

The background of the cover features a monarch butterfly with its characteristic orange and black patterned wings, perched on a vibrant red flower with a yellow center. The background is a soft-focus green.

The New Testament

新约全书

English New International Version
and Chinese Union Version

英文新国际版·中文和合本

The
New Testament
NEW INTERNATIONAL VERSION
AND
CHINESE UNION VERSION



新约全书
(和合本)

英汉对照

THE NEW TESTAMENT

English New International Version
and Chinese Union Version

英文新国际版 · 中文和合本版



English Text Copyright

The Holy Bible, New International Version
Copyright © 1973, 1978, 1984 by International Bible Society

The NIV text may be quoted and/or reprinted up to and inclusive of one thousand (1,000) verses without express written permission of the publisher, providing the verses quoted do not amount to more than 50% of a complete book of the Bible nor do the verses quoted comprise more than 50% of the total work in which they are quoted.

Notice of copyright must appear on the title or copyright page of the work as follows:

Scripture quotations taken from the HOLY BIBLE,
NEW INTERNATIONAL VERSION. Copyright
© 1973, 1978, 1984 by International Bible Society.

When quotations from the NIV are used in non-saleable media, such as church bulletins, orders of service, posters, transparencies or similar media, a complete copyright notice is not required but the initials (NIV) must appear at the end of each quotation.

Quotations and/or reprints in excess of one thousand (1,000) verses, or other permission requests, must be directed to and approved in writing by International Bible Society.

All Rights Reserved

说明

1. 本和合本新约圣经是采用简化字与现代标点符号。
2. 每逢字下有小点，……是指明原文没有此字，必须加上才清楚，这都要叫原文的意思更显明。
3. 凡经文前后加括号()的，是申明话语。
4. 圣经中人名用单线标出，地名用双线标出。

NEW INTERNATIONAL VERSION

TRANSLATORS' NOTES

THE NEW INTERNATIONAL VERSION is a completely new translation of the Holy Bible made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts. It had its beginning in 1965 when, after several years of exploratory study by committees from the Christian Reformed Church and the National Association of Evangelicals, a group of scholars met at Palos Heights, Illinois, and concurred in the need for a new translation of the Bible in contemporary English. This group, though not made up of official church representatives, was transdenominational. Its conclusion was endorsed by a large number of leaders from many denominations who met in Chicago in 1966.

Responsibility for the new version was delegated by the Palos Heights group to a self-governing body of fifteen, the Committee on Bible Translation, composed for the most part of biblical scholars from colleges, universities and seminaries. In 1967 the New York Bible Society (now the International Bible Society) generously undertook the financial sponsorship of the project—a sponsorship that made it possible to enlist the help of many distinguished scholars. The fact that participants from the United States, Great Britain, Canada, Australia and New Zealand worked together gave the project its international scope. That they were from many denominations—including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and other churches—helped to safeguard the translation from sectarian bias.

How it was made helps to give the New International Version its distinctiveness. The translation of each book was assigned to a team of scholars. Next, one of the Intermediate Editorial Committees revised the initial translation, with constant reference to the Hebrew, Aramaic or Greek. Their work then went to one of the General Editorial Committees, which checked it in detail and made another thorough revision. This revision in turn was carefully reviewed by the Committee on Bible Translation, which made further changes and then released the final version for publication. In this way the entire Bible underwent three revisions, during each of which the translation was examined for its faithfulness to the original languages and for its English style.

All this involved many thousands of hours of research and discussion regarding the meaning of the texts and the precise way of putting them into English. It may well be that no other translation has been made by a more thorough process of review and revision from committee to committee than this one.

From the beginning of the project, the Committee on Bible Translation held to certain goals for the New International Version: that it would be an accurate translation and one that would have clarity and literary quality and so prove suitable for public and private reading, teaching, preaching, memorizing and liturgical use. The Committee also sought to preserve some measure of continuity with the long tradition of translating the Scriptures into English.

In working toward these goals, the translators were united in their commitment to the authority and infallibility of the Bible as God's Word in written form. They believe that it contains the divine answer to the deepest needs of humanity, that it sheds unique light on our path in a dark world, and that it sets forth the way to our eternal well-being.

The first concern of the translators has been the accuracy of the translation and its fidelity to the thought of the biblical writers. They have weighed the significance of the lexical and grammatical details of the Hebrew, Aramaic and Greek texts. At the same time, they have striven for more than a word-for-word translation. Because thought patterns and syntax differ from language to language, faithful communication of the meaning of the writers of the Bible demands frequent modifications in sentence structure and constant regard for the contextual meanings of words.

A sensitive feeling for style does not always accompany scholarship. Accordingly the Committee on Bible Translation submitted the developing version to a number of stylistic consultants. Two of them read every book of both Old and New Testaments twice—once before and once after the last major revision—and made invaluable suggestions. Samples of the translation were tested for clarity and ease of reading by various kinds of people—young and old, highly educated and less well educated, ministers and laymen.

Concern for clear and natural English—that the New International Version should be idiomatic but not idiosyncratic, contemporary but not dated—motivated the translators and consultants. At the same time, they tried to reflect the differing styles of the biblical writers. In view of the international use of English, the translators sought to avoid obvious Americanisms on the one hand and obvious Anglicisms on the other. A British edition reflects the comparatively few differences of significant idiom and of spelling.

As for the traditional pronouns "thou," "thee" and "thine" in reference to the Deity, the translators judged that to use these archaisms (along with the old verb forms such as "doest," "wouldest" and "hadst") would violate accuracy in translation. Neither Hebrew, Aramaic nor Greek uses special pronouns for the persons of the Godhead. A present-day translation is not enhanced by forms that in the time of the King James Version were used in everyday speech, whether referring to God or man.

For the Old Testament the standard Hebrew text, the Masoretic Text as published in the latest editions of *Biblia Hebraica*, was used throughout. The Dead Sea Scrolls contain material bearing on an earlier stage of the Hebrew text. They were consulted, as were the Samaritan Pentateuch and the ancient scribal traditions relating to textual changes. Sometimes a variant Hebrew reading in the margin of the Masoretic Text was followed instead of the text itself. Such instances, being variants within the Masoretic tradition, are not specified by footnotes. In rare cases, words in the consonantal text were divided differently from the way they appear in the Masoretic Text. Footnotes indicate this. The translators also consulted the more important early versions—the Septuagint; Aquila, Symmachus and Theodotion; the Vulgate; the Syriac Peshitta; the Targums; and for the Psalms the *juxta Hebraica* of Jerome. Readings from these versions were occasionally followed where the Masoretic Text seemed doubtful and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading. Such instances are footnoted. Sometimes vowel letters and vowel signs did not, in the judgment of the translators, represent the correct vowels for the original consonantal text. Accordingly some words were read with a different set of vowels. These instances are usually not indicated by footnotes.

The Greek text used in translating the New Testament was an eclectic one. No other piece of ancient literature has such an abundance of manuscript witnesses as does the New Testament. Where existing manuscripts differ, the translators made their choice of readings according to accepted principles of New Testament textual criticism. Footnotes call attention to places where there was uncertainty about what the original text was. The best current printed texts of the Greek New Testament were used.

There is a sense in which the work of translation is never wholly finished. This applies to all great literature and uniquely so to the Bible. In 1973 the New Testament in the New International Version was published. Since then, suggestions for corrections and revisions have been received from various sources. The Committee on Bible Translation carefully considered the suggestions and adopted a number of them. These were incorporated in the first printing of the entire Bible in 1978. Some additional revisions were made by the Committee on Bible Translation in 1983 and appear in printings after that date.

As in other ancient documents, the precise meaning of the biblical texts is sometimes uncertain. This is more often the case with the Hebrew and Aramaic texts than with the Greek text. Although archaeological and linguistic discoveries in this century aid in understanding difficult passages, some uncertainties remain. The more significant of these have been called to the reader's attention in the footnotes.

In regard to the divine name *YHWH*, commonly referred to as the *Tetragrammaton*, the translators adopted the device used in most English versions of rendering that name as "LORD" in capital letters to distinguish it from *Adonai*, another Hebrew word rendered "Lord," for which small letters are used. Wherever the two names stand together in the Old Testament as a compound name of God, they are rendered "Sovereign Lord."

Because for most readers today the phrases "the LORD of hosts" and "God of hosts" have little meaning, this version renders them "the LORD Almighty" and "God Almighty." These renderings convey the sense of the Hebrew, namely, "he who is sovereign over all the 'hosts' (powers) in heaven and on earth, especially over the 'hosts' (armies) of Israel." For readers unacquainted with Hebrew this does not make clear the distinction between *Sabaoth* ("hosts" or "Almighty") and *Shaddai* (which can also be translated "Almighty"), but the latter occurs infrequently and is always footnoted. When *Adonai* and *YHWH Sabaoth* occur together, they are rendered "the Lord, the Lord Almighty."

As for other proper nouns, the familiar spellings of the King James Version are generally retained. Names traditionally spelled with "ch," except where it is final, are usually spelled in this translation with "k" or "c," since the biblical languages do not have the sound that "ch" frequently indicates in English—for example, in *chant*. For well-known names such as Zechariah, however, the traditional spelling has been retained. Variation in the spelling of names in the original languages has usually not been indicated. Where a person or place has two or more different names in the Hebrew, Aramaic or Greek texts, the more familiar one has generally been used, with footnotes where needed.

To achieve clarity the translators sometimes supplied words not in the original texts but required by the context. If there was uncertainty about such material, it is enclosed in brackets. Also for the sake of clarity or style, nouns, including some proper nouns, are sometimes substituted for pronouns, and vice versa. And though the Hebrew writers often shifted back and forth between first, second and third personal pronouns without change of antecedent, this translation often makes them uniform, in accordance with English style and without the use of footnotes.

Poetical passages are printed as poetry, that is, with indentation of lines and with separate stanzas. These are generally designed to reflect the structure of Hebrew poetry. This poetry is normally characterized by parallelism in balanced lines. Most of the poetry in the Bible is in the Old Testament, and scholars differ regarding the scansion of Hebrew lines. The translators determined the stanza divisions for the most part by analysis of the subject matter. The stanzas therefore serve as poetic paragraphs.

As an aid to the reader, italicized sectional headings are inserted in most of the books. They are not to be regarded as part of the NIV text, are not for oral reading, and are not intended to dictate the interpretation of the sections they head.

The footnotes in this version are of several kinds, most of which need no explanation. Those giving alternative translations begin with "Or" and generally introduce the alternative with the last word preceding it in the text, except when it is a single-word alternative; in poetry quoted in a footnote a slant mark indicates a line division. Footnotes introduced by "Or" do not have uniform significance. In some cases two possible translations were considered to have about equal validity. In other cases, though the translators were convinced that the translation in the text was correct, they judged that another interpretation was possible and of sufficient importance to be represented in a footnote.

In the New Testament, footnotes that refer to uncertainty regarding the original text are introduced by "Some manuscripts" or similar expressions. In the Old Testament, evidence for the reading chosen is given first and evidence for the alternative is added after a semicolon (for example: Septuagint; Hebrew *father*). In such notes the term "Hebrew" refers to the Masoretic Text.

It should be noted that minerals, flora and fauna, architectural details, articles of clothing and jewelry, musical instruments and other articles cannot always be identified with precision. Also measures of capacity in the biblical period are particularly uncertain (see the table of weights and measures following the text).

Like all translations of the Bible, made as they are by imperfect man, this one undoubtedly falls short of its goals. Yet we are grateful to God for the extent to which he has enabled us to realize these goals and for the strength he has given us and our colleagues to complete our task. We offer this version of the Bible to him in whose name and for whose glory it has been made. We pray that it will lead many into a better understanding of the Holy Scriptures and a fuller knowledge of Jesus Christ the incarnate Word, of whom the Scriptures so faithfully testify.

The Committee on Bible Translation

June 1978
(Revised August 1983)

Names of the translators and editors may be secured
from the International Bible Society
P.O. Box 62970 Colorado Springs, CO 80962-2970

Contents

The New Testament

Matthew	1
Mark	64
Luke	103
John	169
Acts	219
Romans	281
1 Corinthians	308
2 Corinthians	333
Galatians	348
Ephesians	357
Philippians	365
Colossians	371
1 Thessalonians	377
2 Thessalonians	382
1 Timothy	385
2 Timothy	392
Titus	396
Philemon	399
Hebrews	401
James	421
1 Peter	427
2 Peter	434
1 John	439
2 John	445
3 John	446
Jude	447
Revelation	449

目 录

新 约 全 书

马太福音	1
马可福音	64
路加福音	103
约翰福音	169
使徒行传	219
罗马书	281
哥林多前书	308
哥林多后书	333
加拉太书	348
以弗所书	357
腓立比书	365
歌罗西书	371
帖撒罗尼迦前书	377
帖撒罗尼迦后书	382
提摩太前书	385
提摩太后书	392
提多书	396
腓利门书	399
希伯来书	401
雅各书	421
彼得前书	427
彼得后书	434
约翰一书	439
约翰二书	445
约翰三书	446
犹大书	447
启示录	449

Matthew

The Genealogy of Jesus

1 A record of the genealogy of Jesus Christ the son of David, the son of Abraham:

- ²Abraham was the father of Isaac,
Isaac the father of Jacob,
Jacob the father of Judah and his brothers,
³Judah the father of Perez and Zerah, whose mother was Tamar,
Perez the father of Hezron,
Hezron the father of Ram,
⁴Ram the father of Amminadab,
Amminadab the father of Nahshon,
Nahshon the father of Salmon,
⁵Salmon the father of Boaz, whose mother was Rahab,
Boaz the father of Obed, whose mother was Ruth,
Obed the father of Jesse,
⁶and Jesse the father of King David.

David was the father of Solomon, whose mother had been Uriah's wife,

⁷Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,

⁸Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram,

Jehoram the father of Uzziah,

⁹Uzziah the father of Jotham,

Jotham the father of Ahaz,

Ahaz the father of Hezekiah,

¹⁰Hezekiah the father of Manasseh, Manasseh the father of Amon,

Amon the father of Josiah,

¹¹and Josiah the father of Jeconiah^a and his brothers at the time of the exile to Babylon.

¹²After the exile to Babylon:

Jeconiah was the father of Shealtiel,

Shealtiel the father of Zerubbabel,

¹³Zerubbabel the father of Abiud,

马太福音

耶稣的家谱

1 亚伯拉罕的后裔，大卫的子孙，耶稣基督的家谱（“后裔”，“子孙”，原文都作“儿子”。下同。）；

²亚伯拉罕生以撒；

以撒生雅各；

雅各生犹大和他的弟兄；

³犹大从他玛氏生法勒斯和谢拉；法勒斯生希斯仑；希斯仑生亚兰；

⁴亚兰生亚米拿达；亚米拿达生拿顺；拿顺生撒门；

⁵撒门从喇合氏生波阿斯；波阿斯从路得氏生俄备得；俄备得生耶西；

⁶耶西生大卫王。

大卫从乌利亚的妻子生所罗门；

⁷所罗门生罗波安；罗波安生亚比雅；亚比雅生亚撒；

⁸亚撒生约沙法；约沙法生约兰；约兰生乌西亚；

⁹乌西亚生约坦；约坦生亚哈斯；亚哈斯生希西家；

¹⁰希西家生玛拿西；玛拿西生亚们；亚们生约西亚；

¹¹百姓被迁到巴比伦的时候，约西亚生耶哥尼雅和他的弟兄。

¹²迁到巴比伦之后，耶哥尼雅生撒拉铁；

撒拉铁生所罗巴伯；

¹³所罗巴伯生亚比玉；亚比玉生以利亚

^a11 That is, Jehoiachin; also in verse 12

Abiud the father of Eliakim,
 Eliakim the father of Azor,
¹⁴Azor the father of Zadok,
 Zadok the father of Akim,
 Akim the father of Eliud,
¹⁵Eliud the father of Eleazar,
 Eleazar the father of Matthan,
 Matthan the father of Jacob,
¹⁶and Jacob the father of Joseph, the
 husband of Mary, of whom was
 born Jesus, who is called Christ.

¹⁷Thus there were fourteen generations
 in all from Abraham to David, fourteen
 from David to the exile to Babylon, and
 fourteen from the exile to the Christ.^a

The Birth of Jesus Christ

¹⁸This is how the birth of Jesus Christ
 came about: His mother Mary was
 pledged to be married to Joseph, but be-
 fore they came together, she was found
 to be with child through the Holy Spirit.
¹⁹Because Joseph her husband was a right-
 eous man and did not want to expose her
 to public disgrace, he had in mind to di-
 vorce her quietly.

²⁰But after he had considered this, an
 angel of the Lord appeared to him in a
 dream and said, "Joseph son of David, do
 not be afraid to take Mary home as your
 wife, because what is conceived in her is
 from the Holy Spirit. ²¹She will give birth
 to a son, and you are to give him the name
 Jesus,^b because he will save his people
 from their sins."

²²All this took place to fulfill what the
 Lord had said through the prophet:
²³"The virgin will be with child and will
 give birth to a son, and they will call him
 Immanuel"^c—which means, "God with
 us."

²⁴When Joseph woke up, he did what
 the angel of the Lord had commanded
 him and took Mary home as his wife.
²⁵But he had no union with her until she
 gave birth to a son. And he gave him the
 name Jesus.

The Visit of the Magi

2 After Jesus was born in Bethlehem in
 Judea, during the time of King Herod,
 Magi^d from the east came to Jerusalem
²and asked, "Where is the one who has

敬; 以利亚敬生亚所;

¹⁴亚所生撒督; 撒督生亚金; 亚金生以
律;

¹⁵以律生以利亚撒; 以利亚撒生马但; 马
但生雅各;

¹⁶雅各生约瑟, 就是马利亚的丈夫; 那称
 为基督的耶稣, 是从马利亚生的。

¹⁷这样, 从亚伯拉罕到大卫共有十四代; 从
大卫到迁至巴比伦的时候也有十四代; 从迁
 至巴比伦的时候到基督又有十四代。

耶稣基督的降生

¹⁸耶稣基督降生的事, 记在下面: 他母亲马
利亚已经许配了约瑟, 还没有迎娶, 马利亚
 就从圣灵怀了孕。¹⁹她丈夫约瑟是个义人, 不
 愿意明明地羞辱她, 想要暗暗地把她休了。

²⁰正思念这事的时候, 有主的使者向他梦
 中显现, 说: "大卫的子孙约瑟, 不要怕! 只
 管娶过你的妻子马利亚来, 因为她所怀的孕是
 从圣灵来的。²¹她将要生一个儿子, 你要给他
 起名叫耶稣, 因他要将自己的百姓从罪恶里
 救出来。"

²²这一切的事成就, 是要应验主借先知所
 说的话, ²³说: "必有童女怀孕生子, 人要称
 他的名为以马内利。"(以马内利翻出来就是
 "神与我们同在")。

²⁴约瑟醒了, 起来, 就遵着主使者的吩咐,
 把妻子娶过来; ²⁵只是没有和她同房, 等她生
 了儿子(有古卷作"等她生了头胎的儿子"), 就给他起
 名叫耶稣。

博士来朝见

2 当希律王的时候, 耶稣生在犹太的伯利
恒。有几个博士从东方来到耶路撒冷,
 说: ²"那生下来作犹太人之王的在哪里? 我

^{a17} Or *Messiah*. "The Christ" (Greek) and "the
 Messiah" (Hebrew) both mean "the Anointed One."

^{b21} *Jesus* is the Greek form of *Joshua*, which means
 the LORD saves. ^{c23} Isaiah 7:14

^{d1} Traditionally *Wise Men*

been born king of the Jews? We saw his star in the east^a and have come to worship him.”

³When King Herod heard this he was disturbed, and all Jerusalem with him. ⁴When he had called together all the people's chief priests and teachers of the law, he asked them where the Christ^b was to be born. ⁵“In Bethlehem in Judea,” they replied, “for this is what the prophet has written:

“‘But you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for out of you will come a ruler
who will be the shepherd of my
people Israel.’”^c

⁷Then Herod called the Magi secretly and found out from them the exact time the star had appeared. ⁸He sent them to Bethlehem and said, “Go and make a careful search for the child. As soon as you find him, report to me, so that I too may go and worship him.”

⁹After they had heard the king, they went on their way, and the star they had seen in the east^d went ahead of them until it stopped over the place where the child was. ¹⁰When they saw the star, they were overjoyed. ¹¹On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh. ¹²And having been warned in a dream not to go back to Herod, they returned to their country by another route.

The Escape to Egypt

¹³When they had gone, an angel of the Lord appeared to Joseph in a dream. “Get up,” he said, “take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.”

¹⁴So he got up, took the child and his mother during the night and left for Egypt, ¹⁵where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: “Out of Egypt I called my son.”^e

¹⁶When Herod realized that he had been outwitted by the Magi, he was furi-

们在东方看见他的星，特来拜他。”

³希律王听见了，就心里不安；耶路撒冷合城的人，也都不安。⁴他就召齐了祭司长和民间的文士，问他们说：“基督当生在何处？”⁵他们回答说：“在犹太的伯利恒。因为有先知记着，说：

⁶“‘犹太地的伯利恒啊，
你在犹太诸城中，并不是最小的；
因为将来有一位君王，
要从你那里出来，
牧养我以色列民。’”

⁷当下希律暗暗地召了博士来，细问那星是什么时候出现的，⁸就差他们往伯利恒去，说：“你们去仔细寻访那小孩子；寻到了，就来报信，我也好去拜他。”

⁹他们听见王的话就去了。在东方所看见的那星，忽然在他们前头行，直行到小孩子的地方，就在上头停住了。¹⁰他们看见那星，就大大地欢喜；¹¹进了房子，看见小孩子和他母亲马利亚，就俯伏拜那小孩子，揭开宝盒，拿黄金、乳香、没药为礼物献给他。¹²博士因为在梦中被主指示，不要回去见希律，就从别的路回本地去了。

逃往埃及

¹³他们去后，有主的使者向约瑟梦中显现，说：“起来！带着小孩子同他母亲逃往埃及，住在那里，等我吩咐你；因为希律必寻找小孩子，要毁灭他。”

¹⁴约瑟就起来，夜间带着小孩子和他母亲往埃及去，¹⁵住在那里，直到希律死了。这是要应验主借先知所说的话，说：“我从埃及召出我的儿子来。”

¹⁶希律见自己被博士愚弄，就大大发怒，差人将伯利恒城里并四境所有的男孩，照着他

^{a2} Or star when it rose ^{b4} Or Messiah

^{c6} Micah 5:2 ^{d9} Or seen when it rose

^{e15} Hosea 11:1

ous, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. ¹⁷Then what was said through the prophet Jeremiah was fulfilled:

¹⁸"A voice is heard in Ramah,
weeping and great mourning,
Rachel weeping for her children
and refusing to be comforted,
because they are no more."^a

The Return to Nazareth

¹⁹After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt ²⁰and said, "Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life are dead."

²¹So he got up, took the child and his mother and went to the land of Israel. ²²But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee, ²³and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: "He will be called a Nazarene."

John the Baptist Prepares the Way

3 In those days John the Baptist came, preaching in the Desert of Judea ²and saying, "Repent, for the kingdom of heaven is near."³This is he who was spoken of through the prophet Isaiah:

"A voice of one calling in the desert,
'Prepare the way for the Lord,
make straight paths for him.'"^b

⁴John's clothes were made of camel's hair, and he had a leather belt around his waist. His food was locusts and wild honey. ⁵People went out to him from Jerusalem and all Judea and the whole region of the Jordan. ⁶Confessing their sins, they were baptized by him in the Jordan River.

⁷But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: "You brood of vipers! Who warned you to flee from the coming wrath? ⁸Produce fruit in keeping with repentance. ⁹And do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that out of these stones God can raise up

向博士仔细查问的时候，凡两岁以里的，都杀尽了。¹⁷这就应了先知耶利米的话，说：

¹⁸“在拉玛听见号啕大哭的声音，
是拉结哭她儿女，

不肯受安慰，
因为他们都不在了了。”

回到拿撒勒

¹⁹希律死了以后，有主的使者在埃及向约瑟梦中显现，说：²⁰“起来！带着小孩子和他母亲往以色列地去，因为要害小孩子性命的人已经死了。”

²¹约瑟就起来，把小孩子和他母亲带到以色列地去；²²只因听见亚基老接着他父亲希律作了犹太王，就怕往那里去；又在梦中被主指示，便往加利利境内去了。²³到了一座城，名叫拿撒勒，就住在那里。这是要应验先知所说，他将称为拿撒勒人的话了。

施洗约翰预备道路

3 那时，有施洗的约翰出来，在犹太的旷野传道，说：²“天国近了！你们应当悔改。”³这人就是先知以赛亚所说的，他说：

“在旷野有人声喊着说：
'预备主的道，修直他的路！'”

“这约翰身穿骆驼毛的衣服，腰束皮带，吃的是蝗虫、野蜜。⁵那时，耶路撒冷和犹太全地，并约旦河一带地方的人，都出去到约翰那里，⁶承认他们的罪，在约旦河里受他的洗。

⁷约翰看见许多法利赛人和撒都该人也来受洗，就对他们说：“毒蛇的种类！谁指示你们逃避将来的忿怒呢？⁸你们要结出果子来，与悔改的心相称。⁹不要自己心里说：‘有亚伯拉罕为我们的祖宗。’我告诉你们，神能从

^a18 Jer. 31:15 ^b3 Isaiah 40:3

children for Abraham. ¹⁰The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

¹¹"I baptize you with ^a water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire. ¹²His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire."

The Baptism of Jesus

¹³Then Jesus came from Galilee to the Jordan to be baptized by John. ¹⁴But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?"

¹⁵Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.

¹⁶As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. ¹⁷And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

The Temptation of Jesus

4 Then Jesus was led by the Spirit into the desert to be tempted by the devil. ²After fasting forty days and forty nights, he was hungry. ³The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."

⁴Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.' ^b"

⁵Then the devil took him to the holy city and had him stand on the highest point of the temple. ⁶"If you are the Son of God," he said, "throw yourself down. For it is written:

" 'He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.' ^c"

⁷Jesus answered him, "It is also written: 'Do not put the Lord your God to the test.' ^d"

^a11 Or in ^b4 Deut. 8:3 ^c6 Psalm 91:11,12

^d7 Deut. 6:16

这些石头中给亚伯拉罕兴起子孙来。 ¹⁰现在斧子已经放在树根上，凡不结好果子的树，就砍下来丢在火里。

¹¹“我是用水给你们施洗，叫你们悔改；但那在我以后来的，能力比我更大，我就是给他提鞋也不配。他要用圣灵与火给你们施洗。 ¹²他手里拿着簸箕，要扬净他的场，把麦子收在仓里，把糠用不灭的火烧尽了。”

耶稣受洗

¹³当下，耶稣从加利利来到约旦河，见了约翰，要受他的洗。 ¹⁴约翰想要拦住他，说：“我当受你的洗，你反倒上我这里来吗？”

¹⁵耶稣回答说：“你暂且许我，因为我们理当这样尽诸般的义（或作‘礼’）。”于是约翰许了他。

¹⁶耶稣受了洗，随即从水里上来。天忽然为他开了，他就看见神的灵，仿佛鸽子降下，落在他身上。 ¹⁷从天上有声音说：“这是我的爱子，我所喜悦的。”

耶稣受试探

4 当时，耶稣被圣灵引到旷野，受魔鬼的试探。 ²他禁食四十昼夜，后来就饿了。

³那试探人的进前来，对他说：“你若是神的儿子，可以吩咐这些石头变成食物。”

⁴耶稣却回答说：“经上记着说：‘人活着，不是单靠食物，乃是靠神口里所出的一切话。’”

⁵魔鬼就带他进了圣城，叫他站在殿顶上（“顶”原文作“檐”）， ⁶对他说：“你若是神的儿子，可以跳下去，因为经上记着说：

“‘主要为你吩咐他的使者，用手托着你，免得你的脚碰在石头上。’”

⁷耶稣对他说：“经上又记着说：‘不可试探主你的神。’”

⁸Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. ⁹"All this I will give you," he said, "if you will bow down and worship me."

¹⁰Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'"^a

¹¹Then the devil left him, and angels came and attended him.

Jesus Begins to Preach

¹²When Jesus heard that John had been put in prison, he returned to Galilee.

¹³Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali—¹⁴to fulfill what was said through the prophet Isaiah:

¹⁵"Land of Zebulun and land of Naphtali,
the way to the sea, along the Jordan,

Galilee of the Gentiles—
¹⁶the people living in darkness
have seen a great light;
on those living in the land of the shadow of death
a light has dawned."^b

¹⁷From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near."

The Calling of the First Disciples

¹⁸As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. ¹⁹"Come, follow me," Jesus said, "and I will make you fishers of men." ²⁰At once they left their nets and followed him.

²¹Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, ²²and immediately they left the boat and their father and followed him.

Jesus Heals the Sick

²³Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. ²⁴News about him spread all over

⁸魔鬼又带他上了一座最高的山，将世上的万国与万国的荣华都指给他看，⁹对他说：“你若俯伏拜我，我就把这一切都赐给你。”

¹⁰耶稣说：“撒但退去吧（‘撒但’就是‘抵挡’的意思，乃魔鬼的别名。）；因为经上记着说：‘当拜主你的神，单要事奉他。’”

¹¹于是魔鬼离开了耶稣；有天使来伺候他。

耶稣开始传道

¹²耶稣听见约翰下了监，就退到加利利去；¹³后又离开拿撒勒，往迦百农去，就住在那里。那地方靠海，在西布伦和拿弗他利的边界上。¹⁴这是要应验先知以赛亚的话，¹⁵说：

“西布伦地、拿弗他利地，就是沿海的路，
约旦河外，外邦人的加利利地。

¹⁶那坐在黑暗里的百姓，看见了大光；
坐在死荫之地的人，
有光发现照着他们。”

¹⁷从那时候耶稣就传起道来，说：“天国近了，你们应当悔改。”

呼召首批门徒

¹⁸耶稣在加利利海边行走，看见弟兄二人，就是那称呼彼得的西门和他兄弟安得烈，在海里撒网；他们本是打鱼的。¹⁹耶稣对他们说：“来跟从我，我要叫你们得人如得鱼一样。”²⁰他们就立刻舍了网，跟从了他。

²¹从那里往前走，又看见弟兄二人，就是西庇太的儿子雅各和他兄弟约翰，同他们的父亲西庇太在船上补网，耶稣就招呼他们，²²他们立刻舍了船，别了父亲，跟从了耶稣。

耶稣医病

²³耶稣走遍加利利，在各会堂里教训人，传天国的福音，医治百姓各样的病症。²⁴他的名声就传遍了叙利亚。那里的人把一切害病的，

^a10 Deut. 6:13 ^b16 Isaiah 9:1,2

Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed, and he healed them. ²³Large crowds from Galilee, the Decapolis,^a Jerusalem, Judea and the region across the Jordan followed him.

The Beatitudes

5 Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him,² and he began to teach them, saying:

³"Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

⁴Blessed are those who mourn,
for they will be comforted.

⁵Blessed are the meek,
for they will inherit the earth.

⁶Blessed are those who hunger and
thirst for righteousness,
for they will be filled.

⁷Blessed are the merciful,
for they will be shown mercy.

⁸Blessed are the pure in heart,
for they will see God.

⁹Blessed are the peacemakers,
for they will be called sons of God.

¹⁰Blessed are those who are persecuted
because of righteousness,
for theirs is the kingdom of heaven.

¹¹"Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.

¹²Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

Salt and Light

¹³"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.

¹⁴"You are the light of the world. A city on a hill cannot be hidden. ¹⁵Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. ¹⁶In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

就是害各样疾病、各样疼痛的和被鬼附的、癫痫的、瘫痪的，都带了来，耶稣就治好了他们。²⁵当下，有许多人从加利利、低加波利、耶路撒冷、犹太、约旦河外，来跟着他。

八福

5 耶稣看见这许多的人，就上了山，既已坐下，门徒到他跟前来，²他就开口教训他们，说：

³“虚心的人有福了！因为天国是他们的。

⁴哀恸的人有福了！因为他们必得安慰。

⁵温柔的人有福了！因为他们必承受地土。

⁶饥渴慕义的人有福了！因为他们必得饱足。

⁷怜悯人的人有福了！因为他们必蒙怜悯。

⁸清心的人有福了！因为他们必得见神。

⁹使人和睦的人有福了！因为他们必称为神的儿子。

¹⁰为义受逼迫的人有福了！因为天国是他们的。

¹¹“人若因我辱骂你们，逼迫你们，捏造各样坏话毁谤你们，你们就有福了！¹²应当欢喜快乐！因为你们在天上的赏赐是大的；在你们以前的先知，人也是这样逼迫他们。

盐与光

¹³“你们是世上的盐。盐若失了味，怎能叫它再咸呢？以后无用，不过丢在外面，被人践踏了。

¹⁴“你们是世上的光。城造在山上，是不能隐藏的。¹⁵人点灯，不放在斗底下，是放在灯台上，就照亮一家的人。¹⁶你们的光也当这样照在人前，叫他们看见你们的好行为，便将荣耀归给你们在天上的父。

^a25 That is, the Ten Cities

The Fulfillment of the Law

¹⁷"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. ¹⁸I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. ¹⁹Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. ²⁰For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

Murder

²¹"You have heard that it was said to the people long ago, 'Do not murder,^a and anyone who murders will be subject to judgment.'²² But I tell you that anyone who is angry with his brother^b will be subject to judgment. Again, anyone who says to his brother, 'Raca,'^c is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.

²³"Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.

²⁵"Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. ²⁶I tell you the truth, you will not get out until you have paid the last penny.^d

Adultery

²⁷"You have heard that it was said, 'Do not commit adultery.'^e ²⁸But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. ²⁹If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole

成就律法

¹⁷“莫想我来要废掉律法和先知；我来不是要废掉，乃是要成全。¹⁸我实在告诉你们，就是到天地都废去了，律法的一点一画也不能废去，都要成全。¹⁹所以，无论何人废掉这诫命中最小的一条，又教训人这样作，他在天国要称为最小的；但无论何人遵行这诫命，又教训人遵行，他在天国要称为大的。²⁰我告诉你们，你们的义若不胜于文士和法利赛人的义，断不能进天国。

凶杀之论

²¹“你们听见有吩咐古人的话，说：‘不可杀人，’又说：‘凡杀人的，难免受审判。’²²只是我告诉你们：凡向弟兄动怒的，难免受审判（有古卷在“凡”字下添“无缘无故地”五字）；凡骂弟兄是拉加的，难免公会的审断；凡骂弟兄是魔利的，难免地狱的火。

²³“所以，你在祭坛上献礼物时，若想起弟兄向你怀怨，²⁴就把礼物留在坛前，先去同弟兄和好，然后来献礼物。

²⁵“你同告你的对头还在路上，就赶紧与他和息，恐怕他把你送给审判官，审判官交付衙役，你就下在监里了。²⁶我实在告诉你，若有一文钱没有还清，你断不能从那里出来。

奸淫

²⁷“你们听见有话说：‘不可奸淫。’²⁸只是我告诉你们，凡看见妇女就动淫念的，这人心里已经与她犯奸淫了。²⁹若是你的右眼叫你跌倒，就剜出来丢掉；宁可失去百体中的

^{a21} Exodus 20:13 ^{b22} Some manuscripts brother without cause ^{c22} An Aramaic term of contempt ^{d26} Greek kodrantēs ^{e27} Exodus 20:14