴⁶起來，我們走吧！看，出賣我的人來了！”

耶穌被出賣及被捕

⁴⁷耶穌話音剛落，十二門徒之一的猶大帶着一羣拿着刀棒的人來了，他們是祭司長和民眾的長老派來的。⁴⁸叛徒猶大事先跟他們定了一個暗號，說：“我上前親吻問候誰，誰就是你們要抓的。”⁴⁹於是猶大徑直走到耶穌面前大聲說“拉比，你好！”，然後就親吻他。

⁵⁰耶穌說：“朋友，做你來這裏要做的事吧！”

其他人就抓住耶穌，逮捕了他。⁵¹一個同耶穌一起的人卻拔出刀來，朝大祭司的奴僕砍去，削掉他的一隻耳朵。

⁵²耶穌對他說：“把刀收回去！動刀的必死在刀下。⁵³難道你不知道嗎？我若求我父派上萬*個天使來保護我們，他就會立刻派來。⁵⁴但如果我這樣做，聖經上關於現在必定要發生的事，又怎麼會應驗呢？”

⁵⁵耶穌又對那羣人說：“你們帶着刀棒來抓我，把我當作造反的暴徒嗎？我天天在聖殿裏教導人，為甚麼你們不在那裏抓我呢？⁵⁶不過，這一切的發生，是要應驗聖經上記載的眾先知的話。”那時，門徒全都撒下耶穌逃跑了。

⁴⁰Then he returned to the disciples and found them asleep. He said to Peter, “Couldn’t you watch with me even one hour? ⁴¹Keep watch and pray, so that you will not give in to temptation. For the spirit is willing, but the body is weak!”

⁴²Then Jesus left them a second time and prayed, “My Father! If this cup cannot be taken away* unless I drink it, your will be done.” ⁴³When he returned to them again, he found them sleeping, for they couldn’t keep their eyes open.

⁴⁴So he went to pray a third time, saying the same things again. ⁴⁵Then he came to the disciples and said, “Go ahead and sleep. Have your rest. But look—the time has come. The Son of Man is betrayed into the hands of sinners. ⁴⁶Up, let’s be going. Look, my betrayer is here!”

Jesus Is Betrayed and Arrested

⁴⁷And even as Jesus said this, Judas, one of the twelve disciples, arrived with a crowd of men armed with swords and clubs. They had been sent by the leading priests and elders of the people. ⁴⁸The traitor, Judas, had given them a prearranged signal: “You will know which one to arrest when I greet him with a kiss.” ⁴⁹So Judas came straight to Jesus. “Greetings, Rabbi!” he exclaimed and gave him the kiss.

⁵⁰Jesus said, “My friend, go ahead and do what you have come for.”

Then the others grabbed Jesus and arrested him. ⁵¹But one of the men with Jesus pulled out his sword and struck the high priest’s slave, slashing off his ear.

⁵²“Put away your sword,” Jesus told him. “Those who use the sword will die by the sword. ⁵³Don’t you realize that I could ask my Father for thousands* of angels to protect us, and he would send them instantly? ⁵⁴But if I did, how would the Scriptures be fulfilled that describe what must happen now?”

⁵⁵Then Jesus said to the crowd, “Am I some dangerous revolutionary, that you come with swords and clubs to arrest me? Why didn’t you arrest me in the Temple? I was there teaching every day. ⁵⁶But this is all happening to fulfill the words of the prophets as recorded in the Scriptures.” At that point, all the disciples deserted him and fled.

26:42 希臘文為“如果這不能離去”。 26:53 希臘文為“十二軍團”。

26:42 Greek *If this cannot pass.* 26:53 Greek *twelve legions.*

Jesus before the Council

⁵⁷Then the people who had arrested Jesus led him to the home of Caiaphas, the high priest, where the teachers of religious law and the elders had gathered. ⁵⁸Meanwhile, Peter followed him at a distance and came to the high priest's courtyard. He went in and sat with the guards and waited to see how it would all end.

⁵⁹Inside, the leading priests and the entire high council* were trying to find witnesses who would lie about Jesus, so they could put him to death. ⁶⁰But even though they found many who agreed to give false witness, they could not use anyone's testimony. Finally, two men came forward ⁶¹who declared, "This man said, 'I am able to destroy the Temple of God and rebuild it in three days.'"

⁶²Then the high priest stood up and said to Jesus, "Well, aren't you going to answer these charges? What do you have to say for yourself?" ⁶³But Jesus remained silent. Then the high priest said to him, "I demand in the name of the living God—tell us if you are the Messiah, the Son of God."

⁶⁴Jesus replied, "You have said it. And in the future you will see the Son of Man seated in the place of power at God's right hand* and coming on the clouds of heaven."*

⁶⁵Then the high priest tore his clothing to show his horror and said, "Blasphemy! Why do we need other witnesses? You have all heard his blasphemy. ⁶⁶What is your verdict?"

"Guilty!" they shouted. "He deserves to die!"

⁶⁷Then they began to spit in Jesus' face and beat him with their fists. And some slapped him, ⁶⁸jeering, "Prophecy to us, you Messiah! Who hit you that time?"

Peter Denies Jesus

⁶⁹Meanwhile, Peter was sitting outside in the courtyard. A servant girl came over and said to him, "You were one of those with Jesus the Galilean."

⁷⁰But Peter denied it in front of everyone. "I don't know what you're talking about," he said.

⁷¹Later, out by the gate, another servant girl noticed him and said to those standing around, "This man was with Jesus of Nazareth.*"

⁷²Again Peter denied it, this time with an oath. "I don't even know the man," he said.

耶穌面對公議會

⁵⁷他們逮捕了耶穌之後，就把他押到大祭司該亞法的府上，律法教師和長老已經聚集在那裏了。⁵⁸彼得遠遠地跟在後面，到了大祭司的院子裏。他走進去和衛兵坐在一起，等着看事情會怎樣了結。

⁵⁹在大祭司府上，祭司長和整個最高公議會*都在尋找證人，要作偽證指控耶穌，好處死他。⁶⁰不過，儘管有很多人願意作偽證，卻還是找不到有用的證詞。最後有兩個人站出來，⁶¹宣稱：“這人曾經說過：‘我能拆毀上帝的聖殿，並在三天之內把它重建起來。’”

⁶²於是大祭司站起來對耶穌說：“你打算回應這些指控嗎？你有甚麼要為自己辯護的？”⁶³耶穌卻一言不發。大祭司又對他說：“我以永活上帝之名命令你，告訴我們，你是不是基督——上帝的兒子？”

⁶⁴耶穌回答：“你已經說了。將來你們要看見人子坐在上帝右邊大有權能的位置上*，駕着天上的雲降臨。”*

⁶⁵大祭司就撕破自己的衣服以示憤怒，說：“這是褻瀆！為甚麼我們還需要其他證人呢？你們都聽見這褻瀆的話了。⁶⁶你們要怎麼判？”

他們大喊：“有罪！他是該死的！”

⁶⁷接着，他們朝耶穌臉上吐唾沫，又揮拳打他，也有人搗他耳光，嘲笑他說：⁶⁸“向我們說預言呀，你這基督！那打你的是誰啊？”

彼得不認耶穌

⁶⁹這時，彼得坐在外面的院子裏。有個婢女走過來對他說：“你跟加利利人耶穌是一夥的。”

⁷⁰但彼得在眾人面前否認說：“我不知道你在說甚麼。”

⁷¹不久，另一個婢女在院子門口看見彼得，就對站在周圍的人說：“這人跟拿撒勒的耶穌*是一夥的。”

⁷²彼得再次否認，甚至還發誓說：“我根本不認識那個人。”

26:59 Greek the Sanhedrin. 26:64a Greek seated at the right hand of the power. See Ps 110:1. 26:64b See Dan 7:13. 26:71 Or Jesus the Nazarene.

26:59 希臘文為“公議會”。26:64a 希臘文為“坐在權能的右邊”，見詩一一〇1。26:64b 見但七13。26:71 或譯“拿撒勒人耶穌”。

⁷³又過了一會，站在旁邊的一些人過來對彼得說：“你肯定跟他們是一夥的，你有加利利口音。”

⁷⁴彼得發誓說：“我若撒謊就被詛咒——我不認識那個人！”正在這時，雞叫了。

⁷⁵突然，耶穌的話閃過彼得的腦海：“雞叫以前，你會三次說根本不認識我。”於是他就出去，痛哭起來。

猶大上吊自盡

27到了清晨，祭司長和民眾的長老又聚在一起，商議怎樣才能置耶穌於死地。²之後他們便把耶穌綁起來，押往羅馬總督彼拉多那裏。

³出賣耶穌的猶大看見耶穌被定了死罪就後悔了，便把那三十塊銀幣還給祭司長和長老，⁴向他們承認說：“我犯了罪，出賣了一個無辜的人。”

他們卻說：“這跟我們有甚麼關係？那是你的事！”

⁵猶大把钱丟在聖殿裏，就出去上吊自盡了。

⁶祭司長撿起銀幣，說：“這錢不應該放進聖殿的庫房，因為它是用來殺人的。”⁷經過商議，他們最後決定用這些錢買下陶匠的田，作為外鄉人的墳地，⁸因此那塊地至今仍被稱為“血田”。⁹這就應驗了耶利米的預言：

“他們用*那三十塊銀子，
就是以色列人為他定的身價，

¹⁰照上主的吩咐，
買下陶匠的田。*”

耶穌在彼拉多面前受審

¹¹耶穌站在羅馬總督彼拉多面前，總督問他：“你是猶太人的王嗎？”

耶穌回答：“你已經說了。”

¹²但當祭司長和長老指控耶穌時，他

⁷³A little later some of the other bystanders came over to Peter and said, “You must be one of them; we can tell by your Galilean accent.”

⁷⁴Peter swore, “A curse on me if I’m lying—I don’t know the man!” And immediately the rooster crowed.

⁷⁵Suddenly, Jesus’ words flashed through Peter’s mind: “Before the rooster crows, you will deny three times that you even know me.” And he went away, weeping bitterly.

Judas Hangs Himself

27Very early in the morning the leading priests and the elders of the people met again to lay plans for putting Jesus to death.² Then they bound him, led him away, and took him to Pilate, the Roman governor.

³When Judas, who had betrayed him, realized that Jesus had been condemned to die, he was filled with remorse. So he took the thirty pieces of silver back to the leading priests and the elders. “I have sinned,” he declared, “for I have betrayed an innocent man.”

“What do we care?” they retorted. “That’s your problem.”

⁵Then Judas threw the silver coins down in the Temple and went out and hanged himself.

⁶The leading priests picked up the coins. “It wouldn’t be right to put this money in the Temple treasury,” they said, “since it was payment for murder.”⁷ After some discussion they finally decided to buy the potter’s field, and they made it into a cemetery for foreigners. ⁸That is why the field is still called the Field of Blood. ⁹This fulfilled the prophecy of Jeremiah that says,

“They took* the thirty pieces of silver—
the price at which he was valued by the
people of Israel,

¹⁰ and purchased the potter’s field,
as the LORD directed.*”

Jesus’ Trial before Pilate

¹¹Now Jesus was standing before Pilate, the Roman governor. “Are you the king of the Jews?” the governor asked him.

Jesus replied, “You have said it.”

¹²But when the leading priests and the elders

27:6 希臘文為“因為這是血價”。27:9 或譯“我拿了”。27:9-10 希臘文為“正如上主吩咐我的”。亞十一-12-13；耶三十二6-9。

27:6 Greek since it is the price for blood. 27:9 Or I took. 27:9-10 Greek as the LORD directed me. Zech 11:12-13; Jer 32:6-9.

made their accusations against him, Jesus remained silent. ¹³“Don’t you hear all these charges they are bringing against you?” Pilate demanded. ¹⁴But Jesus made no response to any of the charges, much to the governor’s surprise.

¹⁵Now it was the governor’s custom each year during the Passover celebration to release one prisoner to the crowd—anyone they wanted. ¹⁶This year there was a notorious prisoner, a man named Barabbas.* ¹⁷As the crowds gathered before Pilate’s house that morning, he asked them, “Which one do you want me to release to you—Barabbas, or Jesus who is called the Messiah?” ¹⁸(He knew very well that the religious leaders had arrested Jesus out of envy.)

¹⁹Just then, as Pilate was sitting on the judgment seat, his wife sent him this message: “Leave that innocent man alone. I suffered through a terrible nightmare about him last night.”

²⁰Meanwhile, the leading priests and the elders persuaded the crowd to ask for Barabbas to be released and for Jesus to be put to death. ²¹So the governor asked again, “Which of these two do you want me to release to you?”

The crowd shouted back, “Barabbas!”

²²Pilate responded, “Then what should I do with Jesus who is called the Messiah?”

They shouted back, “Crucify him!”

²³“Why?” Pilate demanded. “What crime has he committed?”

But the mob roared even louder, “Crucify him!”

²⁴Pilate saw that he wasn’t getting anywhere and that a riot was developing. So he sent for a bowl of water and washed his hands before the crowd, saying, “I am innocent of this man’s blood. The responsibility is yours!”

²⁵And all the people yelled back, “We will take responsibility for his death—we and our children!”*

²⁶So Pilate released Barabbas to them. He ordered Jesus flogged with a lead-tipped whip, then turned him over to the Roman soldiers to be crucified.

The Soldiers Mock Jesus

²⁷Some of the governor’s soldiers took Jesus into their headquarters* and called out the entire regiment. ²⁸They stripped him and put a scarlet robe on him. ²⁹They wove thorn branches into a crown

卻一言不發。¹³彼拉多問：“你沒聽見他們對你的這些指控嗎？”¹⁴耶穌仍然沒有回應任何指控，這讓總督很是詫異。

¹⁵每年逾越節，總督都會按慣例照眾人的要求釋放一個囚犯。¹⁶這一年有個臭名昭著的囚犯叫巴拉巴*。¹⁷那天早上，當人羣聚集在彼拉多的府第前，他便問他們：“你們要我給你們釋放巴拉巴，還是那稱為基督的耶穌？”¹⁸（彼拉多很清楚，宗教領袖逮捕耶穌是出於嫉妒。）

¹⁹彼拉多正坐在審判席上，他妻子派人捎口信給他：“不要再管那無辜人的事了，昨晚我做了一個關於他的惡夢，把我折磨得很苦。”

²⁰祭司長和長老卻挑唆眾人，要求釋放巴拉巴，處死耶穌。²¹因此，當總督再次問他們：“在這兩個人當中，你們要求我釋放哪一個呢？”

眾人就大喊：“巴拉巴！”

²²彼拉多問：“那麼我該怎樣處置這個稱為基督的耶穌呢？”

他們一齊叫嚷：“釘他十字架！”

²³彼拉多反問：“為甚麼呢？他到底犯了甚麼罪？”

那些暴民卻喊得更響了：“釘他十字架！”

²⁴彼拉多見這樣下去也無濟於事，又害怕會引發騷亂，就叫人拿來一碗水，當着眾人的面洗手，說：“流這人的血，罪不在我，你們來承擔這個責任吧！”

²⁵眾人一起叫嚷：“他的死由我們來負責！由我們和我們的子孫負責！”*

²⁶於是彼拉多給他們釋放了巴拉巴，並下令用帶鉛頭的鞭子抽打耶穌，然後把他交給羅馬士兵去釘十字架。

士兵嘲弄耶穌

²⁷總督的士兵把耶穌帶進總督府*，叫來全營的士兵。²⁸他們剝掉耶穌的衣服，給他披上一件鮮紅色的袍子，²⁹又用荊棘枝條編成一頂皇冠，戴在他的頭上，還

27:16 Some manuscripts read *Jesus Barabbas*; also in 27:17.
27:25 Greek “His blood be on us and on our children.” **27:27** Or *into the Praetorium*.

27:16 有些抄本為“耶穌巴拉巴”，也見於太二十七17。**27:25** 希臘文為“他的血歸到我們和我們的子孫身上。”**27:27** 或譯“帶進官府”。

把一根蘆葦桿塞在他右手裏，給他作權杖。他們跪在他面前，挖苦、嘲弄他：“萬歲！猶太人的王！”³⁰他們向他吐唾沫，又抓起蘆葦桿打他的頭。³¹他們戲弄夠了，就剝下那件袍子，再給他穿上他自己的衣服，就把他帶去釘十字架。

釘十字架

³²他們在路上遇到一個叫西門的古利奈人，士兵強迫他背上耶穌的十字架。³³他們來到一個叫各各他（意思是“骷髏地”）的地方。³⁴士兵把攪了苦膽汁的酒給耶穌喝。他嘗了，卻不肯喝。

³⁵士兵把耶穌釘上十字架後，抓鬮分了他的衣服，³⁶然後就坐在周圍看守他。³⁷耶穌頭頂上方釘着一塊牌子，寫明了他的罪狀：“這是耶穌，猶太人的王。”³⁸當時跟耶穌一同被釘十字架的，還有兩個造反之徒*，一個在他右邊，一個在他左邊。

³⁹過路的人都高聲辱罵耶穌，搖頭嘲弄他，衝着他大喊大叫：⁴⁰“看看你現在的樣子！你說要拆毀聖殿，而且三天之內就能把它重建起來。好啊！如果你是上帝的兒子，就救救你自己，從十字架上下來吧！”

⁴¹祭司長、律法教師和長老也嘲弄耶穌，譏笑說：⁴²“他救了別人，卻救不了自己！他不是以色列的王嗎？讓他馬上從十字架上下來，我們就信他！”⁴³他信靠上帝，如果上帝要他的話，現在就來救他吧！他還說“我是上帝的兒子”呢。”⁴⁴就連跟耶穌一同被釘的暴徒，也用同樣的話奚落他。

耶穌的死

⁴⁵正午時分，黑暗籠罩了全地，一直持續到下午三點。⁴⁶大約三點的時候，耶穌大聲呼喊：“以利，以利，*拉馬撒巴各大尼？”意思是“我的上帝！我的上帝！”

and put it on his head, and they placed a reed stick in his right hand as a scepter. Then they knelt before him in mockery and taunted, “Hail! King of the Jews!”³⁰And they spit on him and grabbed the stick and struck him on the head with it.³¹When they were finally tired of mocking him, they took off the robe and put his own clothes on him again. Then they led him away to be crucified.

The Crucifixion

³²Along the way, they came across a man named Simon, who was from Cyrene,* and the soldiers forced him to carry Jesus' cross.³³And they went out to a place called Golgotha (which means “Place of the Skull”).³⁴The soldiers gave him wine mixed with bitter gall, but when he had tasted it, he refused to drink it.

³⁵After they had nailed him to the cross, the soldiers gambled for his clothes by throwing dice.*

³⁶Then they sat around and kept guard as he hung there.³⁷A sign was fastened above Jesus' head, announcing the charge against him. It read: “This is Jesus, the King of the Jews.”³⁸Two revolutionaries* were crucified with him, one on his right and one on his left.

³⁹The people passing by shouted abuse, shaking their heads in mockery.⁴⁰“Look at you now!” they yelled at him. “You said you were going to destroy the Temple and rebuild it in three days. Well then, if you are the Son of God, save yourself and come down from the cross!”

⁴¹The leading priests, the teachers of religious law, and the elders also mocked Jesus.⁴²“He saved others,” they scoffed, “but he can't save himself! So he is the King of Israel, is he? Let him come down from the cross right now, and we will believe in him!”⁴³He trusted God, so let God rescue him now if he wants him! For he said, ‘I am the Son of God.’”⁴⁴Even the revolutionaries who were crucified with him ridiculed him in the same way.

The Death of Jesus

⁴⁵At noon, darkness fell across the whole land until three o'clock.⁴⁶At about three o'clock, Jesus called out with a loud voice, “Eli, Eli,* lema sabachthani?” which means “My God, my God,

27:32 古利奈是北非的一個城市。 27:35 希臘文為“抽籤”，有些晚期抄本加有“這就應驗了先知的話：‘他們瓜分了我的外衣，又為我的長袍抓鬮’”。見詩二十二18。 27:38 或譯“罪犯”，也見於太二十七44。 27:46a 有些抄本為“以羅伊，以羅伊”。

27:32 Cyrene was a city in northern Africa. 27:35 Greek by casting lots. A few late manuscripts add *This fulfilled the word of the prophet: “They divided my garments among themselves and cast lots for my robe.”* See Ps 22:18. 27:38 Or *criminals*; also in 27:44. 27:46a Some manuscripts read *Eloi, Eloi*.

why have you abandoned me?”*

⁴⁷Some of the bystanders misunderstood and thought he was calling for the prophet Elijah. ⁴⁸One of them ran and filled a sponge with sour wine, holding it up to him on a reed stick so he could drink. ⁴⁹But the rest said, “Wait! Let’s see whether Elijah comes to save him.”*

⁵⁰Then Jesus shouted out again, and he released his spirit. ⁵¹At that moment the curtain in the sanctuary of the Temple was torn in two, from top to bottom. The earth shook, rocks split apart, ⁵²and tombs opened. The bodies of many godly men and women who had died were raised from the dead. ⁵³They left the cemetery after Jesus’ resurrection, went into the holy city of Jerusalem, and appeared to many people.

⁵⁴The Roman officer* and the other soldiers at the crucifixion were terrified by the earthquake and all that had happened. They said, “This man truly was the Son of God!”

⁵⁵And many women who had come from Galilee with Jesus to care for him were watching from a distance. ⁵⁶Among them were Mary Magdalene, Mary (the mother of James and Joseph), and the mother of James and John, the sons of Zebedee.

The Burial of Jesus

⁵⁷As evening approached, Joseph, a rich man from Arimathea who had become a follower of Jesus, ⁵⁸went to Pilate and asked for Jesus’ body. And Pilate issued an order to release it to him. ⁵⁹Joseph took the body and wrapped it in a long sheet of clean linen cloth. ⁶⁰He placed it in his own new tomb, which had been carved out of the rock. Then he rolled a great stone across the entrance and left. ⁶¹Both Mary Magdalene and the other Mary were sitting across from the tomb and watching.

The Guard at the Tomb

⁶²The next day, on the Sabbath,* the leading priests and Pharisees went to see Pilate. ⁶³They told him, “Sir, we remember what that deceiver once said while he was still alive: ‘After three days I will rise from the dead.’” ⁶⁴So we request that you seal the tomb until the third day. This will prevent his disciples from coming and stealing his body and then telling everyone he was raised from the dead! If that

為甚麼要離棄我？”*

⁴⁷圍觀的人有的以為他在呼喚先知以利亞。⁴⁸其中有個人跑去拿了一塊蘸了酸酒的海綿，綁在蘆葦桿上遞給耶穌喝。⁴⁹其餘的人卻說：“等等！看看以利亞會不會來救他。”*

⁵⁰耶穌又大叫了一聲，就交出了靈魂。⁵¹那一刻，聖殿聖所的幔幕從上到下裂成了兩半。大地震動，岩石崩裂，⁵²墳墓也裂開了，許多敬虔的男女從死裏復活了。⁵³他們在耶穌復活之後離開墳墓，進入聖城耶路撒冷，向許多人顯現。

⁵⁴耶穌被釘十字架時，在場的羅馬軍官*和士兵目睹了地震和發生的一切，極為恐懼地說：“這人真的是上帝的兒子啊！”

⁵⁵這時，許多婦女也站在遠處觀看，她們是跟耶穌一起從加利利來服侍他的。⁵⁶其中有抹大拉的馬利亞、雅各和約瑟的母親馬利亞，以及西庇太的兒子雅各和約翰的母親。

安葬耶穌

⁵⁷傍晚時分，來了一位名叫約瑟的亞利馬太富翁，他也是耶穌的跟隨者。⁵⁸他去見彼拉多，想要領取耶穌的遺體。彼拉多下令把遺體交給了他。⁵⁹約瑟取了遺體，就用乾淨的長麻布裹好，⁶⁰安放在他為自己預備的新墓穴裏。那墓穴是從岩石裏鑿出來的。他又滾來一塊大石頭堵住墓口，然後才離去。⁶¹當時，抹大拉的馬利亞和另一位馬利亞就坐在墳墓的對面觀看。

看守墳墓的衛兵

⁶²第二天，也就是安息日，*祭司長和法利賽人來見彼拉多，⁶³對他說：“大人，我們想起那個騙子活着的時候說過：‘三天之後，我要從死裏復活。’”⁶⁴所以，請你下令封住那個墳墓三天，免得他的門徒來偷走他的屍體，就對民眾說他從死裏復活了！那樣，我們的處境就

27:46b Ps 22:1. 27:49 Some manuscripts add *And another took a spear and pierced his side, and out flowed water and blood.* Compare John 19:34. 27:54 Greek *The centurion.* 27:62 Or *On the next day, which is after the Preparation.*

27:46b 詩二十二1。27:49 有些抄本加有“另一個人拿槍刺入他的肋旁，有水和血流出來”。參約十九34。27:54 希臘文為“百夫長”。27:62 或譯“第二天，也就是預備日過後”。

比以前更糟了。”

⁶⁵彼拉多回答：“你們帶衛兵去，盡你們所能好好看守。”⁶⁶他們就去把墳墓封好，派衛兵駐守防衛。

復活

28 星期日清晨，*新一天到來的時分，抹大拉的馬利亞和另一位馬利亞來看耶穌的墳墓。

²突然，發生了劇烈的地震！原來是主的一位天使從天上下來，將墓口的大石頭挪開，坐在上面。³他的臉光亮如閃電，衣服潔白如雪。⁴衛兵看見他都嚇得發抖，昏死過去。

⁵天使對婦女說：“不要怕！我知道你們在找那個被釘十字架的耶穌。⁶他不在此處！就像他曾經說過的那樣，他已經從死裏復活了。來，看看這曾經安放過他的地方！⁷現在，你們快去告訴他的門徒，他已經從死裏復活了，並會在你們之前到加利利去，你們在那裏將要見到他。記住我對你們說的話。”

⁸這些婦女趕緊離開了墳墓，她們非常地驚慌，卻又滿心歡喜，跑去向門徒報告天使的信息。⁹耶穌在路上迎見她們，跟她們打招呼，她們便跑去抱住他的腳拜他。¹⁰耶穌對她們說：“不要怕！去告訴我的弟兄，叫他們到加利利去，他們會在那裏見到我。”

衛兵的報告

¹¹婦女還在路上，有一些衛兵已經進城向祭司長報告了所發生的一切。¹²祭司長和長老商議後，決定用一大筆錢去收買守墓的衛兵，¹³便吩咐他們：“你們一定要這樣說：‘夜裏耶穌的門徒趁我們睡着的時候偷走了他的屍體。’¹⁴如果總督知道了這事，我們一定會為你們說話，保證你們沒事。”¹⁵衛兵就受了賄賂，按照他們的指示去做了。他們編造的說法在猶太人中廣為流傳，直到今天。

大使命

¹⁶十一個門徒往加利利去，到了耶穌吩咐他們要去的那座山。¹⁷他們一看見耶穌，

happens, we'll be worse off than we were at first.”

⁶⁵Pilate replied, “Take guards and secure it the best you can.” ⁶⁶So they sealed the tomb and posted guards to protect it.

The Resurrection

28 Early on Sunday morning,* as the new day was dawning, Mary Magdalene and the other Mary went out to visit the tomb.

²Suddenly there was a great earthquake! For an angel of the Lord came down from heaven, rolled aside the stone, and sat on it. ³His face shone like lightning, and his clothing was as white as snow. ⁴The guards shook with fear when they saw him, and they fell into a dead faint.

⁵Then the angel spoke to the women. “Don’t be afraid!” he said. “I know you are looking for Jesus, who was crucified. ⁶He isn’t here! He is risen from the dead, just as he said would happen. Come, see where his body was lying. ⁷And now, go quickly and tell his disciples that he has risen from the dead, and he is going ahead of you to Galilee. You will see him there. Remember what I have told you.”

⁸The women ran quickly from the tomb. They were very frightened but also filled with great joy, and they rushed to give the disciples the angel’s message. ⁹And as they went, Jesus met them and greeted them. And they ran to him, grasped his feet, and worshiped him. ¹⁰Then Jesus said to them, “Don’t be afraid! Go tell my brothers to leave for Galilee, and they will see me there.”

The Report of the Guard

¹¹As the women were on their way, some of the guards went into the city and told the leading priests what had happened. ¹²A meeting with the elders was called, and they decided to give the soldiers a large bribe. ¹³They told the soldiers, “You must say, ‘Jesus’ disciples came during the night while we were sleeping, and they stole his body.’ ¹⁴If the governor hears about it, we’ll stand up for you so you won’t get in trouble.” ¹⁵So the guards accepted the bribe and said what they were told to say. Their story spread widely among the Jews, and they still tell it today.

The Great Commission

¹⁶Then the eleven disciples left for Galilee, going to the mountain where Jesus had told them to go. ¹⁷When they saw him, they worshiped him—but

some of them doubted!

¹⁸Jesus came and told his disciples, "I have been given all authority in heaven and on earth.

¹⁹Therefore, go and make disciples of all the nations,* baptizing them in the name of the Father and the Son and the Holy Spirit. ²⁰Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age."

就敬拜他；但是其中有的人還在疑惑！

¹⁸耶穌過來對門徒說：“天上和地上所有的權柄都已經交給我。 ¹⁹所以，你們要去使萬國的人*成為我的門徒，奉父、子、聖靈的名給他們施洗。 ²⁰我給你們的命令，你們全都要教導這些新的門徒去遵守。你們要確信：我一直與你們同在，直到這個時代的末了。”

怎樣成為基督徒？

聖經的中心，就是上帝的愛臨到你。耶穌基督來到世上，過着完全聖潔的生活，被釘死在十字架上，死後復活，這一切完全都是為了你，為你的罪作代贖羔羊，賜給你永遠的生命。以下是一些上帝在聖經中說的話，告訴你上帝所做的和你可以做的事。請你細心研讀，牢記在心。

上帝愛的表示

“上帝如此深愛世人，甚至賜下自己的獨生子，讓所有相信他的人不致滅亡，反得永生。”（約翰福音三章16節）

上帝愛全人類，包括你；祂願意使你有豐盛完美的人生。祂不單使你今生豐足，更賜你永遠的生命。

人人都是罪人

“因為人人都犯了罪，我們全都達不到上帝榮耀的標準。”（羅馬書三章23節）

人常說：“我們不過是人，沒有人是完全的。”聖經也是這麼說的。當我們明白這個事實以後，就知道我們和聖潔的上帝不匹配。

罪的惡果

“因為罪的工價是死亡，但上帝藉我們主基督耶穌無償賜下的恩典，卻是永生。”（羅馬書六章23節）

不斷地犯罪，結果就是死，永遠和上帝分離。要改變這個悲劇，人必須接受上帝的救恩，使自己的罪得到赦免，得着永生。

耶穌的贖罪

“然而，在我們還是罪人的時候，上帝就差遣基督為我們捨命，顯明了他對我們的大愛。”（羅馬書五章8節）

你以為有好的品德，多做善事，上帝才會愛你嗎？不是的。儘管你是罪人，上帝仍然愛你；祂差遣基督為你死，使你可以與祂和好。

免費的救恩

“你們相信上帝，他就以他的恩典拯救你們。這是來自上帝的恩賜，你們不能把它歸功於自己。拯救不是對我們行善的獎賞，所以我們沒有誰能夠以此誇耀。”（以弗所書二章8至9節）

上帝因為愛你，將救恩賜給你，這絕不是你憑自己的努力可以得到的，這是免費的饋贈，你只管接受就可以了。全心全意地相信耶穌基督已經為你而死，使你脫離罪惡吧！

耶穌敲你的心門

“看啊！我站在門外敲門。如果你聽見我的聲音就開門，我就會進來，我們會像朋友那樣一起吃飯。”（啟示錄三章20節）

耶穌不單為你死了，祂還要拯救你。耶穌基督正站在你心門（你感情、思想、意志的門）外，快請祂進來，住在你心靈和生命之中。

接納耶穌

“然而，凡信他、接受他的人，他就賜他們權利，成為上帝的兒女。”（約翰福音一章12節）

當你接納耶穌住在心中時，你就成為上帝的兒女，你可以隨時與祂傾談，無論大小事情，你都可以告訴祂。因着耶穌基督，你與上帝有了緊密的聯繫，這就是基督徒的生活了。

下面的要點，可以幫助你明白上帝怎樣解決人類的問題。

人與上帝分離

上帝照着祂的形像造人，又賜人豐盛的生命。祂不是造一個機械人，只懂得死板板地服從祂；祂所造的，是具有自由意志，有選擇能力的人。

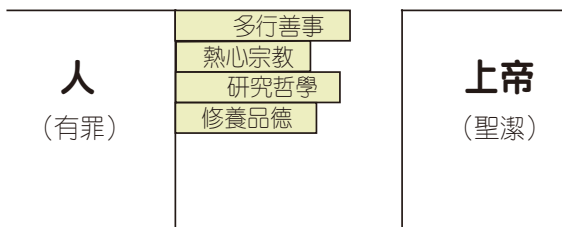
人不服從上帝，硬要偏行己路，這是他們的選擇。今天，人仍然選擇這條歧路，結果便與上帝分離了。

聖經說：“因為人人都犯了罪，我們全都達不到上帝榮耀的標準。”（羅馬書三章23節）



“因為罪的工價是死亡，但上帝藉我們主基督耶穌無償賜下的恩典，卻是永生。”（羅馬書六章23節）

自古至今，人盡力想填平分隔人與上帝的這道鴻溝，卻是徒然的。

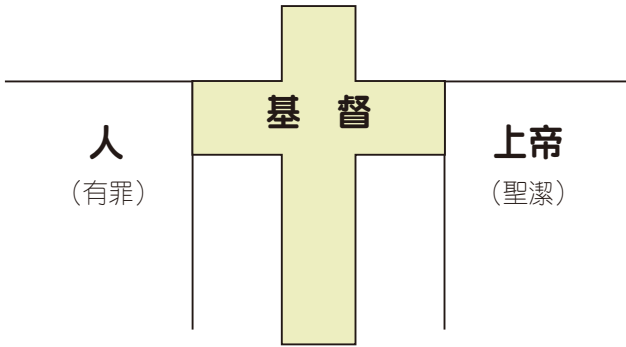


惟一的方法

解決這問題，只有一個方法，這惟一的方法就是相信耶穌。耶穌基督死在十字架上，償還了我們的罪債，除去上帝與人類之間的隔閡。

“因為只有一位上帝，也只有一位能讓世人跟上帝和好的中間人，就是成為人的基督耶穌。他獻上自己的生命為所有人贖回了自由，這就是上帝在恰當的時候給予世人的信息。”（提摩太前書二章5至6節）

聖經告訴我們，“耶穌對他說：‘我就是道路、真理、生命。若不是藉着我，沒有人能到父那裏去。’”（約翰福音十四章6節）



“你們相信上帝，他就以他的恩典拯救你們。這是來自上帝的恩賜，你們不能把它歸功於自己。拯救不是對我們行善的獎賞，所以我們沒有誰能夠以此誇耀。”（以弗所書二章8至9節）

你的抉擇

上帝已預備了這個惟一的方法，人必須作一個抉擇：相信耶穌基督。

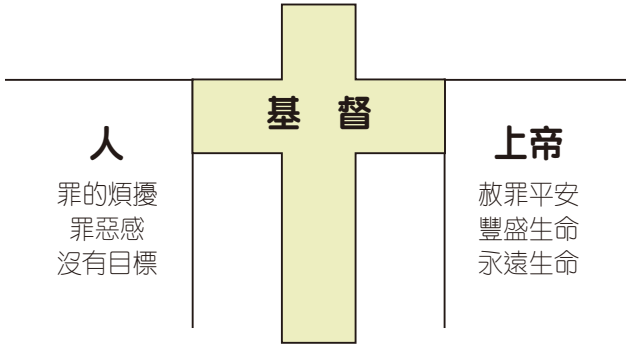
耶穌說：“看啊！我站在門外敲門。如果你聽見我的聲音就開門，我就會進來，我們會像朋友那樣一起吃飯。”（啟示錄三章20節）

“然而，凡信他、接受他的人，他就賜他們權利，成為上帝的兒女。”（約翰福音一章12節）

你還有甚麼理由不立刻接受耶穌基督呢？

你要做的就是：

- 一. 承認自己是個罪人。
- 二. 悔改離開罪惡。
- 三. 相信耶穌基督在十字架上為你死，並且復活了。
- 四. 接納耶穌基督作你的救主和你一生的主宰；藉着禱告，邀請耶穌基督進入你的心，管理你的生命。



決定的禱告

親愛的主耶穌基督：

我知道我是個罪人，需要你的赦免。我相信你為我死，替我受了犯罪應得的刑罰。我願意離開罪惡。現在請你進入我的心靈和生命中，作我的救主。我願意倚靠你的幫助，一生跟隨你，服從你。奉主耶穌基督的名禱告。阿們。

我的決定

_____年_____月_____日，我_____（姓名）
決定接受耶穌基督為我的救主。

聖經說：“因為‘所有呼求上主之名的都要得救。’”（羅馬書十章13節）
當你接受基督，立刻就有以下的改變：

- 你的罪赦免了（歌羅西書一章14節）；
- 你成為上帝的兒女（約翰福音一章12節）；
- 你接受上帝所賜的福分（羅馬書八章16至17節）；
- 你現在已經擁有永生（約翰福音三章16節）。

你有了永生

“人有上帝的兒子，就有生命；沒有上帝的兒子，就沒有生命。我把這些事寫給你們這些相信上帝兒子之名的人，好讓你們知道自己有永生。”（約翰一書五章12至13節）

你不要為自己時常轉變的感覺所左右，而要留心上帝的話，信靠祂的應許。疑惑來到時，你就再讀約翰一書五章12至13節。你可以很確定地說：“我已經接受了耶穌基督，按聖經說，我已經擁有永生。”

怎樣過基督徒生活？

“你們必須在我們的主和救主耶穌基督的恩典中，以及對他的認識上，不斷地成長。”（彼得後書三章18節）

成長的方法

“整部聖經都是人在上帝的感動下寫的，它能教導我們甚麼是真理，指出我們生活中犯了甚麼錯誤，糾正我們的過犯，教導我們做正確的事。上帝用聖經裝備他的子民，預備他們去做各樣的善事。”（提摩太後書三章16至17節）

- 一. 禱告求上帝使你明白祂的話。
- 二. 每天讀聖經。
- 三. 細心學習，思想所讀的聖經內容，因為聖經是上帝感動人寫下的，蘊藏着其他書籍所沒有的智慧。
- 四. 隨時和別人分享你的學習心得。

天天禱告

你要常常與上帝談話，將自己的困難告訴祂，讓祂承擔你一切的重擔。請看馬太福音十一章28節和彼得前書五章7節。你要讚美上帝，感謝祂為你成就的一切；你也要承認自己的弱點和過犯，求祂寬恕；你還要為別人禱告。

參加聚會

你接受耶穌基督為救主後，不但與基督聯合，也與所有基督徒合而為一。參加教會聚會是你新的經驗，因為多聽道和多與別人談論屬靈的經驗，你會多瞭解上帝的話，也體驗到和其他信徒的契合。

克服引誘

引誘是人生不可避免的。不論是信耶穌之前或信耶穌之後，你都有可能遇到引誘。人接觸到壞思想不算犯罪，但是容許它存留或服從它就是犯罪。耶穌在曠野引用聖經來對抗魔鬼的引誘，祂三次都說：“聖經上說……”（馬太福音四章4、7、10節）。所以，你要常常禱告和熟讀上帝的話，以作好準備。免除試探可以用“逃避”的方法（提摩太前書六章11節），或“抵擋”的方法（雅各書四章7節）。

作見證的基督徒

你應該用言語和行為，與別人分享你在基督裏的新生命，這會是你人生中既滿足又興奮的經歷。使徒彼得鼓勵我們：“只要敬拜基督，以他為你們生命的主。如果有人問起，你們作為基督徒所持的盼望是甚麼，你們就要隨時準備作出解答。”（彼得前書三章15節）

聖經名詞淺釋

二劃

人子

一般來說“人子”就是人。耶穌經常自稱人子，這稱號包含兩方面意思：一方面表明自己是人，具有人的性情；另一方面表明自己就是上帝所指派的救贖主。

三劃

上帝的國

又稱天國，指上帝的權威及統治。跟通常所指歷史某時某地出現的國度不同。

大祭司

在猶太人的祭司制度下居最高地位者，兼任猶太最高議會主席。每年贖罪日，只有大祭司才可以進入聖殿的至聖所，為他自己及百姓的罪獻上贖罪祭。

大衛

以色列國一位偉大的君王。舊約預言彌賽亞（世人的救主）是大衛王的後裔，將繼承大衛的王位。故以色列人常以“大衛之子”來稱呼期待中的彌賽亞。

四劃

天使

上帝創造的一類靈體，分有不同的職分，作為上帝的差役，代表上帝傳達信息或執行某些工作。

五劃

末日

指最後的日子，基督再次降臨的時候。那時，世界將會被毀滅，所有人都要面對上帝的審判。

永生

簡單而言是“永遠的生命”，但得永生並不單是指長生不死，把原來的生命一直保存下去，而是指獲得上帝的新生命，可以永遠與上帝同在。

以利沙

舊約時代的一位偉大先知，是以利亞先知的繼承人。

以利亞

舊約時代一位偉大的先知。他有一個特別的任務，就是宣佈彌賽亞的來臨。

以撒

亞伯拉罕的兒子，以掃、雅各的父親。

以賽亞

舊約時代以色列歷史中的一位偉大先知。曾經預言救贖主以受苦僕人的形象來到世上。

六劃

先知

以色列人中的一種宗教職分，負責向人民傳達上帝的信息，又代表上帝發言，教導當代的人遵行上帝的旨意。

安息日

上帝吩咐人，在七天中六日要勞碌做工，第七天任何工都不可做，要休息，稱為安息日。猶太人守這天為聖日（自星期五日落至星期六日落），不做任何工。

七劃

弟兄姊妹

並非指肉體的血緣關係，而是指信徒一同享受上帝所賜的新生命，同屬上帝兒女的這種親密關係。

利未人

以色列十二宗族之一，他們被上帝特別選派作事奉上帝的人，在聖殿中協助禮拜的事。

八劃

杯

舊約聖經常用“杯”來比喻上帝審判所帶來的災殃與苦難。這裏的“杯”是指耶穌為罪人所擔負的刑罰。

亞比雅祭司班次

祭司輪流的班次。大衛王把祭司分為二十四班，亞比雅為第八班。

亞伯拉罕

猶太人的祖先，蒙上帝特別揀選，與他立約。

亞伯拉罕的子孫

亞伯拉罕是猶太人的祖先，蒙上帝特別揀選，與他立約。他的子孫是指上帝的選民，是屬上帝的人。

法利賽人

“法利賽”原是“分別為聖”的意思。他們是猶太教中一個主要的派別，主張嚴格遵行摩西律法和傳統規條。耶穌常責備法利賽人只有敬虔的外表，而沒有真正敬虔的心。

九劃

律法

是指上帝所頒佈的律法和誡命，以色列人視之為生活行為的標準。

律法教師

指那些對“摩西律法”有特別研究的人。他們主要的職責是（一）保存律法，維護律法；（二）教授律法和規條；（三）在議會中擔任律法的裁判人。

約瑟

聖經中有十多位約瑟。這裏只介紹三位：（一）以色列祖先雅各的十二個兒子中，最受寵愛的一位，他被兄弟賣到埃及，後來作了埃及宰相；（二）耶穌在地上的父親；（三）替耶穌收殮屍體的亞利馬太人約瑟。

約翰

新約中至少有四位約翰。這裏只介紹兩位：（一）為耶穌施洗的約翰。他作為救主的先鋒，宣告救主的來臨，為主預備百姓的心，替悔改的百姓施洗，故被稱為施洗約翰；（二）西庇太的兒子約翰，是耶穌的門徒。

洗禮

是當時一種宗教儀式，即用水為人執行“洗禮”。現在人受洗，是表示悔改、願意藉着信耶穌而得着新生命。

十劃**釘十字架**

當時羅馬帝國採用的一種極殘酷的刑罰，犯人被釘在十字形的木架上，活活地流血而死。耶穌特別選用了這種方式替世人捨命，流出寶血，完成救贖。

鬼王別西卜

希伯來文音譯詞，原意為“蒼蠅的王”，是外族假神的名字，在新約中用作鬼魔首領的名字。

除酵節

逾越節後，即猶太曆法正月十五日起的七天，是除酵節的節期。因為它和逾越節相連，所以有人稱除酵節為逾越節。

十一劃**祭司**

以色列人宗教制度中一個職分，主持一切的祭祀，代表百姓來到上帝面前，作為上帝與百姓中間溝通的橋樑。

祭司長

介乎大祭司與祭司之間的助手，秉承大祭司的命令管轄祭司。

救主

舊約稱為“彌賽亞”，即把人從罪惡中救贖出來的那一位。

基督

與“彌賽亞”同義，是“受膏者”的意思。舊約時代蒙上帝特別選立的人，皆要“受膏”。基督是指蒙上帝特別揀選和差派來拯救百姓、以公義和平來統治的君王。

我們的異象

“聖經傳萬家，救恩臨天下”是漢語聖經協會的異象，這異象源自耶穌基督宣佈的天國的福音。作為一個聖經機構，我們落實的方法就是強化聖經作為培育和佈道的工具。我們會從四方面進發，達成這目標：聖經外展、聖經培育、聖經翻譯和聖言中心事工。這四方面雖然是獨立運作，卻是相輔相成，為的是使人能從聖經中得着永生的益處。

聖經外展

聖經記載了傳福音的命令，也記載了福音的內容；讓聖經存留在萬千的家庭中，救恩也就有機會遍臨天下。贈經工作及活動事工是本會聖經外展事工的兩條腿。

聖經送贈：我們的目標是要聯絡教會、機構和個人，透過他們把福音性的聖經讀本送到香港、中國及海外地區華人福音對象手上。

外展活動：目的是要把聖經信息深印在人心，事工包括聖經朗誦節、學校聖經科獎勵計劃、贈經大使、聖經專題講座等等。

聖經外展事工長遠的目標是將聖經中的事蹟和教訓普及化，達到人盡皆知，為全球華人福音化鋪路。

聖經培育

人人都要讀聖經，對！但人人要讀一本適合他們生命階段的聖經！我們為不同背景、年齡、知識水平的信徒羣體，提供合適的聖經讀本和研經工具；書本以外，我們亦以不同電子媒介，提供各類聖經資訊，供信徒和慕道朋友學習，叫他們認識聖經和福音，從中得着餵養。

聖經翻譯

為教會讀經和福音預工的需要，我們分別進行了《聖經·新漢語譯本》和《聖經·新普及譯本》譯經計劃。

《聖經·新漢語譯本》：聖經原是用希伯來文、亞蘭文和希臘文寫成。隨着語言的轉變、聖經考古學的新發現和聖經研究新方向等因素，重新翻譯聖經或修訂舊版本聖經已成為教會每一代要承擔的責任，與教會的延續和成長並駕齊驅。為此，我們邀約了一羣華人聖經學者，根據原文聖經，重新翻譯一本既準確又可讀性高、用現代的語文表達的譯本，為信徒讀經提供一項有力的工具。《聖經·新漢語譯本》新約已經在2010年4月出版，舊約預計在2014年出版。

《聖經·新普及譯本》：《聖經·新普及譯本》直接由英文聖經 *New Living Translation* 翻譯過來，是一本清晰、易讀、情感豐富的現代譯本。經文以中英對照排列，是一本名副其實的中英對照聖經，幫助讀者達成“讀聖經、學英文”的目標。《聖經·新約附詩箴·新普及譯本》已完成翻譯並出版，舊約將於2012年7月出版。

聖言中心

聖言中心於2007年1月啓用，延伸本會聖經事工使命。它是一個讀經的實踐場所、一個讀經的交流場所、一個讀經的訓練場所和一個聖經的研究場所，為不同羣體提供一個園地，更立體化、多元化、多向度地接觸聖經、研究聖經。

在譯經、贈經和出版的背後，是默默耕耘、扮演支援角色的行政和拓展同工，工作包括辦公室管理、人事及會計工作、對外聯絡、籌募經費等。

願榮耀歸給至高神，閱讀與資訊的益處歸給神所喜悅的人！

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2012年7月中
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《新漢語譯本》有多方面的特點，其中兩方面是特別寶貴的：第一，這本聖經是由多位學養精深的學者經多年深入的研究，忠於原文翻譯出來的。第二，這本聖經用近代活潑生動的漢語翻譯出來。我相信這本聖經不單適合信徒平時讀經、查經使用，更是牧者在預備講章及神學院教授在研究參照時，一個不可缺少的譯本。

張慕皚博士 九龍城浸信會資深牧師

《新漢語譯本》把古代聖經原文的信息活生生地化成當代語文，既忠實，又吸引。我相信這個譯本將會深受21世紀華人教會歡迎。

鮑維均博士 美國三一神學院新約教授及系主任
《新漢語譯本》新約主編

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