A

Aaron

亚伦(摩西之兄);(原义)受光照者;(喻)代言人

[出自《圣经·旧约》:

And Moses said unto the Lord, O my Lord, I am not eloquent, neither here to fore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

Now therefore go, and I will be with thy mouth, and teach thee with thou shalt say.

And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

Exod.4: 10–17

摩西对耶和华说:"主啊,我素日不是能言的人,就是从你对仆人说话以后,也是这样。我本是拙口笨舌的。"

耶和华对他说："谁造人的口呢？谁使人口哑、耳聋、目明、眼瞎呢？岂不是我耶和华吗？"

"现在去吧。我必赐你口才，指教你所当说的话。"

摩西说："主啊，你愿意打发谁就打发谁去吧！"

耶和华向摩西发怒说："不是有你的哥哥利未人亚伦么？我知道他是能言的。现在他出来迎接你，他一见你，心里就欢喜。

你要将当说的话传给他；我也要赐你和他口才，又要指导你所当行的事。

他要替你对百姓说话；你要以他当作口，他要以你当作神。

你手里要拿这杖，好行神迹。"

《出埃及记》4: 10–17]

Aaron is appointed to assist Moses.

委派亚伦为摩西助手。

[出自《圣经 · 旧约》:

And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

Exod.4: 13–16

摩西说："主啊，你愿意打发谁，就打发谁去吧！"

耶和华向摩西发怒说："不是有你的哥哥利未人亚伦吗？我知道他是能言的，现在他出来迎接你，他一见你，心里就欢喜。

你要将当说的话传给他；我也要赐你和他口才，又要指导你们所当行的事。

他要替你对百姓说话；你要以他当作口，他要以你当作神。"

《出埃及记》4:13–16]

Aaron is sent to meet Moses.

亚伦迎摩西。

[出自《圣经·旧约》:

And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

Exod.4:27

耶和华对亚伦说:"你往旷野去迎接摩西。"他就去,在神的山遇见摩西,和他亲嘴。

《出埃及记》4:27]

Aaron's excuse for himself

亚伦的申辩

[出自《圣经·旧约》:

And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

And I said unto them, Whosoever hath and gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

Exod.32:21–24

摩西对亚伦说:"这百姓向你作了什么?你竟使他们陷在大罪里!"

亚伦说:"请我主不要发烈怒,这百姓专于作恶,你知道的。

他们对我说:'你为我们作神像,可以在我们前面引路,因为领我们出埃及的那个摩西,我们不知道他遭了什么事。'

我对他们说:"凡有金环的可以摘下来,他们就给了我,我把金环扔在火中,这牛犊便出来了。"

《出埃及记》32:21–24]

Aaron's rod

亚伦之杖;(喻)大权在握

[出自《圣经·旧约》:

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelves rods: write thou every man's name upon his rod.

And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

And thou shalt lay them up in the tabernacle of congregation before the testimony, where I will meet with you.

And it shall come to pass, that the Man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel whereby they murmur against you.

And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelves rod: and the rod of Aaron was among their rods.

And Moses laid up the rods before the Lord in the tabernacle of witness.

And it came to pass, that on the morrow Moses went into the tabernacle of witness; and , behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.

And the Lord said unto Moses, Bring Aaron's rod again before the testimony to be kept for token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

Num.17: 1—10

耶和华对摩西说:

"你吩咐以色列人,叫他们每个家族取一根棍杖,就是每个首领为他们的家族取一根,共取十二根;你要将各人的名字写在各人的杖上。

并要将亚伦的名字写在利未的杖上,因为每个族长都应有一根杖。

你要把这些杖存在会幕内法柜前,就是我与你们相会之处。

后来我所拣选的那人,他的杖必发芽,这样我必使以色列人在我面前向

你们所发的怨言止息。”

于是摩西吩咐以色列人，他们的首领就把这杖交给他，按着支派每首领一根，共有十二根；亚伦的杖也在其中。

摩西就把杖存在法柜的帐幕内，在耶和华面前。

第二天，摩西进法柜的帐幕去。谁知利未族亚伦的杖已经发了芽，生了花苞，开了花，结了熟杏。

摩西就把所有的杖从耶和华面前拿出来给以色列众人看，他们看见了，各首领就把自己的杖拿去。

耶和华吩咐摩西说：“把亚伦的杖还放在法柜前给这些背叛之子留作记号。这样你就使他们向我发的怨言止息，免得他们死亡。”

《民数记》17：1－10]

Aaron's serpent

亚伦的手杖变成蛇；(喻)压倒一切

[出自《圣经·旧约》：

And the Lord spake unto Moses and unto Aaron, saying,

When the Pharaoh shall speak unto you, saying, Shew a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

For they cast down every man his rod, and they became serpent: but Aaron's rod swallowed up the rods.

Exod.7：8－12

耶和华晓谕摩西、亚伦说：

“法老若对你们说：‘你们行件奇事吧！你就吩咐亚伦说：‘把杖丢在法老面前，使杖变作蛇’。”

摩西、亚伦进去见法老，就照耶和华所吩咐的行，亚伦把杖丢在法老和臣仆面前，杖就变作蛇。

于是，法老召了博士和术士来，他们是埃及行法术的，也用邪术照样而行。

他们各人丢下自己的杖，杖就变作蛇，但亚伦的杖吞了他们的杖。

《出埃及记》7:8–12]

Abaddon

亚巴顿;(喻)灭亡

[出自《圣经·旧约》:

Dead things are formed from under the waters, and the inhabitants thereof.

Hell is naked before him, and destruction hath no covering.

Job 26: 5–6

幽魂在地下打战,海底与居于海底的,惊恐不已。

阴府在他面前显露,死域也无所遮掩。

《约伯记》26:5–6]

Abba

阿爸,神(基督教祈祷时称呼神的用语);(原义)父亲

出自《圣经·新约》:

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

And saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Mark 14: 32–36

他们来到一个地方名叫客西马尼;耶稣对门徒说,"你们在这里,等我祷告。"

于是带着彼得、雅各、约翰同去,就惊恐起来,极其难过。

对他们说,"我心灵极度忧伤,几乎要死,你们在这里,惊醒着。"

他就稍往前去,俯伏在地祷告说,倘若可行,便叫那时辰过去。

他说,"阿爸,父啊! 在你凡事都能;求你将这苦爵撤去;然而不要照我的意思,只要照你的意思。"

《马可福音》14:32–36]

Abel–mizraim

亚伯麦西;(原义)埃及人的哀悼;(喻)悲哀之地

[出自《圣经·旧约》:

And Joseph fell upon his father's face, and wept upon him, and kissed him.

And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

And there went up with him both chariots and horsemen: and it was a very great company.

And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel–mizraim, which is beyond Jordan.

Gen.50: 1–11

约瑟伏在他父亲的面上哀哭，与他亲嘴。

约瑟吩咐伺候他的医生，用香料薰他父亲，医生就用香料薰了以色列。

薰尸的常例是四十天，那四十天满了，埃及人为他举哀七十天。

为他哀哭的日子过了，约瑟对法老家中的人说："我若在你们眼前蒙恩，请你们报告法老说：

'我父亲要死的时候叫我起誓说：你要将我葬在迦南地，在我为自己所掘的坟墓里。'现在求你让我上去葬我父亲，以后我必回来。"

法老说："你可以上去，照着你父亲叫你起的誓，将他葬埋。"

于是约瑟上去葬他父亲。与他一同上去的，有法老的臣仆和法老家中的长老，并埃及国的长老；

还有约瑟的全家和他的弟兄们，并他父亲的眷属，只有他们的妇人孩子，和羊群牛群，都留在歌珊地；

又有车辆马兵，和他一同上去，那一帮人甚多。

他们到了约旦河外，亚达的禾场，就在那里大大地号啕痛哭。约瑟又为他父亲举哀七天。

迦南的居民见亚达禾场上的哀哭，就说："这是埃及人一场极大的哀哭。"因此那地方名叫亚伯麦西，是在约旦河对面。

《创世纪》50: 1–11]

Abib

亚笔月；(原义)麦穗(成熟的麦穗)

[出自《圣经 · 旧约》:

And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Exod.12: 1–2

耶和华在埃及地晓谕摩西、亚伦说：

"你们要以本月为正月，为一年之首月。"

《出埃及记》12: 1–2

And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be

eaten.

This day came ye out in the month Abib.

And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

Exod.13: 3–5

摩西对百姓说："你们要记念从埃及为奴之家出来的这日，因为耶和华用大能的手将你们从这地方领出来，所以不可吃有酵的食物。

正是亚笔月的这一天是你们出来的日子。

将来耶和华领你们进迦南人、赫人、亚摩利人、希未人、耶布斯人之地，就是他向你的祖宗起誓应许给你那流奶与蜜之地，那时你要在这一月间遵守此礼。"

《出埃及记》13: 3–5

The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male.

But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty.

Exod.34: 18–20

你要守无酵节，照我所吩咐你的，在亚笔月内所定的日期吃无酵饼七天，因为你是这亚笔月内出了埃及。

凡头生的都是我的；一切牲畜头生的，无论是牛还是羊，公的都是我的。

头生的驴你要用羊羔代赎，若不代赎，就要打折它的颈项。你子孙中，凡是长子，你要赎回。谁也不可空手朝见我。"

《出埃及记》34: 18–20

And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

And thou shalt put oil upon it, and lay frankincense thereon: it is a

meat offering.

And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord.

Levi.2: 14–16

若向耶和华献初熟之物为素祭，要献上烘过的新穗子，或是轧了的新穗子，当作初熟之物的素祭，

并要倒上油，放上乳香，这是素祭。

(祭司)要把一些轧了的禾穗子和一些油，并所有的乳香，都焚烧，作为纪念这是向耶和华献的火祭。

《利未记》2: 14–16]

Ablution

洗礼，沐浴；(喻)去除心灵上的污垢

[出自《圣经·旧约》:

And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever.And Moses told the words of the people unto the Lord.

And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes.

Exod.19: 9–10

耶和华对摩西说："我要在密云中临到你那里，叫百姓在我与你说话的时候可以听见，也可以永远信你了。"于是摩西将百姓的话奏告耶和华。

耶和华又对摩西说："你往百姓那里去，叫他们今天和明天自洁，并叫他们洗衣服。"

《出埃及记》19: 9–10]

Abner makes a league with Daviid.

押尼珥与大卫立约；(喻)俯首称臣

[出自《圣经·旧约》:

And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and behold, my hand shall be with thee, to bring about all Israel unto thee.

And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring

Michal Saul's daughter, when thou comest to see my face.

And David sent messengers to Ish-bosheth Saul's son, saying, Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

2 sam.3: 12-14

押尼珥打发人去见大卫，替他说："这国归谁呢？"又说："你与我立约，我必帮助你，使以色列人都归服你。"

大卫说："好！我与你立约。但有一件，你来见我面的时候，若不将扫罗的女儿米甲带来，必不得见我的面。"

大卫就打发人去见扫罗的儿子伊施波设，说："你要将我的妻米甲归还我，她是我从前用一百非利士人的包皮所聘定的。"

《撒母耳记下》3: 12-14]

Abraham and Ishmael are circumcised.

亚伯拉罕与以实玛利受割礼(指上帝与亚伯拉罕之间的立约)；(喻)皈依教门；忠诚不渝；献身

[出自《圣经·旧约》:

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

In the selfsame day was Abraham circumcised, and Ishmael his son.

And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Gen.I7: 23-27

正当那日，亚伯拉罕遵着神的命，给他的儿子以实玛利和家里的一切男子，无论是在家里生的，是用银子买的，都行了割礼。

亚伯拉罕受割礼的时候年九十九岁。

他儿子以实玛利受割礼的时候年十三岁。

正当那日，亚伯拉罕和他儿子以实玛利一同受了割礼。

家里所有的人，无论是在家里生的，是用银子从外人买的，也都一同受了割礼。

《创世纪》17:23–27]

Abram departs with Lot from Haran.

亚伯兰与罗得离别哈兰;(喻)光明前程

[出自《圣经·旧约》:

So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Gen.12:4–5

亚伯兰就照着耶和华的吩咐去了，罗得也和他同去。亚伯兰离开哈兰的时候年七十五岁。

亚伯兰将他妻子撒莱和侄儿罗得，连他们在哈兰所积蓄的财物，所得的人口，都带往迦南地去。他们终于来到了迦南地。

《创世纪》12:4–5]

Abram is driven by a famine into Egypt.

亚伯兰因饥荒而去埃及;(喻)权宜之计

[出自《圣经·旧约》:

And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

Gen.12:10

那地遭遇饥荒。因饥荒十分严重，亚伯兰就下到埃及去，要在那里暂居。

《创世纪》12:10]

Abraham's bosom

亚伯拉罕之怀;(喻)极乐世界

[出自《圣经·新约》:

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

And there was a certain beggar named Lazarus, which was laid at his

gate, full of sores.

And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

Luke 16: 19–25

有一个财主，穿着紫色袍和细麻布衣服，天天奢华宴乐。

又有一个讨饭的，名叫拉撒路，浑身生疮，被人放在财主门口，

要得财主桌子上掉下来的零碎充饥；并且狗来舔他的疮。

后来那讨饭的死了，被天使带去放在亚伯拉罕的怀里；财主也死了，并且埋葬了。

他在阴间受痛苦，举目远远的望见亚伯拉罕，又望见拉撒路在他怀里；

就喊着说，"我祖亚伯拉罕哪！可怜我罢！打发拉撒路来，用指头尖蘸点水，凉凉我的舌头；因为我在这火焰里，极其痛苦。"

亚伯拉罕说："儿阿！你该回想你生前享过福，拉撒路也受过苦；如今他在这里得安慰，你倒受痛苦。"

《路加福音》16: 19–25

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him.

And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

And Jesus saith unto him, I will come and heal him.

The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdow of heaven.

Matt.8: 5–11

耶稣进了迦百农，有一个百夫长进前来，求他说，

"主呵！我的仆人害瘫痪病，躺在家里，甚是痛苦。"

耶稣说，"我去医治他。"

百夫长回答说，"主呵！你到我舍下，我不敢当；只要你说一句话，我的仆人就必好了。

因为我在人的权下，也有兵在我的权下；对这个说，去，他就去；对那个说，来，他就来；对我的仆人说，你作这事，他就去作。"

耶稣听见就希奇，对跟从的人说，"我实在告诉你们，这么大的信心，就是在以色列中，我也没有遇见过。

我又告诉你们，从东到西，将有许多人来，在天国里与亚伯拉罕，以撒，雅各，一同坐席。

《马太福音》8: 5–11]

Abraham's death and burial

亚伯拉罕气绝；(喻)寿终正寝

[出自《圣经 · 旧约》:

And these are the days of the years of Abraham's life which he lived, an hundred threeescore and fifteen years.

Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people.

And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre.

The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

Gen.25: 7–10

亚伯拉罕一生的年日是一百七十五岁。

亚伯拉罕寿高年迈，气绝而死，归到他列祖那里。

他两个儿子以撒、以实玛利把他埋葬在麦比拉洞里。这个洞在幔利前、赫人琐辖的儿子以弗仑的田中。

就是亚伯拉罕向赫人买的那块田。亚伯拉罕和他的妻子撒拉都葬在那里。

《创世纪》25: 7–10]

Abram's name is changed.

亚伯兰改名为亚伯拉罕;(喻万民之父)

[出自《圣经 · 旧约》:

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

And I will make my covenant between me and thee, and will multiply thee exceedingly.

And Abram fell on his face: and God talked with him, saying,

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

Gen.17: 1–9

亚伯兰年九十九岁的时候，耶和华向他显现，对他说："我是全能的神，

你当在我面前作完全的人，

我就与你立约，使你的后裔极其繁多。"

亚伯兰俯伏在地，神又对他说：

"我与你立约，你要作万民之父。

从此以后，你的名不再叫亚伯兰，要叫亚伯拉罕，因为我已立你作万民之父。

我必使你的后裔极其繁衍；国度从你而立，君王从你而出。

我要与你及世世代代的后裔订立我的约，作永远的约，是要作你和你的后裔的神。

我要将你现在寄居之地，就是迦南全地，赐给你和你的后裔，作为永远的产业。我也要作他们的神。"

神又对亚伯拉罕说："你和你的后裔必世世代代遵守我的约。"

《创世纪》17: 1-9]

Abstinence

戒斋；(喻)禁食

[出自《圣经 · 新约》:

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast.Verily I say unto you, They have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face;

That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Matt.6: 16-18

你们禁食的时候，不可像那假冒伪善的人，脸上带着愁容；因为他们把脸弄得难看，故意叫人看出他们是禁食；我实在告诉你们，他们已经得了他们的赏赐。

你禁食的时候，要梳头洗脸，

不叫人看出你禁食来，只叫你暗中的父看见；你父在暗中察看，必然报答你。

《马太福音》6: 16-18

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

But flesh with the life thereof, which is the blood thereof, shall ye not

eat.

Gen.9: 3–4

"凡有生命的动物，都可以作你们的食物，这一切我都赐给你们如同菜蔬一样。

惟独有生命，带血的肉，你们不可吃。"

《创世纪》9: 3–4]

Achan and his confession

亚干认罪；(喻)罪有应得

[出自《圣经 · 旧约》:

And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done:

When I saw among the spoils a goodly Babylonish garment, and two hundred shakels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

Josh.7: 19–21

约书亚对亚干说："我儿，我劝你将荣耀归给耶和华以色列的神，在他面前认罪。将你所作的事告诉我，不要向我隐瞒。"

亚干回答约书亚说："我实在得罪了耶和华以色列的神。我所作的事如此如此，

我在所夺的财物中，看见一件美好的示拿衣服、二百舍客勒银子、一条金子重五十舍客勒，我就贪爱这些物件，便拿去了。现今藏在我帐棚内的地里，银子在衣服底下。"

《约书亚记》7: 19–21]

Achan is put to death.

处死亚干；(喻)恶人的下场

[出自《圣经 · 旧约》:

And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done:

When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.

And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

Josh.7: 19–26

约书亚对亚干说："我儿，我劝你将荣耀归给耶和华以色列的神，在他面前认罪，将你所作的事告诉我，不要向我隐瞒。"

亚干回答约书亚说："我实在得罪了耶和华以色列的神。我所作的事如此如此，

我在所夺的财物中，看见一件美好的示拿衣服、二百舍客勒银子、一条金子重五十舍客勒，我就贪爱这些物件，便拿去了。现今藏在我帐棚内的地里，银子在衣服底下。"

约书亚就打发人跑到亚干的帐棚里。那件衣服果然藏在他帐棚内，银子在底下。

他们就从帐棚里取出来，拿到约书亚和以色列众人那里，放在耶和华面前。

约书亚和以色列众人把谢拉的曾孙亚干和那银子、那件衣服、那条金子、并亚干的儿女、牛、驴、羊、帐棚，以及将他所有的，都带到亚割谷去。

约书亚说"你为什么连累我们呢？今日耶和华必叫你受连累。"于是以色列众人用石头打死他，将石头扔在其上，又用火焚烧他所有的。

众人在亚干身上堆成一大堆石头，直存到今日。于是耶和华转意，不发他的烈怒。因此，那地方名叫亚割谷，直到今日。

《约书亚记》7: 19–26]

Acts of Solomon

所罗门的行为

[出自《圣经 · 旧约》:

But king Solomon loved many strange women, together with the daughter of Pharaoh, women of Moabites, Ammonites, Edomites, Zidonians, and Hittites;

Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

For Solomon went after Ashtoreth the goddess of Zidonians, and after Milcom abomination of the Ammonites.

And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

Then Solomon build and high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice.

And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

Howbeit I will rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

1 Kings 11: 1–13

所罗门王在法老女儿之外，又宠爱许多外邦女子，就是摩押女子、亚扪女子、以东女子、西顿女子、赫人女子。

论到这些国的人，耶和华曾晓谕以色列人说："你们不可与他们往来相通，因为他们必诱惑你们的心，去随从他们的神。所罗门却恋爱这些女子。"

所罗门有妃七百，都是公主；还有嫔三百。这些嫔妃诱惑他的心。

所罗门年老的时候，他的嫔妃诱惑他的心，去随从别神；不效法他父亲大卫，诚诚实实的顺服耶和华他的神。

因为所罗门随从西顿人的女神亚斯他录和亚扪人可憎的神米勒公。

所罗门行耶和华眼中看为恶的事，不效法他父亲大卫，专心顺从耶和华。

所罗门为摩押可憎的神基抹，和亚扪人可憎的神摩洛，在耶路撒冷对面的山上建筑祭坛。

他为那些向自己的神烧香献祭的外邦女子，就是他娶来的嫔妃也是这样行。

耶和华向所罗门发怒，因为他的心偏离向他两次显现的耶和华以色列的神。

耶和华吩咐他不可随从别的神。他却没有遵守耶和华所吩咐的。

所以耶和华对他说："你既行了这事，不遵守我所吩咐你守的约和律例。我必将你的国夺回，赐给你的臣子。

然而因你父亲大卫的缘故，我不在你活着的日子行这事，必从你儿子的手中将国夺回。

只是我不将全国夺回，要因我仆人大卫和我选择的耶路撒冷，还留一支派给你的儿子。”

《列王纪上》11:1-13]

Adam

亚当；(原义)有“人”或“红土”之意；(喻)来自大地；人类的始祖

[出自《圣经·旧约》:

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

But there went up a mist from the earth, and watered the whole face of the ground.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

Gen.2: 1-8

天地万物都造齐了。

到第七日，神造物的工已经完毕，就在第七日歇了他一切的工，安息了。

神赐福给第七日，定为圣日，因为在这日神歇了他一切创造的工，就安息了。

这是创造天地的来历，在耶和华神造天地时，

野地还没有草木，田间还没有长出菜蔬，因为耶和华神还没有降雨在地上，也没有人耕地，

但有雾气从地上腾，浸润遍地。

耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有灵的生物名叫亚当。

耶和华神在东方的伊甸设了一个园子，把他所造的人安置在那里。

《创世纪》2: 1–8]

Adam and Eve

亚当与夏娃；(喻)人类的始祖；夫妻关系

[出自《圣经 · 旧约》:

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

But there went up a mist form the earth, and watered the whole face of the ground.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

Gen.2 : 4–8

这是创造天地的来历，在耶和华神造天地时，

野地还没有草木，田间还没有长出菜蔬，因为耶和华神没有降雨在地上，也没有人耕地，

但有雾气从地上腾，浸润遍地。

耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有灵的生物，名叫亚当

耶和华神在伊甸的东方设了一个园子，把所造成的人安置在那里。

《创世纪》2 : 4–8

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that

was the name thereof.

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

And they were both naked, the man and his wife, and were not ashamed.

Gen.2：18–25

耶和华神说："那人独居不好，我要为他造一个配偶帮助他。"

耶和华神用土所造成的野地各样走兽和空中各样飞鸟都带到那人面前，看他怎样命名。

那人怎样叫各样的生物，那就是它的名字。

那人便给一切牲畜和空中飞鸟、野地走兽都起了名，只是那人没有遇见配偶帮助他。

耶和华神使他沉睡，他就睡了；于是取下他的一条肋骨，又用肉补合起来。

耶和华神就用那人身上所取的肋骨造成一个女人，领她到那人跟前。

那人说："这是我骨中的骨，肉中的肉，可以称她为女人，因为她是从男人身上取出来的。"

因此，人要离开父母，与妻子连合，两人成为一体。

当时夫妻两人赤身露体并不害羞。

《创世纪》2：18–25]

Adam and Eve casting out of paradise

亚当与夏娃被逐出伊甸园；(喻)谪降；违背圣命

[出自《圣经·旧约》:

And the Lord God said, Behold, the man is become as one of us, to

know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the Lord God sent him forth from the graden of Eden, to till the ground from whence he was taken.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Gen.3: 22–24

耶和华神说："那人已经与我们相似，能知道善恶。现在恐怕他伸手又摘生命树的果子吃，就永远活着。"

耶和华神便打发他出伊甸园去，耕种他所自出之土。

于是把他赶出去了。又在伊甸园的东边安设革鲁宾(守护寺庙的门神)(犹如中国庙宇中的享、哈二将)和刀光四射的火剑，把守生命树的道路。

《创世纪》3：22–24

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Gen. 3：22–23

耶和华神说："那人已经与我们相似，能知道善恶。现在恐怕他伸手又摘生命树的果子吃，就永远活着。"

耶和华便打发他出伊甸园去，耕种他所由出生之土地。

《创世纪》3：22–23]

Adam's profession

亚当的职业；(喻)园艺(或耕种)

[出自《圣经·旧约》:

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

Gen. 2：15

耶和华神将那人(亚当)安置在伊甸园内，让他修理和看守之。

《创世纪》2：15]

Admonish the people to follow the good doctrine, not the evil examples, of the scribes and Phasrisees.

告诫众人别效法经师和法利赛人;(喻)知行不一

[出自《圣经·新约》:

Then spake Jesus to the multitude, and to his disciples,

Saying, The scribes and the Pharisees sit in Moses' seat:

All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.

And love the uppermost rooms at feasts, and the chief seats in the synagogues.

And greetings in the markets, and to be called of men, Rabbi, Rabbi.

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

And call no man your father upon the earth: for one is your Father, which is in heaven.

Neither be ye called masters: for one is your Master, even Christ.

But he that is greatest among you shall be your servant.

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Matt. 23 : 1–12

那时,耶稣对众人和门徒讲论,

说,"经师和法利赛人,坐在摩西的讲座上;

凡他们所吩咐你们的,你们都要谨守,遵行;但不要效法他们的行为;因为他们能说不能行。

他们把难挑的重担,捆起来搁在人的肩上;自己却一个指头也不肯动。

他们所作的一切事,都是为要叫人看见;所以将佩戴的经匣做宽了,衣裳的穗子做长了;

喜爱筵席上的上座,会堂里的高位;

又喜爱人在街市上问他安，称呼他拉比(拉比就是师傅之意)。

但你们不要受拉比的称呼；因为只有一位是你们的师傅；你们都是弟兄。

也不要称呼地上的人为父；因为只有一位是你们的父，就是在天上的父。

也不要接受师尊的称呼；因为只有一位是你们的师尊，就是基督。

你们中间谁为最大的，谁就应该作你们的仆人。

凡自高自大的必被贬抑，自谦的必被抬举。"

《马太福音》23：1—12]

(The) affliction of Israel in Egypt

埃及法老虐待以色列人；(喻)让某人服苦役

[出自《圣经·旧约》:

Now there arose a new king over Egypt, which knew not Joseph.

And he said unto his people, Behold, the people of the children of Israel are more and mightier than we;

Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when they falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

And the Egyptians made the children of Israel to serve with rigour:

And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:

And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

Exod. 1：8—16

有不认识约瑟的新王起来，治理埃及，

对他的百姓说："看哪，这以色列民比我们还多，又比我们强盛。

来吧！我们不如用巧计待他们，恐怕他们多起来，日后若遇甚么战争，就连合我们的仇敌攻击我们，离开这地去了。"

于是埃及人派督工的辖制他们，加重担苦待他们。他们为法老建造两座积货城，就是比东和兰塞。

只是越发苦害他们，他们就越发多起来，越发蔓延，埃及人就因以色列人愁烦。

埃及人严严的使以色列人作工。

使他们因作苦工觉得命苦；无论是和泥，是做砖，是作田间各样的工，在一切的工上都严严的待他们。

有希伯来的两个收生婆，一名施弗拉，一名普阿。埃及王对她们说：

"你们为希伯来妇人收生，看她们临盆的时候，若是男孩，就把他杀了；若是女孩，就留她存活，"

《出埃及记》1：8—16]

Ahab takes possession of the vineyard.

亚哈计夺葡萄园；(喻)趁火打劫；谋财害命

[出自《圣经·旧约》：

Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it .

I Kings 21：14—16

于是打发人去见耶洗别说："拿伯被石头打死了。"

耶洗别听说拿伯被石头打死了，就对亚哈说："你起来去占领耶斯列人拿伯先前他不肯按现价卖给你们葡萄园！因为现在他已经不在了，已经死了。"

亚哈一听说拿伯死了，就起身来到耶斯列人拿伯的葡萄园，霸占了那葡萄园。

《列王纪上》21：14—16]

Ahijah prophesies to Jeroboam

亚希雅向耶罗波安预言未来，(喻)(撕衣的预言)；合久必分

[出自《圣比·旧约》:

And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

And Ahijah caught the new garment that was on him, and rent it in twelve pieces:

And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

(But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

But I will take kingdom out of his son's hand, and will give it unto thee, even ten tribes.

And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

I－Kings 11：29–37

一日，耶罗波安出了耶路撒冷，示罗人先知亚希雅在路上遇见了他，亚希雅身上穿着一件新衣，他们两人在田野。以外并无别人。

亚希雅将自己穿的那件新衣撕成十二片，

对耶罗波安说："你可以拿十片。耶和华以色列的神如此说：'我将国从所罗门手里夺回，将十个支派赐给你。

(我因仆人大卫和我在以色列众支派中所选择的耶路撒冷城的缘故，仍给所罗门留下一个支派。)

'因为他离弃我，敬拜西顿人的女神亚斯他录、摩押人的神基抹和亚扪人的神米勒公，没有像他父亲大卫那样遵行我的道，行我眼中看为正的事，守我律例典章。

虽然我不从他手里夺去全国，使他终身为君，是由于我所拣选的仆人大卫谨守了我的诫命律例。

但我必从他儿子的手里将国夺回，以十个支派赐给你，

还留一个支派给他的儿子，使我仆人大卫在我所选择立我名的耶路撒冷城里，在我面前常有一盏明灯。

我必拣选你，使你随意统治一切，作以色列的君王。"

《列王纪上》11：29–37]

Aholibah and Aholah

阿荷利巴和阿荷拉；(喻)淫妇，信奉上帝的以色列(犹太)与崇拜偶像的埃及、亚述等国结盟

[出自《圣经·旧约》:

And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.

And Aholah payed the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours.

Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

Neither left she her whoredoms brought from Egypt: for in her youth

they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

Wherefore I have delievered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.

She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

They I saw that she was defiled, that they took both one way.

And that she increased her whoredoms: for when she saw the men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion.

Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of Babylonians of Chaldea, the land of their nativity.

And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

Thus thou calledst to remembrance the lewdness of thy youth, in

bruising thy teats by the Egyptian for the paps of thy youth.

Ezek. 23 : 3–21

她们在埃及行邪淫，在幼年时行邪淫。她们在那里作处女的时候，有人拥抱她们，抚摸她们的乳。

她们的名字，姐姐名叫阿荷拉，妹妹名叫阿荷利巴。她们都归于我，生了儿女。

论到她们的名字，阿荷拉就是撒玛利亚；阿荷利巴就是耶路撒冷。

阿荷拉归我之后行邪淫，贪恋所爱之人，就是她们邻邦亚述人。

这些人都穿蓝衣，作省长副省长，都是骑着马。是可爱的少年人。

阿荷拉就与亚述人中最美的男子放纵淫行。她因所恋爱之人的一切偶像，玷污自己。

自从在埃及的时候，她就没有离开淫乱。因为她年幼作处女的时候，埃及人与她行淫，抚摸她的乳，纵欲与她行淫。

因此我将她交在她所爱的人手中，就是她所恋爱的亚述人手中。

他们就露了她的下体，掳掠她的儿女，用刀杀了她，使她在妇女中留下臭名。因他们向她施行审判。

她妹妹阿荷利巴虽然看见了，却还贪恋，比她姐姐更丑；行淫乱比她姐姐更多。

她贪恋邻邦的亚述人，就是穿极华美的衣服，骑着马的省长副省长，都是可爱的少年人。

我看见她被玷污了。她们俩的行径完全一样，姐妹两人同行一路。

阿荷利巴又加增淫行。因他看见人像画在墙上，就是用丹色所画迦勒底人的像，

腰间系着带子，头上有下垂的裹头巾，都是军长的形状，仿照巴比伦人的形象。他们的故土是迦勒底。

阿荷利巴一看见就贪恋他们，打发使者往迦勒底去见他们。

巴比伦人就来登她爱情的床与她行淫玷污她。她被玷污，随后心里与他们生疏。

这样，她显露淫行，又显露下体，我心里就厌弃她，像先前厌弃她姐姐一样。

她还增强她的淫欲，追念她幼年在埃及行邪淫的日子，

她又贪恋体壮似驴，精足似马的情人。

这样，你就想起你幼年的淫行。那时埃及人拥抱你的怀，抚摸你的乳。

"阿荷利巴阿，"主耶和华如此说："我必激动你先爱而后生疏的人来攻击你。我必使他们来，在你四围攻击你。

所来的就是巴比伦人、迦勒底的众人、比割人、书亚人、哥亚人，同着他们的还有亚述众人，乃是作省长副省长，作军长有名声的。都骑着马，是可爱的少年人。

他们必带兵器、战车、辎重车率领大众来攻击你。他们要拿大小盾牌顶盔摆阵，在你四围攻击你。我要将审判的事交给你们。他们必按着自己的条例审判你。

我必以忌恨攻击你。他们必以忿怒办你。他们必割去你的鼻子和耳朵。你遗留的人必倒在刀下。他们必掳去你的儿女。你所遗留的必被火焚烧。

他们必剥去你的衣服，夺取你华美的宝器。

这样，我必使你的淫行和你从埃及染来的淫乱止息了，使你不再仰望亚述，也不再追念埃及。"

《以西结书》23：2—21]

Aceldama

亚革大马；(喻)血田)

[出自《圣经·新约》:

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders.

Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

And they took counsel, and bought with them the potter's field, to

bury strangers in.

Wherefore that field was called, The field of blood, unto this day.

Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

And gave them for the potter's field, as the Lord appointed me.

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

Matt.27 : 1–11

到了早晨，众祭司长和民间的长老，大家商议，要治死耶稣。

就把他捆绑解去交给巡抚彼拉多。

这时候，卖耶稣的犹大，看见耶稣已经定了罪，就后悔，把那三十块钱，拿回来给祭司长和长老说，

"我卖了无辜之人的血，是有罪了。他们说，那与我们有甚么相干？你自己承当罢。"

犹大就把那银钱丢在殿里，出去吊死了。

祭司长拾起银钱来说，"这是血价，不可放在库里。"

他们商议，就用那银钱买了窑户的一块田，为要埋葬外乡人。

所以那块田，直到今日还叫作血田。

这就应了先知耶利米的话，说："他们用三十块钱，就是被估定之人的价钱是以色列人中所估定的。

买了窑户的一块田；这是照着主所吩咐我的。"

耶稣站在巡抚面前，巡抚问他说，"你是犹太人之王吗？"耶稣说，"你说的是。"。

《马太福音》27: 1–11

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty.)

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before conceerning Judas, which was guide to them that took Jesus.

For he was numbered with us, and had obtained part of this ministry.

Now this man purchased a field with the reward of iniquity: and fal-

ling headlong, he burst asunder in the midst, and all his bowels gushed out.

And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

Acts 1 : 15–19

那时，有许多人聚会，约有一百二十名，彼得就在弟兄中间站起来，说：

"弟兄们，圣灵借大卫之口，在圣经上，预言领人捉拿耶稣的犹大这话是必须应验的。

他本来列在我们数中，并且在使徒职务上得了一份。

这人用他作恶的工价，买了一块田，以后身子仆到，肚腹崩裂，肠子都流出来。"

住在耶路撒冷的众人都知道这事，所以按着他们那里的话，给那块田起名叫亚革大马，就是血田的意思。

《使徒行传》1 : 15–19]

All eating of blood is forbidden.

严禁食血。

[出自《圣经 · 旧约》:

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against the soul that eateth blood, and will out him off from among his people.

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no

manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and he unclean until the even: then shall he be clean.

But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

Levi. 17：10—16

"凡以色列家中的人，或是寄居在他们中间的外人，若吃什么血，我(指耶和华)必向那吃血的人变脸，把他从民中剪除。

因为活物的生命是在血中，我把这血赐给你们，可以在坛上为你们的生命赎罪。因血里有生命，所以能赎罪。"

因此我对以色列人说："你们都不可吃血，寄居在你们中间的外人，也不可吃血。

凡以色列人，或是寄居在他们中间的外人，若打猎得了可吃的禽兽，必放出它的血来，用土掩盖。

论到一切活物的生命，就在血中"。所以我对以色列人说："无论什么活物的血，你们都不可吃，因为一切活物的血就是它的生命。凡吃了血的，必被剪除。

凡吃自死的，或是被野兽撕裂的，无论是本地人，是寄居的，必不洁净到晚上，都要洗衣服，用水洗身。到了晚上，才为洁净。

但他若不洗衣服，也不洗身，就必担当他的罪孽。"

《利未记》17：10—16]

All is vanity.

凡事都是虚空；(喻)四大皆空

[出自《圣经·旧约》:

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

What profit hath a man of all his labour which he taketh under the sun?

One generation passeth away, and another generation cometh: but the earth abideth for ever.

The sun also ariseth, and the sun goeth down, and hasteth to his

place where he arose.

The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.

All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

Is there any thing whereof it may be said, See this is new? it hath been already of old time, which was before us.

There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

Eccles.1 : 2-11

传道者说:虚空的虚空,虚空的虚空,凡事都是虚空。
人一切的劳碌,就是他在日光之下的劳碌,有什么益处呢?
一代过去,一代又来,地却永远长存。
日头出来,日头落下,急归所出之地。
风往南刮,又向北转,不住地旋转,而且返回转行原道。
江河都往海里流,海却不满;江河从何处流,仍归还何处。
万事令人厌烦,人不能说尽。眼看,看不饱;耳听,听不足。
已有的事,后必再有;已行的事,后必再行。日光之下,并无新事。
岂有一件事人能指着说这是新的?
哪知,在我们以前的世代,早已有了。
已过的世代,无人记念;将来的世代,后来的人也不纪念。

《传道书》1 : 2-11]

Allon-bachuth

亚伦巴古;(喻)埋葬先人的地方

[出自《圣经·旧约》:

And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the place of his brother.

But Deborah Rebecca's nurse died, and she was buried beneath

Beth-el under an oak: and the name of it was called Allon-bachuth (Oak of Weeping).

Gen. 35 : 7-8

雅各在那里筑了一座坛，就给那地方起名叫伊勒伯特利，因为他逃避他哥哥的时候，神在那里向他显现。

利百加的奶母底波拉死了，就葬在伯特利下边底下。那棵树名叫亚伦巴古(又名悲泣的橡树)。

《创世纪》35 : 7-8]

Almond

杏树；(喻)生命短促(因发白如杏花满树)；从年轻时就应敬畏造物主

[出自《圣约·旧约》:

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall how themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets.

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Eccles. 12: 1-7

你趁着年幼，衰败的日子尚未到来，就是你所说的，我毫无喜乐的那些

年日未曾临近之先，当记念造你的主。

不要等到日头、光明、月亮、星宿变为黑暗，雨后云彩返回，

看守房屋的发颤，有力的屈身，推磨的稀少就止息；从窗户往外看的都昏暗；

街门关闭，推磨的响声微小；雀鸟一叫，人就起来，唱歌的女子也都衰微。

人怕高处，路上有惊慌；杏树开花，蚱蜢成为重担；人所愿的也都废掉，因为人归他永远的家。吊丧的在街上往来。

银链折断，金罐破裂，瓶子在泉旁损坏，水轮在井口破烂。

尘土仍归于地，灵仍归于赐灵的神。

《传道书》12: 1–7]

(The) Alpha and Omega

全部，始终

(世界上有许多语言的字母都是在希腊字母基础上发展而来的，因此希腊字母第一个和最后一个字母就成为概括事物全部的意思。)

[出自《圣经 · 新约》:

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was , and which is to come, the Almighty.

Rev.1: 8.

我是阿拉法，我是俄梅戛，是昔在、今在、以后永在的全能者。

《启示录》1: 8]

Ananias

亚拿尼亚；(喻)对教会事有私心而受罚的人

[出自《圣经 · 新约》:

But a certain man named Ananias, with Sapphira his wife, sold a possession,

And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

But Peter said. Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

whiles it remained, was it not thine own? and after it was sold, was it not thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

And the young men arose, wound him up , and carried him out, and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in.

And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

And great fear came upon all the church, and upon as many as heard these things.

The Acts 5: 1–11

有一个人，名叫亚拿尼亚，同他的妻子撒非喇卖了田产。

把价银私自留下几份，他的妻子也知道，其余的几份拿来放在使徒脚前。

彼得说："亚拿尼亚，为什么撒但充满了你的心，叫你欺哄圣灵，把田地的价银私自留下几份呢？

田地还没有卖，不是你自己的吗？既卖了，价银不是你作主吗？你怎么心里起这意念呢？你不是欺哄人，是欺哄神了。"

亚拿尼亚听见这话，就仆倒，断了气。听见的人都很惧怕。

有些少年人起来，把他包裹，抬出去埋葬了。

约过了三小时，他的妻子进来，还不知道这事。

彼得对她说："你告诉我，你们卖田地的价银就是这些吗？"她说："就是这些。"

彼得说："你们为什么同心试探主的灵呢？埋葬你丈夫之人的脚已到门口，他们也要把你抬出去。"

妇人立刻仆倒在彼得脚前，断了气。那些少年人进来，见她已经死了，

就抬出去，埋在她丈夫旁边。

全教会和听见这事的人都很惧怕。

《使徒行传》5:-11]

Anchor

锚；(喻)危难时可以依赖的人(物)

[出自《圣经·新约》:

Which hope we have as an *anchor* of the soul, both sure and stedfast, and which entereth into that within the veil.

Heb. 6：19

我们有这指望如同灵魂的锚，又坚固又牢靠，且通入幔内。

《希伯来书》6：19]

Ancient of days

上帝，亘古常在者

[出自《圣经》:

I beheld till the thrones were cast down, and the *Ancient of days* did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

Dan. 7：9

我观看，见有宝座设立。上头坐着亘古常在者，他的衣服洁白如雪，头发如纯净的羊毛，宝座乃火焰，其轮乃烈火。

《但以理书》7：9]

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Dan. 7：13

我在夜间的异象中观看，见有一位像人子的，驾着天云而来，被领到亘古常在者面前。

《但以理书》7：13

Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Dan. 7：22

直到亘古常在者来给至高者的圣民伸冤，圣民得国的时候就到了。

《但以理书》7：22

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Rev. 1：13

灯台中间有一位好像人子，身穿长衣，直垂到脚，胸间束着金带。

《启示录》1：13

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Rev. 1：18

又是那存活的。我曾死过，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。

《启示录》1：18]

Angels of the seven churches

七教会的使者；(喻)报信的人；天使

[出自《圣经·新约》:

The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Rev. 1：20

论到你所看见在我右手中的七星，和七个金灯台的奥秘；那七星就是七个教会的使者；七灯台就是七个教会。

启示录 1：20]

Answer a fool according to one's folly

以其人之道还治其人之身

[出自《圣经·旧约》:

Answer not a fool according to his folly, lest thou also be like unto him.

Answer a fool according to his folly, lest he be wise in his own conceit.

Prov. 26：4–5.

不要照愚昧人的愚妄话回答他，恐怕你与他一样。

要照愚昧人的愚妄话回答他，免得他自以为有智慧。

《箴言》26：4-5]

Apple of the eye

眼珠；(喻)掌上明珠，心目中的宝贝

[出自《圣约·旧约》:

He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as *the apple of his eye*.

Deut. 32：10.

耶和华遇见他在旷野荒凉野兽吼叫之地，就环绕他，看顾他，保护他如同保护眼中的瞳人。

《申命记》32：10]

Arabah

亚拉巴；(喻)不毛之地

[出自《圣经·旧约》:

These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

Deut. 1：1

(这)是摩西在约但河东的旷野，疏弗对面的亚拉巴，就是巴兰、陀弗、拉班、哈洗录、底撒哈中间，向以色列众人所说的话。

《申命记》1：1

And was drawn from the north, and went forth to Enshemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben.

And passed along toward the side over against Arabah northward, and went down unto Arabah.

Josh. 18：17-18

又往北通到隐示麦，达到亚都冥坡对面的基利绿。又下到流便之子波罕的磐石。

又接连到亚拉巴对面，往北下到亚拉巴。

《约书亚记》18：17-18]

Ararat

亚拉腊；(喻)人类的策源地

[出自《圣经·旧约》:

The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

And the waters returned from off the earth continually; and after the end of hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

Gen. 8 : 2–5

渊源和天上的窗户都闭塞了,天上的大雨也止住了。
水从地上渐退。过了一百五十天,水就渐消。
七月十七日,方舟停在亚拉腊山上。
水又渐消,到十月初一日,山顶都现出来了。

《创世纪》8 : 2–5]

(The) ark is taken.

约柜被掳。

[出自《圣经·旧约》:

Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

And the man said unto Eli, I am he that came out of the army, and I fled today out of the army. And he said, What is there done, my son?

And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas are dead, and the ark of God is taken.

And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

1 Sam. 4 : 15–18

那时以利九十八岁了,眼目发直,不能看见。

那人对以利说："我是从阵上来的，今日我从阵上逃回。"以利说："我儿，事情怎样。"

报信的回答说："以色列人在非利士人面前逃跑，民中被杀的甚多！你的两个儿子何弗尼、非尼哈也都死了，并且神的约柜被掳去。"

他一提神的约柜，以利就从他的位上往后跌倒，在门旁折断颈项而死，因为他年纪老迈，身体沉重。以利作以色列的士师四十年。

《撒母耳记上》4：15–18]

Ark of the Covenant

约柜

[出自《圣经·旧约》:

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

And this is the offering which ye shall take of them; gold, and silver, and brass,

And blue, and purple, and scarlet, and fine linen, and goats' hair,

And rams' skin dyed red, and badgers' skins, and shittim wood,

Oil for the light, spices for anointing oil, and for sweet incense,

Onyx stones, and stones to be set in the ephod, and in the breastplate.

And let them make me a sanctuary; that I may dwell among them.

According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

And thou shalt make staves of shittim wood, and overlay them with gold.

And thou shalt put the staves into the rings by the sides of the ark,

that the ark may be borne with them.

The staves shall be in the rings of the ark: they shall not be taken from it.

And thou shalt put into the ark the testimony which I shall give thee.

And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

Exod. 25 : 2–20

你告诉以色列人当为我送礼物来，凡甘心乐意的，你们就可以收下归我，

所要收的礼物，就是金、银、铜、

蓝色、紫色、朱红色线，细麻，山羊毛，

染红的公羊皮，海狗皮，皂荚木，

点灯的油，并作膏油和香的香料，

红玛瑙与别样的宝石，可以镶嵌在以弗得和胸牌上。

又当为我造圣所，使我可以住在他们中间。

制造帐幕和其中的一切器具，都要照我所指示你的样式。

要用皂荚木作一柜，共二肘半，宽一肘半，高一肘半。

要里外包上精金，四围镶上金牙边。

也要铸四个金环，安在柜的四脚上，这边两环，那边两环。

要用皂荚木作两根杠，用金包裹。

要把杠穿在柜旁的环内，以便抬柜。

这杠要常在柜的环内，不可抽出来。

必将我所要赐给你的法版放在柜内。

要用精金作施恩座；长二肘半，宽一肘半。

要用金子锤出两个基路伯来，安在施恩座的两头。

这头作一个基路伯，那头作一个基路伯。二基路伯要接连一块，在施恩座的两头。

二基路伯要高张翅膀，遮掩施恩座。基路伯要脸对脸，朝着施恩座。

《出埃及记》25：2-20]

As a tree falls, so shall it lie.

树倒在何处，就躺在何处。

[出自《圣经·旧约》:

If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where *the tree falleth, there it shall be.*

Eccles. 11：3

云若满了雨，就必须倾注在地上。树若向南倒，或向北倒，树倒在何处，就存在何处。

《传道书》11：3]

As newborn babes, desire the sincere milk of the word.

你们要爱纯净的灵奶，如同新生的婴儿爱奶一样。

[出自《圣经·新约》:

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

If so be ye have tasted that the Lord is gracious.

1 Pet. 2：1-3

所以，你们既除去一切的恶毒、诡诈并假善、嫉妒和一切毁谤的话，

就要爱慕那纯净的灵奶，像才生的婴孩爱慕奶一样，叫你们因此渐长，以致得救。

你们若尝过主恩的滋味，就必如此。

《彼得前书》2：1-3]

As old as Methuselah

岁数极大；(喻)寿星，长命百岁

[出自《圣经·旧约》:

And all the days of *Methuselah* were nine hundred sixty and nine years: and he died.

Gen. 5 : 27.

玛士撒拉共活了九百六十九岁就死了。

《创世纪》5 : 27]

As the Sparks fly upward

必然地，不可避免地，像自然规律那样丝毫不爽

[出自《圣经 · 旧约》:

Yet man is born unto trouble, *as the sparks fly upward.*

Job. 5 : 7.

人生在世必遇患难，如同火星飞腾。

《约伯记》5 : 7]

Asher

亚设；(喻)有福份

[出自《圣经 · 旧约》:

And Zilpah Leah's maid bare Jacob a second son.

And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

Gen. 30 : 12–13

利亚的使女悉帕又给雅各生了第二个儿子。

利亚说："我有福啊，众女子都要称我是有福的。"于是给他起名叫亚设。

《创世纪》30 : 12–13]

Ask for bread and be given a stone

讨面包而得到石头；(喻)得非所求，受到冷遇

[出自《圣经 · 新约》:

Or what man is there of you, whom if his son *ask bread, will he give him a stone*?

Matt. 7 : 9.

你们中间，谁有儿子求饼，反给他石头呢?

《马太福音》7 : 9]

Asylum

避难所

[出自《圣经 · 旧约》:

He that smiteth a man, so that he die, shall be surely put to death.

And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

Exod. 21 : 12–14

凡打人致死的，应受死刑。

人若不是蓄意杀人的，乃是神交在他手中，我就指出一个他可以逃避的地方。

人若任意用诡计杀了他邻居，就是逃到我们祭坛那里，也当把他捉去治死。

《出埃及记》21 : 12–14

And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him。

2 Sam. 14 : 13–14

妇人说："王为何也起意要害神的民呢？王不使那逃亡的人回来。王的这话就是自证已错了。

我们都是必死的，如同水泼在地上不能收回。神不夺取人的性命，乃设法使逃亡的人不至为赶出回不来的。"

《撒母耳记下》14 : 13–14

And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of altar.

And it was told Solomon, saying, Behold, Adonijah feareth king solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me today that he will not slay his servant with the sword.

And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth; but if wickedness shall be found in

him, he shall die.

So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

1 Kings. 1 : 49–53

亚多尼雅的众客听见这话就都惊惧，起来四散。

亚多尼雅惧怕所罗门，就起来，去抓住祭坛的角。

有人告诉所罗门说："亚多尼雅惧怕所罗门王，现在抓住祭坛的角，说：'愿所罗门王今日向我起誓，必不用刀杀仆人。'"

所罗门说："他若作忠义的人，连一根头发也不至落在地上；他若行恶，必要死亡。"

于是，所罗门王差遣人，使亚多尼雅从坛上下来，他就来向所罗门下拜。所罗门对他说："你回家去吧！"

《列王纪上》1 : 49–53

Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

1 Kings. 2 : 28

约押虽然没有归从押沙龙，却归从了亚多尼雅。他听见这风声，就逃到耶和华的帐幕，抓住祭坛的角。

《列王纪上》2 : 28]

At Elim are twelves, and seventy Palm trees.

十二股泉水和七十棵棕树；(喻)歇脚处；安营扎寨

[出自《圣经·旧约》:

And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

Exod. 15 : 27

他们来以琳，那儿有十二股水泉，七十棵棕树；他们就在水泉边安营。

《出埃及记》15 : 27]

Atonement

赎罪

[出自《圣经·旧约》:

Then Hezekiah the king rose early, and gathered the rulers of the

city, and went up to the house of the lord.

And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord.

So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them:

And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel.

II Chro. 29 : 20–24

希西家王清早起来，聚集城里的首领都上耶和华的殿。

牵了七只公牛，七只公羊，七只羊羔，七只公山羊，要为国、为殿、为犹太人作赎罪祭。王吩咐亚伦的子孙众祭司，献在耶和华的坛上。

就宰了公牛，祭司把血洒在坛上；宰了公羊，把血洒在坛上，又宰了羊羔，也把血洒在坛上。

把那作赎罪祭的公羊牵到王和会众面前，他们就按手在其上。

祭司宰了羊，将血献在坛上作赎罪祭，为以色列众人赎罪，因为王吩咐将燔祭和赎罪祭为以色列众人献上。

《历代志下》29 : 20–24]

At the eleventh hour

最后时刻，最后一刻

[出自《圣经 · 新约》:

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in

the marketplace.

And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise

And about the eleventh hour he went out , and found others standing idle, and said unto them, Why stand ye here all the day idle?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

And when they came that were hired about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

And when they had received it , they murmured against the goodman of the house.

Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny?

Take that thine is, and go thy way; I will give unto this last, even as unto thee.

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

So the last shall be first, and the first last: for many be called, but few chosen.

Matt. 20 : 1—16

因为天国好像家主，清早出去雇人，去他的葡萄园作工。

和工人讲定，一天一钱银子，就打发他们进葡萄园去。

约在第三个时辰后出去，看见市上还有闲散的人。

就对他们说，"你们也进葡萄园去，应当给的，我必给你们"；他们也进

去了。

约在正午和第九个时辰后又出去，也是这样办。

约在第十一个时辰后出去，还有人站在那里，就问他们说，“你们为什么整天在这里闲站呢?”

他们说，“因为没有人雇我们”，他说，“你们也进葡萄园去。”

到了晚上，园主对管事的说，“叫工人都来，给他们工钱，从后来的起到先来的为止。”

约在第十一个时辰雇的人来了。各人得了一钱银子。

及至那先雇的来了，他们以为必要多得；谁知也各得一钱。

他们得了，就埋怨东家说，

“我们整天劳苦受热，那后来的只做了一个小时，你竟对待他们和我们一样么?”

家主回答其中的一人说；“朋友，我不亏待你，你与我讲定的，不是一钱银子么?

“拿你的走罢；我给那后来的和你一样，这是我愿意的。

我的东西难道不可随我的意思用么?因为我作好人，你们就红了眼么?”

这样，那在后的将要在前，在前的将要在后；虽然被召的人多，但是选上的人少。

《马太福音》20：1-16]

Aven

亚文；(喻)空虚，有名无实；偶像

[出自《圣经·旧约》:

The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity.

At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her , a cloud shall cover her, and her daughters shall go into captivity.

Thus will I execute judgments in Egypt: and they shall know that I am the Lord.

Ezek. 30：17-19

亚文和比伯实的少年人必倒在刀下。这些城里人必被掳掠。

我在答比匿折断埃及的诸轭，使他因势力而有的骄傲，在其中止息。那

时，日光必退去。至于这城，必有密云遮蔽。其中的女子必被掳掠。

我必这样向埃及施行审判。他们就知我是耶和华。

《以西结书》30：17—19

And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.

And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.

But the goat, on which the lot fell to be the scape goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

Levi. 16：6—10

亚伦要把赎罪祭的公牛奉上，为自己和本家赎罪。

也要把两只公山羊安置在会幕门口，耶和华面前。

为那两只山羊拈阄，一阄归于耶和华，一阄归于阿撒泻勒。

亚伦要把那拈阄归于耶和华的羊，献为赎罪祭；

但那拈阄归于阿撒泻勒的羊，要活着安置在耶和华面前，用于赎罪，打发人送到旷野去，归于阿撒泻勒。

《利未记》16：6—10

Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth—aven, nor swear, The Lord liveth.

Hos. 4：15

以色列啊，你虽然行淫，犹大却不可犯罪。不要往吉甲去，不要上到伯亚文，也不要指着永生的耶和华起誓。

《何西阿书》4：15]

Azazel

阿撒泻勒；(喻)代人受过者

[出自《圣经·旧约》:

And Aaron shall come into the tabernacle of the congregation, and

shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

And the fat of the sin offering shall he burn upon the altar.

And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

Levi. 16 : 23–28

亚伦要进会幕，把他进圣所时所穿的细麻布衣服脱下，放在那里；

又要在圣所处用水洗身，穿上衣服出来，把自己的燔祭和百姓的燔祭献上，为自己和百姓赎罪。

赎罪祭牲的脂油要在坛上焚烧。

那放羊归于阿撒泻勒的人，要洗衣服，用水洗身，然后进营。

作赎罪祭的公牛和公山羊的血，既带入圣所赎罪，这牛羊就要搬到营外，将皮、肉、粪用火焚烧。

焚烧的人要洗衣服，用水洗身，然后进营。

《利未记》16 : 23–28]

B

Baal

巴力；(喻)降旱(盛夏季节，巴力能使草木干枯，故视为降旱之神。故以长子作祭，欲释其怒。圣经中的"经火之谓"即指此)；赐光与热(以为巴力赐光与热。古代迦南人信奉的太阳神)

[出自《圣经·旧约》:

Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah.

And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel.

For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab King of Israel; and worshipped all the host of heaven, and served them.

And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name.

And he built altars for all the host of heaven in the two courts of the house of the Lord.

And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.

2 Kings 21：1-6

玛拿西登基的时候年十二岁，在耶路撒冷作王五十五年。他母亲名叫协西巴。

玛拿西做了耶和华视为罪恶的事，效法耶和华在以色列人面前赶出的外邦人所行的可憎之事。

重新建筑他父希西家所毁坏的祭坛，又为巴力筑祭坛，作亚舍拉像，效法以色列王亚哈的行为，且敬拜事奉天上的万象，

在耶和华殿宇中筑坛。耶和华曾指着这殿宇说过："我要立我的名在耶路撒冷"。

他在耶和华殿宇的两庭院中为天上的万象筑了祭坛，

并使他的儿子经火献邪神，又行占卜，用法术，立招魂的和行巫术的。多行耶和华视为罪恶的事，惹他发怒。

《列王纪下》21：1-6

Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the Lord his God, like David his father.

But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel.

And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

2 Kings 16：2-4

他登基的时候年二十岁，在耶路撒冷作王十六年，不像他祖大卫行耶和华他神眼中看为正的事。

却效法以色列诸王所行的，又照着耶和华从以色列人面前赶出的外邦人所行可憎的事，使他的儿子经火，

并在邱坛上、山冈上、各青翠树下献祭烧香。

《列王纪下》16：2-4]

Babe

婴儿；(喻)心地纯洁的人

[出自《圣经·新约》:

At that time Jesus answered and said, I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Matt. 11：25

那时，耶稣说，父啊！天地的主，我感谢你，因为你将这些事，瞒住了聪明和通达的人，而启示给婴孩。

《马太福音》11：25

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Luke. 10 : 21

正当那时，耶稣被圣灵感动就欢乐，说，"父啊！天地的主，我感谢你，因为你将这些事，瞒住了聪明和通达的人而启示给了婴孩；父啊！是的，因为你本来喜欢如此。"

《路加福音》10 : 21]

Babel

巴别；(喻)混乱

[出自《圣经 · 旧约》:

And the whole earth was of one language, and of one speech.

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.

And they said, Go to , let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the earth.

And the Lord came down to see the city and the tower, which the children of men builded.

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of the earth: and they left off to build the city.

Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of the earth.

Gen. 11 : 1–9

那时天下人的口音言语都是一样。

他们往东边迁移的时候，在示拿地遇见一片平原，就住在那里。

他们彼此商量说，“来吧，我们要作砖，把砖烧透了。”他们就拿砖当石头，又拿石漆当灰泥。

他们说，“来吧，我们要建造一座城和一座塔。塔顶要通天，为要传扬我们的名，免得我们分散在全地上。”

耶和华降临要看看世人所建造的城和塔。

耶和华说，“看哪，他们成为一样的人民，都是一样的言语。如今既作起这事来，以后他们所要作的事就没有不成就的了。

我们下去，在那里变乱他们的口音，使他们的言语彼此不通。”

于是，耶和华使他们从那里分散在全地上。他们就停工不造那城了。

因为耶和华在那里变乱天下人的言语，使众人分散在全地上。所以那城名叫巴别。

《创世纪》11 : 1–9]

Babylonian captivity

犹太人被俘至巴比伦；(喻)执迷不悟者的结局

[出自《圣经 · 旧约》:

Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

Isa. 6 : 11–13

我(指以赛亚)就说：“主啊！这到几时为止呢？”他说：“直到城邑变废墟，房屋无人居住，田地极其荒芜。

并且耶和华将人迁到远方，在这境内撇下的地土很多。

境内剩下的人若还有十分之一，也必被吞灭，像栗树、橡树，虽被砍伐，树杆却仍存留。这圣洁的苗裔将由余杆中产生。”

《以赛亚书》6 : 11–13

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

Isa. 11 : 11–13

当那日，主将再一次伸手救回自己百姓中的余剩者，就是遗留在亚述、埃及、巴忒罗、古实、以拦、示拿、哈马，和海岛上的人。

他将向列国高举大旗，招回以色列流徙者，又从大地的四方聚集分散的犹大人。

以法莲的嫉妒必将消散，仇视犹大的必被剪除；以法莲不再忌恨犹大，犹大也不敌视以法莲。

《以赛亚书》11 : 11–13

Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts:

Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord.

And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

Isa. 39 : 5–8

以赛亚对希西家说："请听万军之主的话吧：

看，日子必到，凡你家里所有的，及你祖先们积蓄到如今的，都要被掳掠到巴比伦去，什么都不留下。这是耶和华说的。

并且从你本身所生的子孙中，也有一些要被掳去、在巴比伦王宫里充当太监。"

希西家便对以赛亚说："你所说的耶和华的话甚好。"但他说："希望在我有生之日中，有太平和稳固的景况"。

《以赛亚书》39：5–8

Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.

Now also many nations are gathered against thee, that say, Let her be defiled, and let out eye look upon Zion.

Micah 4：9–11

"现在你为何大声哭号呢?是因你们中间没有了君王吗?你的谋士灭亡了吗?因而令你痛苦仿佛妇女临产。

锡安的女子，你应辗转呻吟，仿佛临产的妇人，因为你必从城里出来，住在田野，到巴比伦去，在那里你将获救，在那里耶和华要从你仇敌手中将你赎回.

现在有许多异族聚集起来攻击你，说：'愿她被玷污，愿我们亲眼见她遭污辱'。"

《弥迦书》4：9–11

The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon.

Jer. 25：1

犹大王约西亚的儿子约雅敬执政第四年，就是巴比伦王尼布甲尼撒的元年，有关于全犹大众民的话传给了耶利米。

《耶利米书》25：1

Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and

against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Jer. 25 : 9–12

我必召北方的众族和我仆人巴比伦王尼布甲尼撒来攻击这地和这地的居民，并四围一切的国民。我要将他们尽行灭绝，以致他们令人惊骇、嗤笑，并且永久荒凉。这是耶和华说的。

我又要使欢喜和快乐的声音，新郎和新妇的声音，推磨的声音和灯的亮光，从他们中间止息。

这全地必然荒凉，令人惊骇，这些国民要服侍巴比伦王七十年。

七十年满了以后，我必刑罚巴比伦王和那国民，并迦勒底人之地，因他们的罪孽使那地永远荒凉。这是耶和华说的。

《耶利米书》25 : 9–12]

Baca

巴卡；(喻)流泪谷；转悲为喜

[出自《圣经 · 旧约》:

Blessed is the man whose strength is in thee; in whose heart are the ways of them.

Who passing through the valley of Baca make it a well; the rain also filleth the pools.

Ps. 84 : 5–6

靠你有力量、心中想往锡安大道的，这人便为有福。

他们经过流泪谷，叫这谷变为泉源之地，并有秋雨之福盖满了全谷。

《诗篇》84 : 5–6]

Bahurim

巴户琳；(喻)遮护所

[出自《圣经·旧约》:

Now therefore send quickly and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them. They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

2 Sam. 17：16–20

现在你们要急速打发人去，告诉大卫说："今夜不可住在旷野的渡口，务要过河。免得王和跟随他的人都被吞灭。"

那时，约拿单和亚希玛斯在隐罗结那里等候，不敢进城，恐怕被人看见。有一个使女出来，将这话告诉他们，他们就去报信给大卫王。

然而有一个童子看见他们，就去告诉押沙龙。他们急忙跑到巴户琳某人的家里。那人院中有一口井，他们就下到井里。

那家的妇人用盖盖上井口，又在上头铺上碎麦，事就没有泄漏。

押沙龙的仆人来到那家，问妇人说："亚希玛斯和约拿单在哪里？"妇人说："他们过了河了"。仆人找他们，找不着，就回耶路撒冷去了。

《撒母耳记下》17：16–20]

Balaam's Ass

巴兰的驴子；(喻)平素沉默驯服而突然提出抗议的人

[出自《圣经·旧约》:

And Balaam rose up in the morning, and saddled his ass, and went

with the princes of Moab.

And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side.

And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

And the Lord opened mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

And the Ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me:

And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

And Balaam said unto the angel of the Lord, I have sinned; for I

knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

And Balaam went with Balak, and they came unto Kirjathhuzoth.

And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

Num. 22 : 21–41

巴兰早晨起来，备上驴，和摩押的使臣一同去了。

神因他去就发了怒，耶和华的使者站在路上敌挡他。他骑着驴，有两个仆人跟随他。

驴看见耶和华的使者站在路上，手里有拔出来的刀，就从路上跨进田间，巴兰便打驴要叫它回转上路。

耶和华的使者就站在葡萄园的窄路上，这边有墙，那边也有墙。

驴看见耶和华的使者就贴靠墙，将巴兰的脚挤伤了，巴兰又打驴。

耶和华的使者又往前去，站在狭窄之处，左右都没有转折的地方。

驴看见耶和华的使者就卧在巴兰底下，巴兰发怒用杖打驴。

耶和华叫驴开口，对巴兰说："我向你行了什么，你竟打我这三次呢？"

巴兰对驴说："因为你戏弄我，我恨不能手中有刀，把你杀了。"

驴对巴兰说："我不是你从小时直到今日所骑的驴吗？我素常向你这样

行过吗?"巴兰说:"没有。"

当时,耶和华使巴兰的眼目明亮,他就看见耶和华的使者站在路上,手里有拔出来的刀,巴兰便低头俯伏在地。

耶和华的使者对他说:"你为何这三次打你的驴呢?我出来敌挡你,因你所行的在我面前偏僻。

驴看见我就三次从我面前偏过去;驴若没有偏过去,我早把你杀了,留它存活。"

巴兰对耶和华的使者说:"我有罪了,我不知道你站在路上阻挡我。你若不喜欢我去,我就转回。"

耶和华的使者对巴兰说:"你同这些人去吧!你只要说我对你说的话。"于是巴兰同着巴勒的使臣去了。

巴勒听见巴兰来了,就往摩押京城去迎接他。这城是在边界上,在亚嫩河旁。

巴勒对巴兰说:"我不是急急地打发人到你那里去召你吗?你为何不到我这里来呢?我岂不能使你得尊荣吗?"

巴兰说:"我已经到你这里来了,现在我岂能擅自说什么呢?神将什么话传给我,我就说什么。"

巴兰和巴勒同行,来到基列胡琐。

巴勒宰了牛羊,送给巴兰和陪伴的使臣。

到了早晨,巴勒领巴兰到巴力的高处,巴兰从那里观看以色列营的边界。

《民数记》22:21—41]

Balak sends for Balaam.

巴勒派遣巴兰;(喻)图谋不轨

[出自《圣经·旧约》:

And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

Come now therefore, I pray thee, curse me this people; for they are

too mighty for me: peradventure I shall prevail that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

Num. 22 : 4–6

(巴勒)对米甸的长老说:"现在这众人要把我们四围所有的一概舔尽,就如牛舔尽田间的草一般。"那时西拨的儿子巴勒作摩押王。

他差遣使者往大河边的毗夺去,到比珥的儿子巴兰本乡那里,召巴兰来说:"有一宗民从埃及出来,遮满这地面,与我对居。

这民比我强盛,现在求你来为我咒诅他们,或者我能得胜,攻打他们,赶出此地。因为我知道你为谁祝福,谁就得福;你咒诅谁,谁就受咒诅。"

《民数记》22 : 4–6]

Baptism

浸礼;(喻)皈依教门

[出自《圣经 · 新约》:

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Matt. 3:11–12

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。

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。

《马太福音》3 : 11–12]

Baptism by Immersion

浸礼;(喻)遵守圣经的规定

[出自《圣经 · 新约》:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up strightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Matt. 3 : 13–16

当下,耶稣从加利利来到约但河,见了约翰,要受他的洗。

约翰想要拦住他,说,"我当受你的洗,你反倒上我这里来么?"

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。

耶稣受了洗,随即从水里上来;天忽然为他开了,他就看见上帝的灵,仿佛鸽子降下,落在他身上。

《马太福音》3 : 13–16

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.

And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said Thou art my beloved Son; in thee I am well pleased.

Luke: 3 : 21–22

众百姓都受了洗,耶稣也受了洗、正祈告的时候,天就开了。

圣灵降临在他身上,形状仿佛鸽子;又有声音从天上来,说,"你是我的爱子,我喜悦你。"

《路加福音》3 : 21–22]

Baptism for the death

为死者受洗;(喻)死而复活

[出自《圣经 · 新约》:

Else what shall they do which are baptized for the dead, if the dead rise not at all ? why are they then baptized for the dead?

1 Cor. 15 : 29

不然,那些为死人受洗的,将来怎样呢?若死人总不复活,因何为他们受洗呢?

《哥林多前书》15 : 29]

Bartholomew

巴多罗买(耶稣十二门徒之一)

[出自《圣经·新约》:

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus;

Matt. 10 : 1–3

耶稣叫了十二个门徒来,给他们权柄,能赶逐污鬼,并医治各样的病症。

这十二个使徒的名,头一个叫西门,又称彼得,还有他兄弟安得烈;西庇太的儿子雅各和雅各的兄弟约翰;

腓力,和巴多罗买、多马,和税吏马太,亚勒腓的儿子雅各,和达太;

《马太福音》10 : 1–3]

Baruch

巴录;(喻)可信赖的人

[出自《圣经·旧约》:

And Jeremiah said, The word of the Lord came unto me, saying,

Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.

So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord.

And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

And I subscribed the evidence, and sealed it, and took the witnesses, and weighed him the money in the balances.

So I took the evidence of the purchase, both that which was sealed according to the law, and custom, and that which was open:

And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

And I charged Baruch before them, saying,

Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in the earthen vessel, that they may continue many days.

For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

Jer. 32 : 6–15

耶利米说："耶和华的话临到我说：

'你叔叔沙龙的儿子哈拿篾必来见你，说：我在亚拿突的那块地，求你买来，因你买这地是合乎赎回之理'。"

我叔叔的儿子哈拿篾果然照耶和华的话，来到护卫兵的院内，对我说："我在便雅悯境内，亚拿突的那块地，求你买来，因你买来是合乎承受之理，是你当赎的，你为自己买来吧！"我耶利米就知道这是耶和华的话。

我便向我叔叔的儿子哈拿篾买了亚拿突的那块地，秤了十七舍客勒银子给他。

我在契上划押，将契封缄，又请见证人来，并用天平将银子秤给他。

我便将照例按规所立的买契，就是封缄的那一张和敞着的那一张，

当着我叔叔的儿子哈拿篾和划押作见证的人，并坐在护卫兵院内的一切犹大人眼前，交给玛西雅的孙子、尼利亚的儿子巴录。

当着他们众人眼前，我嘱咐巴录说：

"万军之耶和华以色列的神如此说：'要将这封缄的和敞着的两张契放在瓦器里，可以存留多日。

因为万军之耶和华以色列的神如此说：'将来在这地必有人再买房屋、田地和葡萄园'。"

《耶利米书》32 : 6–15]

Bashan

巴珊；(喻)恶人力大如牛

[出自《圣经·旧约》:

I was cast upon thee from the womb: thou art my God from my mother's belly.

Be not far from me; for trouble is near; for there is none to help.

Many bulls have compassed me: strong bulls of Bashan have beset me round.

They gaped upon me with their mouths, as a ravening and a roaring lion.

Ps. 22 : 10–13

我自出母胎就被交在你手里，从我母亲生我，你就是我的神。

求你不要远离我，因为急难临近了，没有人帮助我。

有许多公牛围绕我，巴珊大力的公牛四面困住我；

它们向我张口，好像抓撕吼叫的狮子。

《诗篇》22 : 10–13]

Be the sweat of one's brow

用自己的血汗生活，用自己的辛勤劳动谋生

[出自《圣经·旧约》:

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Gen. 3 : 19

你必汗流满面才得糊口，直到你归了土，因为你是从土而出的。你本是尘土，仍要归于尘土。

《创世纪》3 : 19]

Be weighed in the balance and found wanting

称起来不够重；(喻)理亏

[出自《圣经·旧约》:

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

TEKEL; Thou art weighed in the balance, and art found wanting.

Dan. 5 : 25–27

所写的文字是:弥尼,弥尼,提客勒,乌法珥新。

讲解是这样:弥尼,就是神已经数算你国的年月到此完毕;

提客勒,就是你被秤在天平里,显出你的亏欠。

《但以理书》5 : 25–27]

Be ye therefore wise as serpents, and harmless as doves.

要像蛇一样灵巧,像鸽子一样温顺;(喻)机灵

[出自《圣经·新约》:

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

Matt. 10 : 16–17

我差你们去,如同羊进入狼群,所以你们要灵巧像蛇,驯良像鸽子。

你们要防备人,因为他们要你们交给公会,也要在会堂里鞭打你们。

《马太福音》10 : 16–17]

(A) beam in one's eyes

自己眼中的梁木;(喻)自己身上的严重缺点

[出自《圣经·新约》:

Judge not, that ye be not judged.

For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Matt. 7 : 1–5

你们不要论断人,免得你们被论断。

因为你们怎样论断人,也必怎样被论断。你们用什么量器量给人,也必用什么量器量给你们。

为什么看见你弟兄眼中有刺，却不想自己眼中有梁木呢?

你自己眼中有梁木，怎能对你弟兄说，容我去掉你眼中的刺呢?

你这假冒为善的人，先去掉自己眼中的梁木，然后才能看得清楚，去掉你弟兄眼中的刺。

《马太福音》7：1-5]

Bear one's cross

背起十字架；(喻)忍受苦难

[出自《圣经·新约》:

But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Matt. 16：23-26

耶稣转过来，对彼得说："撒旦! 退我后边去罢；你是绊我脚的；因为你不体贴上帝的意思，只体贴人的意思。"

于是，耶稣对门徒说："若有人要跟从我，就当舍己，背起他的十字架来跟从我。

"凡是要救自己生命的，必丧掉生命；凡为我丧掉生命，必得着生命。

人若赚得全世界，赔上自己的生命，有什么益处呢! 人还能拿着什么换生命呢!"

《马太福音》16：23-26]

Beat the air

白费力气；漫无目标；枉费心机

[出自《圣经·新约》:

I therefore so run, not as uncertainly; so fight I, not *as* one that *beateth the air*

1 Cor. 9：26.

所以我奔跑，不像无定向的；我斗拳，不像打空气的。

《哥多林前书》9：26]

Beautitudes

八福，真福八端(基督教教义之一)；(喻)受惠

[出自《圣经·新约》:

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see the God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Matt. 5：3–10

虚心的人有福了；因为天国是他们的。

哀恸的人有福了；因为他们必得安慰。

温柔的人有福了；因为他们必承受地土。

饥渴慕义的人有福了；因为他们必得饱足。

怜恤的人有福了；因为他们必蒙怜恤。

清心的人有福了；因为他们必得见上帝。

使人和睦的人有福了；因为他们必称为上帝的儿子。

为义受逼迫的人有福了；因为天国是他们的。

《马太福音》5：3–10]

Beelzebub

别西卜；(喻)鬼王

[出自《圣经·新约》:

But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by *Beelzebub* the prince of the devils.

Matt.12：24.

但法利赛人听见，就说："这个人赶鬼，无非是靠着鬼王别西卜啊！"

《马太福音》12：24

And the scribes which came down from Jerusalem said, He hath *Beelzebub*, and by the prince of the devils casteth he out devils.

Mark, 3 : 22.

从耶路撒冷下来的文士说，"他是被别西卜附着"；又说，"他是靠着鬼王赶鬼。"

《马可福音》3 : 22

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

But some of them said, He casteth out devils through *Beelzebub* the chief of the devils.

Luke, 11 : 14—15.

耶稣赶出一个叫人哑吧的鬼。鬼出去了，哑吧就说出话来。众人都希奇。

内中却有人说，"他是靠着鬼王别西卜赶鬼。"

《路加福音》11 : 14—15]

Beersheba

别是巴；(喻)结盟的见证

[出自《圣经 · 旧约》:

And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

And Abraham said, I will swear.

And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it, but today.

And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

And Abraham set seven ewe lambs of the flock by themselves.

And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness upon me, that I have digged this well.

Wherefore he called that place Beer-sheba; because there they swear both of them.

Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.

Gen.21: 22-33

当那时候,亚比米勒同他军长非各对亚伯拉罕说:"凡你所行的事都有神的保佑。

我愿你如今在这里指着神对我起誓,不要欺负我与我的儿子,并我的子孙。我怎样厚待了你,你也要照样厚待我与你所寄居这地的民。"

亚伯拉罕说:"我情愿起誓。"

从前亚比米勒的仆人霸占了一口井,亚伯拉罕为这事指责亚比米勒。

亚比米勒说:"谁作这事我不知道,你也没有告诉我,今日我才听见了。"

亚伯拉罕把羊和牛给了亚比米勒,两人就彼此立约。

亚伯拉罕把七只母羊羔另放在一处。

亚比米勒向亚伯拉罕说:"你把这七只母羊羔放在一处是什么意思呢?"

他说:"你要从我手里受这七只母羊羔,作我挖这口井的证据。"

所以他给那地方起名叫别是巴,因为他们两人在那里起了誓。

他们在别是巴立了约,亚比米勒就同他的军长非各起身回非利士地去了。

亚伯拉罕在别是巴栽上一棵垂丝柳树,又在那里求告耶和华永生神的名。

《创世纪》22: 22-33]

Behold, I stand at the door, and knock.

看哪,我站在门口敲门。

[出自《圣经·新约》:

As many as I love, I rebuke and chasten: be zealous therefore and repent.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him. and will sup with him, and he with me.

Rev.3:19–20

凡我所疼爱的,我就责备管教他,所以你要发热心,也要悔改。

看哪,我站在门外叩门,若有听见我声音就开门的,我要进到他那里去,我与他,他与我,一同坐席。

《启示录》3: 19–20]

Benedictus·

以色列颂

[出自《圣经·新约》:

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

And hath raised up an horn of salvation for us in the house of his servant David;

As he spake by the mouth of his holy prophets, which have been since the world began:

That we should be saved from our enemies, and from the hand of all that hate us;

To perform the mercy promised to our fathers, and to remember his holy covenant;

The oath which he sware to our father Abraham,

That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

In holiness and righteousness before him, all the days of our life.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people by the remission of their sins,

Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Luke 1: 67–79

他父亲撒迦利亚被圣灵充满了,就预言说:

"主以色列的神是应当称颂的,因他眷顾他的百姓,为他们施行救赎。

"在他仆人大卫家中,为我们兴起了拯救的角,

(正如主借着从创世以来,圣先知的口所说的话),

拯救我们脱离仇敌和一切恨我们之人的手;

向我们列祖施怜悯,纪念他的圣约,

就是他对我们祖宗亚伯拉罕所起的誓,

叫我们既从仇敌手中被救出来,

就可以终身在他面前坦然无惧地用圣洁,公义侍奉他。

孩子啊,你要称为至高者的先知;因为你要行在主的面前,预备他的道路,

叫他的百姓因罪得救,就知道救恩;

因我们神怜悯的心肠,叫清晨的日光从高天临到我们。

要照亮坐在黑暗中死荫里的人,把我们的脚引到平安的路上。"

《路加福音》1:67–79]

Benjamin

便雅悯;(喻)幸运儿;右手之子

[出自《圣经·旧约》:

And they journeyed from Beth–el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

And it came to pass, as her soul was in departing, (for she died) that she called his name Ben–oni: but his father called him Benjamin.

Gen.35: 16–18

他们从伯特利起程,离以法他还有一段路程时,拉结临产很艰难,正在艰难的时候,收生婆对她说:"不要怕,你又要得一个儿子了。"

她将近于死,灵魂要离开的时候,就给她儿子起名叫便俄尼,他父亲却给

他起名叫便雅悯。

《创世纪》35: 16—18]

Benjamin's mess

最大的份儿

[出自《圣经·旧约》:

And he took and sent messes unto them from before him: but *Benjamin's mess* was five times so much as any of their's. And they drank, and were merry with him.

Gen.43: 34.

约瑟把他面前的食物分出来送给他们,但便雅悯所得的比别人多五倍,他们就饮酒,和约瑟一同宴乐。

《创世纪》43: 34]

Bethabera

伯大巴喇(又名伯大尼);(喻)渡口小屋

[出自《圣经·新约》:

John answered them , saying, I baptize with water: but there standeth one among you, whom ye know not;

He it is, who coming after me is prefered before me whose shoe's latchet I am not worthy to unloose.

These things were done in Bethabara beyond Jordan, where John was baptizing.

John,1: 26—28

约翰回答说:"我是用水施洗,但有一位站在你们中间,是你们不认识的。

就是那在我以后来的,我给他解鞋带也不配。"

这是在约旦河外伯大尼,约翰施洗的地方作的见证。

《约翰福音》1: 26—28]

Bethel

伯特利;(喻)神殿

[出自《圣经·旧约》:

And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

And he was afraid, and said, How dreadful is this place ! this is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

And he called the name of that place Beth-el; but the name of that city was called Luz at the first.

Gen. 28: 11-19

到了一个地方,因为太阳落了,就在那里住宿,便拾起那地方的一块石头,枕在头下,在那里躺卧睡了。

梦见一个梯子立在地上,梯子的头顶着天,有神的使者在梯子上,上去下来。

耶和华站在梯子以上,说:"我是耶和华,你祖亚伯拉罕的神,也是以撒的神,我要将你现在所躺卧之地赐给你和你的后裔。

你的后裔必像地上的尘沙那样多,必向东西南北开展,地上万族必因你和你的后裔得福。

我也与你同在,你无论往那里去,我必保佑你,领你归回这地,总不离弃你,直到我成全了向你所应许的。"

雅各睡醒了,说:"耶和华真在这里! 我竟不知道。"

就惧怕说,"这地方何等可畏! 这不是别的,乃是神的殿,也是天的门。"

雅各清早起来,把所枕的石头立作柱子,浇油在上面。

他就给那地方起名叫伯特利。

《创世纪》28:11-19]

Bethlehem

伯利恒;(喻)富饶之地

[出自《圣经·旧约》:

And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem.

And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!

And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord.

2 Sam. 23:13-16

收割的时候,有三十个勇士中的三个人,下到亚杜兰洞见大卫。非利士的军兵在利乏音谷安营。

那时大卫在山寨,非利士人的防营在伯利恒。

大卫渴想,说:"甚愿有人将伯利恒城门旁井里的水打来给我喝。"

这三个勇士就闯过非利士人的营盘,从伯利恒城门旁井里打水,拿来奉给大卫;他却不肯喝,将水奠在耶和华面前。

《撒母耳记下》23:13-16

Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

And David was then in the hold, and the Philistines' garrison was then at Bethlehem.

And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate:

1 Chron.11: 15–17

三十个勇士中的三个人下到磐石那里,进了亚杜兰洞见大卫。非利士的军队在利乏音谷安营。

那时大卫在山寨,非利士人的防营在伯利恒。

大卫渴想,说:"甚愿有人将伯利恒城门旁井里的水打来给我喝。"

《历代志上》11: 15–17]

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.
吃素菜,彼此相爱,强如吃肥牛,彼此相恨。

[出自《圣经·旧约》:

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

Prov.15: 17.

吃素菜,彼此相爱、强如吃肥牛,彼此相恨。

《箴言》15: 17]

Better is a poor and a wise child than an old and foolish king.
幼而智胜老而愚;

[出自《圣经·旧约》:

Better is a poor and a wise child than an old and foollish king, who will no more be admonished.

For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.

I consider all the living which walk under the sun, with the second child that shall stand up in his stead.

There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

Eccl.4: 13–16

贫穷而有智慧的少年人,胜过年老不肯纳谏的愚昧王。

这人虽然在他国中,出生贫穷,但从监牢中出来执政为王。

我见日光之下一切行动的活人,都随从那继位者,即起来代替老王的少年人。

拥护他为领袖的百姓,多得无数。但日后那些后来的人,却不喜悦他,这真是虚空,也是捕风。

《传道书》4:13–16]

(The) birth of Christ

耶稣降生。

[出自《圣经·新约》:

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

Luke 2:4–7

约瑟也从加利利的拿撒勒城上犹太去,到了大卫的城,名叫伯利恒,因他本是大卫一族一家的人。

要和他所聘之妻马利亚,一同报名上册;那时马利亚的身孕已经重了。

他们在那里的时候,马利亚的产期到了。

就生了头胎的儿子(指耶稣),用布包起来,放在马槽里,因为客店里没有地方。

《路加福音》2:4–7]

Birthday

生日;(喻)千秋

[出自《圣经》:

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

Gen. 40:20–21

到了第三天,是法老的生日,他为众臣仆设摆筵席,把酒政和膳长提出监来,

使酒政官复原职,他仍旧递杯在法老手中。

《创世纪》40:20–21

And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

And when the daughter of the said He–ro–di–as came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

Mark 6:21–22

有一天,恰巧是希律的生日,希律摆设筵席,请了大臣和千夫长,并加利利作首领的。

希罗底的女儿进来跳舞,使希律和同席的人都喜欢。王就对女子说:"你随意向我求什么,我必给你。"

《马可福音》6:21–22]

(The) birth of Isaac

以撒出世。

[出自《圣经·旧约》:

And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

Gen.21:1–3

耶和华按着先前的话眷顾了撒拉,耶和华对撒拉实践了他所说的话。

当亚伯拉罕年老的时候,撒拉怀了孕,到神所说的日期就给亚伯拉罕生了一个儿子。

亚伯拉罕给撒拉所生的儿子起名叫以撒。

《创世纪》21:1–3]

Blaze abroad

宣布,传播;传开

[出自《圣经·新约》:

And he straitly charged him, and forthwith sent him away;

And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things

which Moses commanded, for a testimony unto them.

But he went out, and began to publish it much, and to *blaze abroad* the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Mark.1:43–45

耶稣严厉地命令他(指被耶稣治好的麻疯病人),立即打发他走,

对他说:"你要谨慎,甚么话都不可告诉人,只要去把身体给祭司察看,又因为你洁净了,献上摩西所规定的礼物,给他们作证据。"

但那人一出去,反而说了许多话,把这件事传扬开了,以致耶稣不能再公开的进城;只好留在外边旷野地方,而人们从各处来到了他身边。

《马可福音》1:43–45]

Bless to these that receive them.

为接待主的人祝福;(喻)善有善报

[出自《圣经·新约》:

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Matt.10:40–42

人接待你们,就是接待我;接待我,就是接待差我来的。

人因先知的名接待先知,必得先知所得的赏赐;人因义人的名接待义人,必得义人所得的赏赐。

无论何人,因门徒的名,只把一杯凉水给这些小子里的一个喝,我实在告诉你们,这人决少不了他的赏赐。

《马太福音》10:40–42]

(The) blessings for obedience

为诫命祝福;(喻)顺我者昌

[出自《圣经·旧约》:

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

Deut.28: I–6

你若留意听从耶和华你神的话,谨守遵行他的一切诫命,就是我今日所吩咐你的,他必使你超乎天下万民之上。

你若听从耶和华你神的话,这以下的福必追随你,临到你身上:

你在城里必蒙福,在田间也必蒙福;

你身所生的、地所产的、牲畜所下的,以及牛犊、羊羔、都必蒙福;

你的筐子和你的抹面盆都必蒙福。

你出也蒙福,入也蒙福。

《申命记》28: 1–6]

Blind leaders of the blind

盲人领盲人,(喻)大家遭殃

[出自《圣经·新约》:

Let them alone: they be *blind leaders of the blind*.And if the blind lead the blind, both shall fall into the ditch.

Matt. 15: 14

任凭他们吧! 他们是瞎眼领路的,要是瞎子领瞎子,两个人都要掉在坑里。

《马太福音》15: 14]

Blood and murder are forbidden.

严禁食带血的肉。

[出自《圣经·旧约》:

But flesh with the life thereof, which is the blood thereof, shall ye not

eat.

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Gen.9: 4–6

惟独肉带着血,那就是它的生命,你们不可吃。

流你们血,害你们命的,无论是兽是人,我必讨他的罪,就是向各人的弟兄也是如此。

凡流人血的,他的血也必被人所流,因为神造人,是照自己的形像造的。

《创世纪》9: 4–6]

Boanorges

半尼其;(喻)性情暴烈的人

[出自《圣经·新约》:

And he ordained twelve, that they should be with him, and that he might send them forth to preach,

And to have power to heal sicknesses, and to cast out devils:

And Simon he surnamed Peter;

And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

Mark, 3: 14–17

他(指耶稣)就指派了十二个人,要他们常和自己同在,也要差他们去传道。

并给(他们)权利医治病人和驱走恶鬼。

并给西门起名叫彼得。

这十二个人中有西庇大的儿子雅各,和约翰,他是雅各的兄弟又给这两个起名叫半尼基,就是雷霆之子的意思。

《马可福音》3: 14–17]

Boaz marries Ruth.

波阿斯娶路得;(喻)为死者留名

[出自《圣经·旧约》:

Then said Bo–az, What day thou buyest the field of the hand of Na–o–mi, thou must buy it also of Ruth the Moabitess, the wife of the

dead, to raise up the name of the dead upon his inheritance.

And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

Ruth 4: 5–6

波阿斯说:"你从拿俄米手中买这地的时候,也当娶死人的妻摩押女子路得,使死人在产业上存留他的名。"

那人说:"这样我就不能赎了,恐怕于我的产业有碍。你可以赎我所当赎的,我不能赎了。"

《路得记》4: 5–6

And Bō–az said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was E–lim–e–lech's and all that was Chi–li–ŏn's and Mah–lŏn's, of the hand of Nā–ō–mi.

Moreover Ruth the Moabitess, the wife of Mah–lŏn, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Eph–rŏ–tăh, and be famous in Beth–lehem:

And let thy house be like the house of Phar–ĕz, whom Tā–mar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

So Bō–az took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.

Ruth 4: 9–13

波阿斯对长老和众民说:"你们今日作见证,凡属以利米勒和基连、玛伦的,我都从拿俄米手中置买了,

又娶了玛伦的妻摩押女子路得为妻,好在死人的产业上存留他的名,免得他的名在本族本乡灭没。你们今日可以作见证。"

在城门坐着的众民和长老都说:"我们作见证。愿耶和华使进你家的这女子,像建立以色列家的拉结、利亚二人一样。又愿你在以法他得亨通,在伯利恒得名声。

愿耶和华从这少年女子赐你后裔,使你的家像他玛从犹大所生法勒斯的家一般。"

于是波阿斯娶了路得为妻,与她同房。耶和华使她怀孕生了一个儿子。

《路得记》4:9—13]

Boaz shows Ruth great favour.

波阿斯厚爱路得;(喻)得到赏赐

[出自《圣经·旧约》:

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

Ruth 2: 8—13

波阿斯对路得说:"女儿啊,听我说,不要往别人田里拾取麦穗,也不要离开这里,要常与我的使女们在一处。

你看仆人们在哪块田里收割,你就跟着他们去。我已经吩咐仆人不可欺侮你。你若渴了,就可以到水罐那里喝仆人打来的水。"

路得就俯首至地叩拜,对他说:"我既是外邦人,怎么蒙你的垂视,这样眷

顾我呢?"

波阿斯回答说:"自从你丈夫死后,凡你向婆婆所行的,并你离开父母和本地,来到素不认识的民族中,这些事人全都告诉了我。

愿耶和华照你所行的赏赐你。愿你投靠他翼下的耶和华以色列的神给你丰厚的赏赐。"

路得说:"我主啊,我虽然不如你的一个使女,竟在你眼前蒙恩!你还用慈爱的话安慰我的心。"

《路得记》2:8-13]

Body

身体;(喻)灵与肉

[出自《圣经·新约》:

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Rom.6: 12

所以不要让罪恶在你们必死的身上作王,而使你们顺从它的私欲。

《罗马书》6:12

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

But in those sacrifices there is a remembrance again made of sins every year.

For it is not possible that the blood of bulls and of goats should take away sins.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb. 10: 1-5

律法是将来美物的影子,不是事物的真相,总不能借着每年常献的同样祭物,使那些愿意亲近耶和华的人得以成全。

因为那些礼拜的人,一次献祭而认为永远洁净了,良心不再觉得有罪了。那末,献祭的事岂不早已停止了么?

但正是这些祭物是叫人每年想起罪来。

因为公牛和山羊的血,断不能除罪。

所以基督到世上来的时候就说:"上帝啊!祭品和礼物是你不愿意的,你曾给我准备了身体。"

《希伯来书》10:1-5]

Bone of the bone and flesh of the flesh

骨中之骨,肉中之肉;(喻)血肉相连,夫妻关系

[出自《圣经·旧约》:

And Adam said, This is now *bone of my bones, and flesh of my flesh*: she shall be called Woman, because she was taken out of Man.

Gen.2: 23.

那人说:"这才是我骨中之骨,肉中之肉,可以称她为'女人',因为她是从男人身上取出来的。"

《创世纪》2:23]

(The) book of Life

生命册

[出自《圣经·新约》:

And I saw the dead, small, and great, stand before God, and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

Rev.20: 12

我又看到死了的人,无论大小,都站在宝座前。案卷展开了,并且另有一卷,就是生命册也展开了。死了的人都凭着这些卷案所记载的,照他们所行的受到了审判。

《启示录》20: 12

I beseech Eu-ō-di-as, and beseech Syn-ty-cē, that they be of the same mind in the Lord.

And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Phil.4: 2-3

我劝友阿爹和循都基要在主里同心。

我也求你这真实同负一轭的,帮助这两个女人,因为她们在福音上曾与我

一同劳苦;还有革利免,并其余和我一同作工的,他们的名字都在生命册上。

《腓力比书》4:2–3]

Book of remembrance

纪念册;(喻)正册,卷宗(记录好人之名以及众人之行为,作审判之用)

[出自《圣经·旧约》:

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set ,and the books were opened.

Dan.7: 9–10

我观看,见有宝座设立,上头坐着亘古常在者,他的衣服洁白如雪,头发如纯净的羊毛,宝座像火焰,其宝座之轮如烈火。

从他面前有火,像河发出,侍奉他的有千万,在他面前侍立的有亿兆。他坐着要行审判,案卷都展开了。

《但以理书》7:9–10

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Mal.3: 5–6

万军之耶和华说:"我必与你们接近,施行审判。我必迅速作见证,反对行邪术的、犯奸淫的、起假誓的人、反对欺压雇工、寡妇孤儿的人、反对侵害外邦人的权利的,和不敬畏我的人。

因我耶和华是不改变的,所以你们雅各之子没有灭亡。"

《玛拉基书》3: 5–6]

Bore somebody's ear

穿某人的耳朵;(转)使终身成为奴隶

[出自《圣经·旧约》:

If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's and he shall go out by himself.

And if the servant shall plainly say I love my master, my wife, and my children; I will not go out free.

Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall *bore his ear* through with an awl; and he shall serve him for ever.

Exod.21: 2–6

你若买来希伯来人作奴仆,他将服侍你六年,第七年他可以自由地离去,无须赎金。

他若孤身来,就可以孤身去。他若有妻,他的妻就可以同他出去。

他主人若给他妻子,妻子给他生了儿子或女儿,妻子和儿女要归主人。他要独自出去。

倘或奴仆明说,我爱我的主人,和我的妻子儿女,不愿意自由出去。

他的主人就要带他到审判官那里,又要带他到门口,或门框前用锥子穿他的耳朵。他就永远服侍主人。

《出埃及记》21: 2–6]

(The) bottomless pit

无底洞; (喻) 万丈深渊

[出自《圣经·新约》:

And I saw an angel come down from heaven, having the key of *the bottomless pit* and a great chain in his hand.

Rev.20: 1

我又看见一位天使从天降下,手里拿着无底坑的钥匙和一条大链子。

《启示录》20: 1

These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite

the earth with all plagues, as often as they will.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Rev.11: 6–7

这两个人有权，在他们传道的日子里叫天关闭不下雨，又有权使水变为血，并随时任意用各种灾难攻击世界。

当他们作完见证的时候，那从无底洞里出来的野兽，必与他们交战，并且战胜他们杀了他们。

《启示录》11: 6–7]

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satsn, and bound him a thousand years,

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Rev.20: 1–3

我又看见一位天使从天降下，手里拿着无底坑的钥匙和一条大链子。

他捉住那龙，就是古蛇，又叫魔鬼，也叫撒但，把它捆绑一千年，

扔在无底坑里，将无底坑关闭，用印封上，使它不得再迷惑列国。等到那一千年完了，以后必须暂时释放它。

《启示录》20: 1–3]

Bow down in the house of Rimmon

拜倒在伪神临门脚下；(喻)拌倒在金钱脚下

[出自《圣经 · 旧约》:

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

But he said, As the Lord liveth, before whom I stand, I will receive none.And he urged him to take it; but he refused.

And Naaman said, Shall there not then, I pray thee, be given to thy

servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: When I bow down myself in the house of Rimmon, The Lord pardon thy servant in this thing.

2 Kings 5: 15–18

乃缦带着一切跟随他的人，回到上帝的人那里，站在他面前说："如今我知道，除了以色列之外，普天下没有神。现在求你收点仆人的礼物。"

以利沙说："我指着所侍奉永生的耶和华起誓，我决不接受。"乃缦再三的求他，他却不受。

乃缦说："你若不肯受，请将两骡子驮的土赐给仆人。从今以后，仆人决不再把燔祭或平安祭献与别神，只献给耶和华。

唯有一件事，愿耶和华饶恕你仆人：我主人进入庙门叩拜的时候，要我用手搀他进入庙门，我也要屈身。当我在进庙门屈身时，在这事上愿耶和华饶恕我。"

《列王纪下》5: 15–18]

Bow down one's ear

垂听；(喻)洗耳恭听

[出自《圣经·旧约》:

In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.

For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.

Ps.31: 1–3

"耶和华阿，我(指大卫)投靠你，求你使我永不羞愧，凭你的公义搭救我。

求你侧耳而听，快快救我，作我坚固的盘石，拯救我的保障。

因为你是我的岩石，我的山寨，所以求你因你的名的缘故引导我，指点我。"

《诗篇》31: 1–3]

Bowed his head and handed over his soul to God.

他便低下头，将灵魂交付上帝；(喻)完成任务而死去

[出自《圣经·新约》:

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cle-ŏ-phas, and Mary Mag-da-lēne.

When Jesus therefore saw his mother, and the disciple standing, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.

When Jesus therefore had received the vinegar, he said, It is finished: he bowed his head, and gave up the ghost.

John 19:25-30

站在耶稣十字架旁边的，有他母亲与他母亲的姐妹，并革罗罢的妻子马利亚和抹大拉的马利亚。

耶稣见母亲和他所爱的那门徒站在旁边，就对他母亲说："母亲，看你的儿子！"

又对那门徒说："看你的母亲！"从此那门徒就接她到自己家里去了。

这事以后，耶稣知道各样的事已经成了，为要使经上的话应验，就说："我渴了！"

有一个器皿盛满了醋，放在那里，他们就拿海绒蘸满了醋，绑在牛膝草上，送到他口。

耶稣尝了那醋，就说："成了！"便低下头，将灵魂交付神了。

《约翰福音》19:25-30]

(The) bowels of mercy

恻隐之心，慈悲为怀

[出自《圣经·新约》:

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any *bowels and mercies*.

Fulfil ye my joy, that ye be likeminded, having the same love, being of

one accord, of one mind.

Phil.2: 1–2

所以在基督里若有甚么劝勉，爱心有甚么安慰，圣灵有甚么交通，心中有甚么慈悲怜悯，你们应该意念相同，同心相爱。有一样的心思，有一样的意念，使我的喜乐可以满足。

《腓立比书》2: 1–2]

Break bread with

擘饼；(宗)进圣餐；参与圣餐礼；受到……的款待；(喻)进餐

[出自《圣经·新约》:

And upon the first day of the week, when the disciples came together to *break bread*, Paul Preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Acts, 20: 7

一周的第一日，我们聚会擘饼的时候，保罗因为要次日起行，就向他们讲道，直讲到半夜。

《使徒行传》20: 7]

Breaking of bread

分享

[出自《圣经·新约》:

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common;

And sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

The Acts2: 40–46

彼得还用许多话作见证，劝勉他们说，“你们当救自己脱离这弯曲的世代。”

于是领受他话的人，就受了洗；那一天，门徒约增添了三千人；

他们都专心遵守使徒的教训，彼此团聚，擘饼，祈祷。

每人都怀着敬畏之心；使徒又行了许多奇事神迹。

所有信了的人都齐集在一处，凡物公用；

并且卖了田产家业，照各人所需用的分给各人。

他们天天同心合意恒切的齐集在殿里，且在家中擘饼，怀着欢乐和诚实的心情用饭，

《使徒行传》2: 40–46]

(A) broken reed

压伤的芦苇；(喻)不可靠的人或物

[出自《圣经·旧约》:

Lo, thou trustest in the staff of this *broken reed*, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

Is.36: 6

看哪，你所依靠的埃及是那压伤的苇杖。人若靠这杖，就必刺透他的手。埃及王法老向一切依靠他的人也是这样。

《以赛亚书》36: 6]

Brother, brethern

兄弟(含本义与广义两属意思)；(喻)四海之内皆兄弟

[出自《圣经·旧约》:

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

Gen.4: 8–9

该隐与他兄弟亚伯说话，两人正在田间，该隐起来打他兄弟亚伯，把他杀了。

耶和华对该隐说，“你兄弟亚伯在哪里？”他说：“我不知道！我岂是看守我兄弟的吗？”

《创世纪》4:8–9

And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

Gen.14:14

亚伯兰听见他侄儿被掳去，就率领他家里生养的精练壮丁三百一十八人，直追到但。

《创世纪》14:14

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

Exod.2:11

后来摩西长大，他出去到他弟兄那里，看他们的重担，见一个埃及人打希伯来人的一个弟兄。

《出埃及记》2:11

There came then his brethren and his mother, and, standing without, sent unto him, calling him.

And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

And he answered them, saying, Who is my mother, or my brethren?

And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Mark3:31–35

当下，耶稣的母亲和弟兄来站在外边，打发人去叫他。

有许多人在耶稣周围坐着，他们就告诉他说："看哪，你母亲和你弟兄在外边找你。"

耶稣回答说："谁是我的母亲？谁是我的弟兄？"

就四面观看那周围坐着的人，说："看哪，我的母亲，我的弟兄。

凡遵行神旨意的人，就是我的弟兄姐妹和母亲了。"

《马可福音》3:31–35

And in these days came prophets from Jerusalem unto An–ti–ŏch.

And there stood up one of them named Ag-a-bus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Acts 11:27-30

当那些日子，有几位先知从耶路撒冷下到安堤阿。

内中有一位名叫亚迦布，站起来，藉着圣灵指明天下将有大饥荒；这事到革老丢年间果然有了。

于是门徒定意照各人的力量捐钱，送去供给住在犹太的弟兄。

他们就这样行，把捐项托巴拿巴和扫罗送到众长老那里。

《使徒行传》11:27-30]

Brother's kindness

兄弟的情义；(喻)人与人之友爱

[出自《圣经·新约》:

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.

Matt.22:34-40

法利赛人听见耶稣堵住了撒都该人的口，他们就聚集。

内中有一个人是律法师，要试探耶稣，就问他说，

"夫子！律法上的诫命，哪一条是最大的呢？"

耶稣对他说，"你要尽心，尽性，尽意，爱主你的上帝。

这是诫命中第一的，且是最大的。

其次也相仿，就是要爱人如己。

这两条诫命，是律法和先知一切道理的总纲。"

《马太福音》22:34–40

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all the strength, and with all thy mind; and thy neighbour as thyself.

Luke 10:27

他回答说，"你要尽心，尽性，尽力，尽意，爱主你的上帝；又要爱邻居如同自己。"

《路加福音》10:27]

Build on the arock

建立在磐石上；(喻)建立在牢固的基础上

[出自《圣经·新约》:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which *built* his house *upon a rock*:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

Matt.7:24–25

所以凡听了我这些话而去实行的，好比一个聪明人，把房子建在磐石上。雨淋，水冲，风吹，撞击那房子，房子总不倒塌；因为根基立在磐石上。

《马太福音》7:24–25]

Build on the sand

建立在沙土上；(喻)基础不稳固

[出自《圣经·新约》:

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which *built* his house *upon the sand*:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

Matt.7:26–27

凡听了我这些话不去实行的，好比一个无知的人，把房子盖在沙土上。雨淋，水冲，风吹，撞击那房子，房子就倒塌了；并且倒塌得很厉害。

《马太福音》7:26–27]

Bul

布勒月(犹太历八月);(转)雨季

[出自《圣经·旧约》:

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

1 Kings.8:35–36

几时他们犯罪得罪你,你惩罚他们,使天空闭塞不下雨,他们若向此处祷告,称颂你的名,远离他们的罪过,

求你在天上垂听,赦免你仆人以色列的罪,将当行的心道指教他们,且降雨在你的地,就是你赐给你百姓作为基业的地上。

《列王纪上》8:35–36

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul,

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

Deut.11:13–15

"你们若留意听从我今日所吩咐的诫命,爱耶和华你们的神,尽心尽性侍奉他,

他必按时降秋雨春雨在你们的地上,使你们可以收藏五谷、新酒和油。

也必使你吃得饱足,并使田野为你的牲畜长草。

《申命记》11:13–15]

Bull of Bashan

巴珊公牛;(喻)凶猛的敌人

[出自《圣经·旧约》:

I was cast upon thee from the womb: thou art my God from my mother's belly.

Be not far from me; for trouble is near; for there is none to help.

Many bulls have compassed me: strong *bulls of Bashan* have beset me round.

Ps.22: 10–12

我(指大卫)自出母胎就交在你手里。从我母亲生我,你就是我的神。
求你不要远离我,因为我急难临头,没有人帮助我。
有许多公牛围绕我。巴珊大力的公牛四面困住我。

《诗篇》22: 10–12]

Burden of Isaiah

以赛亚的警告;(喻)大难临头

[出自《圣经·旧约》:

Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and

I delight not in the blood of bullocks, or of lambs, or of the goats.

When ye come to appear before me, who hath required this at your hand, to tread my courts?

Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land:

But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

How is the faithful city become an harlot: it was full of judgment; righteousness lodged in it; but now murderers.

Thy silver is become dross, thy wine mixed with water:

Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

And I will restore thy judges as at the first, and thy counsellers as at the beginning: afterward thou shalt be called, The city of righteousness, the

faithful city.

Isa.1:4–26

唉！犯罪的国民，担着罪孽的百姓；行恶的种类，败坏的儿女！他们离弃耶和华，藐视以色列的圣者，与他生疏，往后退步。

你们为什么屡次悖逆，还要受责打吗？你们已经满头疼痛，全心发昏。

从脚掌到头顶，没有一处完全的，尽是伤口、青肿与新打的伤痕，却没有收口，没有缠裹，也没有用膏滋润。

你们的地土已经荒凉，你们的城邑被火焚毁，你们的田地，在你们眼前为外邦人所侵吞。既被外邦人倾覆，就成为荒凉。

仅存锡安城，好像葡萄园的草棚，瓜田的茅层，被围困的城邑。

若不是万军之耶和华给我稍留余种，我们早已像所多玛、俄摩拉的样子了。

你们这所多玛的官长啊，要听耶和华的话！你们这蛾摩拉的百姓啊，要侧耳听我们神的训诲！

耶和华说："你们所献的许多祭物与我何益呢？公绵羊的燔祭和肥畜的脂油，我已经够了，公牛的血，羊羔的血，公山羊的血，我都不喜悦。

你们来朝见我，谁向你们讨这些，使你们践踏我的院宇呢？

你们不要再献虚浮的供物。香品是我所憎恶的；月朔和安息日，并宣召的大会，也是我所憎恶的；作罪孽，又守严肃会，我也不能容忍。

你们的月朔和节期，我心里恨恶，我都以为麻烦；我担当，便不耐烦。

你们举手祷告，我必遮眼不看；就是你们多多地祈祷，我也不听。你们的手都满了杀人的血。"

"你们要洗涤、自洁，从我眼前除掉你们的恶行；要止住作恶。

学习行善，寻求公平，解救受欺压的，给孤儿伸冤，为寡妇辩屈。"

耶和华说："你们来，我们彼此辩论。你们的罪虽像朱红，必变成雪白；虽红如丹颜，必白如羊毛。

你们若甘心听从，必吃地上的美物。

若不听从，反倒悖逆，必被刀剑吞灭。这是耶和华亲口说的。"

可叹忠信的城变为妓女。从前充满了公平，公义居在其中，现今却有凶手居住。

你的银子变为渣滓；你的酒用水掺兑。

你的官长居心悖逆，与盗贼作伴，各都喜爱贿赂，追求赃私。他们不为孤儿伸冤，寡妇的案件也不得呈到他们面前。

因此，主万军之耶和华以色列的大能者说："哎！我要向我的对头雪恨，

向我的敌人报仇。

我必反手加在你身上，炼尽你的渣滓，除净你的杂质。

我也必复还你的审判官，像起初一样；复还你的谋士，像起先一般。然后，你必称为公义之城，忠信之邑。”

《以赛亚书》1:4–26]

Burial of an ass

野葬

[出自《圣经·旧约》:

He shall be buried with the *burial of an ass*, drawn and cast forth beyond the gates of Jerusalem.

Jer.22: 19

他被埋葬好像埋驴一样，要拉出去扔在耶路撒冷的城门之外。

《耶利米书》22: 19]

(The) burnt offerings

供祭品的规定

[出自《圣经·旧约》:

Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

Levi.1: 2–3

你晓谕以色列人说：你们中间若有人献供物给耶和华，要从牛群羊群中，献牲畜为供物。

他的供物若以牛为燔祭，就要在会幕门口献一只没有残疾的公牛，可以在耶和华面前蒙悦纳。

《利未记》1:2–3

And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

Levi.1: 10

人的供物若以绵羊或山羊为燔祭，就要献上没有残疾的公羊。

《利未记》1: 10

And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

Levi.1: 14

人奉献给耶和华的供物，若以鸟为燔祭，就要献斑鸠或是雏鸽为供物。

《利未记》1: 14]

But ye are a chosen generation, a royal priesthood, and an holy nation, a peculiar people

惟有你们才是经过挑选的一代人，是受人尊敬的祭司，是纯洁的国家，是神的子民。

[出自《圣经 · 新约》:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

1Pet.2: 9–10

唯有你们是被拣选的种族，是有君尊的祭司，是圣洁的国度，是属神的子民，要叫你们宣扬那召你们出黑暗、入奇妙光明者的美德。

你们从前算不得子民，现在却作了神的子民；从前未曾蒙怜恤，现在却蒙了怜恤。

《彼得前书》2: 9–10]

(The) butler and baker in prison

酒政与膳长入狱

[出自《圣经 · 旧约》:

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

Gen.40: 1–4

这事以后，埃及王的酒政和膳长得罪了他们的主埃及王，法老就恼怒酒政和膳长这二臣，

把他们下在护卫长府内的牢里，就是约瑟被囚的地方。

护卫长把他们交给约瑟，约瑟便伺候他们；他们继续在牢里呆了些日子。

《创世纪》40：1—4]

Buy corn in Egypt

去埃及买粮；(喻)天网恢恢，疏而不漏

[出自《圣经·旧约》：

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

And Joseph's ten brethren went down to buy corn in Egypt.

But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

And Joseph was the governer over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

And Joseph knew his brothren, but they knew not him.

And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

And they said unto him, Nay, my lord, but to buy food are thy servants come.

We are all one man's sons; we are true men, thy servants are no spies.

And he said unto them, Nay, but to see the nakedness of the land ye are come.

And they said, Thy servants are twelve brethren, the sons of one man

in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

Gen.42: 1-13

雅各见埃及有粮，就对儿子们说："你们为什么彼此观望呢？

我听见埃及有粮，你们可以下去，从那里为我们籴些来，使我们可以存活，不至于死。"

于是，约瑟的十个哥哥都下埃及籴粮去了。

但约瑟的兄弟便雅悯，雅各没有打发他和哥哥们同去，因为雅各说："恐怕他遭害。"

来籴粮的人中，有以色列的儿子们，因为迦南地也有饥荒。

当时治理埃及地的是约瑟。粜粮给那地众民的就是他。约瑟的哥哥们来了，脸伏于地，向他下拜。

约瑟看见他哥哥们，就认得他们，却装作生人，向他们说些严厉话，问他们说："你们从哪里来？"他们说："我们从迦南地来籴粮。"

约瑟认得他哥哥们，他们却不认得他。

约瑟想起从前所作的那两个梦，就对他们说："你们是奸细，来窥探这地的虚实。"

他们对他说："我主啊，不是的，仆人们是籴粮来的。

我们都是一个人的儿子，是诚实人，仆人们并不是奸细。"

约瑟说："不然，你们必是窥探这地的虚实来的。"

他们说："仆人们本是弟兄十二人，是迦南地一个人的儿子，顶小的现今在我们父亲那里；有一个没有了。"

《创世纪》：1-13]

By-and-by

将来、未来

[出自《圣经·新约》：

Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth, because of the word, by and by he is offended.

Matt.13: 21

只因为心里没有根，不过是暂时的，直至为道遭受了患难，或者受到了逼迫，立刻就跌到了。

《马太福音》13: 21

The sower soweth the word.

And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness.

And have not root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Mark 4: 14–17

撒种之人所撒的，就是道。

那撒在路旁的，就是人听了道，撒但立刻来，把撒在他心里的道夺了去。

那撒在石头地上的，就是人听了道，立刻欢喜领受；

但他心里没有根，不过是暂时的；及至为道遭了患难，或是受了逼迫，立刻就跌倒了。

《马可福音》4: 14–17]

By the skin of one's teeth

刻不容缓，侥幸，相差极小；恰好，刚巧

[出自《圣经·旧约》:

Yea, young children despised me; I arose, and they spake against me.

All my inward friends abhorred me: and they whom I loved are turned against me.

My bone cleaveth to my skin and to my flesh, and I am escaped with *the skin of my teeth*

Job 19：18–20

连小孩子也藐视我。我若起来，他们都嘲笑我。

我的密友都憎恶我，我平日所爱的人向我翻脸。

我的皮肉紧贴骨头，我只剩牙皮逃脱了。

《约伯记》19：18–20]

C

Cain

该隐(亚当与夏娃的长子);(原义)得子;(喻)骨肉相残;杀人犯

[出自《圣经·旧约》:

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

When thou tillest the ground, it shall not henceforth yield unto thee

her strength; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the Lord, My punishment is greater than I can bear.

Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

Gene 4 : 1–15

有一日，那人(指亚当)和他妻子夏娃同房，夏娃就怀孕，生了该隐，便说："耶和华使我得了一个男子。"

又生了该隐的兄弟亚伯，亚伯是牧羊的，该隐是种地的。

有一日，该隐拿地里的出产为供物献给耶和华；

亚伯也将他羊群中头生的和羊的脂油献上。耶和华看中了亚伯和他的供物。

只是看不中该隐和他的供物。该隐就大大地发怒，变了脸色。

耶和华对该隐说："你为什么发怒呢？你为什么变了脸色呢？

你若行得好，岂不蒙悦纳？你若行得不好，罪就伏在门前。它必恋慕你，你却要制伏它。"

该隐与他兄弟亚伯说话，二人正在田间，该隐起来打他兄弟亚伯，把他杀了。

耶和华对该隐说："你兄弟亚伯在哪里？"他说："我不知道！我岂是看守我兄弟的吗？"

耶和华说："你作了什么事呢？你兄弟的血有声音从地里向我哀告。

地开了口，从你手里接受你兄弟的血。现在你必从这地受咒诅。

你种地，地不再给你效力，你必流离飘荡在地上。"

该隐对耶和华说："我的刑罚太重，过于我所能当的。

你如今赶逐我离开这地，以致不见你面。我必流离飘荡在地上，凡遇见我的必杀我。"

耶和华对他说："凡杀该隐的，必七倍遭报。"耶和华就给该隐立一个记号，免得人遇见他就杀他。

《创世纪》4：1-15]

(The) call of God

让百姓悔改；(喻)改邪归正；皈依

[出自《圣经·旧约》:

And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth.

And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for tomorrow we shall die.

And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

Isa. 22：12-14

当那日，主万军耶和华叫人哭泣哀号，头上光秃，身披麻布。

谁知，人倒喜欢快乐，宰牛杀羊，吃肉喝酒，说："我们吃喝吧!因为明天要死了。"

万军之耶和华亲自默示我说："这罪孽直到你们死，断不赦免!"这是主万军之耶和华说的。

《以赛亚书》22：12-14]

Captivity

俘虏；(喻)失败者

〔出自《圣经·旧约》:

And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? Shall I smite them?

And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master。 So the

bands of Syria came no more into the land of Israel.

2 Kings 6:20–23

他们(指亚兰人)进了撒玛利亚,以利沙祷告说:"耶和华啊,求你开这些人的眼目,使他们能看见。"耶和华开他们的眼目,他们就看见了。不料,是在撒玛利亚的城中。

以色列王见了他们,就问以利沙说:"我父啊,我可以击杀他们吗?"

回答说:"不可击杀他们。就是你用刀用弓掳来的,岂可击杀他们呢?当在他们面前摆设饮食,使他们吃喝,回到他们的主人那里。"

王就为他们预备了许多食物。他们吃喝完了,打发他们回到他们主人那里。从此,亚兰军不再犯以色列境了。

《列王纪下》6:20–23]

Capture of Jerusalem

耶路撒冷陷落;(喻)家破人亡;背井离乡

〔出自《圣经·旧约》:

And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

2 Kings 25:8–12

巴比伦王尼布甲尼撒十九年五月初七日,巴比伦王的臣仆、护卫长尼布撒拉旦来到耶路撒冷。

用火焚烧耶和华的殿和王宫,又焚烧耶路撒冷的房屋,就是各大户家的房屋。

跟从护卫长迦勒底的全军,就拆毁耶路撒冷四围的城墙。

那时护卫长尼布撒拉旦将城里所剩下的百姓，并已经投降巴比伦王的人，以及大众所剩下的人都掳去了。

但护卫长留下些民中最穷的，使他们修理葡萄园，耕种田地。

《列王纪下》25：8–12]

Cast pearl before swine

(谚)明珠暗投；(喻)把珍贵的东西送给不识货者。

[出自《圣经·新约》:

Give not that which is holy unto the dogs, neither *cast ye your pearls before swine*, lest they trample them under their feet, and turn again and rend you.

Matt.7：6

不要把神圣的东西丢给狗，也不要把珍珠扔给猪，它们会把珍珠践踏在脚底下，它们会转过来咬你们。

《马太福音》7：6]

Cast the first stone

首先攻击；(喻)首先谴责；自知之明

出自《圣经·新约》:

He that is Without sin among you, let him *first cast a stone at her*.

John, 8：7

你们中间谁是没有罪的，谁就可以先拿石头打她。

《约翰福音》8：7]

Cast thy bread upon the waters; for thou shalt find it after many days

善有善报

[出自《圣经·旧约》:

Cast thy bread upon the waters; for thou shalt find it after many days.

Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.

If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

Eccles.11：1–4

当将你的粮食撒在水面，因为日久必能得着。

你要分给七人，或分给八人，因为你不知道将来有什么灾祸临到地上；

云若满了雨，就必倾倒在地上，树若向南倒，或向北倒，树倒在何处，就存在何处。

看风的必不撒种；望云的必不收割。

《传道书》11：1-4]

Chosen people

上帝的选民；(喻)犹太人；正宗

[出自《圣经·旧约》:

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Gen.17：9-14

神又对亚伯拉罕说："你和你的后裔必世世代代遵守我的约。

你们所有的男子都要受割礼，这就是我与你，并你的后裔所立的约，是你们所当遵守的。

你们都要受割礼，这是我与你们立约的证据。

你们世世代代的男子，无论是家里生的，是在你后裔之外用银子从外人买的，生下来第八日，都要受割礼。

你家里生的和你用银子买的，都必须受割礼。这样，我的约就立在你们肉体上，作永远的约。

但不受割礼的男子，必从民中剪除，因他背了我的约。

《创世纪》17：9—14]

Christ accused before Pilate

耶稣受审；(喻)苦难开始

[出自《圣经·新约》:

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

And when he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him to never a word; insomuch that the governor marvelled greatly.

Matt.27：11—14

耶稣站在巡抚面前，巡抚问他说，你是犹太人的王么？耶稣说，"你说的是。"

他被祭司长和长老控告的时候，甚么都不回答。

彼拉多就对他说，"他们作见证，告你这么多的事，你没有听见么？"

耶稣仍不回答，连一句话也不说，以致巡抚甚觉希奇。

《马太福音》27：11—14]

Christ at the door

进入羊圈；(喻)普渡众生

[出自《圣经·新约》:

And as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of

the spittle, and he anointed the eyes of the blind man with the clay,

And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

Some said, This is he: others said, He is like him: but he said, I am he.

Therefore said they unto him, How were thine eyes opened?

John 9 : 1–10

耶稣过去的时候,看见一个人生来是瞎眼的。

门徒问耶稣说,"拉比!这人生来是瞎眼的,是谁犯了罪,是这人呢,是他父母呢?"

耶稣回答说,"也不是这人犯了罪,也不是他父母犯了罪,是要在他身上显出上帝的作为来。

趁着白日,我们必须作那差我来者的工;黑夜将到,就没有人能作工了。

我在世上的时候,是世上的光。"

耶稣说了这话,就吐唾沫在地上,用唾沫和泥抹在瞎子的眼睛上

对他说,"你往西罗亚池子里去洗(西罗亚的词义,就是奉差遣)。"他去一洗,回头就看见了。

他的邻舍,和那素常见他是讨饭的,就说,"这不是那从前坐着讨饭的人么?"

有人说,"是他";又有人说,"不是,只是像他";他自己说,"是我"。

他们对他说,"你的眼睛是怎么开的呢?"

《约翰福音》9 : 1–10]

Christ foreshows his death.

基督预言受难;(喻)了如指掌

[出自《圣经 · 新约》

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Matt. 16 : 21

从此,耶稣才指示门徒,他必须去耶路撒冷,受长老、祭司长文士许多的

苦，并且被杀，第三日复活。

《马太福音》16：21]

Christ foretells the destruction of the temple.

预言圣殿被毁；(喻)大难临头

[出自《圣经·新约》:

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Matt. 24：1–2

耶稣出了圣殿，正走的时候，门徒进前来，把殿宇指给他看。

耶稣对他们说，你们不是看见这殿宇么？我实在告诉你们，将来在这里，没有一块石头留在石头上不被拆毁了。

《马太福音》24：1–2]

Christ is denied of Peter.

彼得不认主。(喻)显原形

[出自《圣经·新约》:

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

But he denied before them all, saying I know not what thou sayest.

And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

And again he denied with an oath, I do not know the man.

And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Matt. 26：69–75

彼得在外面院子里坐着，有一个使女前来说，“你素来也是同那加利利人耶稣一伙的。”

彼得在众人面前却不承认，说，“我不知道你说的是什么。”

既出去，到了门口，又有一个使女看见他，就对那里的人说，“这个人也是同拿撒勒人耶稣一伙的。”

彼得又不承认，并且起誓说，“我不认得那个人。”

过了不多的时候，旁边站着的人前来，对彼得说，“你真是他们一党的；你的口音把你露出来了。”

彼得就发咒起誓的说，“我不认得那个人；”立时鸡就叫了。

彼得想起耶稣所说的话，鸡叫以先，你要三次不认我。他就出去痛哭。

《马太福音》26：69–75]

Christ is the true vine.

耶稣自比为真正的葡萄树；(喻)根深叶茂

[出自《圣经·新约》:

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye ate the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

John, 15：1–6

“我是真葡萄树，我父是栽培的人。

凡属我不结果子的枝子，他就剪去；凡结果子的，他就修理干净，使枝子结果子更多。

现在你们因我讲给你们的道，已经干净了。

你们要常在我里面，我也常在你们里面。枝子若不常在葡萄树上，自己就不能结果子；你们若不常在我里面，也是这样。

我是葡萄树，你们是枝子；常在我里面的，我也常在他里面，这人就多结果子；因为离了我，你们就不能作什么。

人若不常在我里面，就像枝子丢在外面枯干，人拾起来，扔在火里烧了。"

《约翰福音》15：1—6]

Christ receives little children.

耶稣为小孩祝福。

[出自《圣经·新约》:

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Matt. 19：13—14

那时有人带着小孩子来见耶稣，要耶稣给他们按手祈告，门徒就责备那些人。

耶稣说，"让小孩子到我这里来，不要禁止他们；因为在天国的，正是这样的人。"

《马太福音》19：13—14]

Christ rides into Jerusalem.

骑驴上耶路撒冷；(喻)朝圣，基督君临

〔出自《圣经·新约》:

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

And if any man say aught unto you, ye shall say, The Lord hath need of them; and strightway he will send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying.

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

And the disciples went, and did as Jesus commanded them.

And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

Matt.21 : 1–12

耶稣和门徒将近耶路撒冷，到了伯法其在橄榄山那里；

耶稣就打发两个门徒，对他们说，“你们往对面村子里去，必看见一匹驴拴在那里，还有驴驹同在一处；你们解开牵到我这里来。

若有人对你们说甚么，你们就说，主要用他；那人必立时让你们牵来。”

这事成就，是要应验先知的话，说：

“要对锡安的居民（原文作女子）说，‘看哪！你的王来到你这里，是温柔的，又骑着驴，就是骑着驴驹子。’”

门徒就照耶稣所吩咐的去行，

牵了驴和驴驹来，把自己的衣服搭在上面，耶稣就骑上。

众人多半把衣服铺在路上；还有人砍下树枝来铺在路上。

前行后随的众人，喊着说，“和散那归于大卫的子孙！（和散那，原有求救的意思，在此乃称颂的话。）奉主名来的，是应当称颂的！高高在上和散那！”

耶稣既进了耶路撒冷，合城都惊动了，说，“这是谁？”

众人说，“这是加利利拿撒勒的先知耶稣。”

耶稣进了上帝的殿，赶出殿里一切作买卖的人，推倒兑换银钱之人的桌子，和卖鸽子之人的凳子；

《马太福音》21 : 1–12]

Christ stills the tempest.

基督平息风暴;(喻)法大无比;基督凌波

[出自《圣经·新约》:

And when he was entered into a ship, his disciples followed him.

And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Matt.8：23–27

耶稣上了船,门徒跟着他。

海里忽然起了风暴,甚至船被波浪淹盖;耶稣却睡着了。

门徒来叫醒了他,说,"主啊!救我们,我们丧命喇!"

耶稣说,"你们这些小信德的人哪!为甚么胆怯呢?"于是起来,斥责风和海,风和海就大大的平静了。

众人希奇说,"这是怎样的人,连风和海都听从他了?"

《马太福音》8：23–27]

Christian

基督徒;(喻)追随者

[出自《圣经·新约》:

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Then tidings of these things came unto the ears of the church which

was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

Then departed Barnabas to Tarsus, for to seek Saul:

And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Acts, 11 : 19–26

那些因司提反的事遭患难四散的门徒，直走到腓尼基，和居比路，并安提阿；他们不向别人讲道，只向犹太人讲。

但内中有居比路、和古利奈人，他们到了安提阿，也向希利尼人传讲主耶稣(有古卷作，也向说希利尼话的犹太人，传讲主耶稣)。

主与他们同在，信而归主的人就很多了。

这风声传到耶路撒冷教会人的耳中，他们就打发巴拿巴出去，走到安提阿为止；

他到了那里，看见上帝所赐的恩就欢喜，劝勉众人，立定心志，恒久靠主。

这巴拿巴原是个好人，被圣灵充满，大有信心；于是有许多人归服了主。

他又往大数去找扫罗，

找着了，就带他到安提阿去。他们足有一年的功夫，和教会一同聚集，教训了许多人；门徒称为基督徒，是从安提阿开始。

《使徒行传》11 : 19–26]

Christ's crucifixion

耶稣钉在十字架；(喻)脱离苦难

[出自《圣经 · 新约》:

And when they were come unto a place called Golgotha, that is to say, a place of skull.

They gave him vinegar to drink mingled with gall: and when he had

tasted thereof, he would not drink.

And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

And sitting down they watched him there;

And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Then were there two thieves crucified with him, one on the right hand, and another on the left.

And they that passed by reviled him, wagging their heads,

And saying, Thou that destroyest the temple, and buildest it in three days, save thyself, If thou be the Son of God, come down from the cross.

Matt.27 : 33–40

到了一个地方名叫各各他，意思就是髑髅地。

兵丁拿苦胆调和的酒给耶稣喝。他尝了，就不肯喝。

他们既将他钉在十字架上，就拈阄分他的衣服，

又坐在那里看守他。

在他头以上安一个牌子，写着他的罪状，说："这是犹太人的王耶稣。"

当时，有两个强盗和他同钉十字架，一个在右边，一个在左边。

从那里经过的人讥诮他，摇着头，说：

"你这拆毁圣殿，三日又建造起来的，可以救自己吧！你如果是神的儿子，就从十字架上下来吧！"

《马太福音》27：33–40]

Circumcision

割礼(指上帝与亚伯拉罕之间的立约)；(喻)皈依教门

[出自《圣经·旧约》:

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

And he that is eight days old shall be circumcised among you, every

man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

The Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

And Abraham said unto God, O that Ishmael might live before thee!

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

Gen. 17 : 9–21

神又对亚伯拉罕说："你和你的后裔必世世代代遵守我的约。

你们所有的男子都要受割礼，这就是我与你，并你的后裔所立的约，是你们所当遵守的。

你们都要受割礼，这是我与你们立约的证据。

你们世世代代的男子，无论是家里生的，是在你后裔之外用银子从外人买的，生下来第八日，都要受割礼。

你家里生的和用银子买的，都必须受割礼。这样，我的约就立在你们肉体上，作永远的约。

但不受割礼的男子，必从民中剪除，因他背了我的约。"

神又对亚伯拉罕说："你的妻子撒莱，不可再叫撒莱，她的名字要叫撒拉。

我必赐福给她，也要使你从她得一个儿子。我要赐福给她，她也要作多国之母，必有百姓的君王从她而出。"

亚伯拉罕就俯伏在地喜笑，心里说："一百岁的人还能得孩子吗？撒拉已经九十岁了，还能生养吗？"

亚伯拉罕对神说："但愿以实玛利活在你面前。"

神说："不然，你妻子撒拉要给你生一个儿子，你要给他起名叫以撒。我要与他坚定所立的约，作他后裔永远的约。

至于以实玛利，我也应允你，我必赐福给他，使他昌盛极其繁多。他必生十二个族长，我也要使他成为大国。

到明年这时节，撒拉必给你生以撒，我要与他坚定所立的约。"

《创世纪》17：9–21

And it came to pass by the way in the inn, that the Lord met him, and sought to kill him.

Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

So he let him go: then she said, A bloody husband thou art, because of the circumcision.

Exod. 4：24–26

摩西在路上住宿的地方，耶和华遇见他，想要杀他。

西坡拉就拿一块火石，割下她儿子的阳皮，丢在摩西脚前，说："你真是我的血郎了。"

这样耶和华才放了他。西坡拉说："你因割礼就是血郎了。"

《出埃及记》4：24–26]

Cities of Refuge

逃城；(喻)避难所

[出自《圣经·旧约》:

He that smiteth a man, so that he die, shall be surely put to death.

And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

Exod. 21 : 12–13

打人以致打死的，必要把他治死。

人若不是埋伏着杀人，乃是神交在他手中，我就设下一个地方，他可以往那里逃跑。

《出埃及记》21 : 12–13

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

And of these cities which ye shall give six cities shall ye have for refuge.

Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

Num. 35 : 9–15

耶和华晓谕摩西说：

“你吩咐以色列人说：你们过约旦河，进了迦南地，”

就要分出几座城为你们作逃城，使误杀的人可以逃到那里。

这些城可以作逃避报仇人的城，使误杀人的不至于死，等他站在会众面前听审判。

你们所分出来的城，要作六座逃城。

在约旦河东要分出三座城；在迦南地也要分出三座城，都作逃城。

这六座城要给以色列人和他们中间的外人，并寄居的，作为逃城，使误杀人的都可以逃到那里。”

《民数记》35 : 9–15

Then Moses severed three cities on this side Jordan toward the sunrising;

That the slayer might flee thither, which should kill his neighbour un-

awares, and hated him not in times past; and that fleeing unto one of these cities he might live;

Namely, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

And this is the law which Moses set before the children of Israel.

These are the testimonies, and the statutes, and the judgements, which Moses spake unto the children of Israel, after they came forth out of Egypt.

Deut. 4 : 41–45

那时摩西在约旦河东，向日出之地，分定三座城，

使那素无仇恨，无心杀了人的可以逃到这三城之中的一座城，就得存活。

为流便人分定旷野平原的比悉；为迦南人分定基列的拉末；为玛拿西人分定巴珊的哥兰。

摩西在以色列人面前所陈明的律法，

就是摩西在以色列人出埃及后所传给他们的法度、律例、典章。

《申命记》4 : 41–45]

(The) Cities of the Plain

平原城市

[出自《圣经 · 旧约》:

Abram dwelled in the land of Canaan, and Lot dwelled *in the cities of the plain*, and pitched his tent toward Sodom.

Gen. 13 : 12

亚伯兰住在迦南地，罗得住在平原的城邑，渐渐挪移帐棚直到所多玛。

《创世纪》13 : 12]

(The) City of David

大卫城；(喻)保障，坚强的后盾

[出自《圣经 · 旧约》:

Then came all the tribes of Isreal to David unto Hebron, and spake saying, Behold, we are thy bone and thy flesh.

Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt

feed my people Israel, and thou shalt be a captain over Israel.

So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years.

In Hebron be reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

Nevertheless David took the strong hold of Zion: the same is the city of David.

And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

And David went on, and grew great, and the Lord God of hosts was with him.

2 Sam.5:1-10

以色列众支派来到希伯仑见大卫，说："我们原是你的骨肉。

从前扫罗作我们王的时候，率领以色列人出入的是你。耶和华也曾应许你说：'你必牧养我的民以色列，作以色列的君？"

于是以色列的长老都来到希伯仑见大卫王，大卫在希伯仑耶和华面前与他们立约，他们就给大卫傅油立他作以色列的王。

大卫登基的时候年三十岁，在位四十年。

在希伯仑作犹大王七年零六个月，在耶路撒冷作以色列和犹大王三十三年。

大卫和跟随他的人到了耶路撒冷，要攻打住那地方的耶布斯人。耶布斯人对大卫说："你若不赶出瞎子、瘸子，必不能进这地方。"心里想大卫决不

能进去。

然而大卫攻取了锡安的城砦，就是大卫的城。

当日大卫说："谁攻打耶布斯人，从水道首先攻入我心里所恨恶的瘸子、瞎子的，他要升为军长和元帅。"从此有俗语说："在那里有瞎子、瘸子，他不能进屋去。"

大卫住在城砦里，给城砦起个名叫大卫城。大卫又从米罗往里，周围筑墙。

大卫日见强盛，因为耶和华万军之神与他同在。

《撒母耳记下》5：1—10]

Condemnation for unbelief

不信者定罪

[出自《圣经·新约》:

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil.

John 3：18—19

信他的人，不被定罪，不信的人，罪已经定了，因为他不信上帝独生子的名。

光来到世间，世人因自己的行为是恶的，不爱光倒爱黑暗，定他们的罪就是在此。

《约翰福音》3：18—19]

Corban

供品；(喻)奉献

[出自《圣经·旧约》:

And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

Speak unto the children of Israel, and say unto them, if any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of

the tabernacle of the congregation before the Lord.

And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

And he shall kill the bullock before the lord; and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar this is by the door of the tabernacle of the congregation.

And he shall flay the burnt offering, and cut it into pieces.

Levi.1: 1–6

耶和华从会幕中呼叫摩西，对他说：

"你晓谕以色列人说；你们中间若有人献供物给耶和华，要从牛群羊群中，献牲畜为供物。

他的供物若以牛为燔祭，就要在会幕门口献一只没有残疾的公牛，可以在耶和华面前蒙悦纳。

他要按手在燔祭牲的头上，燔祭便蒙悦纳，为他赎罪。

他要在耶和华面前宰公牛；亚伦子孙作祭司的，要奉上血，把血洒在会幕门口坛的周围。

那个要剥去燔祭牲的皮，把燔祭牲切成块子。"

《利未记》1:!–6

And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

And he shall bring it to Aaron's sons the priests; and he shall take thereout his handfull of the flour thereof,and of the oil thereof,with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord.

And the remnant of the meat offering shall be Aaron's and his sons: it is a thing most holy of the offering of the Lord made by fire.

Levi.2: 1–3

"若有人献素祭为供物给耶和华，要用细面浇上油，加上乳

带到亚伦子孙作祭司的那里。祭司就要从细面中取出一把来，并取些油和所有的乳香，然后要把所取的这些作为纪念，烧在坛上，是献与耶和华为馨香的火祭。

素祭所剩的要归给亚伦和他的子孙，这是献与耶和华的火祭中为至圣

的。"

《利未记》2: 1—3]

Corn in Egypt

埃及的粮食; (喻)非常多; 万分丰富

[出自《圣经·旧约》:

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

And, behold, there came up out of the river well favoured kine and fatfleshed; and they fed in a meadow.

And, behold, seven other kine came up after them out of the river, ill favored leanfleshed; and stood by the other kine upon the brink of the river.

And the ill favoured and lean—fleshed kine did eat up the seven well favoured and fat kine.So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

And, behold, seven thin ears and blasted with the east wind sprung up after them.

And the seven thin ears devoured the seven rank and full ears.And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the baker:

And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of this dream.

And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each according to his dream he did interpret.

And it came to pass, as he interpreted to us, so it was; me he restored

unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

And, behold, there came up out of the river seven kine, fatfleshed and well favoured: and they fed in the meadow:

And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

And the lean and the ill favoured kine did eat up the first seven fat kine:

And when they had eaten them up, it could not be known that they eaten them; but there were still ill favoured, as at the beginning.So I awoke.

And I saw in my dream, and behold, seven ears came up in one stalk, full and good:

And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

Behold, there come seven years of great plenty throughout all the land of Egypt.

And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not throughout the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is ?

And Pharaoh said unto Joseph,Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

And Paraoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in ventures of fine linen, and put a gold chain about

his neck;

And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

Gen.41:1–43

过了两年，法老作梦：梦见自己站在河边，

有七只母牛从河里上来，又美好又肥壮，在芦荻中吃草。

随后又有七只母牛从河里上来，又丑陋又干瘦，与那七只母牛一同站在河边。

这又丑陋又干瘦的七只母牛吃尽了那又美好又肥的七只母牛。法老就醒了。

他又睡着，第二回作梦：梦见一棵麦子长了七个穗子，又肥大又佳美，

随后又长了七个穗子，又细弱又被东风吹焦了。

这细弱的穗子吞了七个又肥又大又饱满的穗子。法老醒了，不料是个梦。

到了早晨，法老心里不安，就差人召人埃及所有的术士和博士。法老就把所作的梦告诉他们，却没有人能给法老圆解。

那时酒政对法老说："我今日想起我的罪来。

从前法老恼怒臣仆，把我和膳长下在护卫长府内的监里。

我们二人同夜各作一梦，各梦都有讲解。

在那里同着我们有一个希伯来的少年人，是护卫长的仆人，我们告诉他，他就把我们的梦圆解，是按着各人的梦圆解的。

后来正如他给我们圆解的成就了：我官复原职；膳长被挂起来了。"

法老遂即差人去召约瑟，他们便急忙带他出监，他就剃头、刮脸、换衣裳，进到法老面前。

法老对约瑟说："我作了一梦，没有人能解，我听见人说，你听了梦就能解。"

约瑟回答法老说："这不在乎我，神必将平安的话回答法老。"

法老对约瑟说："我梦见我站在河边，

有七只母牛从河里上来，又肥壮又美好，在芦荻中吃草。

随着又有七只母牛上来，又软弱又丑陋又干瘦，在埃及遍地，我没有见过这样不好的。

这又干瘦又丑陋的母牛吃尽了那以先的七只肥母牛，

吃了以后却看不出是吃了，那丑陋的样子仍旧和先前一样。我就醒了。

我又梦见一棵麦子，长了七个穗子，又饱满又佳美，

随后又长了七个穗子，枯槁细弱，被东风吹焦了。

这些细弱的穗子吞了那七个佳美的穗子。我将这梦告诉了术士，却没有人能给我解说。"

约瑟对法老说："法老的梦乃是一个，神已将所要作的事指示法老了。

七只好母牛是七年；七个好穗子也是七年。这梦乃是一个。

那随后上来的七只又干瘦又丑陋的母牛是七年；那七个虚空，被东风吹焦的穗子也是七年，都是七个荒年。

这就是我对法老所说，神已将所要作的事显明给法老了。

埃及遍地必来七个大丰年；

随后又要来七个荒年，甚至在埃及地都忘了先前的丰收，全地必被饥荒所灭。

因那以后的饥荒甚大，便不觉得先前的丰收了。

至于法老两回作梦，是因神命定这事，而且必速速成就。

所以法老当拣选一个有聪明有智慧的人，派他治理埃及地。

法老当这样行，又派官员管理这地。当七个丰年的时候，征收埃及地五分之一。

叫他们把将来丰年一切的粮食聚敛起来，积蓄五谷，收存在各城里作食物，归于法老的手下。

所积蓄的粮食可以防备埃及地将来的七个荒年，免得这地被饥荒所灭。"

法老和他的一切臣仆，都以这事为妙。

法老对臣仆说："像这样的人，有神的灵在他里头。我们岂能找得着呢？"

法老对约瑟说："神既将这事都指示你，可见没有人像这样有聪明有智慧。

你可以掌管我的家，我的民都必听从你的话，惟独在宝座上我比你大。"

法老又对约瑟说："我派你治理埃及全地。"

法老就摘下手上打印的戒指，戴在约瑟的手上，给他穿上细麻衣，把金链戴在他的颈项上。

又叫约瑟坐在他的副车，喝道的在前呼叫说："跪下！"这样，法老派他治

理埃及全地。

《创世纪》41:1—43]

Covenant

约;(转)结盟

[出自《圣经·旧约》:

And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord.

Gen.26:27—29

以撒对他们(指亚比米勒)说:"你们既然恨我,打发我走了,为什么到我这里来呢?"

他们说:"我们明明地看见耶和华与你同在,便说,不如我们两下彼此起誓,彼此立约,

使你不害我们,正如我们未曾害你,一味地厚待你,并且打发你平平安安地走。你是蒙耶和华赐福的了。"

《创世纪》26:27—29

If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee;

This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

Gen.31:50—52

"你若苦待我的女儿,又在我的女儿以外另娶妻,虽没有人知道,却有神在你我中间作见证。"

拉班又说:"你看我在你我中间所立的这石堆和柱子。

这石堆作证据，这柱子也作证据。我必不过这石堆去害你，你也不可过这石堆和柱子来害我。"

《创世纪》31: 50–52]

(The) covenant between God and the people

与民立约

[出自《圣经 · 旧约》:

This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.

Deut.26: 16–19

耶和华你的神今日吩咐你行这些律例、典章，所以你要尽心，尽性谨守遵行。

你今日认耶和华为你的神，应许遵行他的道，谨守他的律例、诫命、典章，听从他的话。

耶和华今日照他所应许你的，也认你为他的子民，使你谨守他的一切诫命，

又使你得称赞、美名、尊荣，超乎他所造的万民之上，并照他所应许的，使你归耶和华你神为圣洁的民。

《申命记》26: 16–19]

(The) covenant of Laban and Jacob at Galead.

拉班与雅各在迦累立约; (喻) 互不侵犯

[出自《圣经 · 旧约》:

And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cat-

etle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

And Jacob took a stone, and set it up for a pillar.

And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

And Laban called it Jegarsahadutha: but Jacob called it Galeed.

And Laban said, This heap is a witness between me and thee this day.Therefore was the name of it called Galeed;

And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.

If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee;

This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

Gen.31: 43–52

拉班回答雅各说："这女儿是我的女儿，这些孩子是我的孩子，这些羊群也是我的羊群，凡在你眼前的都是我的。我的女儿并她们所生的孩子，我今日能向他们作什么呢？

来吧！你我二人可以立约，作你我中间的证据。"

雅各就拿一块石头立作柱子。

又对众弟兄说："你们堆聚石头。"他们就拿石头来堆成一堆，大家便在旁边吃喝。

拉班称那石堆为伊迦尔撒哈杜他，雅各却称那石堆为迦累得。

拉班说："今日这石堆作你我中间的证据。"因此这地方名叫迦累得。

又叫米斯巴，意思说："我们彼此离别以后，愿耶和华在你我中间鉴察。

你若苦待我的女儿，又在我的女儿以外另娶妻，虽没有人知道，却有神在你我中间作见证。"

拉班又说："你看我在你我中间所立的这石堆和柱子。

这石堆作证据，这柱子也作证据。我必不过这石堆去害你，你也不可过这石堆和柱子来害我。"

《创世纪》31:43–52]

(A) covenant of salt

盐约；(喻)不可背弃的盟约

[出自《圣经·旧约》：

All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: *it is a covenant of salt* for ever before the Lord unto thee and to thy seed with thee.

Num.18: 19

凡以色列人所献给耶和华圣物中的举祭，我都赐给你和你的儿女，当作永得的分。这是给你和你的后裔，在耶和华面前作为永远的盐约。

《民数记》18:19

No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.

As for the oblation of the first fruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour.

And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt.

Levi.2: 11–14

"凡献给耶和华的素祭都不可有酵，因为你们不可烧一点酵、一点蜜，当作火祭献给耶和华。

这些物要献给耶和华作为初熟的供物，只是不可在坛上献为馨香的祭。

凡献为素祭的供物都要用盐调和，在素祭上不可缺了你神立约的盐；一切的供物都要配盐而献。"

《利未记》2:11–14]

Covenant with Noah

与挪亚立约；(喻)不可背弃的盟约

[出自《圣经·旧约》:

And I, behold, I establish my covenant with you, and with your seed after you;

And with every living creature this is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perptual generations;

I do set my bow in the cloud, and it shall be for a token of covenant between me and the earth.

And it came to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

Gen.9: 9–17

"我与你们和你们的后裔立约,

并与你们这里的一切活物,就是飞鸟、牲畜、走兽,凡是从方舟里走出来的活物立约。

我与你们立约,凡是有血肉的,不再被洪水灭绝,也不再有洪水毁坏地了。"

神说:"我与你们并你们这里的各样活物所立的永约是有记号的。

我把虹放在云彩中,这就可作我与地立约的记号了。

我使云彩盖地的时候,必有虹现在云彩中。

我便记念我与你们和各样有血肉的活物所立的约，水就不再泛滥毁坏一切有血肉的物了。

虹必现在云彩中，我看见，就要记念我与地上各样有血肉活物所立的永约。"

神对挪亚说："这就是我与地上一切有血肉之物立约的记号了。"

《创世纪》9:9–17]

Created human beings like God.

按上帝形象造人；(喻)惟妙惟肖

[出自《圣经·旧约》:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created them.

Gen: 1: 26–27

神说："我们要照着我们的形象，按着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜和全地，并地上所爬行的一切昆虫。"

神就照着自己的形象造人，乃是照着他的形象造男造女。

《创世纪》1:26–27

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

Gen: 2: 7–8

耶和华神用地上的尘土造人，将生气吹在他的鼻孔里，他就成了有灵的活人，名叫亚当。

耶和华神在东方的伊甸立了一个园子，把所造的人安置在那里。

《创世纪》2:7–8]

Creator

造物主；(喻)万物之源

[出自《圣经·新约》:

And if the righteous scarcely be saved, where shall the ungodly and

the sinner appear?

Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

1 Pet.4 18–19

若是义人还难以得救，那么邪恶的和犯罪的人，将处于何地呢？

所以凡照上帝旨意受苦的人，要一心为善，将自己的灵魂交为那忠信的造物主。

《彼得前书》4: 18–19]

Creature

创造物

[出自《圣经 · 旧约》:

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

And God created great whales and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Gen.1: 20–24

神说："水要多多滋生有生命的物，要有雀鸟飞在地面以上，天空之中。"

神就造出大鱼和水中所滋生各样有生命的动物，各从其类；又造出各样飞鸟，各从其类。神看着是好的。

神就赐福给这一切，说："滋生繁多，充满海中的水，雀鸟也要多生在地上。"

有晚上，有早晨，是第五日。

神说："地要生出活物来，各从其类；牲畜、昆虫、野兽，各从其类。"事就这样成了。

《创世纪》1: 20–24]

(The) creeping things which are unclean

凡爬行之物均为不洁之物；(喻)禁止接触

[出自《圣经·旧约》:

These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.

And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you.

Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean.

But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you.

Lev.11:29–38

"地上爬物，与你们不洁净的，乃是这些：鼬鼠、鼷鼠、蜥蜴与其类；

壁虎、龙子、守宫、蛇医、蝘蜓。

这些爬物都是与你们不洁净的。在它死了以后，凡摸了的，必不洁净到晚上。

其中死了的，掉在什么东西上，这东西就不洁净。无论是木器，衣服、皮子、口袋，不拘是作什么工用的器皿，须要放在水中，必不洁净到晚上；到晚上才洁净了。

若有死了掉在瓦器里的，其中不拘有什么，就不洁净，你们要把这瓦器打破了。

其中一切可吃的食物，沾水的就不洁净，并且那样器皿中一切可喝的，也必不洁净。

其中已死的，若有一点掉在什么物件上，那物件就不洁净，不拘是炉子、是锅台，就要打碎，都不洁净，也必与你们不洁净。

但是泉源，或是聚水的池子，仍是洁净；惟挨了那死的，就不洁净。

若是死的，有一点掉在要种的子粒上，子粒仍是洁净；

若水已经浇在子粒上，那死的有一点掉在上头，这子粒就与你们不洁净。"

《利未记》11:29–38]

Cross

十字架；(喻)酷刑

[出自《圣经》:

And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

Deut.21:22

人若犯该死的罪，被治死了，你将他挂在木头上。

《申命记》21:22

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Gal.3:13

基督既为我们受了咒诅，就赎出我们脱离律法的咒诅，因为经上记着："凡挂在木头上都是被咒诅的。"

《加拉太书》3:13]

Curious as Lot's wife

如罗得妻子一样好奇；(喻)过于好奇

[出自《圣经·旧约》:

The sun was risen upon the earth when Lot entered into Zoar.

Then the Lord rained upon Sodom and upon Gomorrah brimstone

and fire from the Lord out of heaven;

And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

But his wife looked back from behind him, and she became a pillar of salt.

Gen.19: 23–26

罗得到了琐珥，日头已经出来了。

当时，耶和华将硫磺与火，从天上耶和华那里，降与所多玛和蛾摩拉，

把那些城和全平原，并城里所有的居民，连地上生长的都毁灭了。

罗得的妻子在后边回头一看，就变成了一根盐柱。

《创世纪》19: 23–26]

(The) curse of Adam

亚当遭咒诅；(喻)为生活奔波

[出自《圣经·旧约》:

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Gen.3: 17–19

又对亚当说："你既听从妻子的话，吃了我所吩咐你不可吃的那树上的果子，地必为你的缘故受咒诅。你必终身劳苦，才能从地里得吃的。

地必给你长出荆棘和蒺藜来，你也要吃田间的菜蔬。

你必汗流满面才得糊口，直到你归了土；因为你是从土而出的。你本是尘土，仍要归于尘土。"

《创世纪》3: 17–19]

(The) curse of Cain

该隐遭咒诅；(喻)无安身之处

[出自《圣经·旧约》:

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

And he said, what hast thou done? the voice of thy brother's blood crieth unto me from the ground.

And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

Gen.4: 9–12

耶和华对该稳说："你兄弟亚伯在哪里？"他说："我不知道，我岂是看守我兄弟的吗？"

耶和华说："你作了什么事呢？你兄弟的血有声音从地里向我哀告。

地开了口，从你手里接受你兄弟的血。现在你必从这地受咒诅。

你种地，地不再给你效力，你必流离飘荡在地上。"

《创世纪》4: 9–12]

Curse the fig tree

诅咒无花果树；(喻)心诚则灵

[出自《圣经·新约》:

Now in the morning as he returned into the city, he hungered.

And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Matt.21: 18–22

早晨回城的时候，他饿了，

看见路旁有一棵无花果树，就走到跟前，在树上找不着什么，不过有

叶子，就对树说："从今以后，你永不结果子！"那无花果树就立刻枯干了。

门徒看见了，便希奇说："无花果树怎么立刻枯干了呢？

耶稣回答说："我实在告诉你们：你们若有信心，不疑惑，不但能行无花果树上所行的事，就是对这座山说，'你挪开此地，投在海里'，也必成就。

《马太福音》21：18–22]

(The) cursed state of the wicked

恶有恶报

[出自《圣经·旧约》：

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

Say not unto thy neighbour, Go, and come again, and tomorrow I will give; when thou hast it by thee.

Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Strive not with a man without cause, if he have done thee no harm.

Envy thou not the oppressor, and choose none of his ways.

For the froward is abomination to the Lord: but his secret is with the righteous.

The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.

Surely he scorneth the scorners: but he giveth grace unto the lowly.

The wise shall inherit glory: but shame shall be the promotion of fools.

Prov.3: 27–35

"你手若有行善的力量，不可推辞，就当向那应得的人施行。

你那里若有现成的，不可对邻舍说：去吧！明天再来，我必给你。

你的邻舍既在你附近安居，你不可设计害他。

人未曾加害与你，不可无故与他相争。

不可嫉妒强暴的人，也不可选择他所行的路。

因为乖僻人为耶和华所憎恶，正直人为他所亲密。

耶和华诅咒恶人的家庭，赐福与义人的居所。

他讥诮那好讥诮的人，赐恩给谦卑的人。

智慧人必承受尊荣，愚昧人高升也成为羞辱。"

《箴言》3:27–35]

Cutting

以刀划身；(喻)哀悼

[出自《圣经·旧约》:

Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.

Levi.19:27–28

头的周围不可剃，胡须的周围也不可损坏。

不可为死人用刀划身，也不可在身上刺花纹。我是耶和华。

《利未记》19:27–28

They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

Levi.21:5

不可使头光秃，不可剃除胡须的周围，也不可用刀划身。

《利未记》21:5

Ye are the children of the Lord your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Deut.14:1–2

你们是耶和华你们神的儿女。不可为死人用刀划身，也不可将额上剃光。

因为你归耶和华你神为圣洁的民，耶和华从地上的万民中，拣选你特作自己的子民。

《申命记》14:1–2]

D

Dan

但; (喻)伸冤

[出自《圣经·旧约》:

And she said, Behold my maid Bilhah, go in unto her: and she shall bear upon my knees, that I may also have children by her.

And she gave him Bilhah her handmaid to wife; and Jacob went it unto her.

And Balhah conceived, and bare Jacob a son.

And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

Gen. 30 : 3–6

拉结说:"有我的使女辟拉在这里,你可以与她同房,使他生子在我的膝下,我便因她而得孩子。"

拉结就把她的使女辟拉给丈夫为妾,雅各便与她同房,

辟拉就怀孕给雅各生了一个儿子。

拉结说:"神伸了我的冤,也听了我的声音,赐我一个儿子。因此给他起名叫但。"

《创世纪》30 : 3–6]

Daniel

但以理; (喻)公正的人

[出自《圣经·旧约》:

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom:

And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over

the whole realm.

Dan. 6：1–3

大利乌随心所愿，立一百二十个总督治理通国。

又在他们之上立总长三人(但以理在其中)，使总督在他们面前回复事务，免得王受亏损。

因这但以理有美好的灵性，所以显然超乎其余的总长和总督，王又想立他治理通国。

《但以理书》6：1–3]

Daniel in the Lion's Den

狮坑中的但以理；(喻)真金不怕火

[出自《圣经·旧约》:

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

All the presidents of the Kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Wherefore king Darius signed the writing and decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making

supplication before his God.

Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king; nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel. Thy God whom thou servest continually, he will deliver thee.

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting; neither were instruments of musick brought before him: and his sleep went from him.

Then the king arose very early in the morning, and went in haste unto the den of lions.

And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest, continually, able to deliver thee from the lions?

Then said Daniel unto the king, O king, live for ever.

My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in

me; and also before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

Dan. 6：4–23

那时总长和总督寻找但以理误国的把柄，为要参他；只是找不着他的错误过失，因他忠心办事，毫无错误过失。

那些人便说："我们要寻找参这但以理的把柄，除非在他神的律法中就寻不着。"

于是，总长和总督纷纷聚集来见王说："愿大利乌王万岁！

国中的总长、钦差、总督、谋士和巡抚彼此商议，要立一条坚定的禁令，三十日内不拘何人，若在王以外或向神，或向人求什么，就必扔在狮子坑中。

王啊，现在求你立这禁令，加盖玉玺，使禁令决不更改，照玛代和波斯人的例，是不可更改的。"

于是大利乌王立这禁令，加盖玉玺。

但以理知道这禁令盖了玉玺，就到自己家里（他楼上的窗户开向耶路撒冷），一日三次，双膝跪在他神面前，祷告感谢，与素常一样。

那些人就纷纷聚集，见但以理在他神面前祈祷垦求。

他们便进到王前，提王的禁令说："王啊，三十日内不拘何人，若在王以外或向神、或向人求什么，必被扔在狮子坑中，王不是在这禁令上盖了玉玺吗？"王回答说："实有这事，照玛代和波斯人的例是不可更改的。"

他们对王说："王啊，那被掳之犹大人中的但以理不理你，也不遵你盖了玉玺的禁令，他竟一日三次祈祷。"

王听见这话，就甚愁烦，一心要救但以理，筹划解救他，直到日落的时候。

那些人就纷纷聚集来见王说："王啊，当知道玛代人和波斯人有例，凡王所立的禁令和律例都不可更改。"

王下令，人就把但以理带来，扔在狮子坑中。王对但以理说："你所常侍奉的神，他必救你。"

有人搬石头放在坑口，王用自己的玺和大臣的印封闭那坑，使惩办但以理的事毫无更改。

王回宫，终夜禁食，无人拿乐器到他面前，并且睡不着觉。

次日黎明，王就起来，急忙往狮子坑那里去。

临近坑边，哀声呼叫但以理，对但以理说："永生神的仆人但以理啊，你所常侍奉的神能救你脱离狮子吗？"

但以理对王说："愿王万岁！

我的神差遣使者封住狮子的口，叫狮子不伤我，因我在神面前无辜，我在王面前也没有行过亏损的事。"

王就甚喜乐，吩咐人将但以理从坑里系上来。于是但以理从坑里被系上来，身上毫无伤损，因为他信赖他的神。

《但以理书》6：4—23]

Darken counsel

旨意暗昧不明；(喻)意图不明

[出自《圣经·旧约》:

Then the Lord answered Job out of the whirlwind, and said,

Who is this that darkeneth counsel by words without knowledge?

Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Job 38：1—3

那时候耶和华从旋风中回答约伯说：

"谁用无知的言语，使我的旨意暗昧不明，

你要如勇士束腰。我问你，你可以指示我。"

《约伯记》38：1—3]

David

大卫；(原义)蒙恩；(喻)小英雄

[出自《圣经·旧约》:

And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

And David said unto Saul, Thy servant kept his father's sheep, and

there came a lion, and a bear, and took a lamb out of the flock:

And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

And David girded his sword upon his armour, and he assayed to go ; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild

beasts of the earth; that all the earth may know that there is a God in Israel.

And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

Therefore David ran, and stood upon the Philistine, and took his sword and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tents.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

And the king said, Inquire thou whose son the stripling is.

And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

I Sam.17：31-58

有人听见大卫所说的话，就告诉了扫罗，扫罗便打发人叫他来。

大卫对扫罗说："人都不必为那非利士人胆怯。你的仆人要去与那非利士人战斗。"

扫罗对大卫说："你不能去与那非利士人战斗，因为你年纪太轻，他自幼就作战士。"

大卫对扫罗说："你仆人为父亲放羊，有时来了狮子，有时来了熊，从群中衔一只羊羔去。

我就追赶它，击打它，将羊羔从它口中救出来。它起来要害我，我就揪着它的胡子，将它打死。

你仆人曾打死狮子和熊，这未受割礼的非利士人向永生神的军队骂阵，也必像狮子和熊一般。"

大卫又说："耶和华救我脱离狮子和熊的爪，也必救我脱离这非利士人的手。"扫罗对大卫说："你可以去吧！耶和华必与你同在。"

扫罗就把自己的战衣给大卫穿上，将铜盔给他戴上，又给他穿上铠甲。

大卫把刀跨在战衣外，试试能走不能走，因为素来没有穿惯，就对扫罗说："我穿戴这些不能走，因为素来没有穿惯。"于是摘脱了。

他手中拿杖，又在溪中挑选了五块光滑石子，放在袋里，就是牧人带的囊里；手中拿着甩石的机弦，就去迎那非利士人。

非利士人也渐渐地迎着大卫来，拿盾牌的走在前头。

非利士人观看，见了大卫，就藐视他，因为他年轻，面色光红，容貌俊美。

非利士人对大卫说："你拿杖到我这里来，我岂是狗呢？"

非利士人就指着自己的神咒诅大卫。

非利士人又对大卫说："来吧！我将你的肉给空中的飞鸟、田野的走兽吃。"大卫对非利士人说："你来攻击我，是靠着刀枪和铜戟；我来攻击你，是靠着万军之耶和华的名，就是你所怒骂带领以色列军队的神。

今日耶和华必将你交在我手里。我必杀你，斩你的头，又将非利士军兵的尸首给空中的飞鸟、地上的野兽吃，使普天下的人都知道以色列中有神。

又使这众人知道耶和华使人得胜，不是用刀用枪，因为争战的胜败全在乎耶和华。他必将你们交在我们手里。"

非利士人起身，迎着大卫前来。大卫急忙迎着非利士人，往战场跑去。

大卫用手从囊中掏出一块石子来，用机弦甩去，打中非利士人的额，石子进入额内，他就仆倒，面伏于地。

这样，大卫用机弦甩石，胜了那非利士人，打死他；大卫手中却没有刀。

大卫跑去，站在非利士人身旁，将他的刀从鞘中拔出来，杀死他，割了他的头。非利士众人看见他们讨战的勇士死了，就都逃跑。

以色列人和犹大人便起身呐喊，追赶非利士人，直到迦特和以革伦的城门。被杀的非利士人倒在沙拉音的路上，直到迦特和以革伦。

以色列人追赶非利士人回来，就夺了他们的营盘。

大卫将那非利士人的头拿到耶路撒冷，却将他军装放在自己的帐棚里。

扫罗看见大卫去攻击非利士人，就向元帅押尼珥说："押尼珥啊，那少年人是谁的儿子？"押尼珥说："我敢在王面前起誓，我不知道。"

王说："你可以问问那幼年人是谁的儿子。"

大卫打死非利士人回来，押尼珥领他到扫罗面前，他手中拿着非利士人的头。

扫罗问他说："少年人哪，你是谁的儿子？"大卫说："我是你仆人伯利恒人耶西的儿子。"

《撒母耳记上》17：31-58]

David and Jonathan

大卫和约拿单；(喻)生死之交；同生死共患难

[出自《圣经·旧约》:

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

And Saul took him that day, and would let him go no more home to his father's house.

Then Jonathan and David made a covenant, because he loved him as his own soul.

And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And David went out whithersoever Saul sent him, and behaved him-

self wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

I Sam.18 : 1–5

大卫对扫罗说完了话,约拿单的心与大卫的心深相契合。约拿单爱大卫,如同爱自己的性命。

那日扫罗留住大卫,不容他再回父家。

约拿单爱大卫如同爱自己的性命,就与他结盟。

约拿单从身上脱下外袍,给了大卫,又将战衣、刀、弓、腰带都给了他。

扫罗无论差遣大卫往何处去,他都作事精明。扫罗就立他作战士长,众百姓和扫罗的臣仆无不喜悦。

《撒母耳记上》18 : 1–5

And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:

And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee–ward very good:

For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain.

And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

I Sam. 19 : 1–7

扫罗对他儿子约拿单和众臣仆说，要杀大卫；扫罗的儿子约拿单却甚喜爱大卫。

约拿单告诉大卫说："我父扫罗想要杀你，所以明天早晨你要小心，到一个僻静地方（藏）身。

我就出到你所藏的田里，站在我父亲旁边，与他谈论。我看他情形怎样，我必告诉你。"

约拿单向他父亲扫罗替大卫说好话，说："王不可得罪王的仆人大卫，因为他未曾得罪你，他所行的都与你大有益处。

他拼命杀那非利士人，耶和华为以色列众人大行拯救。那时你看见，甚是欢喜，现在为何无故要杀大卫，流无辜人的血，自己取罪呢？"

扫罗听了约拿单的话，就指着永生的耶和华起誓说："我必不杀他。"

约拿单叫大卫来，把这一切事告诉他，带他去见扫罗。他就仍然侍立在扫罗面前。

《撒母耳记上》19 : 1–7

And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

Then Jonathan said to David, Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty.

And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel.

And I will shoot three arrows on the side there of, as though I shot at a mark.

And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth.

But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away.

And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever.

I Sam. 20 : 17–23

约拿单因爱大卫如同爱自己的性命，就使他再起誓。

约拿单对他说："明日是初一，你的座位空设，人必理会你不在那里。

你等三日，就要速速下去，到你从前遇事所藏的地方，在以色列磐石那里等候。

我要向磐石旁边射三箭，如同射箭靶一样。

我要打发童子，说：'去把箭找来。'我若对童子说：'箭在后头，把箭拿来'，你就可以回来，我指着永生的耶和华起誓，你必平安无事。

我若对童子说：'箭在前头'，你就要去，因为是耶和华打发你去的。

至于你我今日所说的话，有耶和华在你我中间为证，直到永远。"

《撒母耳记上》20：17-23]

David at Gath feigns himself mad,

大卫在亚吉王面前装疯卖傻；(喻)蒙混过关

[出自《圣经·旧约》:

And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me?

Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?

I Sam. 21：10-15

那日大卫起来，躲避扫罗，逃到迦特王亚吉那里。

亚吉的臣仆对亚吉说："这不是以色列国王大卫吗？那里的妇女跳舞唱和，不是指着他说'扫罗杀死千千，大卫杀死万万'吗？"

大卫将这话放在心里，甚惧怕迦特王亚吉。

就在众人面前改变了寻常的举动，在他们手下假装疯癫，在城门的门扇

上胡写乱画，使唾沫流在胡子上。

亚吉对臣仆说："你们看，这人是疯子。为什么带他到我这里来呢？

我岂缺少疯子，你们带这人来在我面前疯癫吗？这人岂可进我的家呢？"

《撒母耳记上》21：10—15]

David brings the ark into Zion.

大卫将约柜运往锡安；(喻)迎圣物

[出自《圣经·旧约》:

And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrified oxen and fatlings.

And David danced before the Lord with all his might; and David was girded with a linen ephod.

So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet .

2 Sam.6：12—15

有人告诉大卫王说："耶和华因为约柜赐福给俄别以东的家和一切属他的。"大卫就去，欢欢喜喜的将神的约柜，从俄别以东家中抬到大卫的城里。

抬耶和华约柜的人走了六步，大卫就献牛，与肥羊为祭。

大卫穿着细麻布的以弗得；在耶和华面前极力跳舞。

这样，大卫和以色列的全家欢呼吹角，将耶和华的约柜抬上来。

《撒母耳记下》6：12—15]

David builds a house for God.

大卫立意建造神殿；(喻)树碑；作永久的纪念

[出自《圣经·旧约》:

And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies;

That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

And Nathan said to the king, Go, do all that is in thine heart; for the

Lord is with thee.

And it came to pass that night, that the word of the Lord came unto Nathan, saying,

Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in?

Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from follewing the sheep, to be ruler over my people, over Israel:

And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.

And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will proceed out of thy bowels, and I will establish his kingdom.

He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

2 Sam. 7 : 1–14

王住在自己宫中，耶和华使他安靖，不被四周的仇扰乱。

那时，王对先知拿单说："看哪，我住在香柏木的宫中，神的约柜反在幔子里。"

拿单对王说："你可以照你的心意而行，因为耶和华与你同在。"

当夜耶和华的话临到拿单说：

"你去告诉我仆人大卫说，耶和华如此说："你岂可建造殿宇给我居住呢？

自从我领以色列人出埃及直到今日，我未曾住过殿宇，常在会幕和帐幕中行走。

凡我同以色列人所走的地方，我何曾向以色列一支派的士师，就是我吩咐牧养我民以色列的说：你们为何不给我建造香柏木的殿宇呢？'

现在你要告诉我仆人大卫说，万军之耶和华如此说：'我从羊圈中将你召来，叫你不再跟从羊群，立你作我民以色列的君。

你无论往哪里去，我常与你同在，剪除你的一切仇敌；我必使你得大名，好像世上大大有名的人一样。

我必为我民以色列选定一个地方，栽培他们，使他们住自己的地方，不再迁移；凶恶之子也不像从前扰害他们，

并不像我命士师治理我民以色列的时候一样。我必使你安靖，不被一切仇敌扰乱。并且我耶和华应许你，必为你建立家室。

你寿数满足，与你列祖同睡的时候，我必使你的后裔接续你的位，我也必坚定他的国。

他必为我的名建造殿宇，我必坚定他的国位，直到永远。

我要作他的父，他要作我的子；他若犯了罪，我必用人的杖责打他，用人的鞭责罚他。

《撒母耳记下》7：1-14]

David buries the bones of Saul and Jonathan.

大卫安葬扫罗与约拿单。

[出自《圣经·旧约》:

And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

And he brought up from thence the bones of Saul and the bones of

Jonathen his son; and they gathered the bones of them that were hanged.

And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was entreated for the land.

2 Sam. 2I : I2–I4

大卫就去，从基列雅比人那里将扫罗和他儿子约拿单的骸骨搬了来，是因非利士人从前在基利波杀扫罗，将尸身悬挂在伯珊的街市上，基列雅比人把尸身偷了去。

大卫将扫罗和他儿子约拿单的骸骨从那里搬了来，又收敛被悬挂七人的骸骨。

将扫罗和他儿子约拿单的骸骨葬在便雅悯的洗拉，在扫罗父亲基士的坟墓里。众人行了王所吩咐的。此后神垂听国民所求的。

《撒母耳记下》21 : 12–14]

David dances before the ark.

大卫手舞足蹈迎约柜; (喻)凯旋而归

[出自《圣经 · 旧约》:

And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.

And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the Lord.

And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts.

And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

2 Sam. 6 : 16–19

耶和华的约柜进了大卫城的时候，扫罗的女儿米甲从窗户里观看，见大卫王在耶和华面前踊跃跳舞，心里就轻视他。

众人将耶和华的约柜请进去，安放在所预备的地方，就是在大卫所搭的帐幕里。大卫在耶和华面前献燔祭和平安祭。

大卫献完了燔祭和平安祭，就奉万军之耶和华的名给民祝福。

并且分给以色列众人，无论男女，每人一个饼，一块肉，一个葡萄饼。众人就各回各家去了。

《撒母耳记下》6：16-19]

David laments Saul and Jonathan with a song.

大卫为扫罗和约拿单作哀歌；(喻)颂扬

[出自《圣经·旧约》:

And David lamented with this lamentation over Saul and over Jonathan his son:

(Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)

The beauty of Israel is slain upon thy high places: how are the mighty fallen!

Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the philistines rejoice, lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

How are the mighty fallen, and the weapons of war perished!

II Sam. I : I7–27

大卫作哀歌，吊扫罗和他儿子约拿单。

且吩咐将这歌教导犹大人。这歌名叫弓歌，写在雅煞珥书上。

歌中说：以色列啊，你尊荣者在山上被杀。大英雄何竟死亡！

不要在迦特报告，不要在亚实基伦街上传扬，免得非利士的女子欢乐，免得未受割礼之人的女子衿夸。

基利波山哪，愿你那里没有雨露，愿你田地无土产可作供物，因为英雄的盾牌，在那里被污丢弃。扫罗的盾牌，仿佛未曾抹油。

约拿单的弓箭，非流敌人的血不退缩。扫罗的刀敛，非剖勇士的油不收回。

扫罗和约拿单，活时相悦相爱，死时也不分离。他们比鹰更快，比狮子还强。

以色列的女子啊，当为扫罗哭号。他曾使你们穿朱红色的美衣，使你们衣服有黄金的妆饰。

英雄何竟在阵上仆倒！约拿单何竟在山上被杀！

我兄约拿单哪，我为你悲伤！我甚喜悦你，你向我发的爱情奇妙非常，过于妇女的爱情。

英雄何竟仆倒！战具何竟灭没！

《撒母耳记下》1：17–27]

David mourns for Abner.

大卫悼念押尼珥；(喻)为亲者痛

[出自《圣经·旧约》:

And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier.

And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

And the king lamented over Abner, and said, Died Abner as a fool dieth?

Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him.

II Sam. 3：3I–34

大卫吩咐约押和跟随他的众人说："你们当撕裂衣服，腰束麻布，在押尼珥棺前哀哭。"大卫王也跟在棺后。

他们将押尼珥葬在希伯仑。王在押尼珥的墓旁放声而哭，众民也都哭了。

王为押尼珥举哀说："押尼珥何竟像愚顽人死呢？

你手未曾捆绑，脚未曾锁住，你死如人死在罪孽之辈手下一样。"于是众民又为押尼珥哀哭。

《撒母耳记下》3：31–34]

David restores Jonathan's son all that was Saul's.

大卫将扫罗家产归还给约拿单之子；(喻)以德报德

[出自《圣经·旧约》:

Then king David sent, and fetched him not of the house of Machir, the son of Ammiel, from Lo–debar.

Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thon shalt eat bread at my table continually.

And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

2 Sam. 9：5–9

于是大卫王打发人去，从罗底巴亚米利的儿子玛吉家里召了他来。

扫罗的孙子、约拿单的儿子米非波设来见大卫，伏地叩拜。大卫说："米非波设！"米非波设说："仆人在此。"

大卫说："你不要惧怕，我必因你父亲约拿单的缘故施恩与你，将你祖父扫罗的一切田地都归还你，你也可以常与我同席吃饭。"

米非波设又叩拜说："仆人算什么？不过如死狗一般，竟蒙王这样眷顾。"

王召了扫罗的仆人洗巴来，对他说："我已将属扫罗和他的一切家产都赐给你主人的儿子了。"

《撒母耳记下》9：5–9]

David sends for Mephibosheth.

大卫召见米非波设(约拿单之子)；(喻)不忘旧交

[出自《圣经·旧约》:

And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

And the king said, Is there not yet any of the house of Saul, that I may shew the Kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.

And the king said unto him, Where is he? And Ziba Said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar.

The king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

II Sam. 9：1–8

大卫问说："扫罗家还有剩下的人没有？我要因约拿单的缘故向他施恩。"

扫罗家有一个仆人，名叫洗巴，有人叫他来见大卫，王问他说："你是洗巴吗？"回答说："仆人是"。

王说："扫罗家还有人没有？我要照神的慈爱恩待他。"洗巴对王说："还

有约拿单的一个儿子，是瘸腿的。”

王说：“他在哪里？”洗巴对王说：“他在罗底巴亚米利的儿子玛吉家里。”

于是大卫王打发人去，从罗底巴亚米利的儿子玛吉家里召了他来。

扫罗的孙子、约拿单的儿子米非波设来见大卫，伏地叩拜。大卫说：“米非波设！”米非波设说：“仆人在此。”

大卫说：“你不要惧怕，我必因你父亲约拿单的缘故施恩与你，将你祖父扫罗的一切田地都归还你，你也可以常与我同席吃饭。”

米非波设又叩拜说：“仆人算什么？不过如死狗一般，竟蒙王这样眷顾。”

《撒母耳记下》9：1–8]

David shows the reason of his confidence.

大卫请缨；(喻)自告奋勇

[出自《圣经·旧约》:

And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

And Saul armed David with his armour, and he put an helmet of

brass upon his head; also he armed him with a coat of mail.

And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

I Sam. 17 : 31–40

有人听见大卫所说的话，说告诉了扫罗，扫罗便打发人叫他来。

大卫对扫罗说："人都不必因那非利士人胆怯。你的仆人要去与那非利士人战斗。"

扫罗对大卫说："你不能去与非利士人战斗，因为你年纪太轻，他自幼就作战士。"

大卫对扫罗说："你仆人为父亲放羊，有时来了狮子，有时来了熊，从群中衔一只羊羔去。

我就追赶它，击打它，将羊羔从它们口中救出来，它起来要害我，我就揪着它的胡子，将它打死。

你仆人曾打死狮子和熊，这未受割礼的非利士人向永生神的军队骂阵，也必像狮子和熊一般。"

大卫又说："耶和华救我脱离狮子和熊的爪，也必救我脱离这非利士人的手。"扫罗对大卫说："你可以去吧！耶和华必与你同在。"

扫罗就把自己的战衣给大卫穿上，将铜盔给他戴上，又给他穿上铠甲。

大卫把刀挎在战衣外，试试能走不能走，因为素来没有穿惯，就对扫罗说："我穿戴这些不能走，因为素来没有穿惯。"于是摘脱了。

他手中拿杖，又在溪中挑选了五块光滑石子，放在袋里，就是牧人带的囊里；手中拿着甩石的机弦，就去近那非利士人。

《撒母耳记上》17 : 31–40]

David spares Saul.

大卫不杀扫罗；(喻)以德报怨

[出自《圣经 · 旧约》:

And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.

So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king, And when Saul looked hehind him, David stooped with his face to the earth, and bowed himself.

And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

Behold, this day thine eyes have seen how that the Lord delievered thee today into mine hand in the cave: and some bade me kill thee: but mine eye spared thee, and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed.

Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe., and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

The Lord judge between me and thee, and the Lord avenged me of thee: but mine hand shall not be upon thee.

As saith the proverb of the ancients, Wickedness proceedeth from the wicked; but mine hand shall not be upon thee.

After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

The Lord therefore be judge, and judge between me and thee, and see and plead my cause, and deliver me out of thine hand.

And it came to pass, When David had made an end of speaking these

words unto Saul, that Saul said, Is this thy voice my son David? And Saul lifted up his voice, and wept.

And he said unto David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

1 Sam.24 : 3–17

到了路旁的羊圈,在那里有洞,扫罗进去大解。大卫和跟随他的人正藏在洞里的深人。

跟随的人对大卫说:"耶和华应许你说:'我要将你的仇敌交在你手里,你可以任意待他。'如今时候到了。"大卫就起来,悄悄地割下扫罗外袍的衣襟。

随后大卫心中自责,因为割下扫罗的衣襟;

对跟随他的人说:"我的主乃是耶和华的受膏者,我在耶和华面前万不敢伸手害他,因他是耶和华的受膏者。"

大卫用这话拦住跟随他的人,不容他们起来害扫罗。扫罗起来,从洞里出去行路。

随后大卫也起来,从洞里出去,呼叫扫罗说:"我主,我王!"扫罗回头观看,大卫就屈身脸伏于地下拜。

大卫对扫罗说:"你为何听信人的谗言,说大卫想要害你呢?

今日你亲眼看见在洞中耶和华将你交在我手里,有人叫我杀你,我却爱惜你,说:'我不敢伸手害我的主,因为他是耶和华的受膏者。'

我父啊! 看看你外袍的衣襟在我手中。我割下你的衣襟,没有杀你,你由此可以知道我没有恶意叛逆你。你虽然猎取我的命,我却没有得罪你。

愿耶和华在你我中间判断事非,在你身上为我伸冤,我却不亲手加害与你。

古人有句俗话说:'恶事出于恶人。'我却不亲手加害与你。

以色列王出来要寻找谁呢? 追赶谁呢? 不过追赶一条死狗,一个虼蚤就是了。

愿耶和华在你我中间施行审判,断定是非,并且鉴察,为我伸冤,救我脱离你的手。"

大卫向扫罗说完这话,扫罗说:"我儿大卫,这是你的声音吗?"就放声大哭,

对大卫说:"你比我公义,因为你以善待我,我却以恶待你。"

《撒耳母记上》24 : 3–17]

David takes Bathsheba to wife.

大卫娶拔示巴为妻;(喻)作不仁义之事

[出自《圣经·旧约》:

And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

And when the morning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

2 Sam. 11 : 23–27

使者对大卫说:"敌人强过我们,出到郊野与我们打仗。我们追杀他们,直到城门口。

射箭的从城上射王的仆人,射死几个,赫人乌利亚也死了。"

王向使者说:"你告诉约押说:'不要因这事愁闷。刀剑或吞灭这人或吞灭那人,没有一定的,你只管竭力攻城,将城倾覆'。可以用这话勉励约押。"

乌利亚的妻听见丈夫乌利亚死了就为他哀哭。

哀哭的日子过了,大卫差人将她接到宫里。她就作了大卫的妻,给大卫生了一个儿子。但大卫所行的这事,耶和华甚不喜悦。

《撒母耳记下》11 : 23–27]

David's glory increases.

大卫的威望与日俱增。

[出自《圣经·旧约》:

Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the

servants of Saul; so that his name was much set by.

I Sam. I8 : 30

每逢非利士军长出来打仗，大卫比扫罗的臣仆作事精明，因此他的名被人尊重。

《撒母耳记上》18 : 30]

David's law to divide the spoil

大卫定分缴物之规定。

[出自《圣经 · 旧约》:

Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them aught of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand.

For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.

And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day.

I Sam. 30 : 22–25

跟随大卫人中的恶人和匪类说："这些人既没有和我们同去，我们所夺的财物就不分给他们，只将他们各人的妻子儿女给他们，使他们带去就是了。"

大卫说："弟兄们，耶和华所赐给我们的，不可不分给他们，因为他保佑我们，将那攻击我们的敌军交在我们手里。

"这事谁肯依从你们呢？上阵的得多少，看守器具的也得多少，应当大家平分。"

大卫定此为以色列的律例、典章，从那日直到今日。

《撒母耳记上》30 : 22–25]

David's prayer and thanks giving

大卫的祈祷与感恩；(喻)歌功颂德

[出自《圣经 · 旧约》:

Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?

And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?

And what can David say more unto thee? for thou, Lord God, knowest thy servant.

For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for they land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God.

And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel; and let the house of thy servant David be established before thee.

For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken

it: and with thy blessing let the house of thy servant be blessed for ever.

2 Sam. 7：18—29

于是大卫王进去，坐在耶和华面前，说："主耶和华啊，我是谁，我的家算什么，你竟使我到这地步呢?

主耶和华啊，这在你眼中还看为小，又应许你仆人的家至於久远。主耶和华啊，这岂是人所常遇的事吗?

主耶和华啊，我还有何言可以对你说呢?因为你知道你的仆人。

你行这大事使仆人知道，是因你所应许的话，也是照你的心意。

主耶和华啊，你本为大。照我们耳中听见没有可比你的，除你以外再无神。

世上有何民能比你的民以色列呢?你从埃及救赎他们作自己的子民，又在你赎出来的民面前行大而可畏的事，驱逐列邦人和他们的神，显出你的大名。

你曾坚立你的民以色列，作你的子民，直到永远。你耶和华也作了他们的神。

耶和华神啊，你所应许仆人和仆人家的话，求你坚定，直到永远，照你所说的而行。

愿人永远尊你的名为大，说：'万军之耶和华是治理以色列的神'。这样，你仆人大卫的家必在你面前坚立。

万军之耶和华以色列的神啊，因你启示你的仆人，说：'我必为你建立家室，所以仆人大胆向你如此祈祷'。

主耶和华啊，惟有你是神。你的话是真实的，你也应许将这福气赐给仆人。

现在求你赐福与仆人的家，可以永存在你面前。主耶和华啊，这是你所应许的，愿你永远赐福与仆人的家。"

《撒母耳记下》7：18-29]

Day before the Sabbath

安息日前一日

[出自《圣经·旧约》:

And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congrega-

tion came and told Moses.

And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

And Moses said, Eat that today; for today is a sabbath unto the Lord: today ye shall not find it in the field.

Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

Exod. 16 : 21–26

他们每日早晨，按照各人的饭量收取，日头一发热，就消化了.

到第六天，他们收了双倍的食物，每人两俄梅珥。会众的官长来告诉摩西。

摩西对他们说："耶和华这样说：'明天是圣安息日，是向耶和华守的圣安息日，你们要烤的就烤了，要煮的就煮了，所剩下的都留到早晨'。"

他们就照摩西的吩咐留到早晨，也不臭，里头也没有虫子。

摩西说："你们今天吃这个吧！因为今天是向耶和华守的安息日，你们在田野必找不着了。

六天可以收取，第七天乃是安息日，那一天必没有了。"

《出埃及记》16 : 21–26]

Day of Atonement

赎罪日

[出自《圣经 · 旧约》:

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord.

And the Lord spake unto Moses, saying,

Also on the tenth day of this seventh month there shall be a day of

atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.

For whatsover soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

Levi. 23 : 23–32

耶和华对摩西说:

"你晓谕以色列人说:七月初一,你们要守为圣安息日,要吹角作纪念,当有圣会。

什么劳碌的工都不可作。要将火祭献给耶和华"。

耶和华晓谕摩西说:

"七月初十是赎罪日,你们要守为圣会,并要刻苦己心,也要将火祭献给耶和华。

当这日,什么工都不可作,因为是赎罪日,要在耶和华你们的神面前赎罪。

当这日,凡不刻苦己心的,必从民中剪除。

凡这日作什么工的,我必将他从民中除灭。

你们什么工都不可作。这在你们一切的住处,作为世世代代永远的定例。

你们要守这日为圣安息日,并要刻苦己心,从这月初九日晚上到次日晚上,要守为安息日"。

《利未记》23 : 23–32

And the Lord spake unto Moses in mount Sinai, saying,

Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the

Lord.

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Levi. 25 : 1–10

耶和华在西奈山对摩西说:

"你晓谕以色列人说:你们到了我所赐你们那地的时候,地就要向耶和华守安息。

六年要耕种田地,也要修理葡萄园,收藏地的出产。

第七年地要守圣安息,就是向耶和华守的安息,不可耕种田地,也不可修理葡萄园。

遗落自长的庄稼,不可收割;没有修理的葡萄园,也不可摘取葡萄。这年,地要守圣安息。

地在安息年所出的，要给你和你的仆人、婢女、雇工人，并寄居的外人当食物。

这年的土产，也要给你的牲畜和你地上的走兽当食物。”

“你要计算七个安息年，就是七七年。这便为你成了七个安息年，共是四十九年。

当年七月初十日，你要大发角声，这日就是赎罪日，要在遍地发出角声。

第五十年你们要当作圣年，在遍地给一切的居民宣告自由。这年必为你们的禧年，各人要归自己的产业，各归本家。”

《利未记》25：1—10

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.

But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

Levi. 26：40—46

他们要承认自己的罪和他们祖宗的罪，就是干犯我的那罪；并且承认自己行事与我反对。

我所以行事与他们反对，把他们带到仇敌之地。那时，他们未受割礼的心若谦卑了，他们也服了罪孽的刑罚。

我就要纪念我与雅各所立的约，与以撒所立的约，与亚伯拉罕所立的约，并要纪念这地。

他们离开这地，地在荒废无人的时候，就要享受安息。并且他们要服罪孽的刑罚，因为他们厌弃了我的典章，心中厌恶了我的律例。

虽是这样，他们在仇敌之地，我却不厌弃他们，也不厌恶他们，将他们尽行灭绝，也不背弃我与他们所立的约，因为我是耶和华他们的神。

我却要为他们的缘故记念我与他们先祖所立的约。他们的先祖是我在列邦人眼前，从埃及地领出来的，为要作他们的神。我是耶和华。

这些律例、典章和法度，是耶和华与以色列人在西奈山借着摩西立的。

《利未记》26：40–46]

(The) day of the firstfruit

庄稼初熟(又名七七节)

[出自《圣经·旧约》:

Also in the day of the firstfruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

But ye shall offer the burnt offering for a sweet savour unto the Lord; two young bullocks, one ram, seven lambs of the first year;

Num. 28：26–27

七七节庄稼初熟，你们献新素祭给耶和华的日子，当有圣会，什么劳碌的工都不可作。

只要将公牛犊两只，公绵羊一只，一岁的公羊羔七只，作为馨香的燔祭，献给耶和华。

《民数记》28：26–27]

(The) day star arise in your hearts.

星星出现在你们心窝里；(喻)心明眼亮

〔出自《圣经·新约》:

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved

Son, in whom I am well pleased.

And this voice which came from heaven we heard, when we were with him in the holy mount.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

2 Pet. 1 : 17–20

他从父神得到尊贵荣耀的时候，从极大荣光之中，有声音出来向他说："这是我的爱子，我所喜悦的。"

我们同他在圣山的时候，亲自听见这声音从天上出来。

我们并有先知更确切的声音，如同灯照在暗处。你们在这预言上留意，直等到天发亮，晨星在你们心里出现的时候，才是好的。

第一要紧的，该知道经上所有的预言没有可随私意解说的。

《彼得后书》1 : 17–20]

(A) dead dog

死狗；(转)无用；废物

[出自《圣经 · 旧约》:

After whom is the king of Israel come out? after whom doest thou pursue? after a dead dog, after a flea.

I Sam. 24 : 14

以色列王出来要寻找谁呢?追赶谁呢?不过追赶一条死狗，一个虼蚤就是了。

《撒母耳记上》24 : 14

And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

2 Sam. 9 : 8

米非波设又叩拜，说"仆人算什么，不过如死狗一般，竟蒙王这样眷顾。"

《撒母耳记下》9 : 8

Then said Abishai the son of Z Why should this dead dog curse my lord the king? I f his

head.

2 Sam. 16：9

洗鲁雅的儿子亚比篩对王说，"这死狗岂可咒骂我主我王呢?求你容我过去，割下他的头来。"

《撒母耳记下》16：9]

Death in the Pot

锅里的死亡；(喻)暗藏的危险

[出自《圣经·旧约》:

And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.

So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O, thou man of God, there is death in the pot. And they could not eat thereof.

But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

2 Kings 4:38–41

以利沙又来到吉甲，那地正有饥荒，先知门徒坐在他面前，他吩咐仆人说："你将大锅放在火上，给先知门徒熬汤。"

有一个人去到田野掐菜，遇见一棵野瓜藤，就摘了一兜野瓜回来，切了搁在熬汤的锅中，因为他们不知道是什么东西。

倒出来给众人吃，吃的时候，都喊叫说："神人哪，锅中有致死的毒物!"所以众人不能吃了。

以利沙说："拿点面来。"就把面撒在锅中，说："倒出来，给众人吃吧!"锅中就没有毒了。

《列王纪下》4：38–41]

Deborah

底波拉(希伯来女预言家)

[出自《圣经·旧约》:

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of children of Naphtali and of the children of Zebulun?

And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliever him into thine hand.

And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

And she said, I will surely go with thee: not with standing the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

Judges 4 : 4–10

有一位女先知名叫底波拉,是拉比多的妻,当时作以色列的士师。

她住在以法莲山地拉玛和伯特利中间,在底波拉的棕树下。以色列人都上她那里去听判断。

她打发人从拿弗他利的基低斯,将亚比挪庵的儿子巴拉召了来,对他说:"耶和华以色列的神吩咐你说:'你率领一万拿弗他利和西布伦人上他泊山去。

我必使耶宾的将军西西拉率领他的车辆和全军往基顺河,到你们那里去,我必将他交在你手中。'"

巴拉说:"你若同我去,我就去;你若不同我去,我就不去。"

底波拉说:"我必与你同去,只是你在所行的路上得不着荣耀,因为耶和

华将西西拉交在一个妇人手里。"于是底波拉起来与巴拉一同往基低斯去了。

巴拉就招聚西布伦人和拿弗他利人到基低斯，跟他上去的有一万人。底波拉也同他上去。

《士师记》4：4—10]

Delilah

大利拉；(喻)不忠实的女人

[出自《圣经·旧约》:

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.

And the lords of Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every of us eleven hundred pieces of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man.

Then the lords of Philistines brought up to her seven green withs which have not been dried, and she bound him with them.

Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it touched the fire. So his strength was not known.

And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and as another man.

Delilah therefore took new ropes, and bound him therewith, and said unto him. The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson, Hitherto thou hast mocked me, and

told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

Judges 16 : 4–14

后来参孙在梭烈谷喜爱一个妇人，名叫大利拉。

非利士人的首领上去见那妇人，对她说："求你诓哄参孙，探探他因何有这么大的力气，我们用何法能胜他，当用何法捆绑克制他，我们就每人给你一千一百舍客勒银子。"

大利拉对参孙说："求你告诉我，你因何有这么大的力气，当用何法捆绑克制你？"

参孙回答说："人若用七条未干的青绳子捆绑我，我就软弱像别人一样。"

于是，非利士人的首领拿了七条未干的青绳子来交给妇人。她就用绳子捆绑参孙。

有人预先埋伏在妇人的内室里。妇人说："参孙哪，非利士人拿你来了。"参孙就挣断绳子，如挣断经火的麻线一样。这样，他力气的根由人还是不知道。

大利拉对参孙说："你欺哄我，向我说谎言。现在求你告诉我当用何法捆绑你。"

参孙回答说："人若用没有使过的新绳捆绑我，我就软弱像别人一样。"

大利拉就用新绳捆绑他，对他说："参孙哪，非利士人拿你来了。"有人预先埋伏在内室里。参孙将臂上的绳挣断了，如同挣断一条线一样。

大利拉对参孙说："你到如今还是欺哄我，向我说谎言。求你告诉我当用何法捆绑你。"参孙回答说："你若将我头上的七条发绺与纬线同织就可以了。"

于是大利拉将他的发绺与纬线同织，用橛子钉住，对他说："参孙哪，非利士人拿你来了。"参孙从睡中醒来，将机上的橛子和纬线，一齐都拔出来了。

《士师记》16 : 4–14]

Delilah overcomes Samson.

大利拉制服参孙；(喻)美人计；以柔克刚

[出自《圣经·旧约》:

And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death.

That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other time before, and shake myself. And he wist not that the Lord was departed from him.

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

Howbeit the hair of his head began to grow again after he was shaven.

Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delieverd Samson our enemy into our hand.

Judges 16 : 15–23

大利拉对参孙说:"你既不与我同心,怎么说你爱我呢?你这三次欺哄我,没有告诉我,你因何有这么大的力气。"

大利拉天天用话催逼他,甚至他心里烦闷要死。

参孙就把心中所藏的都告诉了她,对她说:"向来人没有用剃头刀剃我的头,因为我自出母胎就归神作拿细耳人;若剃了我的头发,我的力气就离

开我，我便软弱像别人一样。"

大利拉见他把心中所藏的都告诉了她，就打发人到非利士人的首领那里，对他们说："他已经把心中所藏的都告诉我，请你们再上来一次。"于是非利士人的首领手里拿着银子，上到妇人那里。

大利拉使参孙枕着他的膝睡觉，叫了一个人来剃他头上的七条发绺。于是大利拉克制他。他的力气就离开他了。

大利拉说："参孙哪！非利士人拿你来了。"参孙从睡中醒来，心里说，我要像前几次出去活动身体。他却不知道耶和华已经离开他了。

非利士人将他拿住，剜了他的眼睛，带他下到迦萨，用铜链拘索他，他就在监里推磨。

然而他的头发被剃之后又渐渐长起来了。

非利士人的首领聚集，要给他们的神大衮献大祭，并且欢乐。因为他们说："我们的神将我们的仇敌参孙交在我们手中了。"

《士师记》16：15-23]

Deliver a shoe in token of confirmation

脱鞋为证；(喻)作证

[出自《圣经·旧约》:

And I thought to advertise thee, Saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabites, the wife of the dead, to raise up the name of the dead upon his inheritance.

And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

Moreover Ruth the Moabites, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

Ruth 4 : 4–10

"我(指波阿斯)想当赎那块地的是你,其次是我,以外再没有别人了。你可以在这里的人面前和我本国的长老面前说明,你若赎就赎,若不肯赎就告诉我。"那人回答说:"我肯赎。"

波阿斯说:"你从拿俄米手中买这地的时候,也当娶死人的妻摩押女子路得,使死人在产业上存留他的名。"

那人说:"这样我就不能赎了。恐怕于我的产业有碍。你可以赎我所赎的,我不能赎了。"

从前在以色列人要定夺甚么事,或赎回,或交易,这人就脱鞋给那人。以色列人都是以为证据。

那人对波阿斯说:"你自己买吧!"于是将鞋脱下来了。

波阿斯对长老和众民说:"你们今日作见证,凡属以利米勒和基连、玛伦的,我都从拿俄米手中置买了,

又娶了玛伦的妻摩押女子路得为妻,好在死人的产业上存留他的名,免得他的名在本族本乡灭没。你们今日可以作见证。"

《路得记》4 : 4–10]

Deluge

洪水;(喻)对恶贯满盈者的惩罚

[出自《圣经·旧约》:

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when

the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth men that I have made them.

But Noah found grace in the eyes of the Lord.

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

And Noah begat three sons, Shem, Ham, and Japheth.

The earth also was corrupt before God, and the earth was filled with violence.

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

But with thee will I establish my covenant; and thou shalt come into the ark , thou, and thy sons, and thy wife, and thy sons wives with thee.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark , to keep them alive with thee; they shall be male and female.

Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Thus did Noah; according to all that God commanded him, so did he.

Gen. 6 : 1–22

当人在世上多起来，又生女儿的时候，

神的儿子们看见人的女子美貌，就随意挑选，娶来为妻。

耶和华说："人既属乎血气，我的灵就不永远住在他里面，然而他的日子还可到一百二十年。"

那时候有伟人在地上。后来神的儿子们和人的女子们交合生子，那就是上古英武有名的人。

耶和华见人在地上罪恶很大，终日所思想的尽都是恶，

耶和华就后悔造人在地上，心中忧伤。

耶和华说："我要将所造的人和走兽，并昆虫，以及空中的飞鸟，都从地上除灭，因为我造他们后悔了。"

惟有挪亚在耶和华眼前蒙恩。

挪亚的后代记在下面。挪亚是个义人，在当时的世代是个完全人。挪亚与神同行。

挪亚生了三个儿子，就是闪、含、雅弗。

世界在神面前败坏，地上满了强暴。

神观看世界，见是败坏了；凡有血气的人，在地上都败坏了行为。

神就对挪亚说："凡有血气的人，他的尽头已经来到我面前，因为地上满了他们的强暴，我要把他们和地一并毁灭。

你要用歌斐木造一只方舟，分一间一间地造，里外抹上松香。

方舟的造法乃是这样：要长三百肘，宽五十肘，高三十肘。

方舟上面要留透光处，高一肘。方舟的门要开在旁边。方舟要分上、中、下三层。

看哪，我要使洪水泛滥在地上，毁灭天下。凡地上有血肉、有气息的活物，无一不死。

我却要与你立约。你同你的妻，与儿子、儿妇，都进入方舟。

凡有血肉的活物，每样两个，一公一母，你要带进方舟，好在你那里保全生命。

飞鸟各从其类，牲畜各从其类，地上的昆虫各从其类，每样两个，要到你那里，好保全生命。

你要拿各样食物积蓄起来，好作你和它们的食物。"

挪亚就这样行。凡神所吩咐的，他都照样行了。

《创世记》6：1-22

And the Lord said unto Noah, come thou and all thy house into the ark; for thee have I seen righteous before men in this generation.

Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.

Of fowls also of the air by sevens, the male and the famale; to keep seed alive upon the face of all the earth.

For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

And Noah did according unto all that the Lord commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth.

There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

And the rain was upon the earth forty days and forty nights.

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

Fifteen cubits upward did the waters prevail; and the mountains were covered.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth and every man.

All in whose nostrils was the breath of life, of all that was in the dry land died.

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

And the waters prevailed upon the earth an hundred and fifty days.

Gen. 7 : 1–24

耶和华对挪亚说："你和你的全家都要进入方舟，因为在这世代中，我见你在我面前是义人。

凡洁净的畜类，你要带七公七母；不洁净的畜类，你要带一公一母；

空中的飞鸟也要带七公七母，可以留种，活在全地上。

因为再过七天，我要降雨在地上四十昼夜，把我所造的各种活物都从地上除灭。"

挪亚就遵着耶和华所吩咐的行了。

当洪水泛滥在地上的时候，挪亚整六百岁。

挪亚就同他的妻和儿子、儿妇，都进入方舟，躲避洪水。

洁净的畜类和不洁净的畜类，飞鸟并地上一切的昆虫，

都是一对一对地，有公有母，到挪亚那里进入方舟，正如神所吩咐挪亚的。

过了那七天，洪水泛滥在地上。

当挪亚六百岁，二月十七日那一天，大渊的泉源都裂开了，天上的窗户也敞开了。

四十昼夜降大雨在地上。

正当那日，挪亚和他三个儿子闪、含、雅弗，并挪亚的妻子和三个儿妇，都进入方舟。

他们和百兽，各从其类；一切牲畜，各从其类；爬在地上的昆虫，各从其类；一切禽鸟，各从其类，都进入方舟。

凡有血肉、有气息的活物，都一对一对地到挪亚那里，进入方舟。

凡有血肉进入方舟的，都是有公有母，正如神所吩咐挪亚的。耶和华就把他关在方舟里头。

洪水泛滥在地上四十天，水往上长，把方舟从地上漂起。

水势浩大，在地上大大地往上长，方舟在水面上漂来漂去。

水势在地上极其浩大，天下的高山都淹没了。

水势比山高过十五肘，山岭都淹没了。

凡在地上有血肉的动物，就是飞鸟、牲畜、走兽，和爬在地上的昆虫，以及所有的人都死了；

凡在旱地上，鼻孔有气息的生灵都死了；

凡地上各类的活物，连人带牲畜、昆虫、以及空中的飞鸟，都从地上除灭了，只留下挪亚和那些与他同在方舟里的。

水势浩大，在地上共一百五十天。

《创世纪》7：1–24

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged;

The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

And he sent forth a raven, which went forth to and for, until the waters were dried up from off the earth.

Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

And he stayed yet other seven days; and again he sent forth the dove out of the ark;

And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying.

Go forth of the ark , thou, and thy wife, and thy sons, and thy sons' wives with thee.

Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

And Noah went forth, and his sons, and his wife, and his sons' wives with him:

Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Gen. 8 : 1–22

神记念挪亚和挪亚方舟里的一切走兽牲畜。神叫风吹地，水势渐落。

渊源和天上的窗户都闭塞了，天上的大雨也止住了。

水从地上渐退。过了一百五十天，水就渐消。

七月十七日，方舟停在亚拉腊山上。

水又渐消，到十月初一日，山顶都现出来了。

过了四十天，挪亚开了方舟的窗户，

放出一只乌鸦去。那乌鸦飞来飞去，直到地上的水都干了。

他又放出一只鸽子去，要看看水从地上退了没有。

但遍地上都是水，鸽子找不着落脚之地，就回到方舟挪亚那里，挪亚伸手把鸽子接进方舟来。

他又等了七天，再把鸽子从方舟放出去。

到了晚上，鸽子回到他那里，嘴里叼着一个新拧下来的橄榄叶子，挪亚就知道地上的水退了。

他又等了七天，放出鸽子去，鸽子就不再回来了。

到挪亚六百零一岁，正月初一日，地上的水都干了。挪亚撤去方舟的盖观看，便见地面上干了。

到了二月二十七日，地就都干了。

神对挪亚说：

"你和你的妻子、儿子、儿妇都可以出方舟。

在你那里凡有血肉的活物，就是飞鸟、牲畜，和一切爬在地上的昆虫，都要带出来，叫它在地上多多滋生，大大兴旺。"

于是挪亚和他的妻子、儿子、儿妇都出来了。

一切走兽、昆虫、飞鸟，和地上所有的动物，各从其类，也都出了方舟。

挪亚为耶和华筑了一座坛，拿各类洁净的牲畜、飞鸟献在坛上为燔祭。

耶和华闻那馨香之气，就心里说："我不再因人的缘故咒诅地（人从小时心里怀着恶念），也不再按着我才行的，灭各种的活物了。

地还存留的时候，稼穑、寒暑、冬夏、昼夜就永不停息了。"

《创世纪》8：1-22]

(A) description of the ark

挪亚造方舟；(喻)保全性命

[出自《圣经·旧约》:

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

And this is the fashion which thou shalt make it of: The length of the ark shalt be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

Gen. 6：13-16

神就对挪亚说："凡有血气的人，他的尽头已经来到我的面前，因为地上

满了他们的强暴，我要把他们和地一并毁灭。

你要用歌斐木造一只方舟，分一间一间的造，里外抹上松香。

方舟的造法乃是这样：要长三百肘，宽五十肘，高三十肘。

方舟上边要留透光处，高一肘。方舟的门要开在旁边。方舟要分上中下三层。"

《创世纪》6：13–16]

(The) destruction of Sodom and Gomorrah

毁灭所多玛和蛾摩拉；(喻)罪有应得

[出自《圣经·旧约》:

The sun was risen upon the earth when Lot entered into Zoar.

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.

Gen.19: 23–24

罗得到了琐珥，日头已经出来了。

当时，耶和华将硫磺与火，从天上耶和华那里，降与所多玛和蛾摩拉。

《创世记》19: 23–24]

Deuteronomy

申命记；(转)命令

[出自《圣经·旧约》:

These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

(There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh–barnea.)

And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them;

After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrel:

Deut.1: 1–4

以下所记的是摩西在约但河东的旷野，疏弗对面的亚拉巴，就是巴兰、陀弗、拉班、哈洗录、底撒哈中间，向以色列众人所说的话。

从何烈山经过西珥山，到加低斯巴尼亚，有十一天的路程。

出埃及第四十年，十一月初一日，摩西照耶和华借着他所吩咐以色列人的话都晓谕他们。

那时，他已经击杀了住希实本的亚摩利王西宏，和住以得来、亚斯他录的巴珊王噩。

《申命记》1:1-4

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

Deut.5:1

摩西将以色列众人召了来，对他们说："以色列人哪。我今日晓谕你们的律例、典章、你们要听，可以学习，谨守遵行。"

《申命记》5:1]

Devil can cite Scripture for his purpose.

魔鬼也会引经据典；(喻)坏人为了达到某种目的，也会寻找依据

[出自《圣经·新约》:

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterward an hungred.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and

sheweth him all the kingdoms of the world, and the glory of them;

And saith unto him, All these things will I give thee, if thou will fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and behold, angels came and ministered unto him.

Matt.4: 1–11

当时耶稣被圣灵引到旷野受魔鬼的试探。

他禁食四十昼夜，后来就饿了。

那试探的人进前来，对他说："你若是神的儿子，可以吩咐这些石头变成食物。"

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。"

魔鬼就带他进了圣城，叫他站在殿顶上，

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。"

耶稣对他说："经上又记着说，不可试探主你的神。"

魔鬼又带他上了一座最高的山，将世上的万国与万国的荣耀都指给他看，对他说："你若俯伏我，我就把一切都赐给你。"

耶稣说："撒但，退去吧。因为经上记着说，当拜主你的神，单要事奉他。"

于是魔鬼离了耶稣，有天使来侍候他。

《马太福音》4: 1–11]

Devil has set out.

魔鬼出动啦；(喻)天翻地覆

[出自《圣经·新约》:

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand

years should be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished.This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gof and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone , where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Rev.20: 1−10

我又看见一位天使从天降下，手里拿着无底坑的钥匙和一条大链子。

他促住那龙，就是古蛇，又叫魔鬼，也叫撒但，把他捆绑一千年，

扔在无底坑里。将无底坑关闭，用封印封上，使他不得再迷惑列国。等到那一千年完了，以后必须暂时释放他。

我又看见几个宝座；也有坐在上面的，并有审判的权柄赐给他们。我又看见那些因为给耶稣作见证，并为神之道被斩者的灵魂，和那没有拜过兽与兽像，也没有在额上和手上受过他印记之人的灵魂。他们都复活了，与耶稣一同作王一千年。

这是头一次的复活。其余的死人还没有复活，直等那一千年完了。

在头一次复活有分的、有福的，圣洁了。第二次的死在他们身上没有权柄。他们必作神和基督的祭司，并要与基督一同作王一千年。

那一千年完了，撒但必从监牢里被释放，

出来要迷惑地上四方的列国，就是歌革和玛各，叫他们聚集争战。他们的人数多如海沙。

他们上来遍满了全地，围住圣徒的营，与蒙爱的城就有火从天降下，烧灭了他们。

那迷惑他们的魔鬼被扔在硫磺的火湖里，就是兽和假先知所在的地方。他们必昼夜受痛苦，直到永永远远。

《启示录》20: 1—10]

Divers laws and ordinances.

严禁不法之事。

[出自《圣经·旧约》:

And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

And if a man shall take his sister, his father's daughter, or his mother's

daughter, and see her nakedness; and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

Levi.20: 10—21

与邻舍之妻行淫的，奸夫淫妇都必治死。

与继母行淫的，就是羞辱了他父亲，总要把他们两人治死，罪要归到他们身上。

与儿妇同房的，总要把他们两人治死，他们行了逆伦的事，罪要归到他们身上。

人若与男人苟合，像与女人一样，他们两人行了可憎的事，总要把他们治死，罪要归到他们身上。

人若娶妻，并娶其母，便是大恶，要把这三人用火焚烧，使你们中间免去大恶。

人若与兽淫合，总要治死他，也要杀那兽。

女人若与兽亲近，与它淫合，你要杀那女人和那兽，总要把他们治死，罪要归到他们身上。

人若娶他的姐妹，无论是异母同父的，是异父同母的，彼此见了下体，这是可耻的事，他们必在本民的眼前被剪除。他露了姐妹的下体，必担当自己的罪孽。

妇人有月经，若与她同房，露了她的下体，就是露了妇人的血源，妇人也露了自己的血源，两人必从民中剪除。

不可露姨母或是姑母的下体，这是露了骨肉之亲的下体，两人必担当自

己的罪孽。

人若与伯叔之妻同房，就羞辱了他的伯叔，两人要担当自己的罪，必无子女而死。

人若娶弟兄之妻，这本是污秽的事，羞辱了他的弟兄，两人必无子女。

《利未记》20: 10–21

And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

Thou shalt not suffer a witch to live.

Whosoever lieth with a beast shall surely be put to death.

He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed.

Thou shalt neither vex unto any stranger, nor oppress him: for ye were strangers in the land of Egypt.

Ye shall not afflict any widow, or fatherless child.

If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

If thou at all take thy neighbour's raiment to pledge, thou shalt deliever it unto him by that the sun goeth down.

For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

Exod.22: 16–27

人若引诱没有受聘的处女，与她行淫，他总要交出聘礼娶她为妻。

若女子的父母决不肯将女子给他，他就要按处女的聘礼，交出钱来。

行邪术的女人不可容她存活。

凡与兽淫合的，总要把他处死。

祭祀别神，不单单祭祀耶和华的，那人必要灭绝。

不可亏负寄居的，也不可欺压他，因为你们在埃及地也作过寄居的。

不可苦待寡妇和孤儿。若是苦待他们一点，他们向我一哀求，我总要听他们的哀声，

并要发烈怒，用刀杀你们，使你们的妻子为寡妇，儿女为孤儿。

我民中有贫穷人与你同住，你若借钱给他，不可如放债的向他取利。

你取或拿邻舍的衣服作当头，必在日落以先归还他；

因他只有这一件当盖头，是他盖身的衣服，若是没有，他拿什么睡觉呢？他哀求我，我就应允，因为我是有恩惠的。

《出埃及记》22: 16–27]

(The) division of goods

(亚伯拉罕)分财产；(喻)自立门户

[出自《圣经·旧约》:

And Abraham gave all that he had unto Isaac.

But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

Gen.25: 5–6

亚伯拉罕将一切所有的都给了以撒。

亚伯拉罕把财物分给他庶出的众子，趁着自己还在世的时候，打发他们离开他的儿子以撒，往东方去。

《创世纪》25: 5–6]

Do as you would be done by.

(谚)你愿意别人如何待你，你就应该如何对待别人

[出自《圣经·新约》:

Therefore all things *whatsoever ye would that men should do to you, do ye even so to them*: for this is the law and the prophets.

Matt.7: 22.

所以无论何事，你们愿意人们怎样待你们，你们也要怎样待他们，因为这就是律法和先知的道理。

《马太福音》7: 12]

(The) dog returns to the vomit.

狗转过来又吃它所吐的；(喻)重犯旧日罪行；旧病复发

[出自《圣经·新约》:

But it is happened unto them according to the true proverb, *The dog is turned to his own vomit again*; and the sow that was washed to her wallowing in the mire.

2 Pet.2: 22.

俗语说得真不错，狗所吐的它转过来又吃。猪洗净了又回到泥里去滚。这话在他们身上正合适。

《彼得后书》2: 22

As a dog returneth to his vomit, so a fool returneth to his folly.

Prov.26: 11

愚昧人行愚妄事，行了又行，就如狗转过来吃它所吐的。

《箴言》26: 11]

Don't hold me.

不要摸我。

[出自《圣经·新约》:

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

And seeth two angels, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they saw unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rab-bō-ni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascent unto my Father, and your Father; and to my God, and your God.

Mary Mag-da-lēne came and told the disciples that she had seen the

Lord, and that she had spoken these things unto her.

John20: 11–18

马利亚却站在坟墓外面哭，哭的时候，低头往坟墓里看，

就见两个天使，穿着白衣，在安放耶稣身体的地方坐着，一个在头，一个在脚。

天使对她说："妇人，你为什么哭？"她说："因为有人把我主挪了去，我不知道放在哪里。"

说了这话，就转过身来，看见耶稣站在那里，却不知道是耶稣。

耶稣问她说："妇人，为什么哭？你找谁呢？"马利亚以为是看园的，就对他说："先生，若是你把他移了去，请告诉我把他放在哪里，我便去取他。"

耶稣说："马利亚！"马利亚就转过去，用希伯来话对他说："拉波尼（夫子）！"

耶稣说："不要摸我，因为我没有升上去见我的父。你往我弟兄那里去，告诉他们说：我要升上去见我的父，也是你们的父；见我的神，也是你们的神。"

抹大拉的马利亚就去告诉门徒说："我已经看见了主。"她又将主对她说的这话告诉他们。

《约翰福音》20: 11–18]

Don't know how to come in and go out.

不知道出入；(喻)缺乏经验；需人引导

[出自《圣经·旧约》:

And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

And thy servant is in the midst of the people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people.

1 Kings 3: 7–9

耶和华我的神啊，如今你使仆人接续我父亲大卫作王，但我是幼童，不知道应当怎样出入。

仆人住在你所拣选的民中，这民多得不可胜数。

所以求你赐我智慧，可以判断你的民，能辨别是非。不然，谁能判断这众多的民呢?

《列王纪上》3:7–9]

Doomsday

末日(圣经中特有的名称)

[出自《圣经·旧约》:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the Lord.

Isa.2:2–4

末后的日子，耶和华殿的山必坚立，超乎诸山，高举过于万岭。万民都要流归这山。

必有许多国的民前往，(他们)说："来吧!我们登耶和华的山，奔雅各神的殿。主必将他的道教训我们，我们也要行他的路。因为训诲必出于锡安；耶和华的言语必出于耶路撒冷。"

他必在列国中施行审判，为许多国民断定是非。他们要将刀打成犁头，把枪打成镰刀；这国不举刀攻击那国，他们也不再学习战事。

《以赛亚书》2:2–4]

(The) dove and olive leaf

和平鸽与橄榄枝；(喻)和平的象征

[出自《圣经·旧约》:

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

And he sent forth a raven, which went forth to and fro, until the wat-

ers were dried up from off the earth.

Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground:

But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

And he stayed yet other seven days: and again he set forth the dove out of the ark:

And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

Gen.8.6–12

过了四十天，挪亚开了方舟的窗户，

放出一只乌鸦去。那乌鸦飞来飞去，直到地上的水都干了。

他又放出一只鸽子去，要看看水从地上退了没有。

但遍地上都是水，鸽子找不着落脚之地，就回到方舟挪亚那里，挪亚伸手把鸽子接进方舟来。

他又等了七天，再把鸽子从方舟放出去。

到了晚上，鸽子回到他那里，嘴里叼着一个新拧下来的橄榄叶子，挪亚就知道地上的水退了。

他又等了七天，放出鸽子去，鸽子就不再回来了。

《创世纪》8:6–12]

Doxology

荣耀颂

[出自《圣经　新约》:

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good

tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

Luke 2: 8–14

在伯利恒之野地里有牧羊的人，夜间按着更次看守羊群。

有主的使者站在他们旁边，主的荣光四面照着他们，牧羊的人就甚惧怕。

那天使对他们说："不要惧怕，我报给你们大喜的信息，是关乎万民的。

因今天在大卫的城里，为你们生了救主，就是主基督。

你们要看见一个婴孩，包着布，卧在马槽里，那就是记号了。"

忽然有一大队天兵同那天使赞美神说：

"在至高之处荣耀归与神，在地上平安归与他所喜悦的人。"

《路加福音》2: 8–14]

Draw a bow at a venture.

随便拉弓；(喻)意外的收获；偶然的成功

[出自《圣经·旧约》:

So the king of Israel and Jĕ–hŏsh'–ă–phăt the king of Judah went up to Rā–'mŏth–gĭl–ĕ–ăd.

And the king of Israel said unto Jĕ–hŏsh'–ă–phăt, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

And it came to pass, when the captains of the charriots saw Jĕ–hŏsh'–ă–phăt, that they said, Surely it is the king of Israel. And they turned aside to fight against him; and Jĕ–hŏsh'–ă–phăt cried out.

And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

I Kings 22: 29–36

以色列王和犹大王约沙法上基列的拉末去了。

以色列王对约沙法说："我要改装上阵，你可以仍穿王服。"以色列王就改装上阵。

先是亚兰王吩咐他的三十二个车兵长说："他们的兵将，无论大小，你们都不可与他们争战，只要与以色列王争战。"

车兵长看见约沙法，便说："这必是以色列王。"就转过去与他争战，约沙法便呼喊。

车兵长见不是以色列王，就转去不追他了。

有一人随便开弓，恰巧射入以色列王的甲缝里。王对赶车的说："我受了重伤，你转过车来，拉我出阵吧！"

那日，阵势越战越猛，有人扶王站在车上，抵挡亚兰人。到晚上，王就死了，血从伤处流在车中。

约在日落的时候，有号令传遍军中说："各归本城，各归本地吧！"

《列王纪上》22: 29–36]

Drive someone out of the Temple.

把人赶出殿外；(喻)驱逐某人

[出自《圣经·新约》:

And the Jew's passover was at hand, and Jesus went up to Jerusalem.

And he found in the temple those that sold oxen and sheep and doves, and the changers of money stting:

And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

John 2: 13–16

犹太人的逾越节近了，耶稣就上耶路撒冷去。

看见殿里有卖牛、羊、鸽子的，并有兑换银钱的人坐在那里。

耶稣就拿绳子作成鞭子，把牛羊都赶出殿去，倒出兑换银钱人的银钱，推翻他们的桌子。

又对卖鸽子的说："把这些东西拿去，不要将我父的殿当作买卖的地方。"

《约翰福音》2: 13–16]

(The) duty of wives and husbands.

妻子与丈夫的职责 (喻)各司其职

[出自《圣经·新约》:

Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

While they behold your chaste conversation coupled with fear.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous;

1 Pet.3: 1–8

你们作妻子的，要顺服自己的丈夫；这样，若有不信从道理的丈夫，他们虽然不听道，也可以因妻子的品行被感化过来；

这正是因看见你们有贞洁的品行，和敬畏的心；

你们不要以外面的辫头发，戴金饰，穿美衣，为妆饰，

只要以里面存着长久温柔安静的心为妆饰；这在上帝面前是极宝贵的。

因为古时仰赖上帝的圣洁妇人，正是以此为妆饰，顺服自己的丈夫；

就如撒拉听从亚伯拉罕，称他为主；你们若行善，不因恐吓而害怕，便是撒拉的女儿了。

你们作丈夫的，也要按情理和妻子同住（情理，原文作知识）；因他比你软弱（比你软弱，原文作是软弱的器皿），与你一同承受生命之恩的，所以要敬重他；这样便叫你们的祷告没有阻碍。

总而言之，你们都要同心，彼此体恤，相爱如弟兄，存慈怜谦卑的心；

《彼得前书》3: 1–8]

E

Easter

复活节（圣经中并无此节日。信徒把耶稣视为逾越节的羔羊，因而纪念耶稣之死及复活为一大节日）；（喻）永生

[出自《圣经·新约》:

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and he raised again the third day.

Matt.16: 21

从此，耶稣才指示门徒，他必须上耶路撒冷，受长老、祭司长、文士许多的苦，并且被杀，第三日复活。

《马太福音》16: 21

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

And shall deliver him to Gentles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Then came to him the mother of Zêb—ê—dêê's children with her sons, worshipping him, and desiring a certain thing of him.

Matt.20: 17–20

耶稣上耶路撒冷去的时候，在路上把十二个门徒带到一边，对他们说："看哪，我们上耶路撒冷去，人子要被交给祭司长和文士，他们定要他死罪，又交给外邦人，将他戏弄、鞭打、钉在十字架上，第三日他要复活。"

那时，西庇太儿子的母亲同她两个儿子上前来拜耶稣，求他一件事。

《马太福音》20: 17–20

Then one of the twelve, called Judas Iscariot, went unto the chief priests.

And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

And from that time he sought opportunity to betray him.

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

And the disciples did as Jesus had appointed them; and they made ready the passover.

Now when the even was come, he at down with the twelve.

And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

Matt.26: 14–21

当下，十二门徒里有一个称为加略人犹大的，去见祭司长，说：

"我把他交给你们，你们愿意给我多少钱？"他们就给了他三十块钱。

从那时候，他就找机会要把耶稣交给他们。

除酵节的第一天，门徒来问耶稣说："你吃逾越节的筵席，要我们在哪里给你预备？"

耶稣说："你们进城去，到某人那里，对他说，'夫子说：我们时候快到了，我与门徒要在你家里守逾越节。'"

门徒遵着耶稣所吩咐的，就去预备了逾越节的筵席。

到了晚上，耶稣和十二个门徒坐席。

正吃的时候，耶稣说："我实在告诉你们：你们中间有一个人要卖我了。"

《马太福音》26: 14–21]

Eat one's own flesh

自食其肉；(转)惯于懈怠；聚敛不义之财，必自食其果

[出自《圣经 · 新约》:

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall *eat your flesh* as it were fire. Ye have heaped treasure together for the last days.

Jam.5: 3

你们(指富有的人)的金银都长了锈。那锈要证明你们的不是，又要吃你们的肉，如同火烧。你们在这末世，只知道积攒钱财。

《雅各书》5: 3]

Eating of blood forbidden

严禁食血

[出自《圣经 · 旧约》:

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

And whatsoever man there be of the children of Israel, or of the stran-

gers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

Levi.17: 10–13

凡以色列家中的人，或是寄居在他们中间的外人，若吃什么血，我必向那吃血的人变脸，把他从民中剪除。

因为活物的生命是在血中，我把这血赐给你们，可以在坛上为你们的生命赎罪。因血里有生命，所以能赎罪。

因此我对以色列人说：你们都不可吃血，寄居在你们中间的外人，也不可吃血。

凡以色列人，或是寄居在他们中间的外人，若打猎得了可吃的禽兽，必放出它的血来，用土掩盖。

《利未记》17: 10–13]

Ebenezer

以便以谢；(喻)凯旋石

[出自《圣经·旧约》:

And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

And Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.

1 Sam.7: 11–12

以色列人从米斯巴出来，追赶非列士人，击杀他们，直到伯甲的下边。

撒母耳将一块石头立在米斯巴和善的中间，给石头起名叫以便以谢。(撒母耳)说："到如今耶和华都帮助我们。"

《撒母耳记上》7: 11–12]

Eden Garden

伊甸园；(喻)乐园，人间天堂

[出自《圣经·旧约》:

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and heavens.

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

But there went up a mist from the earth, and watered the whole face of the ground.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

And the gold of that land is good: there is bdellium and the onyx stone.

And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria.And the fourth river is Euphrates.

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen.2: 1−17

天地万物都造齐了。

到第七日，神造物的工已经完毕，就在第七日歇了他一切的工，安

息了。

神赐福给第七日，定为圣日，因为在这日神歇了他一切创造的工，就安息了。

创造天地的来历，在耶和华神造天地的日子，乃是这样：

野地还没有草木，田间的菜蔬还没有长起来，因为耶和华神还没有降雨在地上，也没有人耕地。

但有雾气从地上腾，滋润遍地。

耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有灵的活人，名叫亚当。

耶和华神在东方的伊甸立了一个园子，把所造的人安置在那里。

耶和华神使各样的树从地里长出来，可以悦人的眼目，其上的果子好作食物。园子当中又有生命树和分别善恶的树。

有河从伊甸流出来滋润那园子，从那里分为四道：

第一道名叫比逊，就是环绕哈腓拉全地的。在那里有金子。

并且那地的金子是好的；在那里又有珍珠和红玛瑙。

第二道河名叫基训，就是环绕古实全地的。

第三道河名叫希底结，流在亚述的东边。第四道河就是伯拉河。

耶和华神将那人安置在伊甸园，使他修理看守。

耶和华神吩咐他说："园中各样树上的果子，你可以随意吃。

只是分别善恶树上的果子，你不可吃，因为你吃的日子必定死。"

《创世纪》2：1－17]

Edom

以东(以扫的别名)；(原义)红色

[出自《圣经·旧约》：

And when her days to be delivered were fulfilled,behold,there were twins in her womb.

And the first came out red, all over like an hairy garment; and they called his name Esau.

And after that came his brother out; and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

Gen.25: 24－26

生产的日子到了，腹中果然是双子。

先产的身体发红，浑身有毛，如同皮衣。他们就给他起名叫以扫。

随后又生了以扫的兄弟，手抓住以扫的脚跟。因此给他起名叫雅各。利百加生下两个儿子的时候，以撒年正六十岁。

《创世记》25:24–26]

Egyptian Darkness

乌黑；(喻)暗无天日；伸手不见五指

[出自《圣经·旧约》:

And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you.

And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God.

Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither.

Exod.10:21–26

耶和华对摩西说："你向天伸杖，使埃及地黑暗，这黑暗似乎摸得着。"

摩西向天伸杖，埃及遍地就乌黑了三天。

三天之久，人不能相见，谁也不敢起来离开本处，惟有以色列人家中都有亮光。

法老就召摩西来，说："你们去侍奉耶和华，只是你们的牛群羊群要留下，你们的妇人、孩子可以和你们同去。"

摩西说："你总要把祭物和燔祭牲交给我们，使我们可以祭祀耶和华我们的神。

我们的牲畜也要带去，连一蹄也不留下，因为我们要从中取出来，侍奉耶和华我们的神。我们未到那里，还不知道用什么侍奉耶和华。"

《出埃及记》10:21-26]

El-bethel

伊勒伯特利;(喻)伯特利之神

[出自《圣经·旧约》:

And God said unto Jacob, Arise, Go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments.

And let us arise, and go up to Beth-el: and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

So Jacob came to Luz, which is in the hand of Canaan, that is, Beth-el, he and all the people that were with him.

And he builded there an altar, and called the place El-Beth-el: because there God appeared unto him, when he fled from the face of his brother.

Gen.35: 1-7

神对雅各说:"起来!上伯特利去,住在那里,要在那里筑一座坛给神,就是你逃避你哥哥以扫的时候向你显现的那位。"

雅各就对他家中的人,并一切与他同在的人说:"你们要除掉你们中间的外邦神,也要自洁,更换衣裳。

我们要起来,上伯特利去,在那里我要筑一座坛给神,就是在我遭难的日子应允我的祷告,在我行的路上保佑我的那位。"

他们就把外邦人的神像和他们耳朵上的环子交给雅各,雅各都藏在文剑的橡树底下。

他们便起行前往。神使那周围城邑的人都甚惊惧,就不追赶雅各的众

子了。

于是，雅各和一切与他同在的人到了迦南地的路斯，就是伯特利。

他在那里筑了一座坛，就给那地方起名叫伊勒伯特利，因为他逃避他哥哥的时候，神在那里向他显现。

《创世纪》35: 1—7]

Elder

长老；(喻)掌权者

[出自《圣经 · 旧约》:

Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

Exod.3: 16

你去招聚以色列的长老，对他们说："耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，向我显现说：'我更在眷顾了你们，我也看见埃及人怎样待你们。'"

《出埃及记》3: 16

And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

Gen.50: 6—7

法老说："你可以上去，照着你父亲叫你起的誓，将他葬埋。"

于是约瑟上去葬他父亲，与他一道上去的，有法老的臣仆和法老家中的长老，并埃及国的长老。

《创世纪》50: 6—7

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

And ye shall take a bunch of hyssop, and dip it in the blood that is in the basion, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until

the morning.

Exod.12: 21–22

于是，摩西召了以色列的众长老来，对他们说："你们要按着家口取出羊羔，把这逾越节的羊羔宰了。

拿一把牛膝草，蘸盆里的血，打在门楣上和左右的门框上。你们谁也不可出自己的房门，直到早晨。"

《出埃及记》12: 21–22]

El–elohe–Israel

伊利伊罗以色列(坛名)；(喻)以色列人的神

[出自《圣经 · 旧约》:

And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan–aram; and pitched his tent before the city.

And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

And he erected there an altar, and called it El–elohe–Israel.

Gen.33: 18–20

雅各从巴旦亚兰回来的时候，平平安安地到了迦南地的示剑城，在城东支搭帐棚，

就用一百块银子向示剑的父亲、哈抹的子孙买了支帐棚的那块地，

在那里筑了一座坛，起名叫伊利伊罗伊以色列。

《创世纪》33: 18–20]

Eli

哀利；(喻)临终之音(上帝为什么舍弃我)

[出自《圣经 · 新约》:

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, my God, My God, Why hast thou forsaken me?

Math.27: 46

约在申初，耶稣大声喊着说："哀利，哀利，拉玛撒巴各大尼？"就是说，"我的上帝，我的上帝，你为什么离弃我？"

《马太福音》27: 46]

Elijah

以利亚(预言家);(喻)虔诚的信徒

[出自《圣经·旧约》:

Then Moab rebelled against Israel after the deaht of Ahab.

And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?

Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

2 Kings 1: 1-4

亚哈死后,摩押背叛以色列。

亚哈谢在撒玛利亚,一日从楼上的栏杆里掉下来,就病了。于是差遣使者说:"你们去问以革伦的神巴力西卜,我这病能好不能好?"

但耶和华的使者对提斯比人以利亚说:"你起来,去迎着撒玛利亚王的使者,对他们说,'你们去问以革伦神巴力西卜,岂因以色列中没有神么?'

所以耶和华如此说:'你为不下你所上的床,必定要死'。"以利亚就去了。

《列王纪下》1: 1-4]

Elim

以琳;(喻)棕树;沙漠绿洲

[出自《圣经·旧约》:

And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there.

And they removed from Elim, and encamped by the Red sea.

Num.33: 8–10

从比哈录对面起行，经过海中到了书珥旷野；又在伊坦的旷野走了三天的路程，就安营在玛拉；

从玛拉起行，来到以琳，以琳有十二股泉水，七十棵棕树，就在那里安营；

从以琳起行，安营在红海边。

《民数记》33: 8–10

And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

Exod.15: 27

他们到了以琳，在那里有十二股水泉，七十二棵棕树，他们就在那里的水边安营。

《出埃及记》15: 27]

Elisha heals the unwholesome waters with salt.

以利沙以盐治水；(喻)法大无比，行奇迹。

[出自《圣经·旧约》:

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

So the waters were healed unto this day, according to the saying of Elisha which he spake.

2 Kings 2: 19–22

耶利哥城的人对以利沙说："这城的地势美好，我主看见了；只是水恶劣，土产不熟而落。"

以利沙说："你们拿一个新瓶来装盐给我。"他们就拿来给他。

他出到水源，将盐倒在水中，说："'耶和华如此说：我治好了这水，从此必不再使人死，也不再使地土不生产'。"

于是那水治好了，直到今日，正如以利沙所说的。

《列王纪下》2: 19–22]

Elul

以禄耳(以禄月)(希伯来历六月)；(喻)收获季节

[出自《圣经·旧约》:

So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

Neh.6: 15

以禄月二十五日，城墙修完了，共修了五十二天。

《尼希米记》6: 15]

(The) end of all things is at hand.

万物的结局近了

[出自《圣经·新约》:

But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

Use hospitality one to another without grudging.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.Amen.

1 Pet.4: 7–11

万物的结局近了，所以你们要谨慎自守，警醒祷告。

最要紧的是彼此切实相爱，因为爱能遮掩许多的罪。

你们要互相款待，不发怨言。

各人要照所得的恩赐彼此服侍，作神百般恩赐的好管家。

若有讲道的，要按着神的圣言讲；若有服侍人的，要按着神所赐的力量服侍，叫神在凡事上因耶稣基督得荣耀。原来荣耀、权能都是他的，直到永永远远。阿门!

《彼得前书》4: 7–11]

Enoch the first city

第一座城市以诺

[出自《圣经·旧约》:

And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Gen.4: I7

该隐与妻子同房,他妻子就怀孕,生了以诺。该隐建造了一座城,就按着他儿子的名,将那城叫作以诺。

《创世纪》4: 17]

Entertain an angel unawares

招待了贵客而不知道;(喻)没有注意朝夕相处的人的长处

[出自《圣经·新约》:

Be not forgetful to entertain strangers: for thereby some have *entertained angels unawares.*

Heb.13: 2

不可忘记用爱心接待客旅,因为曾有接待客旅的,不知不觉就接待了天使。

《希伯来书》13: 2]

Esaac

以撒;(喻)喜得贵子

[出自《圣经·旧约》:

And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

And Abraham was an hundred years old, when his son Isaac was born unto him.

And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

Gen.21: 3–7

亚伯拉罕给撒拉所生的儿子起名叫以撒。

以撒生下来第八日，亚伯拉罕照着神所吩咐的，给以撒行了割礼。

他儿子以撒生的时候，亚伯拉罕年一百岁。

撒拉说："神使我喜笑，凡听见的必与我一同喜笑。"

又说："谁能预先对亚伯拉罕说：'撒拉要乳养婴儿呢？'因为在他年老的时候，我给他生了一个儿子。"

《创世纪》21:3-7]

Esau

以扫；(喻)毛孩；浑身发红

[出自《圣经·旧约》：

And Isaac was forty years old when he took Rebecca to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebecca his wife conceived.

And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord.

And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

And when her days to be delivered were fulfilled, behold, there were twins in her womb.

And the first came out red, all over like an hairy garment; and they called his name Esau.

And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

Gen.25:20-26

以撒娶利百加为妻的时候正四十岁。利百加是巴旦亚兰地的亚兰人彼土利的女儿，是亚兰人拉班的妹子。

以撒因他妻子不生育，就为她祈求耶和华。耶和华应允他的祈求，他的妻子利百加就怀了孕。

孩子们在她腹中彼此相争，她就说："若是这样，我为什么活着呢？"她就去求问耶和华。

耶和华对她说："两国在你腹内，两族要从你身上出来，这族必强于那族，将来大的要服侍小的。"

生产的日子到了，腹中果然是双子。

先产的身体发红，浑身有毛，如同皮衣，他们就给他起名叫以扫。

随后又生了以扫的兄弟，手抓住以扫的脚跟。因此给他起名叫雅各。利百加生下两个儿子的时候，以撒年正六十岁。

《创世纪》25:20—26]

Esau threatens Jacob.

以扫欲杀雅各；(喻)同室操戈

[出自《圣经·旧约》

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

And these words of Esau her elder son were told to Rebecca: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

And tarry with him a few days, until thy brother's fury turn away;

Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

Gen.27:41—45

以扫因他父亲给雅各祝的福，就怨恨雅各，心里说："为我父亲居丧的日子近了，到那时候，我要杀我的兄弟雅各。"

有人把利百加大儿子以扫的话告诉利百加，她就打发人去，叫了他小儿子雅各来，对他说："你哥哥以扫想要杀你，报仇雪恨。

现在我儿，你要听我的话，起来逃往哈兰我哥哥拉班那里去。

同他住些日子，直等你哥哥的怒气消了。

你哥哥向你消了怒气，忘了你对他所作的事，我便打发人去把你从那里

带回来。为什么一日丧你们两人呢?"

《创世纪》27:41-45]

Esek

埃色(井名);(喻)争吵

[出自《圣经·旧约》:

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

And Isaac's servants digged in the valley, and found there a well of springing water.

And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is our's: and he called the name of the well Esek; because they strove with him.

Gen.26: 18-20

当他父亲亚伯拉罕在世之日所挖的水井,因非利士人在亚伯拉罕死后塞住了,以撒就重新挖出来,仍照他父亲所叫的,叫那些井的名字。

以撒的仆人在谷中挖井,便得了一口活水井。

基拉耳的牧人与以撒的牧人竞争,说:"这水是我们的。"以撒就给那井起名叫埃色,因为他们和他相争。

《创世纪》26:18-20]

Esther

以斯帖;(喻)巾帼英雄,女中豪杰

[出自《圣经·旧约》:

Now in Shu-shan the palace there was a certain Jew, whose name was Mor-de-ca-i, the son of Ja-ir, the son of Shim-e-i, the son of Kish, a Benja-mite;

Who had been carried away from Jerusalem with the captivity which had been carried away with Jec-o-ni-ah king of Judah, whom Neb-u-chad-nez-zar the king of Babylon had carried away.

And he brought up Ha-das-sah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maid was fair and beautiful; whom Mor-de-ca-i, when her father and mother were dead, took for his

own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shu–shan the palace, to the custody of He–gai, that Esther was brought also unto the king's house, to the custody of He–gai keeper of the women.

And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.

Esther had not shewed her people nor her kindred: for Mor–de–ca–i had charged her that she should not shew it.

And Mor–de–ca–i walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every maid's turn was come to go in to king A–has–u–e–rus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)

Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the kings's house.

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Sha–ash–gaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except that king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Ab–i–hail the uncle of Mor–de–ca–i, who had taken her for his daughter, was come to go in unto the king, she required nothing but what He–gai the king's chamberlain, the keeper of the women, appointed, And Esther obtained favour in the sight of all them that looked upon her.

So Esther was taken unto king A–has–u–e–rus into his house royal in the tenth month, which is the month Te–beth, in the seventh year of his

reign.

And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vash-ti.

Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

And when the virgins were gathered together the second time, then Mor-de-ca-i sat in the king's gate.

Esther had not yet shewed her kindred nor her people; as Mor-de-ca-i had charged her: for Esther did the commandment of Mor-de-ca-i, like as when she was brought up with him.

In those days, while Mor-de-ca-i sat in the king's gate, two of the king's chamberlains, Big-than and Te-resh, of those which kept the door, were wroth, and sought to lay hand on the king A-has-u-e-rus.

And the thing was known to Mor-de-ca-i, who told it unto Esther the queen; and Esther certified the king thereof in Mor-de-ca-i's name.

And when inquistion was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Esther 2: 5-23

书珊城有一个犹大人，名叫末底改，是便雅悯人基士的曾孙、示每的孙子、睚珥的儿子。

从前巴比伦王尼布甲尼撒将犹大王耶哥尼雅和百姓从耶路撒冷掳去，末底改也在其内。

末底改抚养他叔叔的女儿哈大沙(后名以斯帖)，因为她没有父母。这女子又容貌俊美，她父母死了，末底改就收她为自己的女儿。

王的谕旨传出，就招聚许多女子到书珊城，交给掌管女子的希该；以斯帖也送入王宫，交付希该。

希该喜悦以斯帖，就恩待她，急忙给她需用的香品和她所当得的份，又派所当得的七个宫女服侍她，使她和她的宫女搬入女院上好的房屋。

以斯帖未曾将籍贯宗族告诉人，因为末底改嘱咐她不可叫人知道。末底改天天在女院前边行走，要知道以斯帖平安不平安，并后事如何。

众女子照例先洁净身体十二个月:六个月用没药油;六个月用香料和洁身之物。满了日期,然后挨次进去见亚哈随鲁王。

女子进去见王是这样:从女院到王宫的时候,凡她所要的都必给她。

晚上进去,次日回到女子第二院,交给掌管妃嫔的太监沙甲,除非王喜爱她,再提名召她,就不再进去见王。

末底改叔叔亚比孩的女儿,就是末底改收为自己女儿的以斯帖,按次序当进去见王的时候,除了掌管女子的太监希该所派定给她的,她别无所求。凡看见以斯帖的都喜悦她。

亚哈随鲁王第七年十月,就是提别月,以斯帖被引入宫见王。

王爱以斯帖过于爱众女,她在王眼前蒙宠爱比众处女更甚。王就把王后的冠冕戴在她头上,立她为王后,代替瓦实提。

王因以斯帖的缘故给众首领和臣仆设摆大筵席,又豁免各省的租税,并照王的厚意大颁赏赐。

第二次招聚处女的时候,末底改坐在朝门。

以斯帖照着末底改所嘱咐的,还没有将籍贯宗族告诉人,因为以斯帖遵末底改的命,如抚养她的时候一样。

当那时候,末底改坐在朝门,王的太监中有两个守门的毕探和提列,恼恨亚哈随鲁王,想要下手害他。末底改知道了,就告诉王后以斯帖。以斯帖奉末底改的名,报告于王。究察这事,果然是实,就把二人挂在木头上,将这事在王面前写于历史上。

《以斯帖记》2:5–23

After these things did king A–has–u–e–rus promote Ha–man the son of Ham–me–da–tha the Ag–a–gite, and advanced him, and set his seat above all the princes that were with him.

And all the king's servants, that were in the king's gate, bowed, and reverenced Ha–man: for the king had so commanded concerning him. But Mor–de–ca–i bowed not, nor did him reverence.

Then the king's servants, which were in the king's gate, said unto Mor–de–ca–i, Why transgressest thou the king's commandment?

Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Ha–man, to see whether Mor–de–ca–i's matters would stand: for he had told them that he was a Jew.

And when Ha–man saw that Mor–de–ca–i bowed not, nor did him reverence, then was Ha–man full of wrath.

And he thought scorn to lay hands on Morde–ca–i alone; for they had shewed him the people of Mor–de–ca–i: wherefore Ha–man sought to destroy all the Jews that were throughout the whole kingdom of A–has–u–e–rus, even the people of Mor–de–ca–i.

In the first month, that is, the month Ni–san, in the twelfth year of king A–has–u–e–rus, they cast Pur, that is, the lot, before Ha–man from day to day, and from month to month, to the twelfth month, that is, the month A–dar.

And Ha–man said unto king A–has–u–e–rus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it unto the king's treasuries.

And the king took his ring from his hand, and gave it unto Ha–man the son of Ham–me–de–tha the Ag–a–gite, the Jews' enemy.

And the king said unto Ha–man, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Ha–man had commanded unto the king's liertenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king A–has–u–e–rus was it written, and sealed with the king's ring.

And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month A–dar, and to take the spoil of them for a prey.

The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

Esther 3: 1–14

这事以后，亚哈随鲁王抬举亚甲族哈米大他的儿子哈曼，使他高升，叫他的爵位超过与他同事的一切臣宰。

在朝门的一切臣仆，都跪拜哈曼，因为王如此吩咐；惟独末底改不跪不拜。

在朝门的臣仆问末底改说："你为何违背王的命令呢？"

他们天天劝他，他还是不听，他们就告诉哈曼，要看末底改的事站得住站不住，因他已经告诉他们自己是犹大人。

哈曼见末底改不跪不拜，他就怒气填胸。

他们已将末底改的本族告诉哈曼，他以为下手害末底改一人是小事，就要灭绝亚哈随鲁王通国所有的犹大人，就是末底改的本族。

亚哈随鲁王十二年正月，就是尼散月，人在哈曼面前，按日日月月掣普珥，就是掣签，要定何月何日为吉，择定了十二月，就是亚达月。

哈曼对亚哈随鲁王说："有一种民，散居在王国各省的民中，他们的律例与万民的律例不同，也不守王的律例，所以容留他们与王无益。

王若以为美，请下旨意灭绝他们，我就捐一万他连得银子，交给掌管国币的人，纳入王的府库。"

于是王从自己手上摘下戒指，给犹大人的仇敌，亚甲族哈米大他的儿子哈曼。

王对哈曼说："这银子仍赐给你，这民也交给你，你可以随意待他们。"

正月十三日，就召了王的书记来，照着哈曼一切所吩咐的，用各省的文字、各族的方言，奉亚哈随鲁王的名写旨意，传与总督和各省的省长，并各族的首领。又用王的戒指盖印。

交给驿卒传到王的各省，吩咐将犹大人，无论老少妇女孩子，在一日之间，十二月，就是亚达月十三日，全然剪除，杀戮灭绝，并夺他们的财为掠物。

抄录这旨意，颁行各省，宣告各族，使他们预备等候那日。

《以斯帖记》3: 1–14

When Mor-de-ca-i perceived all that was done, Mor-de-ca-i rent his clothes, and put on sackcloth with ashes, and went out into the midst of

the city, and cried with a loud and a bitter cry;

And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mor-de-ca-i, and to take away his sackcloth from him: but he received it not.

Then called Esther for Ha-tach, one of the king's chamberlains, whom he had appointed to attened upon her, and gave him a commandment to Mor-de-ca-i, to know what it was, and why it was.

So Ha-tach went forth to Mor-de-ca-i unto the street of the city, which was before the king's gate.

And Mor-de-ca-i told him of all that had happened unto him, and of the sum of the money that Ha-man had promised to pay to the king's treasuries for the Jews, to destroy them.

Also he gave him the copy of the writing of the decree that was given at Shu-ahsn to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

And Ha-tach came and told Esther the words of Mor-de-ca-i.

Again Esther spake unto Ha-tach, and gave him commandment unto Mor-de-ca-i;

All the king's servants, and the people of the king's provinces, do know, that whosoever whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

And they told to Mor-de-ca-i Esther's words.

Then Mor-de-ca-i commanded to answer Esther, Think not with

thyself that thou shalt escape in the king's house, more than all the Jews.

For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

Then Esther bade them return Mor-de-ca-i this answer.

Go gather together all the Jews that are present in Shu-shan, and fast ye for me, and neither eat not drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

So Mor-de-ca-i went his way, and did according to all that Esther had commanded him.

Esther 4: 1-17

末底改知道所作的这一切事，就撕裂衣服，穿麻衣，蒙灰尘，在城中行走，痛哭哀号。

到了朝门前停住脚步，因为穿麻衣的不可进朝门。

王的谕旨所到的各省各处，犹大人大大悲哀，禁食哭泣哀号，穿麻衣躺在灰中的甚多。

王后以斯帖的宫女和太监来把这事告诉以斯帖，她甚是忧愁，就送衣服给末底改穿，要他脱下麻衣，他却不受。

以斯帖就把王所派伺候她的一个太监，名叫哈他革召来，吩咐他去见末底改，要知道这是什么事，是什么缘故。

于是，哈他革出到朝门前的宽阔处见末底改。

末底改将自己所遇的事，并哈曼为灭绝犹大人，应许捐入王库的银数，都告诉了他。

又将所抄写传遍书珊城要灭绝犹大人的旨意交给哈他革，要给以斯帖看，又要给她说明，并嘱咐她进去见王，为本族的人在王面前恳切祈求。

哈他革回来，将末底改的话告诉以斯帖。

以斯帖就吩咐哈他革去见末底改说：

"王的一切臣仆和各省的人民，都知道有一个定例：若不蒙召，擅入内院见王的，无论男女必被治死；除非王向他伸出金杖，不得存活。现在我没有蒙召进去见王已经三十日了。"

人就把以斯帖这话告诉末底改。

末底改托人回复以斯帖说："你莫想在王宫里强过一切犹大人，得免这祸。

此时你若闭口不言，犹大人必从别处得解脱，蒙拯救，你和你父家必至灭亡。焉知你得了王后的位分，不是为现今的机会吗？"

以斯帖就吩咐人回报末底改说：

"你当去招聚书珊城所有的犹大人，为我禁食三昼三夜，不吃不喝；我和我的宫女也要这样禁食。然后我违例进去见王，我若死就死吧！"

于是末底改照以斯帖一切所吩咐的去行。

《以斯帖记》4:1-17

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand, So Esther drew near, and touched the top of the sceptre.

Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.

And Esther answered, If it seem good unto the king, let the king and Ha-man come this day unto the banquet that I have prepared for him.

Then the king said, Cause Ha-man to make haste, that he may do as Esther hath said. So the king and Ha-man came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

Then answered Esther, and said, My petition and my request is;

If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Ha-man come to the banquet that I shall prepare, for them. and I will do to morrow as the king hath said.

Then went Ha-man forth that day joyful and with a glad heart: but

when Ha-man saw Mor-de-ca-i in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mor-de-ca-i.

Nevertheless Ha-man refrained himself: and when he came home, he sent and called for his friends, and Ze-resh his wife.

And Ha-man told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

Ha-man said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

Yet all this availeth me nothing, so long as I see Mor-de-ca-i the Jew sitting at the king's gate.

Then said Ze-resh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mor-de-ca-i may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Ha-man; and he caused the gallows to be made.

Esther 5: 1-14

第三日，以斯帖穿上朝服，进王宫的内院，对殿站立。王在殿里坐在宝座上，对着殿门。

王见王后以斯帖站在院内，就施恩于她，向她伸出手中的金杖；以斯帖便向前摸杖头。

王对她说："王后以斯帖啊，你要什么？你求什么？就是国的一半也必赐给你。"

以斯帖说："王若以为美，就请王带着哈曼今日赴我所预备的筵席。"

王说："叫哈曼速速照以斯帖的话去行。"于是，王带着哈曼赴以斯帖所预备的筵席。

在酒席筵前，王又问以斯帖说："你要什么？我必赐给你；你求什么？就是国的一半也必为你成就。"

以斯帖回答说："我有所要，我有所求。

我若在王眼前蒙恩，王若愿意赐我所要的，准我所求的，就请王带着哈曼再赴我所要预备的筵席。明日我必照王所问的说明。"

那日哈曼心中快乐，欢欢喜喜地出来，但见末底改在朝门不站起来，连

身也不动，就满心恼怒末底改。

哈曼暂且忍耐回家，叫人请他朋友和他妻子细利斯来。

哈曼将他富厚的荣耀，众多的儿女，和王抬举他使他超乎首领臣仆之上，都述说给他们听。

哈曼又说："王后以斯帖预备筵席，除了我以外，不许别人随王赴席。明日王后又请我随王赴席；

只是我见犹大人末底改坐在朝门，虽有这一切荣耀，也与我无益。"

他的妻细利斯和他一切的朋友对他说："不如立一个五丈高的木架，明日求王将末底改挂在其上，然后你可以欢欢喜喜地随王赴席。"哈曼以这话为美，就叫人作了木架。

《以斯帖记》5: 1-14

So the king and Ha-man came to banquet with Esther the queen.

And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not counterval the king's damage.

Then the king A-has-u-e-rus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

And Esther said, The adversary and enemy is this wicked Ha-man. Then Ha-man was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden: and Ha-man stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

Then the king returned out of the palace garden into the place of the banquet of wine; and Ha-man was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the

house? As the word went out of the king's mouth, they covered Ha-man's face.

And Har-b-nah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Ha-man had made for Mor-de-ca-i, who had spoken good for the king, standeth in the house of Ha-man. Then the king said, Hang him thereon.

So they hanged Ha-man on the gallows that he had prepared for Mor-de-ca-i. Then was the king's wrath pacified.

Esther 7: 1-10

王带着哈曼来赴王后以斯帖的筵席。

这第二次在酒席筵前，王又问以斯帖说："王后以斯帖啊，你要什么？我必赐给你；你求什么？就是国的一半，也必为你成就。"

王后以斯帖回答说："我若在王眼前蒙恩，王若以为美，我所愿的，是愿王将我的性命赐给我；我所求的，是求王将我的本族赐给我。

我因我的本族被卖了，要剪除杀戮灭绝我们。我们若被卖为奴为婢，我也闭口不言，但王的损失，敌人万不能补足。"

亚哈随鲁王问王后以斯帖说："擅敢起意如此行的是谁？这人在哪里呢？"

以斯帖说："仇人敌人就是这恶人哈曼。"哈曼在王和王后面前就甚惊惶。

王便大怒，起来离开酒席往御园去了。哈曼见王定意加罪于他，就起来，求王后以斯帖救命。

王从御园回到酒席之处，见哈曼伏在以斯帖所靠的榻上，王说："他竟敢在宫内，在我面前，凌辱王后吗？"这话一出王口，人就蒙了哈曼的脸。

伺候王的一个太监名叫哈波拿，说"哈曼为那救王有功的末底改作了五丈高的木架，现今立在哈曼家里！"王说："把哈曼挂在其上。"

于是人将哈曼挂在他为末底改所预备的木架上。王的忿怒这才止息。

《以斯帖记》7: 1-10

And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces:

For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, and hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey,

Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

Esther 8: 1–12

当日，亚哈随鲁王把犹大人仇敌哈曼的家产赐给王后以斯帖。末底改也来到王面前，因为以斯帖已经告诉王末底改是他的亲属。

王摘下自己的戒指，就是从哈曼追回的，给了末底改。以斯帖派末底改管理哈曼的家产。

以斯帖又俯伏在王脚前，流泪哀告，求他除掉亚甲族哈曼害犹大人的恶谋。

王向以斯帖伸出金杖；以斯帖就起来，站在王前。

说："亚甲族哈米大他的儿子哈曼设谋传旨，要杀灭在王各省的犹大人。现今王若愿意，我若在王眼前蒙恩，王若以为美，若喜悦我，请王另下旨意，废除哈曼所传的那旨意。

我何忍见我本族的人受害？何忍见我同宗的人被灭呢？"

亚哈随鲁王对王后以斯帖和犹大人末底改说："因哈曼要下手害犹大人，我已将他的家产赐给以斯帖，人也将哈曼挂在木架上。

现在你们可以随意奉王的名写谕旨给犹大人，用王的戒指盖印，因为奉王名所写、用王戒指盖印的谕旨，人都不能废除。"

三月，就是西弯月，二十三日，将王的书记召来，按着末底改所吩咐的，用各省的文字、各族的方言，并犹大的文字方言写谕旨，传给那从印度直到古实一百二十七省的犹大人和总省长首领。

末底改奉亚哈随鲁王的名写谕旨，用王的戒指盖印，交给骑御马圈快马的驿卒，传到各处。

谕旨中，王准备省各城的犹大人在一日之间，十二月，就是亚达月，十三日，聚集保护性命，剪除杀戮灭绝那要攻击犹大人的一切仇敌和他们的妻子儿女，，夺取他们的财为掠物。

《以斯贴记》8: 1–12]

Esther accuses Haman.

以斯帖揭露哈曼的罪行；(喻)置仇人于死地

[出自《圣经 · 旧约》:

So the king and Haman came to banquet with Esther the queen.

And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

Then Esther the queen answered and said, If I have found favour in thy right, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Esther 7: 1–10

王带着哈曼来赴王后以斯帖的筵席。

这第二次在酒席筵前，王又问以斯帖说："王后以斯帖啊，你要什么？我必赐给你；你求什么？就是国的一半，也必为你成就。"

王后以斯帖回答说："我若在王眼前蒙恩，王若以为美，我所愿的，是愿王将我的性命赐给我；我所求的，是求王将我的本族赐给我。

因我和我的本族被卖了，要剪除杀戮灭绝我们。我们若被卖为奴为婢，我也闭口不言，但王的损失，敌人万不能补足。"

亚哈随鲁王问王后以斯帖说："擅敢起意如此行的是谁？这人在哪里呢？"

以斯帖说："仇人敌人就是这恶人哈曼。"哈曼在王和王后面前就甚惊惶。

王便大怒，起来离开酒席往御园去了。哈曼见王定意加罪于他，就起来，求王后以斯帖救命。

王从御园回到酒席之处，见哈曼伏在以斯帖所靠的榻上，王说："他竟敢在宫内，在我面前，凌辱王后吗？"这话一出王口，人就蒙了哈曼的脸。

伺候王的一个太监名叫哈波拿，说"哈曼为救王有功的末底改作了五丈高的木架，现今立在哈曼家里!"王说："把哈曼挂在其上。"

于是人将哈曼挂在他为末底改所预备的木架上。王的忿怒这才止息。

《以斯帖记》7:1—10]

Esther is made queen.

以斯贴册封为后；(喻)获得荣耀

[出自《圣经·旧约》:

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

And the King loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Esther 2:16—17

亚哈随鲁王第七年十月，就是提别月，以斯帖被引入宫见王。

王爱以斯帖过于爱众女，她在王眼前蒙宠爱比众处女更甚。王就把王后的冠冕戴在她头上，立她为后，代替瓦实提。

《以斯帖记》2:16—17]

Ethanim

以他念月(永流不息的小溪之月)(犹太历七月相当今公历九、十月间，月中有三大节日：吹角节、赎罪日、构庐节)

[出自《圣经·旧约》:

And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

1 Kings. 8:2

以他念月，就是七月，在节前，以色列人都聚集到所罗门王那里。

《列王纪上》8:2]

Eucharist Lord's supper

圣餐，圣体，弥撒

[出自《圣经·新约》:

I am the living bread which came down from heaven: if and man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this

man give us his flesh to eat?

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

For my fleah is meat indeed, and my blood is drink indeed.

John 6: 51–55

我是从天上降下来生命的粮；人若吃这粮，就必永远活着；我所要赐的粮，就是我的肉，为世人之生命所赐的。

因此，犹太人彼此争论说："这个人怎能把他的肉，给我们吃呢?"

耶稣说，"我实实在在的告诉你们，你们若不吃人子之肉，不喝人子的血，就没有生命在你们里面。

吃我肉喝我血的人就有永生；在末日我要叫他复活。

我的肉真是可吃的，我的血真是可喝的。"

《约翰福音》6: 51–55

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts, 2: 40–42

彼得还用许多话作见证，劝勉他们说：，"你们当救自己脱离这弯曲的世代。"

于是领受他话的人，就受了洗；那一天，门徒约添了三千人；

都恒心遵守使徒的教训，彼此交谈，擘饼，祈祷。

《使徒行传》2: 40–42

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

Acts, 20: 7, 11

一周的第一日，我们聚会擘饼的时候，保罗因为次日要起行，就与他们讲论，直讲到半夜。

保罗又上去，擘饼，吃了，谈论许多，直到天亮，这才走了。

《使徒行传》20:7,11]

Evangelist

传播福音者

[出自《圣经·新约》:

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

And he answered and said unto them, I will also ask you one thing; and answer me:

The baptism of John, was it from heaven, or of men?

And they reasoned with themselves, saying, if we shall say, From heaven; he will say, Why then believed ye him not?

But and if we say, Of men; all the people will stone us:for they be persuaded that John was a prophet.

And they answered, that they could not tell whence it was.

And Jesus said unto them, Neither tell I you by what authority I do these things.

Luke 20:1–8

有一天耶稣在殿里教训百姓，讲福音的时候，祭司长和文士并长老上前来，问他说，"你告诉我们，你仗着甚么权柄作这些事？给你这权柄的是谁呢？"

耶稣回答说："我也要问你们一句话；你们且告诉我；

约翰的洗礼，是从天上来的，是从人间来的呢？"

他们彼此商议说，"我们若说从天上来，他必说你们为甚么不信他呢？若说从人间来，百姓都要用石头打死我们；因为他们信约翰是先知。"

于是回答说，"不知道是从哪里来的。"

耶稣说，"我也不告诉你们，我仗着甚么权柄作这些事。"

《路加福音》20:1–8]

Eve

夏娃;(喻)人类的始祖

[出自《圣经·旧约》:

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

And they were both naked, the man and his wife, and were not ashamed.

Gen. 2: 21–25

耶和华神使他(指亚当)沉睡,他就睡了;于是取下他的一条肋骨,又把肉合起来。

耶和华神就用那人身上所取的肋骨造成一个女人,领她到那人跟前。

那人说:"这是我骨中的骨,肉中的肉,可以称她为女人,因为她是从男人身上取出来的。"

因此,人要离开父母与妻子连合,两人成为一体。

当时夫妻两人赤身露体并不害羞。

《创世纪》2: 21–25]

Evil for evil

以怨报怨

[出自《圣经·新约》

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

Let him eschew evil, and do good; let him seek peace, and ensue it.

1 Pet.3: 8–11

总而言之，你们都要同心，彼此体恤，相爱如弟兄，存慈怜谦卑的心；

不以恶报恶，以辱骂还辱骂，倒要祝福；因你们是为此蒙召，好叫你们承受福气。

因为经上说："人若爱生命，愿享美福，须要禁止舌头出恶言，不让嘴唇说诡诈的话；

也要避恶行善；寻求和睦，一心追随。"

《彼得前书》3: 8–11]

Excellency

超越；(喻)非常优美

[出自《圣经 · 新约》:

For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus' sake.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

2 Cor. 4: 5–7

"我们原不是传自己，乃是传基督耶稣为主，并且自己因耶稣作你们的仆人。

那吩咐光从黑暗里照出来的上帝，已经照在我们心里，叫我们得知上帝荣耀的光，显在耶稣基督的面上。

我们有这宝贝放在瓦器里，要显明这莫大的能力，是出于上帝，不是出于我们。"

《哥林多后书》4: 5–7]

(The) Exodus

出埃及之事；(喻)脱离苦难

[出自《圣经 · 旧约》:

And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

Speak now in the ears of the people, and let every man borrow of his

neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the Lord. About midnight will I go out into the midst of Egypt:

And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behing the mill; and all the firstborn of beasts.

And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like any more.

But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Exod. 11: 1–10

耶和华对摩西说："我再使一样的灾殃临到法老和埃及，然后他必容你们离开这地。他容你们去的时候，总要催逼你们都从这地出去。

你要传于百姓的耳中，叫他们男女各人向邻舍要金器银器。"

耶和华叫百姓在埃及人眼前蒙恩，并且摩西在埃及地法老臣仆和百姓的眼中，看为极大。

摩西说："耶和华这样说：'约到半夜，我必出去巡行埃及遍地，

凡在埃及地，从坐宝座的法老，直到磨子后的婢女，所有的长子，以及一切头生的牲畜，都必死。

埃及遍地必有大哀号，从前没有这样的，后来也必没有。

至于以色列中，无论是人是牲畜，连狗也不敢向他们摇舌，好叫你们知道耶和华是将埃及人和以色列人分别出来。'

你这一切臣仆都要俯伏来见我，说：'求你和跟从你的百姓都出去，然后我要出去'。"于是，摩西气忿忿的离开法老出去了。

耶和华对摩西说："法老必不听你们，使我的奇事在埃及地多起来。"

摩西、亚伦在法老面前行了这一切奇事，耶和华使法老的心刚硬，不容以色列人出离他的地。

《出埃及记》10: 1—10

And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats:

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it; with your loins girded, your shoes on your

feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And this day shall be unto you for a memorial: and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the

passover.

And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

And it shall come to pass, when your children shall say unto you, What mean ye by this service?

That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

And a mix multitude went up also with them; and flocks, and herbs, even very much cattle.

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

It is a night to be much observed unto the Lord for bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations.

And the Lord said unto Moses and Aaron, This is the ordinance of the passover; There shall no stranger eat thereof:

But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

A foreigner and an hired servant shall not eat thereof.

In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof.

All the congregation of Israel shall keep it.

And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof.

One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.

And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

Exod. 12: 1–51

耶和华在埃及地晓谕摩西、亚伦说:

"你们要以本月为正月,为一年之首。

你们吩咐以色列全会众说:'本月初十日,各人要按着父家取羊羔,一家一只。

若是一家的人太少,吃不了一只羊羔,本人就要和他隔壁的邻舍共取一只。你们预备羊羔,要按着人数和饭量计算。

要无残疾、一岁的公羊羔,你们或从绵羊里取,或从山羊里取,都可以。

要留到本月十四日,在黄昏的时候,以色列全会众把羊羔宰了。

各家要取点血,涂在吃羊羔的房屋左右的门框上和门楣上。

当夜要吃羊羔的肉,用火烤了,与无酵饼和苦菜同吃。

不可吃生的,断不可吃水煮的,要带着头、腿、五脏,用火烤了吃。

不可剩下一点留到早晨,若留到早晨,要用火烧了。

你们吃羊羔当腰间束带,脚上穿鞋,手中拿杖,赶紧的吃,这是耶和华的逾越节。

因为那夜我要巡行埃及地,把埃及地一切头生的,无论是人是牲畜,都击杀了,又要败坏埃及一切的神。我是耶和华。

这血要在你们所住的房屋上作记号,我一见这血,就越过你们去,我击杀埃及地头生的时候,灾殃必不临到你们身上灭你们。

你们要纪念这日,守为耶和华的节,作为你们世世代代永远的定例。

你们要吃无酵饼七日。头一日要把酵从你们各家中除去,因为从头一日起,到第七日为止,凡吃有酵之饼的,必从以色列中剪除。

头一日你们当有圣会，第七日也当有圣会，这两日之内，除了预备各人所要吃的以外，无论何工都不可作。

你们要守无酵节，因为我正当这日把你们的军队从埃及地领出来；所以你们要守这日，作为世世代代永远的定例。

从正月十四日晚上，直到二十一日晚上，你们要吃无酵饼。

在你们各家中，七日之内不可有酵，因为凡吃有酵之物的，无论是寄居的，是本地的，必从以色列的会中剪除。

有酵的物，你们都不可吃，在你们一切住处要吃无酵饼。'"

于是，摩西召了以色列的众长老来，对他们说："你们要按着家口取出羊羔，把这逾越节的羊羔宰了。

拿一把牛膝草，蘸盆里的血，打在门楣上和左右的门框上。你们谁也不可出自己的房门，直到早晨。

因为耶和华要巡行击杀埃及人，他看见血在门楣上和左右的门框上，就必越过那门，不容灭命的进你们的房屋，击杀你们。

这例你们要守着，作为你们和你们子孙永远的定例。

日后，你们到了耶和华按着所应许赐给你们的那地，就要守这礼。

你们的儿女问你们说：'行这礼是什么意思？'

你们就说：'这是献给耶和华逾越节的祭。当以色列人在埃及的时候，他击杀埃及人，越过以色列人的房屋，救了我们各家。'"于是，百姓低头下拜。

耶和华怎样吩咐摩西、亚伦，以色列人就怎样行。

到了半夜，耶和华把埃及地所有的长子，就是从坐宝座的法老，直到被掳囚在监里之人的长子，以及一切头生的牲畜，尽都杀了。

法老和一切臣仆，并埃及众人，夜间都起来了。在埃及有大哀号，无一家不死一个人的。

夜间法老召了摩西、亚伦来，说："起来！连你们带以色列人，从我民中出来，依你们所说的，去侍奉耶和华吧！

也依你们所说的，连羊群牛群带着走吧！并要为我祝福。"

埃及人催促百姓，打发他们快快出离那地，因为埃及人说："我们都要死了。"

百姓就拿着没有酵的生面，把抟面盆包在衣服中，扛在肩头上。

以色列人照着摩西的话行，向埃及人要金器银器和衣裳。

耶和华叫百姓在埃及人眼前蒙恩，以致埃及人给他们所要的，他们就把

埃及人的财物夺去了。

以色列人从兰塞起行，往疏割去，除了妇人孩子，步行的男人约有六十万。

又有许多闲杂人，并有羊群牛群，和他们一同上去。

他们用埃及带出来的生面烤成无酵饼，这生面原没有发起，因为他们被催逼离开埃及不能耽延，也没有为自己预备什么食物。

以色列人住在埃及共有四百三十年。

正满了四百三十年的那一天，耶和华的军队都从埃及地出来了。

这夜是耶和华的夜，因耶和华领他们出了埃及地，所以当向耶和华谨守，是以色列众人世世代代该谨守的。

耶和华对摩西、亚伦说："逾越节的例是这样：外邦人都不可吃这羊羔。

但各人用银子买的奴仆，既受了割礼，就可以吃。

寄居的和雇工人都不可吃。

应当在一个房子里吃，不可把一点肉从房子里带到外头去。羊羔的骨头一根也不可折断。

以色列全会众都要守这礼。

若有外人寄居在你们中间，愿向耶和华守逾越节，他所有的男子务要受割礼，然后才容他前来遵守，他也就像本地人一样；但未受割礼的，都不可吃这羊羔。

本地人和寄居在你们中间的外人同归一例。"

耶和华怎样吩咐摩西、亚伦，以色列众人就怎样行了。

正当那日，耶和华将以色列人按着他们的军队，从埃及地领出来。

《出埃及记》12：1－51

And Moses wrote their goings out according to their journeys by the commandment of th Lord: and these are their journeys according to their goings out.

And they departed from Ramess in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

For the Egyptians buried all their firstborn, which the Lord had smitten among them; upon their gods also the Lord executed judgments.

Num. 33: 2–4

摩西遵着耶和华的吩咐，记载他们所行的路程，其路程乃是这样：

正月十五日，就是逾越节的次日，以色列人从兰塞起行，在一切埃及人眼前昂然无惧地出去。

那时，埃及人正葬埋他们的长子，就是耶和华在他们中间所击杀的，耶和华也败坏他们的神。

《民数记》33:2-4

And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures,and destroy all their molten images, and quite pluck down all their high places:

And ye shall dispossess the inhabitants of the land, and dwell therein; for I have given you the land to possess it.

And ye shall divide the land by lot for an inheritanc among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less in heritance; every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

Num.33: 50-55

耶和华在摩押平原约旦河边、耶利哥对面晓谕摩西说：

"你吩咐以色列人说：'你们过约旦河进迦南地的时候，

就要从你们面前赶出那里所有的居民，毁灭他们一切錾成的石像，和他们一切铸成的偶像，又拆毁他们一切的丘坛。

你们要夺那地，住在其中，因我把那地赐给你们为业。

你们要按家室拈阄，承受那地。人多的，要把产业多分给他们；人少的，要把产业少分给他们。拈出何地给何人，就要归何人。你们要按宗族的支派承受。

倘若你们不赶出那地的居民，所容留的居民，就必作你们眼中的刺，肋

下的荆棘，也必在你们所住的地上扰害你们。'"

《民数记》33: 50–55]

Eye for an eye

以眼还眼，以牙还牙

[出自《圣经 · 新约》:

Ye have heard that it hath ever said, *An eye for an eye*, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain.

Matt.5: 38–41

你们听见有话说："以眼还眼，以牙还牙"。

只是我告诉你们，不要与恶人作对，有人打你的右脸，连左脸也转过来由他打。

有人想要告你，要拿你的内衣，连外衣也由他拿去。

有人强逼你走一里路，你就同他走两里。

《马太福音》5: 38–41]

Ezel

以色；(喻)安全地

[出自《圣经 · 旧约》:

And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

Then Jonathan said to David. Tomorrow is the new moon; and thou shalt be missed, because thy seat will be empty.

And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel.

And I will shoot three arrows on the side thereof, as though I shot at a mark.

And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad. Behold, the arrows are on this side of thee, take

them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth.

1 Sam.20: 17–21

约拿单因爱大卫如同自己的性命，就使他再起誓。

约拿单对他说："明日是初一。你的座位空设，人必理会你不在那里。

你等三日，就要速速下去，到你从前遇事所藏的地方，在以色磐石那里等候。

我要向磐石旁边射三箭，如同射箭靶一样。

我要打发童子，说：'去把箭找来。'我若童子说：'箭在后头，把箭拿来'，你就可以回来，我指着永生的耶和华起誓，你必平安无事。"

《撒母耳记上》20: 17–21]

F

(The) famine begins.

饥荒遍地；(喻)饿殍遍野

[出自《圣经·旧约》

And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Gen.4I: 54–57

七个荒年就来了，正如约瑟所说的，各地都有饥荒，惟独埃及全地有粮食。

及至埃及全地有了饥荒，众民向法老哀求粮食，法老对他们说："你们往约瑟那里去，凡他所说的你们都要作。"

当时饥荒遍满天下，约瑟开了各处的仓，粜粮给埃及人；在埃及地饥荒甚大。

各地的人都往埃及去，到约瑟那里籴粮，因为天下的饥荒甚大。

《创世纪》41:54-57]

(The) famine in Samaria

撒玛利亚闹饥荒；(喻)民不聊生

[出自《圣经·旧约》:

And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samatia.

And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

And he said, If the Lord do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

And the king said unto her, What aileth thee?And she answered, This woman said unto me , Give thy son, that we may eat him today, and we will eat my son tomorrow.

So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

2 Kings 6:24-29

此后，亚兰王便哈达聚集他的全军，上来围困撒玛利亚。

于是撒玛利亚被围困，有饥荒，甚至一个驴头值银八十舍客勒、二升鸽子粪值银五舍客勒。

一日，以色列王在城上经过，有一个妇人向他呼叫说："我主，我王啊，求你帮助!"

王说："耶和华不帮助你，我从何处帮助你？是从禾场、是从酒榨呢?"

王问妇人说："你有什么苦处?"她回答说："这妇人对我说，将你的儿子取来，我们今日可以吃，明日可以吃我的儿子。

我们就煮了我的儿子吃了，次日我对她说：要将你的儿子取来，我们可

以吃。她却将她的儿子藏起来了。"

《列王纪 下》6:24–29]

Fasting

禁食,斋戒

[出自《圣经 · 旧约》:

And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water.And he wrote upon the tables the words of the covenant, the ten commandments.

Exod.34:28

摩西在耶和华那里四十昼夜,也不吃饭,也不喝水。耶和华将这约的话,就是十条诫,写在两块版上。

《出埃及记》34:28

When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly.

And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant.

Deut.9:9–11

我上了山,要领受两块石版,就是耶和华与你们立约的版。那时我在山上住了四十昼夜,没有吃饭,也没有喝水。

耶和华把那两块石版交给我,是神用指头写的,版上所写的,是照耶和华在大会的日子,在山上从火中对你们所说的一切话。

过了四十昼夜,耶和华把那两块石版,就是约版,交给我。

《申命记》9:9–11

Feast of booths

住棚节(构庐节);(喻)丰收

[出自《圣经 · 旧约》:

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.

Levi.23: 33–34

耶和华对摩西说:

你晓谕以色列人说:'这七月十五日是住棚节,要在耶和华面前守这节七日'。"

《利未记》23: 33–34

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.

And Moses declared unto the children of Israel the feasts of the Lord.

Levi.23: 39–44

"你们收藏了地的出产,就从七月十五日起,要守耶和华的节七日。第一日为圣安息,第八日也为圣安息。

第一日,要拿美好树上的果子和棕树上的枝子,与茂密树的枝条,并河旁的柳枝,在耶和华你们的神面前欢乐七日。

每年七月间,要向耶和华守这节七日,这为你们世世代代永远的定例。

你们要住在棚里七日,凡以色列家的人,都要住在棚里。

好叫你们世世代代知道我领以色列人出埃及地的时候,曾使他们住在棚里。我是耶和华你们的神。"

于是,摩西将耶和华的节期传给以色列人。

《利未记》23:39–44

And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths as it is written.

so the people went forth, brought them,and made themselves booths, every one upon the roof of his house , and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

Neh.8: 13–18

次日，众民的族长、祭司和利未人都聚集到文士以斯拉那里，要留心听律法上的话。

他们见律法上写着，耶和华借摩西吩咐以色列人，要在七月节住棚，

并要在各城和耶路撒冷宣传报告说："你们当上山，将橄榄树，野橄榄树，番石榴树，棕树和各样茂密树的枝子取来，照着所写的搭棚。"

于是百姓出去，取了树枝来，各人在自己的房顶上，或院内，或神殿的院内，或水门的宽阔处，或以法莲门的宽阔处搭棚。

从掳到之地归回的全会众就搭棚，住在棚里。以撒的儿子约书亚的时候直到这日，以色列人没有这样行。于是众人大大喜乐。

从头一天到末一天，他每日念神的律法书。众人守节七日，第八日

照例有严肃会。

《尼希米记》8:13–18]

Feast of Dedication

修殿节

[出自《圣经·新约》:

And it was at Jerusalem the feast of the dedication, and it was winter.

John, 10:22

在耶路撒冷有修殿节;是冬天的时候。

《约翰福音》10.22]

(The) feast of Pentecost

五旬节

[出自《圣经·旧约》:

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

Even unto the morrow after the seventh sabbath shall ye number fifty days: and ye shall offer a new meat offering unto the Lord.

Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firsh fruits unto the Lord.

And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord.

Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.

Levi.23:15–20

你们要从安息日的次日,献禾捆为摇祭的那日算起,要满了七个安息日。

到第七个安息日的次日,共计五十天,又要将新素祭献给耶和华。

要从你们的住处取出细面伊法十分之二,加酵,烤成两个摇祭的饼,当

作初熟之物献给耶和华。

又要将一岁、没有残疾的羊羔七只，公牛犊一只，公绵羊两只和饼一同奉上。这些与同献的素祭和奠祭，要作为燔祭献给耶和华，就是作馨香的火祭献给耶和华。

你们要献一只公山羊为赎罪祭，两只一岁的公绵羊羔为平安祭。

祭司要把这些和初熟麦子作的饼，一同作摇祭，在耶和华面前摇一摇。这是献与耶和华为圣物归给祭司的。

《利未记》23:15–20]

(The) feast of tabernacles

守住棚节

[出自《圣经·旧约》:

Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty:

Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.

Deut.16:13–17

你把禾场的谷、酒榨的酒收藏以后，就要守住棚节七日。

守节的时候，你和你儿女、仆婢，并住在你城里的利未人，以及寄居的与孤儿寡妇，都要欢乐。

在耶和华所选择的地方，你当向耶和华你的神守节七日，因为耶和华你神在你一切的土产上，和你手里所办的事上要赐福与你，你就非常地欢乐。

你一切的男丁要在除酵节、七七节、住棚节，一年三次，在耶和华你神所

选择的地方朝见他，却不可空手朝见。

各人要按自己的力量，照耶和华你神所赐的福分，奉献礼物。

《申命记》16:13-17]

Feast of trumpets

吹号节；(喻)赎罪日

[出自《圣经·旧约》:

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

Ye shall do no servile work there in : but ye shall offer an offering made by fire unto the Lord.

Levi.23:23-25

耶和华对摩西说:

"你晓谕以色列人说，'七月初一，你们要守为圣安息日、要吹角作记念、当有圣会。

什么劳碌的工都不可作，要将火祭献给耶和华'。"

《利未记》23:23-25

And in the seventh month, on the first day of the month, ye shall have an holy convocation: ye shall do no servile work: it is a day of blowing the trumpets unto you.

Num.29:1

七月初一日，你们当有圣会，什么劳碌的工都不可作，是你们当守为吹角的日子。

《民数记》29:1]

Feast of weeks

七七节(又名五旬节)

[出自《圣经·旧约》:

Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

Thrice in the year shall all your men children appear before the Lord

God, the God of Israel.

For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.

Exod.34: 21–24

你六日要作工，第七日要安息，虽在耕种收割的时候，也要安息。

在收割初熟麦子的时候，要守七七节。又在年底，要守收藏节。

你们一切男丁，要一年三次朝见主耶和华以色列的神。

我要从你面前赶出外邦人，扩张你的境界。你一年三次上去朝见耶和华你神的时候，必没有人贪慕你的地土。

《出埃及记》34: 21–24

Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch.

Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

2 Chro.8: 12–13

所罗门在耶和华的坛上，就是在廊子前他所筑的坛上，与耶和华献燔祭；

又遵着摩西的吩咐，在安息日、月朔，并一年三节，就是除酵节、七七节、住棚节，献每日所当献的祭。

《历代志下》8: 12–13]

Feet of clay

泥足；(喻)伟大或受人崇拜的人或物不为人所知道的缺点

[出自《圣经·旧约》:

Thou, O king, sawest, and behold a great images. This great image, whose brightness was excellent, stood before thee; and the form there of was terrible.

This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote

the image upon his feet that were of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation there of before the king.

Thou, O King, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all.Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters'clay, and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle with themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall be the God of heaven set up a kingdom,which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that the stone was cut out of the mountain

without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation there of sure.

Dan.2: 31–45

"王啊，你(指尼布甲尼撒王)梦见一个大像，这像甚高，极其光耀，站在你面前，形状甚是可怕。

这像的头是精金的，胸膛和膀臂是银的，肚腹和腰是铜的。

腿是铁的，脚是半铁半泥的。

你观看，见有一块非人手凿出来的石头打在这像半铁半泥的脚上，把脚砸碎，

于是金、银、铜、铁、泥都一同砸得粉碎，诚如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头变成一座大山，充满天下。"

这就是那梦，我们在王面前要讲解那梦。

"王啊，你是诸王之王，天上的神已将国度、权柄、能力、尊荣都赐给你。

凡世人所住之地的走兽，并天空的飞鸟，他都交付你手，使你掌管这一切。你就是那金头。

在你以后必另兴一国，不及于你。又有第三国，就是铜的，必掌管天下。

第四国，必坚壮如铁，铁能打碎克制百物，又能压碎一切，那国也必打碎压制列国。

你既见像的脚和脚指头一半是窑匠的泥，一半是铁，那国将来也必分开。你既见铁与泥搀杂，那国也必有铁的力量。

那脚指头既是半铁半泥，那国也必半强半弱。

你既见铁与泥搀杂，那国民也必与各种人搀杂，却不能彼此相合，正如铁与泥不能相合一样。

当那列王在位的时候，天上的神必别立一国，永不败坏，也不归别国的人，却要打碎灭绝那一切国，这国必存到永远。

你既看见非人手凿出来的一块石头从山而出，打碎金、银、铜、铁、泥，那就是至大的神把后来必有的事给王指明。这梦准是这样，这讲解也是确实的。"

《但以理书》2: 31–45]

(The) Field of Blood

血田；(喻)不义之财

[出自《圣经·新约》:

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

And they took counsel, and bought with them the potter's field, to bury strangers in.

Wherefore that field was called, The field of blood, unto this day.

Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

And gave them for the potter's field, as the Lord appointed me.

St.Matt. 27: 1–10

到了早晨，众祭司长和民间的长老，大家商议要治死耶稣。

就把他捆绑，解去交给巡抚彼拉多。

这时候，卖耶稣的犹大看见耶稣已经定了罪，就后悔，把那三十块钱拿回来给祭司长和长老，说:

"我卖了无辜之人的血是有罪了。"他们说："那与我们有什么相干?你自己承当吧!"

犹大就把那银钱丢在殿里，出去吊死了。

祭司长拾起银钱来说："这是血价，不可放在库里。"

他们商议，就用那银钱买了窑户的一块田，为要埋葬外乡人。

所以那块田直到今日还叫作"血田"。

这就应了先知耶利米的话，说："他们用那三十块钱，就是被估定之人的价钱，是以色列人中所估定的。

买了窑户的一块田；这是照着主所吩咐我的。"

《马太福音》27:1-10

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

For he was numbered with us, and had obtained part of this ministry.

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

Acts, 1:15-19

那时，有许多人聚会，约有一百二十名，彼得就在弟兄中间站起来，说，

"弟兄们，圣灵借大卫的口，在圣经上，预言领人捉拿耶稣的犹大；这话是必须应验的。

他本来列在我们数中，并且在使徒的职任上得了一分。"

这人用他作恶的工价，买了一块田，以后身子仆倒，肚腹崩裂，肠子都流出来。

住在耶路撒冷的众人都知道这事，所以按着他们那是的话，给那块田起名叫亚革大马，就是血田的意思。

《使徒行传》1:15-19]

Fig leaves

无花果叶；(喻)遮羞布

[出自《圣经·旧约》:

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it , neither shall ye touch it , lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Gen.3: 2–7

女人对蛇说："园中树上的果子，我们可以吃；

惟有园当中那棵树上的果子，神曾说：'你们不可吃，也不可摸，免得你们死？"

蛇对女人说："你们不一定死，

因为神知道，你们吃的日子眼睛就明亮了，你们便如神能知道善恶。"

于是，女人见那棵树的果子好作食物，也悦人的眼目，且是可喜爱的，能使人有智慧，就摘下果子来吃了；又给她丈夫，她丈夫也吃了。

他们两人的眼睛就明亮了，才知道自己是赤身露体，便拿无花果树的叶子，为自己编作裙子。

《创世纪》3: 2–7]

Fill up the measure of one's fathers

恶贯满盈

[出自《圣经·新约》:

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Fill ye up then the measure of your fathers.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Matt.23: 31–33

这就是你们自己证明，是杀害先知者的子孙了。

你们去充满你们祖宗的恶贯罢。

你们这些蛇类，毒蛇之种啊，怎能逃脱地狱的刑罚呢？

《马太福音》23: 31–33]

Filthy lucre

肮脏钱; (喻)不义之财

[出自《圣经·新约》:

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for *filthy lucre*, but of a ready mind.

1 Pet.5: 2

务要牧养在你们中间上帝的群羊,按着上帝旨意照管它们。不是出于勉强,乃是出于甘心。也不是因为贪财,乃是出于乐意。

《彼得前书》5: 2]

(The) first and the last

最先的与最后的; 首先的与末后的

[出自《圣经·新约》:

And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead, And he laid his right hand upon me , saying unto me, Fear not; I am *the first and the last.*

Rev.1: 16-17

他(指基督)右手拿着七星,从他口中吐出来一把两刃的利剑。面貌如同烈日放光。

我(指约翰)一看见就扑倒在他脚前,像死了一样。他用右手按着我说:"不要惧怕,我是首先的,我是末后的。"

《启示录》1: 16-17

Take that thine is , and go thy way: I will give unto this last, even as unto thee.

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

So the last shall be first, and the first last: for many be called, but few chosen.

Matt, 20: 14-16

拿你的走罢;我给那后来的和给你一样,这是我愿意的。

我的东西难道不可随我的意思用么?因为我作好人,你就红了眼么?

这样，那在后的将要在前，在前的将要在后了，虽然被召的人多，但是选上的人少。

《马太福音》20: 14–16]

(The) first offering of Aaron

亚伦献祭

[出自《圣经 · 旧约》:

And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.

And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;

Also a bullock and a ram for peace offerings, to sacrifice before the Lord; and a meat offering mingled with oil: for today the Lord will appear unto you.

Lev.9: 1–4

到了第八天，摩西召了亚伦和他儿子，并以色列的众长老来，

对亚伦说："你当取牛群中的一只公牛犊作赎罪祭，一只公绵羊作燔祭，都要没有残疾的，献在耶和华面前。

你也要对以色列人说：'你们当取一只公山羊作赎罪祭，又取一只牛犊和一只绵羊羔，都要一岁没有残疾的作燔祭。

又取一只公牛、一只公绵羊作平安祭，献在耶和华面前，并取调油的素祭，因为今天耶和华要向你们显现。'"

《利未记》9: 1–4]

(The) first sabbath

第一个安息日

[出自《圣经 · 旧约》:

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it

he had rested from all his work which God created and made.

Gen.2: I–3

天地万物都造齐了。

到第七日，神造物的工已经完毕，就在第七日歇了他一切的工，安息了。

神赐福给第七日，定为圣日，因为在这日神歇了他一切创造的工，就安息了。

《创世纪》2: 1–3]

(The) firstborns are slain.

杀(埃及人)长子; (喻)断后

[出自《圣经 · 旧约》:

And it came to pass, that at midnight the Lord smote all the firstborns in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go , serve the Lord, as ye have said,

Also take your flocks and your herbs, as ye have said, and be gone; and bless me also.

Exod.12: 29–32

到了半夜，耶和华把埃及地所有的长子，就是从坐宝座的法老，直到被掳囚在监里之人的长子，以及一切头生的牲畜，尽都杀了。

法老和一切臣仆并埃及众人，夜间都起来了。在埃及有大哀号，无一家不死一个人的。

夜间，法老召了摩西、亚伦来，说："起来!连你们带以色列人，从我民中出去。依你们所说的去事奉耶和华吧!

也依你们所说的，连羊群牛群带着走吧!并要为我祝福。"

《出埃及记》12: 29–32]

Five loaves and two fishes

五饼二鱼; (喻)神迹奇事

[出自《圣经·新约》:

And his disciples came, and took up the body, and buried it , and went and told Jesus.

When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

And when it was evening. his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

But Jesus said unto them, They need not depart; give ye them to eat.

And they say unto him, We have here but five loaves, and two fishes.

He said, Bring them hither to me.

And he commanded the multitude to sit down on the grass,

and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

And they that had eaten were about five thousand men, beside women and children.

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

Matt.14: 12–22

约翰的门徒来,把尸首领去,埋葬了;就去告诉耶稣。

耶稣听见了,就上船从那里独自退到野地里去;众人听见,就从各城里步行跟随他。

耶稣出来,见有许多的人,就怜悯他们,治好了他们的病人。

天将晚的时候,门徒进前来说,"这是野地,时候已经过了;请叫众人散开,他们好往村子里去,自己买吃的。"

耶稣说,"不用他们去,你们给他们吃罢。"

门徒说,"我们这里只有五个饼,两条鱼。"

耶稣说，“拿过来给我。”

于是吩咐众人坐在草地上；就拿着这五个饼，两条鱼，望着天，祝福，擘开饼，递给门徒；门徒又递给众人。

他们都吃，并且吃饱了；把剩下的零碎收拾起来，装满了十二个篮子。

吃的人，除了妇女孩子，约有五千。

耶稣随即催门徒上船，先渡到那边去，等他叫众人散开。

《马太福音》14: 12–22]

Flee to Egypt

逃往埃及；(喻)背井离乡

[出自《圣经 · 新约》

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

When he arose, he took the young child and his mother by night, and departed into Egypt:

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Matt.2: 13–15

他们去后，有主的使者向约瑟梦中显现，说，起来，带着小孩子(指耶稣)同他母亲，逃往埃及，住在那里，等我吩咐你；因为希律必寻找小孩子要除灭他。

约瑟就起来，夜间带着小孩子和他母亲往埃及去；

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。”

《马太福音》2: 13–15]

Flesh pots in Egypt

埃及的肉锅；(喻)怀念过去；寻欢作乐的地方

[出自《圣经 · 旧约》:

And they took the journey from E–lim, and all the congregation of the children of Israel came unto the wildeness of Sin, which is between E–lim and Si–nai, on the fifteenth day of the second month after their

departing out of the land of Egypt.

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

Exod.16: 1–4

以色列全会众从以琳起行，在出埃及后第二个月十五日，到了以琳和西奈中间，汛的旷野。

以色列全会众在旷野向摩西、亚伦发怨言，

说："巴不得我们早死在埃及地耶和华手下，那时我们坐在肉锅旁边，吃得饱足；你们将我们领出来，到这旷野，是要叫这全会众都饿死啊！"

耶和华对摩西说："我要将粮食从天降给你们。百姓可以出去，每天收每天的份，我好试验他们遵不遵我的法度。

《出埃及记》16: 1–4]

Flood

洪水；(喻)灾难

[出自《圣经·旧约》:

And Noah was six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth.

There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the

seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

And the rain was upon the earth forty days and forty nights.

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

And they went in unto Noah into the ark, two and two of all flesh, where in is the breath of life.

And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

And the waters prevailed exceedingly upon the earth: and all the high hills, that were under the whole heaven, were covered.

Fifteen cubits upward did the waters prevail; and the mountains were covered.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

All in whose nostrils was the breath of life, of all that was in the dry land, died.

And every living substance was destroyed which was upon the fave of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

And the waters prevailed upon the earth an hundred and fifty days.

Gen.7: 6–24

当洪水泛滥在地上的时候，挪亚整六百岁。

挪亚就同他的妻子和儿子、儿妇，都进入方舟，躲避洪水。

洁净的畜类和不洁净的畜类，飞鸟并地上一切的昆虫，

都是一对一对的，有公有母，到挪亚那里进入方舟，正如神所吩咐挪亚的。

过了那七天，洪水泛滥在地上。

当挪亚六百岁，二月十七日那一天，大渊的泉源都裂开了，天上的窗户也敞开了。

四十昼夜降大雨在地上。

正当那日，挪亚和他的三个儿子闪、含、雅弗并挪亚的妻子和三个儿妇，都进入方舟。

他们和百兽，各从其类；一切牲畜，各从其类；爬在地上的昆虫，各从其类；一切禽鸟，各从其类，都进方舟。

凡有血有肉，有气息的活物，都一对一对的到挪亚那里，进入方舟。

凡有血肉进入方舟的，都是有公有母，正如神所吩咐挪亚的。耶和华就把他关在方舟里头。

洪水泛滥在地上四十天，水往上长，把方舟从地上漂起。

水势浩大，在地上大大的往上长，方舟在水面上漂来漂去。

水势在地面上极其浩大，天下的高山都淹没了。

水势比山高过十五肘，山岭都淹没了。

凡在地上有血肉的动物，就是飞鸟、牲畜、走兽和爬在地上的昆虫，以及所有的人都死了；

凡在旱地上，鼻孔有气息的生灵都死了；

凡是地上各类活物，连人带牲畜、昆虫以及空中的飞鸟，都从地上除灭了，只留下挪亚和那些与他同在方舟里的。

水势浩大，在地上共一百五十天。

《创世纪》7:6–24]

(The) flood is abated.

洪水退走了。

[出自《圣经·旧约》:

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged;

The mountains also of the deep and the windows of heaven were stop-

ped, and the rain from heaven was restrained;

And the waters returned from off the earth continually; and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.

And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him in the ark.

And he stayed yet other seven days; and again he sent forth the dove out of the ark;

And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

Gen.8: 1–11

神纪念挪亚和挪亚方舟里的一切走兽牲畜。神叫风吹地，水势渐落。
渊源和天上的窗户都闭塞了，天上的大雨也止住了。
水从地上渐退。过了一百五十天，水就渐消。
七月十七日，方舟停在亚拉腊山上。
水又渐退，到了十月初一日，山顶都现出来了。
过了四十天，挪亚开了方舟的窗户。
放出一只乌鸦去。那乌鸦飞来飞去，直到地上的水都干了。
他又放出一只鸽子去，要看看水从地上退了没有。
但遍地都是水，鸽子找不着落脚之地，就回到方舟挪亚那里，挪亚伸手

把鸽子接进方舟来。

他又等了七天,再把鸽子从方舟放出去。

到了晚上,鸽子回到他那里,嘴里叼着一个新拧下来的橄榄叶子,挪亚就知道地上的水退了。

《创世纪》8:1—11]

(The) fly in the ointment

美中不足之处;(喻)使人扫兴的小事

[出自《圣经·旧约》:

Dead *flies* cause the *ointment* of the apothecary to send forth a stinking savout: so doth a little folly him that is in reputation for wisdom and honour.

Eccles.10:1

死苍蝇使作香的膏油发出臭气。这样,一点愚昧也能败坏智慧和尊荣。

《传道书》10:1]

Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

无知的人,以愚妄为乐。聪明的人,按正直而行。

[出自《圣经·旧约》:

Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

Prov.15:21

无知的人,以愚妄为乐。聪明的人,按正直而行。

《箴言》15:21]

For dust thou art, and unto dust shalt thou return.

你本是尘土,仍要归于尘土;(喻)返朴归真

[出自《圣经·旧约》:

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: *for dust thou art, and unto dust shalt thou return.*

Gen.3:19

你必汗流满面才得糊口,直到你归了土。因为你是从土而出的。你本是尘土,仍要归于尘土。

《创世纪》3: 19]

Forbidden Fruit

禁果; (喻)因被禁而更想得到的东西; 偷吃的果子分外香

[出自《圣经 · 旧约》:

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowlege of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen.2: 16–17

耶和华神吩咐他说: "园中各样树上的果子, 你可以随意吃,

只是分别善恶树上的果子, 你不可吃, 因为你吃的日子必定死。"

《创世纪》2: 16–17

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman , Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall Ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Gen.3: 1–6

耶和华神所造的, 惟有蛇比田野一切活物更狡猾。蛇对女人说: "神岂是真说不许你们吃园中所有树上的果子吗?"

女人对蛇说: "园中树上的果子, 我们可以吃;

惟有园当中那棵树上的果子, 神曾说: 你们不可吃, 也不可摸, 免得你们死'。"

蛇对女人说: "你们不一定死,

因为神知道，你们吃的日子眼睛就明亮了，你们便如神能知道善恶。"

于是，女人见那棵树的果子好作食物，也悦人的眼目，且是可喜爱的，使人有智慧，就摘下果子来吃了；又给她丈夫，她丈夫也吃了。

《创世纪》3: 1–6]

Frogs are sent.

蛙灾遍地。

出自《圣经 · 旧约》:

And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Exod.8: 5–7

耶和华晓谕摩西说："你对亚伦说：'把你的杖伸在江、河、池以上，使青蛙到埃及地上来。'"

亚伦便伸杖在埃及的诸水以上，青蛙就上来，遮满了埃及地。

行法术的也用他们的邪术照样而行，叫青蛙上了埃及地。

《出埃及记》8: 5–7]

G

Gabriel

加百利；(喻) 上帝的仆人：解释异象的上帝使者；上帝的力量

[出自《圣经 · 旧约》:

And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

And I heard a man's voice between the banks of U–lai, which called, and said, Gabriel, make this man to understand the vision.

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

The ram which thou sawest having two horns are the kings of Me-di-a and Persia.

And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Dan.8: 15-27

我但以理见了这异象，愿意明白其中的意思，忽有一位形状像人的站在我面前。

我又听见乌莱河两岸中有人声呼叫说："加百列啊，要使此人明白这异象。"

他便来到我所站的地方。他一来，我就惊慌俯伏在地，他对我说："人子啊，你要明白，因为这是关乎末后的异象。"

他与我说话的时候，我面伏在地沉睡，他就摸我，扶我站起来，

说："我要指示你恼怒临完必有的事，因为这是关乎末后的定期。

你所看见双角的公绵羊，就是玛代和波斯王。

那公山羊就是希腊王，两眼当中的大角，就是头一王。

至于那折断了的角，在其根上又长出四角，这四角就是四国，必从这国里兴起来，只是权势都不及他。

这四国末时，犯法的人罪恶满盈，必有一王兴起，面貌凶恶，能用双关的诈语。

他的权柄必大，却不是因自己的能力，他必行非常的毁灭。事情顺利，任意而行，又必毁灭有能力的和圣民。

他用权术成就手中的诡计，心里自高自大，在人坦然无备的时候，毁灭多人。又要站起来攻击万君之君，至终却非因人手而灭亡。

所说二千三百日的异象是真的，但你要将这异象封住，因为关乎后来许多的日子。"

于是我但以理昏迷不醒，病了数日，然后起来办理王的事务。我因这异象惊奇，却无人能明白其中的意思。

《但以理书》8:15–27]

Gad

迦得；(喻)幸运

[出自《圣经·旧约》:

When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

And Zilpah Leah's maid bare Jacob a son.

And Leah said, A troop cometh; and she called his name Gad.

Gen.30:9–11

利亚见自己停了生育，就把使女悉帕给雅各为妾。

利亚的使女悉帕给雅各生了一个儿子.

利亚说："万幸，于是给他起名叫迦得。"

《创世纪》30:9–11]

Galeed

迦累得；(喻)设坛为证

[出自《圣经·旧约》:

And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

Now therefore come thou, let me make a covenant, I and thou; and let it befor a witness between me and thee.

And Jacob took a stone, and set it up for a pillar.

And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

And Laban called it, Jegar-sahadutha: but Jacob called it Galeed.

And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed:

And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.

If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee.

This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

Gen.31:43-55

拉班回答雅各说:"这女儿是我的女儿;这些孩子是我的孩子,这些羊群也是我的羊群,凡在你眼前的都是我的。我的女儿并他们所生的孩子,我今

日能向你作什么呢?

来吧! 你我两人可以立约作你我中间的证据。"

雅各就拿一块石头立作柱子,

又对众弟兄说:"你们堆聚石头。"他们就拿石头来堆成一堆,大家便在旁边吃喝。

拉班称那石堆为伊迦尔撒哈杜他,雅各却称那石堆为迦累得。

拉班说:"今日这石堆作你我中间的证据。因此这地方名叫迦累得。

又叫米期巴,意思说:"我们彼此离别以后,愿耶和华在你我中间鉴察。

你若苦待我的女儿,又在我的女儿以外另娶妻,虽没有人知道,却有神在你我中间作见证。"

拉班又说:"你看我在你我中间所立的这石堆和柱子。

这石堆作证据,这柱子也作证据。我必不过这石堆去害你,你也不可过这石堆和柱子来害我。

但愿亚伯拉罕的神和拿鹤的神,就是他们父亲的神,在你我中间判断。"雅各就指着他父亲以撒所敬畏的神起誓,

又在山上献祭,请众弟兄来吃饭。他们吃了饭,便在山上住宿。

拉班清早起来与他外孙和女儿亲嘴,给他们祝福,回往自己的地方去了。

《创世纪》31:43–55]

Gall and wormwood

茵陈和苦胆;(喻)令人憎恨的东西;极不愉快的事

[出自《圣经·旧约》:

And I said, My strength and my hope is perished from the Lord:

Remembering mine affliction and my misery, *the wormwood and the gall.*

Lam.3: 18–19

我就说,我的力量衰败,我在耶和华那里毫无指望。

耶和华啊,求你记念我如茵陈和苦胆的困苦窘迫。

《耶利米哀歌》3: 18–19]

(The) garden of Eden

伊甸园;(喻)人间天堂,乐园

[出自《圣经·旧约》:

And the Lord God planted a garden eastward in Eden; and there he

put the man whom he had formed.

Gen.2: 8

耶和华神在东方的伊甸立了一个园子，把所造的人安置在那里。

《创世纪》2: 8]

Garden of Gethsemane

客西马尼园；(喻)受难之处

[出自《圣经·新约》:

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again: for their eyes were heavy.

And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners,

Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

And forthwith he came to Jesus, and said, Hail, master; and kissed him.

Matt.26: 36–49

耶稣同门徒来到一个地方，名叫客西马尼，就对他们说："你们坐在这里，等我到那边去祷告。"

于是带着彼得和西庇太的两个儿子同去，就忧愁起来，极其难过。

便对他们说："我心里甚是忧伤，几乎要死，你们在这里等候，和我一同警醒。"

他就稍往前走，俯伏在地祷告说："我父啊，倘若可行，求你叫这杯苦酒离开我；然而，不要照我的意思，只要照你的意思。"

来到门徒那里，见他们睡着了，就对彼得说："怎么样？你们不能同我警醒片时吗？

寤、祷，免陷于诱惑；你心毅、尔躯绵。"

第二次又去祷告说："我父啊，这杯苦嚼若不能离开我，必要我喝，就愿你的意旨成全。"

又来见他们睡着了，因为他们的眼睛困倦。

耶稣又离开他们去了。第三次祷告，说的话还是与先前一样。

于是来到门徒那里，对他们说："现在你们仍然睡觉安歇吧？时候到了，人子被卖在罪人手里了。

起来，我们走吧！看哪，卖我的人近了。"

说话之间，那十二个门徒里的犹大来了，并有许多人带着刀棒，从祭司长和民间的长老那里与他同来。

那卖耶稣的给了他们一个暗号，说："我与谁亲嘴，谁就是他。你们可以拿住他。"

犹大随即到耶稣跟前说："请拉比安，"就与他亲嘴。

《马太福音》26: 36–49]

Genesis

创世纪；(喻)万物起源

[出自《圣经·旧约》:

In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the

face of the deep.And the spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night.And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And God called the firmament Heaven the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

And God set them in the firmament of the heaven to give light upon the earth.

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, Wherein there is life, I have given

every green herb for meat:and it was so.

And God saw every thing that he had made, and behold, it was very good.And the evening and the morning were the sixth day.

Gen.1: 1–31

起初神创造天地。

地是空虚混沌，渊面黑暗；神的灵运行在水面上。

神说："要有光"，就有了光。

神看光是好的，就把光暗分开了。

神称光为昼，称暗为夜。有晚上，有早晨，这是头一日。

神说："诸水之间要有空气，将水分为上下。"

神就造出空气，将空气以下的水、空气以上的水分开。事就这样成了。

神称空气为天。有晚上，有早晨，是第二日。

神说："天下的水要聚在一处，使旱地露出来。"事就这样成了。

神称旱地为地，称水的聚处为海。神看着是好的。

神说："地要发生青草和结种子的菜蔬，并结果子的树木，各从其类，果子都包着核。"事就这样成了。

于是地发生了青草和结种子的菜蔬，各从其类；并结果子的树木，各从其类，果子都包着核。神看着是好的。

有晚上，有早晨，是第三日。

神说："天上要有光体，可以分昼夜，作记号，定节令、日子、年岁！

并要发光在天空，普照在地上。"事就这样成了。

于是神造了两个大光，大的管昼，小的管夜，又造众星，

就把这些光摆列在天空，普照在地上，

管理昼夜，分别明暗。神看着是好的。

有晚上，有早晨，是第四日。

神说："水要多多滋生有生命的物，要有雀鸟飞在地面以上，天空之中。"

神就造出大鱼和水中所滋生各样有生命的动物，各从其类；又造出各样飞鸟，各从其类。神看着是好的。

神就赐福给这一切，说："滋生繁多，充满海中的水，雀鸟也要多生在地上。"

有晚上、有早晨，是第五日。

神说："地要生出活物来，各从其类；牲畜、昆虫、野兽，各从其类。"事就这样成了。

于是神造出野兽，各从其类；牲畜，各从其类；地上一切昆虫，各从其类。神看着是好的。

神说："我们要照着我们的形象，按着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜和全地，并地上所爬的一切昆虫。"

神就照着自己的形象造人，乃是照着他的形象造男造女。

神就赐福给他们，又对他们说："要生养众多，遍满地面，治理这地；也要管理海里的鱼、空中的鸟，和地上各样行动的活物。"

神说："看哪，我将遍地上一切结种子的菜蔬，和一切树上所结有核的果子，全赐给你们作食物。

"至于地上的走兽和空中的飞鸟，并各样爬在地上有生命的物，我将青草赐给它们作食物。"事就这样成了。

神看着一切所造的都甚好。有晚上，有早晨，是第六日。

《创世纪》1:1-31

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

But there went up a mist from the earth, and watered the whole face of the ground.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold:

And the gold of that land is good: there is bdellium and the onyx stone.

And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

And they were both naked, the man and his wife, and were not ashamed.

Gen.2: 1–25

天地万物都造齐了。

到第七日，神造物的工已经完毕，就在第七日歇了他一切的工安息了。

神赐福给第七日，定为圣日，因为在这日神歇了他一切创造的工，就安息了。

创造天地的来历，在耶和华神造天地的日子，乃是这样：

野地还没有草木，田间的菜蔬还没有长起来，因为耶和华神还没有降雨在地上，也没有人耕地，

但有雾气从地上腾，滋润遍地。

耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有灵的活人，名叫亚当。

耶和华神在东方的伊甸立了一个园子，把所造的人安置在那里。

耶和华神使各样的树从地里长出来，可以悦人的眼目，其上的果子好作食物。园子当中又有生命树和分别善恶的树。

有河从伊甸流出来滋润那园子，从那里分为四道：

第一道名叫比逊，就是环绕哈腓拉全地的。在那里有金子，

并且那地的金子是好的；在那里又有珍珠和红玛瑙。

第二道河名叫基训，就是环绕古实全地的。

第三道河名叫希底结，流在亚述在东边。第四道河就是伯拉河。

耶和华神将那人安置在伊甸园，使他修理看守。

耶和华神吩咐他说："园中各样树上的果子，你可以随意吃，

"只是分别善恶树上的果子，你不可吃，因为你吃的日子必定死。"

耶和华神说："那人独居不好，我要为他造一个配偶帮助他。"

耶和华神用土所造成的野地各样走兽和空中各样飞鸟都带到那人面前，看他叫什么。那人怎样叫各样的活物，那就是它的名字。

那人便给一切牲畜和空中飞鸟，野地走兽都起了名，只是那人没有遇见配偶帮助他。

耶和华神使他沉睡，他就睡了；于是取下他的一条肋骨，又把肉合起来。

耶和华神就用那人身上所取的肋骨造成一个女人，领她到那人跟前。

那人说："这是我骨中的骨，肉中的肉，可以称她为女人，因为她是从男

人身上取出来的。"

因此，人要离开父母与妻子连合，两人成为一体。

当时夫妻两人赤身露体并不害羞。

《创世纪》2:1-25]

Giants

伟人；(喻)魁梧的人，巨人

[出自《圣经·旧约》:

For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

Deut.3:11

利乏音人所剩下的，只有巴珊王噩。他的床是铁的，长九肘、宽四肘，都是以人肘为度。现今岂不是在亚扪人的拉巴吗?

《申命记》3:11]

Gilgal

吉甲；(喻)立石为证

[出自《圣经·旧约》:

And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

Josh.4:19-22

正月初十日，老百姓从约旦河里上来，就在吉甲，在耶利哥的东边安营。

他们从约旦河中取来的那十二块石头，约书亚就立在吉甲，

对以色列人说："日后你们的子孙向他们的父亲说：'这些石头是什么意思?'

你们就告诉他们说：'以色列人曾在干地上通过了这约旦河。'"

《约书亚记》4:19—22

And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

Josh.5:9

耶和华对约书亚说:"我今日将埃及的羞辱从你们身上滚去了"。因此,那地方名叫吉甲,直到今日。

《约书亚记》5:9]

Gird up the loins

束好腰带;(喻)做好行动准备

[出自《圣经·新约》:

Wherefore *gird up the loins* of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

1 Pet.1:13

所以要约束你们的心,谨慎自守,专心盼望耶稣基督显现的时候所带来给你们的恩。

《彼得前书》1:13]

Give charge over

掌管

[出自《圣经·旧约》:

Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

That I *gave* my brother Hanani, and Hananiah the ruler of the palace, *charge over* Jerusalem; for he was a faithful man, and feared God above many.

Neh.7:1—2

城墙修完,我安了门扇。守门的、歌唱的、和利未人都已派定。

我就派我的弟兄哈拿尼和营楼的宰官哈拿尼雅,管理耶路撒冷。因为哈拿尼雅是忠信的,又敬畏神过于众人。

《尼希米记》7:1—2]

Give up the ghost

死,断气;(喻)归天

[出自《圣经》:

But man dieth, and wasteth away: yea, man *giveth up the ghost*, and where is he?

Job, 14: 10

但人死亡而消灭。他气绝,竟在何处呢?

《约伯记》14: 10]

Go on all fours

(用四足行走;喻)爬行,匍匐前进

[出自《圣经·旧约》:

Whatsoever goeth upon the belly, and whatsoever *goeth upon all four*, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

Lev.11: 42

凡用肚子行走的,和用四足行走的,或是有许多足的,就是一切爬在地上的,你们都不可吃,因为是可憎的。

《利未记》11: 42]

Go rather to the lost sheep of the house of Israel.

宁可往以色列家走失的羊那里去。

[出自《圣经·新约》:

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

But go rather to the lost sheep of the house of Israel.

Matt.10: 5–6

耶稣差这十二个人去,吩咐他们说:"外邦人的路,你们不要走;撒玛利亚人的城,你们不要进。

宁可往以色列家迷失的羊那里去。"

《马太福音》10: 5–6]

Go to Jericho

去耶利哥城;(喻)蒙受耻辱

出自《圣经·旧约》:

And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.

2 Sam.10: 1–5

此后，亚扪人的王死了，他儿子哈嫩接续他作王。

大卫说："我要照哈嫩的父亲拿辖厚待我的恩典厚待哈嫩。"于是大卫差遣臣仆，为他丧父安慰他。大卫的臣仆到了亚扪人的境内。

但亚扪人的首领对他们的主哈嫩说："大卫差人来安慰你，你想他是尊敬你父亲吗？他差臣仆来不是详察窥探，要倾覆这城吗？"

哈嫩便将大卫臣仆的胡须剃去一半，又割断他们下半截的衣服，使他们露出下体，打发他们回去。

有人告诉大卫，他就差人去迎接他们；因为他们甚觉羞耻，告诉他们说："可以住在耶利哥，等到胡须长起再回来。"

《撒母耳记下》10: 1–5]

God respects the Israelites' cry.

以色列人哀声冲云霄；(喻)哀鸿遍野

[出自《圣经·旧约》:

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

And God looked upon the children of Israel, and God had respect unto them.

Exod.2: 23–25

过了多年，埃及王死了。以色列人因作苦工，就叹息哀求，他们的哀声达于神。

神听见他们的哀声，就记念他与亚伯拉罕、以撒、雅各所立的约。

神看顾以色列人，也知道他们的苦情。

《出埃及记》2: 23–25]

God's command to Moses

派摩西率领以色列人出埃及；(喻)脱离苦难

[出自《圣经·旧约》:

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.

And I am come down to delieve them out of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Now, therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of israel out of Egypt?

And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee; When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say

unto them?

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Go, and gather the elders of israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

Exod.3: 7–17

耶和华说："我们百姓在埃及所受的困苦，我实在看见了；他们因受督工的辖制所发的哀声，我也听见了，我原知道他们的痛苦。

我下来是要救他们脱离埃及人的手，领他们出了那地，到美好宽阔流奶与蜜之地，就是到迦南人、赫人、亚摩利人、比利洗人、希未人、耶布斯人之地。

现在以色列人的哀声达到我耳中，我也看见埃及人怎样欺压他们。

故此，我要打发你去见法老，使你可以将我的百姓以色列人从埃及领出来"。

摩西对神说："我是什么人，竟能去见法老，将以色列人从埃及领出来呢？"

神说："我必与你同在；你将百姓从埃及领出来以后，你们必在这山上事奉我，这就是我打发你去的证据"。

摩西对神说："我到以色列人那里对他们说：'你们祖宗的神打发我到你们这里来'。他们若问我说：'他叫什么名字？'我对他们说什么呢？"

神对摩西说："我是自有永有的"。又说："你要对以色列人说：'那自有的打发我到你们这里来。'"

神又对摩西说："你要对以色列人这样说：'耶和华你们列祖的神，就是

亚们拉罕的神，以撒的神，雅各的神，打发我到你们这里来。耶和华是我的名，直到永远也是我的记念，直到万代'"。

你去招聚以色列的长老，对他们说：'耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神向我显现说：我实在眷顾了你们，我也看见埃及人怎样待你们'。

我也说：'要将你们从埃及的困苦中领出来，往迦南人、赫人、亚摩利人、比利洗人、希未人、耶布斯人的地去，就是到流奶与蜜之地'。

《出埃及记》3:7-17]

God's covenant with Solomon

与所罗门立约；(喻)树碑

[出自《圣经·旧约》:

That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.

And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

Then I will establish the throne of the kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight, and Israel shall be a proverb and a byword among the people:

And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house?

And they shall answer, Because they forsook the Lord their God,

who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil.

1 Kings 9: 2–9

耶和华就二次向所罗门显现，如先前在基遍向他显现一样。

对他说："你向我所祷告祈求的，我都应允了。我已将你所建的这殿分别为圣，使我的名永远在其中；我的眼、我的心，也必常在那里。

你若效法你父大卫，存诚实正直的心行在我面前，遵行我一切所吩咐你的，谨守我的律例典章。

我就必坚固你的国位在以色列中，直到永远，正如我应许你父大卫说：'你的子孙必不断人坐以色列的国位。

倘若你们和你们的子孙转去不跟从我，不守我指示你们的诫命律例，去事奉敬拜别神。

我就必将以色列人从我赐给他们的地上剪除；并且我为已名所分别为圣的殿，也必舍弃不顾，使以色列人在万民中作笑谈，被讥诮。

这殿虽然甚高，将来经过的人必惊讶、嗤笑，说：'耶和华为何向这殿如此行呢？'

人必回答说："是因此地的人离弃领他们列祖出埃及地之耶和华他们的神，去亲近别的神，事奉敬拜他。所以耶和华使这一切灾祸临到他们。"

《列王纪上》9: 2–9]

(The) golden bowl is broken.

金碗打碎了；(喻)幻想扑灭了；一生结束了

[出自《圣经·旧约》:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was; and the spirit shall return into God who gave it.

Eccles.12: 6–7

银链折断，金罐破裂，瓶子在泉旁损坏，水轮在井口破烂。

尘土仍归于地，灵仍归于赐灵的神。

《传道书》12: 6–7]

Golgotha

各各他；(喻)刑场；耶稣受难地

[出自《圣经·新约》:

And when they were come unto a place called Golgotha, that is to say, a place of a skull.

They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

And sitting down they watched him there;

And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Then were there two thieves crucified with him, one on the right hand, and another on the left.

Matt.27: 33–38

到了一个地方,名叫各各他,意思就是髑髅地;

兵丁拿苦胆调和的酒,给耶稣喝。他尝了,就不肯喝。

他们既将他钉在十字架上,就拈阄分他的衣服;

又坐在那里看守他。

在他头以上,安一个牌子,写着他的罪状,说,这是犹太人的王耶稣。

当时有两个强盗,和他同钉十字架,一个在右边,一个在左边。

《马太福音》27: 33–38

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

And they gave him to drink wine mingled with myrrh: but he received it not.

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

And it was the third hour, and they crucified him.

Mark 15: 21–25

有一个古利奈人西门,就是亚历山大和鲁孚的父亲,从乡下来,经过那个地方,他们就强迫他同去,好背着耶稣的十字架。

他们将耶稣带到各各他地方(译为髑髅地)。
拿没药调和的酒给耶稣喝,但他却不接受。
于是他们将他钉在十字架上,并抽签分他的衣服,看谁得甚么。
钉他在十字架上已是已初时分。

《马可福音》15:21-25]

Goliath

歌利亚;(喻)巨人

[出自《圣经·旧约》:

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dam-mim.

And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against Philistines.

And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.

And he had greaves of brass upon his legs, and a target of brass between his shoulders.

And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servant to Saul? choose you a man for you, and let him come down to me.

If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

1 Sam.17: 1–11

非利士人招聚他们的军旅，要来争战，聚集在属犹大的梭哥，安营在梭哥和亚西加中间的以弗大悯。

扫罗和以色列人也聚集，在以拉谷安营，摆列队伍要与非利士人打仗。

非利士人站在这边山上，以色列人站在那边山上，当中有谷。

从非利士营中出来一个讨战的人，名叫歌利亚，是迦特人，身高六肘零一虎口；

头戴铜盔，身穿铠甲，甲重五千舍客勒；

腿上有铜护膝，两肩之中背负铜戟；

枪杆粗如织布的机轴。铁枪头重六百舍客勒。有一个拿盾牌的人在他前面走。

歌利亚对着以色列的军队站立，呼叫说："你们出来摆列队伍作什么呢？我不是非利士人么？你们不是扫罗的仆人吗？可以从你们中间拣选一个人，使他到我这里来。

他若能与我战斗，将我杀死，我们就作你们的仆人；我若胜了他，将他杀死。你们就作我们的仆人，服侍我们"。

那非利士人又说："我今日向以色列人的军队骂阵。你们叫一个人出来，与我战斗"。

扫罗和以色列众人听见非利士人的这些话，就惊惶，极其害怕。

《撒母耳记上》17: 1–11]

Good Friday

受难节；(喻)不吉利的日子

[出自《圣经·新约》:

And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

And when they were come unto a place called Golgotha, that is to say, a place of a skull,

They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

And sitting down they watched him there;

And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEEW.

Matt.27: 32–37

他们出来的时候，遇见一个古利奈人，名叫西门，就勉强他同去，好背着耶稣的十字架。

到了一个地方名叫各各他，意思就是髑髅地。

兵丁拿苦胆调和的酒给耶稣喝，他尝了，就不肯喝。

他们既将他钉在十字架上，就拈阄分他的衣服。

又坐在那里看守他。

在他头以上安一个牌子，写着他的罪状，说："这是犹太人的王耶稣"。

《马太福音》27: 32–37]

(A) good name is rather to be chosen than great riches.

美名胜过巨富；(喻)信誉至上

[出自《圣经·旧约》:

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

The rich and poor meet together: the Lord is the maker of them all.

A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

By humility and the fear of the Lord are riches, and honour, and life.

Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

Train up a child in the way he should go: and when he is old, he will not depart from it.

The rich ruleth over the poor, and the borrower is servant to the lender.

He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

He that hath a bountiful eye shall be blessed; for he giveth of his

bread to the poor.

Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

The eyes of the Lord preserve knowlege, and he over throweth the words of the transgressor.

The slothful man saith, There is a lion without, I shall be slain in the streets.

The mouth of strange women is a deep pit: he that is abhorred of thd Lord shall fall therein.

Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

Prov.22:1–18

美名胜过大财，恩宠强如金银。
富户穷人在世相遇，都为耶和华所造。
通达人见祸藏躲，愚蒙人前往受害。
敬畏耶和华心存谦卑，就得富有、尊荣、生命为赏赐。
乖僻人的路上，有荆棘和网罗，保守自己生命的，必要远离。
教养孩童，使他走当行的道，就是到老他也不偏离。
富户管辖穷人，欠债的是债主的仆人。
撒罪孽的，必收灾祸，他逞怒的杖，也必废掉。
眼目慈善的，就必蒙福，因他将食物分给穷人。
赶出褻慢人，争端就消除，纷争和羞辱也必止息。
喜爱清心的人，因他嘴上的恩言，王必与他为友。
耶和华的眼目眷顾聪明人，却倾败奸诈人的言语。
懒惰人说，外头有狮子，我在街上就必被杀。

淫妇的口为深坑，耶和华所憎恶的，必陷在其中。
愚蒙迷住孩童的心，用管教的杖可以远远赶除。
欺压贫穷为要利己的，并送礼与富户的，都必缺乏。
你须侧耳听受智慧人的言语，留心领会我的知识。
你若心中存记，嘴上咬定，这便为美。

《箴言》22:1-18]

(A) Good Samaritan

善良的撒玛利亚人；(喻)乐善好施者

[出自《圣经·新约》:

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him; and

whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Luke 10: 25–37

有一个律法师起来试探耶稣说："夫子，我该作什么才可以承受永生？"

耶稣对他说："律法上写的是什么？你念的是怎样呢？"

他回答说："你要尽心、尽性、尽力、尽意爱主你的神；又要爱邻舍如同自己。"

耶稣说："你回答的是，你这样行，就必得永生。"

那人要显明自己有理，就对耶稣说："谁是我的邻舍呢？"

耶稣回答说："有一个人从耶路撒冷到耶利哥去，落在强盗手中，他们剥去他的衣裳，把他打个半死，就丢下他走了。

偶然有一个祭司从这条路下来，看见他，就从那边过去了。

又有一个利未人来到这地方，看见他，也照样从那边过去了。

惟有一个撒玛利亚人行路来到那里，看见他，就动了慈心。

上前用油和酒倒在他的伤处，包裹好了，扶他骑上自己的牲口，带到店里去照应他。

第二天，拿出两钱银子来交给店主说：'你且照应他，此外所费用的，我回来必还你。'

你想，这三个人哪一个是落在强盗手中的邻舍呢？"

他说："是怜悯他的。"耶稣说："你去照样行吧！"

《路加福音》10: 25–37]

(The) good shepherd

好牧人(耶稣的自譬)；(喻)领路人

[出自《圣经·新约》:

I am the good shephered: the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling, and careth not for the

sheep.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And othe sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received if my Father.

There was a division therefore again among the Jews for these sayings.

And many of them said, He hath a devil, and is mad; why hear ye him?

Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

And it was at Jerusalem the feast of the dedication, and it was winter.

And Jesus walked in the temple in Solomon's porch.

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

But ye believe not, because ye are not of my sheep, as I said unto you.

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

John.10: 11–28

我是好牧人，好牧人为羊舍命。

若是雇工，不是牧人，羊也不是他自己的，他看见狼来，就撇下羊逃走；狼抓住羊，赶散了羊群。

雇工逃走，因他是雇工，并不顾念羊。

我是好牧人，我认识我的羊，我的羊也认识我。

正如父认识我，我也认识父一样，并且我为羊舍命。

我另外有羊，不是这圈里的，我必须领他们来，他们也要听我的声音；并且要合成一群，归一个牧人了。

我父爱我，因我将命舍去，好再取回来。

没有人夺我的命去，是我自己舍的，我有权舍了，也有权取回来；这是我从我父所受的命令。

犹太人为了这些话又起了分争。

内中有好些人说："他是破鬼附着，而且疯了，为甚么听他呢？"

又有人说："这不是鬼附之人所说的话。鬼岂能叫瞎子的眼睛开了呢？"

在耶路撒冷有修殿节，是冬天的时候。

耶稣在殿里所罗门的廊下行走。

犹太人围着他，说："你叫我们犹疑不定到几时呢？你若是基督，就明明地告诉我们。"

耶稣回答说："我已经告诉你们，你们不信，我因我父之名所行之事可以为我作见证。

只是你们不信，因为你们不是我的羊。

我的羊听我的声音，我也认识他们，他们也跟着我。

我又赐给他们永生；他们永不灭亡，谁也不能从我的手里把他们夺去。"

《约翰福音》10：11－28]

Good tidings of great joy.

大喜的信息；(喻)特大喜讯；极好的消息

[出自《圣经·新约》：

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Luke 2: 8－10

在伯利恒之野地里有牧羊的人，夜间按着更次看守羊群。有主的使者站在他们旁边，主的荣光四面照着他们，牧羊的人就甚惧怕。

那天使对他们说："不要惧怕，我报给你们大喜的信息，是关乎万民的。因今天在大卫的城里，为你们生了救主，就是主基督。"

《路加福音》2:8–10]

(A) grain of mustard seed

一粒芥菜种；(喻)能够迅速发展的事物

[出自《圣经·新约》:

Another parable put he forth unto them, saying, The kingdom of heaven is like to *a grain of mustard seed*, which a man took, and sowed in his field.

Matt.13:31

他又设个比喻对他们说，天国好像一粒芥菜种，有人拿去种在田里。

《马太福音》13:31]

(The) great commandment

最大的诫命

[出自《圣经·新约》:

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying.

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

Matt.22:34–38

法利赛人听见耶稣堵住了撒都该人的口，他们就聚集。内中有一个人是律法师，要试探耶稣，就问他说，"夫子！律法上的诫命，哪一条是最大的呢？"耶稣对他说："你要尽心、尽性、尽意、爱主你的上帝。这是诫命中的第一、且是最大的。"

《马太福音》22:34–38]

(A) great gulf fixed

深渊相隔；(喻)无法逾越

[出自《圣经·新约》:

And beside all this, between us and you there is a *great gulf fixed*: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Luke. 16: 26

不但这样,并且在你我之间,有深渊限定,以致人要从这边过到你们那边,是不能的,要从那边过到我们这边,也是不能的。

《路加福音》16: 26]

Great harlot of Babylon

巴比伦的大淫妇;《喻》罗马帝国终将灭亡

[出自《圣经·新约》:

So he carried me away in the spirit into the wildderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golded cup in her hand full of abominations and filthiness of her fornication:

And upon her forehead was a name written, MY STERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blook of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Rev.17: 3–6

我被圣灵感动,天使带我到旷野去,我就看见一个女人骑在朱红色的兽上;那兽有七头十角,遍体有亵渎的名号。

那女人穿着紫色和朱红色的衣服,用金子、宝石、珍珠为妆饰;手拿金杯,杯中盛满了可憎之物,就是她淫乱的污秽。

在她额上有名写着说:"奥秘哉!大巴比伦,作世上的淫妇和一切可憎之物的母。"

我又看见那女人喝醉了圣徒的血和为耶稣作见证之人的血。我看见她,就大大地希奇。

《启示录》17: 3–6

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

For all nations have drunk of the wine of wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance.

Rev.18: 1–3

此后，我看见另有一位有大权柄的天使从天降下，地就因他的荣耀发光。

他大声喊着说："巴比伦大城倾倒了，倾倒了，成了鬼魔的住处和各样污秽之灵的巢穴，并各样污秽可憎之雀鸟的巢穴。

因为列国都被她邪淫大怒的酒倾倒了，地上的君王与她行淫，地上的客商因她奢华太过就发了财。"

《启示录》18: 1–3]

(The) great supper

盛大的筵席；(喻)不领情；藐视恩典

[出自《圣经·新约》:

Then said he unto him, A certain man made a great supper, and bade many:

And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

And another said, I have married a wife, and therefore I cannot come.

So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the

maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

For I say unto you, That none of those men which were bidden shall taste of my supper.

Luke 14: 16–24

耶稣对他说，有一人摆设大筵席，请了许多客；

到了坐席的时候，打发仆人去对所请的人说，“请来罢！样样都齐备了！”

众人一口同音的推辞。头一个说，“我买了一块地，必须去看看；请你准我辞了。”

又有一个说，“我买了五对牛，要去试一试；请你准我辞了。”

又有一个说，“我才娶了妻，所以不能去。”

那仆人回来，把这事都告诉了主人；家主就动怒，对仆人说，“快出去到城里大街小巷，领那贫穷的，残废的，瞎眼的，瘸腿的来。”

仆人说，“主阿！你所吩咐的已经办了，还有空座。”

主人对仆人说，你出去到路上和篱笆那里，勉强人进来，坐满我的屋子。

我告诉你们，先前所请的人，没有一个得尝我的筵席。”

《路加福音》14: 16–24]

H

Hallelujah

哈利路亚；(原义)你们要赞美上帝；(喻)赞美词

[出自《圣经·旧约》:

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung an hymn, they went out into the mount of Olives.

Matt.26: 29–30

但我告诉你们："从今以后，我不再喝这葡萄汁，直到我在我父的国里同你们喝新的那日子。"

他们唱了诗，就出来往橄榄山去。

《马太福音》26: 29–30

And I saw another mighty angel come down from heaven clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Rev.10: 1–7

我又看见另有一位大力的天使从天降下，披着云彩，头上有虹，脸面像日头，两脚像火柱。

他手里拿着小书卷，是展开的。他右脚踏海，左脚踏地，

大声呼喊，好像狮子吼叫。呼喊完了，就有七雷发声。

七雷发声之后，我正要写出来，就听见从天上有声音说："七雷所说的你要封上，不可写出来。"

我所看见的那踏海踏地的天使向天举起右手来，

指着那创造天和天上之物，地和地上之物，海和海中之物，直活到永永

远远的，起誓说："不再有时日了。"

但在第七位天使吹号发声的时候，神的奥秘就成全了，正如神所传给他仆人众先知的佳音。

《启示录》10: 1–7

Ham

含(挪亚的次子)

[出自《圣经·旧约》:

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

There are the three sons of Noah: and of them was the whole earth overspread.

Gen.9: 18–19

出方舟挪亚的儿子，就是闪、含、雅弗。含是迦南的父亲。

这是挪亚的三个儿子。他们的后裔分散在全地。

《创世纪》9: 18–19]

Hang (or have) a milestone about (or round) one's neck

把石磨套在脖子上；(喻)应受重刑

[出自《圣经·新约》:

Then said he unto the disciples, it is impossible but that offences will come: but woe unto him, through whom they come!

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Luke 17: 1–2

耶稣又对门徒说："绊倒人的事是免不了的，但那绊倒人的有祸了！

就是把磨石拴在这人的颈项上，丢在海里，还强如他把这小子里的一个绊倒了。"

《路加福音》17: 1–2]

(The) happy gain of wisdom

得智慧者得福。

[出自《圣经·旧约》:

Happy is the man that findeth wisdom, and the man that getteth understanding.

For the merchandise of it is better than the merchandise of silver, and

the gain there of than fine gold.

She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Prov.3: 13–15

得智慧、得聪明的，这人便为有福。

因为得智慧胜过得银子，其利益强如精金。

比珍珠宝贵，你一切所喜爱的，都不足与比较。

《箴言》3: 13–15]

Happy is the man who pays you back for what you have done to us.

报复你，像你待我们的，那人便为有福；(喻)以怨报怨；一报还一报

[出自《圣经·旧约》:

By the river of Babylon, there we sat down, yea, we wept, when remembered Zion.

We hanged our harps upon willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strang land?

If I forget thee, O Jerusalem, let my right hand forget her cunning.

I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not to Jerusalem above my chief joy.

Remember, O Lord, the children of E–dom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

Happy shall he be, that taketh and dasheth thy little ones against the stones.

Psa.137: 1–9

我们曾在巴比伦的河边坐下，一追想锡安就哭了。

我们把琴挂在那里的椰树上。

因为在那里，掳掠我们的要我们唱歌；抢夺我们的要我们作乐，说："给我们唱一首锡安歌吧！"

我们怎能在外邦唱耶和华的歌呢？

耶路撒冷啊，我若忘记你，情愿我的右手忘记技巧。

我若不记念你，若不看耶路撒冷过于我所最喜乐的，情愿我的舌头贴于上膛。

耶路撒冷遭难的日子，以东人说："拆毁，拆毁，直拆到根基！"耶和华啊，求你记念这仇。

将要被灭的巴比伦啊，报复你像你待我们的，那人便为有福。

拿你的婴孩摔在磐石上，那人便为有福。

《诗篇》137: 1–9]

Have clean hands

手洁；(喻)正直；清白无辜

[出自《圣经·旧约》:

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that *hath clean hands*, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Ps.24: 3–4

谁能登耶和华的山，谁能站在他的圣所。

就是手洁心清，不向虚妄起誓，不怀诡诈的人。

《诗篇》24: 3–4]

Have itching ears

耳朵发痒；(喻)乐于听新闻

[出自《圣经·新约》:

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, *having itching ears*.

And they shall turn away their ears from the truth, and shall be turned unto fables.

2 Tim.4: 2–4

务要传道。无论得时不得时，总要专心，并用百般的忍耐，各样的教训，责备人，警戒人，劝勉人。

因为时候要到，人必厌烦纯正的道理。耳朵发痒，就随从自己的情欲，

增添好些师傅，

并且掩耳不听真道，偏向荒渺的言语。

《提摩太后书》4:2-4]

Have one's foot on another's neck

把人踩在脚下；(喻)制服敌人

[出自《圣经·旧约》:

Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings.And they came near, and put their feet upon the necks of them.

And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight.

And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth which remain until this very day.

Josh.10:22-27

约书亚说："打开洞口，将那五王从洞里带出来，领到我面前。"

众人就这样行，将那五王，就是耶路撒冷王、希伯崙王、耶末王、拉吉王、伊矶伦王，从洞里带出来，领到约书亚面前。

带出那五王到约书亚面前的时候，约书亚就召了以色列众人来，对那些和他同去的军长说，"你们近前来，把脚踏在这些王的颈项上。"他们就近前来，把脚踏在这些王的颈项上。"

约书亚对他们说："你们不要惧怕，也不要惊惶，应当刚强壮胆。因为耶

和华必这样待你们所要攻打的一切仇敌。"

随后，约书亚将这五王杀死，挂在五棵树上。他们就在树上直挂到晚上。

日头要落的时候，约书亚一吩咐，人就把尸首从树上取下来，丢在他们藏过的洞里，把几块大石头放在洞口，直到今日。

《约书亚记》10:22-27]

Have somebody's mantle fall upon one

继承某人衣钵

[出自《圣经·旧约》:

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee.And he said unto him, Go back again: for what have I done to thee?

And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat.Then he arose, and went after Elijah, and ministered unto him.

I Kings 19:19-21

于是，以利亚离开那里走了，遇见沙法的儿子以利沙耕地，在他前头有十二对牛，自己赶着十二对。以利亚到他那里，将自己的外衣搭在他身上。

以利沙离开牛到以利亚那里，说："求你容我先与父母亲嘴，然后我便跟随你。"以利亚对他说："你回去吧！我向你作了什么呢？"

以利沙就离开他回去，宰了一对牛，用套牛的器具煮肉给民吃，随后就起身跟随以利亚，服侍他。

《列王纪上》19:19-21]

Have treasure in heaven

积财在天国；(喻)心诚高于一切

[出自《圣经·新约》:

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

Matt.I9: 2I–23

耶稣说，"你若愿意作完全人，可以变卖你所有的，分给穷人，就必有财宝在天上，你还要来跟从我。"

那少年人听见这话，就忧忧愁愁的走了；因为他的产业很多。

耶稣对门徒说，"我实在告诉你们，财主进天国是难的。"

《马太福音》19: 21–23]

Have we not all one father?

我们不都是来自同一个祖先吗？

[出自《圣经·旧约》:

Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.

Mal.2: 10–11

"我们不是共有一位父亲吗？岂不是一位神所造的吗？我们各人怎么以诡诈待弟兄，背弃了神与我们列祖所立的约呢？

犹大人行事诡诈，并且在以色列和耶路撒冷中行一件可憎的事。因为犹大人亵渎耶和华所喜爱的圣洁，娶侍奉外邦神的女子为妻。"

《玛拉基书》2: 10–12]

He that loveth not knoweth not God.

缺乏爱人之心的，就不认识神。

[出自《圣经·新约》:

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love.

1 John 4: 7–8

"亲爱的弟兄啊，我们应当彼此相爱，因为爱是从神来的。凡有爱心的，

都是由神而生，并且认识神。

没有爱心的，就不认识神，因为神就是爱。"

《约翰一书》4:7–8]

He that runs may read

一目了然，明白易懂

[出自《圣经·旧约》:

Write the vision, and make it plain upon tables, that *he may run that readeth it.*

Hab.2:2

将这默示明明的写在版面上，使人很容易阅读。

《哈巴谷书》2:2]

Heap coals of fire on somebody's head

把炭火堆在某人头上；(喻)以德报怨；使某人悔恨

[出自《圣经·旧约》:

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink;

For thou shalt *heap coals of fire upon his head*

Prov.25:21–22

你的仇敌若饿了就给他饭吃，若渴了就给他水喝。

因为你这样行就是把炭火堆在他的头上。

《箴言》25:21–22]

(The) heaviest stone was rolled away.

最重的石头已被挪走；(喻)最大的困难已被克服；最大的障碍已被排除

[出自《圣经·新约》:

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead man.

And the angel answered and said upon the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Matt.28:2–6

忽然大地震动。因为有主的使者从天上下来，把石头辊开，坐在上面。
他的像貌如同闪电，衣服洁白如雪。
看守的人就因他吓得浑身乱颤，甚至和死人一样。
天使对妇女说："不要害怕，我知道你们是寻找那钉十字架的耶稣。
他不在这里，照他所说的，已经复活了。你们来看安放主的地方。"

《马太福音》28:2–6]

Hermes

希耳米；(喻)传递信息的人

[出自《圣经·新约》:

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed.

Said with a loud voice, Stand upright on thy feet. and he leaped and walked.

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out.

And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

The Acts 14:8–15

路司得城里，坐着一个两脚无力的人，生来是瘸腿的，从来没有走过。
他听保罗讲道。保罗定睛看他，见他有信心，可得痊愈，
就大声说，"你起来，两脚站直！"那人就跳起来而且行走。

众人看见保罗所作的事，就用吕高尼的话，大声说，“有神借着人形，降临在我们中间了。”

于是称巴拿巴为丢斯，称保罗为希耳米，因为他说话领首。

有城外丢斯庙的祭司，牵着牛，拿着花圈，来到门前，要同众人向使徒献祭。

巴拿巴，保罗，两使徒听见，就撕开衣裳，跳进众人中间，喊着说，

“诸君！为甚么作这事呢？我们也是人，性情和你们一样；我们传福音给你们，是叫你们离弃这些虚妄，归向那创造天，地，海，和其中万物的永生上帝。”

《使徒行传》14:8-15]

Herod sent Jesus back to Pilate.

从希律处送回彼拉多处；(喻)相互推诿

[出自《圣经·新约》:

And the whole multitude of them arose, and led him unto Pilate.

And they began to accuse him, saying, We found this fellow perverting the nation, and forbdding to give tribute to Caesar, saying that he himself is Christ a King.

And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

Then said Pilate to the chief priests and to the people, I find no fault in this man.

And they were the more fierce, sa ing, He stirreth up the people.teaching throughout all Jewry, beginning from Galilee to this place.

When Pilate heard of Galilee, he asked whether that the man were a Galilee.

And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

Then he questioned with him in many words; but he answered him nothing.

And the chief priests and scribes stood and vehemently accused him.

And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

Luke 23: 1–11

从人都起来，把耶稣解到彼拉多面前，

就告他说："我们见这人诱惑国民，禁止纳税给该撒，并说自己是基督、是王。"

彼拉多问耶稣说："你是犹太人的王吗？"耶稣回答说："你说的是。"

彼拉多对祭司长和众人说："我查不出这人有什么罪来。"

但他们越发极力地说："他煽惑百姓，在犹太遍地传道，从加利利起，直到这里了。"

彼拉多一听见，就问："这人是加利利人吗？"

既晓得耶稣属希律所管，就把他送到希律那里去。那时希律正在耶路撒冷。

希律看见耶稣，就很喜欢，因为听见过他的事，久已想要见他，并且指望看他一件神迹。

于是他问许多的话，耶稣却一言不答。

祭司长和文士都站着，极力告诉他。

希律和他的兵丁就藐视耶稣，戏弄他，给他穿上华丽衣服，把他送回彼拉多那里去。

《路加福音》23: 1–11]

Herod slays the children.

希律王屠杀婴儿；(喻)杀害无辜

[出自《圣经 · 新约》:

Then Herod, when he saw that he was mocked of the wise man, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

Matt.2: 16

希律见自己被博士愚弄，就大大发怒，差人将伯利恒城里，并四境所有的男孩，照着他向博士仔细查问的时候，凡两岁以内的，都杀尽了。

《马太福音》2: 16]

Hide one's light under a bushel.

埋没自己的才干；(喻)真人不露相；藏志于名山

[出自《圣经·新约》:

Ye are the salt of the earth: but if the salt have lost his savour; wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of man.

Ye are the light of the world.A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matt.5: 13–16

"你们是世上的盐,盐若失了味,怎样叫他再咸呢?从此以后无甚用处,不过丢在外面,被人践踏了。

你们是世上的光;城造在山上,是不能隐藏的。

人点灯,不放在斗底下,是放在灯台上,就照亮一家的人。

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。"

《马太福音》5: 13–16]

Highest good

至善;(喻)虔诚,善良

[出自《圣经·旧约》:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

Ps.1: 1–6

不从恶人的计谋，不站罪人的道路，不坐亵慢人的座位。

惟喜爱耶和华的律法，昼夜思想，这人便为有福。

他要像一棵树栽在溪水旁，按时候结果子，叶子也不枯干。凡他所作的尽都顺利。

恶人并不是这样，乃像糠秕被风吹散。

因此当审判的时候，恶人便站立不住；罪人在义人的会中也是如此。

因为耶和华知道义人的道路，恶人的道路却必死亡。

《诗篇》1: 1–6

Wisdom crieth without; she uttereth her voice in the streets:

She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

But ye have set at nought all my counsel, and would none of my reproof:

I also will laugh at your calamity; I will mock when your fear cometh;

When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

Prov.1: 20–27

智慧在街市上呼喊，在宽阔处发声，

在热闹街头喊叫，在城门口、在城中发出言语，说：

“你们愚昧人喜欢愚昧。亵慢人喜欢亵慢，愚顽人恨恶知识，要到几时呢？

你们当因我的责备回转，我要将我的灵浇灌你，将我的话指示你们。

我呼唤，你们不肯听从；我伸手，无人理会。

反轻弃我一切的劝戒，不肯受我的责备。

你们遭风灾，我就发笑；惊恐临到你们，我必嗤笑。

惊恐临到你们，好像狂风，灾难来到，如同暴风，急难痛苦临到你们

身上。"

《箴言》1:20—27

Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Jer.17: 5—8

耶和华如此说："倚靠人血肉的膀臂，心中离弃耶和华的，那人有祸了！

因他必像沙漠的杜松，不知福乐来到，却要住旷野干旱之地，无人居住碱地。"

"倚靠耶和华，以耶和华为可靠的，那人有福了。

他必像树栽于水旁，在河边扎根，炎热来到，并不惧怕，叶子仍必清翠，在干旱之年毫无挂虑，而且结果不止。"

《耶利米书》17:5—8]

Hold one's peace

保持沉默，闭口不言

[出自《圣经·新约》:

And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

But Jesus *held his peace*. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

Matt.26: 61—63

这个人曾说，我能拆毁神的殿，三日内又建造起来。

大祭司就站起来，对耶稣说："你甚么都不回答么。这些人作见证告你

的是甚么呢!"

耶稣却不言语。大祭司对他说:"我指着永生神,叫你起誓告诉我们,你是神的儿子基督不是。"

《马太福音》26:61-63]

Holy garments are appointed.

为亚伦制圣衣;(喻)走马上任

[出自《圣经·旧约》:

And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

Exod.28:2

你(指摩西)要给你哥哥亚伦作圣衣为荣耀,为华美。

《出埃及记》28:2]

Honour all men.Love the brother.

尊敬众人,热爱弟兄。

[出自《圣经·新约》:

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

Honour all men.Love the brotherhood.Fear God.Honour the king.

1 Pet.2:13-17

"你们为主的缘故,要顺服人的一切制度,或是在上的君王,

或是君王所派,罚恶赏善的臣宰。

因为神的旨意原是要你们行善,可以堵住那糊涂无知人的口。

你们虽是自由的,却不可借着自由遮盖恶毒,总要作神的仆人。

务要尊敬众人,亲爱教中的弟兄,敬畏神,尊敬君王。"

《彼得前书》2:13-17]

Horse gate

马门;(喻)葬身之处

[出自《圣经·旧约》:

So they laid hands on her; and when she was come to the entering of the *horse gate* by the king's house, they slew her there.

2 Chron.23: 15

众兵就闪开让她(指亚他利雅)去。她走到王宫的马门,便在那里把她杀了。

《历代志下》23: 15]

(The) house of God

神殿

[出自《圣经·旧约》:

And he was afraid, and said, How dreadful is this place! this is none other but *the house of God*, and this is the gate of heaven.

Gen.28: 17

(雅各)就惧怕说,这地方何等可畏。这不是别的,乃是神的殿,也是天的门。

《创世纪》28: 17]

How lonely is the city.

城市何等孤寂;(喻)废弃荒芜之地

[出自《圣经·旧约》:

How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary.

She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen she findeth no rest: all her persecutors overtook her between the straits.

The ways of Zion do mourn, because none vome to the solemn feasts: all her gates are desolate: her priests sign, her virgins are afflicted, and she is in bitterness.

Lam.1: 1—4

先前满有人民的城,现在何竟独尘!先前在列国中为大的,现在竟如寡

妇!先前在诸省中为王后的,现在成为进贡的。

她夜间痛哭,泪流满腮,在一切所亲爱的中间没有一个安慰她的。她的朋友都以诡诈待她,成为她的仇敌。

犹大因遭遇苦难,又因多服劳苦,就迁到外邦。她住在列国中,寻不着安息,追逼她的,都在狭窄之地将她追上。

锡安的路径,因无人来守圣节就悲伤。她的城门凄凉,她的祭司叹息,她的处女受艰难,自己也愁苦。

《耶利米哀歌》1:1—4]

Human sacrifice

人祭;(喻)虔诚;考验

[出自《圣经·旧约》:

Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the Lord his God, like David his father.

But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel.

And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

2 Kings 16:2—4

亚哈斯登基的时候二十岁,在耶路撒冷作王十六年,不像他祖大卫行耶和华他神眼中看为正的事。

却效法以色列诸王所行的,又照着耶和华从以色列人面前赶出的外邦人所行可憎的事,使他的儿子经火献神。

并在邱坛上、山冈上、冬青翠树下献祭烧香。

《列王纪下》16:2—4

Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father:

For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom

the Lord had cast out before the children of Israel.

He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

2 Chron.28: 1–4

亚哈斯登基的时候二十岁，在耶路撒冷作王十六年，不像他祖大卫行耶和华眼中看为正的事，

却行以色列诸王的道，又铸造巴力的像；

并且在欣嫩子谷烧香，用火焚烧他的儿女，行耶和华在以色列人面前所驱逐的外邦人那可憎的事。

并在邱坛上、山冈上、冬青翠树下献祭烧香。

《历代志下》28: 1–4

And he built altars for all the host of heaven in the two courts of the house of the Lord.

And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

2 Chron.33: 5–6

他(指玛拿西)在耶和华殿的两院中为天上的万象筑坛；

并在欣嫩子谷使他的儿女经火献神；又观兆、用法术、行邪术、立交鬼的和行巫术的，多行耶和华眼中看为恶的事，惹动他的怒气。

《历代志下》33: 5–6

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off.

And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

Gen.22: 3–14

亚伯拉罕清早起来，备上驴，带着两个仆人和他儿子以撒，也劈好了燔祭的柴，就起身往神所指示他的地方去了。

到了第三日，亚伯拉罕举目远远地看见那地方。

亚伯拉罕对他的仆人说："你们和驴在此等候，我与童子往那里去拜一拜，就回到你们这里来。"

亚伯拉罕把燔祭的柴放在他儿子以撒身上，自己手里拿着火和刀，于是两人同行。

以撒对他父亲亚伯拉罕说："父亲哪！"亚伯拉罕说："我儿，我在这里。"以撒说："请看，火与柴都有了，但燔祭的羊羔在哪里呢？"

亚伯拉罕说："我儿，神必自己预备作燔祭的羊羔。"于是两人同行。

他们到了神所指示的地方，亚伯拉罕在那里筑坛，把柴摆好，捆绑他的儿子以撒，放在坛的柴上。

亚伯拉罕就伸手拿刀，要杀他的儿子。

耶和华的使者从天上呼叫他说："亚伯拉罕！亚伯拉罕！"他说："我在这里。"

天使说："你不可在这童子身上下手，一点不可害他。现在我知道你是敬畏神的了，因为你没有将你的儿子，就是你独生的儿子，留下不给我。"

亚伯拉罕举目观看，不料，有一只公羊，两角扣在稠密的小树中，亚伯拉罕就取了那只公羊来，献为燔祭，代替他的儿子。

亚伯拉罕给那地方起名叫耶和华以勒，直到今日人还说："在耶和华的山上必有预备。"

《创世纪》22:3–14

Then the spirit of the Lord came upon Jephthan, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands.

Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of ammon to fight against them: and the Lord delivered them into his hands.

And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

And it came to pass, when he saw her, that he rent his clother, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy

mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.

And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellow.

And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel.

That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Judges 11: 29–40

耶和华的灵降在耶弗他身上，他就经过基列和玛拿西，来到基列的米斯巴，又从米斯巴来到亚扪人那里。

耶弗他就向耶和华许愿，说："你若将亚扪人交在我手中，

我从亚扪人那里平平安安回来的时候，无论什么人，先从我家门出来迎接我，就必归你，我也必将他献上为燔祭。"

于是耶弗他往亚扪人那里去，与他们争战；耶和华将他们交在他手中，

他就大大杀败他们，从亚罗珥到米匿，直到亚备勒基拉明；攻取了二十座城。这样，亚扪人就被以色列人制伏了。

耶弗他回米斯巴到了自己的家。不料，他女儿拿着鼓跳舞出来迎接他，是他独生的，此外无儿无女。

耶弗他看见她，就撕裂衣服，说："哀哉！我的女儿啊，你使我甚是愁苦，叫我作难了，因为我已经向耶和华开口许愿，不能挽回。"

他女儿回答说："父啊，你既向耶和华开口，就当照你口中所说的向我行，因为耶和华已经在仇敌亚扪人身上为你报仇。"

又对父亲说："有一件事求你允准；容我去两个月，与同伴在山上，好哀哭，我终为处女。"

耶弗他说："你去吧！"就容她去两个月。她便和同伴去了，在山上为她终为处女哀哭。

两月已满，就回到她父亲那里，父亲就照所许的愿向她行了。女儿终身没有亲近男子。

此后以色列中有个规矩，每年以色列的女子去为基列人耶弗他的女儿哀哭四天。

《士师记》11:29–40]

I

I am slow of speech, and a slow tongue.

非善辨能言之人；(喻)拙口笨舌

[出自《圣经·旧约》:

And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

Exod.4: I0–I2

摩西对耶和华说："主啊，我素日不是能言的人，就是从你对仆人说话以后，也是这样，我本是拙口笨舌的。"

耶和华对他说："谁造人的口呢？谁使人口哑、耳聋、目明、眼瞎呢？岂不是我耶和华吗？

现在去吧！我必赐你口才，指教你所当说的话。"

《出埃及记》4:10–12]

I know not the Lord, neither will I let Israel go.

我不认识耶和华，也不允许以色列离开埃及

[出自《圣经·旧约》

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

And Pharaoh said, Who is the Lord, that I should obey his voice to let

Israel go? I know not the Lord, neither will I let Israel go.

Exod.5: I–2

后来摩西、亚伦去对法老说："耶和华以色列的神这样说：'容我的百姓去，在旷野向我守节'。"

法老说："耶和华是谁，使我听他的话，容以色列人去呢？我不认识耶和华，也不容以色列人去。"

《出埃及记》5: 1–2]

I saw seven golden candlesticks.

看到七个金蜡烛台；(喻)七个教会

[出自《圣经 · 新约》:

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

Rev.1: 12

我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台。

《启示录》1: 12

The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Rev.1: 20

论到你所看见，在我右手中的七星和七个金灯台的奥秘，那七星就是七个教会的使者，七灯台就是七个教会。

《启示录》1: 20]

I was wounded in the house of my friends.

我在亲友家中受的伤

[出自《圣经 · 旧约》:

And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth.

And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

Zech.13: 3–6

若再有人说预言，生他的父母必对他说："你不得存活，因为你托耶和华的名说假预言。"生他的父母在他说预言的时候，要将他刺透。

那日，凡作先知说预言的，必因他所论的异象羞愧，不再穿毛衣哄骗人。

他必说："我不是先知，我是耕地的，我从幼年作人的奴仆。"

必有人问他说："你两臂中间是什么伤呢？"他必回答说："这是我在亲友家中所受的伤。"

《撒迦利亚书》13: 3–6]

I will write upon him my new name.

将我的新名字写在他上面

[出自《圣经 · 新约》:

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev.3: 11–13

"我必快来，你要持守你所有的，免得人夺去你的冠冕。

得胜的，我要叫他在我神殿中作柱子，他也必不再从那里出去。我又要将我神的名和我神城的名(这城就是从天上、从我神那里降下来的新耶路撒冷)，并我的新名，都写在他上面。

圣灵向众教会所说的话，凡有耳的，就应当听。"

《启示录》3: 11–13]

Idolatry is forbidden

禁立偶像

[出自《圣经·旧约》:

And God spake all these words, saying,

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me:

And shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

And the Lord said unto Moses, Thus thou shalt say unto the children of Israel.Ye have seen that I have talked with you from heaven.

Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

Exod.20: 1–7, 22–23

神吩咐这一切的话,说:

"我是耶和华你的神,曾将你从埃及地为奴之家领出来。

"除了我以外,你不可有别的神。

"不可为自己雕刻偶像;也不可什么形象仿佛上天、下地和地底下、水中的百物。

"不可跪拜那些像;也不可侍奉它,因为我耶和华你的神,是忌邪的神。恨我的,我必追讨他的罪,自父及主,直到三四代;

"爱我、守我诫命的,我必向他们发慈爱;直到千代。

"不可妄称耶和华你神的名;因为妄称耶和华名的,耶和华必不以他为无罪。"

耶和华对摩西说："你要向以色列人这样说：'你们自己看见我从天上和你们说话了。

你们不可作什么神像与我相配，不可为自己作金银的神像'。"

《出埃及记》20：1—7，22—23]

If a man say, I love God, and hateth his brother, he is a liar.

若有人说，他爱神，却恨他的兄弟，那一定在说谎；(喻)表里不一

[出自《圣经·新约》:

We love him, because he first loved us.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, That he who loveth God love his brother also.

1 John 4: 19—21

我们爱，因为神先爱我们。

人若说，"我爱神，"却恨他的弟兄，就是说谎话的；不爱他所看见的弟兄，就不能爱没有看见的神。

爱神的，也当爱弟兄，这是我们从神所受的命令。

《约翰一书》4：19—21]

If the salt have lost his savour, wherewith shall it be salted?

盐若失去了咸味，怎能成为盐呢？

[出自《圣经·新约》:

Ye are the salt of the earth: but *if the salt have lost his savour, wherewith shall it be salted*? It is thence forth good for nothing, but to be cast out, and to be trodden under foot of men.

Matt.5: 13

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

《马太福音》5：13]

If we say that we have no sin, we deceive ourselves.

倘若说自己无罪，就是自欺欺人。

[出自《圣经·新约》:

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1 John1: 8

我们若说自己无罪，便是自欺，真理不在我们心里了。

《约翰一书》1: 8]

Immanuel

以马内利；(喻) 上帝与人同在

[出自《圣经》:

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isa.7: 14

因此，主自己要给你们一个兆头，必有童女怀孕生子，给他起名叫以马内利。

《以赛亚书》7: 14

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Matt.1: 23

必有童女怀孕生子，人要称他的名字为以马内利。译意即：神与我同在。

《马太福音》1: 23

The Lord spake also unto me again, saying,

Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Isa.8: 5–8

耶和华又晓谕我说:

"这百姓既厌弃西罗亚缓流的水，喜悦利汛和利玛利的儿子;

因此，主必使大河翻腾的水猛然冲来，就是亚述王和他所有的威势，必漫过一切的水道，涨过两岸；

必冲入犹大，涨溢泛滥，直到颈项。以马内利啊，他展开翅膀，遍满你的地。"

《以赛亚书》8: 5–8]

In Abraham's Bosom

在亚伯拉罕怀中；(转)同死去的祖先一道安息

[出自《圣经·新约》:

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Luke 16: 19–24

有一个财主，穿着紫色袍和细麻布衣服，天天奢华宴乐。

又有一个讨饭的，名叫拉撒路，浑身生疮，被人放在财主门口，

要得财主桌子上落下来的零碎充饥，并且狗来舔他的疮。

后来那讨饭的死了，被天使带去放在亚伯拉罕的怀里。财主也死了，并且埋葬了。

他在阴间受痛苦，举目远远地望见亚伯拉罕，又望见拉撒路在他怀里。

就喊着说："我祖亚伯拉罕哪，可怜我吧！打发拉撒路来，用指尖蘸点水，凉凉我的舌头，因为我在这火焰里，极其痛苦。"

《路加福音》16: 19–24]

In one's right mind

头脑清醒

[出自《圣经·新约》:

And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed. and *in his right mind*: and they were afraid.

Mark.5: 15

他们来到耶稣那里,看见那被鬼附着的人,就是从前被群鬼所附的,坐着,穿上衣服,心里明白过来;他们就害怕。

《马可福音》5: 15]

Is Saul also among the Prophets?

扫罗也在先知之列吗?

[出自《圣经·旧约》:

Then Samuel took a vial of oil, and poured it upon his head, and kissed him. and said, Is it not because the Lord hath anointedthee to be captain over his inheritance?

When thou art departed from me today, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall do for my son?

Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

And let it be, when these signs are come, unto thee, that thou do as

occasion serve thee; for God is with thee.

And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

And when they came thither to the hill, behold, a company of prophets met him: and the spirit of God came upon him, and he prophesied among them.

And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?

And when he had made an end of prophesying, he came to the high place.

1 Sam.10: 1–13

撒母耳拿瓶膏油倒在扫罗的头上，与他亲嘴，说："这不是耶和华膏你作他产业的君吗？

你今日与我离别之后，在便雅悯境内的泄撒，靠近拉结的坟墓，要遇见两个人。他们必对你说：'你去找的那几头驴已经找着了。现在你父亲不为驴挂心，反为你担忧，说：'我为儿子怎么才好呢？'

你从那里往前行，到了他泊的橡树那里，必遇见三个往伯特利去拜神的人：一个带着三只山羊羔，一个带着三个饼，一个带着一皮袋酒。

他们必问你安，给你两个饼，你就从他们手中接过来。

此后你到神的山，在那里有非利士人的防兵。你到了城的时候，必遇见一班先知从邱坛下来，前面有鼓瑟的、击鼓的、吹笛的、弹琴的，他们都受感说话。

耶和华的灵必大大感动你，你就与他们一同受感说话，你要变为新人。

这兆头临到你，你就可以趁时而作，因为神与你同在。

你当在我以先下到吉甲，我也必下到那里献燔祭和平安祭。你要等候

七日，等我到了那里，指示你当行的事。"

扫罗转身离别撒母耳，神就赐他一个新心。当日这一切兆头都应验了。

扫罗到了那山，有一班先知遇见他，神的灵大大感动他，他就在先知中受感说话。

素来认识扫罗的，看见他和先知一同受感说话，就彼此说："基士的儿子遇见什么了？扫罗也列在先知中吗？"

那地方有一个人说："这些人的父亲是谁呢？"此后有句俗语说："扫罗也列在先知中吗？"

扫罗受感说话已毕，就上邱坛去了。

《撒母耳记上》10：1—13]

Is there no balm in Gilead?

在基列没有乳香吗？

[出自《圣经·旧约》：

When I would comfort myself against sorrow, my heart is faint in me.

Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?

The harvest is past, the summer is ended, and we are not saved.

For the hurt of the daughter of my people am I hurt: I am black: astonishment hath taken hold on me.

Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?

Jer.8: 18—22

我有忧愁，愿能自慰。我心在我里面发昏！

听啊，是我百姓的哀声，从极远之地而来，（他们）说："耶和华不在锡安么？锡安的王不在其中么？"耶和华说："他们为什么以雕刻的偶像和外邦虚无的神，惹我发怒呢？"

春秋已过，夏令已完。我们还未得救！

先知说："因我百姓的损伤，我也受了损伤。我哀痛，惊惶将我抓住。

在基列岂没有乳香呢？在那里岂没有医生呢？我百姓为何不得痊愈呢？"

《耶利米书》8: 18–22]

Is thy servant a dog, that he should do this thing?

你的仆人不过是一条狗，难以委以重任；(喻)难负重任

[出自《圣经·旧约》:

And E–li–sha came to Damascus; And Ben–ha–daa the king of Syria was sick; and it was told him, saying, The man of God is come hither.

And the king said unto Ha–za–el, Take a present in thine hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease?

So Ha–za–el went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben–ha–dad king of Syria hath sent to thee, saying, Shall I recover of this disease?

And E–li–sha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die.

And he settled his countenance stedfastly, until he was ashamed: and the man of God wept

And Ha–za–el said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

And Ha–za–el said, But what, is thy servant a dog, that he shaould do this great thing? And E–li–sha answered, The Lord hath shewed me that thou shalt be king over Syria.

So he departed from E–li–sha, and came to his master; who said to him, What said E–li–sha to thee? And he answered, He told me that thou shouldest surely recover.

And it came to pass on the morrow, that he took a thick cloth, and dipped it with water, and spread it on his face, so that he died: and Ha–za–el reigned in his stead.

2 Kings 8: 7–15

以利沙来到大马色，亚兰王便哈达正患病。有人告诉王说："神人来到这里了。"

王就吩咐哈薛说："你带着礼物去见神人，托他求问耶和华，我这病能好不能好？"

于是，哈薛用四十个骆驼，驮着大马色的各样美物为礼物，去见以利沙，到了他那里，站在他面前，说："你儿子亚兰王便哈达打发我来见你，他问说：'我这病能好不能好？'"

以利沙对哈薛说："你回去告诉他说，这病必能好；但耶和华指示我，他必要死。"

神人定睛看着哈薛，甚至他惭愧，神人就哭了。

哈薛说："我主为什么哭？"回答说："因为我知道你必苦害以色列人，用火焚烧他们的保障，用刀杀死他们的壮丁，摔死他们的婴孩，剖开他们的孕妇。"

哈薛说："你仆人算什么，不过是一条狗，焉能行这大事呢？"以利沙回答说："耶和华指示我，你必作亚兰王。"

哈薛离开以利沙，回去见他的主人。主人问他说："以利沙对你说什么？"回答说："他告诉我你必能好。"

次日，哈薛拿被窝浸在水中，蒙住王的脸，王就死了。于是哈薛篡了他的位。

《列王纪下》8:7–15]

Isaac because of famine went to Gerar.

以撒因饥荒而去埃及；(喻)背井离乡

[出自《圣经·旧约》:

And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

Because that Abraham obeyed my voice, and kept my charge, my

commandments, my statutes, and my laws.

And Isaac dwelt in Gerar.

Gen.26: 1–6

在亚伯拉罕的日子，那地方有一次饥荒；这时又有饥荒。以撒就往基拉耳去，到非利士人的王亚比米勒那里。

耶和华向以撒显现，说："你不要下埃及去，要住在我所指示你的地。

你寄居在这地，我必与你同在，赐福给你，因为我要将这些地都赐给你和你的后裔。我必坚定我向你父亚伯拉罕所起的誓。

我要加增你的后裔，像天上的星那样多；又要将这些地赐给你的后裔，并且地上万国必因你的后裔得福；

都因亚伯拉罕听从我的话，遵守我的吩咐和我的命令、律例、法度。"

以撒就住在基拉耳。

《创世纪》26: 1–6]

Isaac deceived by Jacob

雅各欺父(以撒)；(喻)骗福份

[出自《圣经 · 旧约》:

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son; and he said unto him, Behold, here am I.

And he said, Behold now, I am old, I know not the day of my death:

Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

And Rebecca heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

And Rebecca spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.

Now therefore, my son, obey my voice according to that which I command thee.

Go now to the flock, and fetch me from thence two good kids of the

goats; and I will make them savoury meat for thy fahter.such as he loveth:

And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

And Jacob said to Rebecca his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

My father peradventure will feel me, and I shall seem to him as deceiver; and I shall bring a curse upon me, and not a blessing.

And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

And Rebecca took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

And she put the skins of the kids of the goats upon his hands and upon the smooth of his neck:

And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his fahter, and said, My father: and he said, Here am I; who art thou, my son?

And Jacob said unto his fahter, I am Esau thy firstborn; I have done according as thou badest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me.

And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

And Jacob went near unto Isaac his fahter; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he blessed him.

And he said, Art thou my very son Esau? And he said, I am.

And he said, Bring it near to me, and I will eat of my son's venison, but my soul may bless thee.And he brought it near to him, and he did eat:

and he brought him wine, and he drank.

And his fahter Isaac said unto him, Come near now, and kiss me, my son.

And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed.

Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

Gen.27: 1–29

以撒年老，眼睛昏花，不能看见，就叫他大儿子以扫来，说："我儿。"以扫说："我在这里。"

他说："我如今老了，不知道哪一天死。

现在拿你的器械，就是箭囊和弓，往田野去为我打猎，

照我所爱的作成美味，拿来给我吃，使我在未死之前给你祝福。"

以撒对他儿子以扫说话，利百加也听见了。以扫往田野去打猎，要得美味带来。

利百加就对儿子雅各说："我听见你父亲对你哥哥以扫说：

'你去把野兽带来，作成美味给我吃，我好在未死之前，在耶和华面前给你祝福。'

现在我儿，你要照着我所吩咐你的，听从我的话。

你到羊群里去，给我拿两只肥山羊羔来，我便照你父亲所爱的，给他作成美味。

你拿到你父亲那里给他吃，使他在未死之前，给你祝福。"

雅各对他母亲利百加说："我哥哥以扫浑身是有毛的，我身上是光滑的，

倘若我父亲摸着我，必以为我欺哄人的，我就招咒诅，不得祝福。"

他母亲对他说："我儿，你招的咒诅归到我身上，你只管听我的话，去把羊羔给我拿来。"

他便去拿来，交给他母亲，他母亲就照他父亲所爱的作成美味。

利百加又把家里所存大儿子以扫上好的衣服给小儿子雅各穿上，

又用山羊羔皮包在雅各手上和颈项光滑处，

就把所作的美味和饼交在他儿子雅各的手里。

雅各到他父亲那里说:"我父亲!"他说:"我在这里。我儿,你是谁?"

雅各对他父亲说:"我是你的长子以扫,我已照你吩咐我的行了。请起来坐着,吃我的野味,好给我祝福。"

以撒对他儿子说:"我儿,你如何找得这么快呢?"他说:"因为耶和华你的神使我遇见好机会得着的。"

以撒对雅各说:"我儿,你近前来,我摸摸你,知道你真是我的儿子以扫不是?"

雅各就挨近他父亲以撒。以撒摸着他说:"声音是雅各的声音,但手却是以扫的手。"

以撒就辨不出他来,因为他手上有毛,像他哥哥以扫的手一样,就给他祝福。

又说:"你真是我儿子以扫么?"他说:"我是。"

以撒说:"你递给我,我好吃我儿子的野味,给你祝福。"雅各就递给他,他便吃了;又拿酒给他,他也喝了。

《创世纪》27:1-25]

Isaac grows until he became great and be envied.

以撒成大富户,可是却有人嫉妒他。

[出自《圣经·旧约》:

Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him.

And the man waxed great, and went forward, and grew until he became very great:

For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

Gen.26:12-14

以撒在那地耕种,那一年有百倍的收成。耶和华赐福给他。

他就昌大,日增月盛,成了大富户。

他有羊群牛群,又有许多仆人,非利士人就嫉妒他。

《创世纪》26:12-14]

Isaac sends Esau for venison.

以撒派以扫去打猎

[出自《圣经·旧约》:

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

And he said, Behold now, I am old, I know not the day of my death:

Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

Gen.27: 1–4

以撒年老，眼睛昏花，不能看见，就叫了他大儿子以扫来，说："我儿。"以扫说："我在这里。"

他说："我如今老了，不知道哪一天死。

现在拿你的器械，就是箭囊和弓，往田野去为我打猎，

照我所爱的作成美味，拿来给我吃，使我在未死之先给你祝福。"

《创世纪》27: 1–4]

Iscariot

加略人(特指犹大)；(喻)卖主求荣

[出自《圣经·新约》:

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these, The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebaeus, whose surnmae was Thad ae us.

Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Matt.10: 1–4

耶稣叫了十二个门徒来，给他们权柄，能赶逐污鬼，并医治各样的病症。

这十二使徒的名，头一个叫西门，又称彼得，还有他兄弟安得烈；西庇太的儿子雅各，和雅各的兄弟约翰；

腓力和巴多罗买，多马，和税吏马太，亚勒腓的儿子雅各，和达太；

奋锐党的西门，还有卖耶稣的加略人犹大。

《马太福音》10: 1–4

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.

Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew.

Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

And Judas the brother of James, and Judas Iscariot, which also the traitor.

Luke 6: 12–16

那时，耶稣出去上山祷告；整夜祷告上帝。

到了天亮，叫他的门徒来，就从他们中间挑选十二个人，称他们为使徒；

这十二个人有西门，耶稣又给他起名叫彼得，还有他兄弟安得烈，又有雅各和约翰，腓力和巴多罗买，

马太和多马，亚勒腓的儿子雅各，和奋锐党的西门，

雅各的儿子犹大(儿子或作兄弟)，和卖主的加略人犹大。

《路加福音》6: 12–16]

Ishi

伊施(耶和华之别称)；(原义)妻子称其丈夫为"伊施"

[出自《圣经·旧约》:

And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali.

For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

And in that day will I make a convenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

Hos.2: 16–18

耶和华说："那日你必称呼我伊施，不再称呼我巴力。

因为我必从我民的口中除掉诸巴力的名号，这名号不再提起。

当那日，我必为我的民，与田野的走兽，和空中的飞鸟，并地上的昆虫立约。又必在国中折断弓刀，止息争战，使他们安然躺卧。"

《何西阿书》2: 16–18]

Ishmael

以实玛利；(喻)倾听(某人)诉苦

[出自《圣经·旧约》:

Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

Gen.25: 12

撒拉的使女埃及人夏甲，给亚伯拉罕所生的儿子是以实玛利。

《创世纪》25: 12

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her.And Abram hearkened to the voice of Sarai.

And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes; the Lord judge between me and thee.

But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee.And when Sarai dealt hardly with her, she fled from her face.

And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said.I flee from the face of my mistress Sarai.

And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

Gen.16: 1-16

亚伯兰的妻子撒莱不给他生儿女。撒莱有一个使女名叫夏甲，是埃及人。

撒莱对亚伯兰说："耶和华使我不能生育，求你和我的使女同房，或者我可以因她得孩子。"亚伯兰听从了撒莱的话。

于是亚伯兰的妻子撒莱将使女埃及人夏甲给了丈夫为妾。那时亚伯兰在迦南已经住了十年。

亚伯兰与夏甲同房，夏甲就怀了孕。她见自己有孕，就小看她的主母。

撒莱对亚伯兰说："我因你受屈，我将我的使女放在你怀中，她见自己有了孕就小看我，愿耶和华在你我中间判断。"

亚伯兰对撒莱说："使女在你手下，你可以随意待她。"撒莱苦待她，她就从撒莱面前逃走了。"

耶和华的使者在旷野书珥路上的水泉旁遇见她，

对她说："撒莱的使女夏甲，你从哪里来？要往哪里去？"夏甲说："我从我的主母撒莱面前逃出来。"

耶和华的使者对她说："你回到你主母那里，顺从在她手下。"

又说："我必使你的后裔极其繁多，甚至不可胜数。"

并说："你如今怀孕要生一个儿子，可以给他起名叫以实玛利，因为耶和

华听见了你的苦情。

他为人必像野驴。他的手要攻打人，人的手也要攻打他。他必住在众弟兄的东边。"

夏甲就称那对她说话的耶和华为"看顾人的神"。因而说："在这里我也看见那看顾我的吗？"

所以这井名叫庇耳拉海莱。这井正在加低斯和巴列中间。

后来夏甲给亚伯兰生了一个儿子，亚伯兰给他起名叫以实玛利。

夏甲给亚伯兰生以实玛利的时候，亚伯兰年八十六岁。

《创世纪》16: 1—16]

Israel

以色列(又名雅各)；(喻)与神角力而取胜的人

[出自《圣经·旧约》:

And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

And he took them, and sent them over the brook, and sent over that he had.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

And he said unto him, What is thy name? And he said, Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Penuel: for I have seen God face to face, and my life is preserved.

And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

Gen.32: 22–32

他(指雅各)夜间起来,带着两个妻子、两个使女,并十一个儿子都过了雅博渡口。

先打发他们过河,又打发所有的都过去,

只剩下雅各一人。有一个人来和他摔跤,直到黎明。

那人见自己胜不过他,就将他的大腿窝摸了一把,雅各的大腿窝正在摔跤的时候就扭了。

那人说:"天黎明了,容我去吧!"雅各说:"你不给我祝福,我就不容你去。"

那人说:"你名叫什么?"他说:"我名叫雅各。"

那人说:"你的名不要再叫雅各,要叫以色列,因为你与神与人较力,都得了胜。"

雅各问他说:"请将你的名告诉我。"那人说:"何必问我的名?"于是在那里给雅各祝福。

雅各便给那地方起名叫毗努伊勒,意思说:"我面对面见了神,我的性命仍得保全。"

日头刚出来的时候,雅各经过毗努伊勒,他的大腿就瘸了。

故此,以色列人不吃大腿窝的筋,直到今日,因为那人摸了雅各大腿窝的筋。

《创世纪》32: 22–32]

(The) Israelities go out of Egypt.

以色列人逃出埃及;(喻)脱离苦海

[出自《圣经·旧约》:

And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

Also take your flocks and your herbs, as you have said, and be gone; and bless me also.

And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they require. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

And a mixed multitude went up also with them; and flocks, and herbs, even very much cattle.

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

And the Lord said unto Moses and Aaron. This is the ordinance of the passover: there shall no stranger eat thereof:

But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

A foreigner and an hire servant shall not eat thereof.

In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

All the congregations of Israel shall keep it.

And when a stranger shall sojourn with thee, and will keep the

passover to the Lord, Let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.

And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

Exod.12: 31–51

夜间法老召了摩西、亚伦来，说："起来！连你们带以色列人，从我民中出去，依你们所说的，去侍奉耶和华吧！

也依你们所说的，连羊群牛群带着走吧！并要为我祝福。"

埃及人催促百姓，打发他们快快出离那地，因为埃及人说："我们都要死了。"

百姓就拿着没有酵的生面，把抟面盆包在衣服中，扛在肩头上。

以色列人照着摩西的话行，向埃及人要金器银器和衣裳。

耶和华叫百姓在埃及人眼前蒙恩，以致埃及人给他们所要的，他们就把埃及人的财物夺去了。

以色列人从兰塞起行，往疏割去，除了妇人孩子，步行的男人约有六十万。

又有许多闲杂人，并有羊群牛群，和他们一同上去。

他们用埃及带出来的生面烤成无酵饼，这生面原没有发起，因为他们被催逼离开埃及不能耽延，也没有为自己预备什么食物。

以色列人住在埃及共有四百三十年。

正满了四百三十年的那一天，耶和华的军队都从埃及地出来了。

这夜是耶和华的夜，因耶和华领他们出了埃及地，所以当向耶和华谨守，是以色列众人世世代代该谨守的。

耶和华对摩西、亚伦说："逾越节的例是这样：外邦人都不可吃这羊羔。

但各人用银子买的奴仆，既受了割礼，就可以吃。

寄居的和雇工人都不可吃。

应当在一个房子里吃，不可把一点肉从房子里带到外头去，羊羔的骨头一根也不可折断。

以色列全会众都要守这礼。

若有外人寄居在你们中间，愿向耶和华守逾越节，他所有的男子务要受割礼，然后才容他前来遵守，他也就像本地人一样；但未受割礼的，都不可吃这羊羔。

本地人和寄居在你们中间的外人同归一例。"

耶和华怎样吩咐摩西、亚伦、以色列众人就怎样行了。

正当那日，耶和华将以色列人按着他们的军队，从埃及地领出来。

《出埃及记》12:31–51]

(The) Israelites pass through the Red Sea.

以色列人渡红海；(喻)渡过难关

[出自《圣经·旧约》:

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

Exod.I4: 2I–22

摩西向海伸杖，耶和华便用大东风，使海水一夜退去，水便分开，海就成了干地。

以色列人下海中走干地，水在他们的左右作了墙垣。

《出埃及记》14:21–22]

Issachar

以萨迦；(喻)价值

[出自《圣经·旧约》:

And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Is–sa–char.

Gen.30: 17–18

神应允了利亚，她就怀孕，给雅各生了第五个儿子。

利亚说："神给我价值，因为我把使女给了我丈夫。"于是给他起名叫以萨迦。

《创世纪》30:17–18]

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

富人进天堂比骆驼穿过针眼还困难,(喻)绝无可能;不可思议

[出自《圣经·新约》:

Children, how hard is it for them that trust in riches to enter into the kingdom of God!

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Mark, 10 : 24–25

小子,倚靠钱财的人进神的国,是何等的难哪。骆驼穿过针的眼比财主进神的国还容易呢。

《马可福音》10 : 24–25

Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

And again I say unto you, *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.*

Matt. 19 : 23–24

我实在告诉你们:有钱人要进天堂是很难的。我再告诉你们:有钱人要进上帝的国,比骆驼穿过针眼还要困难!

《马太福音》19 : 23–24]

Jacob

雅各;(原义)抓住

[《出自圣经·旧约》:

And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebecca his wife conceived.

And the children stuggled together within her: and she said, If it be so, why am I thus? And she went to inquire of the Lord.

And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

And when her days to be delivered were fulfilled, behold, there were twins in her womb.

And the first came out red, all over like an hairy garment; and they called his name Esau.

And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

Gen.25 : 21–26

以撒因他妻子不生育,就为她祈求耶和华。耶和华应允他的祈求,他的妻子利百加就怀了孕。

孩子们在她腹中彼此相争,她就说:"若是这样,我为什么活着呢?"她就去求问耶和华。

耶和华对她说:"两国在你腹内,两族要从你身上出来。这族必强那族。将来大的要服侍小的。"

生产的日子到了,腹子果然是双子。

先产的身体发红,浑身有毛,如同皮衣,他们就给他起名叫以扫。

随后又生了以扫的兄弟,手抓住以扫的脚跟,因此给他起名叫雅各。利百加生下两个儿子的时候,以撒年正六十岁。

《创世纪》25 : 21–26]

Jacob blesses Joseph.

雅各为约瑟祝福。

[出自《圣经 · 旧约》:

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

Gen.48 : 15–17

他(指雅各)就给约瑟祝福说:"愿我祖亚伯拉罕和我父以撒所事奉的神,就是一生牧养我直到今日的神,

救赎我脱离一切患难的那使者,赐福与这两个童子。愿他们归在我的

名下和我祖亚伯拉罕、我父以撒的名下，又愿他们在世界中生养众多。"

约瑟见他父亲把右手按在以法莲的头上，就不喜悦，便提起他父亲的手，要从以法莲头上挪到玛拿西的头上。

《创世纪》48：15-17]

Jacob builds an altar at Bethel.

雅各在伯特利筑坛；(喻)感恩

[出自《圣经·旧约》:

So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him.

And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

Gen.35：6-7

于是，雅各和一切与他同在的人到了迦南地的路斯，就是伯特利。

他在那里筑了一座坛，就给那地方起名叫伊勒伯特利，因为他逃避他哥哥的时候，神在那里向他显现。

《创世纪》35：6-7]

Jacob desires to depart.

雅各渴望离去；(喻)归心似箭

[出自《圣经·旧约》:

And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

Gen.30：25-26

拉结生约瑟之后，雅各对拉班说："请打发我走，叫我回到我本乡本土去。

请你把我服侍你所得的妻子和儿女给我，让我走。我怎样服侍你，你都知道。"

《创世纪》30：25-26]

Jacob goes into Egypt with his company.

雅各举家去埃及。

[出自《圣经·旧约》:

And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

Gen.46：5–7

雅各就从别是巴起行。以色列的儿子们使他们的父亲雅各和他们的妻子、儿女、都坐在法老为雅各送来的车上。

他们又带着迦南地所得的牲畜、货财来到埃及。雅各和他的一切子孙都一同来了。

雅各把他的儿子、孙子、女儿、孙女，并他的子子孙孙，一同带到埃及。

《创世纪》46：5–7]

Jacob goeth to Egypt.

雅各举家迁往埃及。

[出自《圣经·旧约》:

And Israel took his journey with all that he had , and came to Beer–sheba, and offered sacrifices unto the God of his father Isaac.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And Jacob rose up from Beer–sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

His sons, and his sons' sons with him, his daughters, and his sons'

daughters, and all his seed brought he with him into Egypt.

Gen.46 : 1-7

以色列(雅各)带着一切所有的,起身来到别是巴,就献祭给他父亲以撒的神。

夜间,神在异象中对以色列说:"雅各,雅各!"他说:"我在这里!"

神说:"我是神,就是你父亲的神。你下埃及去不要害怕,因为我必使你在那里成为大族。

我要和你同下埃及去,也必定带你上来。约瑟必给你送终。"

雅各就从别是巴起行。以色列的儿子们使他们的父亲雅各和他们的妻子、儿女都坐在法老为雅各送来的车上。

他们又带着在迦南地所得的牲畜、货财来到埃及。雅各和他的一切子孙都一同来了。

雅各把他的儿子、孙子、女儿、孙女,并他的子子孙孙,一同带到埃及。

《创世纪》46 : 1-7]

Jacob is afraid of Esau's coming.

雅各惧怕以扫;(喻)心虚

[出自《圣经·旧约》:

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;

And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

Gen.32：3–8

雅各打发人先往西珥地去，就是以东地，见他哥哥以扫，

吩咐他们说："你们对我主以扫说：'你的仆人雅各这样说：我在拉班那里寄居，直到如今。

我有牛、驴、羊群、仆婢，现在打发人来报告我主，为要在你眼前蒙恩。'"

所打发的人回到雅各那里，说："我们到了你哥哥以扫那里，他带着四百人，正迎着你来。"

雅各就甚惧怕，而且愁烦，便把那与他同住的人口和羊群、牛群、骆驼分作两队，

说："以扫若来击杀这一队，剩下的那一队还可以逃避。"

《创世纪》32：3–8]

Jacob is deceived with Leah.

雅各受骗与利亚结合；(喻)不如意的结合

[出自《圣经·旧约》:

And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

And Laban gathered together all the men of the place, and made a feast.

And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

And it came to pass , that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

Gen.29：21–25

雅各对拉班说："日期已经满了，求你把我的妻子(指拉结)给我，我好与好同房。"

拉班就摆设筵席，请齐了那地方的众人。

到晚上，拉班将女儿利亚送来给雅各，雅各就与她同房。

拉班又将婢女悉帕给女儿利亚作使女。

到了早晨，雅各一看是利亚，就对拉班说："你向我作的是什么事呢?我服侍你，不是为拉结吗?你为什么欺哄我呢?"

《创世纪》29：21–25〕

Jacob leaves Laban secretly.

雅各悄悄逃出拉班家；(喻)溜之大吉

[出自《圣经·旧约》:

Then Jacob rose up, and set his sons and his wives upon camels;

And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

And it was told Laban on the third day that Jacob was fled.

Gen.31：17–22

雅各起来，使他的儿子和妻子都骑上骆驼，

又带着他在巴旦亚兰所得的一切牲畜和财物，往迦南地他父亲以撒那里去了。

当时拉班剪羊毛去了，拉结偷了他父亲家中的神像。

雅各背着亚兰人拉班偷走了，并不告诉他，

就带着所有的逃跑。他起身过大河，面向基列山行去。

到第三日，有人告诉拉班雅各逃跑了。

《创世纪》31：17–22]

Jacob prays for deliverance.

雅各祈祷；(喻)保佑平安

[出自《圣经·旧约》:

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto they servant; for with my staff I passed over this Jordan; and now I am become two bands.

Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children.

And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

Gen.32 : 9–12

雅各说:"耶和华我祖亚伯拉罕的祖,我父亲以撒的神啊,你曾对我说:'回你本地本族去,我要厚待你。'

你向仆人所施的一切慈爱和诚实,我一点也不配得。我先前只拿着我的杖过这约旦河。而今我却成了两队了。

求你救我脱离我哥哥以扫的手,因为我怕他来杀我,连妻子带儿女一同杀了。

你曾说:'我必定厚待你,使你的后裔如同海边的沙,多得不可胜数'。"

《创世纪》32 : 9–12

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on.

So that I come again to my father's house in peace; then shall the Lord be my God:

And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Gen.28 : 20–22

雅各许愿说:"神若与我同在,在我所行的路上保佑我,又给我食物吃、衣服穿,

使我平平安安回到我父亲的家,我就必以耶和华为我的神,

我所立为柱子的石头也必作神的殿,凡你所赐给我的,我必将十分之一献给你。"

《创世纪》28 : 20–22]

Jacob refuses to send Benjamin.

雅各不让便雅悯去;(喻)爱子心切

[出自《圣经·旧约》:

And Jocob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin

away: all these things are against me.

And Reuben spake unto his father, saying, Slay my two sons, If I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Gen.42 : 36–38

他们的父亲雅各对他们说:"你们使我丧失我的儿子:约瑟没有了,西缅也没有了,你们又要将便雅悯带去;这些事都归到我身上了。"

流便对他父亲说:"我若不带他回来交给你,你可以杀我的两个儿子。只管把他交在我手里,我必带他回来交给你。"

雅各说:"我的儿子不可与你们一同下去,他哥哥死了,只剩下他,他若在你们所行的路上遭害,那便是你们使我白发苍苍、悲悲惨惨地下阴间去了。"

《创世纪》42 : 36–38]

Jacob reproves Simeon and Levi.

雅各责备西缅和利未

[出自《圣经 · 旧约》:

And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

And they said, Should he deal with our sister as with an harlot?

Gen.34 : 30–31

雅各对西缅和利未说:"你们连累我,使我在这地的居民中,就是在迦南人和比利洗人中,有了臭名。我的人丁既然稀少,他们必聚集来击杀我,我和全家的人都必灭绝。"

他们说:"他岂可待我们的妹子如同妓女呢?"

《创世纪》34 : 30–31]

Jacob upon unpleasure departs secretly.

雅各思归故土;(喻)归心似箭

[出自《圣经 · 旧约》:

And he heard the words of Laban's sons, saying, Jacob hath taken

away all that was our father's; and of that which was our father's hath he gotten all this glory.

And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

And Jacob sent and called Rachel and Leah to the field unto his flock,

And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me.

And ye know that with all my power I have served your father.

And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

Thus God hath taken away the cattle of your father, and given them to me.

And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled.

And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I.

And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house?

Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

For all the riches which God hath taked from our father, that is our's, and our children's: now then, whatsoever God hath said unto thee, do.

Gen.31 : 1–16

雅各听见拉班的儿子们有话说:"雅各把我们父亲所有的都夺了去,并借着我们父亲的,得了这一切的荣耀。"

雅各见拉班的气色对他不如从前了。

耶和华对雅各说:"你要回你祖你父之地,到你亲族那里去,我必与你同在。"

雅各就打发人,叫拉结和利亚到田野羊群那里来。

对她们说:"我看你们父亲的气色向我不如从前了,但我父亲的神向来与我同在。

你们也知道,我尽了我的力量服侍你们的父亲。

你们的父亲欺哄我,十次改了我的工价,然而神不容他害我。

他若说:'有点的归你作工价',羊群所生的都有点;他若说:'有纹的归你作工价',羊群所生的都有纹。

这样,神把你们父亲的牲畜夺来赐给我了。

羊配合的时候,我梦中举目一看,见跳母羊的公羊都是有纹的、有点的、有花斑的。

神的使者在那梦中呼叫我说:'雅各!'我说:'我在这里。'

他说:'你举目观看,跳母羊的公羊都是有纹的、有点的、有花斑的,凡拉班向你所作的,我都看见了。

我是伯特利的神,你在那里用油浇过柱子,向我许过愿。现今你起来离开这地,回你本地去吧!'"

拉结和利亚回答雅各说:"在我们父亲的家里还有我们可得的份吗?还有我们的产业吗?

我们不是被他当作外人吗?因为他卖了我们,吞了我们的价值。

神从我们父亲所夺出来的一切财物,那就是我们和我们孩子们的。现今凡神所吩咐你的,你只管去行吧!"

《创世纪》31 : 1–16]

Jacob's ladder

天梯;(喻)天门

[出自《圣经·旧约》:

And Jacob went out from Beer-sheba, and went toward Haran.

And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will give it, and to thy seed;

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

Gen.28 : 10-17

雅各出了别是巴，向哈兰走去。

到了一个地方，因为太阳落了，就在那里住宿，便拾起那地方的一块石头枕在头下，在那里躺卧睡了。

梦见一个梯子立在地上，梯子的头顶着天，有神的使者在梯子上，上去下来。

耶和华站在梯子以上，说："我是耶和华你祖亚伯拉罕的神，也是以撒的神，我要将你现在所躺卧之地赐给你和你的后裔。

你的后裔必像地上的尘沙那样多，必向东西南北开展，地上万族必因你和你的后裔得福。

我也与你同在，你无论往哪里去，我必保佑你，领你归回这地，总不离弃你，直到我成全了向你所应许的。"

雅各睡醒了，说："耶和华真在这里！我竟不知道。"

就惧怕说："这地方何等可畏！这不是别的，乃是神的殿，也是天的门。"

《创世纪》28：10–17]

Jacob's vow

雅各许愿。

[出自《圣经·旧约》:

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

So that I come again to my father's house in peace; then shall the Lord be my God:

And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Gen.28：20–22

雅各许愿说："神若与我同在，在我所行的路上保佑我，又给我食物吃、衣服穿。

使我平平安安地回到我父亲的家，我就必以耶和华为我的神。

我所立为柱子的石头也必作神的殿，凡你所赐给我的，我必将十分之一献给你。"

《创世纪》28：20–22]

Japheth

雅弗(挪亚的第三子)

[出自《圣经·旧约》:

And the son of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

Gen.9：18

出方舟挪亚的儿子就是闪、含、雅弗。含是迦南的父亲。

《创世纪》9：18

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

And Shem and Japheth took a garment, and laid it upon both their

shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

Gen.9 : 22–23

迦南的父亲含，看见他父亲赤身，就到外边告诉他两个弟兄。

于是闪和雅弗拿件衣服搭在肩上，倒退着进去，给他父亲盖上，他们背着脸就看不见父亲的赤身。

《创世纪》9 : 22–23]

Jehovah

耶和华；(原义)《旧约》中上帝或神的名字；(喻)唯一的神，真神

[出自《圣经 · 旧约》:

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Exod.3 : 13–15

摩西对神说："我到以色列人那里，对他们说：'你们祖宗的神打发我到你们这里来。'他们若问我说：'他叫什么名字？'我要对他们说什么呢？"

神对摩西说："我是自有永有的。"又说："你要对以色列人这样说：'那自有的打发我到你们这里来。'"

神又对摩西说："你要对以色列人这样说：'耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，打发我到你们这里来。耶和华是我的名，直到永远；这也是我的纪念，直到万代。'"

《出埃及记》3 : 13–15]

Jehovah-jireh

耶和华以勒；(喻)老天自有安排

[出自《圣经 · 旧约》:

And they came to the place which God had told him of; and

Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

And Abraham called the name of that place Je-ho-vah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

Gen.22 : 9-14

他们到神所指示的地方，亚伯拉罕在那里筑坛，把柴摆好，捆绑他的儿子以撒，放在坛的柴上。

亚伯拉罕就伸手拿刀，要杀他的儿子。

耶和华的使者从天上喊叫他说："亚伯拉罕！亚伯拉罕！"他说："我在这里。"

天使说："你不可在这童子身上下手，一点不可害他。现在我知道你是敬畏神的了，因为你没有将你的儿子，就是你独生的儿子，留下不给我。"

亚伯拉罕举目观看，不料，有一只公羊，两角扣在稠密的小树中，亚伯拉罕就取了那只公羊来，献为燔祭，代替他的儿子。

亚伯拉罕给那地方起名叫耶和华以勒，直到今日人还说："在耶和华的山上必有预备。"

《创世纪》22 : 9-14]

Jehovah-nissi

耶和华尼西(井名)；(喻)耶和华为大旗

[出自《圣经·旧约》:

And Joshua discomfited Amalek and his people with the edge of the sword.

And the Lord said unto Moses, Write this for a memorial in a book,

and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

And Moses built an altar, and called the name of it Jehovah-nissi:

For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

Exod.17 : 13-16

约书亚用刀杀了亚玛力王和他的百姓。

耶和华对摩西说:"我要将亚玛力的名号从天下全然涂抹了,你要将这话写在书上作纪念,又念给约书亚听。"

摩西筑了一座坛,起名叫耶和华尼西;

又说:"耶和华已经起了誓,必世世代代和亚玛力人争战。"

《出埃及记》17 : 13-16]

Jehovah-Shalom

耶和华沙龙(坛名);(原义)耶和华赐平安;(喻)太平无事

[出自《圣经·旧约》:

Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes.

Then the angel of the Lord departed out of his sight.

And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face.

And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die.

Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites.

Judges 6 : 21-24

耶和华的使者伸出手内的杖,杖头挨了肉和无酵饼,就有火从磐石中出来,烧了肉和无酵饼。耶和华的使者也就不见了。

基甸见他是耶和华的使者,就说:"哀哉,主耶和华啊,我不好了,因为我亲面看见耶和华的使者。"

耶和华对他说:"你放心,不要惧怕,你必不至死。"

于是,基甸在那里为耶和华筑了一座坛,起名叫耶和华沙龙。这坛在亚

比以谢族的俄弗拉，直到如今。

《士师记》6：21—24]

Jehovah-Shammah

耶和华沙玛；(喻)耶和华在此

[出自《圣经·旧约》:

And these are the goings out of the city on the north side, four thousand and five hundred measures.

And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan。

And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there.

Ezek.48：30—35

城的北面四千五百肘，

出城之处如下：城的各门要按以色列支派的名字。北面有三门：一为流便门，一为犹大门，一为利未门；

东面四千五百肘，有三门：一为约瑟门，一为便雅悯门，一为但门；

南面四千五百肘，有三门：一为西缅门，一为以萨迦门，一为西布伦门；

西面四千五百肘，有三门：一为迦得门，一为亚设门，一为拿弗他利门。

城四围共一万八千肘。从此以后，这城的名字，必称为耶和华的所在。

《以西结书》48：30—35]

Jerusalem

耶路撒冷；(喻)圣城；巩固之所

[出自《圣经·旧约》:

And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou

take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

Nevertheless David took the strong hold of Zion: the same is the city of David.

And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

2 Sam.5 : 6–9

大卫和跟随他的人到了耶路撒冷，要攻打住那地方的耶布斯人。耶布斯人对大卫说："你若不赶出瞎子、瘸子，必不能进这地方。"心里想大卫决不能进去。

然而大卫攻取锡安的保障，就是大卫的城。

当日大卫说："谁攻打耶布斯人，当上水沟攻打我心里所恨恶的瘸子、瞎子。"从此有俗语说："在那里有瞎子、瘸子，他不能进屋去。"

大卫住在保障里，给保障起名叫大卫城。大卫又从米罗以里，周围筑墙。

《撒母耳记下》5 : 6–9

And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

And these be the names of those that were born unto him in Jerusalem: Shammuah, and Shobab, and Nathan, and Solomon.

Ibhar also, and Elishua, and Nepheg, and Japhia.

And Elishama, and Eliada, and Eliphalet.

2 Sam.5 : 11–16

推罗王希兰将香柏木运到大卫那里，又差遣使者和木匠、石匠给大卫建

造宫殿。

大卫就知道耶和华坚立他作以色列王，又为自己的民以色列使他的国兴旺。

大卫离开希伯仑之后，在耶路撒冷又立后妃，又生儿女。

在耶路撒冷所生的儿子，是沙母亚、朔罢、拿单、所罗门、

益辖、以利书亚、尼斐、雅非亚、

以利沙玛、以利雅大、以利法列。

《撒母耳记下》5：11-16

And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.

And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

And David dwelt in the castle; therefore they called it the city of David.

And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.

So David waxed greater and greater; for the Lord of hosts was with him.

1 Chro.11：4-9

大卫和以色列众人到了耶路撒冷，就是耶布斯，那时耶布斯人住在那里。

耶布斯人对大卫说："你决不能进这地方。"然而，大卫攻取锡安的保障，就是大卫的城。

大卫说："谁先攻打耶布斯人，必作首领元帅。"洗鲁雅的儿子约押先上去，就作了元帅。

大卫住在保障里，所以那保障叫作大卫城。

大卫又从米罗起，四围建筑城墙，其余的是约押修理。

大卫日见强盛，因为万军之耶和华与他同在。

《历代志上》11：4-9]

Jerusalem taken and carried into Babylon

耶路撒冷被围，大批人被俘；(喻)家破人亡，背井离乡

[出自《圣经·旧约》:

At that time the servants of Nebuchadnezzar King of Babylon came up against Jerusalem, and the city was besieged.

And Nebuchadnezzar King of babylon came against the city, and his servants did besiege it.

And Jehoiachin the king of Judan went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon King of Israel had made in the temple of the Lord, as the Lord had said.

And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of people of the land.

And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.

And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to babylon.

2 Kings 24: 10—16

那时，巴比伦王尼布甲尼撒的军兵，上到耶路撒冷，围困城。

当他军兵围困城的时候，巴比伦王尼布甲尼撒就亲自来了。

犹大王约雅斤和他母亲、臣仆、首领、太监一同出城，投降巴比伦王。巴比伦王便拿住他。那时是巴比伦王第八年。

巴比伦王将耶和华殿和王宫里的宝物都拿去了；将以色列王所罗门所造耶和华殿里的金器都毁坏了。正如耶和华所说的，

又将耶路撒冷的众民和众首领，并所有的勇士共一万人，连一切木匠、铁匠都掳了去。除了国中极贫穷的人以外，没有剩下的。

并将约雅斤和王母、后妃、太监与国中的大官，都从耶路撒冷掳到巴比

伦去了;

又将一切勇士七千人和木匠铁匠一千人,都是能上阵的勇士,全掳到巴比伦去了。

《列王纪下》24:10—16]

Jesus

耶稣;(喻)基督教之祖

[出自《圣经·新约》

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

But while he thought on these things,behold,the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Matt.1:18—21

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。

他丈夫约瑟是个义人,不愿意明明的羞辱她,想要暗暗的把她休了。

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,因为他所怀的孕,是从圣灵来的。

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。

《马太福音》1:18—21]

Jethro brings to Moses his wife and two sons.

摩西与家人团聚;(喻)欢聚一堂

[出自《圣经·旧约》:

When Jethro, the priest of Midian, Moses father in law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt;

Then Jethro, Moses'father in law, took Zipporah, Moses'wife, after he had sent her back,

And her two sons; of which the name of the one was Gershom: for he said, I have been an alien in a strange land:

And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh:

And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.

Exod.18: 1–7

摩西的岳父米甸祭司叶忒罗，听见神为摩西和神的百姓以色列所行的一切事，就是耶和华将以色列从埃及领出来的事。

便带着摩西的妻子西坡拉，就是摩西从前打发回去的；

又带着西坡拉的两个儿子，一个名叫革舜，因为摩西说："我在外邦作了寄居的"，

一个名叫以利以谢，因为他说："我父亲的神帮助了我，救我脱离法老的刀。"

摩西的岳父叶忒罗，带着摩西的妻子和两个儿子来到神的山，就是摩西在旷野安营的地方。

他对摩西说："我是你岳父叶忒罗，带着你的妻子和两个儿子来到你这里。"

摩西迎接他的岳父，向他下拜，与他亲嘴，彼此问安，都进了帐棚。

《出埃及记》18: 1–7]

Jethro's counsel is accepted.

叶忒罗献策

[出自《圣经 · 旧约》:

When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his law.

And Moses' father in law said unto him, The thing that thou doest is not good.

Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father in law, and did all that he had said.

Exod.18: 16-24

他们有事的时候就到我(指摩西)这里来，我便在两造之间施行审判，我又叫他们知道神的律例和法度。

摩西的岳父说："你这作的不好。

你和这些百姓必都疲惫，因为这事太重，你独自一人办理不了。

现在你要听我的话，我为你出个主意，愿神与你同在。你要替百姓到神面前，将案件奏告神；

又要将律例和法度教训他们，指示他们当行的道、当作的事；

并要从百姓中拣选有才能的人，就是敬畏神，诚实无妄、恨不义之财的人，派他们作千夫长，百夫长，五十夫长，十夫长，管理百姓。

叫他们随时审判百姓，大事都要呈到你这里，小事他们自己可以审判。

这样，你就轻省些，他们也可以同当此任。

你若这样行，神也这样吩咐你，你就能受得住，这百姓也都平平安安归回他们的住处。"

于是，摩西听从他岳父的话，按着他所说的去行。

《出埃及记》18: 16–24]

Jezebel

耶洗别；(喻)阴险的女人

[出自《圣经 · 旧约》:

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry; I will give thee the vineyard of Naboth the Jezreelites.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in this city, dwelling with Naboth.

And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of the city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

They proclaime a fast, and set Naboth on high among the people.

And there came in two men, children of Belial, and sat before him; and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with

stones, that he died.

Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelites, which he refused to give thee for money: for Naboth is not alive, but dead.

And it came to pass, when Ahab heard that Naboth was dead that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

1 Kings 21: 5–16

王后耶洗别来问他(指亚哈)说:"你为甚么心里这样忧闷,不吃饭呢?"

他回答说:"因我向耶斯列人拿伯说:'你将你的葡萄园给我,我给你价银,或是你愿意,我就把别的葡萄园换给你。'他却说:'我不将我的葡萄园给你。'"

王后耶洗别对亚哈说:"你现在是治理以色列国不是?只管起来,心里畅畅快快的吃饭,我必将耶斯列人拿伯的葡萄园给你。"

于是,托亚哈的名写信,用王的印印上,送给那些与拿伯同城居住的长老贵胄。

信上写着说,"你们当宣告禁食,叫拿伯坐在民间的高位上,

又叫两个匪徒坐在拿伯对面,作见证告他说:'你谤渎神和王了';随后就把他拉出去用石头打死。"

那些与拿伯同城居住的长老贵胄,得了耶洗别的信,就照信而行;宣告禁食,叫拿伯坐在民间的高位上。

有两个匪徒来,坐在拿伯的对面,当着众民作见证告他说:"拿伯谤渎神和王了"。众人就把他拉到城外,用石头打死。

于是打发人去见耶洗别说:"拿伯被石头打死了。"

耶洗别听见拿伯被石头打死,就对亚哈说:"你起来,得耶斯列人拿伯不肯为价银给你的葡萄园吧!现在他已经死了。"

亚哈听见拿伯死了,就起来下去,要得耶斯列人拿伯的葡萄园。

《列王纪上》21: 5–16]

Job curses the lay of his birth

约伯认为命运不济;(喻)晦气

[出自《圣经·旧约》:

After this opened Job his mouth, and cursed his day.

And Job spake, and said,

Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

Lo, let that night be solitary, let no joyful voice come therein.

Let them curse it that curse the day, who are ready to raise up their mourning.

Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:

Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

Why did the knees prevent me? or why the breasts that I should suck?

For now should I have lain still and been quiet, I should have slept: then had I been at rest,

Job 3: 1–13

此后，约伯开口咒诅自己的生日，说：

“愿我生日的那日和说怀了男胎的那夜都灭没。

愿那日变为黑暗；愿神不从上面寻找他，愿亮光不照于其上。

愿黑暗和死荫索取那日，愿密去停在其上，愿日蚀恐吓它。

愿那夜被幽暗夺取，不在年中的日子同乐，也不入月中的数目。

愿那夜没有生育，其间也没有欢乐的声音。

愿那咒诅的日子且能惹动鳄鱼的，咒诅那夜。

愿那夜黎明的星宿变为黑暗，盼亮却不亮，也不见早晨的光线；

因没有把怀我胎的门关闭，也没有将患难对我的眼隐藏。

我为何不出母胎而死？为何不出母腹绝气？
为何有膝接收我？为何有奶哺养我？
不然，我就早已躺卧安睡。"

《约伯记》3：1—13]

Job reproves his friends

约伯责备朋友背信弃义。

[出自《圣经·旧约》

To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.

My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;

Which are blackish by reason of the ice, and wherein the snow is hid:

What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

The paths of their way are turned aside; they go to nothing, and perish.

The troops of Tema looked, the companies of Sheba waited for them.

They were confounded because they had hoped; they came thither, and were ashamed.

For now ye are nothing; ye see my casting down, and are aftaid.

Did I say, Bring unto me? or, Give a reward for me of your substance?

Or, Deliver me from the enemy's hand? or Redeem me from the hand of the mighty?

Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

How forcible are right words! but what doth your arguing reprove?

Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

Yea, ye overwhelm the fatherless, and ye dig a pit for your friend,

Now therefore be content, look upon me; for it is evident unto you if I lie.

Return, I pray you, let it not be iniquity; yea, return again, my right-

eousness is in it.

Job 6: 14–29

"那将要灰心，离弃全能者，不敬畏神的人，他的朋友当以慈爱待他。
我的弟兄诡计，将像溪水，又像溪水流干的河道。
这河，因结冰发黑，有雪藏在其中；
天气渐暖，就随时消化；日头炎热，便从原处干涸。
结伴的客旅离弃大道，顺河偏行，到荒野之地死亡。
提玛结伴的客旅瞻望，示巴同伙的人等候。
他们因失了盼望就抱愧，来到那里便蒙羞。
现在你们正是这样，看见惊吓的事便惧怕。
我岂说，请你们供给我，从你们的财物中送礼物给我？
岂说，拯救我脱离敌人的人吗？救赎我脱离强暴人的手吗？
请你教导我，我便不作声，使我明白在何事上有错。
正直的言语力量何其大！但你仍责备，是责备什么呢？
绝望人的讲论既然如风，你们还想要驳正言语吗？
你们想为孤儿拈阄，以朋友当货物。
现在请你们看看我，我绝不当面说谎。
请你们转意，不要不公；请再转意，我的事有理。"

《约伯记》6: 14–29]

Job's comforter

约伯的慰问者；(喻)实质给人增添痛苦

[出自《圣经·旧约》:

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; E-li-phaz the Te-man-ite, and Bildad the Shu-hite, and Zo-phar the Na-am-a-thite: for they had made an appointment together to come to mourn with him and to comfort him.

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one mantle, and sprinkled dust upon their heads toward heaven.

So they sat down with him upon the grund seven days and seven nights, and none spake a word upon him: for they saw that his grief was very great.

Job 2: 11–13

约伯的三个朋友，提幔人以利法、书亚人比勒达、拿玛人琐法，听说有这一切的灾祸临到他身上，各人就从本处约会同来，为他悲伤，安慰他。

他们远远地举目观看，认不出他来，就放声大哭。各人撕裂外袍，把尘土向天扬起来，落在自己头上。

他们就同他七天七夜坐在地上，一个人也不向他说句话，因为他极其痛苦。

《约伯记》2: 11–13]

Job's endurance

约伯的忍耐；(喻)忍耐精神；最大限度的忍耐

[出自《圣经 · 旧约》:

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

And said, Naked came I out of my mother's womb, and naked shall I returned thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

In all this Job sinned not, nor charged God foolishly.

Job 1: 20–22

约伯起来，撕裂外袍，剃了头，伏在地上下拜，

说："我赤身出于母胎，也赤身归回。赏赐的是耶和华，收取的也是耶和华；耶和华的名是应当称颂的。"

在这一切的事上，约伯并不犯罪，也不以神为愚妄。

《约伯记》1: 20–22]

Job's post

约伯的信使；(喻)传噩耗者

[出自《圣经 · 旧约》:

And there a day when his sons and daughters were eating and drinking wine in their eldest brother's house:

And there came a messanger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

And the Sa–be–ans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned upon the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The Chal-de-ans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

In all this Job sinned not, nor charged God foolishly.

Job 1: 13-22

有一天，约伯的儿女正在他们长兄的家里吃饭喝酒，

有报信的来见约伯说："牛正耕地，驴在旁边吃草，

示巴人忽然闯来，把牲畜掳去，并用刀杀了仆人；惟有我一个人逃脱，来报信给你。"

他还说话的时候，又有人来说："神从天上降下火来，将羊群和仆人都烧灭了；惟有我一人逃脱，来报信给你。"

他还说话的时候，又有人来说："迦勒底人分作三队，忽然闯来，把骆驼掳去，并用刀杀了仆人；惟有我一人逃脱，来报信给你。"

他还说话的时候，又有人来说："你的儿女正在他们长兄的家里吃饭喝酒，

不料有狂风从旷野刮来，击打房屋的四角，房屋倒塌在少年人身上，他们就都死了；惟有我一个人逃脱，来报信给你。"

约伯便起来，撕裂外袍，剃了头，伏在地上下拜，说："我赤身出于母胎，也必赤身归回。赏赐的是耶和华，收取的也是耶和华；耶和华的名是应当称颂的。"

在这一切的事上，约伯并不犯罪，也不以神为愚妄。

《约伯记》1:13–22]

Job's wife

约伯的妻子;(喻)愚顽的妇人;鼠目寸光,眼光短浅

[出自《圣经·旧约》

And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fearest God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him with out cause.

And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

And he took him a potshed to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Job 2:2–10

耶和华向撒但说:"你从哪里来?"撒但回答说:"我从地上走来走去,往返而来。"

耶和华向撒但说:"你曾用心察看我的仆人约伯没有?地上再也没有人像他完全正直,敬畏神,远离恶事。你虽激动我攻击他,无故地毁灭他;他仍然持守他的纯正。"

撒但回答耶和华说："人以皮代皮，情愿舍去一切所有的保全性命。
你且伸手伤他的骨头和他的肉，他必当面弃掉你。"
耶和华对撒但说："他在你手中，只要存留他的性命。"
于是撒但从耶和华面前退去，击打约伯，使他从脚掌到头顶长毒疮。
约伯就坐在炉灰中，拿瓦片刮身体。
他的妻子对他说："你仍然持守你的纯正吗？你弃掉神，死了吧！"
约伯却对他说："你说话像愚顽的妇人一样。哎！难道我们从神手里得福，不也受祸吗？在这一切的事上，约伯并不以口犯罪。

《约伯记》2:2-10]

John Baptist was beheaded.

施洗约翰被杀；(喻)殉难

[出自《圣经·新约》:

At that time Herod the tetrarch heard of the fame of Jesus.

And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

For John said unto him, It is not lawful for thee to have her.

And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

Whereupon he promised with an oath to give her whatsoever she would ask.

And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

And he sent, and beheaded John in the prison.

And his head was brought in a charger, and given to damsel: and she brought it to her mother.

Matt.14: 1-11

那时分封的王希律，听见耶稣的名声，

就对臣仆说，“这是施洗的约翰从死里复活，所以这些异能从他里面发出来。”

起先希律为他兄弟腓力的妻子希罗底的缘故，把约翰拿住，锁在监里。

因为约翰曾对他说，“你娶这妇人是不合理的。”

希律就想要杀他，只是怕百姓；因为他们以约翰为先知。

到了希律的生日，希罗底的女儿，在众人面前跳舞，使希律欢喜。

希律就起誓，应许随她所求的给她。

女儿被母亲唆使，就说：“请把施洗约翰的头，放在盘子里，拿来给我。”

王便忧愁，但因他所起的誓，又因同席的人，就吩咐给她。

于是打发人去，在监里斩了约翰；

把头放在盘子里，拿来给了女子；女子拿去给她母亲。

《马太福音》14：1—11]

Jonah

约拿；(喻)带来不幸的人

[出自《圣经·旧约》：

Now the word of the Lord came unto Jonah the son of Amittai, saying,

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

Jonah .1：1—3

耶和华的话临到亚米太的儿子约拿，说：

“你起来往尼尼微大城去，向其中的居民呼喊，因为他们的恶达到我面前。”

约拿却起来，逃往他施去躲避耶和华。下到约帕，遇见一只船，要往他施去。他就给了船价，上了船，要与船上的人同往他施去躲避耶和华。

《约拿书》1：1—3

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Jonah 1: 15–17

他们遂将约拿抬起，抛在海中，海的狂浪就平息了。
那些人便大大敬畏耶和华，向耶和华献祭，并且许愿。
耶和华安排一条大鱼吞了约拿，他在鱼腹中三日三夜，

《约拿书》1: 15–17

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

Jonah 2: 10

耶和华吩咐鱼，鱼就把约拿吐在旱地上。

《约拿书》2: 10

And the word of the Lord came unto Jonah the second time, saying.

Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.

And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

Jonah 3: 1–4

耶和华的话，两次临到约拿说：
"你起来，往尼尼微大城去，向其中的居民宣告我所吩咐你的话。"
约拿便照耶和华的话起来，往尼尼微去。这尼尼微是极大的城，有三日的路程。
约拿进城走了一日，宣告说："再等四十日，尼尼微必倾覆了。"

《约拿书》3: 1–4]

Jonah's gourd

约拿的蓖麻;(喻)朝生暮死的东西

[出自《圣经·旧约》:

And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief.So Jonah was exceeding glad of the gourd.

But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

Then said to Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Jonah 4: 6–11

耶和华神安排一棵蓖麻,使其发生高过约拿,影儿遮盖他的头,救他脱离苦楚。约拿因这棵蓖麻大大喜乐。

次日黎明,神却安排一条虫子,咬这蓖麻,以致枯槁。

日头出来的时候,神安排炎热的东风,日头曝晒约拿的头,使他发昏,他就为自己求死,说:"我死了比活着还好。"

神对约拿说:"你因这棵蓖麻发怒合乎理吗?"他说:"我发怒以致于死,都合乎理。"

耶和华说:"这蓖麻不是你栽种的,也不是你培养的,一夜发生,一夜干死,你尚且爱惜;

何况这尼尼微大城,其中不能分辨左手右手的有十二万多人,并有许多牲畜,我岂能不爱惜呢?"

《约拿书》4:6–11]

Jonathan

约拿单;(喻)良友

[出自《圣经·旧约》:

And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my fahter seeketh to kill thee, now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:

And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee: and what I see, that I will tell thee.

And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee–ward very good:

For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain.

And Jonathan called David, and Jonathan shewed him all those things.And Jonathan brought David to Saul, and he was in his presence, as in times past.

1 Sam.19: 1–7

扫罗对他儿子约拿单和众臣仆说,要杀大卫;扫罗的儿子约拿单却甚爱大卫。

约拿单告诉大卫说:"我父扫罗想要杀你,所以明日早晨你要小心,到一个僻静地方藏身。

我就出到你所藏的田里,站在我父亲旁边,与他谈论。我看他情形怎

样，我必告诉你。”

约拿单向他父亲扫罗替大卫说好话，说：“王不可得罪王的仆人大卫，因为他未曾得罪你，他所行的都与你大有益处。

他拚命杀那非利士人，耶和华为以色列人大行拯救。那时你看见，甚是欢喜，现在为何无故要杀大卫，流无辜人的血，自己取罪呢？”

扫罗听了约拿单的话，就指着永生的耶和华起誓说：“我必不杀他。”

约拿单叫大卫来，把这一切事告诉大卫，带他去见扫罗。他就仍然侍立在扫罗面前。

《撒母耳记上》19:1–7]

Jonathan and David renew their covenant by oath.

约拿单与大卫结盟；(喻)百年友好

[出自《圣经·旧约》:

And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about tomorrow any time, or he third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it there;

The Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father.

And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not:

But also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth.

So Jonathan made a covenant with the house of David, saying, Let the Lord ever require it at the hand of David's enemies.

And Jonathan caused to swear again, because he loved him: for he loved him as he loved his own soul.

1 Sam.20: 12–17

约拿单对大卫说："愿耶和华以色列的神为证。明日约在这时候，或第三日，我探我父亲的意思，若向你有好意，我岂不打发人告诉你吗？

你父亲若有意害你，我不告诉你，使你平平安安地走，愿耶和华重重地降罚于我。愿耶和华与你同在，如同从前与我父亲同在一样。

你要照耶和华的慈爱恩待我。不但我活着的时候免我死亡，

就是我死后，耶和华从地上剪除你仇敌的时候，你也永不可向我家绝了恩惠。"

于是约拿单与大卫家结盟，说："愿耶和华借大卫的仇敌追讨背约的罪。"

约拿单因爱大卫如同爱自己的性命，就使他再起誓。

《撒母耳记上》20: 12–17]

Jonathan takes his leave of David

约拿单与大卫告别。

[出自《圣经 · 旧约》:

And it came to pass in the morning,that Jonathan went out into the field at the time appointed with David, and a little lad with him.

And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

But the lad knew not any thing: only Jonathan and David knew the matter.

And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between

me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

I Sam.20: 35–42

次日早晨,约拿单按着与大卫约会的时候出到田野,有一个童子跟随。

约拿单对童子说:"你跑去,把我所射的箭找来。"童子跑去,约拿单就把箭射在童子前头。

童子到了约拿单落箭之地,约拿单呼叫童子说:"箭不是在你前头吗?"

约拿单又呼叫童子说:"速速地去,不要迟延。"童子就拾起箭来,回到主人那里。

童子却不知道这是什么意思,只有约拿单和大卫知道。

约拿单将弓箭交给童子,吩咐说:"你拿到城里去。"

童子一去,大卫就从磐石的南边出来,俯伏在地,拜了三拜,两人亲嘴,彼此哭泣,大卫哭得更恸。

约拿单对大卫说:"我们两人曾指着耶和华的名起誓说:'愿耶和华在你我中间,并你我后裔中间为证,直到永远。'如今你平平安安地去吧!"大卫就起身走了,约拿单也回城里去了。

《撒母耳记上》20: 35–42]

Joseph

约瑟;(喻)增添

[出自《圣经·旧约》:

And she conceived, and bare a son; and said, God hath taken away my reproach:

And she called his name Joseph; and said, The Lord shall add to me another son.

Gen.30: 23–24

拉结怀孕生子,说:"神除去了我的羞耻。"

就给他起名叫约瑟,意思说:"愿耶和华再增添我一个儿子。"

《创世纪》30: 23–24]

Joseph advanced in Potiphar's house

约瑟进入波提乏家。

[出自《圣约·旧约》:

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of

the I shmeelites, which had brought him down thither.

And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

And it came to pass from the time that he had made him overseer in his house, and over all that he hand, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.

And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

Gen. 39: 1–6

约瑟被带下埃及去。有一个埃及人，是法老的内臣，护卫长波提乏，从那些带下他来的以实玛利人手下买了他去。

约瑟住在他主人埃及人的家中，耶和华与他同在，他就百事顺利。

他主人见耶和华与他同在，又见耶和华使他手里所办的尽都顺利，

约瑟就在主人眼前蒙恩，伺候他主人，并且主人派他管理家务，把一切所有的都交在他手里。

自从主人派约瑟管理家务和他一切所有的，耶和华就因约瑟的缘故赐福与那埃及人的家；凡家里和田间一切所有的都蒙耶和华赐福。

波提乏将一切所有的都交在约瑟的手中，除了自己所吃的饭，别的事一概不知。约瑟原来秀雅俊美。

《创世纪》39: 1–6]

Joseph entertains his brothers.

约瑟设宴款待亲兄弟；(喻)欢聚一堂

[出自《圣经·旧约》:

And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber and wept there.

And he washed his face, and went out, and refrained himself, and

said, Set on bread.

And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews: for that is an abomination unto the Egyptians.

And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

And he took and sent messes unto them then from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

Gen.43: 30–34

约瑟爱弟之情发动，就急忙寻找可哭之地，进入自己的屋里，哭了一场。

他洗了脸出来，勉强隐忍，吩咐人摆饭。

他们就为约瑟单摆了一席，为那些人又摆了一席，也为和约瑟同吃饭的埃及人另摆了一席，因为埃及人不可和希伯来人一同吃饭，那原是埃及人所厌恶的。

约瑟使众弟兄在他面前排列坐席，都按着长幼的次序，众弟兄就彼此诧异。

约瑟把他面前的食物分出来，送给他们，但便雅悯所得的比别人多五倍。他们就饮酒，和约瑟一同宴乐。

《创世纪》43: 30–34]

Joseph instructs his brothers how to answer to Pharaoh.

约瑟引导诸兄弟见法老；(喻)推荐

[出自《圣经·旧约》:

And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

And the men are shepherds,for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Gen.46: 31–34

约瑟对他的弟兄和他父的全家说："我要上去告诉法老，对他说：'我的弟兄和我父的全家，从前在迦南地，现今都到我这里来了。

他们本是牧羊的人，以养牲畜为业，他们把羊群牛和一切所有的都带来了。'

等法老召你们的时候，问你们说：'你们以何事为业？'

你们要说：'你的仆人，从幼年直到如今，都以养牲畜为业，连我们的祖宗也都以此为业。'这样，你们可以住在歌珊地，因为凡牧羊的，都被埃及人所厌恶。"

《创世纪》46: 31–34]

Joseph interprets butler and baker's dreams

约瑟为酒政与膳长圆梦；(喻)咨询吉凶

[出自《圣经·旧约》:

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, This is the interpretation of it: The three branches are three days:

Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

For indeed I was stolen away out of the land of the Hebrews: and

here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold, I had three white baskets on my head:

And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:

Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

Gen.40: 9–19

酒政便将他的梦告诉约瑟说："我梦见在我面前有一棵葡萄树，
树上有三根枝子，好像发了芽、开了花，上头的葡萄都成熟了。
法老的杯在我手中，我就拿葡萄挤在法老的杯里，将杯递在他手中。"
约瑟对他说："你所作的梦是这样解：三根枝子就是三天，
三天之内，法老必提你出监，叫你官复原职，你仍要递杯在法老的手中，和先前作他的酒政一样。
但你得好处的时候，求你记念我，施恩予我，在法老面前提起我，救我出这监牢。
我实在是从希伯来人之地被拐来的，我在这里也没有作过什么，叫他们把我下在监里。"
膳长见梦解得好，就对约瑟说："我在梦中见我头上顶着三筐白饼，
头上的筐子里有为法老烤的各样食物，有飞鸟来吃我头上筐子里的食物。"
约瑟说："你的梦是这样解：三个筐子就是三天。
三天之内，法老必斩断你的头，把你挂在木头上，必有飞鸟来吃你身上的肉。"

《创世纪》40: 9–19]

Joseph interprets Pharaoh's dreams.

约瑟为法老解梦；(喻)时来运转

[出自《圣经·旧约》:

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and

came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interprt it: and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river.

And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fled in meadow:

And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness.

And the lean and the ill favoured kine did eat up the first seven fat kine:

And when they have eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning, So I awoke.

And I saw in my dream, and behold, seven ears came up in one stalk, full and good:

And behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh. The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

The seven good kine are seven years; and the seven good ears are seven years; the dream is one.

And the seven thin and ill favoured kine that came up after them are seven years, and the seven empty ears blasted with the east wind shall be seven years of famine.

This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

Behold, there come seven years of great plenty throughout all the land of Egypt:

And there shall arise after them seven years of famone; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land.

And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

Gen.41: 14–31

法老遂即差人去召约瑟，他们便急忙带他出监，他就剃头，刮脸，换衣裳，进到法老面前。

法老对约瑟说："我作了一个梦没有人能解，我听见人说，你听了梦就能解。"

约瑟回答法老说："这不在乎我，神必将平安的话回答法老。"

法老对约瑟说："我梦见我站在河边，

有七只母牛从河里上来，又肥壮又美好，在芦荻中吃草。

随后，又有七只母牛上来，又软弱又丑陋又干瘦，在埃及遍地，我没有见过这样不好的。

这又干瘦又丑陋的母牛吃尽了那以先的七只肥母牛。

吃了以后却看不出是吃了，那丑陋的样子仍旧和先前一样。我就醒了。

我又梦见一棵麦子，长了七个穗子，又饱满又佳美，

随后又长了七个穗子，枯槁细弱，被东风吹焦了。

这些软弱的穗子吞了那七个佳美的穗子。我将这梦告诉了术士，却没有人能给我解梦。"

约瑟对法老说："法老的梦乃是一个，神已将所要作的事指示法老了。

七只壮母牛是七年，七个好穗子也是七年。这梦乃是一个。

那随后上来的七只又干瘦又丑陋的母牛是七年；那七个虚空、被东风吹焦的穗子也是七年，都是七个荒年。

这就是我对法老所说，神已将所要作的事显明给法老了。

埃及遍地必来七个大丰年；

随后又要来七个荒年，甚至在埃及地都忘了先前的丰收，全地必被饥荒所灭。

因那以后的饥荒甚大，便不觉先前的丰收了。"

《创世纪》41: 14–31]

Joseph is advanced.

委派约瑟为相,(喻)步步高升

[出自《圣经·旧约》:

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this there is none so discreet and wise as thou art:

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

Gen.41: 39–43

法老对约瑟说:"神既将这事都指示你,可见没有人像你这样有聪明有智慧。

你可以掌管我的家,我的民都必听从你的话,惟独在宝座上我比你大。"

法老又对约瑟说:"我派你治理埃及全地。"

法老就摘下手上打印的戒指,戴在约瑟的手上,给他穿上细麻衣,把金链戴在他的颈项上。

又叫约瑟坐他的副车,喝道的在前呼叫说:"跪下!"这样,法老派他治理埃及全地。

《创世纪》41: 39–43]

Joseph is cast into prison.

约瑟被投入监狱;(喻)冤枉官司

[出自《圣经·旧约》:

And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

And she caught him by his garment, saying, Lie with me: and he left

his garment in her hand, and fled, and got him out.

And it came to pass, when she saw that he had left his garment in her hand, and was fled forth.

That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

And it came to pass, when he heard that I lifted up my voice and cired, that he left his garment with me, and fled, and got him out.

And she laid up his garment by her, until his lord came home.

And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After his manner did thy servant to me; that his wrath was kindled.

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

Gen.39: 11–22

有一天,约瑟进屋去办事,家中人没有一个在那屋里。

妇人就拉住他们衣裳,说:"你与我同寝吧!"约瑟把衣裳丢在妇人手里,跑到外边去了。

妇人看见约瑟把衣裳丢在她手里跑出去了,

就叫了家里的人来,对他们说:"你们看! 他带了一个希伯来人进入我们家里要戏弄我们。他到我这里来,要与我同寝,我就大声喊叫。

他听见我放声喊起来,就把衣裳丢在我这里,跑到外边去了。"

妇人把约瑟的衣裳放在自己那里,等着他的主人回家,

就对他如此如此说："你所带到这里的那希伯来仆人进来要戏弄我。

我放声喊起来，他就把衣裳丢在这里跑出去了。"

约瑟的主人听见他妻子对他所说的话，说："你的仆人如此待我"，他就生气，

把约瑟下在监里，就是王的囚犯被囚的地方。于是约瑟在那里坐监。

但耶和华与约瑟同在，向他施恩，使他在司狱的眼前蒙恩。

司狱就把监里所有的囚犯都交在约瑟手下，他们在那里所办的事都是经他的手。

《创世纪》39: 11–22]

Joseph is falsely accused.

约瑟遭到诬陷；(喻)有口难辩

[出自《圣经 · 旧约》:

And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

That she called unto the men of her house, and spake unto them, saying, See, he hath, brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

And she laid up his garment by her, until his lord came home.

And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

Gen.39: 13–18

妇人看见约瑟把衣裳丢在她手里跑出去了，

就叫了家里的人来，对他们说："你们看！他带了一个希伯来人进入我们家里，要戏弄我们，他到我这里来，要与我同寝，我就大声喊叫。

他听见我放声喊起来，就把衣裳丢在我这里，跑到外边去了。"

妇人把约瑟的衣裳放在自己那里，等着他主人回家，

就对他如此如此说："你所带到我们这里的那希伯来仆人进来要戏弄我，

我放声喊起来，他就把衣裳丢在我这里跑出去了。"

《创世纪》39: 13–18]

Joseph is sold into Egypt.

约瑟被卖到埃及；(喻)身不由己

[出自《圣经 · 旧约》:

And they sat down to eat bread; and they lifted up their eyes and looked, and behold, a company of Ishmeelited came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

Come, and let us sell him to the Ishemeetites, and let not our hand be upon him: for he is our brother and our flesh. And his brethren were content.

Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeetites for twenty pieces of silver: and they brought Joseph in to Egypt.

Gen.37: 25–28

他们坐下吃饭，举目观看，见有一伙米甸的以实玛利人从基列来，用骆驼驮着香料、乳香、没药要带下埃及去。

犹大对众弟兄说："我们杀我们的兄弟，藏了他的血，有什么益处呢？

我们不如将他卖给以实玛利人，不可下手害他。因为他是我们的兄弟，我们的骨肉。"众弟兄就听从了。

有些米甸的商人从他那里经过，哥哥就把约瑟从坑里拉上来，讲定二十舍客勒银子，把约瑟卖给以实玛利人。他们就把约瑟带到埃及去了。

《创世纪》37: 25–28]

Joseph makes himself known to his brothers.

约瑟露真相；(喻)露出真面目

[出自《圣约 · 旧约》:

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

And he wept aloud: and the Egyptians and the house of Pharaoh

heard.

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

Gen.45: 1–4

约瑟在左右站着的人面前情不自禁，吩咐一声说："人都要离开我出去!"约瑟和弟兄们相认的时候，并没有一个站在他面前。

他就放声大哭，埃及人和法老家中的人都听见了。

约瑟对他弟兄们说："我是约瑟，我的父亲还在吗?"他弟兄不能回答，因为在他面前都惊惶。

约瑟又对他弟兄们说："请你们近前来。"他们就近前来，他说："我是你们的兄弟约瑟，就是你们所卖到埃及的。"

《创世纪》45: 1–4]

Joseph meets Jacob.

父子相逢；(喻)倍感亲切

[出自《圣经 · 旧约》:

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

Gen.46: 29–30

约瑟套车往歌珊去，迎接他父亲以色列。及至见了面，就伏在父亲的颈项上，哭了许久。

以色列对约瑟说："我既见到你的面，知道你还在，就是死我也甘心。"

《创世纪》46: 29–30]

Joseph of Arimathea

亚利马太人约瑟

[出自《圣经 · 新约》:

When the even was come, there came a rich man of Arimathaea,

named Joseph, who also himself was Jesus disciple:

He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

And when Joseph had taken the body, he wrapped it in a clean linen cloth,

And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

And there was Mary Magdalene. and the other Mary, sitting over against the sepulchre.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them , Ye have a watch : go your way, make it as sure as ye can.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Matt. 27: 57–66

到了晚上，有一个财主，名叫约瑟，从亚利马太来的；他也是耶稣的门徒。

这人去见彼拉多，求耶稣的身体；彼拉多就吩咐给他。

约瑟取了身体，用乾净的细麻布裹好，

安放在自己的新坟墓里，就是他凿在磐石里的；他又把大石头辊到墓门口，就去了。

有抹大拉的马利亚，和那个马利亚在那里，对着坟墓坐着。

次日，就是预备日的第二天，祭司长和法利赛人聚集，来见彼拉多，说，

“大人！我们记得那诱惑人的，还活着的时候，曾说，三日后我要复活。

因此，请吩咐人将坟墓把守妥当，直到第三日；恐怕他的门徒来把他偷了去，就告诉百姓说，‘他从死里复活了’；这样，那后来的迷惑，比先前的更

利害了。"

彼拉多说，"你们有看守的兵；去罢！尽你们所能的，把守妥当。"

他们就带着看守的兵同去，封了石头，将坟墓把守妥当。

《马太福音》27: 57–66]

Joseph presents his father before Pharaoh.

约瑟引雅各见法老。

[出自《圣经 · 旧约》:

And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

And Pharaoh said unto Jacob, How old art thou?

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

And Jacob blessed Pharaoh, and went out from before Pharaoh.

Gen.47: 7–I0

约瑟领他父亲雅各进到法老面前，雅各就给法老祝福。

法老问雅各说："你生平的年日是多少呢？"

雅各对法老说："我寄居在世的年日是一百三十岁，我生平的年日又少又苦，不及我列祖在世寄居的年日。"

雅各又给法老祝福，就从法老面前出去了。

《创世纪》47: 7–10]

Joseph sends for his father.

约瑟派人接父亲。

[出自《圣经 · 旧约》:

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks and thy herds, and all that thou hast:

And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

Moreover he kissed all his brethren, and wept unon them: and after that his brethren talked with him.

Gen.45: 9–15

你们要赶紧上到我父亲那里，对他说："你儿子约瑟这样说：'神使我作全埃及的主，请你下到我这里来，不要耽延。

你和你的儿子、孙子，连牛群羊群，并一切所有的，都可以住在歌珊地与我相近。

我要在那里奉养你。因为还有五年的饥荒，免得你和你的眷属，并一切所有的，都败落了。'

况且你们的眼和我兄弟便雅悯的眼，都看见是我亲口对你们说话。

你们也要将我在埃及一切的荣耀和你们所看见的事，都告诉我父亲，又要赶紧地将我父亲搬到我这里来。"

于是约瑟伏在他兄弟便雅悯的颈项上哭；便雅悯也在他的颈项上哭。

他又与众弟兄亲嘴，抱着他们哭，随后他弟兄就和他说话。

《创世纪》45: 9–15]

Joseph's brothers are imprisoned by him for spies.

约瑟的诸兄弟因奸细罪被约瑟投入监狱；(喻)暂作人质

[出自《圣经·旧约》:

And Joseph knew his brethren, but they knew not him.

And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

And they said unto him, Nay, my lord, but to buy food are thy servants come.

We are all one man's sons; we are true men, thy servants are no spies.

And he said unto them, Nay, but to see the nakedness of the land ye are come.

And they said, Thy servants are twelve brethren, the sons of one man

in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

And he put them all together into ward three days.

Gen.42: 8–I7

约瑟认得他的哥哥们，他们却不认得他。

约瑟想起从前所作的那两个梦，就对他们说："你们是奸细，来窥探这地的虚实。"

他们对他说："我主啊，不是的，仆人们是粜粮来的。

我们都是一个人的儿子，是诚实人，仆人们并不是奸细。"

约瑟说："不然，你们必是窥探这地的虚实来的。"

他们说："仆人们本是弟兄十二人，是迦南地一个人的儿子，顶小的现今在我们的父亲那里，有一个没有了。"

约瑟说："我才说你们是奸细，这话实在不错。

我指着法老的性命起誓，若是你们的小兄弟不到这里来，你们就不得出这地方，从此就可以把你们证验出来了。

须要打发你们中间一个人去，把你们的兄弟带来。至于你们，都要囚在这里，将证验你们的话真不真，若不真，我指着法老的性命起誓，你们一定是奸细。"

于是约瑟把他们都下在监里三天。

《创世纪》42: 8–17]

Joseph's brothers are set at liberty, on condition to bring Benjamin.

扣兄易弟。

[出自《圣经 · 旧约》:

And Joseph said unto them the third day, This do, and live; for I fear God:

If ye be true men, let one of your brethren be bound in the house of

your prison: go ye, carry corn for the famine of your houses:

But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

Gen.42: 18–20

到第三天,约瑟对他们说:"我是敬畏神的,你们照我的话就可以存活。

你们如果是诚实人,可以留你们中间的一个人囚在监里,但你可以带着粮食回去,救你们家里的饥荒。

把你们的小兄弟带到我这里来,如此,你们的话便有证据,你们也不至于死。"他们就照样而行。

《创世纪》42: 18–20]

Joseph's coat of many colours

约瑟的彩衣;(喻)宠爱

[出自《圣经·旧约》:

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

Gen.37: 3–4

以色列原来爱约瑟过于爱他的众子,因为约瑟是他年老生的,他给约瑟作了一件彩衣。

约瑟的哥哥们见父亲爱约瑟过于爱他们,就恨约瑟,不与他说和睦话。

《创世纪》37: 3–4]

Joseph's policy to stay his brothers

约瑟用计挽留诸兄弟:

[出自《圣经·旧约》:

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

Then they speedily took down every man his sack to the ground, and opened every man his sack.

And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground.

And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?

And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.

And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

My lord asked his servants, saying, Have ye a father, or a brother?

And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

And thou saidst unto thy servants, Except your youngest brother come down with you , ye shall see my face no more.

And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

And our father said, Go again, and buy us a little food.

And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

And thy servant my father said unto us, Ye know that my wife bare me two sons:

And the one went out from me, and I said, Surely he is torn in pieces;

and I saw him not since:

And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life.

It shall come to pass, when he seeth that the lad is not with us, that be will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Gen.44: 10–34

家宰说："现在就照你们的话行吧！在谁那里搜出来，谁就作我的奴仆，其余的都没有罪。"

于是他们各人急忙把口袋卸在地上，各人打开口袋。

家宰就搜查，从年长的起，到年幼的为止，那杯竟在便雅悯的口袋里搜出来。

他们就撕裂衣服，各人把驮子抬在驴上，回城去了。

犹大和他弟兄们来到约瑟的屋中，约瑟还在那里，他们就在他面前俯伏于地。

约瑟对他们说："你们作的是什么事呢？ 你们岂不知像我这样的人必能占卜吗？"

犹大说："我们对我主说什么呢？ 还有什么话可说呢？ 我们怎能自己表白出来呢？

神已经查出仆人的罪孽了，我们与那在他手中搜出杯来的都是我主的奴仆。"

约瑟说："我断不能这样行，在谁的手中搜出杯来，谁就作我的奴仆；至于你们，可以平平安安地上你们父亲那里去。"

犹大挨近他，说："我主啊，求你容仆人说一句话给我主听，不要向仆人发烈怒，因为你如同法老一样。

我主曾问仆人们说:'你们有父亲,有兄弟没有?'

我们对我主说:'我们有父亲,已经年老,还有他老年所生的一个小孩子。他哥哥死了,他母亲只撇下他一人,他父亲疼爱他。'

你对仆人说:'把他带到我这里来,叫我亲眼看看他。'

我们对我主说:'童子不能离开他父亲,若是离开,他父亲必死。'

你对仆人说:'你们的小兄弟若不与你们一同下来,你们就不得再见我的面。'

我们上到你仆人我们父亲那里,就把我主的话告诉了他。

我们的父亲说:'你们再去给我籴些粮来。'

我们就说:'我们不能下去,我们的小兄弟若和我们同往,我们就可以下去,因为小兄弟若不与我们同往,我们必不得见那人的面。'

你仆人我父亲对我们说:'你们知道我的妻子给我生了两个儿子。

一个离开我出去了。我说:他必是被撕碎了,直到如今我也没有见他。

现在你们又要把这个带去离开我,倘若他遭害,那便是你们使我白发苍苍、悲悲惨惨地下阴间去了。'

我父亲的命与这童子的命相连,如今我回到你仆人我父亲那里,若没有童子与我们同在,

我们的父亲见没有童子,他就必死。这便是我们使你仆人我们的父亲,白发苍苍、悲悲惨惨地下阴间去了。

因为仆人曾向我父亲为这童子作保,说:'我若不带他回来交给父亲,我便在父亲面前永远担罪。'

现在求你容仆人住下,替这童子作我主的奴仆,叫童子和他哥哥们一同上去。

若童子不和我同去,我怎能上去见我父亲呢? 恐怕我看见灾祸临到我父亲身上。"

《创世纪》44: 10–34]

Joseph's two dreams

约瑟的梦;(喻)前途无量

[出自《圣经·旧约》:

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

And he said unto them, Hear, I pray you, this dream which I have dreamed:

For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

And his brethren envied him; but his father observed the saying.

Gen.37: 5–11

约瑟作了一梦，告诉他哥哥们，他们就越发恨他。

约瑟对他们说："请听我所作的梦：

我们在田里捆禾稼，我的捆起来站着，你们的捆来围着我的捆下拜。"

他的哥哥们回答说："难道你真要作我们的王吗？ 难道你真要管辖我们吗？"他们就因为他的梦和他的话，越发恨他。

后来他又作了一梦，也告诉他的哥哥们说："看哪，我又作了一梦，梦见太阳、月亮与十一个星向我下拜。"

约瑟将这梦告诉他父亲和他哥哥们，他父亲就责备他说："你作的这是什么梦！ 难道我和你母亲、你兄弟果然要俯伏在地，向你下拜吗？"

他哥哥们都嫉妒他，他父亲却把这话存在心里。

《创世纪》37: 5–11]

Joseph visits his sick father.

约瑟探望父病。

[出自《圣经 · 旧约》:

And it came to pass after these things, that one told Joseph. Behold, thy father is sick: and he took with him his two sons, Ma–nas–seh and E–phra–im–

And one told Jacob, and said, Behold, thy son Joseph cometh unto

thee: and Israel strengthened himself and sat down upon the bed.

Gen.48: 1–2

这事以后，有人告诉约瑟说："你的父亲病了。"他就带着两个儿子玛拿西和以法莲同去。

有人告诉雅各说："请看，你儿子约瑟到你这里来了。"以色列就勉强在床上坐起来。

《创世纪》48: 1–2]

Jot

约特；(喻)一点一划都不能忽视

[出自《圣经·新约》:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass form the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach chem, the same shall be called great in the kingdom of heaven.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Matt.5: 17–20

莫想我来要废掉律法和先知；我来不是要废掉，乃是要成全。

我实在告诉你们，就是到天地都废去了，律法的一点一划也不能废去，都要成全。

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。

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。

《马太福音》5: 17–20]

Jubal

犹八：(喻)乐器始祖

[出自《圣经·旧约》:

And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

Gen.4: 21

雅八的兄弟名叫犹八,他是一切弹琴吹箫之人的祖师。

《创世纪》4: 21]

Jubilee year

禧年;(原义)牡羊之角

[出自《圣经·旧约》:

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it for thy vine undressed.

For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

Levi.25: 8–12

你要算计七个安息年,就是七七年。这便为你成了七个安息年、共是四十九年。

当年七月初十日,你要大发角声,这日就是赎罪日,要在遍地发出角声。

第五十年你们要当作圣年,在遍地给一切的居民宣告自由,这年必为你们的禧年,各人要归自己的产业,各归本家。

第五十年要作为你们的禧年。这年不可耕种,地中自长的,不可收割,没有修理的葡萄树,也不可摘取葡萄。

因为这是禧年。你们要当作圣年,吃地中自出的土产。

《利未记》25:8–12]

Judah

犹大;(喻)赞美

[出自《圣经·旧约》:

And she conceived again, and bare a son; and she said, Now will I praise the Lord: therefore she called his name Judah: and left bearing.

Gen.29:35

她(利亚)又怀孕生子说:"这回我要赞美耶和华。"因此给他起名叫犹大。这才停了生育。

《创世纪》29:35]

Judas betrayed Christ.

犹大卖主;(喻)卖主求荣

[出自《圣经·新约》:

Then one of the twelve, called Judas Iscariot, went unto the chief priests.

And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

And from that time he sought opportunity to betray him.

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

And the disciples did as Jesus had appointed them; and they made ready the passover.

Now when the even was come, he sat down with the twelve.

And as they did eat, he said, Verily, I say unto you, that one of you shall betray me.

Matt.26:14–21

当下,十二门徒里有一个称为加略人犹大的,去见祭司长,说:

"我把他交给你们,你们愿意给我多少钱?"他们就给了他三十块钱。

从那时候，他就找机会要把耶稣交给他们。

除酵节的第一天，门徒来问耶稣说："你吃逾越节的筵席，要我们在哪里给你预备？"

耶稣说："你们进城去，到某人那里，对他说：'夫子说：我的时候快到了，我与门徒要在你家里守逾越节。'"

门徒遵着耶稣所吩咐的，就去预备了逾越节的筵席，

到了晚上，耶稣和十二门徒坐席。

正吃的时候，耶稣说："我实在告诉你们：你们中间有一个人要出卖我了。"

《马太福音》26: 14–21]

Judas' kiss

犹大之吻；(喻)可耻的叛卖

[出自《圣经 · 新约》:

And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

Rise, let us be going: behold, he is at hand that doeth betray me.

And while he yet spake, lo, Judas, one of the twelves, came and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him gave them a sign, saying, Whomeoever I shall kiss, that same is he: hold him fast.

And forthwith he came to Judas, and said, Hail, master; and kiss him.

And Jesus said unto him, Friend wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

Matt.26: 44–50

耶稣又离开他们去了，第三次祷告，说的话还是与先前一样。

于是来到门徒那里，对他们说："你们仍然睡觉安歇吧，时候到了，人子被卖在罪人手里了。

起来，看哪，卖我的人近了。"

说话之间，那十二个门徒里的犹大来了，并有许多人，带着刀棒，从祭司长和民间长老那里与他们同来。

那卖耶稣的给他们一个暗号，说："我与谁亲嘴，谁就是他。你们可以拿住他。"

犹大随即到耶稣跟前说："请拉比安。"就与他亲嘴。

耶稣对他说："朋友，你来要作的事就作吧。"于是那些人上前，下手拿住耶稣。

《马太福音》26: 44–50]

Judge not according to the appearance

不可以外貌判断是非；(喻)人不可貌相

[出自《圣经 · 新约》:

Jesus answered and said unto them, I have done one work, and ye all marvel.

Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

Judge not according to the appearance, but judge righteous judgment.

John 7: 21–24

耶稣说，"我作了一件事，你们都以为希奇。

摩西传割礼给你们(其实不是从摩西起的，乃是从祖先起的)，因此你们也在安息日给人行割礼。

人若在安息日受割礼，免得违背摩西的律法，我在安息日叫一个人全然好了，你们就向我生气么？

不可按外貌断定是非，总要按公平断定是非。"

《约翰福音》7: 21–24

Ye judge after the flesh; I judge no man.

And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

John 8: 15–16

你们是以外貌判断人；我却不判断人。

就是判断人，我的判断也是真的；因为不是我独自在这里，还有差我来

的父与我同在。

《约翰福音》8: 15–16]

(The) judgment of Solomon

所罗门求智慧;(喻)天赐聪明智慧

[出自《圣经·旧约》:

And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And now, O Lord my God, thou hast made thy servant King instead of David my father: And I am but a little child: I know not how to go out or come in.

And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for understanding to discern judgment;

Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

1 Kings 3: 6–12

所罗门说:"你仆人我父亲大卫用诚实、公义、正直的心行在你面前,你就向他大施恩典,又为他存留大恩,赐他一个儿子坐在他的位上,正如今日一样。

耶和华我的神啊,如今你使仆人接续我父亲大卫作王。但我是幼童,不知道应当怎样出入。

仆人住在你所拣选的民中,这民多得不可胜数。

所以求你赐我智慧，可以判断你的民，能辨别是非。不然，谁能判断这众多的民呢？”

所罗门因为求这事，就蒙主喜悦。

神对他说：“你既然求这事，不为自己求寿，求富，也不求灭绝你仇敌的性命，单求智慧，可以诉讼。

我就应允你所求的，赐你聪明智慧；甚至在你以前没有像你的，在你以后也没有像你的。”

《列王纪上》3：6—12]

K

Kadmonities

甲摩尼人；(喻)东方人的智慧

[出自《圣经·旧约》：

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

For he was wiser than all men; than Ethan the Ezrathite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

1 Kings 4: 29—31

神赐给所罗门极大的智慧聪明和广大的心，如同海沙不可测量。

所罗门的智慧超过东方人和埃及人的一切智慧。

他的智慧胜过万人，胜过以斯拉人以探、并玛哈的儿子希幔、甲各、达大的智慧。他的名声传扬在四周的列国。

《列王纪上》4：29—31]

Keep passover

守逾越节(又名除酵节)；(喻)誓愿舍弃一切罪恶

[出自《圣经·旧约》：

Moreover Josiah kept a passover unto the Lord in Jerusalem: and

they killed the passover on the fourteenth day of the first month.

And he set the priests in their charges, and encouraged them to the service of the house of the Lord.

And he said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel.

And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites.

So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses.

2 Chron.35: 1–6

约西亚在耶路撒冷向耶和华守逾越节，正月十四日，就宰了逾越节的羊羔。

王分派祭司各尽其职，又勉励他们办耶和华殿中的事。

又对那归耶和华为圣，教训以色列人的利未人说："你们将圣约柜安放在以色列王大卫儿子所罗门建造的殿里，不必再用肩扛抬。现在要侍奉耶和华你们的神，服侍他的民以色列。

你们应当按着宗族，照着班次遵以色列王大卫和他儿子所罗门所写的，自己预备。

要按着你们的弟兄这民宗族的班次，站在圣所，每班中要利未宗族的几个人。

要宰逾越节的羊羔，洁净自己，为你们的弟兄预备了，好遵守耶和华借摩西所吩咐的话。"

《历代志下》35: 1–6]

(The) Key shall be on his shoulder.

把钥匙放在肩上；(喻)委以重任

[出自《圣经·旧约》:

Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Sheb-na, which is over the house, and say,

What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?

Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee.

He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariot of thy glory shall be the shame of thy lord's house.

And I will drive thee from thy station, and from thy state shall be pull thee down.

And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitatants of Jerusalem, and to the house of Judah.

And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

Isa.22: 15-22

主万军之耶稣这样说："你去见掌银库的，就是家宰舍伯那，对他说：

'你在这里作什么呢？有什么人竟在这里凿坟墓，就是在高处为自己凿坟墓，在磐石中为自己凿出安身之所？'

看哪，耶和华必像大有力的人，将你紧紧缠裹，竭力抛去。

他必将你滚成一团，抛在宽阔之地，好像抛球一样。你这主人家的羞辱，必在那里坐你荣耀的车，也必在那里死亡。

我必赶逐你离开官职，你必从你的原位撤下。

到那日，我必召我仆人希勒家的儿子以利亚敬来，

将你外袍给他穿上，将你的腰带给他系紧，将你的政权交在他手中，他必作耶路撒冷居民和犹大家的父。

我必将大卫家的钥匙放在他的肩头上，他开，无人能关；他关，无人能开。

《以赛亚书》22: 15-22]

Kick against the pricks

用脚踢尖锐物；(喻)螳臂挡车，自不量力

[出自《圣经·新约》:

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest.

And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

Act.9: 1–6

扫罗仍然向主的门徒口吐威吓凶杀的话,去见大祭司,

求文书给大马色的各会堂,若是找着信奉这道的人,无论男女,都准他捆绑带到耶路撒冷。

扫罗行路,将到大马色,忽然从天上发光,四面照着他。

他就扑倒在地,听见有声音对他说:"扫罗,扫罗! 你为什么逼迫我?"

他说:"主啊,你是谁?"主说:"我就是你所逼迫的耶稣。起来! 进城去,你所当作的事,必有人告诉你。"

《使徒行传》9: 1–6]

Kill the fatted calf

杀肥牛犊;(喻)热情地款待

[出自《圣经·新约》:

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

And he called one of the servants, and asked what these things meant.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry, and would not go in: therefore came his father out, and entreated him.

And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Luke 15:21–32

儿子说："父亲，我得罪了天，又得罪了你，从今以后，我不配称为你的儿子。"

父亲却吩咐仆人说："把上好的袍子快拿出来给他穿，把戒指戴在他的指头上，把鞋穿在他脚上。

把那肥牛犊牵来宰了，我们可以吃喝快乐。

因为我这个儿子是死而复活，失而又得的。"他们就快乐起来。

那时，大儿子正在田里。他回来离家不远，听见作乐跳舞的声音，

便叫过一个仆人来，问是什么事。

仆人说："你兄弟来了，你父亲因为得他无灾无病地回来，把肥牛犊宰了。"

大儿子却生气，不肯进去，他父亲就出来劝他。

他对父亲说："我服侍你这么多年，从来没有违背过你的命，你并没有给我一只山羊，叫我和朋友一同快乐。

但你这个儿子和娼妓吞尽了你的产业，他一来了，你倒为他宰了肥牛

犊。”

父亲对他说：“儿啊，你常和我同在，我一切所有的都是你的；

只是你这个兄弟是死而复活，失而又得的，所以我们理应欢喜快乐。

《路加福音》15: 21–32]

Kindred

亲戚；(转)有血缘关系的人

[出自《圣经 · 旧约》:

And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

I Chro.12: 28–30

还有青年大能的勇士撒督，同着他的有族长二十二人。

便雅悯支派，扫罗的族弟兄也有三千人，他们向来大半归顺扫罗家。

以法莲支派，大能的勇士，在本族著名的有二万零八百人。

《历代志上》12: 28–30]

King of terrors

死神

[出自《圣经 · 旧约》:

His confidence shall be rooted out of his tabernacle, and it shall bring him to the *king of terrors*.

Job 18: 14

他要从所依靠的帐棚被拔出来，带到惊吓的王那里。

《约伯记》18: 14]

Kingdom of heaven

天国(基督教教义之一)；(喻)极乐世界

[出自《圣经 · 新约》:

From that time Jesus began to preach, and to say, Repent: for the Kingdow of heaven is at hand.

Matt.4: 17

从那时候耶稣就传起道来，说，"天国近了，你们应当悔改。"

《马太福音》4: 17]

Kislev

基斯流月(犹太历九月，公历 11、12 月间)；(喻)值得记念的日子

[出自《圣经 · 旧约》:

The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace.

That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

Neh.1: 1–3

哈迦利亚的儿子尼希米的言语如下：亚达薛西王二十年基斯流月，我在书珊城的宫中。

那时，有我一个弟兄哈拿尼，同着几个人从犹大来。我问他们那些被掳归回剩下逃脱的犹大人和耶路撒冷的光景。

他们对我说："那些被掳归回剩下的人在犹大省遭大难，受凌辱；并且耶路撒冷的城墙拆毁，城门被火焚烧。"

《尼希米记》1: 1–3

And it came to pass in the fourth year of king Darius, that the word of the Lord come unto Zechariah in the fourth day of the ninth month, even in Chisleu;

Zech.7: 1

大利乌王第四年九月，就是基斯流月，初四日，耶和华的话临到撒迦利亚。

《撒迦利亚书》7: 1]

Kiss one's own hand

吻自己的手；(转)尊重自己

[出自《圣经 · 旧约》:

If I beheld the sun when it shined, or the moon walking in brightness;

And my heart hath been secretly enticed, or my mouth hath *kissed my*

hand:

This also were an iniquity to be punished by the judge: for I should have denied the God that is above.

Job, 31: 26–28

我若见太阳发光、明月行在空中，
心就暗暗被引诱，口便亲手。
这也是审判官当罚的罪孽，又是我背弃在上的神。

《约伯记》31: 26–28]

L

Laban entertains Jacob.

拉班接待雅各。

[出自《圣经·旧约》:

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

Gen.29: 13–15

拉班听见外甥雅各的信息，就跑去迎接，抱着他，与他亲嘴，领他到自己的家。雅各将一切的情由告诉拉班。

拉班对他说："你实在是我的骨肉。"雅各就和他同住了一个月。

拉班对雅各说："你虽是我的骨肉，岂可白白地服侍我？请告诉我，你要什么为工价？"

《创世纪》29: 13–15]

Labour of love

出于爱心而做的工作；(喻)不计报酬的工作

[出自《圣经·新约》:

Remembering without ceasing your work of faith, and *labour of love*, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.

1 Thess.1: 3

在上帝我们的父面前，不住的记念你们因信心所作的工夫，因爱心所受的劳苦，因盼望我们主耶稣基督所存的忍耐。

《帖撒罗尼迦前书》1: 3]

(The) labourer is worthy of his hire

工人得工资理所当然；(喻)按劳取酬

[出自《圣经 · 新约》:

And in the same house remain, eating and drinking such things as they give: for *the labourer is worthy of his hire*. Go not from house to house.

Luke, 10: 7

你们要住在他家，吃喝他们所供给的。因为工人得工价是应当的。不要从这家搬到那家。

《路加福音》10: 7]

Lamb of God

神的羔羊；(喻)基督，救世主

[出自《圣经 · 新约》:

The next day John seeth Jesus coming unto him, and saith, Behold the *Lamb of God*, which taketh away the sin of the world.

John, 1: 29

次日，约翰看见耶稣来到他那里，就说："看哪，神的羔羊，除去世人罪孽的。"

《约翰福音》1: 29]

Land flowing milk and honey

流奶与蜜之地；(喻)丰饶之国，鱼米之乡

[出自《圣经 · 旧约》:

I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto *a land flowing with milk and honey*; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and

the Jebusites.

Exod.3: 8

我(指耶和华)下来是要救他们(指以色列人)脱离埃及人的手,领他们出了那地,到美好宽阔流奶与蜜之地,就是到迦南人,赫人,亚摩利人,比利洗人,希未人,耶布斯人之地。

《出埃及记》3: 8]

(The) land of Beulah

有夫之妇;(喻)安静之地

[出自《圣经·旧约》:

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah and thy *land Beulah*: *for*the Lord delighteth in thee, and thy land shall be married

Isa.62: 3-4

你在耶和华手中要作为华冠,在你神的掌上必作为冕旒。你必不再称为被遗弃的。

你的地也不再称为荒凉的。你却要称为我所喜悦的。你的地也必称为有夫之妇。因为耶和华喜悦你,你的地也必归他。

《以赛亚书》62: 3-4]

(The) land of Nod

挪得之地;(转)睡乡,黑甜乡

[出自《圣经·旧约》:

And Cain went out from the presence of the Lord, and dwelt in *the land of Nod*, on the east of Eden.

Gen.4: 16

于是该隐离开耶和华的面,去住在伊甸东边挪得之地。

《创世纪》4: 16]

(The) land of promise

许给的好地方;(喻)福地,乐土

[出自《圣经·旧约》:

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will

shew thee.

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

Gen.12: 1–6

耶和华对亚伯兰说："你要离开本地、本族、父家，往我所要指示你的地去。

我必叫你成为大国。我必赐福给你，叫你的名为大，你也要叫别人得福。

为你祝福的，我必赐福与他；那咒诅你的，我必咒诅他，地上的万族都要因你得福。"

亚伯兰就照着耶和华的吩咐去了，罗得也和他同去。亚伯兰出哈兰的时候年七十五岁。

亚伯兰将他妻子撒莱和侄儿罗得，连他们在哈兰所积蓄的财物，所得的人口，都带往迦南地去。他们就到了迦南地。

亚伯兰经过那地，到了示剑地方摩利橡树那里。那时，迦南人住在那地。

《创世纪》12: 1–6]

(The) last Judgment

最后的审判；(喻)最后的结局；善恶分明

[出自《圣经》:

That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be

far from thee: Shall not the Judge of all the earth do right?

Gen.18: 25

将义人与恶人同杀，将义人与恶人一样看待，这断不是你所行的。审判全地的主，岂不行公义吗？

《创世纪》18: 25

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Dan.12: 1–2

那时，保佑你本国之民的天使长米迦勒必站起来，并且有大艰难，从有国以来直到此时，没有这样的。你本国的民中，凡名录在册上的，必得拯救。

睡在尘埃中的，必有多人复醒，其中有得永生的，有受羞辱、永远被憎恶的。

《但以理书》12: 1–2

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Matt.25: 31–33

当人子在他荣耀里，同着总天使降临的时候，要坐在他荣耀的宝座上；

万民都要聚集在他面前；他要把他们分别出来，好像牧羊的分别绵羊山羊一般；

把绵羊安置在右边，山羊在左边。

《马太福音》25: 31–33]

(The) Last Supper

最后的晚餐

[出自《圣经·新约》:

Then one of the twelve, called Judas Iscariot, went unto the chief priests.

And said unto them, What will ye give me, and I will delieve him upon you? And they covenanted with him for thirty pieces of silver.

And from that time he sought opportunity to betray him.

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat for passover?

And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

And the disciples did as Juses had appointed them; they made ready the passover.

Now when the even was come, he sat down with the twelve.

And as they did eat, he said, Verily I say unto you, that one of you will betray me.

And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

For this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung an hymn, they went out into the mount of Olives.

Matt.26: 14–30

然后，十二个门徒里，有一个称为加略人犹大的，去见祭司长，

说，“我把他交给你们，你们愿意给我多少钱？”他们就给了他三十块钱。

从那时候起，他就找机会，要把耶稣交给他们。

除酵节的第一天，门徒来问耶稣说，“你吃逾越节的筵席，要我们在哪里给你准备？”

耶稣说，“你们进城的时候，到某人那里，对他说，老师说，‘我的时候快到了；我与门徒要在你家里守逾越节’。”

门徒遵着耶稣所吩咐的就去准备了逾越节的筵席。

到了晚上耶稣和十二个门徒坐席。

正吃的时候，耶稣说，“我实在告诉你们，你们中间有一个要卖我了。”

他们就很忧虑，一个一个的问他说，“主，是我么？”

耶稣回答说，“同我把手浸在盘子里的，就是他要卖我。

人子必要去世，正如经上指着他所写的，但卖人子的人有祸了，那人不生在世上倒好。”

卖耶稣的犹大问他说，“拉比，是我吗？”耶稣说，“你说的是。”

他们吃的时候，耶稣拿起饼来，祝福，就掰开，分给门徒，你们拿着吃，这是我的身体。

又拿起杯来，祝谢了，递给他们说，“你们都喝这个。

因为这是我立约的血，为众人流出来，使罪得赦。

但我告诉你们，从今以后，我不再喝这葡萄汁，直到我在我父的国里，同你们喝新的那日子。”

他们唱了诗，就出来往橄榄山去。

《马太福音》26: 14–30]

Laugh to scorn

嘲弄，耻笑

[出自《圣经·旧约》:

All they that see me *laugh me to scorn*; they shoot (out the lip, they shake the head.)

ps.22: 7

凡看见我的都嗤笑我。他们撇嘴摇头。

《诗篇》22: 7]

Laws for man–slaughter

杀人之例

[出自《圣经·旧约》:

He that smiteth a man, so that he die, shall be surely put to death,

And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine alter, that he may die.

And he that smiteth his father, or his mother, shall be surely put to death.

And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

And he that curseth his father, or his mother, shall surely be put to death.

And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:

If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

And if any mischief follow, then thou shalt give life for life,

Eye for eye, tooth for tooth, hand for hand, foot for foot,

Burning for burning, wound for wound, stripe for stripe.

And if a man smite the eye of his servant, or the eye of his maid, that

it perish; he shall let him go free for his eye's sake.

And if he smite out his man-servant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

Whether he have gored a son, or have gored a daughter, according to his judgment shall it be done unto him.

If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Exod.21: 12-36

打人以至打死的，必要把他治死。

人若不是埋伏着杀人，乃是神交在他手中，我就设下一个地方，他可以往那里逃跑。

人若任意用诡计杀了他的邻舍，就是逃到我的坛那里，也当捉去把他治死。

打父母的，必要把他治死。

拐带人口，或是把人卖了，或是留在他手下，必要把他治死。

咒骂父母的，必要把他治死。

人若彼此相争，这个用石头或是拳头打那个，尚且不至于死，不过躺卧在床。

若再能起来扶杖而出，那打他的可算无罪；但要将他耽误的工夫用钱赔补，并要将他全然医好。

人若用棍子打奴仆或婢女，立时死在他的手下，他必要受刑，

若过一两天才死，就可以不受刑，因为是用钱买的。

人若彼此争斗，伤害有孕的妇人，甚至坠胎，随后却无别害，那伤害她的总要按妇人的丈夫所要的，照审判官所断的受罚。

若有别害，就要以命偿命。

以眼还眼，以牙还牙，以手还手，以脚还脚。

以烙还烙，以伤还伤，以打还打。

人若打坏了他奴仆或是婢女的一只眼，就要因他的眼放他去得以自由。

若打掉了他奴仆或是婢女的一个牙，就要因他的牙放他去得以自由。

牛若触死男人或是女人，总要用石头打死那牛，却不可吃它的肉，牛的主人可算无罪。

倘若那牛素来是触人的，有人报告了牛主，他竟不把牛拴着，以致把男人或是女人触死，就要用石头打死那牛，牛主也必治死。

若罚他赎命的价银，他必照所罚的赎他的命。

牛无论触了人的儿子或是女儿，必照这例办理。

牛若触了奴仆或是婢女，必将银子三十舍客勒给他们的主人，也要用石头把牛打死。

人若敞着井口，或挖井不遮盖，有牛或驴掉在里头。

井主要拿钱赔还本主人，死牲畜要归自己。

这人的牛若伤了那人的牛，以至于死，他们要卖了活牛，平分价值，也要平分死牛。

人若知道这牛素来是触人的，主人竟不把牛拴着，他必要以牛还牛，死牛要归自己。

《出埃及记》21：12–36]

Laws for menservants

男奴仆之例

[出自《圣经·旧约》:

Now these are the judgments which thou shalt set before them.

If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

And if he do not these three unto her, then shall she go out free without money.

Exod.21: 1–11

你在百姓面前所要立的典章是这样:

你若买希伯来人作奴仆,他必服侍你六年,第七年他可以自由,白白地出去。

他若孤身来,就可以孤身去;他若有妻,他的妻就可以同他出去。

他主人若给他妻子,妻子给他生了儿子或女儿,妻子和儿女要归主人,他要独自出去。

倘或奴仆明说:"我爱我的主人和我的妻子儿女,不愿意自由出去。"

他的主人就要带他到审判官那里，又要带他到门前，靠近门框，用锥子穿他的耳朵，他就永远服侍主人。

人若卖女儿作婢女，婢女不可像男仆那样出去。

主人选定她归自己，若不喜欢她，就要许她赎身；主人既然用诡诈待她，就没有权柄卖给外邦人。

主人若选定她给自己的儿子，就当待她如同女儿。

若另娶一个，那前妻的吃食，衣服，和合欢的事，仍不可减少。

若不向她行这三样，她就可以不用钱赎，自由地离去。

《出埃及记》21：1—11]

Laws for womenservants

女仆之例

[出自《圣经·旧约》:

And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

And if he do not these three unto her, then shall she go out free without money.

Exod.21：7—11

人若卖女儿作婢女，婢女不可像男仆那样出去。

主人选定她归自己，若不喜欢她，就要许她赎身；主人既然用诡诈待她，就没有权柄卖给外邦人。

主人若选定她给自己的儿子，就当待她如同女儿。

若另娶一个，那前妻的吃食，衣服，与合欢的事，仍不可减少。

若不向她行这三样，她就可以不用钱赎，自由地离去。

《出埃及记》21：7—11]

Laws for theft

对待盗贼的规定

[出自《圣经·旧约》:

If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.

If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

Exod.22: 1–4

人若偷牛或羊,无论是宰了,是卖了,他就要以五牛赔一牛,四羊赔一羊。

人若遇见贼挖窟窿,把贼打了,以致于死,就不能为他有流血的罪;

若太阳已经出来,就为他有流血的罪。贼若被拿,总要赔还;若他一无所有,就要被卖,顶他所偷的物;

若他所偷的,或牛,或驴,或羊,仍在他手中存活,他就要加倍赔还。

《出埃及记》22: 1–4]

Laws of the Medes and Persians

不能更改的法律;(喻)金科玉律

[出自《圣经·旧约》:

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to the king,and said thus unto him, King Darius, live for ever.

All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be

cast into the den of lions.

Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Dan.6:4–8

那时总长和总督找寻但以理误国的把柄，为要参他；只是找不着他的错误过失，因他忠心办事，毫无错误过失。

那些人便说："我们要找参这但以理的把柄，除非在他神的律法中就寻不着。"

于是，总长和总督纷纷聚集来见王说："愿大利乌王万岁！

国中的总长、钦差、总督、谋士和巡抚彼此商议，要立一条坚定的禁令，三十日内不拘何人，若在王以外或向神、或向人求什么，就必扔在狮子坑中。

王啊，现在求你立这禁令，加盖玉玺，使禁令决不更改，照玛代和波斯人的例，是不可更改的。"

《但以理书》6:4–8]

Lay axe to the root of the trees.

斧子已经放在树根上；(原义)上帝的审判在眼前；(喻)根除，着手消灭

[出自《圣经·新约》:

In those days John the Baptist, preaching in the wilderness of Judaea,

And saying, Repent ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet E–sai–as, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.

And the same John had his raiment of the camel's hair, and leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

And were baptist of him in Jordan, confessing their sins.

But when he saw many of Pharisees and Sad–du–cees come to his baptist, he said unto them. O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance:

And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

And now also the axe is laid unto the root of the trees:therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Matt.3: 1–10

那时，有施洗的约翰出来，在犹太的旷野传道，

说："天国近了，你们应当悔改！"

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。

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，

承认他们有罪，在约旦河里受他的洗。

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？

你们要结出果子来，与悔改的心相称。

不要自己心里说：'有亚伯拉罕为我们的祖宗。'我告诉你们：神能从这些石头给亚伯拉罕兴起子孙来。

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。"

《马太福音》3: 1–10]

Lay up in a napkin

包在手巾里存着；(喻)不利用有利的条件；没有进取心的人

[出自《圣经·新约》:

As they they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered them ten pounds, and said, unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Then came the first, saying, Lord, thy pound hath gained ten pounds.

And he said unto him, Well, thou good servants: because thou hast been faithful in a very little, have thou authority over ten cities.

And the second came, saying, Lord thy pound hath gained five pounds.

And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

For I fear thee, because thou art an auster man: thou takest up that thou layedst not down, and reapest that thou didst now sow.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant, Thou knewest that I was an auster man, taking up that I laid not down, and reaping that I did not sow.

Wherefore then gavest no thou my money into the bank, that at my coming I might have required mine own with usury?

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

Luke 19: 11–24

众人正在听见这些话的时候，耶稣因为将近耶路撒冷，又因他们以为神的国快要显出来，就另设一个比喻，说：

"有一个贵胄往远方去，要得国回来，

便叫了他的十个仆人来，交给他们十锭银子，说："你们去作生意，直等我回来！

他本国的人却恨他，打发使者随后去，说：'我们不愿意这个人作我们的王'。

他既得国回来，就吩咐叫那领银子的仆人来，要知道他们作生意赚了

多少。

头一个上来，说：'主啊，你的一锭银子已经赚了一锭。'

主人说：'好，良善的仆人，你既在最小的事上有忠心，可以有权柄管十座城'。

第二个来，说：'主啊，你的一锭银子已经赚了五锭。'

主人说：'你也可以管五座城。'

又有一个来说：'主啊，看哪，你的一锭银子在这里，我把它包在手巾里存着。

我原是怕你，因为你是严厉的人，没有放下的，'还要去拿；没有种下的，还要去收。'

主人对他说：'你这恶仆，我要凭你的口定你的罪。你既知道我是严厉的人，没有放下的，'还要去拿；没有种下的，还要去收

你为什么不把我的银子交给银行，等我来的时候，连本带利都可以要回来呢？'

就对旁边站着的人说：'夺过他这一锭来，给那有十锭的。'

《路加福音》19: 11–24]

Laying on of hands

按手；(喻)爱抚；亲热

[出自《圣经·旧约》:

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

Gen.48: 13–14

随后约瑟又拉着他们两个；以法莲在他的右手里，对着以色列的左手；玛拿西在他的左手里，对着以色列的右手，领他们到以色列的跟前。

以色列伸出右手来，按在以法莲的头上，以法莲乃是次子；又剪搭过左手来按在玛拿西的头上，玛拿西原是长子。

《创世纪》48: 13–14

And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the

head of the bullock.

And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.

And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.

And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord.

And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of con

secration:

And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord:

And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the Lord.

And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the Lord: it is an offering made by fire unto the Lord.

And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the Lord: and it shall be thy part.

And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons:

And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering : and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the Lord.

And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

Exod.29: 10–29

你要把公牛牵到会幕前；亚伦和他儿子要按手在公牛头上。

你要在耶和华面前，在会幕门口，宰这公牛。

要取些公牛的血，用指头抹在坛的四角上，把血都倒在坛脚那里。

要把一切盖脏的脂油与肝上的网子，并两个腰子和腰子上的脂油，都烧在坛上。

只是公牛的皮、肉、粪都要用火烧在营外；这牛是赎罪祭。

你要牵一只公绵羊来，亚伦和他儿子要按手在这羊的头上。

要宰这羊，把血洒在坛的周围。

要把羊切成块子，洗净五脏和腿，连块子带头，都放在一处。

要把全羊烧在坛上，是给耶和华献的燔祭，是献给耶和华为馨香的火祭。

你要将那只公绵羊牵来，亚伦和他儿子要按手在羊的头上。

你要宰这羊，取点血抹在亚伦的左耳垂上和他儿子的右耳垂上，又要抹在他们右手的大拇指上和右脚的大拇指上，并要把血洒在坛的四周。

你要取点膏油和坛上的血，弹在亚伦和他的衣服上，并他儿子和他儿子的衣服上，他们和他们的衣服就一同成圣。

你要取这羊的脂油和肥尾巴，并盖脏的脂油和肝上的网子，两个腰子和腰子上的脂油并右腿(这是承接圣职所献的羊)。

再从耶和华面前装无酵饼的筐子中取一个饼。一个调油的饼和一个薄饼。

都放在亚伦的手上和他儿子的手上，作为摇祭，在耶和华面前摇一摇。

要从他们手中接过来，烧在耶和华面前坛上的燔祭上，是献给耶和华为馨香的火祭。

你要取亚伦承接圣职所献公羊的胸，作为摇祭，在耶和华面前摇一摇。这就可以作你的份。

那摇祭的胸和举祭的腿，就是承接圣职所摇的、所举的，是归亚伦和他儿子的。这些你都要成为圣。

作亚伦和他子孙从以色列人中永远所得的份。因为是举祭。这要从以色列人的平安祭中，作为献给耶和华的举祭。

亚伦的圣衣要留给他的子孙，可以穿着受膏，又穿着承接圣职。

《出埃及记》29: 10~29]

Lead by the nose

牵着别人的鼻子走；(喻)使别人盲从自己

[出自《圣经·旧约》:

I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities in ruinous heaps.

Therefore their inhabitatants were of small power, they dismayed and confounded: they are as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

Because thy rage against me, and thy tumult, is come up into mine

ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

Isa.37: 25–29

我已经挖井渴水，我必用脚掌踏干埃及的一切河。

"耶和华说：你岂没有听见我早先所作的、古时所立的吗？现在藉你使坚固城荒废，变为乱堆。

所以其中的居民力量甚小，惊惶羞愧。他们像野草、像青菜，如房顶上的草，又如田间未长成的禾稼。

"你坐下、你出去、你进来、你向我发烈怒，我都知道。

因你向我发烈怒，又因你狂傲的话达到我耳中，我就要用钩子钩上你的鼻子，把嚼环放在你口里。使你从原路转回去。

《以赛亚书》37: 25–29]

Left-handed

使用左手的人(便雅悯族后裔)；(喻)反应敏捷的人

[出自《圣经·旧约》:

But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab.

Judges 3: 15

以色列人呼求耶和华的时候，耶和华就为他们兴起一位拯救者，就是便雅悯人基拉的儿子以笏，他是左手便利的。以色列人托他送礼物给摩押王伊矶伦。

《士师记》3: 15

Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at an hair breadth, and not miss.

Judges 20: 16

在众军之中有拣选的七百精兵，都是左手便利的，能用机弦甩石打人，毫发不差。

《士师记》20: 16]

(The) Leopard can not change its spots.

豹不会改变它的斑点；(喻)秉性难移。

[出自《圣经·旧约》:

Can the Ethiopian change his skin, or the leopard his spots? then may

ye also do good, that are accustomed to do evil.

Jer.13: 23

"古实人岂能改变皮肤呢，豹岂能改变斑点呢？若能，你们这习惯行恶的便能行善了。"

《耶利米书》13: 23]

Let the cup pass from me.

但愿能避免这次苦难。

[出自《圣经 · 新约》:

O my Father, if it be possible, *let this cup pass from me*: nevertheless not as I will, but as thou wilt.

Matt.26: 39

我父啊，倘若可行，求你叫这杯离开我，然而不要照我的意思，只要照你的意思。

《马太福音》26: 39]

Let the dead bury their dead.

让死人去埋葬死人；(喻)不念往事，割断旧情

[出自《圣经 · 新约》:

Follow me; and *let the dead bury their dead.*

Matt.8: 22

任凭死人埋葬他们的死人，你跟从我吧。

《马太福音》8: 22]

Let us eat and drink, for tomorrow we shall die.

让我们吃喝玩乐吧，因为明天要死了；(喻)对酒当歌，人生几何；及时行乐

[出自《圣经 · 旧约》:

And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.

And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

Isd.22: 12–14

当那日，主万军之耶和华叫人哭泣哀号，头上光秃，身披麻布。

谁知人倒欢喜快乐，宰牛杀羊，吃肉喝酒，说："让我们吃喝吧！因为明

天要死了。"

万军之耶和华亲自默示我说："这罪孽直到你们死，断不得赦免！这是主万军之耶和华说的。"

《以赛亚书》22: 12—14]

Letter of Urial

乌利亚的信；(喻)给自己带来灾难的信

[出自《圣经·旧约》:

And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

And the woman conceived, and sent and told David, and said, I am with child.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

And David said to Uriah, Tarry here today also, and tomorrow I will let thee depart.So Uriah abode in Jerusalem that day, and the morrow.

And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war;

And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king.

And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

2 Sam. 11: 1–21

过了一年，到列王出战的时候，大卫又差派约押率领臣仆和以色列众人出战。他们就打败亚扪人，围攻拉巴。大卫仍住在耶路撒冷。

一日，太阳平西，大卫从床上起来，在王宫的平顶上散步，看见一个妇人沐浴，容貌甚美。

大卫就差人打听那妇人是谁。有人说："她是以连的女儿，赫人乌利亚

的妻拔示巴。"

大卫差人去,将妇人接来。那时她的月经才得洁净。她来了,大卫与他同房后,她就回家去了。

于是她怀了孕,打发人去告诉大卫说:"我怀了孕。"

大卫差人到约押那里,说:"你打发赫人乌利亚到我这里来。"约押就打发乌利亚去见大卫。

乌利亚来了,大卫问约押好,也问兵好,又问争战的事怎样。

大卫对乌利亚说:"你回家去,洗洗脚罢!"乌利亚出了王宫,随后王送他一份食物。

乌利亚却和他主人的仆人一同睡在宫门外,没有回家去。

有人告诉大卫说:"乌利亚没有回家去。"大卫就问乌利亚说"你从远路上来,为什么不回家去呢?"

乌利亚对大卫说:"约柜和以色列、与犹大兵都住在棚里,我主约押和我主的仆人,都在田野安营。我岂可回家吃喝,与妻子同寝呢?我敢在王面前起誓,我决不行这事。"

大卫吩咐乌利亚说:"你今日仍住在这里,明日我打发你去。"于是乌利亚那日和次日住在耶路撒冷。

大卫召了乌利亚来,叫他在自己面前吃喝,使他喝醉了。到了晚上,乌利亚出去与他主的仆人一同住宿,还没有回到家里去。

次日早晨,大卫写信与约押,交乌利亚随手带去。

信内写着说:"要派乌利亚前进,到阵势极险之处,你们便退后,使他被杀。"

约押围城的时候,知道敌人那里有勇士,便将乌利亚派在那里。

城里的人出来和约押打仗。大卫的仆人中有几个被杀的,赫人乌利亚也死了。

于是约押差人去将争战的一切事告诉大卫,

又嘱咐使者说:"你把争战的一切事,对王说完了,

王若发怒,问你说:'你们打仗为什么挨近城墙呢?岂不知敌人必从城上射箭吗?'

从前打死耶路比设儿子亚比米勒的是谁呢?岂不是一个妇人从城上扔下一块磨石来,打在他身上,他就死在提备斯吗?你们为什么挨近城墙呢?'你就说:'王的仆人赫人乌利亚也死了'。"

《撒母耳记下》11:1-21]

Levi

利未(雅各之子);(喻)联合

[出自《圣经·旧约》:

And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

Gen.29: 34

她(指雅各妻利亚)又怀孕生子,起名叫利未,说:"我给丈夫生了三个儿子,他必与我联合。"

《创世纪》29: 34]

Leviticus

利未记;(转)禁律司的律法

[出自《圣经·旧约》:

After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.

Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord.

None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord.

The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for their's is thine own nakedness.

The nakedness of thy father's wife's daughter, begotten of thy father,

she is thy sister, thou shalt not uncover her nakedness.

Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord.

Thou shalt not lie with mankind, as with womankind: it is abomination.

Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

(For all these abominations have the men of the land done, which were before you, and the land is defiled;)

That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God.

Levi.18: 3–30

你们从前住的埃及地，那里人的行为，你们不可效法，我要领你们到的迦南地，那里人的行为，也不可效法，也不可照他们的恶俗行。

你们要遵我的典章，守我的律例，按此而行。我是耶和华你们的神。

所以你们要守我的律例、典章。人若遵行，就必因此活着。我是耶和华。

你们都不可露骨肉之亲的下体，亲近他们。我是耶和华。

不可露你母亲的下体，羞辱了你父亲。她是你的母亲，不可露她的下体。

不可露你继母的下体，这本是你父亲的下体。

你的姐妹，不拘是异母同父的，是异父同母的，无论是生在家，生在外的，都不可露她们的下体。

不可露你孙女或是外孙女的下体，露了她们的下体，就是露了自己的下体。

你继母从你父亲生的女儿，本是你的妹妹，不可露她的下体。

不可露你姑母的下体，她是你父亲的骨肉之亲。

不可露你姨母的下体，她是你母亲的骨肉之亲。

不可亲近你伯叔之妻，羞辱了你伯叔，她是你的伯叔母。

不可露你儿妇的下体，她是你儿子的妻，不可露她的下体。

不可露你弟兄妻子的下体，这本是你弟兄的下体。

不可露了妇人的下体，又露她女儿的下体，也不可娶她的孙女或是外孙女，露她们的下体，她们是骨肉之亲，这本是大恶。

你妻还在的时候，不可另娶她的姐妹作对头，露她的下体。

女人行经不洁净的时候，不可露她的下体，与她亲近。

不可与邻舍的妻行淫，玷污自己。

不可使你的儿女经火归与摩洛，也不可亵渎你神的名。我是耶和华。

不可与男人苟合，像与女人一样，这本是可憎恶的。

不可与兽淫合，玷污自己。女人也不可站在兽前，与它淫合，这本是逆性的事。

在这一切的事上，你们都不可玷污自己，因为我在你们面前所逐出的列邦，在这一切的事上，玷污了自己。

连地也玷污了，所以我追讨那地的罪孽，那地也吐弃他的居民。

故此你们要守我的律例、典章。这一切可憎恶的事，无论是本地人，是寄居在你们中间的外人，都不可行。

(在你们以先居住那地的人，行了这一切可憎恶的事，地就玷污了。)

免得你们玷污那地的时候，地就把你们吐弃，像吐弃在你们以先的国民一样。

无论什么人，行了其中可憎的一件事，必从民中剪除。

所以你们要守我所吩咐的，免得你们随从那些可憎的恶俗，就是在你们以先的人所常行的，以致玷污了自己。我是耶和华你们的神。

《利未记》18: 3–30

Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God.

Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God.

And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will.

It shall be eaten the same day ye offer it, and on the morrow; and if aught remain until the third day, it shall be burnt in the fire.

And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

Ye shall not steal, neither deal falsely, neither lie one to another.

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the Lord.

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.

And he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, even a ram for a trespass offering.

And the priest shall make an atonement for him with the ram of the trespass offering before the Lord for his sin which he hath done: and the sin which he hath done shall be forgiven him.

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

But in the fourth year all the fruit thereof shall be holy to praise the Lord withal.

And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.

Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.

And if a stranger sojourn with thee in your land, ye shall not vex him.

But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt.

Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.

Levi.19: 3–37

你们各人都当孝敬父母，也要守我的安息日。我是耶和华你们的神。

你们不可偏向虚无的神，也不可为自己铸造神像。我是耶和华你们的神。

你们献平安祭给耶和华的时候，要献得可蒙悦纳。

这祭物要在献的那一天和第二天吃，若有剩到第三天的，就必用火焚烧。

第三天若再吃，这就为可憎恶的，必不蒙悦纳。

凡吃的人，必担当他的罪孽，因为他亵渎了耶和华的圣物，那人必从民中剪除。

在你们的地收割庄稼，不可割尽田角，也不可拾取所遗落的。

不可摘尽葡萄园的果子，也不可拾取葡萄园所掉的果子，要留给穷人和寄居的。我是耶和华你们的神。

你们不可偷盗，不可欺骗，也不可彼此说谎。

不可指着我的名起假誓，亵渎你神的名。我是耶和华。

不可欺压你的邻舍，也不可抢夺他的物。雇工人的工价，不可在你那里过夜留到早晨。

不可咒骂聋子，也不可将绊脚石放在瞎子面前，只要敬畏你的神。我是耶和华。

你们施行审判，不可行不义，不可偏护穷人，也不可重看有势力的人，只要按着公义审判你的邻舍。

不可在民中往来搬弄是非，也不可与邻舍为敌，置之于死。我是耶和华。

不可心里恨你的弟兄；总要指摘你的邻舍，免得因他担罪。

不可报仇，也不可埋怨你本国的子民，却要爱人如己。我是耶和华。

你们要守我的律例。不可叫你的牲畜与异类配合；不可用两样掺杂的种，种你的地，也不可用两样掺杂的料作衣服穿在身上。

婢女许配了丈夫，还没有被赎得释放，人若与她行淫，两人要受刑罚，却不把他们治死，因为婢女还没有得自由。

那人要把赎愆祭，就是一只公绵羊，牵到会幕门口、耶和华面前。

祭司要用赎愆祭的羊，在耶和华面前赎他所犯的罪，他的罪就必蒙赦免。

你们到了迦南地，栽种各样结果子的树木，就要以所结的果子如未受割礼的一样。三年之久，你们要以这些果子，如未受割礼的，是不可吃的。

但第四年所结的果子，全要成为圣，用以赞美耶和华。

第五年，你们要吃那树上的果子，好叫树给你们结果子更多。我是耶和华你们的神。

你们不可吃带血的物，不可用法术，也不可观兆。

头的周围不可剃，胡须的周围也不可损坏。

不可为死人用刀划身，也不可在身上刺花纹。我是耶和华。

不可辱没你的女儿，使他为娼妓。恐怕地上的人专向淫乱，地就满了大恶。

你们要守我的安息日，敬我的圣所。我是耶和华。

不可偏向那些交鬼的和行巫术的；不可求问他们，以致被他们玷污了。我是耶和华你们的神。

在白发的人面前，你要站起来，也要尊敬老人，又要敬畏你的神。我是耶和华。

若有外人在你们国中和你同居，就不可欺负他。

和你们同居的外人，你们要看他如本地人一样，并要爱他如己，因为你们在埃及地也作过寄居的。我是耶和华你们的神。

你们施行审判，不可行不义。在尺、称、升、斗上也是如此。

要用公道天平、公道法码、公道升斗、公道秤。我是耶和华你们的神，曾把你们从埃及地领出来的。

你们要谨守遵行我一切的律例、典章。我是耶和华。

《利未记》19：3—37

Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

Then I will set my face against that man, and against his family, and will cut him off, and that go a whoring after him, to commit whoredom with Molech, from among their people.

And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Sanctify yourselves therefore, and be ye holy: for I am the Lord your

God.

And ye shall keep my statutes, and do them: I am the Lord which sanctify you.

For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood; and both of them shall be cut off from among their people.

And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people.

Ye shall therefore put difference between clean beasts and unclean, and between unlean fowls and clean; and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine.

A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them

Levi.20: 2–27

你还要晓谕以色列人说："凡以色列人，或是在以色列中寄居的外人，把自己的儿女献给摩洛的，总要治死他。本地人要用石头把他打死。

我也要向那人变脸，把他从民中剪除，因为他把儿女献给摩洛，玷污我的圣所，亵渎我的圣名。

那人把儿女献给摩洛，本地人若佯为不见，不把他治死，

我就要向这人和他的家变脸，把他和一切随他与摩洛行邪淫的人，都从民中剪除。

人偏向交鬼的和行巫术的，随他们行邪淫，我要向那人变脸，把他从民

中剪除。

所以你们要自洁成圣，因为我是耶和华你们的神。

你们要谨守遵行我的律例，我是叫你们成圣的耶和华。

凡咒骂父母的，总要治死他；他咒骂了父母，他的罪要归到他身上。

与邻舍之妻行淫的，奸夫淫妇都必治死。

与继母行淫的，就是羞辱了他父亲，总要把他们两人治死，罪要归到他们身上。

与儿妇同房的，总要把他们两人治死，他们行了逆伦的事，罪要归到他们身上。

人若与男人苟合，像与女人一样，他们两人行了可憎的事，总要把他们治死，罪要归到他们身上。

人若娶妻，并娶其母，便是大恶，要把这三人用火焚烧，使你们中间免去大恶。

人若与兽淫合，总要治死他，也要杀那兽。

女人若与兽亲近，与他淫合，你要杀那女人和那兽，总要把他们治死，罪要归到他们身上。

人若娶他的姐妹，无论是异母同父的，是异父同母的，彼此见了下体，这是可耻的事，他们必在本民族的眼前被剪除。他露了姐妹的下体，必担当自己的罪孽。

妇人有月经，若与她同房，露了他的下体，就是露了妇人的血源，妇人也露了自己的血源，二人必从民中剪除。

不可露姨母或是姑母的下体，这是露了骨肉之亲的下体，两人必担当自己的罪孽。

人若与伯叔之妻同房，就羞辱了他的伯叔，二人要担当自己的罪，必无子女而死。

人若娶弟兄之妻，这本是污秽的事，羞辱了他的弟兄，两人必无子女。

所以，你们要谨守遵行我一切的律例、典章，免得我领你们去住的那地把你们吐弃。

我在你们面前所逐出的国民，你们不可随从他们的风俗，因为他们行了这一切的事，所以我厌恶他们。

但我对你们说过，你们要承受他们的地，就是我要赐给你们为业流奶与蜜之地。我是耶和华你们的神，使你们与万民有分别的。

所以，你们要把洁净和不洁净的禽兽分别出来，不可因我给你们分为不

洁净的禽兽，或是滋生在地上的活物，使自己成为可憎恶的。

你们要归我为圣，因为我耶和华是圣的，并叫你们与万民有分别，使你们作我的民。

无论男女，是交鬼的，或行巫术的，总要治死他们，人必用石头把他们打死，罪要归到他们身上。"

《利未记》20: 2–27]

Liberality

慷慨；(喻)宽宏大度

[出自《圣经 · 旧约》:

The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.

They that are of a froward heart are abomination to the Lord: but such as are upright in their way are his delight.

Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

The desire of the righteous is only good: but the expectation of the wicked is wrath.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

The liberal soul shall be made fat: and he that watereth shall be watered also himself.

He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

The fruit of the righteous is a tree of life; and he that winneth souls is wise.

Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

Prov.11: 17–31

仁慈的人善待自己;残忍的人扰害己身。
恶人经营,得虚浮的工价;撒义种的,得实在的果效。
恒心为义的,必得生命;追求邪恶的,必致死亡。
心中乖僻的,为耶和华所憎恶,行事完全的,为他所喜悦。
恶人虽然连手,必不免受罚,义人的后裔,必得拯救。
妇女美貌而无见识,如同金环戴在猪鼻上。
义人的心愿尽得好处,恶人的指望致于忿怒。
有施教的,却更增添,有吝惜过度的,及致穷乏。
好施舍的,心得丰裕;滋润人的,必得滋润。
屯粮不卖的,民必咒诅他,情愿出卖的,人必为他祝福。
恳切求善的,就求得恩惠,惟独求恶的,恶必临到他身。
倚仗自己财物的,必跌倒,义人必发旺如青叶。
扰害己家的,必承受清风,愚昧人必作慧心人的仆人。
义人所结的果子就是生命树,有智慧的人必能得人。
看哪,义人在世尚且受报,何况恶人和罪人呢?

《箴言》11: 17–31]

Lick the dust

舔土;(喻)被打倒,屈服,甘拜下风

[出自《圣经·旧约》:

They that dwell in the wilderness shall bow before him; and his enemies shall *lick the dust*.

Ps.72: 9

住在旷野的,必在他面前下拜;他的仇敌必要舔土。

《诗篇》72: 9]

Lie with one's fathers

随先人于九泉之下;(喻)死

[出自《圣经·旧约》:

And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

But I will *lie with my fathers*, and thou shalt carry me out of Egypt, and bury me in their burying place.

And he said, I will do as thou hast said.

Gen.47: 29–30

以色列的死期临近了,他就叫了他的儿子约瑟来,说,"我若在你眼前蒙恩,请你把手放在我的大腿底下,用慈爱和诚实待我,请你不要将我葬在埃及。

我与我祖我父同睡的时候,你们要将我带出埃及,葬在他们所葬的地方。"约瑟说,"我必遵着你的命而行。"

《创世纪》47: 29–30]

Lift up somebody's head

抬起头来;(喻)使某人欢欣鼓舞,使某人振作起来

[出自《圣经·旧约》

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Ps.24: 7

众城门哪,你们要抬起头来,永久的门户,你们要被举起,那荣耀的王将要进来。

《诗篇》24: 7]

Lift up the heel against somebody

用脚踢某人;(喻)攻击某人;凌辱某人;来自朋友的暗算

[出自《圣经·旧约》:

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath *lifted up his heel against me*.

Ps.41: 9

连我知己的朋友,我所倚靠吃过我饭的,也用脚踢我。

《诗篇》41: 9]

Lift up the horn on high

把角高举;(喻)趾高气扬,得意忘形;盛气凌人,目空一切

[出自《圣经·旧约》:

I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

Lift not up your horn on high: speak not with a stiff neck.

For promoyion cometh neither from the east, nor from the west, nor from the south.

But God is the judge: he putteth down one, and setteth up another.

Psa.75:4–7

我对狂傲人说:"不要行事狂傲。"对凶恶人说:"不要举角,
不要把你们的角高举,不要挺着颈项说话。"
因为高举非从东,非从西,也非从南而来。

《诗篇》75: 3–6]

惟有马申断定:他使这人降卑,使那人升高。

(The) light of the world

世界之光;(喻)普照众生

[出自《圣经·新约》:

Then spake Jesus again unto them, saying, I am *the light of the world*: he that followeth me shall not walk in darkness, but shall have the light of life.

John, 8: 12

耶稣又对众人说:"我是世界之光。跟从我的,就不在黑暗里走,必要得着生命之光。"

《约翰福音》8: 12]

(The) light of thy countenance

满脸笑容,容光焕发

[出自《圣经·旧约》:

Stand in awe, and sin not: commune with your own heart upon your bed, and be still, Selah.

Offer the sacrifices of righteousness, and put your trust in the Lord.

There be many that say, Who will shew us any good? Lord, lift thou up *the light of thy countenance upon us*.

Thou hast put gladness in my heart, more than in the time that their

corn and their wine increased.

Ps.4: 4–7

你们应当畏惧，不可犯罪。在床上的时候，要心里思想，并要肃静。

当献上公义的祭，又要依靠耶和华。

有许多人说，谁能指示我们甚么好处。耶和华阿，求你仰起脸来，光照我们。

你使我们心里快乐，胜过那丰收五谷新酒的人。

《诗篇》4: 4–7]

Line upon line

律上加律；(喻)谆谆教导；三令五申；不厌其烦；一行一行地

[出自《圣经·旧约》:

For precept must be upon precept, precept upon precept; *line upon line, line upon line*; here a little, and there a little:

Is.28: 10

他竟命上加命，令上加令，律上加律，例上加例，这里一点，那里一点。

《以赛亚书》28: 10]

(The) lines have fallen to me in pleasant places

用绳量地界；(喻)命运光顾我(特指产业)；福星高照

[出自《圣经·旧约》:

The Lord is the portion of mine inheritance and of my cup, thou maintainest my lot.

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

Ps.16; 5–6

耶和华是我的产业，是我杯中的分。我所得的你为我持守。

用绳量给我的地界，坐落在佳美之处。我的产业实在美好。

《诗篇》16: 5–6]

(A) little bird told me so.

秘密总会泄露出去；(喻)隔墙有耳

[出自《圣经·旧约》:

Curse not the king, no not in thy thought; and curse not rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Eccles.10: 20

你不可咒诅君王，也不可心怀此念，在你卧房也不可咒诅富户，因为空中的鸟必传扬这声音；有翅膀的也为述说这事。

《传道书》10: 20]

Lion in the way

道上有狮子；(喻)裹足不前；前怕狼后怕虎

[出自《圣经·旧约》:

Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

The slothful man saith, There is a lion in the way; a lion is in the streets.

As the door turneth upon his hinges, so doth the slothful upon his bed.

Prov.26: 12–14

你见自以为有智慧的人吗？愚昧人比他更有指望。

懒惰人说："道上有猛狮，街上有壮狮。"

门在枢纽转动，懒惰人在床上也是如此。

《箴言》26: 12–14]

(A) living dog is better than a dead lion

活狗比死狮强；(喻)好死不如赖活

[出自《圣经·旧约》:

This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in the heart while they live, and after that they go to the dead.

For to him that is joined to all the living there is hope: for a *living dog is better than a dead lion.*

For the living know that they shall die: but the dead know not any thing, neither have they any more a reward: for the memory of them is forgotten.

Eccles.9: 3–5

在日光之下所行的一切事上，有一件祸患，就是众人所遭遇的，都是一样。并且世人的心，充满了恶。活着的时候心里狂妄，后来就归死人那里去了。

与一切活人相连的，那人还有指望。因为活着的狗，比死了的狮子更强。

活着的人，知道必死。死了的人，毫无所知。也不再得赏赐，他们的名无人记念。

《传道书》9: 3–5]

Lord

主；(原义) 上帝的称呼之一；《旧约》中指耶和华，《新约》中指耶稣基督；(喻) 神威；尊荣

[出自《圣经 · 旧约》:

The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secretes,seeing thou couldest reveal this secret.

Dan.2: 47

王对但以理说："你既能显明这奥秘的事，你们的神诚然是万神之神、万王之王，又是显明奥秘事的。"

《但以理书》2: 47

But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

Dan.5: 23

竟向天上的主自高，使人将他殿中的器皿拿到你面前，你和大臣、皇后、妃嫔用这器皿饮酒。你又赞美那不能看、不能听、无知无识、金、银、铜、铁、木、石所造的神，却没有将荣耀归与那手中有你气息，管理你一切行动的神。

《但以理书》5: 23]

(The) Lord is a man of war

耶和华是战士；(喻) 无敌

[出自《圣经 · 旧约》:

The Lord is a man of war: the Lord is his name.

Exod.I5: 3

耶和华是战士，他的名是耶和华。

《出埃及记》15: 3]

Lord's Day

主日；(原义)耶稣在安息日前一天(星期五)、被钉死于十字架，死后第三日(星期日)"复活"，基督教据此定星期日为主日

[出自《圣经 · 新约》:

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said.Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail.And they came and held him by the feet, and worshipped him.

Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Matt.28: 1–10

安息日将尽，七日的头一日，天快亮的时候，抹大拉的马利亚和那个马利亚来看坟墓。

忽然，大地震动，因为有主的使者从天上来，把石头滚开，坐在上面。

他的像貌如同闪电，衣服洁白如雪。

看守的人就因他吓得浑身乱战，甚至和死人一样。

天使对妇女说："不要害怕！我知道你们是寻找那钉在十字架上的耶

稣。

他不在这里，照他所说的，已经复活了。你们来看安放主的地方。

快去告诉他的门徒，说他从死里复活了，并且在你们以先往加利利去，在那里你们要见他。看哪，我已经告诉你们了。"

妇女们就急忙离开坟墓，又害怕，又大大地欢喜，跑去要报给他的门徒。

忽然，耶稣遇见她们，说："愿你们平安！"她们就上前抱住他的脚拜他。

耶稣对她们说："不要害怕！你们去告诉我的弟兄，叫他们往加利利去，在那里必见我。"

《马太福音》28: 1-10]

Lord's Prayer

主祷文；(即今教会所诵念的天主经)

[出自《圣经 · 新约》:

After this manner therefore pray ye: Our Father art in heaven, Hallowed be thy name.

Thy kingdom come.Thy will be done in earth, as it is in heaven.

Give me this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliever us from evil: For thine is the kingdom, and the power, and the glory, for ever.Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you:

But if ye forgive not men their trespasses neither will your Father forgive your trespasses.

Matt.6: 9-15

所以，你们祷告要这样说：'我们在天上的父，愿人都尊你的名为圣。

愿你的国降临。愿你的旨意行在地上，如同行在天上。

我们日用的饮食，今日赐给我们。

免我们的债，如同我们免了人的债。

不叫我们遇见试探，救我们脱离凶恶。因为国度、权柄、荣耀，全是你的，直到永远。阿们。

你们饶恕人的过犯，你们的天父也必饶恕你们的过犯；

你们不饶恕人的过犯，你们的天父也必不饶恕你们的过犯。'

《马太福音》6: 9–15]

(The) lost money

钱失而复得; (喻)庆贺

[出自《圣经 · 新约》:

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Luke, 15: 8–9

"或是一个妇人,有十块钱,若失落一块,岂不点上灯,打扫屋子,细细的找,直到找着么?

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

《路加福音》15: 8–9]

Lost sheep

迷途羔羊; (原义)尚未悔改的罪人; (喻)误入歧途者

[出自《圣经 · 新约》:

Then drew near unto him all the publicans and sinners for to hear him.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying,

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no

repentance.

Luke 15: 1–7

众税吏和罪人，都挨近耶稣要听他的讲道。

法利赛人和文士，私下议论说，"这个人接待罪人，又同他们吃饭。"

耶稣就用比喻，说，

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

找着了，就欢欢喜喜的扛在肩上，回到家里。

就请朋友邻舍来，对他们说，'我失去的羊已经找到了，你们同我一起欢喜吧'。

我告诉你们，一个罪人悔改，在天上也要为他欢喜，较比九十九个不用悔改的义人，欢喜更大。"

《路加福音》15: 1–7]

Lot entertains two angels

罗得接待两天使；(喻)款待贵宾

[出自《圣经·旧约》:

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

Gen.19: 1–3

那两个天使晚上到了所多玛。罗得正坐在所多玛城门口，看见他们，就起来迎接，脸伏于地，下拜。

说："我主啊，请你们到仆人家里洗洗脚，住一夜，清早起来再走。"他们说："不！我们要在街上过夜。"

罗得切切地请他们，他们这才进去到他屋里。罗得为他们预备筵席，烤无酵饼，他们就吃了。

《创世纪》19: 1–3]

Lot obtains leave to go into Zoar

罗得逃往琐珥; (喻)死里逃生; 幸存的小城 .

[出自《圣经 · 旧约》:

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

And Lot said unto them, Oh, not so, my Lord:

Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

Gen.19: 16–22

但罗得迟延不走。两人因为耶和华怜恤罗得, 就拉着他的手和他妻子的手, 并他两个女儿的手, 把他们领出来, 安置在城外。

领他们出来以后, 就说: "逃命吧! 不可回头看, 也不可在平原站住, 要往山上逃跑, 免得你被剿灭。"

罗得对他们说: "我主啊, 不要如此。

你仆人已经在你眼前蒙恩, 你又向我显出莫大的慈爱, 救我的性命, 我不能逃到山上去, 恐怕这灾祸临到我, 我便死了。

看哪, 这座城又小又近, 容易逃到, 这不是一个小的吗? 求你容我逃到那里, 我的性命就得存活。"

天使对他说: "这事我也应允你, 我不倾复你所说的这城。

你要速速地逃到那城, 因为你还没有到那里, 我不能作什么。"因此那城

名叫琐珥。

《创世纪》19: 16–22]

(The) love of money is the root of all evil.

贪财是万恶之源

[出自《圣经 · 新约》:

For we brought nothing into this world, and it is certain we can carry nothing out.

And having food and raiment let us be therewith content.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

1 Tim.6: 7–10

"因为我们没有带什么到世上来,也不能带什么去;

只要有衣有食,就当知足。

但那些想要发财的人,就陷在迷惑,落在网罗,和许多无知有害的私欲里,叫人沉在败坏和灭亡中。

贪财是万恶之根;有人贪恋钱财,就被引诱离了真道,用许多愁苦把自己刺透了。"

《提摩太前书》6: 7–10]

M

Magnificat

尊主颂;马利亚的赞美词

[出自《圣经 · 新约》:

And Mary said, My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

For he hath regarded the low estate of his handmaiden: for, behold,

from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things; and holy is his name.

And his mercy is on them that fear him from generation to generation.

He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

He hath filled the hungry with good things; and the rich he hath sent empty away.

He hath holpen his servant Israel, in remembrance of his mercy;

As he spake to our fathers, to Abraham, and to his seed for ever.

Luke 1 : 46–55

马利亚说："我心尊主为大，

我灵以神我的救主为乐。

因为他顾念他使女的卑微，从今以后，万代要称我有福。

那有权能的，为我成就了大事，他的名为圣。

他怜悯敬畏他的人，直到世世代代。

他用膀臂施展大能，那狂傲的人正心里妄想，就被他赶散了。

他叫有权柄的失位，叫卑贱的升高，

叫饥饿的得饱美食，叫富足的空手回去，

他扶助了他的仆人以色列，

为要纪念亚伯拉罕和他的后裔，施怜悯直到永远，正如从前对我们的列祖所说的话。"

《路加福音》1 : 46–55]

(The) maid is not dead, but sleepeth.

这闺女是睡着了，不是死了。

[出自《圣经 · 新约》:

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

But when the people were put forth, he went in, and took her by the

hand, and the maid arose.

And the fame hereof went abroad into all that land.

Matt. 9 : 23–26

耶稣到了管会堂的家里，看见有吹手，又有许多人乱嚷，

就说："退去吧！这闺女不是死了，是睡着了。"他们就嗤笑他。

众人既被撵出，耶稣就进去，拉着闺女的手，闺女便起来了。

于是这件事传遍了那地方。

《马太福音》9 : 23–26]

Make a release

豁免

[出自《圣经 · 旧约》:

At the end of every seven years thou shalt make a release.

And this is the manner of the release: Every creditor that lendeth aught unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release.

Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release:

Deut. 15 : 1–3

每逢七年末一年，你要施行豁免。

豁免的定例乃是这样："凡债主要把所借给邻居的豁免了，不可向邻居和弟兄追讨，因为耶和华的豁免年已经宣告了。

若借给外邦人，你可以向他追讨；但借给你弟兄，无论是什么，你要松手豁免了。"

《申命记》15 : 1–3]

Make brick without straw

作无米之炊；(喻)无计可施

[出自《圣经 · 旧约》:

And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; there

fore they cry, saying, Let us go and sacrifice to our God.

Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished.

So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

Exod.5 : 6–12

当天,法老吩咐督工的和官长说:

"你们不可照常把草给百姓作砖,叫他们自己去捡草。

他们素常作砖的数目,你们仍旧向他们要,一点不可减少,因为他们是懒惰的,所以呼求说:'容我们去祭祀我们的神。'

你们要把更重的工夫加在这些人身上,叫他们劳碌,不听虚谎的言语。"

督工的和官长出来对百姓说:"法老这样说:'我不给你们草。

你们自己在哪里能找草,就往哪里去找吧!但你们的工一点不可减少。'"

于是百姓散在埃及遍地,捡碎秸当作草。

《出埃及记》5 : 6–12]

Make light of

轻视,看作无关紧要

[出自《圣经 · 新约》:

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: My oxen and my fatlings are killed, and all things are ready: come unto the marriage.

But they *made light of* it, and went their ways, one to his farm, another to his merchandise:

And the remnant took his servants, and entreated them spitefully, and slew them.

Matt. 22 : 4–6

王又打发别的仆人说:"你们告诉那被召的人,我的筵席已经预备好了,

牛和肥畜已经宰了，各样都齐备了。请你们来赴席。”

那些人不理不睬地各自走了。有的到自己田里去。有的作买卖去。

其余的拿住仆人，凌辱他们，把他们杀了。

《马太福音》22：4–6]

Make the appointment of food

规定食物，各食其类

[出自《圣经·旧约》:

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

Gen. 1：29–30

神说：“看哪，我将遍地上一切结种子的菜蔬，和一切树上所结有核的果子，全赐给你们作食物。

至于地上的走兽和空中的飞鸟，并各样爬在地上有生命的物，我将青草赐给他们作食物。”

《创世纪》1：29–30]

Make the hair stand on end.

毫毛直立；(喻)毛骨悚然

[出自《圣经·旧约》:

Fear came upon me, and trembling, which made all my bones to shake.

Then a spirit passed before my face; the hair of my flesh stood up:

It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,

Shall mortal man be more just than God? Shall a man be more pure than his maker?

Job 4：14–17

恐惧、战兢临到我身，使我百骨打战。

有灵从我面前经过，我身上的毫毛直立。

那灵停住，我却不能辨其形状。有影像在我眼前，我在静默中听见有声

音说:

"必死的人岂能比神公义么? 人岂能比造他的主洁净么?

《约伯记》4：14-17]

Mammon

玛门; (喻)利欲熏心

[出自《圣经·新约》:

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard all these things: and they derided him.

Luke 16：10-14

人在最小的事上忠心,在大事上也忠心;在最小的事上不义,在大事上也不义。

倘若你们在不义的钱财上不忠心,谁还能把那真实的钱财托付你们呢?

如果你们在别人的财物上不忠信,谁还把属于你们的东西交给你们呢?

一个仆人不能事奉两个主;不是恶这个爱那个,就是重这个轻那个;你们不能又事奉上帝,又事奉玛门(玛门是财利的意思)。

法利赛人是贪钱财的,他们听见这一切话,就讥笑耶稣。

《路加福音》16：10-14]

(The) Mammon of Unrighteousness

财神爷;财富; (喻)不义之财

[出自《圣经·新约》:

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had

wasted his goods.

And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

Luke 16 : 1–12

耶稣又对门徒说："有一个财主的管家，别人向他主人告诉他浪费主人的财物。

主人叫他来，对他说：'我听见你这事怎么样呢？把你所经营的交代明白，因你不能再作我的管家。'

那管家心里说：'主人辞我，不用我再作管家，我将来作什么？锄地呢，

无力;讨饭呢,怕羞。

我知道,怎么行,好叫人在我不作管家之后,接我到他们家里去。'

于是,把欠他主人债的,一个一个地叫了来,向头一个说:'你欠我主人多少?'

他说:'一百篓油(每篓约五十斤)',管家说:'拿你的帐,快坐下,写五十。'

又问一个说:'你欠多少?'他说:'一百石麦子。'管家说:"拿你的帐写八十。'

主人就夸奖这不义的管家作事聪明,因为今世之子,在世事之上,较比光明之子更加聪明。

我又告诉你们:要借着那不义的钱财结交朋友,到了钱财无用的时候,他们可以接你们到永存的帐幕里去。

人在最小的事上忠心,在大事上也忠心;在最小的事上不义,在大事上也不义。

倘若你们在不义的钱财上不忠心,谁还把真实的钱财托付你们呢?

倘若你们在别人的东西上不忠心,谁还把你们自己的东西给你们呢?"

《路加福音》16:1-12]

(A) man born blind receives sight.

医好瞎子;(喻)重见光明

[出自《圣经·新约》:

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he

was blind, said, Is not this he that sat and begged?

Some said, This is he: others said, He is like him: but he said, I am he.

Therefore said they unto him, How were thine eyes opened?

He answered and said, A man that is called Jesus make clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

Then said they unto him, Where is he? He said, I know not.

John 9 : 2–12

门徒问耶稣说,"拉比!这人生来是瞎眼的,是谁犯了罪,是这人呢是他父母呢?"

耶稣回答说,"也不是这人犯了罪,也不是他父母犯了罪,是要在他身上显出上帝的作为来。

趁着白日,我们必须作那差我来者的工,黑夜将到,就没有人能作工了。

我在世上的时候,是世上的光。"

耶稣说了这话,就吐唾沫在地上,用唾沫和泥抹在瞎子的眼睛上。

对他说,"你要往西罗亚池子里去洗(西罗亚译出来,就是奉差遣),他去一洗,回头就看见了。"

他的邻舍,和那素常见他是讨饭的,就说,"这不是那从前坐着讨饭的人么?"

有人说,"是他";又有人说,"不是,却是像他";他自己说,"是我"。

他们对他说,"你的眼睛是怎么开的呢?"

他回答说,"有一个人名叫耶稣;他和泥抹我的眼睛,对我说,'你往西罗亚池子去洗;我去一洗,就看见了。'"

他们说,"那个人在哪里?"他说,"我不知道"。

《约翰福音》9 : 2–12]

Man of blood

流人血的坏人;(喻)杀人犯,凶手

[出自《圣经·旧约》:

And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came.

And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on the right hand and on his left.

And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial:

The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.

2 Sam. 16 : 5–8

大卫王到了巴户琳，见有一个人出来，是扫罗族基拉的儿子，名叫示每。他一面走，一面咒骂；

又拿石头砍大卫王和王的臣仆。众民和勇士都在王的左右。

示每咒骂说："你这流人血的坏人哪，去吧，去吧。

你流扫罗全家的血，接续他作王。耶和华把这罪归在你身上，将这国家交给你儿子押沙龙。现在你自取其祸。因为你是流人血的人。"

《撒母耳记下》16 : 5–8]

Man of peace

太平的人；(喻)缔造和平的人

[出自《圣经 · 旧约》:

Then David said, This is the house of the Lord God, and this is the altar of the burnt offering for Israel.

And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.

And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

And David said, Solomon my son is young and tender, and the house that is to be bulided for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.

Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel.

And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God:

But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

1 Chro.22：1–9

大卫吩咐聚集住以色列地的外邦人，从其中派石匠凿石头，要建造上帝的殿。

大卫预备许多铁，作门上的钉子和钩子；又预备许多铜，多得无法可秤；

又预备无数的香柏木，因为西顿人和推罗人给大卫运了许多香柏木来。

大卫说："我儿子所罗门还年幼娇嫩，要为耶和华建造的殿宇，必须高大辉煌，使名誉荣耀传遍万国，所以我要为殿预备材料。"于是大卫在未死之先，预备的材料甚多。

大卫召了他儿子所罗门来，嘱咐他给耶和华以色列的神，建造殿宇。

对所罗门说："我儿啊，我心里本想为耶和华我神的名建造殿宇；

只是耶和华的话临到我，说：'你流了多人的血，打了多次大仗，你不可为我的名建造殿宇，因为你在我眼前使多人的血流在地上。

你要生一个儿子，他必作太平的人；我必使他安静，不被四周的仇敌扰乱。他的名要叫所罗门。他在位的日子，我必使以色列人平安康泰。

他必为我的名建造殿宇。他要作我的子，我要作他的父。他作以色列王，我必坚定他的国位，直到永远。'"

《历代志上》22：1–9]

Man of sin

大罪人；(喻)反基督教的人，敌视基督者

[出自《圣经·新约》:

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that *man of sin* be revealed,

the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2 Thess. 2 : 3–4

人不拘用甚么法子，你们总不要被他诱惑；因为那日子以前，必有离道反教的事；并有那大罪人，就是沉沦之子，显露出来。

他是抵挡主，抬高自己，超过一切称为神的，和一切受人敬拜的；甚至坐在上帝的殿里，自称是上帝。

《帖撒罗尼迦后书》2 : 3–4]

(The) man of sorrows

忧患之子；(原义)主的仆人，《新约》时应验在耶稣基督身上

[出自《圣经 · 旧约》:

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

Isa. 53 : 4–10

他诚然担当我们的忧患，背负我们的痛苦；我们却以为他受责罚，被神击打苦待了。

哪知他为我们的过犯受害，为我们的罪孽压伤。因他受的刑罚，我们得平安；因他受的鞭伤，我们得医治。

我们都如羊走迷，各人偏行己路，耶和华使我们众人的罪孽都归在他身上。

他被欺压，在受苦的时候却不开口，他像羊羔被牵到宰杀之地，又像羊在剪毛的人手下无声，他也是这样不开口。

因受欺压和审判，他被夺去，至于他同世的人，谁想他受鞭打、从活人之地被剪除，是因我们百姓的'罪过'呢？

他虽然未行强暴，口中也没有诡诈，人还使他与恶人同埋；谁知死的时候与财主同葬。

耶和华却定意将他压伤，使他受痛苦；耶和华以他为赎罪祭。他必看见后裔，并且延长年日，耶和华所喜悦的事必在他手中享通。

《以赛亚书》53：4—10]

Man of war

战士

[出自《圣经·旧约》:

The Lord is a man of war: the Lord is his name.

Exod. 15：3

耶和华是战士，他的名叫耶和华。

《出埃及记》15：3

For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

2 Sam. 17：8

户筛又说："你知道你父亲和跟随他的人，都是勇士。现在他们心里恼怒，如同田野里丢崽子的母熊一般，而且你父亲是个战士，必不和民一同住宿。"

《撒母耳记下》17：8]

Man shall not live by bread alone.

人活着不是单靠食物；(喻)生活的意义不仅是追求物质享受

[出自《圣经·新约》:

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

And Jesus answered him, saying, It is written. That man shall not live by bread alone, but by every word of God.

Luke 4 : 1–4

耶稣被圣灵充满,从约但河回来,圣灵将他引到旷野,四十天受魔鬼的试探。

那些日子没有吃什么;日子满了,他就饿了。

摩鬼对他说:"你若是上帝的儿子,可以吩咐这块石头变成食物。"

耶稣回答说,经上记着说:"人活着不是单靠食物,乃是靠上帝口里所出的一切话。"

《路加福音》4 : 1–4]

(A) man without sandals

脱鞋的人;(喻)证据

[出自《圣经·旧约》:

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

Ruth. 4 : 7–9

从前,在以色列中要定夺什么事,或赎回,或交易,这人就脱鞋给那人。以色列人都以此为证据。

那人对波阿斯说:"你自己买吧!"于是将鞋脱下来了。

波阿斯对长老和众民说："你们今日作见证，凡属以利米勒和基连、玛伦的，我都从拿俄米手中置买了。

《路得记》4：7-9]

(The) Mantle of Elijah

以利亚的外套；(喻)衣钵

[出自《圣经·旧约》:

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?

And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

I Kings I9：19-21

于是，以利亚离开那里走了，遇见沙法的儿子以利沙耕地，在他前头有十二对牛，自己赶着第十二对。以利亚到他那里去，将自己的外衣搭在他身上。

以利沙就离开牛跑到以利亚那里，说："求你容我先与父母亲嘴，然后我便跟随你。"以利业对他说："你回去吧！我向你作了什么呢？"

以利沙就离开他回去，宰了一对牛，用套牛的器具煮肉给民吃，随后就起身跟随以利亚，服侍他。

《列王纪上》19：19-21]

Many are called, but few are chosen.

应召的多，选上的少；(喻)精选

[出自《圣经·新约》:

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not no a wedding garment:

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

For many are called, but few are chosen.

Matt. 22 : 9–14

所以你们要往大路上去，凡遇到的，都召来赴席。

那些仆人就出去到大路上，凡遇见的，不论善恶都召聚了来，筵席上就坐满了客人。

王进来看见了宾客，见那里有一个没有穿礼服的。

就对他说，"朋友!你到这里来，怎么不穿礼服呢?"那人无言可答。

于是王对使唤的人说，"捆起他的手脚来，把他丢在外边的黑暗里；在那里必要哀哭切齿了。

因为被召的人多，选上的人少。"

《马太福音》22 : 9–14]

Martha

马大；(喻)忙于家务琐事的女人

[出自《圣经 · 新约》:

Now it came to pass, as they went, that he entered into a certain village: and a certain women named Martha received him into her house.

And she had a sister called Mary, which also sat at Jesus feet, and heard his word.

But Martha was cumbered about much serving and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

But one thing is needful: and Mary hath chose that good part, which shall not be taken away from her.

Luke 10 : 38–42

他们走路的时候，耶稣进了一个村庄；有一个女人名叫马大，接他到自己家里。

她有一个妹妹叫玛利亚，在耶稣脚前坐着听他的道。

马大伺候的事多，心里忙乱，就进前来说："主啊，我的妹妹留下我一个人伺候，你不在意么？请吩咐她来帮助我。"

耶稣回答说，"马大！马大！你为许多的事，思虑烦扰。

但是不可少的只有一件，马利亚已经选择上好的福份，是不能夺去的。"

《路加福音》10：38–42]

Mary

马利亚(耶稣之母)；(喻)象征妇女的懿德

[出自《圣经·新约》:

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

Luke. 1：26–31

到了第六个月，天使加百列奉上帝的差遣，往加利利的一座城去，这城名叫拿撒那。

到一个童女那里，是已经许配给大卫家名叫约瑟的人，童女的名字叫马利亚。

天使进去，对她说，"蒙大恩的女子，我向你请安，主和你同在了。"

马利亚因这话就很惊慌，又反复思考这样的问安是什么意思。

天使对她说，"马利亚，不要怕，你在上帝面前已经蒙恩了。

你要怀孕生子，可以给他起名叫耶稣。"

《路加福音》1：26–31]

Massacre of the Innocents

杀害无辜;(喻)残忍

[出自《圣经·新约》:

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and , lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they pressented unto him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child

and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

When he arose, he took the young child and his mother by night, and departed into Egypt:

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

Matt.2 : 1−16

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，

"那生下来作犹太人之王的在那里？我们在东方看见他的星，特来拜他。"

希律王听见了，就心里不安；耶路撒冷合城的人，也都不安。

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。

他们回答说，"在犹太的伯利恒；因为有先知记着说：

'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'。"

当下希律暗暗的召了博士来，细问那星是什么时候出现的。

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，我也好去拜访他。

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。

他们看见那星，就大大的欢喜。

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。

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。

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除灭他。"

约瑟就起来，夜间带着小孩子和他母亲往埃及去；

住在那里，直到希律死了；这是要应验主借先知所说的话："我从埃及召

出我的儿子来。"

希律见自己被博士愚弄，就大大发怒，差人将伯利恒城里，并四境所有的男孩，照着他向博士仔细查问的时候，凡两岁以里的，都杀尽了。

《马太福音》2：1-16]

Massah

玛撒；(喻)试探

[出自《圣经·旧约》:

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their joureys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink.

Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?

And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.

And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

Exod.17：1-7

以色列全会众都遵耶和华的吩咐，按着站口从汛的旷野往前行，在利非订安营。百姓没有水喝，

所以与摩西争闹，说："给我们水喝吧！"摩西对他们说："你们为什么与我争闹，为什么试探耶和华呢？"

百姓在那里甚渴，要喝水，就向摩西发怨言，说："你为什么将我们从埃及领出来，使我们和我们的儿女并牲畜都渴死呢？"

摩西就呼求耶和华说："我向这百姓怎样行呢？他们几乎要拿石头打死我。"

耶和华对摩西说："你手里拿着你先前击打河水的杖，带领以色列的几个长老，从百姓面前走过去。

"我必在何烈的磐石那里站在你面前，你要击打磐石，从磐石里必有水流出来，使百姓可以喝。"摩西就在以色列的长老跟前这样行了。

他给那地方起名叫玛撒，又叫米利巴，因以色列人争闹，又因他们试探耶和华说："耶和华是在我们中间不是？"

《出埃及记》17：1-7]

Master

主人：(喻)主管者

[出自《圣经·旧约》:

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

Gen.39：1-4

约瑟被带下埃及去。有一个埃及人是法老的内臣、护卫长波提乏，从那些带下他来的以实玛利人手下买下了他。

约瑟住在他主人埃及人的家中。耶和华与他同在，他就百事顺利。

他主人见耶和华与他同在，又见耶和华使他手里所办的事尽都顺利，

约瑟就在主人跟前蒙恩，伺候他主人，并且主人派他管理家务，把一切所有的都交在他手里。

《创世纪》39：1-4

Now these are the judgments which thou shalt set before them.

If thou buy an Hebrew servant, six years he shall serve: and in the

seventh he shall go out free for nothing.

If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's and he shall go out by himself.

And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

Exod.21 : 1–6

你在百姓面前所要立的典章是这样:

你若买希伯来人作奴仆,他必服侍你六年,第七年他可以自由,白白地出去。

他若孤身来,就可以孤身去;他若有妻,他的妻就可以同他出去。

他主人若给他妻子,妻子给他生了儿子或女儿,妻子和女儿要归主人,他要独自出去。

倘或奴仆明说:"我爱我的主人和我的妻子儿女,不愿自由出去。"

他的主人就要带他到审判官那里,又要带他到门前,靠近门框,用锥子穿他的耳朵,他就永远服侍主人。

《出埃及记》21 : 1–6]

Matthias

马提亚(犹大去世后列为耶稣十二门徒之一)

[出自《圣经 · 新约》:

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

For he was numbered with us, and had obtained part of this ministry.

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed

out.

And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

And they gave forth their lots; and the lot fell upon Matthias: and he was numbered with the eleven apostles.

Acts, 1 : 15–26

那时，有许多人聚会，约有一百二十名，彼得就在弟兄中间站起来，说，

"弟兄们，圣灵借大卫的口，在圣经上，预言领人捉拿耶稣的犹大；这话是必须应验的。

他本来列在我们数中，并且在使徒的职务上得了一分。

这人用他作恶的工价，买了一块田，以后身子仆倒，肚腹崩裂，肠子都流出来。

住在耶路撒冷的众人都知道这事，所以按他们那里的话，给那块田起名叫亚革大马，就是血田的意思。

因为诗篇上写着说：'愿他的住处，变为荒场，无人在内居住'又说'愿别人得他的职份。'

所以主耶稣在我们中间始终出入的时候，

就是从约翰施洗起，直到主离开我们被接上升的日子为止，必须从那常与我们作伴的人中，立一位与我们同作耶稣复活的见证。"

于是选举两个人，就是那叫作巴撒巴，又称呼犹士都的约瑟和马提亚。

众人就祷告说，"主啊，你知道万人的心，求你从这两个人中，指明你所挑选的是谁，叫他们得这使徒的位份；这个位份犹大已经丢弃，往自己的地方去了。"

于是众人为他们抽签，摇出马提亚来，他就和十一个使徒同列。

《使徒行传》1：15–26]

Matthew

马太(耶稣十二门徒之一)

[出自《圣经·新约》:

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Taddaeus;

Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Matt.10：1–4

耶稣召集了他的十二个门徒，授给他们制服不洁之魔的权柄，能驱赶他们，并能医治百病和各种疾苦。

十二门徒的名字就是：第一个叫西门又称彼得，还有他的兄弟安得烈，西庇大的儿子雅各，和雅各的兄弟约翰。

腓力和巴多罗买，多马和税吏马太，亚勒腓的儿子雅各和达太。

热忱者西门，还有卖耶稣的加略人犹太。

《马太福音》10：1–4]

Matthew is called.

召唤马太；(喻)改邪归正，走上正道

[出自《圣经·新约》:

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Matt.9 : 9–13

耶稣从那里往前走，看见一个人名叫马太，坐在税关上，就对他说，"你跟从我来；"他就起来，跟从了耶稣。

耶稣在屋里坐席的时候，有好些税吏和罪人来，与耶稣和他的门徒一同坐席。

法利赛人看见，就对耶稣的门徒说，"你们的先生为什么和税吏并罪人一同吃饭呢？"

耶稣听见，就说，"康健的人用不着医生，有病的人才用得着。

经上说：'我喜爱怜恤，不喜爱祭祀。'这句话的意思，你们且去揣摩；我来，本不是召义人，乃是召罪人。"

《马太福音》9 : 9–13]

Maundy Thursday

洗足星期四；(喻)树立榜样

[出自《圣经 · 新约》:

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poureth water into a basin, and began to wash the disci

ples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

For he knew who should betray him; therefore said he, Ye are not all clean.

John 13 : 1-11

逾越节以前，耶稣知道自己离世归父的时候到了，他既然爱世间的人，就爱他们到底。

吃晚饭的时候，魔鬼已将卖耶稣的意思，放在西门的儿子加略人犹大心里。

耶稣知道父已将万有交在他的手里，且知道自己是从上帝出来的，又要归到上帝那里去。

就离席站起来脱了衣服，拿一条手巾束腰。

随后把水倒在盆里，就洗门徒的脚，并用自己所束的手巾擦干。

挨到西门彼得，彼得对他说，"主啊！你洗我的脚么？"

耶稣回答说，"我所作的，你如今不知道，后来必明白。"

彼得说，"你永不可洗我的脚。"耶稣说"我若不洗你的脚，你就与我无份了。"

西门彼得说，"主啊，不但我的脚，连手和头也要洗。"

耶稣说，"凡洗过澡的人，只要把脚一洗，全身就干净了，你们是干净的，然而不都是干净的。"

耶稣原知道要卖他的是谁，所以说，"你们不都是干净的。"

《约翰福音》13 : 1-11

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.

John 13 : 34–35

我赐给你们一条新命令，乃是叫你们彼此相爱；我怎样爱你们，你们也要怎样相爱。

你们若有彼此相爱的心，众人因此就认出你们是我的门徒了。

《约翰福音》13 : 34–35]

May this cup be taken from me.

叫这苦爵离开我；(喻) 千万别让不幸降在自己身上

[出自《圣经 · 新约》:

Then cometh Jesus with them unto a place called Geth–sem–a–ne, and saith unto the disciples, Sit ye here, while I go and pray yonder.

And he took with him Peter and the two sons of Zeb–e–dee, and began to be sorrowful and very heavy.

Then saith he unto them,My soul is exceeding sorrowful,even unto death: tarry ye here, and watch with me.

And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Matt.26 : 36–39

耶稣和门徒来到一个地方，名叫客西马尼，就对他们说："你们坐在这里，等我到那边去祷告。"

于是带着彼得和西庇太的两个儿子同去，就忧愁起来，极其难过，

便对他说："我心里甚是忧伤，几乎要死，你们在这里等候，和我一同警醒。"

他就稍往前走，俯伏在地，祷告说："我父，倘若可行，求你叫这杯离开我。然而不要照我的意思，只要照你的意思。"

《马太福音》26 : 36–39]

(The) meeting of Jacob and Esau

雅各和以扫兄弟俩相见；(喻) 捐弃前嫌

[出自《圣经 · 旧约》:

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah,

and unto Rachel, and unto the two handmaids.

And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

And he lifted up his eyes, and saw two women and the children.and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

Then the handmaidens came near, they and their children, and they bowed themselves.

And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.

And Esau said, I have enough, my brother; keep that thou hast unto thyself.

And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God. and thou wast pleased with me.

Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciouslfy with me, and because I have enough. And he urged him, and he took it.

Gen.33 : 1-11

雅各举目观看，见以扫来了，后头跟着四百人，他就把孩子们分开交给利亚、拉结和两个使女，

并且叫两个使女和他们的孩子在前头，利亚和他的孩子在后头，拉结和约瑟在尽后头。

他自己在他们前头过去，一连七次俯伏在地，才就近他哥哥。

以扫跑来迎接他，将他抱住，又搂着他的颈项与他亲嘴，两个人就哭了。

以扫举目看见妇人孩子，就说："这些和你同行的是谁呢？"雅各说："这

些孩子是神施恩给你仆人的。"

于是两个使女和他们的孩子前来下拜;

利亚和他的孩子也前来下拜;随后约瑟和拉结也前来下拜。

以扫说:"我所遇见的这些群畜是什么意思呢?"雅各说:"是要在我主面前蒙恩的。"

以扫说:"兄弟啊,我的已经够了。你的仍归你吧!"

雅各说:"不然,我若在你眼前蒙恩,就求你从我手里收下这礼物,因为我见了你的面,如同见了神的面,并且你容纳了我。

求你收下我带来给你的礼物,因为神恩待我,使我充足。"雅各再三求他,他才收下了。

《创世纪》33:1-11]

Melchizedek

麦基洗德;(喻)仁义;公正

[出自《圣经·旧约》:

And the king of Sodom went out to meet him after his return from the slaughter of Chedolaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God.

And he blessed him, and said, Blessed be Abram the most high God, possessor of heaven and earth:

And blessed be the most high God, which hath delievered thine enemies into thy hand. And he gave him tithes of all.

Gen.14:17-20

亚伯兰杀败基大老玛和与他同盟的王回来的时候,所多玛王出来,在沙微谷迎接他;沙微谷就是王谷。

又有撒冷王麦基洗德带着饼和酒出来迎接,他是至高神的祭司。

他为亚伯兰祝福,说:"愿天地的主、至高的神赐福与亚伯兰。

至高的神把敌人交在你手里,是应该称颂的。"亚伯兰就把所得的,拿出十分之一来给麦基洗德。

《创世纪》14:17-20]

(The) memory of Amalek is to be blotted out.

消灭亚玛力人

[出自《圣经·旧约》:

Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

Deut.25：17–19

"你要记念你们出埃及的时候,亚玛力人在路上怎样待你。

他们在路上遇见你,趁你疲乏困倦,击杀你尽后边软弱的人,并不敬畏神。

所以耶和华你的神使你不被四围一切的仇敌扰乱,在耶和华你的神赐你为业的地上得享平安。那时,你要将亚玛力的名号从天下涂抹了,不可忘记。"

《申命记》25：17–19]

Menorah

七支烛台;(喻)六天创造和第七天休息

[出自《圣经·旧约》:

And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

Exod.25：31–32

要用精金作一个灯台。灯台的座和干与杯、球、花都要接连一块锤出来。

灯台两旁要岔出六个枝子,这旁三个,那旁三个。

《出埃及记》25：31–32]

Mercy Seat

施恩座;(喻)赎罪所

[出自《圣经·旧约》:

And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.

Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord.

Exod.30 : 6–10

要把坛放在法柜前的幔子外,对着法柜上的施恩座,就是我要与你相会的地方。

亚伦在坛上要烧馨香料作的香,每早晨他收拾灯的时候,要烧这香。

黄昏点灯的时候,他要在耶和华面前烧这香,作为世世代代常烧的香。

在这坛上不可奉上异样的香,不可献燔祭,素祭,也不可浇上奠祭。

亚伦一年一次要在坛的角上行赎罪之礼,他一年一次要用赎罪祭牲的血,在坛上行赎罪之礼,作为世世代代的定例。这坛在耶和华面前为至圣。

《出埃及记》30 : 6–10]

Messenger

使者;(喻)传信息的人

[出自《圣经·旧约》:

And Jacob went on his way, and the angels of God met him.

And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

And he commanded them, saying, Thus shall ye speak unto my lord

Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

Gen.32 : 1–5

雅各仍旧行路。神的使者遇见他。

雅各看见他们就说:"这是神的军兵。"于是给那地方起名叫玛哈念。

雅各打发人先往西珥地去,就是以东地,见他哥哥以扫。

(他)吩咐他们说:"你们对我主以扫说,你的仆人雅各这样说,我在拉班那里寄居,直到如今。

我有牛、驴、羊群、仆婢,现在打发人来报告我主,为要在你眼前蒙恩。"

《创世纪》32 : 1–5

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.

Hag.1 : 1–2

大利乌王第二年六月初一日,耶和华的话借先知哈该向犹大省长撒拉铁的儿子所罗巴伯和约撒答的儿子大祭司约书亚说:

"万军之耶和华如此说,这百姓说,建造耶和华殿的时候尚未来到。"

《哈该书》1 : 1–2

And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers;

And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:

Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.

Num.20：14–17

摩西从加低斯差遣使者去见以东王，说："你的弟兄以色列人这样说：'我们所遭遇的一切艰难，

就是我们列祖下到埃及我们在埃及久住，埃及人恶待我们的列祖和我们。'

我们哀求耶和华的时候，他听了我们的声音，差遣使者把我们从埃及领出来。这事你都知道。如今我们在你边界上的城加低斯，

求你容我们从你的地经过，我们不走田间和葡萄园，也不喝井里的水，只走大道，不偏左右，直到过了你的境界。"

《民数记》20：14–17]

Messiah

弥赛亚；(转)受权任命；耶稣基督

[出自《圣经·旧约》:

If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

Levi.4：3, 5

或是受膏的祭司犯罪，使百姓陷在罪里，就当为他所犯的罪，把没有残疾的公牛犊献给耶和华为赎罪祭。

受膏的祭司要取些公牛的血带到会幕。

《利未记》4：3, 5

And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

Levi.4：16

受膏的祭司要取些公牛的血带到会幕。

《利未记》4：16

The woman saith unto him, I know that Messias cometh, which is cal

led Christ: when he is come, he will tell us all things.

John 4 : 25

妇人说:"我知道弥赛亚(就是那称为基督的)要来,他来了必将一切的事都告诉我们。"

《约翰福音》4 : 25

He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

John 1 : 41

他先找着自己的哥哥西门,对他说:"我们遇见弥赛亚了("弥赛亚"意译就是"基督")。

《约翰福音》1 : 41]

Methuselah

玛士撒拉;(喻)长寿者,寿翁

[出自《圣经·旧约》:

And Enoch lived sixty and five years, and begat Methuselah:

And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

And all the days of Enoch were three hundred sixty and five years:

And Enoch walked with God: and he was not; for God took him.

And Methuselah lived an hundred eighty and seven years, and begat Lamech:

And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

And all the days of Methuselah were nine hundred sixty and nine years: and he died.

Gen.5 : 21-27

以诺活到六十五岁,生了玛士撒拉。

以诺生玛士撒拉之后,与神同行三百年,并且生儿养女。

以诺共活了三百六十五岁。

以诺与神同行,神将他取去,他就不在世了。

玛士撒拉活到一百八十七岁,生了拉麦。

玛士撒拉生拉麦之后,又活了七百八十二年,并且生儿养女。

玛士撒拉共活了九百六十九岁就死了。

《创世纪》5：21–27]

Morning watch

清晨；(转)黎明

[出自《圣经·旧约》:

That in the *morning watch* the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

Exod.14：24

到了晨更的时候，耶和华从云火柱中向埃及的军兵观看，使埃及的军兵混乱了。

《出埃及记》14：24]

Moses

摩西；(原义)从水中救起；(喻)伟大的英雄

[出自《圣经·旧约》:

And there was a man of the house of Levi, and took to wife a daughter of Levi.

And the woman conceived, and bare a son; and when she saw him that he was a goodly child, she hid him three months.

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

And his sister stood afar off, to wit what would be done to him.

And the daughter of pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

And Pharaoh's daughter said unto her, Take this child away, and

nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

Exod.2: 1–10

有一个利未家的人，娶了一个利未女子为妻。

那女人怀孕，生了一个儿子，见他俊美就藏他三个月。

后来不能再藏，就取了一个蒲草箱，抹上石漆和石油，将孩子放在里头，把箱子搁在河边的芦荻中。

孩子的姐姐远远站着，要知道他究竟怎么样。

法老的女儿来到河边洗澡，她的使女在河边行走。她看见箱子在芦荻中，就打发一个婢女拿来。

她打开箱子看见那孩子。孩子哭了，她就可怜他，说："这是希伯来人的一个孩子。"

孩子的姐姐对法老的女儿说："我去在希伯来妇人中叫一个奶妈来，为你奶这孩子，可以不可以？"

法老的女儿说："可以。"童女就去叫了孩子的母亲来。

法老的女儿对她说："你把这孩子抱去，为我奶他。我必给你工价。"妇人就抱了孩子去奶他。

孩子渐长，妇人把他带到法老的女儿那里，就作了他的儿子。他给孩子起名叫摩西。意思说："因我把他从水里拉了出来。"

《出埃及记》2: 1–10]

Moses departs from Jethro.

摩西辞别叶忒罗。

[出自《圣经 · 旧约》:

And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

Exod.4: 18

于是摩西回到他岳父叶忒罗那里，对他说："求你容我回去见我在埃及的弟兄，看他们还在不在。"叶忒罗对摩西说："你平平安安地去吧！"

《出埃及记》4: 18]

Moses destroys the calf.

摩西毁金犊; (喻)铲除罪恶

[出自《圣经 · 旧约》:

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

Exod.32: 19–20

摩西挨进营前,就看见牛犊,又看见人跳舞,便发烈怒,把两块版扔在山下摔碎了,

又将他们所铸的牛犊用火焚烧,磨得粉碎,撒在水面上,叫以色列人喝。

《出埃及记》32: 19–20]

Moses encourages the people

摩西临终嘱咐; (喻)托后事

[出自《圣经 · 旧约》:

And Moses went and spake these words unto all Israel.

And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan.

The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said.

And the Lord shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

And the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor

forsake thee.

And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

Deut.31: 1–9

摩西去告诉以色列众人，

(他)说："我现在一百二十岁了，不能照常出入，耶和华也曾对我说：'你必不得过这约旦河。'

耶和华你们的神必引导你们过去，将这些国民在你们面前灭绝，你们就得他们的地。约书亚必引导你们过去，正如耶和华所说的。

耶和华必待他们，如同他所灭绝的亚摩利二王、西宏与噩以及他们的国一样。

耶和华必将他们交给你们，你们要照我吩咐的一切命令待他们。

你们当刚强壮胆，不要害怕，也不要畏惧他们，因为耶和华你的神和你同去。他必不撇下你也不丢弃你。"

摩西召了约书亚来，在以色列众人眼前对他说："你当刚强壮胆，因为你要和这百姓一同进入耶和华向他们列祖起誓应许所赐之地。你也要使他们承受那地为业。

耶和华必在你前面行，他必与你同在，必不撇下你，也不丢弃你。不要惧怕，也不要惊惶。"

摩西将这律法写出来，交给抬耶和华约柜的祭司利未子孙和以色列的众长老。

《申命记》31: 1–9]

Moses' face shines.

摩西容光焕发；(喻)人逢喜事精神爽

[出自《圣经 · 旧约》:

And it came to pass, when Moses came down from mount Sinai with

the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai.

And till Moses had done speaking with them, he put a veil on his face.

But when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

Exod.34: 29–35

摩西手里拿着两块法版下西乃山的时候、不知道自己的面皮，因耶和华和他说话就发了光。

亚伦和以色列众人看见摩西的面皮发光，就怕挨近他。

摩西叫他们来，于是亚伦和会众的官长都到他那里去，摩西就与他们说话。

随后，以色列众人都近前来，他就把耶和华在西乃山与他所说的一切话都吩咐他们。

摩西与他们说完了话，就用帕子蒙上脸。

但摩西进到耶和华面前与他说话，就揭去帕子；及至出来的时候，便将耶和华所吩咐的告诉以色列人。

以色列人看见摩西的面皮发光。摩西又用帕子蒙上脸。等到他进去与耶和华说话就揭去帕子。

《出埃及记》34: 29–35]

Moses flees into Midian.

摩西逃往米甸；(喻)逃之夭夭

[出自《圣经·旧约》:

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied Egyptian smiting an Hebrew, one of his brethren.

And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, wherefore smitest thou thy fellow?

And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

Now when the Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

Exod.2: 11–15

后来摩西长大。他出去到他兄弟那里看他们的重担，见一个埃及人打希伯来人的一个弟兄。

他左右观看，见没有人，就把埃及人打死了，藏在沙土里。

第二天，他出去见有两个希伯来人在争斗，就对那欺负人的说："你为什么打你同族的人呢？"

那人说："谁立你作我们的首领和审判官呢？难道你要杀我，像杀那埃及人么？"摩西便惧怕，说："这事必是被人知道了。"

法老听见这事，就想杀摩西。但摩西躲避法老逃往米甸地居住。

《出埃及记》2: 11–15]

Moses keeps Jethro's flock.

摩西为叶忒罗牧羊；(喻)自食其力

[出自《圣经·旧约》:

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

Exod.3: 1

摩西牧养他岳父米甸祭司叶忒罗的羊群。一日，领羊群往野外去，到了神的山，就是何烈山。

《出埃及记》3: 1]

Moses numbers the people.

摩西计算壮丁的人数。

[出自《圣经 · 旧约》:

Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

from twenty years old and upward, all that are able to forth to war in Israel: thou and Aaron shall number them by their armies.

Num.1: 2–3

你要按以色列全会众的家室、宗族、人名的数目，计算所有的男丁。

凡以色列人中，从二十岁以外能出去打仗的，你和亚伦要照他们的军队数点。

《民数记》1: 2–3]

Moses reproves a Hebrew.

摩西斥责希伯来人; (喻)忘本

[出自《圣经 · 旧约》:

And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

Exod.2: 13

第二天他出去，见有两个希伯来人争斗，就对那欺负人的说: "你为什么打你同族的人呢?"

《出埃及记》2: 13]

Moses slay an Egyptian.

摩西杀人; (喻)怒不可遏

[出自《圣经 · 旧约》:

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

Exod.2: 11–12

后来摩西长大，他出去到他弟兄那里，看他们的重担，见一个埃及人打希伯来人的一个弟兄。

他左右观看，见没有人，就把埃及人打死了，藏在沙土里。

《出埃及记》2: 11–12]

Moses' gnats

摩西的虱子；(喻)战胜邪恶的奇迹

[出自《圣经 · 旧约》:

And the Lord said unto Moses, Say unto Aaron, stretch out thy rod, and smite the dust of the land,that it may become lice throughout all the land of Egypt.

And they did so; for Aaron Stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

Exod.8: 16–19

耶和华吩咐摩西说："你对亚伦说：'伸出你的杖击打地上的尘土，使尘土在埃及遍地变作虱子。'"

他们就这样行，亚伦伸杖击打地上的尘土，就在人身上和牲畜身上有了虱子，埃及遍地的尘土都变成虱子了。

行法术的也用邪术要生虱子来，却是不能。于是在人身上和牲畜身上有了虱子。

行法术的就对法老说："这是神的手段"。法老心里刚硬，不肯听摩西、亚伦，正如耶和华所说的。

《出埃及记》8: 16–19]

Moses' prayer to enter into the land.

摩西为渡过约旦而祈祷。

[出自《圣经 · 旧约》:

And I besought the Lord at that time, saying,

O Lord God, thou hast begun to shew thy servant thy greatness, and

thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter.

Deut.3: 23–26

那时，我恳求耶和华说：

"主耶和华啊，你已将你的大力大能显给仆人看，在天上、在地下，有什么神能像你行事、像你有大能的作为呢？

求你容我过去，看约旦河那边的美地，就是那佳美的山地和黎巴嫩。"

但耶和华因你们的缘故向我发怒，不应允我，对我说："罢了！你不要向我再提这事。"

《申命记》3: 23–26]

(A) mote in one's (the) eye

他人眼中的微尘；(喻)别人的小缺点

[出自《圣经·新约》:

And why beholdest thou *the mote that is in thy brother's eye*, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Matt.7: 3–5

为甚么看见你弟兄眼中有刺，却不想自己眼中有梁木呢。

你自己眼中有梁木，怎能对你的弟兄说，容我去掉你眼中的刺呢。

你这假冒为善的人，先去掉自己眼中的梁木，然后才能看得清楚，去掉你弟兄眼中的刺。

《马太福音》7: 3–5]

Much is required from the people to whom much is given.

多得者多给；(喻)能者多劳

[出自《圣经·新约》:

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season.

Blessed is that servant, whom his lord when he cometh shall find so doing.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat he menservant and maidens, and to eat and to drink, and to be drunken;

The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him the will ask the more.

Luke 12:41–48

彼得说："主啊，这比喻是为我们说的呢，还是为众人呢？"

主说："谁是那忠心有见识的管家，主人派他管理家里的人，按时分粮给他们呢？

主人来到，看见仆人这样行，那仆人就有福了。

我实在告诉你们：主人要派他管理一切所有的。

那仆人若心里说：'我的主人必来得迟'，就动手打仆人和使女，并且吃喝醉酒。

在他想不到的日子，不知道的时辰，那仆人的主人要来，重重地处治他，定他和不忠心的人同罪。

仆人知道主人的意思，却不预备，又不顺他的意思行，那仆人必受责打；

惟有那不知道的，作了当受责打的事，必少受责打。因为多给谁，就向谁多取；多托谁，就向谁多要。"

《路加福音》12:41–48]

(The) murder of Abel

亚伯被害;(喻)同室操戈,骨肉相残

[出自《圣经·旧约》:

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

And she again bare his brother Abel. And Abel was a keeper of the sheep, but Cain was a tiller of the ground.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering;

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field that Cain rose up against Abel his brother and slew him.

Gen.4: 1–8

有一日,那人和他妻子夏娃同房,夏娃就怀孕了,生了该隐。便说,"耶和华使我得了一个男子。"

又生了该隐的兄弟亚伯。亚伯是牧羊的,该隐是种地的。

有一日,该隐拿地里的出产为供物献给耶和华;

亚伯也将他羊群中头生的和羊的脂油献上。耶和华看中了亚伯和他的供物,

只是看不中该隐和他的供物。该隐就大大的发怒,变了脸色。

耶和华对该隐说:"你为什么发怒呢?你为什么变了脸色呢?

你若行得好,岂不蒙悦纳?若行得不好,罪就伏在门前。他必恋慕你,你却要制伏他。"

该隐与他兄弟亚伯说话,两人正在田间,该隐起来打他兄弟亚伯,把他

杀了。

《创世纪》4: 1–8]

My cup runs over.

杯满了; (喻)心满意足; 充满幸福

[出自《圣经 · 旧约》:

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Ps.23: 5–6

在我(指大卫)敌人面前,你为我摆设筵席;你用油膏了我的头,使我的福杯满溢。

我一生一世必有恩惠慈爱随着我。我且要住在耶和华的殿中,直到永远。

《诗篇》23: 5–6]

My horn hath he exalted.

得意忘形; (喻)趾高气扬; 崭露头角

[出自《圣经 · 旧约》:

He shall give strength unto his King, and exalt the horn of his anointed.

1 Sam.2: 10

将力量赐与所立的王,高举受膏者的头角。

《撒母耳记上》2: 10]

My hour is not yet come.

我的时候还没有到; (喻)婉拒谦辞(耶稣第一个奇迹)

[出自《圣经 · 新约》:

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

And both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus said unto him, They have no wine.

Jesus said unto her, Woman, what have I to do with thee? mine hour is not yet come.

His mother saith unto the servants, Whatsoever he saith unto you,

do it.

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Jesus saith unto them, Fill the waterpots with water And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the faest called the bridegroom,

And saith unto him, Ever man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory,and his disciples believed on him.

After this he went down to Ca-per-a-um, he and his mother, and his brethren, and his disciples: and they continued there not many days.

John 2: 1-12

第三日，在加利利的迦拿有娶亲的筵席，耶稣的母亲在那里。

耶稣和他的门徒也被请去赴席。

酒用尽了，耶稣的母亲对他说："他们没有酒了。"

耶稣说："母亲，我与你有什么相干？我的时候还没有到。"

他母亲对佣人说："他告诉你们什么，你们就作什么。"

照犹太人洁净的规矩，有六口石缸摆在那里，每口可以盛两三桶水。

耶稣对佣人说："把缸倒满了水。"他们就倒满了，直到缸口。

耶稣又说："现在可以舀出来，送给管筵席。"他们就送了去。

管筵席的尝了那水变的酒，并不知道是哪里来的，只有舀水的佣人知道。管筵席的便叫新郎来，

对他说："人都是先摆上好酒，等客喝足了，才摆上次的；你倒把好酒留到如今！"

这是耶稣所行的头一件神迹，是在加利利的迦拿行的，显出他的荣耀来，他的门徒就信他了。

这事以后，耶稣与他的母亲、弟兄和门徒都下迦百农去，在那里住了不

多几日。

《约翰福音》2: 1—12]

My little finger shall be thicker than my father's Loins.

我的小拇指比我父亲的腰还粗呢; (喻)加重惩罚

[出自《圣经·旧约》:

And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he as fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

That they sent and called him.And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

And he said unto them, Depart yet for three days, then come again to me.And the people departed.

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advist that I may answer this people?

And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's

loins.

And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

1 Kings.12: 1–11

罗波安往示剑去，因为以色列人都到了示剑，要立他作王。

尼八的儿子耶罗波安先前躲避所罗门王，逃往埃及，住在那里(他听见这事)。

以色列人打发人去请他来，他就和以色列会众都来见罗波安，对他说：

“你父亲使我们负重轭，作苦工，现在求你使我们作的苦工、负的重轭轻松些，我们就侍奉你。

罗波安对他们说：“你们暂且去，第三日再来见我。”民就去了。

罗波安之父所罗门在世的日子，有侍立在他面前的老年人，罗波安王和他们商议，说：“你们给我出个什么主意，我好回复这民。”

老年人对他说：“现在王若服侍这民如仆人，用好话回答他们，他们就永远作王的仆人。”

王却不用老年人给他出的主意，就和那些与他一同长大在他面前侍立的少年人商议。

说：“这民对我说：‘你父亲使我们负重轭，求你使我们轻松些’。你们给我出个什么主意，我好回复他们。”

那同他一起长大的少年人说：“这民对王说：‘你父亲使我们负重轭，求你使我们轻松些。’王要对他们如此说：‘我的小拇指头比我父亲的腰还粗。

我父亲使你们负重轭，我必使你们负更重的轭；我父亲用鞭子责打你们，我要用蝎子鞭责打你们。’”

《列王纪上》12: 1–11]

N

Naaman

乃缦；(喻)洗人之心，使其复原

[出自《圣经·旧约》:

And it was so, when Elisha the man of God had heard that the king of Israel had rend his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had did thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee take a blessing of thy servant.

But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the

house of Rimmon, the Lord pardon thy servant in this thing.

2 Kings.5: 8–18

神人以利沙听见以色列王撕裂衣服，就打发人去见王，说："你为什么撕了衣服呢？可使那人到我这里来，他就知道以色列中有先知了。"

于是，乃缦带着车马到了以利沙的家，站在门前。

以利沙打发一个使者，对乃缦说："你去在约旦河中沐浴七回，你的肉就必复原，而得洁净。"

乃缦却发怒走了，说："我想他必定出来见我，站着求告耶和华他神的名，在患处以上摇手，治好这大麻疯。

大马色的河亚罢拿和法珥法，岂不比以色列的一切水更好吗？我在那里沐裕不得洁净吗？"于是气忿忿地转身去了。

他的仆人进前来，对他说："我父啊，先知若吩咐你作一件大事，你岂不作吗？何况说你去沐浴而得洁净呢？"

于是乃缦下去，照着神人的话，在约旦河里沐浴七回，他的肉复原，好像小孩子的肉，他就洁净了。

乃缦带着一切跟随他的人，回到神人那里，站在他面前说："如今我知道，除了以色列之外，普天下没有神。现在求你收点仆人的礼物。"

以利沙说："我指着所侍奉永生的耶和华起誓，我必不受。"乃缦再三地求他，他却不受。

乃缦说："你若不肯受，请将两骡子驮的土赐给仆人。从今以后，仆人必不再将燔祭或平安祭献与别神，只献给耶和华。

惟有一件事，愿耶和华饶恕你仆人：我主人进临门庙叩拜的时候，我用手搀他在临门庙，我也屈身。我在临门庙屈身的这事，愿耶和华饶恕我。"

《列王纪下》5: 8–18

And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman the Syrian.

Luke 4: 27

先知以利沙的时候，以色列中有许多长大麻疯的，但内中除了叙利亚国的乃缦，没有一个得洁净的。

《路加福音》4: 27]

Nabal

拿八；(喻)一毛不拔的牧主，吝啬者

[出自《圣经·旧约》:

And there was man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats; and he was shearing his sheep in Carmel.

Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

And David heard in the wilderness that Nabal did shear his sheep.

And David went out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name;

And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

And now I have heard that thou hast shearers: now thy shepherds which were us, we hurt them not, neither was there aught missing unto them, all the while they were in Carmel.

Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master.

Shall I then take my bread, and my water, and my flesh that I have killed for the shearers, and give it unto men, whom I know not whence they be?

So David's young men turned their way, and went again, and came and told him all those sayings.

And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

1 Sam.25: 2–13

在玛云有一个人，他的产业在迦密，是一个大富户，有三千绵羊，一千山羊。他正在迦密剪羊毛。

那人名叫拿八，是迦勒族的人。他的妻名叫亚比该，是个聪明俊美的妇人。拿八为人刚愎凶恶。

大卫在旷野听见说拿八剪羊毛。

大卫就打发十个仆人，吩咐他们说："你们上迦密去见拿八，提我的名问他安。

要对那富户如此说：'愿你平安，愿你家平安，愿你一切所有的都平安。

现在我听说有人为你剪羊毛，你的牧人在迦密的时候和我们在一处，我们没有欺负他们，他们也未曾失落什么。

可以问你的仆人，他们必告诉你。所以愿我的仆人在你眼前蒙恩，因为是在好日子来的，求你随手取点赐与仆人和你儿子大卫'。"

大卫的仆人到了，将这话提大卫的名都告诉了拿八，就住了口。

拿八回答大卫的仆人说："大卫是谁？耶西的儿子是谁？近来悖逆主人奔逃的仆人甚多。

我岂可将饮食和为我剪羊毛人所宰的肉给我不知道从哪里来的人呢？"

大卫的仆人就转身，从原路回去，照这话告诉大卫。

大卫向跟随他的人说："你们各人都要带上刀。"众人就都带上刀。大卫也带上刀。跟大卫上去的约有四百人，留下二百人看守兵器。

[《撒母耳记上》25:2–13]

Naboth's vineyard

拿伯的葡萄园；(喻)使人垂涎的事物

[出自《圣经·旧约》:

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Sameria.

And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it: or, if it seem good to thee, I will give thee the worth of it in money.

And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house heavy and displeased because of the

word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it : and he answered, I will not give thee my vineyard.

And Jezebel his wife said unto him, Does thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

And she wrote in the letters, saying, Proclaim a fast and set Naboth on high among the people:

And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of his city , even the elders and the nobles who were the inhabitants in his city, did as Jazebel had sent unto them, and as it was written in the letters which she had sent unto them.

They proclaimed a fast, and set Naboth on higfh among the people.

And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for

Naboth is not alive, but dead.

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it .

1 Kings.21: 1–16

这事以后，又有一事。耶斯列人拿伯在耶斯列有一个葡萄园，靠近撒玛利亚王亚哈的宫。

亚哈对拿伯说："你将你的葡萄园给我作菜园，因为是靠近我的宫；我就把更好的葡萄园换给你，或是你要银子，我就按着价值给你。"

拿伯对亚哈说："我敬畏耶和华，万不敢将我先人留下的产业给你。"

亚哈因耶斯列人拿伯说："我不敢将我先人留下的产业给你"，就闷闷不乐地回宫，躺在床上，转脸向内，也不吃饭。

王后耶洗别来问他说："你为什么心里这样忧闷，不吃饭呢？"

他回答说："因我向耶斯列人拿伯说：'你将你的葡萄园给我，我给你价银，或是你愿意，我就把别的葡萄园换给你'，他却说：　我不将我的葡萄园给你。'"

王后耶洗别对亚哈说："你现在是治理以色列国不是？只管起来，心里畅畅快快的吃饭，我必将耶斯列人拿伯的葡萄园给你。"

于是，托亚哈的名写信，用王的印印上，送给那些与拿伯同城居住的长老贵胄。

信上写着说："你们当宣告禁食，叫拿伯坐在民间的高位上，

又叫两个匪徒坐在拿伯对面，作见证告他说：'你谤渎神和王了'；随后就把他拉出去用石头打死。"

那些与拿伯同城居住的长老贵胄，得了耶洗别的信，就照信而行；

宣告禁食，叫拿伯坐在民间的高位上。

有两个匪徒来，坐在拿伯的对面，当着众民作见证告他说："拿伯谤渎神和王了。"众人就把他拉到城外，用石头打死。

于是打发人去见耶洗别说："拿伯被石头打死了。"

耶洗别听见拿伯被石头打死，就对亚哈说："你起来得耶斯列人拿伯不肯为价银给你的葡萄园吧！现在他已经死了。"

亚哈听见拿伯死了，就起来下去，要得耶斯列人拿伯的葡萄园。

《列王纪上》21: 1–16]

Nadab and Abihu are burnt by fire for offering a strange fire.

拿答和亚比户献凡火而被焚;(喻)玩火自焚

[出自《圣经·旧约》:

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

And there went out fire from the Lord, and devoured them, and they died before the Lord.

Lev.I0: 1–2

亚伦的儿子拿答、亚比户,各拿自己的香炉,盛上火,加上香,在耶和华面前献上凡火,是耶和华没有吩咐他们的,

就有火从耶和华面前出来,把他们烧灭,他们就死在耶和华面前。

《利未记》10: 1–2]

(The) nakeness of the land

无防备状态

[出自《圣经·旧约》:

And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see *the nakedness of the land* ye are come.

And they said unto him, Nay, my Lord, but to buy food are thy servants come.

Gen.42: 9–10

约瑟想起从前所做的那两个梦,就对他们(指约瑟的哥哥们)说:"你们是奸细,来窥探这地的虚实。"

他们对他说:"我主啊,不是的,仆人们是籴粮来的。"

《创世纪》42: 9–10]

(The) naming of the creature

为万物命名;(喻)名正言顺

[出自《圣经·旧约》:

And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for

him.

Gen.2: 19–20

耶和华神用土所造成的野地各样走兽和空中各样飞鸟都带到那人面前，看他叫什么。那人怎样叫各样的活物，那就是它的名字。

那人便给一切牲畜和空中飞鸟、野地走兽都起了名，只是那人没有遇见配偶帮助他。

《创世纪》2: 19–20]

Naphtali

拿弗他利；(喻)争吵，力争；格斗

[出自《圣经·旧约》:

And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

Gen.30: 7–9

拉结的使女辟拉又怀孕，给雅各生了第二个儿子。

拉结说："我以天大的力量与我姐姐相争，得了胜利。"于是给他起名叫拿弗他利。

利亚见自己停了生育，就把使女悉帕给雅各为妾。

《创世纪》30: 7–9]

(The) narrow gate

狭门；(喻)幸福之门

[出自《圣经·新约》:

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

Luke 13: 24–27

耶稣对众人说，"你们要努力进窄门；我告诉你们，将来有许多人想要进去，却是不能。"

及至家主起来关了门，你们站在外面叩门，说，"主阿！给我们开门"，他就回答说，"我不认识你们，不晓得你们是哪里来的。"

那时，你们要说，"我们在你面前吃过喝过，你也在我们的街上教训过人。"

他要说，"我告诉你们，我不晓得你们是哪里来的；你们这一切作恶的人，离开我去罢！"

《路加福音》13: 24–27]

(The) narrow way

窄门；(喻)永生之门

[出自《圣经·新约》:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and *narrow is the way*, which leadeth unto life, and few there be that find it.

Matt.7: 13–14

"你们要进窄门；因为引到灭亡，那门是宽的，路是大的，进去的人也多。引到永生，那门是窄的，路是小的，找着的人也少。"

《马太福音》7: 13–14]

Nathan

拿单(以色列王大卫的预言家)

[出自《圣经·旧约》:

And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies;

That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth with in curtains.

And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee.

And came to pass that night, that the word of the Lord came unto

Nathan, saying,

Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in ?

Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

Now therefose so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel.

2 Sam.7: 1–8

王(指大卫)住在自己宫中,耶和华使他安靖,不被四围的仇敌扰乱。

那时,王对先知拿单说:"看哪,我住在香柏木的宫中,神的约柜反在幔子里。"

拿单对王说:"你可以照你的心意而行,因为耶和华与你同在。"

当夜耶和华的话临到拿单说:

"你去告诉我仆人大卫说,耶和华如此说:'你岂可建造殿宇给我居住呢?

自从我领以色列人出埃及直到今日,我未曾住过殿宇,常在会幕和帐幕中行走。

凡我同以色列人所走的地方,我何曾向以色列一支派的士师;就是我吩咐牧养我民以色列的说;你们为何不给我建造香柏木的殿宇呢?'

现在你要告诉我仆人大卫说,万军之耶和华如此说:'我从羊圈中将你召来,叫你不再跟从羊群,立你作我以色列的君。'"

《撒母耳记 下》7: 1–8]

Nergal

匿甲;(喻)火星

[出自《圣经·旧约》:

Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima.

2 Kings 17: 29-30

然而，各族之人在所住的城里，各为自己制造神像，安置在撒玛利亚人所造有丘坛的殿中。

巴比伦人造疏割比讷像，古他人造匿甲像，哈马人造亚示玛像。

《列王纪下》17: 29-30]

New Jerusalem

新耶路撒冷(虚拟地名)；(喻)未来的圣城

[出自《圣经·新约》:

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, *new Jerusalem*, coming down from God out of heaven, prepared as a bride adorned for her husband.

Rev.21: 1-2

我又看见一个新天新地，因为先前的天地已经过去了，海也不再有了。

我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。

《启示录》21; 1-2]

New man

新人；(喻)有灵性的人

[出自《圣经·新约》:

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Rom.8: 1-2

如今，那些在基督耶稣里的，就不定罪了。

因为赐生命圣灵的律，在基督耶稣里释放了我，使我脱离罪和死的律了。

《罗马书》8: 1-2]

Nimrod

宁录；(喻)勇敢的猎人

[出自《圣经·新约》:

And Cush begat *Nimrod*: he began to be a mighty one in the earth.

He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

Gen.10: 8–9

古实又生宁录,他为世上英雄之首。

他在耶和华面前是个英勇的猎户,所以俗话说:"像宁录在耶和华面前是个英勇的猎户。"

《创世纪》10: 8–9]

Nisan

尼散月(犹太历正月;公历 3、4 月间)

[出自《圣经·旧约》:

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king.Now I had not been before time sad in his presence.

Neh.2: 1

亚达薛西王二十年,尼散月,在王面前摆酒,我(指尼希米)拿起酒来奉给王。我素来在王面前没有愁容。

《尼希米记》2: 1

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

Esther.3: 7

亚哈随鲁王十二年正月,就是尼散月,人在哈曼面前,按日日月月掣普珥,就是掣签,要定何月何日为吉,择定了十二月,就是亚达月。

《以斯帖记》3: 7]

No man can serve two masters.

一仆不能事二主;(喻)非此即彼

[出自《圣经·新约》:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Matt.6: 24

一个人不能事奉两个主;不是恶这个爱那个,就是重这个轻那个。你们不能又事奉上帝,又事奉玛门。

《马太福音》6: 24]

No man hath seen God at any time.

从来没有见过神的面

[出自《圣经·新约》:

Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

1 John 4: 11–12

亲爱的弟兄啊,神既是这样爱我们,我们也应当彼此相爱。

从来没有人见过神,我们若彼此相爱,神就住在我们里面,爱他的心在我们里面得以完全了。

《约翰一书》4: 11–12]

Noah

挪亚; (喻)贤人

[出自《圣经·旧约》:

And Lamech lived an hundred eighty and two years, and begat a son:

And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

And all the days of Lamech were seven hundred seventy and seven years: and he died.

And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Gen.5: 28–32

拉麦活到一百八十二岁,生了一个儿子,

给他起名叫挪亚,说:"这个儿子必为我们的操作和手中的劳苦安慰我们;这操作劳苦是因为耶和华咒诅地。"

拉麦生挪亚之后,又活了五百九十五年,并且生儿养女。

拉麦共活了七百七十七岁就死了。

挪亚五百岁生了闪，含，雅弗。

《创世纪》5: 28–32

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

Gen.6: 12–14

神观看世界，见是败坏了；凡有血气的人，在地上都败坏了行为。

神就对挪亚说："凡有血气的人，他的尽头已经来到我面前；因为地上满了他们的强暴，我要把他们和地一并毁灭。

你要用歌斐木造一只方舟，分一间一间地造，里外抹上松香。"

《创世纪》6: 12–14]

Noah plants a vinegard.

挪亚栽葡萄。

[出自《圣经·旧约》:

And Noah began to be an husbandman, and he planted a vineyard.

Gen.9: 20

挪亚作起农夫来，栽了一个葡萄园。

《创世纪》9: 20]

Noah's Ark

挪亚方舟；(喻)藏身处

[出自《圣经·旧约》:

And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy

from off the face of the earth.

And Noah did according unto all that the Lord commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth.

There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

And the rain was upon the earth forty days and forty nights.

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

Fifteen cubits upward did the waters prevail; and the mountains were

covered.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

All in whose nostrils was the breath of life, of all that was in the dry land, died.

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

And the waters prevailed upon the earth an hundred and fifty days.

Gen.7: 1–24

耶和华对挪亚说："你和你的全家都要进入方舟，因为在这世代中，我见你在我面前是义人。

凡洁净的畜类，你要带七公七母；不洁净的畜类，你要带一公一母；

空中的飞鸟，也要带七公七母；可以留种，活在全地上。

因为再过七天，我要降雨在地上四十昼夜，把我所造的各种活物都从地上除灭。"

挪亚就遵着耶和华所吩咐的行了。

当洪水泛滥在地上的时候，挪亚整六百岁。

挪亚就同他的妻和儿子、儿妇，都进入方舟，躲避洪水。

洁净的畜类和不洁净的畜类，飞鸟并地上一切的昆虫，

都是一对一对地，有公有母，到挪亚那里进入方舟，正如神所吩咐挪亚的。

过了那七天，洪水泛滥在地上。

当挪亚六百岁，二月十七日那一天，大渊的泉源都裂开了，天上的窗户也敞开了。

四十昼夜降大雨在地上。

正当那日，挪亚和他三个儿子闪、含、雅弗，并挪亚的妻子和三个儿妇，都进入方舟。

他们和百兽，各从其类；一切牲畜，各从其类；爬在地上的昆虫，各从其类；一切禽鸟，各从其类，都进入方舟。

凡有血肉、有气息的活物，都一对一对地到挪亚那里，进入方舟。

凡有血肉进入方舟的，都是有公有母，正如神所吩咐挪亚的。耶和华就把他关在方舟里头。

洪水泛滥在地上四十天，水往上涨，把方舟从地上漂起。

水势浩大，在地上大大地往上涨，方舟在水面上漂来漂去。

水势在地上极其浩大，天下的高山都淹没了。

水势比山高过十五肘，山岭都淹没了。

凡在地上有血肉的动物，就是飞鸟、牲畜、走兽，和爬在地上的昆虫，以及所有的人都死了。

凡在旱地上、鼻孔有气息的生灵都死了。

凡地上各类的活物，连人带牲畜、昆虫，以及空中的飞鸟，都从地上除灭了，只留下挪亚和那些与他同在方舟里的。

水势浩大，在地上共一百五十天。

《创世纪》7: 1–24

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth:

,then he put forth his hand, and took her, and pulled her in unto him into the ark.

And he stayed yet other seven days; and again he sent forth the dove out of the ark;

And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying,

Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

And Noah went forth, and his sons, and his wife, and his sons' wives with him:

Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

While the earth remaineth, seed–time and harvest, and cold and heat,

and summer and winter, and day and night shall not cease.

Gen.8: 1–22

神记念挪亚和挪亚方舟里的一切走兽牲畜；神叫风吹地，水势渐落。

渊源和天上的窗户都闭塞了，天上的大雨也止住了。

水从地上渐退。过了一百五十天，水就渐消。

七月十七日，方舟停在亚拉腊山上。

水又渐消，到十月初一日，山顶都现出来了。

过了四十天，挪亚开了方舟的窗户，

放出一只乌鸦去；那乌鸦飞来飞去，直到地上的水都干了。

他又放出一只鸽子去，要看看水从地上退了没有。

但遍地上都是水，鸽子找不着落脚之地，就回到方舟挪亚那里，挪亚伸手把鸽子接进方舟来。

他又等了七天，再把鸽子从方舟放出去。

到了晚上，鸽子回到他那里，嘴里叼着一个新拧下来的橄榄叶子，挪亚就知道地上的水退了。

他又等了七天，放出鸽子去，鸽子就不再回来了。

到挪亚六百零一岁，正月初一日，地上的水都干了。挪亚撤去方舟的盖观看，便见地面上干了。

到了二月二十七日，地就都干了。

神对挪亚说：

"你和你的妻子、儿子、儿妇都可以出方舟。

在你那里凡有血肉的活物，就是飞鸟、牲畜，和一切爬在地上的昆虫，都要带出来，叫它在地上多多孳生，大大兴旺。"

于是挪亚和他的妻子、儿子、儿妇都出来了。

一切走兽、昆虫、飞鸟，和地上所有的动物，各从其类，也都出了方舟。

挪亚为耶和华筑了一座坛，拿各类洁净的牲畜、飞鸟献在坛上为燔祭。

耶和华闻那馨香之气，就心里说："我不再因人的缘故咒诅地（人从小时心里怀着恶念），也不再按着我才行的，灭各种的活物了。

地还存留的时候，稼穑、寒暑、冬夏、昼夜就永不停息了。"

《创世纪》8: 1–22]

Not let one's left hand know what one's right hand does.

别让你的左手知道你右手所做的事；(喻)好事做在暗处

[出自《圣经·新约》:

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.Verily I say unto you, They have their reward.

But when thou doest alms, *let not thy left hand know what thy right hand doeth.*

Matt.6: 1–3

你们要小心，不可将善事行在人的面前，故意叫他们看见；若是这样，就不能得你们天父的赏赐了。

所以你施舍的时候，不可在你前面吹号，像那假冒为善的人，在会堂里和街道上所行的，故意要得人的荣耀；我实在告诉你们，你们已经得了他们的赏赐。

你施舍的时候，不要叫左手知道右手所做的。

《马太福音》6: 1–3]

Not rendering evil for evil, or railling for railling

别以怨报怨，以辱骂对辱骂；(喻)以德报怨；和为贵

[出自《对经·新约》

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile;

Let him eschew evil, and do good; let him seek peace, and ensue it.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

1 Pet.3: 8–12

总而言之，你们都要同心，彼此体恤，相爱如弟兄，存慈怜谦卑的心。

不要以恶报恶、以辱骂还辱骂，而要祝福，因为你们是为此蒙召，好叫你们承受福气。

因为经上说："人若爱生命，愿享美福，须要禁止舌头不出恶言，嘴唇不说诡诈的话；

也要离恶行善，寻求和睦，一心追赶。

因为主的眼看顾义人，主的耳听他们的祈祷；惟有行恶的人，主向他们变脸。"

《彼得前书》3: 8–12]

Not to be worthy to unloose the latchet of somebody's shoe

连给某人解鞋带都不配；(喻)高不可攀；自谦之辞

[出自《圣经 · 新约》:

John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, *whose shoe's latchet I am not worthy to unloose.*

John, 1: 26–27

约翰回答说："我是用水施礼，但有一位站在你们中间，是你们不认识的。

就是那在我以后来的，我给他解鞋带也不配。"

《约翰福音》1: 26–27]

(The) Number of the Beast

兽数六六六(指罗马皇帝尼禄)

[出自《圣经 · 新约》:

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

And he had power to give life unto the image of the beast, that the image of the beast should both speak , and cause that as many as would not worship the image of the beast should be killed.

And he causeth all, both small and great, rich and poor, free and

bond, to receive a mark in their right hand, or in their foreheads:

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Rev.13: 11–18

我又看见另有一个兽从地中上来；有两角如同羊羔，说话好像龙。

他在头一个兽面前，施行头一个兽所有的权柄；并且叫地和住在地上的人，拜那死伤医好的头一个兽。

又行大奇事，甚至在人面前，叫火从天降在地上。

他因赐给他权柄在兽面前能行奇事，就迷惑住在地上的人，说，要给那受刀伤还活着的兽作个像。

又有权柄赐给他叫兽像有生气，并且能说话，又叫所有不拜兽像的人都被杀害。

他又叫众人，无论大小贫富，自主的，为奴的，都在右手上，或是在额上，受一个印记。

除了那受印记，有了兽名，或有兽名数目的，都不得作买卖。

在这里有智慧。凡有聪明的，可以算计兽的数目；因为这是人的数目，他的数目是六百六十六。

《启示录》13: 11–18]

O

Obadiah

俄巴底亚；(喻) 上帝的仆人，忠实的信徒

[出自《圣经·旧约》:

The vision of Obadiah. Thus saith the Lord God concerning Edom; we have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

Behold, I have made thee small among the heathen: thou art greatly

despised.

The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

Obad.1: 1–4

俄巴底亚得了耶和华的默示。论以东说："我从耶和华那里听见信息，并有使者被差往列国去。说：'起来吧！一同起来与以东争战。'

我使你以东在列国中为最小的，被人大大藐视。

住在山穴中，居所在高处的啊，你因狂傲自欺，心里说：'谁能将我拉下地去呢？'

你虽如大鹰高飞，在星宿之间搭窝，我必从那里拉下你来。这是耶和华说的。"

《俄巴底亚书》1: 1–4]

Obed

俄备得(大卫的祖父)；(喻)神的崇拜者

[出自《圣经·旧约》:

So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.

And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

And Naomi took the child, ad laid it in her bosom, and became nurse unto it.

And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

Ruth 4: 13–17

于是波阿斯娶了路得为妻，与她同房。耶和华使她怀孕生了一个儿

子。

妇人们对拿俄米说："耶和华是应当称颂的，因为今日没有撇下你使你无至近的亲属。愿这孩子在以色列中得名声。

他必提起你的精神，奉养你的老，因为是爱慕你的那儿妇所生的，有这儿妇比有七个儿子还好。"

拿俄米就把孩子抱在怀中，作他的养母。

邻居的妇人说："拿俄米得孩子了。"就给孩子起名叫俄备得。

《路得记》4: 13–17]

Old Man

旧人；(喻)私欲者

[出自《圣经 · 新约》:

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Rom. 6: 5–6

我们若在他(指基督)死的形状上与他联合，也要在他复活的形状上与他联合。

因为知道我们的旧人，和他同钉十字架，使罪身灭绝，叫我们不再作罪的奴仆。

《罗马书》6: 5–6]

Old Testament

旧约(又名约书，与新约书相对而言)

[出自《圣经 · 新约》:

And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished.

But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

2 Cor.3: 13–14

不像摩西那样，将面纱蒙在脸上，免得以色列人看到那易于消逝的光荣的终结。

但他们的心已变得迟钝，直到今天在读旧约时，同样的面纱仍然存在，

没有揭去，因为这面纱只有在基督内才得除去。

《哥林多后书》3: 13-14]

Omega

俄梅戛(欧米茄)；(喻)最后一个

[出自《圣经·新约》:

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almight.

Rev.1: 8

我是阿耳法和欧米茄，那今在、昔在及将来永在的全能者。

《启示录》1: 8

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Rev.21: 6

他又给我说："已完成了！我是阿耳法和欧米茄，元始和终末。我要把生命的水白白地赐给口渴的人喝。"

《启示录》21: 6]

Onan

俄南；(喻)夭折

[出自《圣经·旧约》:

And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.

And she conceived, and bare a son; and he called his name Er.

And she conceived again, and bare a son; and she called his name Onan.

And she yet again conceived, and bare a son; and called his name Shelah; and he was at Chezib, when she bare him.

And Judah took a wife for Er his firstborn, whose name was Tamar.

And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him.

And Judah said unto Onan, Go in unto thy brother's wife, and marry

her, and raise up seed to thy brother.

And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

And the thing which he did displeased the Lord: wherefore he slew him also.

Gen.38: 1–10

那时，犹大离开他弟兄下去，到一个亚杜兰人名叫希拉的家里去。

犹大在那里看见一个迦南人名叫书亚的女儿，就娶她为妻，与她同房。

她就怀孕生了儿子，犹大给他起名叫珥。

她又怀孕生了儿子，母亲给他起名叫俄南。

她复又生了儿子，给他起名叫示拉。她生示拉的时候，犹大正在基悉。

犹大为长子珥娶妻，名叫他玛。

犹大的长子珥在耶和华眼中看为恶，耶和华就叫他死了。

犹大对俄南说："你当与你哥哥的妻子同房，向她尽你为弟的本份，为你哥哥生子立后。"

俄南知道生子不归自己，所以同房的时候，便遗在地，免得给他哥哥留后。

俄南所作的在耶和华眼中看为恶，耶和华也就叫他死了。

《创世纪》38: 1–10]

One servant serves two masters.

一仆二主；(喻)不能既爱又恨

[出自《圣经·新约》:

And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

No servant can serve two masters: for either he will hate the one, and

love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Luke, 16: 9—13

我又告诉你们，要藉着那不义的钱财结交朋友，到了钱财用完的时候，他们可以接你们到永恒的帐幕里去。

人在最小的事上忠心，在大事上也忠心，在最小的事上不义，在大事上也不义。

倘若你们在不义的钱财上不忠心，谁还把真实的钱财托付给你们呢?

倘若你们在别人的东西上不忠心，谁还把你们自己的东西给你们呢?

一个仆人不能侍奉两个主，不是恨这个就爱那个，不是重这个就是轻那个；你们不能又侍奉上帝，又侍奉玛门。

《路加福音》16: 9—13]

One's bowels yearned upon (over)

疼爱，同情

[出自《圣经 · 旧约》:

And Joseph made haste; for *his bowels did yearn upon* his brother: and he sought where to weep; and he entered into his chamber, and wept there.

Gen.43: 30

约瑟爱弟之情发动，就急忙寻找可哭之地，进入自己的屋里，哭了一场。

《创世纪》43: 30]

One's ewe lamb

唯有的羔；(喻)唯一的孩子

[出自《圣经 · 旧约》:

And the Lord sent Nathan unto David. And he came unto him, and said unto him. There were two men in one city; the one rich, and the other poor.

The rich man had exceeding many flocks and herds:

But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as daughter.

And there came a traveller unto the rich man,and he spared to take of his own flock and of his own herd,to dress for the wayfaring man that was come unto him; but took the poor man's lamb,and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan. As the Lord liveth, the man that hath done this thing shall surely die.

2 Sam.12: 1–5

耶和华差遣拿单去见大卫。拿单到了大卫那里，对他说："在一座城里有两个人：一个是富户，一个是穷人。

富户有许多牛群羊群：

穷人除了所买来养活的一只小母羊羔之外，别无所有。羊羔在他家里和他儿女一同长大，吃他所吃的，喝他所喝的，睡在他怀中。在他看来如同女儿一样。

有一客人来到这富户家里，富户舍不得从自己牛群羊群中取一只预备给客人吃，却取了那穷人的羊羔，预备给客人吃。"

大卫就甚恼怒那人，对拿单说："我指着永生的耶和华起誓，行这事的人该死！"

《撒母耳记下》12: 1–5]

Only a step away from death.

离死只差一步；(喻)死神即将降临

[出自《圣经·旧约》:

And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done?What is mine iniquity?and what is my sin before thy father, that he seeketh my life?

And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me?it is not so.

And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

Then said Jonathan unto David, Whatsoever thy soul desireth, I will

even do it for thee.

I Sam.20: 1–4

大卫从拉玛的拿约逃跑来到约拿单那里，对他说："我作了甚么？有什么罪孽呢？在你父亲面前犯了什么罪，他竟寻索我的性命呢？"

约拿单回答说："断然不是。你必不至死。我父亲作事，无论大小，没有不叫我知道的。怎么独有这事隐瞒我呢？决不如此。"

大卫又起誓，说："你父亲准知道我在你眼前蒙恩。他心里说，不如不叫约拿单知道，恐怕他愁烦。我指着永生的耶和华，又敢在你面前起誓，我离死不过一步。

约拿单对大卫说："你心里所求的，我必为你成就。"

《撒母耳记上》20: 1–4]

Open somebody's eye

使人恢复视力；(喻)重见光明；启迪人心；顿开茅塞

[出自《圣经》:

They say unto him, Lord, that *our eyes may be* opened.

So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Matt.20: 33–34

他们说："主啊！要我们的眼睛能看见。"

耶稣就动了慈心，把他们的眼睛一摸，他们立刻看见，就跟从了耶稣。

《马太福音》20: 33–34

Open thou mine eyes, that I may behold wondrous things out of thy law.

Psa.119: 18

求你开我的眼睛，使我看出你律法中的奇妙。

《诗篇》119: 18

And Elisha prayed, and said, Lord, I pray thee, *open his eyes*, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

2 Kings, 6: 17

以利沙祷告说，"耶和华啊，求你开这少年人的眼目，使他能看见。"耶和华开他的眼目，他就看见满山有火车火马围绕以利沙。

《列王纪 下》6: 17]

Ordain

授圣职之礼(转)授以牧师之职;祝圣(神父、主教等)

[出自《圣经 · 旧约》:

And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

I Kings.12: 31-33

耶罗波安在丘坛那里建殿,将那不属利未人的凡民立为祭司。

耶罗波安定八月十五日为节期,像在犹大的节期一样,自己上坛献祭。他在伯特利也这样向他所铸的牛犊献祭,又将立为丘坛的祭司安置在伯特利。

他在八月十五日,就是他私自所定的月日,为以色列人立作节期的日子,在伯特利上坛烧香。

《列王纪 上》12: 31-33]

Oshea

何西亚(改名约书亚);(喻)扶助;愿上主施救(有拯救之意)

[出自《圣经 · 旧约》:

And the Lord spake unto Moses, saying,

Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

Num.13: 1-2

耶和华晓谕摩西说:

"你打发人去窥探我所赐给以色列人的迦南地,他们每支派中要打发一

个人，都要作领袖的。”

《民数记》13: 1-2

Of the tribe of Ephraim, Oshea the son of Nun.

Num.13: 8

属以法莲支派的有嫩的儿子何西亚。

《民数记》13: 8

These are the names of the men which Moses sent to spy out the land.And Moses called Oshea the son of Nun Jehoshua.

Num.13: 16

这就是摩西所打发窥探那地之人的名字。摩西就称嫩的儿子何西亚为约书亚。

《民数记》13: 16]

Out-herod Herod

比希律王更希律王；(喻)极其残忍；有过之而无不及

[出自《圣经·新约》:

The Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he diligently inquired of the wise men.

Then was fulfilled that which was spoken by Jeremy the prophet, saying,

In Ra-ma was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becuase they are not.

Matt.2: 16-18

希律见自己被博士愚弄，就大大发怒，差人将伯利恒城里并四境所有的男孩，照着他向博士仔细查问的时候，凡两岁以里的，都杀尽了。

这就应了先知耶利米的话，说:

“在拉玛听见号啕大哭的声音，是拉结哭她儿女，不肯安慰，因为他们都不在了。”

《马太福音》2: 16-18]

P

(The) pale horse

灰色马; (喻)死神

[出自《圣经·新约》:

I looked, and behold *a pale horse*: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Rev.6: 8

我就观看,见有一匹灰色马;骑在马上的,名字叫作死,阴府也随着他;有权炳赐给他们,可以用刀剑、饥荒、瘟疫、野兽,杀害地上四分之一的人。

《启示录》6: 8]

Palm Sunday

棕枝主日(圣枝主日)

[出自《圣经·新约》:

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongue, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

Rev.7: 9–11

此后,我观看,见有许多的人,没有人能数过来,是从各国、各族、各民、各方来的,站在宝座和羔羊面前,身穿白衣,手拿棕树枝。

大声喊着说:"愿救恩归与坐在宝座上我们的上帝,也归与羔羊!"

众天使都站在宝座和众长老并四活物的周围,在宝座前,面伏于地,敬

拜上帝。

《启示录》7:9—11]

Passover

逾越节(犹太教三大节日之一)

[出自《圣经·旧约》:

And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the houses of their fathers, a lamb for an house:

And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make you count for the lamb.

Your lamb shall be without blemish, a male of the first year:ye shall take it out from the sheep, or from the goats:

And ye shall keep it up untill the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the

gods of Egypt I will execute judgment; I am the Lord.

And the blood shall be to you for a token upoin the houses where ye are:and when I see the blood,I will pass over you,and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.

Exod.12: 1–14

耶和华在埃及地晓谕摩西、亚伦说:

"你们要以本月为正月,为一年之首。

你们吩咐以色列全会众说:'本月初十日,各人要按着父家取羊羔,一家一只。

若是一家的人太少,吃不了一只羊羔,本人就要和他隔壁的邻舍共取一只。你们预备羊羔,要按着人数和饭量计算。

要无残疾一岁的公羊羔,你们或从绵羊里取,或从山羊里取,都可以。

要留到本月十四日,在黄昏的时候,以色列全会众把羊羔宰了。

各家要取点血,涂在吃羊羔的房屋左右的门框上和门楣上。

当夜要吃羊羔的肉,用火烤了,与无酵饼和苦菜同吃。

不可吃生的,断不可吃水煮的,要带着头、腿、五脏,用火烤了吃。

不可剩下一点留到早晨,若留到早晨,要用火烧了。

你们吃羊羔当腰间束带,脚上穿鞋,手中拿杖,赶紧地吃,这是耶和华的逾越节。

因为那夜我要巡行埃及地,把埃及地一切头生的,无论是人是牲畜,都击杀了;又要败坏埃及一切的神,我是耶和华。

这血要在你们所住的房屋上作记号,我一见这血,就越过你们去,我击杀埃及地头生的时候,灾殃必不临到你们身上灭你们。

你们要记念这日,守为耶和华的节,作为你们世世代代永远的定例。"

《出埃及记》12: 1–14]

(The) passover again commanded

守逾越节

[出自《圣经·旧约》:

And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt,

saying,

Let the children of Israel also keep the passover at his appointed season.

In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

And Moses spake unto the children of Israel, that they should keep the passover.

And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.

Num.9: 1–5

以色列人出埃及地以后，第二年正月，耶和华在西奈的旷野吩咐摩西说：

"以色列人应当在所定的日期守逾越节。

就是本月十四日黄昏的时候，你们要在所定的日期守这节，要按这节的律例、典章而守。"

于是摩西吩咐以色列人守逾越节。

他们就在西奈的旷野，正月十四日黄昏的时候守逾越节。凡耶和华所吩咐摩西的，以色列人都照样行了。

《民数记》9: 1–5]

Pastor

牧师(牧羊人)；(喻)耶稣；主持教务和管理教徒的人

[出自《圣经·旧约》:

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

Jer.3: 15

我(指耶和华)也必将合我心的牧者赐给你们。他们必以知识和智慧牧养你们。

《耶利米书》3: 15

For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered.

Jer.10: 21

因为牧人都成为畜类，没有求向耶和华，所以不顺利，他们的羊群也都分散。

《耶利米书》10:21

Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

Jer.12: 10

许多牧人毁坏我的葡萄园，践踏我的份，使我美好的份变为荒凉的旷野。

《耶利米书》12: 10

As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee.

Jer.17: 16

至于我，那跟从你作牧人的职分，我并没有急忙离弃，也没有想那灾殃的日子，这是你知道的。我口中所出的言语都在你面前。

《耶利米书》17: 16]

Paul the Apotle

使徒保罗

[出自《圣经 · 新约》:

Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother.

To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

Col.1: 1–2

奉上帝旨意：作基督耶稣使徒的保罗，和兄弟提摩太。

写信给歌罗西的圣徒，在基督里有忠心的弟兄。愿恩惠平安，从上帝我们的父，归与你们。

《哥罗西书》1: 1–2]

Peace

和平；(喻)忠恕为本

[出自《圣经 · 旧约》:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Cousel

ler, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

The Lord sent a word into Jacob, and it hath lighted upon Israel.

And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

Isa.9: 6–9

因有一婴孩为我们而生，有一子赐给我们，政权必担在他的肩头上。他的名称为奇妙、策士、全能的神、永在的父、和平的君。

他的政权与平安必加增无穷。 他必在大卫的宝座上治理他的国，以公平公义使国坚定稳固，从今直到永远。 万军之耶和华的热心必成就这事。

主使一言入雅各家，落于以色列家。

这众百姓，就是以法莲和撒玛利亚的居民，都要知道，他们凭骄傲自大的心说(话)。

《以赛亚书》9: 6–9]

(The) peace offering

平安祭的规定(古代犹太教献祭形式之一，又称酬恩祭)

[出自《圣经 · 旧约》:

And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the Lord.

And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,

And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

And Aaron's sons shall burn it on the altar upon the burnt sacrifice,

which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord.

Levi.3: 1–5

人献供物为平安祭，若是从牛群中献，无论是公的、是母的，必用没有残疾的献在耶和华面前。

他要按手在供物的头上，宰于会幕门口。亚伦的子孙作祭的，要把血洒在坛的周围。

从平安祭中，将火祭献给耶和华，也要把盖脏的脂油和脏上所有的脂油，

并两个腰子和腰子上的脂油，就是靠腰两旁的脂油，与肝上的网子和腰子，一概取下。

亚伦的子孙要把这些烧在坛的燔祭上，就是在火的柴上，是献与耶和华为馨香的火祭。

《利未记》3: 1–5]

Peleg

法勒；(喻)分散居住

[出自《圣经·旧约》:

And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

Gen.10: 25

希伯生了两个儿子，一个名叫法勒，因为那时人就分地居住。法勒的兄弟名叫约坍。

《创世纪》10: 25]

Pentecost

五旬节(犹太教又名七七节或收割节；基督教又称圣灵降临节)

[出自《圣经·旧约》:

Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch.

Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solem feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

2 Chro.8: 12–13

所罗门在耶和华的坛上，就是在廊子前他所筑的坛上，与耶和华献燔祭。

又遵着摩西的吩咐，在安息日、月朔、并一年三节，就是除酵节、七七节、住棚节，献每日所当献的祭。

《历代志下》8: 12–13]

Penuel

毗努伊勒; (喻)神面

[出自《圣经·旧约》:

And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

And he took them, and sent them over the brook, and sent over that he had.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

And he said unto him, What is thy name? And he said, Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Penuel: for I have seen God face to face, and my life is preserved.

And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

Gen.32: 22–32

他(指雅各)夜间起来,带着两个妻子、两个使女,并十一个儿子都过了雅博渡口。

(他)先打发他们过河,又打发所有的都过去,

只剩下雅各一人。有一个人来和他摔跤;直到黎明。

那人见自己胜不过他,就将他的大腿窝摸了一把,雅各的大腿窝正在摔跤的时候就扭了。

那人说:"天黎明了,容我去吧。"雅各说:"你不给我祝福,我就不容你去!"

那人说:"你名叫什么?"他说:"我名叫雅各。"

那人说:"你的名不要再叫雅各,要叫以色列,因为你与神人与较力都得了胜。"

雅各向他说:"请将你的名告诉我。"那人说:"何必问我的名。"于是在那里给雅各祝福。

雅各便给那地方起名叫毗努伊勒,意思说:"我面对面见了神,我的性命仍得保全。"

日头刚出来的时候,雅各经过毗努伊勒,他的大腿就瘸了。

故此,以色列人不吃大腿窝的筋,直到今日,因为那人摸了雅各大腿窝的筋。

《创世纪》32:22-32]

(The) people ask for flesh.

以色列人要吃肉。(喻)贪心不足。

[出自《圣经·旧约》:

And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

We remember the flesh, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.

Num.11:4-6

他们中间的闲杂人大起贪欲的心,以色列人又哭号说:"谁给我们肉吃呢?

我们记得在埃及的时候,不花钱就吃鱼,也记得有黄瓜、西瓜、韭菜、葱

蒜。

现在我们的心血枯竭了，除这玛纳以外，在我们眼前并没有别的东西。"

《民数记》11: 4–6]

(The) people are commanded to write the law upon stones.

立碑为证。

[出自《圣经 · 旧约》:

And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:

And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee.

Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.

Deut.27: 1–4

摩西和以色列的众长老吩咐百姓说："你们要遵守我今日所吩咐的一切诫命。

你们过约旦河，到了耶和华你神所赐给你的地，当天要立起几块大石头，墁上石灰，

把这律法的一切话写在石头上。你过了河，可以进入耶和华你神所赐你流奶与蜜之地，正如耶和华你到祖之神所应许你的。

你们进了约旦河，就要在以巴路山上，照我今日所吩咐的，将这些石头立起来，墁上石灰。"

《申命记》27: 1–4]

Peter

彼得(耶稣十二门徒之一); (喻)磐石

[出自《圣经 · 新约》:

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were

fishers.

And he saith unto them, Follow me, and I will make you fishers of men.

And they straightway left their nets, and followed him.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

And they immediately left the ship and their father, and followed him.

Matt.4: 18–22

耶稣在加利利海边行走，看见弟兄两人，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。

耶稣对他们说："来跟从我，我要叫你们得人如得鱼一样。"

他们就立刻舍了网，跟从了他。

从那里往前走，又看见弟兄两人，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。

他们立刻舍了船，别了父亲，跟从了耶稣。

《马太福音》4: 18–22

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said. Thou art the Christ, the son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he his disciples that they should tell no man that he was

Jesus the Christ.

Matt.16: 13–20

耶稣到了该撒利亚腓立比的境内，就问门徒说："人说我人子是谁？"

他们说："有人说是施洗的约翰，有人说是以利亚，又有人说是耶利米或是先知里的一位。"

耶稣说："你们说我是谁？"

西门彼得回答说："你是基督，是永生神的儿子。"

耶稣对他说："西门巴约拿，你是有福的！因为这不是属血肉的指示你的，乃是我在天上的父指示的。

我还告诉你：你是彼得，我要把我的教会建造在这磐石上，阴间的权柄不能胜过他。

我要把天国的钥匙给你，凡你在地上所捆绑的，在天上也要捆绑；凡你在地上所释放的，在天上也要释放。"

当下，耶稣嘱咐门徒，不可对人说他是基督。

《马太福音》16: 13–20]

Peter's tears

彼得的眼泪；(喻)羞愧的眼泪

[出自《圣经·新约》:

Then took they him, and led him, and brought him into the high priest's house.And Peter followed afar off.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

And he denied him, saying Woman, I know him not.

And after a little while another saw him,and said,Thou art also of them.And Peter said, Man, I am not.

And about the space of one hour after another confidently affirmed, saying, Of a truth this also was with him: for he is Galilaen.

And Peter said, Man, I know not what you sayest.And immediately, while he yet spake, the cock crew.

And the Lord turned, and looked upon Peter.And Peter remembered the word of the Lord, how he had said unto him, Before the cock, thou

shalt deny me thrice.

Luke 22: 54–61

他们拿住耶稣，把他带到大祭司的宅里。彼得远远地跟着。

他们在院子里生了火，一同坐着，彼得也坐在他们中间。

有一个使女看见火光里，就定睛看他，说："这个人素来也是同那人一伙的。"

彼得却不承认，说："女子，我不认得他。"

过了不多的时候，又有一个人看见他，说："你也是他们一党的。"彼得说："你这个人！我不是。"

约过了一小时，又有一个人极力地说："他实在是同那人一伙的，因为他也是加利利人"。

彼得说："你这个人！我不晓得你说的是什么"。正说话之间，鸡就叫了。

主转过身来看彼得。彼得便想起主对他所说的话："今日鸡叫以先，你要三次不认我。"他就出去痛哭。

《路加福音》22: 54–61]

Pharaoh commands the male children to be cast into the river.

法老下令将男孩扔在河里；(喻)杀害无辜；残忍

[出自《圣经·旧约》:

And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Exod.1: 22

法老吩咐他的民众说："以色列人所生的男孩，你们都要丢在河里；一切的女孩，你们要存留她的性命。"

《出埃及记》1: 22]

Pharaoh sues to Moses

法老求摩西；(喻)甘拜下风

[出自《圣经·旧约》:

Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.

And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from

thee and thy houses, that they may remain in the river only?

And he said, Tomorrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the Lord our God.

And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

Exod.8: 8–11

法老召了摩西、亚伦来，说："请你们求耶和华使这青蛙离开我和我的民，我就容百姓去祭祀耶和华。"

摩西对法老说："任凭你吧！我要何时为你和你的臣仆并你的百姓，祈求除灭青蛙离开你和你的宫殿，只留在河里呢？"

他说："明天。"摩西说："可以照你的话吧！好叫你知道没有像耶和华我们神的。

青蛙要离开你和你的宫殿，并你的臣仆与你的百姓，只留在河里。"

《出埃及记》8: 8–11]

(The) Pharisees reproved

驳斥法利赛人；(喻)驳斥谬论

[出自《圣经·新约》:

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

And all the people were amazed, and said, Is not this the son of David?

But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

Matt.12: 22–27

当下有人将一个被鬼附身、又瞎又哑的人带到耶稣那里；耶稣就医治

他，直至那哑吧又能说话，又能看见。

众人都很惊奇说："这不是大卫的子孙么？"

但法利赛人听见，就说："这个人赶鬼，无非靠着鬼王别西卜啊！"

耶稣知道他们的意念，就对他们说："凡一国自相分争，就成为荒场。一城一家自相分争，必站立不住；

若撒但赶逐撒但，就是自相分争，他的国怎能站得住呢？

我若靠别西卜赶鬼，你们的子弟赶鬼又靠谁呢？这样他们就要断定你们的是非。"

《马太福音》12:22–27]

Philip the Apostle

使徒腓力(耶稣十二门徒之一)

[出自《圣经·新约》:

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter.

John 1:43–44

又次日，耶稣想要往加利利去，遇到腓力，就对他说："来跟从我罢。"

这腓力是伯赛大人，和安得烈，彼得同城。

《约翰福音》1:43–44]

Philip, the Evangelist

传播福音者腓利

[出自《圣经·新约》:

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

Whom they set before the apostles: and when they had prayed, they laid their hands on them.

And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

The Acts 6: 1–7

那时，门徒增多，有说希利尼话的犹太人，向希伯来人发怨言；因为在天天的供给上忽略了他们的寡妇。

十二使徒叫众门徒来，对他们说："我们撇下上帝的道，去管理饭食，原是不合宜的。

所以弟兄们，当从你们中间选出七个有好名声，被圣灵充满，智慧充足的人，我们就派他们管理这事。

但我们要专心以祈祷传道为事。"

大众都喜悦这话，这拣选了司提反，乃是大有信心，圣灵充满的人，又拣选腓利，伯罗哥罗，尼迦挪，提门，巴米拿，并进犹太教的安提阿人尼哥拉；

叫他们站在使徒面前；使徒祷告了，就按手在他们头上。

上帝的道兴旺起来；在耶路撒冷门徒数目加增的甚多；也有许多祭司信从了这道。

《使徒行传》6: 1–7]

Pilate asked about truth.

彼拉多问真理；(喻)对真理的嘲弄

[出自《圣经·新约》:

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him.Art thou the King of the Jews?

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered

not from hence.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

John 18: 33–38

彼拉多又进了衙门，叫耶稣来，对他说："你是犹太人的王吗？"

耶稣回答说："这话是你自己说的，还是别人论我对你说的呢？"

彼拉多说："我岂是犹太人呢？你本国的人和祭司长把你交给我，你作了什么事呢？"

耶稣回答说："我的国不属这世界；我的国若属这世界，我的臣仆必要争战，使我不至于被交犹太人；只是我的国不属这世界。"

彼拉多就对他说："这样，你是王吗？"耶稣回答说："你说我是王，我为此而生，也为此来到世间，特为给真理作见证；凡属真理的人就听我的话。"

彼拉多说："真理是什么呢？"说了这话，又出来到犹太人那里，对他说："我查不出他有什么罪来。"

《约翰福音》18: 33–38]

Pillar of Salt

盐柱；(喻)以此为鉴；勇往直前

[出自《圣经·旧约》:

And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

For we will destroy this place, because the city of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be

consumed in the iniquity of the city.

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

And Lot said unto them, Oh, not so, my Lord:

Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

Haste thee, escape thither; for I cannot do any thing till thou be come thither.Therefore the name of the city was called Zoar.

The sun was risen upon the earth when Lot entered into Zoar.

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

But his wife looked back from behind him, and she became a pillar of salt.

Gen.19: 12–26

两人对罗得说："你这里还有什么人吗？无论是女婿，是儿女和这城中一切属你的人，你都要将他们从这地方带出去。

我们要毁灭这地方，因为城内罪恶的声音在耶和华面前甚大，耶和华差我们来，要毁灭这地方。"

罗得就出去，告诉娶了他女儿的女婿们说："你们起来离开这地方，因为耶和华要毁灭这城。"他女婿们却以为他说的是戏言。

天明了，天使催逼罗得说："起来！带着你的妻子和你在这里的两个女儿

出去，免得你因这城里的罪恶同被剿灭。"

但罗得迟延不走。两人因为耶和华怜恤罗得，就拉着他的手和他妻子的手，并他两个女儿的手，把他们领出来，安置在城外。

领他们出来以后，对他们说："逃命吧！不可回头看，也不可在平原站住，要往山上逃跑，免得你被剿灭。"

罗得对他们说："我主啊，不要如此。

你仆人已经在你眼前蒙恩，你又向我显出莫大的慈爱，救我的性命，我不能逃到山上去，恐怕这灾祸临到我，我便死了。

看哪，这座城又小又近，容易逃到，这不是一个小的吗？求你容我逃到那里，我的性命就得存活。"

天使对他说："这事我也应允你，我不倾覆你所说的这城。

你要速速逃到那城，因为你还没有到那里，我不能作什么。"因此，那城名叫琐珥。

罗得到了琐珥，日头已经出来了。

当时，耶和华将硫磺与火，从天上耶和华那里，降于所多玛和蛾摩拉，把那些城和全平原，并城里所有的居民，连地上生长的都毁灭了。

罗得的妻子在后边回头一看，就变成了一根盐柱。

《创世纪》19: 12–26]

(A) pillar of the cloud and a pillar of fire

云柱和火柱；(喻)指引道路

[出自《圣经·旧约》:

The Lord went before them by day in *a pillar of a cloud*, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

He took not away the pillar of the cloud by day, nor the pillalr of fire by night, from before the people.

Exod.13: 21–22

日间耶和华在云柱中领他们的路，夜间在火柱中光照他们，使他们日夜都可以行走。

日间云柱，夜间火柱，总不离开百姓的面前。

《出埃及记》13: 21–22]

Plague

灾难；(原义)圣经中特指天灾

[出自《圣经·旧约》:

Thus saith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

So I got a girdle according to the word of the Lord, and put it on my loins.

And the word of the Lord came unto me the second time, saying,

Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

So I went, and hid it by Euphrates, as the Lord commanded me.

And it came to pass after many days, that the Lord said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

Then the word of the Lord came unto me, saying,

Thus saith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whold house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

Therefore thou shalt speak unto them this word; Thus saith the Lord God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

And I will dash them one against another, even the fathers and the

sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them.

Hear ye, and give ear; be not proud: for the Lord hath spoken.

Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.

The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?

What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?

And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

Therefore will I scatter them as he stubble that passeth away by the wind of the wilderness.

This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood.

Therefore will I discover thy skirts upon thy face,

That thy shame may appear.

I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

Jer.13：1-27

耶和华对我如此说："你去买一根麻布带子束腰，不可放在水中。"

我就照着耶和华的话，买了一根带子束腰。

耶和华的话第二次临到我说：

"要拿着你所买的腰带，就是你腰上的带子，起来，往伯拉河去，将腰带藏在那里的磐石穴中。"

我就去，照着耶和华所吩咐我的，将腰带藏在伯拉河边。

过了多日，耶和华对我说："你起来，往伯拉河去，将我吩咐你藏在那里的腰带取出来。"

我就往伯拉河去，将腰带从我所藏的地方刨出来，见腰带已经变坏，毫无用处了。

耶和华的话临到我说：

"耶和华如此说：我必照这样败坏犹大的骄傲和耶路撒冷的大骄傲。

这恶民不肯听我的话，按自己顽梗的心而行，随从别神，侍奉敬拜，他们也必像这腰带变为无用。"

耶和华说："腰带怎样紧贴人腰，照样，我也使以色列全家和犹大全家紧贴我，好叫他们属我为子民使我得名声，得颂赞，得荣耀。他们却不肯听。"

所以你要对他们说：'耶和华以色列的神如此说：各坛都要盛满了酒。'他们必对你说：'我们岂不确知各坛都要盛满了酒呢？'

你就要对他们说：'耶和华如此说：我必使这地的一切居民，就是坐大卫宝座的君王和祭司，与先知，并耶路撒冷的一切居民，都醉醺大醉。'

耶和华说："我要使他们彼此相碰，就是父与子彼此相碰：我必不可怜、不顾惜、不怜悯，以使灭绝他们。'"

你们当听，当侧耳而听，不要骄傲。因为耶和华已经说了。

耶和华你们的神未使黑暗来到，你们的脚，未在昏暗山上绊跌之先，当将荣耀归给他；免得你们盼望光明，他使光明变为死荫，成为幽暗。

你们若不听这话，我必因你们的骄傲，在暗地哭泣：我眼必痛哭流泪，因为耶和华的群众被掳去了。

你要对君王和太后说：'你们当自卑，坐在下边。

因你们的头巾，就是你们的华冠，已经脱落了。

南方的城尽都关闭，无人开放。犹大全家被掳掠，且掳掠净尽。'

"你们要举目观看从北方来的人。先前赐给你的群众，就是你佳美的群众，如今在哪里呢？

耶和华立你自己所交的朋友为首，辖制你，那时你还有什么话说呢？痛苦岂不将你抓住，像难产的妇人吗？

你若心里说：这一切事为何临到我呢？你的衣襟揭起，你的脚跟受伤，是因你的罪孽甚多。

古实人岂能改变皮肤呢？豹岂能改变斑点呢？若能，你们这习惯行恶的便能行善了。

所以我必用旷野的风，吹散他们，像吹过的碎秸一样。

耶和华说："这是你所当得的，是我量给你的份；因为你忘记我，倚靠虚假。

所以我要揭起你的衣襟，蒙在你脸上，显出你的丑陋。

你那些可憎恶之事，就是在田野的山上行奸淫，发嘶声，作淫乱的事，我都看见了。耶路撒冷啊，你有祸了！你不肯洁净，还要到几时呢？"

《耶利米书》13：1—27

The word of the Lord that came to Jeremiah concerning the dearth.

Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were shamed and confounded, and covered their heads.

Because the ground is chapt, for there was no rain in the earth, the plowmen were a shamed, they covered their heads.

Yea, the hind also calved in the field, and forsook it, because there was no grass.

And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.

O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?

Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not.

Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity, and visit their sins.

Then said the Lord unto me, Pray not for this people for their good.

When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble!

We acknowledge, O Lord, our wickedness, and the iniquity of our

fathers: for we have sinned against thee.

Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things.

Jer.14 : 1–22

耶和华论到干旱之灾的话，临到耶利米。

犹大悲哀，城门衰败，众人披上黑衣坐在地上，耶路撒冷的哀声上达。

他们的贵胄打发家童打水，他们来到水池，见没有水，就拿着空器皿，蒙羞惭愧，抱头而回。

耕地的也蒙羞抱头，因为无雨降在地上，地都干裂。

田野的母鹿生下小鹿，就撇弃，因为无草。

野驴站在净光的高处，喘气好像野狗，因为无草，眼目失明。

耶和华啊，我们的罪孽，虽然作见证告我们，还求你为你名的缘故行事。我们本是多次背道，得罪了你。

以色列所盼望在患难时作他救主的啊，你为何在这地像寄居的，又像行路的只住一宵呢？

你为何像受惊的人，像不能救人的勇士呢？耶和华啊，你仍在我们中间，我们也称为你名下的人，求你不要离开我们。

耶和华对这百姓如此说："这百姓喜爱，妄行，不禁止脚步，所以耶和华不悦纳他们，现今要记念他们的罪孽，追讨他们的罪恶。"

耶和华又对我说："不要为这百姓祈祷求好处。

他们禁食的时候，我不听他们的呼求；他们献燔祭和素祭，我也不悦纳；我却要用刀剑、饥荒、瘟疫，灭绝他们。"

我就说："唉！主耶和华啊，那些先知常对他们说：'你们必不看见刀剑，也不遭饥荒，耶和华要在这地方赐你们长久的平安'。"

耶和华对我说："那些先知托我的名说假预言，我并没有打发他们，没有吩咐他们，也没有对他们说话。他们向你们预言的，乃是虚假的异象和占卜，并虚无的事，以及本心的诡诈。

所以耶和华如此说：论到托我名说预言的那些先知，我并没有打发他们、他们还说这地方不能有刀剑饥荒，其实那些先知必被刀剑饥荒灭绝。

听他们说预言的百姓，必因饥荒刀剑抛在耶路撒冷的街道上，无人葬

埋。他们连妻子带儿女，都是如此。我必将他们的恶倒在他们身上。”

你要将这话对他们说：‘愿我眼泪汪汪，昼夜不息，因为我百姓受了裂口破坏的大伤。’

我若出往田间，就见有被刀杀的；我若进入城内，就见有因饥荒患病的。连先知带祭司在国中往来，也是毫无知识。’

你全然弃掉犹大吗？你心厌恶锡安吗？为何打击我们，以致无法医治呢？我们指望平安，却得不着好处；指望痊愈，不料，受了惊惶。

耶和华啊，我们承认自己的罪恶，和我们列祖的罪孽，因我们得罪了你。

求你为你名的缘故，不厌恶我们，不辱没你荣耀的宝座；求你追念，不要背了与我们所立的约。

外邦人虚无的神中，有能降雨的吗？天能自降甘霖吗？耶和华我们的神啊，能如此的不是你吗？所以，我们仍要等候你，因为这一切都是你所造的。

《耶利米书》14：1-22]

Plagues of Egypt

埃及之灾；(喻)一击

[出自《圣经·旧约》:

And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the Lord . About midnight will I go out into the midst of Egypt:

And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

And there shall be a great cry throughout all the land of Egypt, such

as there was none like it, nor shall be like it any more.

Exod.11 : 1–6

耶和华对摩西说："我再使一样的灾殃临到法老和埃及，然后他必容你们离开这地。他容你们去的时候，总要催逼你们，都从这地出去。

"你要传于百姓的耳中，叫他们男女各人向邻舍要金器银器。"

耶和华叫百姓在埃及人眼前蒙恩，并且摩西在埃及地法老臣仆和百姓的眼中，看为极大。

摩西说："耶和华这样说：'约到半夜，我必出去巡行埃及遍地，

凡在埃及地，从坐宝座的法老，直到磨子后的婢女所有的长子，以及一切头生的牲畜，都必死。

埃及遍地必有大哀号，从前没有这样的，后来也必没有。'"

《出埃及记》11 : 1–6]

Plough with another's heifer

利用其妻获取其夫的秘密；(喻)哄骗；利用内线

[出自《圣经 · 旧约》:

So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

And it came to pass, when they saw him, that they brought thirty companions to be with him.

And Samaon said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments:

But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so?

And Samson's wife wept before him, and said, Thou dost but hate

me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her , Behold, I have not told it my father nor my mother, and shall I tell it thee?

And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

Judges 14 : 10–17

他(参孙)父亲下去见女子。参孙在那里摆筵宴,因为向来少年人都有这个规矩。

众人看见参孙,就请了三十个人陪伴他。

参孙对他们说:"我给你们出一个谜语,你们在七日筵宴之内,若能猜出意思告诉我,我就给你们三十件里衣,三十套衣裳;

你们若不能猜出意思告诉我,你们就给我三十件里衣,三十套衣裳。"

他们说:"请将谜语说给我们听。"

参孙对他们说:"吃的从吃者出来,甜的从强者出来。"他们三日不能猜出谜语的意思。

到第七天,他们对参孙的妻说:"你诓哄你丈夫,探出谜语的意思告诉我们,免得我们用火烧你和你父家。你们请了我们来,是要夺我们所有的吗?"

参孙的妻在丈夫面前啼哭说:"你是恨我,不是爱我,你给我本国的人出谜语,却没有将意思告诉我。"参孙回答说:"连我父母我都没有告诉,岂可告诉你呢?"

七日筵宴之内,她在丈夫面前啼哭,到第七天逼着他,他才将谜语的意思告诉他妻,他妻就告诉本国的人。

《士师记》14 : 10–17]

Pour out someone's heart.

倒出某人的心;(喻)毫无保留地吐露自己的心里话

[出自《圣经·新约》:

. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven, neither in this world, neither in the world to come.

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Matt.12 : 31–34

所以我告诉你们;人一切的罪和亵渎的话,都可以赦免;惟独亵渎圣灵,总不得赦免。

凡说话犯人子的,还可得赦免;惟独说话干犯圣灵的,今世、来世总不得赦免的。

你们或以为树好,果子也好;树坏,果子也坏。因为看果子就可以知道树。

毒蛇的种类:你们既是恶人,怎能说出好话来呢?因为心里所充满的,口里就说出来。

《马太福音》12 : 31–34]

Power

能力;(喻)权力

[出自《圣经·新约》:

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

And he ordained twelve, that they should be with him, and that he might send them forth to preach,

And to have power to heal sicknesses, and to cast out devils:

mark 3:13–15

耶稣上了山,随自己的意思叫人来,他们便来到他那里。

他就指定十二个人,要他们常和自己同在,也要差他们去传道。

并给他们权柄去治病和驱鬼。

《马可福音》3 : 13–15

And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

Mark, 6 : 7

耶稣叫了十二个门徒来,差遣两个两个地出去;也赐给他们权利,制伏污鬼。

《马可福音》6 : 7]

(The) Power of Keys

天国的钥匙;(喻)权威

[出自《圣经·新约》:

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Matt.16 : 17-19

耶稣对他说:"西门巴约拿,你是有福的!因为这不是属血肉的指示你的,乃是我在天上的父指示的。

我还告诉你,你是彼得,我要把我的教会建造在这磐石上;阴间的权柄,不能胜过他。

我要把天国的钥匙给你;凡你在地上所捆绑的,天上也要捆绑;凡你在地上所释放的,在天上也要释放。"

《马太福音》16 : 17-19]

(The) powers that be

当局,统治者,掌权者

[出自《圣经·新约》:

Let every soul be subject unto the higher powers. For there is no power but of God: *the powers that be* are ordained of God.

Rom.13 : 1

在上有权柄的,人人当顺服他。因为没有权柄不是出于上帝的。凡掌权的都是上帝所命的。

《罗马书》13 : 1]

(The) praise and properties of a good wife

赞美德才兼备的妇女;(喻)完人

[出自《圣经·旧约》:

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have

no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchants' ships; she bringeth her food from afar.

She riseth also while it is yet night and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good: her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness,

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Prov.31 : 10–29

才德的妇人，谁能得着呢？她的价值远胜过珍珠。

她丈夫心里倚靠她，必不缺少利益。
她一生使丈夫有益无损。
她寻找羊绒和麻，甘心用手作工。
她好像商船从远方运粮来。
未到黎明她就起来，把食物分给家中的人，将当作的工分派婢女。
她想得田地就买来；用手所得之利，栽种葡萄园。
她以能力束腰，使膀臂有力。
她觉得所经营的有利，她的灯终夜不灭。
她手拿捻线竿，手把纺线车。
她张手周济困苦人，伸手帮补穷乏人。
她不因下雪为家里的人担心，因为全家都穿着朱红衣服。
她为自己制作绣花毯子；她的衣服，是细麻和紫色布作的。
她丈夫在城门口与本地的长老同坐，为众人所认识。
她作细麻布衣裳出卖；又将腰带卖与商家。
能力和威仪是她的衣服。她想到日后的景况就喜笑。
她开口就发智慧，她舌上有仁慈的法则。
她观察家务，并不吃闲饭。
她的儿女起来称她有福，她的丈夫也称赞她。
说："才德的女子很多，惟独你超过一切！"

《箴言》31：10–29]

Priest

祭司；(喻) 上帝与世人的联络者

[出自《圣经·新约》:

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

Acts 14：13

在城外丢斯庙的祭司，牵着牛，拿着花圈，来到门前，要同众人向使徒献祭。

《使徒行传》14：13

And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Matt.8：4

耶稣对他说："你切不可告诉人，只要去把身体给祭司察看，献上摩西所吩咐的礼物，对众人作证据。"

《马太福音》8：4]

Proclaim upon (or proclaim) the housetop

公开宣布；到处宣扬

[出自《圣经·新约》:

The disciple is not above his master, not the servant above his lord.

It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

Matt.10：24–27

学生不能高过先生，仆人不能高过主人；

学生和先生一样，仆人和主人一样，也就罢了；人既骂家主是别西卜，何况他的家人呢？(别西卜是鬼王的名。)

所以不要怕他们，因为掩盖的事，没有不露出来的；隐藏的事，没有不被人知道的。

我在暗中告诉你们的，你们要在明处说出来；你们耳中所听的，要在房上宣扬出来。

《马太福音》10：24–27

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

Luke 12：2–3

掩盖的事，没有不露出来，隐藏的事，没有不被人知道的。

因此你们在暗中所说的，将要在明处被人听见；在内室附耳所说的，将要在房上被人宣扬。

《路加福音》12：2-3]

Prodigal Son

浪子回头；(喻)金不换；忏悔的人

[出自《圣经·新约》:

And he said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his fahter. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

And he called one of the servants, and asked what these things meant.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

Luke 15 : 11–27

耶稣又说："一个人有两个儿子；

小儿子对父亲说：'父亲！请你把我应得的家业分给我'他父亲就把产业分给他们。

过了不多几日，小儿子就把他一切所有的，都收拾起来，往远方去了。在那里任意放荡，浪费资财。

既耗尽了一切所有的，又遇着那地方大遭饥荒，就穷苦起来。

于是去投靠那地方的一个人；那人打发他到田里去放猪。

他恨不得拿猪所吃的豆荚充饥，也没有人给他。

他醒悟过来，就说：'我父亲有多少的雇工，口粮有余，我倒在这里饿死么！

我要起来，到我父亲那里去，'向他说：'父亲！我得罪了天，又得罪了你；

从今以后，我不配称为你的儿子，把我当作一个雇工罢。'

于是起来，往他父亲那里去。相离还远，他父亲看见，就动了慈心，跑去抱着他的颈项，连连与他亲嘴。

儿子说：'父亲！我得罪了天，又得罪了你；从今以后，我不配称为你的儿子。'

父亲却吩咐仆人说：'把那上好的袍子快拿出来给他穿；把戒指戴在他指头上；把鞋穿在他脚上；

把那肥牛犊牵来宰了，我们可以吃喝快乐；

因为我这个儿子，是死而复活，失而又得的。'他们就快乐起来。

那时，大儿子正在田里。他回来离家不远，听见作乐跳舞的声音，

便叫过一个仆人来，问是什么事。

仆人说：'你兄弟来了；你父亲，因为得他无灾无病的回来，把肥牛犊宰了。'"

《路加福音》15：11–27]

Prophecy of Elisabeth, Prophecy of Zacharias

预言；(转)启示

[出自《圣经·新约》:

And Mary arose in those days, and went into the hill country with haste, into a city of Judah;

'And entered into the house of Zacharias, and saluted Elisabeth.

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

And whence is this to me, that the mother of my Lord should come to me?

For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

Luke 1 : 39–45

那时候马利亚起身,急忙往山地里去,来到犹大的一座城;

进了撒迦利亚的家,问以利沙伯安。

以利沙伯安一听到马利亚问安,所怀的胎就在腹里跳动;以利沙伯安且被圣灵充满,

高声喊着说:"你在妇女中是有福的,你所怀的胎也是有福的。"

我主的母到我这里来,这是从哪里得的呢?

因为你问安的声音一入我耳,我腹里的胎就欢喜跳动。

这相信的女子是有福的,因为主对她所说的话都要应验。"

《路加福音》1 : 39–45

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

And hath raised up an horn of salvation for us in the house of his servant David;

As he spake by the mouth of his holy prophets, which have been since the world began:

That we should be saved from our enemies, and from the hand of all that hate us;

To perform the mercy promised to our fathers, and to remember his holy covenant;

The oath which he sware to our father Abraham,

That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

In holiness and righteousness before him, all the days of our life.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people by the remission of their sins.

Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Luke 1 : 67–79

他(指约翰)父亲撒迦利被圣灵充满了,就预言说:

"主以色列的神是应当称颂的,因他眷顾他的百姓,为他们施行救赎;

在他仆人大卫家中,为我们兴起了拯救的角;

(正如主借着从创世以来,圣先知的口所说的话。)

拯救我们脱离仇敌和一切恨我们之人的手;

向我们的列祖施怜悯,记念他的圣约,

就是他对我们祖宗亚伯拉罕所起的誓,

叫我们既从仇敌手中被救出来,

就可以终身在他面前坦然无惧地用圣洁,公义侍奉他。

孩子啊! 你要称为至高者的先知;因为你要行在主的前面,预备他的道路,

叫他的百姓因罪得赦,就知道救恩;

因我们神怜悯的心肠,叫清晨的日光从高天临到我们,

要照亮坐在黑暗中死荫里的人,把我们的脚引到平安的路上。"

《路加福音》1 : 67–79]

(A) prophet is not without honour, save in his own country.

先知在家乡不受人尊敬;(喻)本地姜不辣

[出自《圣经·新约》:

And it came to pass, that when Jesus had finished these parables, he departed thence.

And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

And his sisters, are they not all with us? Whence then hath this man all these things?

And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

Matt.13 : 53–57

耶稣说完了这些比喻,就离开那里,

来到自己的家乡,在会堂里教训人,甚至他们都希奇,说:"这人从那里有这等智慧和异能呢?

这不是木匠的儿子么?他母亲不是叫马利亚么?他弟兄不是叫雅各,约瑟,西门,犹大么?

他妹妹们不是都在我们这里么?这人从那里有这一切的事呢?"

他们就厌弃他,耶稣对他们说:"大凡先知,除了本地本家之外,没有不被人尊敬的。"

《马太福音》13 : 53–57]

(The) punishment of mankind

惩罚人

[出自《圣经·旧约》:

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Gen.3 : 16

(耶和华)又对女人(指夏娃)说:"我必多多增加你怀胎的苦楚,你生产儿女必多受苦楚。你必恋慕你丈夫,你丈夫必管辖你。"

《创世纪》3 : 16]

Purim

普琳节; (喻)命运节

[出自《圣经·旧约》:

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

Esther.3 : 7

亚哈随鲁王十二年正月,就是尼散月,人在哈曼面前,按日日月月掣普珥,就是掣签,要定何月何日为吉,择定了十二月,就是亚达月。

《以斯帖记》3 : 7

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far.

To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly.

As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;

Esther.9 : 20–24

末底改记录这事,写信与亚哈随鲁王各省远近所有的犹大人,

嘱咐他们每年守亚达月十四、十五两日,

以这月的两日为犹大人脱离仇敌得平安,转忧为喜、转悲为乐的吉日。在这两日设筵欢乐,彼此馈送礼物,周济穷人。

于是,犹大人按着末底改所写与他们的信,应承照初次所守的守为永例。

是因犹大人的仇敌亚甲族哈米大他的儿子哈曼,设谋杀害犹大人,掣普珥,就是掣签,为要杀尽灭绝他们。

《以斯帖记》9：20—24]

Put new wine in old bottles

旧瓶装新酒；(喻)换汤不换药

[出自《圣经·新约》:

No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they *put new wine into new bottles*, and both are preserved.

Matt.9: 16—17

没有人把新布补在旧衣服上；因为所补上的，反带坏了那衣服，破得就更大了。

也没有人把新酒装在旧皮袋里；若是这样，皮袋就裂开，酒漏出来，连皮袋也坏了；惟独把新酒装在新皮袋里，两样就都保全了。

《马太福音》9: 16—17]

Put on the new man

穿上新人；(喻)改过自新，重新做人

[出自《圣经·新约》:

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

But ye have not so learned Christ;

If so be that ye have learned him, and have been taught by him, as the truth is in Jesus:

That ye put off concerning the the former conversation the old man, which is corrupt according to the deceitful lusts;

And he renewed in the spirit of your mind.

And that ye put on the new man, which after God is created in righteousness and true holiness.

Eph.4: 17–24

所以我说，且在主里确实地说，你们行事，不要再像外邦人存虚妄的心行事。

他们心地昏昧，与神所赐的生命隔绝了，都因自己无知，心里刚硬。

良心既然丧尽，就放纵私欲，贪行种种的污秽。

你们学了基督，却不是这样。

如果你们听过他的道，领了他的教，学了他的真理。

就要脱去你们从前行为上的旧人，这旧人是因私欲的迷惑渐渐变坏的。

又要将你们的心志改换一新，

并且穿上新人，这新人是照着神的形象造的，有真理的仁义和圣洁。

《以弗所书》4: 17–24]

Put up the sword

放下武器，(喻)息干戈；休战

[出自《圣经·新约》:

And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

Then said Jesus unto him, *Put up again thy sword into* his place: for all they that take the sword shall perish with the sword.

Matt.26: 51–52

有跟随耶稣的一个人伸手拔出刀来，将大祭司的仆人砍了一刀，砍掉了他一个耳朵。

耶稣对他说："收刀入鞘吧！凡动刀的，必死在刀下。"

《马太福音》26: 51–52]

Q

Queen of Sheba

示巴女王；(喻)自以为高人一等

[出自《圣经·旧约》:

And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, She came to prove him with hard questions.

And she came to Jerusalem with a very great train,with camels that bare spices, and very much gold, and precious stone; and when she was come to Solomon, she communed with him of all that was in her heart.

And Solomon told her all her questions; there was not any thing hid from the king, which he told her not.

And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built.

And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

1 Kings. 10: 1–8

示巴女王听见所罗门因耶和华之名所得的名声,就来要用难解的话试问所罗门。

跟随她到耶路撒冷的人甚多,又有骆驼驮着香料、宝石和许多金子。她见到了所罗门,就把心里所有的对所罗门都说出来。

所罗门将她所问的都答上了,没有一句不明白、不能答的。

示巴女王见所罗门大有智慧,和他所建造的宫室,

席上的珍馐美味,群臣分列而坐,仆人两旁侍立,以及他们的服饰和酒政的衣服装饰,又见他上耶和华的台阶,就诧异得神不守舍;

对王说:"我在本国里所听见论到你的事和你的智慧,实在是真的。

我先不信那些话，及至我来亲眼见了，才知道人所告诉我的还不到一半；你的智慧和你的福分，越过我所听见的传闻。

你的臣子、你的仆人，常侍立在你面前听你智慧的话，是有福的。"

《列王纪上》10: 1–8]

Quench the smoking flax

弄灭冒着烟的火；(喻)落井下石

[出自《圣经·旧约》:

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the *smoking flax shall he not quench*: he shall bring forth judgment unto truth.

Is. 42: 2–3

他不喧嚷，不扬声，也不使街上听见他的声音。

压伤的芦苇，他不折断；将残的灯火，他不吹灭。他凭真实将公理传开。

《以赛亚书》42: 2–3]

R

Rabbi

拉比；(喻)师长

[出自《圣经·新约》:

Then spake Jesus to the multitude, and to his disciples,

Saying, The scribes and the Pharisees sit in Moses' seat:

All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

But all their works they do for to be seen of men: they make broad their phylacterise, and enlarge the borders of their garments,

And love the uppermost rooms at feasts. and the chief seats in the

synagogues,

And greetings in the markets, and to be called of men, Rabbi, Rabbi.

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

Matt. 23: 1–8

那时，耶稣对众人和门徒讲论，

说："文士和法利赛人，坐在摩西的位置上，

凡他们所吩咐你们的，你们都要谨守，遵行，但不要效法他们的行为，因为他们能说不能行。

他们把难担的重担，捆起来，搁在人的肩上，但自己一个指头也不肯动。

他们一切所作的事，都是叫人看见，所以将佩戴的经文做宽了，衣服的缝子做长了。

喜欢筵席上的首位，会堂里的高位；

又喜爱人在街上向他安，称呼他拉比。

但你们不要受拉比的称呼，因为只有一位是你们的师长；你们都是弟兄。"

《马太福音》23: 1–8]

Rabboni

拉波尼；(喻)老夫子

[出自《圣经·新约》:

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

John 20: 16

耶稣说："马利亚！"马利亚就转过来，用希伯来话对他说："拉波尼！"。("拉波尼"就是夫子的意思)

《约翰福音》20: 16]

Rachel steals her father's images.

拉结偷走父亲的神像；(喻)独占

[出自《圣经·旧约》:

Then Jacob rose up, and set his sons and his wives upon camels;

And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

Gen. 31: 17–21

雅各起来，使他的儿子和妻子(指拉结)都骑上骆驼。

又带着他在巴旦亚兰所得的一切牲畜和财物，往迦南地他父亲以撒那里去了。

当时拉班剪羊毛去了，拉结偷了她父亲家中的神像。

雅各背着亚兰人拉班偷走了，并不告诉他。

就带着所有的逃跑。他起身过大河，向着基列山行去。

《创世纪》31: 17–21]

Rahab receives and conceals the two spies sent from Shittim.

喇合接待并窝藏什亭派遣的暗探；(喻)善有善报

[出自《圣经·旧约》:

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

And it was told the king of Jericho, saying, Behold, there came men in hither tonight of the children of Israel to search out the country.

And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

And the men pursued after them the way to Jordan unto the fords: and

as soon as they which pursued after them were gone out, they shut the gate.

Josh. 2: 1–7

当下，嫩的儿子约书亚从什亭暗暗打发两个人作探子，吩咐说："你们去窥探那地和耶利哥。"于是两人去了，来到一个妓女名叫喇合的家里，就在那里躺卧。

有人告诉耶利哥王说："今夜有以色列人来到这里窥探此地。"

耶利哥王打发人去见喇合说："那来到你这里、进了你家的人要交出来，因为他们来窥探全地。"

女人将两人隐藏，就回答说："那人果然到我这里来，他们是哪里来的我却不知道。

天黑、要关城门的时候，他们出去了，往哪里去我却不知道。你们快快地去追赶，就必追上。"

（先是女人领两人上了房顶，将他们藏在那里所摆的麻秸中。）

那些人就往约旦河的渡口追赶他们去了。追赶他们的人一出去，城门就关了。

《约书亚记》2: 1–7]

Ramath-lehi

拉末利希；(喻)敌人葬身之地

[出自《圣经·旧约》:

And when he came unto Levi, the Philistines shouted against him: and the spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

And Samson said, With jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

Andit came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

Judges 15: 14–17

参孙到了利希，非利士人都迎着喧嚷。耶和华的灵大大感动参孙，他臂上的绳就像火烧的麻一样，他的绑绳都从他手上脱落下来。

他见一块未干的驴腮骨，就伸手拾起来用以击杀一千人。

参孙说："我用驴腮骨杀人成堆，用驴腮骨杀了一千人。"

说完这话，就把那腮骨从手里抛出去了。那地便叫拉末利希。

《士师记》15: 14–17]

Rebekah

利百加(以撒之妻)

[出自《圣经·旧约》:

And it came to pass after these things,that it was told Abraham,saying, Behold, Milcah, she hath also born children unto thy brother Nabor:

Huzhis firstborn, and Buz his brother, and Kemuel the father of Aram.

And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

And Bethuel begat Rebekah: these eight Milcah did bear to Nabor, Abraham's brother.

Gen. 22: 20–23

这事以后，有人告诉亚伯拉罕说："密迦给你兄弟拿鹤生了几个儿子。

长子是乌斯，他的兄弟是布斯和亚兰的父亲基母利，

并基薛、哈琐、必达、益拉、彼土利(彼土利生利百加)。"

这八个人是密迦给亚伯拉罕的兄弟拿鹤生的。

《创世纪》22: 20–23

And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh.

And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

Gen. 24: 2–5

亚伯拉罕对管理他全业最老的仆人说："请你把手放在我的大腿底下。

我要叫你指着耶和华天地的主起誓，不要为我的儿子娶这迦南地中的女子为妻。

你要往我本地本族去，为我的儿子以撒娶一个妻子。"

仆人对他说："倘若女子不肯跟我到这地方来，我必须将你的儿子带回你原出之地么？"

《创世纪》24: 2–5

And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

Behold, I stand here by the well of water; and the daughters fo the men of the city come out to draw water.

And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

Andthe damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

And she hasted, and emptied her pitcher into the trough, and ran again

unto the well to draw water, and drew for all his camels.

And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

She said moreover unto him, We have both straw and provender enough, and room to lodge in.

Gen. 24: 11–25

天将晚，众女子出来打水的时候，他（指亚伯拉罕派去的仆人）便叫骆驼跪在城外的水井那里。

他说："耶和华我主人亚伯拉罕的神啊，求你施恩给我主人亚伯拉罕，使我今日遇见好机会。

我现今站在井旁，城内居民的女子们正出来打水。

我向那一个女子说：'请你拿下水瓶来，给我水喝。'她若说：'请喝，我也给你的骆驼喝。'愿那女子就作你所预定给你仆人以撒的妻。这样，我便知道你施恩给我主人了。"

话还没有说完，不料，利百加肩上扛着水瓶出来。利百加是彼土利所生的，彼土利是亚伯拉罕兄弟拿鹤妻子密迦的儿子。

那女子容貌极其俊美，还是处女，也未曾有人亲近她。她下到井旁打满了瓶，又上来。

仆人跑上前去迎着她说："求你将瓶里的水给我一点喝。"

女人说："我主请喝。"就急忙拿下瓶来，托在手上给他喝。

女子给他喝了，就说："我再为你的骆驼打水，叫骆驼也喝足。"

她就急忙把瓶里的水倒在槽里，又跑到井旁打水，就为所有的骆驼打上水来。

那人定睛看她，一句话也不说，要晓得耶和华赐他通达的道路没有。

骆驼喝足了，那人就拿一个金环，重半舍客勒，两个金镯，重十舍客勒，给了那女子，

说:“请告诉我,你是谁的女儿?你父亲家里有我们住宿的地方没有?”

女子说:“我是密迦与拿鹤之子彼土利的女儿。”

又说:“我们家里足有粮草,也有住宿的地方。”

《创世纪》24: 11–25

Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken.

And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth.

And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master.

And they said, We will call the damsel, and inquire at her mouth.

And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah and went his way.

Gen. 24: 51–61

看哪,利百加在你面前,可以将她带去。照着耶和华所说的,给你主人的儿子为妻。

亚伯拉罕的仆人听见他们这话，就向耶和华俯伏在地。

当下仆人拿出金器、银器和衣服送给利百加；又将宝物送给她哥哥和她母亲。

仆人和跟从他的人吃了喝了，住了一夜。早晨起来，仆人就说："请打发我回我主人那里去吧。"

利百加的哥哥和母亲说："让女子同我们再住几天，至少十天，然后她可以去。"

仆人说："耶和华既赐给我通达的道路，你们不要耽误我，请打发我走，回我主人那里去吧。"

他们说："我们把女子叫来问问她。"

就叫了利百加来问她说："你和这人同去么？"利百加说："我去。"

于是他们打发妹子利百加和她的乳母同亚伯拉罕的仆人，并跟从仆人的都走了。

他们就给利百加祝福说："我们的妹子啊，愿你作千万人的母，愿你的后裔得着仇敌的城门。"

利百加和她的使女们起来骑上骆驼，跟着仆人。仆人就带着利百加走了。

《创世纪》24: 51–61]

(The) Red Sea drowns the Egyptians.

海水吞没埃及军；(喻)全军覆没

[出自《圣经·旧约》:

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

Exod. 14: 26–28

耶和华对摩西说："你向海伸杖，叫水仍合拢在埃及人和他们的车辆、马兵身上。"

摩西就向海伸杖，到了天一亮，海水仍旧复原。埃及人避水逃跑的时候，耶和华把他们推翻在海中。

水就回流，淹没了车辆和马兵，那些跟着以色列人下海法老的全军，连一个也没有剩下。

《出埃及记》14: 26–28]

(A) reed shaken with the wind.

被风吹动的芦苇；(喻)随大流，没有主见的人；墙头草随风倒

[出自《圣经·新约》:

Now when John heard in the prison the works of Christ, he sent two of his disciples.

And said unto him, Art thou he that should come, or do we look for another?

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see.

The blind receive their sight, and the lams walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor the gospel preached to them.

And blessed is he, whosoever shall not be offeneded in me.

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

Matt. 11: 2–10

约翰在监里听见基督所作的事，就打发两个门徒去，

问他说："那将要来的是你吗？还是我们等候别人呢？"

耶稣回答说："你们去，把所听见、所看见的事告诉约翰。

就是瞎子看见，瘸子行走，长大麻疯的洁净，聋子听见，死人复活，穷人有福音传给他们。

凡不因我跌倒的就有福了。"

他们走的时候，耶稣就对众人讲论说："你们从前出到旷野是要看什么呢？要看风吹的芦苇吗？

《马太福音》11: 2–10]

Rehoboth

利河伯；(喻)康庄大道

[出自《圣经·旧约》:

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

And Isaac's servants digged in the valley, and found there a well of springing water.

And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is our's: and he called the name of the well Esek; because they strove with him.

And they digged another well, and strove for that also: and he called the name of it Sitnah.

And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rohoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

Gen. 26: 18–22

当他父亲亚伯拉罕在世之日所挖的水井,因非利士人在亚伯拉罕死后塞住了,以撒就重新挖出来,仍照他父亲所叫的,叫那些井的名字。

以撒的仆人在谷中挖井,便得了一口活水井。

基拉耳的牧人与以撒的牧人争竞,说:"这水是我们的。"以撒就给那井起名叫埃色,因为他们和他相争。

以撒的仆人又挖了一口井。他们又为这井争竞,因此以撒给这井起名叫西提拿。

以撒离开那里,又挖了一口井,他们不为这井争竞了,他就给那井起名叫利河伯。他说:"耶和华现在给我们宽阔之地,我们必在这地昌盛。"

《创世纪》26: 18–22]

Remission of sins

免罪

[出自《圣经·新约》:

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

That they should seek the Lord, if haply they might feel after him, and

find him, though he be not far from every one of us:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordinaed; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

The Acts 17: 26–31

他从一本造出万族的人，住在全地上，并且预先定准他们的年限和所住的疆界，

要叫他们寻求神，或者揣摩而得，其实他离我们各人不远；

我们生活、动作、存留都在乎他。就如你们作诗的，有人说：'我们也是他所生的。'

我们既是神所生的，就不当以为神的神性像人用手艺、心思所雕刻的金、银、石。

世人蒙昧无知的时候，神并不监察，如今却吩咐各处的人都要悔改。

因为他已经定了日子，要借着他所设立的人按公义审判天下，并且叫他从死里复活，给万人作可信的凭据。

《使徒行传》17: 26–31

Being justified freely by his grace through the redemption that is in Christ Jesus:

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Therefore we conclude that a man is justified by faith without the deeds

of the law.

Romans 3: 24–28

如今却蒙神的恩典，因基督耶稣的救赎，就白白地称义。

神设立耶稣作挽回祭，是凭着耶稣的血，借着人的信，要显神的义。因为他用忍耐的心，宽容人先时所犯的罪，

好在今时显明他的义，使人知道他自己为义，也称信耶稣的人为义。

既是这样，哪里能夸口呢？没有可夸的了。用何法没有的呢？是用立功之法吗？不是，乃用信主之法。

所以我们看定了，人称义是因着信，不在乎遵行律法。

《罗马书》3: 24–28]

Reject the advice of evil men.

不从恶人的计谋；(喻)嫉恶如仇，善恶分明

[出自《圣经·旧约》:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in this law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgmet, nor sinners in the congregation of the righteous.

For the God knoweth the way of the righteous: but the way ofthe ungodly shall perish.

Psa. 1: 1–6

不从恶人的计谋，不站罪人的道路，不坐亵慢人的座位，

惟喜爱耶和华的律法，昼夜思想，这人便为有福。

他要像一棵树栽在溪水旁，按时候结果子，叶子也不枯干。凡他所作的尽都顺利。

恶人并不是这样，乃像糠秕被风吹散。

因此当审判的时候，恶人必站立不住；罪人在义人的会中也是如此。

因为耶和华知道义人的道路，恶人的道路却必灭亡。

《诗篇》1: 1–6]

Render to Caesar the things which are Cae sar's.

凯撒的东西应当归凯撒(凯撒泛指罗马皇帝)；(喻)物归原主；公民应对国家尽义务

[出自《圣经·新约》:

But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

Shew me the tribute money. And they brought unto him a penny.

And he saith unto them, Whose is this image and superscription?

They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Matt. 22: 18–21

耶稣看出他们(指法利赛人)的恶意，就说："假冒伪善的人哪！为什么试探我?

拿一个上税的钱给我看!"他们就拿一个银钱来给他。

耶稣说："这像和这号是谁的?"

他们说："是凯撒的。"耶稣说："这样，凯撒的物当归给凯撒，上帝的物当归给上帝。"

《马太福音》22: 18–21]

Respect of persons

按外貌取人；(喻)讨好权贵

[出自《圣经·新约》:

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

And ye have respect to him that weareth the gay of clothing, say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my foodstool:

Are ye not then partial in yorselves, and are become judges of evil thoughts?

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promisee to them that love him?

But ye have despised the poor, Do not rich men oppress you, and draw you before the judgment seats?

Do not they blaspheme that worthy name by the which ye are called?

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

James 2: 1–9

我的弟兄们，你们信奉我们荣耀的主耶稣基督，便不可按着外貌取人。

若有一个人带着金戒指，穿着华美衣服，进你们的会堂去，又有一个穷人，穿着肮脏衣服也进去；

你们就重看那穿华美衣服的人说"请坐在这好位上，"又对那穷人说"你站在那里，"或"坐在我脚凳下边，"

这岂不是你们偏心待人，用恶意断定人吗？

我亲爱的弟兄们，请听，神岂不是拣选了世上的贫穷人，叫他们在信德上富足，并继承他所应许给那些爱他之人的国吗？

你们反倒羞辱贫穷人。 那富足人岂不是欺压你们，拉你们到公堂去吗？

你们不是亵渎你们所敬奉的尊名吗？

经上记着说："要爱人如己。"你们若舍守这至尊的律法，才是好的；

但你们若外貌待人，便是犯罪，被律法定为犯法的。

《雅各书》2: 1–9]

Rest

安息；(喻)停止工作

[出自《圣经·旧约》:

Thus the heavens and the earth were finished,and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Gen. 2: 1–3

天地万物都造齐了。

到第七日，神造物的工已经完毕。就在第七天歇了他一切的工，安息了。

神赐福给第七日，定为圣，因为在这日神歇了他一切创造的工，就安息了。

《创世纪》2: 1–3]

Resurrection

复活; (喻)进入天堂

[出自《圣经·新约》:

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate.

Saying, Sir, we remember that that deceiver said, while he was yet alive. After three days I will rise again.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people. He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Matt. 27: 62–66

次日，就是预备日的第二天，祭司长和法利赛人聚集，来见彼拉多，说:

"大人！我们记得那诱惑人的，还活着的时候，曾说：'三日后我要复活。'

因此，请吩咐人将坟墓把守妥当，直到第三日；恐怕他的门徒来把他偷了去，就告诉百姓说：'他从死里复活了。'这样，那后来的迷惑，比先前的更厉害了。"

彼拉多说："你们有看守的兵，去罢！尽你们所能的，把守妥当。"

他们就带着看守的兵同去，封了石头，将坟墓把守妥当。

《马太福音》27: 62–66

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen from the dead;

and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Matt. 28: 1–7

安息日将尽，七日的头一日，天快亮的时候，抹大拉的马利亚，和那个马利亚，来看坟墓。

忽然地大震动，因为有主的使者，从天上下来，把石头滚开，坐在上面。

他的像貌如同闪电，衣服洁白如雪。

看守的人，就因此吓得浑身乱战，甚至和死人一样。

天使对妇女说，"不要害怕，我知道你们是寻找那钉在十字架上的耶稣。

他不在这里，照他所说的，已经复活了；你们来看安放主的地方。

快去告诉他的门徒说，'他从死里复活了；并且在他们以先往加利利去，在那里你们要见他'；看哪！我已经告诉你们了。"

《马太福音》28: 1–7]

Reuben

流便；(喻)喜得贵子

[出自《圣经·旧约》:

And when the Lord saw that Leah was hated, he opened her womb: but Rachel was barren.

And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husbard will love me.

Gen. 29: 31–32

耶和华见利亚失宠，就使她生育。拉结却不生育。

利亚怀孕生子，就给他起名叫流便，因而说："耶和华看见我的苦情。如今我的丈夫必爱我。"

《创世纪》29: 31–32]

Reuben saves Joseph.

流便救约瑟。

[出自《圣经·旧约》:

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

And they said one to another, Behold, this dreamer cometh.

Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;

And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

Gen. 37: 18–24

他们(指约瑟的哥哥们)远远地看见他(指约瑟)，趁他还没有走到跟前，大家就同谋要害死他，

彼此说："你看！那作梦的来了。

来吧！我们将他杀了，丢在一个坑里，就说有恶兽把他吃了，我们且看他的梦将来怎么样。"

流便听见了，要救他脱离他们的手，说："我们不可害他的性命。"

又说："不可流他的血，可以把他丢在这野地的坑里，不可下手害他。"流便的意思是要救他脱离他们的手，把他归还他的父亲。

约瑟到了他哥哥们那里，他们就剥了他的外衣，就是他穿的那件彩衣，把他丢在坑里，那坑是空的，里头没有水。

《创世纪》37: 18–24]

(The) rite of the passover

逾越节的规定

[出自《圣经·旧约》:

And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats:

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, where in they shall eat it.

And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with purtenance thereof.

And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.

Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

Exod. 12: 1–16

耶和华在埃及地晓谕摩西、亚伦说:

"你们要以本月为正月,为一年之首。

你们吩咐以色列全会众说:'本月初十日,各人要按父家取羊羔,一家一只。

若是一家的人太少,吃不了一只羊羔。本人就要和他隔壁的邻舍共取一只。你们预备羊羔,要按着人数和饭量计算。

要无残疾、一岁的公羊羔,你们或从绵羊里取,或从山羊里取,都可以。

要留到本月十四日,在黄昏的时候,以色列全会众把羊羔宰了。

各家要取点血,涂在吃羊羔的房屋左右门框上和门楣上。

当夜要吃羊羔的肉,用火烤了,与无酵饼和苦菜同吃。

不可吃生的,断不可吃水煮的,要带着头、腿、五脏用火烤了吃。

不可剩下一点留到早晨,若留到早晨,要用火烧了。

你们吃羊羔当腰间束带,脚上穿鞋,手中拿杖,赶紧的吃。这是耶和华和逾越节。

因为那夜我要巡行埃及地,把埃及一切头生的,无论是人是牲畜都击杀了;又要败坏埃及一切的神。我是耶和华。

这血要在你们所住的房屋上作记号,我一见这血,就越过你们去。我击杀埃及地头生的时候,灾殃必不临到你们身上灭你们。

你们要纪念这日，守耶和华的节，作为你们世世代代永远的定例。'

你们要吃无酵饼七日。头一日要把酵从你们各家中除去，因为从头一日起到第七日为止，凡吃有酵之饼的，必从以色列中剪除你们。

头一日你们当有圣会，第七日也当有圣会，这两日之内，除了预备各人所要吃的以外，无论何工都不可作。"

《出埃及记》12: 1–16]

(The) river is turned into blood.

河水变成血；(喻)血流成河

[出自《圣经·旧约》:

And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

And the fish that is the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

Exod. 7: 14–19

耶和华对摩西说："法老心里固执，不肯容百姓去。

明日早晨他出来往水边去，你要往河边迎接他，手里要拿着那变过蛇的杖。

对他说：'耶和华希伯来人的神打发我来见你，说：容我的百姓去，好在旷野侍奉我。到如今你还是不听。'

耶和华这样说：'我要用我手里的杖击打河中的水，水就变作血，因此，你必知道我是耶和华。

河里的鱼必死，河也要腥臭，埃及人就要厌恶吃这河里的水。'"

耶和华晓谕摩西说："你对亚伦说，'把你的杖伸在埃及所有的水以上，就是在他们的江、河、池、塘以上，叫水都变作血，在埃及遍地，无论在木器中、石器中，都必有血。'"

《出埃及记》7: 14–19]

Roams round and looks for someone to devour.

遍地游行，寻找可吞吃的人；(喻)务必提高警惕

[出自《圣经 · 新约》:

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resiseth the proud, and giveth grace to the humble.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

Casting all your care upon him; for he careth for you.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

1 Peter 5: 4–8

到了牧长显现的时候，你们必得那永不衰残的荣耀冠冕。

你们年幼的，也要顺从年长的。就是你们众人也都要以谦卑束腰，彼此顺从，因为神阻挡骄傲的人，赐恩给谦卑的人。

你们要自卑，服在神大能的手下，到了时候，他必叫你们升高。

你们要将一切的忧虑卸给神，因为他顾念你们。

务要谨守、警醒，因为你们的仇敌魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人。

《彼得前书》5: 4–8]

Rock of ages

万世磐石；(喻)巍然屹立

[出自《圣经 · 旧约》:

In that day shall this song be sung in the land of Judah; We have a strong

city; salvation will God appoint for walls and bulwarks.

Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength:

Isa. 26: 1–4

当那日，在犹大地人必唱这歌说："我们有坚固的城。耶和华要将救恩定为城墙、为外郭。

敞开城门，使守信的义民得以进入。

坚心倚赖你的，你必保守他十分平安，因为他依靠你。

你们当依靠耶和华直到永远，因为耶和华是永久的磐石。"

《以赛亚书》26: 1–4]

(The) root of the matter

根由

[出自《圣经·旧约》:

Whom I shall see for myself, and mine eyes shall behold, and not another: though my reins be consumed within me.

But ye shall say, Why persecute we him, seeing the root of the matter is found in me?

But ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

Job 19: 27–29

我(指约伯)自己要见他(指神)，亲眼要看他，并不像外人。"我的心肠在我里面消灭了。

你们若说，我们逼迫他，要何等地重呢？惹事的根乃在乎他。

你们就当惧怕刀剑，因为忿怒惹动刀剑的刑罚，使你们知道有报应。"

《约伯记》19: 27–29]

Rule with rod of iron.

用高压手段统治；(喻)实行专制统治

[出自《圣经·旧约》:

Thou shalt break them with *a rod of iron*; thou shalt dash them in

pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Psa. 2: 9–10

你必用铁杖打破他们。你必将他们如同窑匠的瓦器摔破。
现在你们君王应当省悟，你们世上的审判官应受管教。

《诗篇》2: 9–10]

(The) rulers conspise against Christ.

用计杀主；(喻)暗箭伤人

[出自《圣经 · 新约》:

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

And consulted that they might take Jesus by subtilty, and kill him.

But they said, Not on the feast day, lest there be an uproar among the people.

Matt. 26: 1–5

耶稣说完了这一切的话，就对门徒说:
"你们知道过两天是逾越节，人子将要被交给人，钉在十字架上。"
那里，祭司长和民间的长老，聚集在大祭司称为该亚法的院里。
大家商议，要用诡计拿住耶稣杀他;
只是说："当节的日子不可，恐怕民间生乱。"

《马太福音》26: 1–5]

S

Sabbath

安息日

[出自《圣经·旧约》:

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Gen. 2 : 3

神赐福给第七日,定为圣日,因为在这日神歇了他一切创造的工,就安息了。

《创世纪》2 : 3]

Sabbath of Day's Journey

安息日的路程

[出自《圣经·旧约》:

And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field.

Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days, abide ye every man in his place, let no man go out of his place on the seventh day.

So the people rested on the seventh day.

Exod. 16 : 25–30

摩西说:"你们今天吃这个吧!因为今天是向耶和华守的安息日,你们在田野必找不着了。

六天可以收取,第七天乃是安息日,那一天必没有了。"

第七天百姓中有人出去收,什么也找不着。

耶和华对摩西说:"你们不肯守我的诫命和律法,要到几时呢?

你们看!耶和华既将安息日赐给你们,所以第六天他赐给你们两天的食物,第七天各人要住在自己的地方,不许什么人出去。"于是,百姓第七天安息了。

《出埃及记》16 : 25–30

Then returned they unto Jerusalem from the mount called Olivet,

which is from Jerusalem a sabbath day's journey.

Acts 1：12

有一座山名叫橄榄山，离耶路撒冷不远，约有安息日可走的路程。当下门徒从那里回耶路撒冷去。

《使徒行传》1：12]

Sabbath was made for man, not man for Sabbath.

安息日是为人而设的；(喻)不该死搬教条；不能本末倒置

[出自《圣经·新约》:

And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

How he went into the house of God in the days of A-bi-a-thar, the highest priests, and did the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

And he said unto them, The sabbath was made for man, and not man for the sabbath:

Therefore the Son of man is Lord also of the sabbath;

Mark 2：23-28

耶稣当安息日从麦地经过。他门徒行路的时候掐了麦穗。

法利赛人对耶稣说："看哪，他们在安息为什么作不可作的事呢？"

耶稣对他们说："经上记着大卫和跟从他的人缺乏、饥饿之时所作的事你们没有念过吗？

他当亚比亚他作大祭司的时候，怎么进了神的殿，吃了陈设饼，又给跟从他的人吃？这饼除了祭司以外，人都不吃。"

又对他们说："安息日是为人设立的，人不是为安息日设立的。

所以人子也是安息日的主。"

《马可福音》2：23-28]

Sabbatical year

安息年

[出自《圣经·旧约》:

And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

Exod. 23 : 10–11

六年你要耕种田地,收藏土产,

只是第七年要叫地歇息,不耕不种,使你民中的穷人有吃的。他们所剩下的,野兽可以吃。你的葡萄园和橄榄园,也要照样办理。

《出埃及记》23 : 10–11

At the end of every seven years thou shalt make a release.

And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release.

Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release;

Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it:

Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

Deut. 15 : 1–5

每逢七年末一年,你要施行豁免。

豁免的定例乃是这样:凡债主要把所借给邻舍的豁免了,不可向邻舍和弟兄追讨,因为耶和华的豁免年已经宣告了。

若借给外邦人,你可以向他追讨;但借给你弟兄、无论是什么,你要松手豁免了。

你若留意听从耶和华你神的话,谨守遵行我今日所吩咐你的这一切命令,就必在你们中间没有穷人了。

《申命记》15 : 1–5

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

Levi. 25 : 3–7

六年要耕种田地，也要修理葡萄园，收藏地的出产。

第七年地要守圣安息，就是向耶和华守的安息，不可耕种田地，也不可修理葡萄园。

遗落自长的庄稼，不可收割；没有修理的葡萄树，也不可摘取葡萄。

这年，地要守圣安息，地在安息年所出的，要给你和你的仆人、婢女、雇工人，并寄居的外人当食物。

这年的土产，也要给你的牲畜和你地上的走兽当食物。

《利未记》25 : 3–7]

Saint

圣徒；(喻)品行高尚

[出自《圣经 · 新约》:

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Rom. 16 : 1–2

我(指保罗)对你们推荐我们的姊妹非比，他是坚革哩教会中的女执事；

请你们为主接待她，合乎圣徒的体统；她在何事上，要你们帮助，你们就

帮助她;因她素来帮助许多人,也帮助了我。

《罗马书》16：1-2

Be ye therefore followers of God, as dear children:

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

Eph.5：1-3

所以你们该效法上帝,好像蒙慈爱的儿女一样;

也要凭爱心行事,正如基督爱我们,为我们舍了自己,当作馨香的供物,和祭物,献与上帝。

至于淫乱,并一切污秽,或是贪婪,在你们中间连提都不可,方合圣徒的体统。

《以弗所书》5：1-3]

(The) Salt of the Earth

世上的盐;(喻)社会的中坚

[出自《圣经·新约》:

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Matt. 5：13-14

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。

你们是世上的光。城造在山上,是不能隐藏的。

《马太福音》5：13-14]

Samson

参孙;(喻)大力士

[出自《圣经·旧约》:

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

And the spirit of the Lord came mightily upon him, and he rent him

as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

And he went down, and talked with the woman; and she pleased Samson well.

And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion.

And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

Judges. 14 : 5–9

参孙跟他父母下亭拿去。到了亭拿的葡萄园，见有一只少壮狮子向他吼叫。

耶和华的灵大大感动参孙，他虽然手无器械，却将狮子撕裂，如同撕裂山羊羔一样。他行这事并没有告诉父母。

参孙下去与女子说话，就喜悦她。

过了些日子，再下去要娶那女子；转向道旁要看死狮，见有一群蜂子和蜜在死狮之内。

就用手取蜜，且吃且走；到了父母那里，给他父母，他们也吃了，只是没有告诉这蜜是从死狮之内取来的。

《士师记》14 : 5–9

And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;

That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

Judges. 16 : 15–17

大利拉对参孙说："你既不与我同心，怎么说你爱我呢？你三次欺哄我，没有告诉我，你因何有这么大的力气。"

大利拉天天用话催逼他，以至他心里烦闷要死。

参孙就把心中所藏的都告诉了她，对她说："向来人没有用剃头刀剃我的头，因为我自出母胎就归神；作拿细耳人；若剃了我的头发，我的力气就离开我，我便软弱像别人一样。"

《士师记》16：15-17

And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

Judges. 16：28-31

参孙求告耶和华说："主耶和华啊，求你眷念我。神啊，求你赐我这一次的力量，使我在非利士人身上报那剜我双眼的仇。"

参孙就抱住托房的那两根柱子：左手抱一根，右手抱一根，

说："我情愿与非利士人同死！"就尽力屈身，房子倒塌，压住首领和房内的众人。这样，参孙死时所杀的人，比活着所杀的还多。

参孙的弟兄和他父的全家，都下去取他的尸首，抬上来葬在琐拉和以实陶中间，在他父玛挪亚的坟墓里。参孙作以色列的士师二十年。

《士师记》16：28-31]

Samson kills a lion.

参孙与狮搏斗。

[出自《圣经·旧约》:

Then went Samson down, and his father and his mother, to Timmath, and came to the vineyards of Timmath: and, behold, a young

lion roared against him.

And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his fahter or his mother what he had done.

Judges 14 : 5–6

参孙跟他父母下亭拿去。到了亭拿葡萄园，见有一只少壮狮子向他吼叫。

耶和华的灵大大感动参孙，他虽然手无器械，却将狮子撕裂，如同撕裂山羊羔一样，他行这事并没有告诉父母。

《士师记》14 : 5–6]

Samson's riddle

参孙出谜难众人。

[出自《圣经 · 旧约》:

So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

And it came to pass, when they saw him, that they brought thirty companions to be with him.

And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments:

But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

Judges 14 : 10–14

他父亲下去见女子。参孙在那里设摆筵宴，因为向来少年人都有这个规矩。

众人看见参孙，就请了三十个人陪伴他。

参孙对他们说："我给你们出一个谜语，你们在七日筵宴之内，若能猜出意思告诉我，我就给你们三十件内衣，三十套衣裳；

你们若猜不出意思告诉我，你们就给我三十件内衣，三十套衣裳。"他们

说："请将谜语说给我们听。"

参孙对他们说："吃的从吃者出来，甜的从强者出来。"他们三日不能猜出谜语的意思。

《士师记》14：10-14]

Samson's riddle by his wife is made known.

参孙的妻子泄露谜底；(喻)埋下不和的种子

[出自《圣经·旧约》:

And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so?

And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father not my mother, and shall I tell it thee?

And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

And the spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

But Samson's wife was given to his companion, whom he had used as his friend.

Judges 14：15-20

到第七天，他们对参孙的妻说："你诓哄你丈夫，探出谜语的意思告诉我们，免得我们用火烧你和你父家。你们请了我们来，是要夺我们所有的么？"

参孙的妻在丈夫面前啼哭说："你是恨我，不是爱我，你给我本国的人出谜语，却没有将意思告诉我。"参孙回答说："连我父母我都没有告诉，岂可告

诉你呢?"

七日筵宴之内,她在丈夫面前啼哭,到第七天逼着他,他才将谜语的意思告诉他妻,他妻就告诉本国的人。

到第七天,日头未落以前,那城里的人对参孙说:"有什么比蜜还甜呢?有什么比狮子更强呢?"参孙对他们说:"你们若非用我的母牛犊耕地,就猜不出我谜语的意思来。"

耶和华的灵大大感动参孙,他就下到亚实基伦击杀了三十个人,夺了他们的衣裳,将衣裳给了猜出谜语的人。参孙发怒,就上父家去了。

参孙的妻便归了参孙的陪伴,就是作过他朋友的。

《士师记》14:15–20]

Samuel

撒母耳(以色列的宗教领袖、预言家);(喻)求耶和华而得子

[出自《圣经·旧约》:

And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her.

Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.

And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

But Hannah went not up; for she said unto her husband, I will not go up until the child we weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.

And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him.

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of Lord in Shiloh: and the child was young.

And they slew a bullock, and brought the child to Eli.

And she said, Oh my Lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord.

For this child I prayed: and the Lord hath given me my petition which I asked of him:

Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

I Sam. 1 : 19–28

次日清早，他们起来，在耶和华面前敬拜，就回拉玛。到了家里，以利加拿和妻哈拿同房，耶和华顾念哈拿，

哈拿就怀孕。日期满足，生了一个儿子，给他起名叫撒母耳，(他)说："这是我从耶和华那里求来的。"

以利加拿和他全家都上示罗去，要向耶和华献年祭，并还所许的愿，

哈拿却没有上去，对丈夫说："等孩子断了奶，我便带他上去朝见耶和华，使他永远住在那里。"

他丈夫以利加拿说："就随你的意行吧！可以等儿子断了奶，但愿耶和华应验他的话。"于是妇人在家里乳养儿子，直到断了奶；

既断了奶，就把孩子带上示罗到了耶和华的殿，又带了三只公牛，一伊法细面，一皮袋酒。那时孩子还小。

宰了一只公牛，就领孩子到以利面前。

妇人说："主啊，我敢在你面前起誓，从前在你这里，站着祈求耶和华的那妇人，就是我。

我祈求为要得到这孩子，耶和华已将我所求的赐给我了。

所以我将这孩子归与耶和华，使他终身归与耶和华。"于是在那里敬拜耶和华。

《撒母耳记上》1 : 19–28]

Samuel and Saul part.

撒母耳与扫罗分道扬镳；(喻)各不相干

[出自《圣经 · 旧约》:

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.

I Sam. 15 : 34–35

撒母耳回了拉玛。扫罗上他所住的基比亚，回自己的家去了。

撒母耳直到死的日子，再没有见扫罗，但撒母耳为扫罗悲伤，是因耶和华后悔立他为以色列的王。

《撒母耳记上》15：34–35]

Samuel anointes David.

撒母耳立大卫为王。

[出自《圣经·旧约》:

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep, And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

1 Sam, 16：11–13

撒母耳对耶西说："你的儿子都在这里吗？"他回答说："还有个小的，现在放羊。"撒母耳对耶西说："你打发人去叫他(指大卫)来；他若不来，我们必不坐席。"

耶西就打发人去叫了他来。他面色光红，双目清秀，容貌俊美。耶和华说："这就是他，你起来膏他。"

撒母耳就用角里的膏油，在他诸兄中膏了他。从那日起，耶和华的灵就大大感动大卫。撒母耳起身回拉玛去了。

《撒母耳记上》16：11–13]

Samuel anointes Saul.

撒母耳立扫罗为王。

[出自《圣经·旧约》:

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it nor because the Lord hath anointed thee to be captain over his inheritance?

1 Sam. 10：1

撒母耳拿瓶膏油倒在扫罗的头上，与他亲嘴，说："这不是耶和华膏你作

他产业的君吗?"

《撒母耳记上》10：1]

Samuel denounces Saul.

撒母耳责备扫罗。

[出自《圣经·旧约》:

And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

And Saul said unto Samuel, Yes, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacifice, and to hearken than the fat of rams.

For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

I Sam. 15：17–23

撒母耳对扫罗说:"从前你虽然以自己为小,岂不是被立为以色列支派的元首吗?耶和华膏你作以色列的王。

耶和华差遣你,吩咐你说:'你去击打那些犯罪的亚玛力人,将他们灭绝净尽。'

你为何没有听从耶和华的命令,急忙掳掠财物,行耶和华眼中看为恶的事呢?"

扫罗对撒母耳说:"我实在听从了耶和华的命令,行了耶和华所差遣我

行的路，擒了亚玛力王亚甲来，灭尽了亚玛力人。

百姓却在所当灭的物中取了最好的牛羊，要在吉甲献与耶和华你的神。"

撒母耳说："耶和华喜悦燔祭和平安祭，岂如喜悦人听从他的话呢？听命胜于献祭；顺从胜于羔羊的脂油。

悖逆的罪与行邪术的罪相等；顽梗的罪与拜虚神和偶像的罪相同。你既厌弃耶和华的命令，耶和华也厌弃你作王。"

《撒母耳记上》15：17—23]

Sapphira

撒非喇；(喻)伪善者

[出自《圣经·新约》:

But a certain man named Ananias, with Sapphira his wife, sold a possession,

And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

And the young men arose, wound him up, and carried him out, and buried him.

And it was about the space of three bours after, when his wife, not knowing what was done, came in.

And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord: behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth,

buried her by her husband.

Acts, 5 : 1–10

有一个人，名叫亚拿尼亚，同他的妻子撒非喇卖了田产。

把价银私自留下几分，他的妻子也知道，其余的几分，拿来放在使徒脚前。

彼得说："亚拿尼亚，为什么撒但充满了你的心，叫你欺哄圣灵，把田地的价银私自留下几分呢？

田地还没有卖，不是你自己的么？既卖了，价银不是你作主么？你怎么心里起这个意念呢？你不是欺哄人，是欺哄上帝了。"

亚拿尼亚听见这话就仆倒断了气，听见的人都甚惧怕。

有些少年起来，把他包裹抬出去埋葬了。

约过了三小时，他的妻子进来，还不知道这事。

彼得对她说："你告诉我，你们卖田地的价银就是这些么。"她说："就是这些。"

彼得说："你们为什么同心试探主的灵呢？埋葬你丈夫之人的脚，已到门口，他们也要把你抬出去。"

妇人立刻仆倒在彼得的脚下，断了气，那些少年人进来，见她断了气，就抬出去埋在她丈夫的旁边。

《使徒行传》5 : 1–10]

Sarah (Sarai)

撒莱(上帝易其名为撒拉，意谓多国之母；亚伯拉罕之妻)；(喻)美人

[出自《圣经 · 旧约》:

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee;

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing;

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

And Abram took Sarai his wife, and Lot his brother's son, and all

their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

And Abram journeyed, going on still toward the south.

And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

Gen. 12 : 1-15

耶和华对亚伯兰(亚伯拉罕的原名)说:"你要离开本地、本族、父家,往我所指示你的地去。

我必叫你成为大国。我必赐福给你,叫你的名为大,你也要叫别人得福。

为你祝福的,我必赐福与他;那咒诅你的,我必咒诅他。地上的万族都

要因你得福。”

亚伯兰就照着耶和华的吩咐去了，罗得也和他同去。亚伯兰出哈兰的时候，年七十五岁。

亚伯兰将他妻子撒莱和侄儿罗得，连他们在哈兰所积蓄的财物，所得的人口，都带往迦南地去。他们就到了迦南地。

亚伯兰经过那地，到了示剑地方摩利橡树那里。那时，迦南人住在那地。

耶和华向亚伯兰显现，说：“我要把这地赐给你的后裔。”亚伯兰就在那里为向他显现的耶和华筑了一座坛。

从那里他又迁到伯特利东边的山，支搭帐棚。西边是伯特利，东边是艾。他在那里又为耶和华筑了一座坛，求告耶和华的名。

后来亚伯兰又渐渐迁往南地去。

那地遭遇饥荒。因饥荒甚大，亚伯兰就下埃及去，要在那里暂居。

将近埃及，就对他妻子撒莱说：“我知道你是容貌俊美的妇人。

埃及人看见你必说：‘这是他的妻子’。他们就要杀我，却叫你存活。

求你说，你是我的妹子，使我因你得平安，我的命也因你存活。”

及至亚伯兰到了埃及，埃及人看见那妇人极其美貌。

法老的臣宰看见了她，就在法老面前夸奖她。那妇人就被带进法老的宫去。

《创世纪》12：1–15]

Satan

撒旦；(喻)大敌；魔鬼

[出自《圣经·旧约》:

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

Job 1：6

有一天，神的众子来侍立在耶和华面前，撒旦也在其中。

《约伯记》1：6

And Satan stood up against Israel, and provoked David to number Israel.

And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it.

I Chro. 21 : 1–2

撒旦起来攻击以色列人，激动大卫数点他们。

大卫就吩咐约押和民中的首领说："你们去数点以色列人，从别是巴直到但，回来告诉我，我好知道他们的数目。"

《历代志上》21 : 1–2

The sower soweth the word.

And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

Mark. 4 : 14–16

撒种之人所撒的，就是道。

那撒在路旁的，就是人听了道，撒旦立刻来，把撒在他心里的道夺了去。

那撒在石头地上的，就是人听了道，立刻欢喜领受。

《马可福音》4 : 14–16]

Satan, go away.

撒但，退去吧；(喻)顶住诱惑；拒绝试探

[出自《圣经 · 新约》:

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterward an hungred.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot

against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them.

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and, behold, angels came and ministered unto him.

Matt. 4 : 1–11

当时耶稣被圣灵引到旷野，受魔鬼的试探。

他禁食四十昼夜，后来就饿了。

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。

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。"

魔鬼就带他进了圣城，叫他站在殿顶上，

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。"

耶稣对他说："经上又记着说，不可试探主你的神。"

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，

对他说："你若俯伏拜我，我就把这一切都赐给你。"

耶稣说："撒但，退去吧，因为经上记着说，当拜你的神，单要侍奉他。"

于是魔鬼离了耶稣，有天使来侍候他。

《马太福音》4 : 1–11]

Satan permitted to tempt Job

撒旦考验约伯；(喻)专找好人的毛病

[出自《圣经 · 旧约》:

Then Satan answered the Lord, and said, Doth Job fear God for nought?

Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Job 1 : 9–19

撒旦回答耶和华说："约伯敬畏神岂是无故呢？

你岂不是四面圈上篱笆围护他和他的家，并他一切所有的吗？他手所作的都蒙你赐福；他的家产也在地上增多。

你且伸手毁他一切所有的；他必当面弃掉你。"

耶和华对撒旦说："凡他所有的都在你手中，只是不可伸手加害于他。"于是撒旦从耶和华面前退去。

有一天，约伯的儿女在他们长兄的家里吃饭喝酒，

有报信的来见约伯说："牛正耕地，驴在旁边吃草，

示巴人忽然闯来，把牲畜掳去，并用刀杀了仆人；惟有我一人逃脱，来报信给你。"

他还说话的时候，又有人来说："神从天上降下火来，将群羊和仆人都烧灭了；惟有我一人逃脱，来报信给你。"

他还说话的时候，又有人来说："迦勒底人分作三队，忽然闯来，把骆驼掳去，并用刀杀了仆人；惟有我一人逃脱，来报信给你。"

他还说话的时候，又有人来说："你的儿女正在他们长兄家里吃饭喝酒，

不料有狂风从旷野刮来，击打房屋的四角，房屋倒塌在少年人身上，他们就都死了；惟有我一人逃脱，来报信给你。"

《约伯记》1：9—19]

Saul

扫罗(以色列第一位国君)

[出自《圣经·旧约》:

And Samuel called the people together unto the Lord to Mizpeh;

And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

When he had caused the tribe of Bejamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken; and when they sought him, he could not be found.

Therefore they inquired of the Lord further, if the nam should yet come thither. And the Lord answered, Behold, he hath hid himself among

the stuff.

And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

1 Sam.10: 17–24

撒母耳将百姓招聚到米期巴耶和华那里，

对他们说："耶和华以色列的神如此说：'我领你们以色列人出埃及，救你们脱离埃及人的手，又救你们脱离欺压你们各国之人的手。'

你们今日却厌弃了救你们脱离一切灾难的神，说：'求你立一个王治理我们。'现在你们应当按着支派宗族，都站在耶和华面前。"

于是撒母耳使以色列众支派近前来掣签，就掣出便雅悯支派来；

又使便雅悯支派按着宗族近前来，就掣出玛特利族，从其中又掣出基士的儿子扫罗。众人寻找他却寻不着，

就问耶和华说："那人到这里来了没有？"耶和华说："他藏在器具中了。"

众人就跑去从那里领出他来。他站在百姓中间，身体比众民高过一头。

撒母耳对众民说："你们看耶和华所拣选的人，众民中有可比他的吗？"众民就大声欢呼说："愿王万岁！"

《撒母耳记上》10: 17–24]

Saul acknowledges his sin.

扫罗自认其谬；(喻)认错

[出自《圣经·旧约》:

Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed.

And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

1 Sam.26: 21–24

扫罗说："我有罪了！我儿大卫，你可以回来，因你今日看我的性命为宝贵，我必不再加害于你。我是糊涂人，大大错了。"

大卫说："王的枪在这里，可以吩咐一个仆人过来拿去。今日耶和华将王交在我手里，我却不肯伸手害耶和华的受膏者。耶和华必照各人的公义诚实报应他。

我今日重看你的性命，愿耶和华也重看我的性命，并且拯救我脱离一切患难。"

《撒母耳记上》26: 21–24

Saul complains of his servants' unfaithfulness.

扫罗责备大臣们不忠诚。

[出自《圣经·旧约》:

When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him;)

Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;

That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

And he inquired of the Lord for him , and gave him victuals, and gave him the sword of Goliath the Philistine.

I Sam.22: 6–10

扫罗在基比亚的拉玛，坐在垂丝柳树下，手里拿着枪，众臣仆侍立在左右。扫罗听见大卫和跟随他的人在何处。

就对左右侍立的臣仆说："便雅悯人哪，你们要听我的话。耶西的儿子能将田地和葡萄园赐给你们各人吗？能立你们各人作千夫长、百夫长吗？

你们竟都结党害我；我的儿子和耶西的儿子结盟的时候，无人告诉我；我的儿子挑唆我的臣子谋害我，就如今日的光景，也无人告诉我。为我忧虑。"

那时以东人多益站在扫罗的臣仆中，对他说："我曾看见耶西的儿子到了挪伯亚希突的儿子亚希米勒那里。

亚希米勒为他求问耶和华，又给他食物，并给他杀非利士人歌利亚的刀。"

《撒母耳记上》22: 6—10]

Saul seeks for David.

扫罗搜捕大卫。

[出自《圣经·旧约》:

And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

Will the men of Kileah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down.

Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up.

Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

I Sam.23: 7–I4

有人告诉扫罗说："大卫到了基伊拉。"扫罗说："他进了有门有闩的城，困闭在里头，这是神将他交在我手里了。"

于是扫罗招聚众民，要下去攻打基伊拉城，围困大卫和跟随他的人。

大卫知道扫罗设计谋害他，就对祭司亚比亚他说："将以弗得拿过来。"

大卫祷告说："耶和华以色列的神啊，你仆人听真了扫罗要往基伊拉来，为我的缘故灭城。

基伊拉人将我交在扫罗手里不交？扫罗照着你仆人所听的话下来不下来？耶和华以色列的神啊！求你指示仆人。"耶和华说："扫罗必下来。"

大卫又说："基伊拉人将我和跟随我的人交在扫罗手里不交？"耶和华说："必交出来。"

大卫和跟随他的，约有六百人，就起身出了基伊拉，往他们所能往的地方去。有人告诉扫罗，大卫离开基伊拉逃走，于是扫罗不出来了。

大卫住在旷野的山寨里，常在西弗旷野的山地。扫罗天天寻索大卫，神却不将大卫交在他手里。

《撒母耳记上》23: 7–14]

Saviour

救世主；(转)拯救者

[出自《圣经 · 旧约》:

And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

(And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.)

2 Kings.13: 4–5

约哈斯恳求耶和华，耶和华就应允他，因为见以色列人所受亚兰王的欺压。

耶和华赐给以色列人一位拯救者，使他们脱离亚兰人的手。于是以色列人仍旧安居在家里。

《列王纪下》13: 4–5]

Say 'Yes' and 'Amen' to everything.

对所有的一切说声"是"和"阿们"；(喻)对什么都表示同意

[出自《圣经·新约》:

But as God is true, our word toward you was not yea and nay.

For the Son of God, Jesus Christ, who was preached among you by us, even by me and Sil-va-nus and Timotheus, was not yea and nay, but in him was yea.

For all the promises of God in him are yea, and in him A-men, unto the glory of God by us.

2 Cor.1: 18-20

我指着信实的神说,我们向你们所传的道,并没有是而又非的。

因为我和西拉和提摩太,在你们中间所传神的儿子耶稣基督,总没有是而又非的,在他只有一是。

神的应许不论有多少,在基督都是是的,所以藉着他也都是实在的,叫神因我们得荣耀。

《哥林多后书》1: 18-20]

(The)scales fell from his eyes.

重见光明。

[出自《圣经·新约》:

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

The Acts 9: 17-18

亚拿尼亚就去了,进入那家,把手按在扫罗身上说:"兄弟扫罗! 在你来的路上,向你显现的主,就是耶稣,打发我来,叫你能看见,又被圣灵充满。"

扫罗的眼睛上,好像有鳞立刻掉下来,他就能看见,于是起来受了洗。

《使徒行传》9: 17-18]

Scapegoat

替罪羊;(喻)代人受过者

[出自《圣经·旧约》:

And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

And Aaron shall cast lots upon the two goats; one lof for the Lord, and the other lot for the scapegoat.

And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.

But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

Lev.l6: 6–10

亚伦要把赎罪祭的公牛奉上，为自己和本家赎罪。

也要把两只公山羊安置在会幕门口、耶和华面前。

为那两只羊拈阄，一阄归与耶和华，一阄归与阿撒泻勒。

亚伦要把那拈阄归与耶和华的羊，献为赎罪祭；

但那拈阄归与阿撒泻勒的羊，要活着安置在耶和华面前，用以赎罪，打发人送到旷野去，归与阿撒泻勒。

《利未记》16: 6–10]

Schoolmaster

教师；(喻)儿童领袖；任管教之职

[出自《圣经·新约》:

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster.

Gal.3: 24–25

这样，律法是我们训蒙的师傅，引我们到基督那里，使我们因信称义。

但这因信得救的理既然来到，我们从此就不在师傅的手下了。

《加拉太书》3: 24–25

I write not these things to shame you, but as my beloved sons I warn you.

For though ye have ten thousand instructers in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

1 Cor.4: 14–15

我(指保罗)写这话，不是叫你们羞愧，乃是警戒你们，好像我所亲爱的

儿女一样。

你们学基督的，师傅虽有一万，为父的却是不多，因我在基督耶稣里用福音生了你们。

《哥林多前书》4: 14–15]

Sealed with seven seals.

被七道印封严；(喻)天书

[出自《圣经·新约》:

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof?

An man in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

Rev.5: 1–4

我看见坐宝座的右手中有书卷，里外都写着字，用七印封严了。

我又看见一位大力的天使大声宣传说："有谁配展开那书卷，揭开那七印呢？"

在天上、地上、地底下，没有能展开、能观看那书卷的。

因为没有配展开、配观看那书卷的，我就大哭。

《启示录》5: 1–4]

Sebat

细罢特月(公历一、二月间)；(喻)乘马异象之月

[出自《圣经·旧约》:

Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet,

Zech.1: 7

大利乌第二年十一月，就是细罢特月二十四日，耶和华的话临到易多的孙子、比利家的儿子先知撒迦利亚，

《撒迦利亚书》1: 7]

See some one's back.

看某人的后背;(喻)看不到全貌

[出自《圣经·旧约》:

And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

Now therefore, I pray thee, if I have found grace in thy sight, shew me now the way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

And he said, My presence shall go with thee, and I will give thee rest.

And he said unto them, If thy presence go not with me, carry us not up hence.

For wherein shall it be known here that I and thy people have found grace in thy sight? So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

And he said, I beseech thee, shew me the glory.

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

And he said, Thou canst not see my face: for there shall no man see me, and live.

And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock.

And it shall come to pass, while my glory passeth by, that I will put thee in a cliff of the rock, and will cover thee with my hand while I pass by:

And I will take away mine hand, and thou shall see my back parts: but my face shall not be seen.

Exod.33: 12–23

摩西对耶和华说:"你吩咐我说,将这百姓领上去,却没有叫我知道你要打发谁与我同去,只说我按你的名认识你。你在我眼前也蒙了恩。

我如今若在你眼前蒙恩,求你将你的道指示我,使我可以认识你,好在

你眼前蒙恩，求你想到这民是你的民。"

耶和华说："我必亲自和你同去，使你得安息。"

摩西说："你若不亲自和我同去，就不要把我们从这里领上去。

人在何事上得以知道我和你的百性在你眼前蒙恩呢？岂不是因你与我们同去，使我和你的百姓，与地上的万民有分别吗？"

耶和华对摩西说："你这所求的我也要行，因为你在我眼前蒙了恩，并且我按你的名认识你。"

摩西说："求你显出你的荣耀给我看。"

耶和华说："我要显我一切的恩慈，在你面前经过，宣告我的名。我要恩待谁，就恩待谁；要怜悯谁，就怜悯谁。"

又说："你不能看见我的面，因为人见我的面不能存活。"

耶和华说："看哪，在我这里有地方，你要站在磐石上，

我的荣耀经过的时候，我必将你放在磐石穴中，用我的手遮掩你，等我过去。

然后我要将我的手收回，你就得见我的背，却不得见我的面。

《出埃及记》33：12—23]

See through a glass darkly.

对着镜子观看模糊不清；(喻)对某事不深入研究，就不明真相

[出自《圣经·新约》：

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

1 Cor.13：9—12

我们现在所知道的有限，先知所讲的也有限。

等那完全的来到，这有限的必归于无有了。

我作孩子的时候，话语像孩子，心思像孩子，意念像孩子；既成了人，就把孩子的事丢弃了。

我们如今仿佛对着镜子观看，模糊不清，到那时，就要面对面了。我如今所知道的有限，到那时就全知道，如同主知道我一样。

《哥林多前书》13:9–12]

Sell one's birthright for a mess of pottage

为一碗红豆汤出卖长子继承权;(喻)因小失大,见利忘义

[出自《圣经·旧约》:

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

And Jacob sod pottage: and Esau came from the field, and he was faint:

And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

And Jacob said, Sell me this day thy birthright.

And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Gen.25: 27–34

两个孩子渐渐长大,以扫善于打猎,常在田野;雅各为人安静,常住在帐棚里。

以撒爱以扫,因为常吃他的野味;利百加却爱雅各。

有一天,雅各熬汤,以扫从田野回来累昏了。

以扫对雅各说:"我累昏了,求你把这红汤给我喝。"因此,以扫又叫以东(以东就是红的意思)。

雅各说:"你今日把长子的名分卖给我吧!"

以扫说:"我将要死,这长子的名分于我有什么益处呢?"

雅各说:"你今日对我起誓吧!"以扫就对他起了誓,把长子的名分卖给雅各。

于是雅各将饼和红豆汤给了以扫。以扫吃了喝了,便起来走了。这就是以扫轻看了他长子的名分。

《创世纪》25: 27–34]

Separate the Husk from the Grain.

分清莠草和小麦; (喻)分辨良莠

[出自《圣经 · 新约》:

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Matt.13: 24–30

耶稣又设个比喻对他们说: "天国好像人撒好种在田里。

及至人睡觉的时候, 有仇敌来, 将稗子撒在麦子里, 就走了。

到长苗吐穗的时候, 稗子也显出来。

田主的仆人来告诉他说: '主啊! 你不是撒好种在田里么? 从那里来的稗子呢?'

主人说: '这是仇敌作的。'仆人说: '你要我们去薅出来么?'

主人说: '不必, 恐怕薅稗子, 连麦子也拔出来。

容这两样一齐长, 等着收割, 当收割的时候, 我要对收割的人说, 先将稗子薅出去, 捆成捆, 留着烧; 惟有麦子, 要收在仓里。'"

《马太福音》13: 24–30]

Separate the sheep from the goats

区别好人与坏人; (喻)分辨良莠

[出自《圣经 · 新约》:

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd *divideth his sheep from the goats.*

Matt.25: 32

万民都要聚集在他面前。他要把他们分别出来，好像牧羊的分别绵羊、山羊一般。

《马太福音》25: 32]

Sermon on the Mount

山上宝训；(喻)金科玉律

[出自《圣经·新约》:

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him;

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Matt.5: 1–12

耶稣看见这许多的人，就上了山，既已坐下，门徒到他跟前来。

他就开口教训他们说：

"虚心的人有福了；因为天国是他们的。

哀恸的人有福了；因为他们必得安慰。

温柔的人有福了；因为他们必承受地土。

饥渴慕义的人有福了;因为他们必得饱足。

怜恤的人有福了;因为他们必蒙怜恤。

清心的人有福了;因为他们必得见上帝。

使人和睦的人有福了;因为他们必称为上帝的儿子。

为义受逼迫的人有福了;因为天国是他们的。

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。

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。"

《马太福音》5:1—12]

Sermon on the plain.

平原宝训

[出自《圣经·新约》:

And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

Blessed are ye that hunger now: for ye shall be filled, Blessed are ye that weep now: for ye shall laugh.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Rejoice ye in that day, and leap for joy: for : behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

But woe unto you that are rich! for ye are received your consolation.

Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you.

Bless them that curse you, and pray for them which despitefully use you.

And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

And as ye would that men should do to you, do ye also to them likewise.

For if ye love them which love you, what thank ye? for sinniers also love those that love them.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the devil.

Be ye therefore merciful, as your Father also is merciful.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measure to you again.

And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

The disciple is not above his master: but every one that is perfect shall be as his master.

And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

For every tree is known by his own fruit. For of thorns men do not

gather figs, now of a bramble bush gather grapes.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say.

Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Luke 6: 20–49

耶稣举目看着门徒说："你们贫穷的人有福了，因为神的国是你们的。

你们饥饿的人有福了，因为你们将要饱足。你们哀哭的人有福了，因为你们将要喜笑。

人为人子恨恶你们，拒绝你们，辱骂你们，弃掉你们的名，以为是恶。你们就有福了。

当那日你们要欢喜跳跃，因为你们在天上的赏赐是大的。你们的祖先待先知也是这样。

但你们富足的人有祸了，因为你们受过你们的安慰。

你们饱足的人有祸了，因为将要饥饿；你们喜笑的人有祸了，因为你们将要哀恸哭泣。

人都说你们好的时候，你们就有祸了，因为他们的祖先待假先知也是这样。

只是我告诉你们这听道的人，你们的仇敌要爱他，恨你们的要待他好。

咒诅你们的要为他祝福，凌辱你们的要为他祷告。

有人打你这边的脸，连那边的脸也由他打。有人夺你的外衣，连里衣也由他拿去。

凡求你的，就给他。有人夺你的东西去，不可再要回来。

你们愿意人怎样待你们，你们也要怎样待人。

你们若单爱那爱你们的人，有甚么可酬谢的呢？就是罪人也爱那爱他们的人。

你们若善待那善待你们的人，有甚么可酬谢的呢？就是罪人也是这样行。

你们若借给人，指望从他收回，有甚么可酬谢呢？就是罪人也借给罪人，要如数收回。

你们倒要爱仇敌，也要善待他们，并要借给人不指望偿还，你们的赏赐就必大了。你们也必作至高者的儿子。因为他恩待那忘的和作恶的。

你们要慈悲，像你们的父慈悲一样。

你们不要论断人，就不被论断；你们不要定人的罪，就不被定罪；你们要饶恕人，就必蒙饶恕。

你们要给人，就必有给你们的，并且用十足的升斗，连摇带按，上尖下流的倒在你们的怀里。因为你们用甚么量器量给人，也必用甚么量器量给你们。”

耶稣又用比喻对他们说：“瞎子岂能领瞎子，两个人不是都要掉在坑里么？

学生不能高过先生。凡学成了的不过和先生一样。

为甚么看见你弟兄眼中有刺，却不想自己眼中有梁木呢？

你不见自己眼中有梁木，怎能对你弟兄说，容我去掉你眼中的刺呢？你这假冒伪善的人，先去掉自己眼中的梁木，然后才能看得清楚去掉你弟兄眼中的刺。

因为没有好树结坏果子；也没有坏树结好果子。

凡树木看果子，就可以看出他来。人不是从荆棘上摘无花果，也不是从蒺藜里摘葡萄。

善人从他心里所存的善，就发出善来；恶人从他心里所存的恶，就发出恶来。因为心里所充满的，口里就说出来。

你们为甚么称呼我主啊，主啊，却不遵我的话行呢？

凡到我这里，听见我的话就去行的，我要告诉你们他像甚么人。

他像一个人盖房子，深深地挖地，把根基安在磐石上。到发大水的时候，水冲那房子，房子总不能动摇，因为根基立在磐石上。

惟有听见不去行的，就像一个人在土地上盖房子，没有根基。水一冲，

随即倒塌了，并且那房子坏的很大。

《路加福音》6: 20–49]

(The) serpent deceives Eve.

夏娃受到诱惑，(喻)上当受骗

[出自《圣经 · 旧约》:

Now the serpent was more subtil than any beast of the field which the Lord God had made,And he said unto the woman,Yea,hath God said,Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die.

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Gen.3: 1–6

耶和华神所造的，惟有蛇比田野一切的活物更狡猾。蛇对女人说："神岂是真说不许你们吃园中所有树上的果子么？"

女人对蛇说："园中树上的果子，我们可以吃；

惟有园当中那棵树上的果子，神曾说：'你们不可吃，也不可摸，免得你们死'。"

蛇对女人说："你们不一定死，

因为神知道，你们吃的日子眼睛就明亮了，你们便如神能知善恶。"

于是，女人见那棵树的果子好作食物，也悦人眼目，且是可喜爱的，能使人有智慧，就摘下来吃了；又给他丈夫，他丈夫也吃了。

《创世纪》3: 1–6]

(The) serpent is cursed.

蛇受到咒骂。

[出自《圣经 · 旧约》:

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Gen.3: 14–15

耶和华神对蛇说："你既作了这事，就必受咒诅，比一切的牲畜野兽更甚。你必用肚子行走，终身吃土。

我又要叫你和女人彼此为仇；你的后裔和女人的后裔也彼此为仇。女人的后裔要伤你的头，你要伤他的脚跟。"

《创世纪》3: 14–15]

Set on bread

开饭

[出自《圣经·旧约》:

And he washed his face, and went out, and refrained himself, and said, Set on bread.

Gen.43: 31

他(约瑟)洗了脸出来，勉强隐忍，吩咐人摆饭。

《创世纪》43: 31]

Seth

塞特(亚当的第三个儿子);

[出自《圣经·旧约》:

And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

Gen.4: 25

亚当又与妻子同房，她就生了一个儿子，起名叫塞特，意思说：神另给我立了一个儿子代替亚伯，因为该隐杀了他。

《创世纪》4: 25

And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

Gen.5: 3

亚当活到一百三十岁，生了一个儿子，形像样式和自己相似，就给他起

名叫塞特。

《创世纪》5: 3]

(The) Seven Churches

七教会

[出自《圣经 · 新约》:

Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

Rev.1: 2–4

约翰便将上帝的道,和耶稣基督的见证,凡自己所看见的,都证明出来。

念这书上预言的,和那些听见又遵守其中所记载的,都是有福的;因为日期近了。

约翰写信给亚西亚的七个教会:但愿从那昔在、今在、以后永在的上帝;和他宝座前的七灵。

《启示录》1: 2–4]

Seven Sabbaths of Years

七安息年(七个安息年,即四十九年)

[出自《圣经 · 旧约》:

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

And for thy cattle, and for the beast that are in thy land, shall all the

increase thereof be meat.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

Levi.25: 4–12

第七年地要守圣安息，就是向耶和华守的安息，不可耕种田地，也不可修理葡萄园。

遗落自长的庄稼，不可收割；没有修理的葡萄园，也不可摘取葡萄。这年，地要守圣安息。

地在安息年所出的，要给你和你的仆人、婢女、雇工人，并寄居的外人当食物。

这年的土产，也要给你的牲畜和你地上的走兽当食物。

你要计算七个安息年，就是七个七年。这便为你成了七个安息年，共是四十九年。

当年七月初十日，你要大发角声，这日就是赎罪日，要在遍地发出角声。

第五十年你们要当作圣年，在遍地给一切的居民宣告自由。这年必为你们的禧年。各人要归自己的产业，各归本家。

第五十年要作为你们的禧年。这年不可耕种，地中自长的，不可收割；没有修理的葡萄树，也不可摘取葡萄。

因为这是禧年，你们要当作圣年，吃地中自出的土产。

《利未记》25: 4–12]

Seventy disciples

七十弟子;(喻)委以重任

[出自《圣经·新约》:

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Go your ways: behold, I send you forth as lambs among wolves.

Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

And into whatsoever house ye enter, first say, Peace be to this house.

And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

Woe unto thee, Chorazin!woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in asckcloth and ashes.

But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

And thou, Capernaum, which art exalted to heaven shalt be thrust down to hell.

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

And he said unto them, I beheld Satan as lightning fall from heaven.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Luke10: 1–20

这事以后，主又设立七十个人，差遣他们两个两个在他面前，往自己所要到的各城、各地方去。

就对他们说："要收的庄稼多，作工的人少。所以你们当求庄稼的主，打发工人出去收他的庄稼。

你们去吧！我差你们出去，如同羊羔进入狼群。

不要带钱囊，不要带口袋，不要带鞋，在路上也不要问人的安。

无论进哪一家，先要说：'愿这一家平安！'

那里若有当得平安的人，你们所求的平安就必临到那家；不然，就归与你们了。

你们要住在那家，吃喝你们所供给的，因为工人得工价是应当的；不要从这家搬到那家。

无论进哪一城，人若接待你们，给你们摆上什么，你们就吃什么。

要医治那城里的病人，对他们说：'神的国临近你们了。'

无论进哪一城，人若不接待你们，你们就到街上去，

说：'就是你们城里的尘土粘在我们的脚上，我们也当着你们擦去。虽然如此，你们该知道神的国临近了。'

我告诉你们：当审判的日子，所多玛所受的，比那城还容易受呢！

哥拉汛哪，你有祸了！伯赛大啊，你有祸了！因为在你们中间所行的异能，若行在推罗、西顿，他们早已披麻蒙灰坐在地上悔改了。

当审判的日子，推罗、西顿所受的比他们还容易受呢。

迦百农啊！你已经升到天上，将来必推下阴间。"

又对门徒说："听从你们的就是听从我；弃绝你们的就是弃绝我；弃绝我的就是弃绝那差我来的。"

那七十个人欢欢喜喜地回来说："主啊，因你的名，就是鬼也服了我们。"

耶稣对他们说："我曾看见撒但从天上坠落，像闪电一样。

我已经给你们权柄可以践踏蛇和蝎子，又胜过仇敌一切的能力，断没有什么能害你们。

然而不要因鬼服了你们就欢喜，要因你们的名记录在天上欢喜。"

《路加福音》10: 1—20]

Seventy years

七十年；(喻)苦难的岁月

[出自《圣经·旧约》:

Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Jer.25: 9—12

"我必召北方的众族和我仆人巴比伦王尼布甲尼撒来攻击这地和这地的居民，并四围一切的国民。我要将他们尽行灭绝，以致他们令人惊骇、嗤笑，并且永久荒凉。"这是耶和华说的。

"我又要使欢喜和快乐的声音，新郎和新妇的声音，推磨的声音和灯的亮光，从他们中间止息。

这全地必然荒凉，令人惊骇，这些国民要服侍巴比伦王七十年。

七十年满了以后，我必刑罚巴比伦王和那国民，并迦勒底人之地，因他们的罪孽使那地永远荒凉。"这是耶和华说的。

《耶利米书》25: 9–12

For they prophesy falsely unto you in my name: I have not sent them, saith the Lord.

For thus saith the Lord. That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

Jer.29: 9–10

"因为他们托我的名对你们说假预言，我并没有差遣他们。"这是耶和华说的。

耶和华如此说："为巴比伦所定的七十年满了以后，我要眷顾你们，向你们成就我的恩言，使你们仍回此地。"

《耶利米书》29: 9–10]

Shake the dust from one's feet

把脚上尘土跺掉；(喻)永不返回

[出自《圣经 · 新约》:

And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

And when ye come into an house, salute it.

And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Matt.10: 11–14

你们无论进那一城，那一村，要打听那里谁是好人，就住在他家，直住到走的时候。

进他家里去，要请他的安。

那家若配得平安，你们所求的平安，就必临到那家；若不配得，你们所求的平安仍归你们。

凡不接待你们，不听你们话的人，你们离开那家，或是那城的时候，就把脚上的尘土跺下去。

《马太福音》10: 11–14

But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas,

and expelled them out of their coasts.

But they shook off the dust of their feet against them, and came unto Iconium.

Acts.13: 50–51

但犹太人挑唆虔敬尊贵的妇人和城内有名望的人，逼迫保罗、巴拿巴，把他们赶出境外。

两人对着众人跺下脚上的尘土，就往以哥念去了。

《使徒行传》13: 50–51]

Sheep that have no shepherd.

没有牧人的羊;(喻)乌合之众;没有领导的群众

[出自《圣经 · 新约》:

And he said unto them, Come ye yourselves apart into a desert place and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

And they departed into a desert place by ship privately.

And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

Mark6: 31–34

他就说："你们来同我暗暗的到旷野地方去歇一歇。这是因为来往的人多，他们连吃饭也没有工夫。"

他们就坐船，暗暗的往旷野地方去。

众人看见他们去，有许多认识他们的，就从各城步行，一同跑到那里，比他们先赶到了。

耶稣出来，见有许多的人，就怜悯他们。因为他们如同羊没有牧人一般。于是开口教训他们许多道理。

《马可福音》6: 31–34]

Shem

闪(挪亚的长子，闪族人的始祖)

[出自《圣经 · 旧约》:

And Noah began to be an husbandman, and he planted a vineyard.

And he drank of the wine, and was drunken; and he was uncovered within his tent.

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

And Shem and Japheth took a garment, and laid it upon both their shoulders,and went backward,and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

And Noah awoke from his wine, and knew what his younger son had done unto him.

And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Gen.9: 20–27

挪亚作起农夫来，栽了一个葡萄园。

他喝了园中的酒便醉了，在帐棚里赤着身子。

迦南的父亲含，看见他父亲赤身，就到外边告诉他两个兄弟。

于是闪和雅弗拿件衣服搭在肩上，倒退着进去，给他父亲盖上。他们背着脸就看不见父亲的赤身。

挪亚醒了酒，知道小儿子向他所作的事，

就说："迦南当受咒诅，必给他弟兄作奴仆的奴仆。"

又说："耶和华闪的神是应当称颂的，愿迦南作闪的奴仆。

愿神使雅弗扩张，使他住在闪的帐棚里，又愿迦南作他的奴仆。"

《创世纪》9: 20–27]

Shibah

示巴(井名)；(喻)结盟

[出自《圣经·旧约》:

Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

And Isaac said unto them, Wherefore come ye to me, seeing ye hate

me, and have sent me away from you?

And they said, We saw certainly that the Lord was with thee; and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord.

And he made them a feast, and they did eat and drink.

And they rose up bedtimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

And he called it Shebah: therefore the name of the city is Beersheba unto this day.

Gen.26: 26–33

亚比米勒同他的朋友亚户撒和他的军长非各，从基拉耳来见以撒。

以撒对他们说："你们既然恨我，打发我走，为什么到我这里来呢？"

他们说："我们明明的看见耶和华和你同在，便说：不如我们两下彼此起誓，彼此立约，

使你不害我们，正如我们未曾害你，一味的厚待你，并且打发你平平安安的走。你是蒙耶和华赐福的了。"

以撒就为他们设摆筵席，他们便吃了喝了。

他们清早起来彼此起誓。以撒打发他们走，他们便平平安安的离开他走了。

那一天，以撒的仆人来，将挖井的事告诉他，说："我们得了水了。"

他就给那井起名叫示巴，因此那城叫作别是巴，直到今日。

《创世纪》26: 26–33]

Shimei curses David.

示每骂大卫；(喻)当众侮辱

[出自《圣经·旧约》:

And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, Today shall the

house of Israel restore me the kingdom of my father.

Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king.

And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came.

And he cast stones at David, and at all the servants of king David: And all the people and all the mighty men were on his right hand and on his left.

And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial:

The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.

Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

II Sam.16: 3–10

王问说："你主人的儿子在哪里呢？"洗巴回答王说："他仍在耶路撒冷，因他说：'以色列人今日必将我父的国归还我'。"

王对洗巴说："凡属米非波设的都归你了。"洗巴说："我叩拜我主我王，愿我在你眼前蒙恩。"

大卫王到了巴户琳，见有一个人出来，是扫罗族基拉的儿子，名叫示每。他一面走，一面咒骂，

又拿石头砍大卫王和王的臣仆；众民和勇士都在王的左右。

示每咒骂说："你这流人血的坏人哪，去吧，去吧！

你流扫罗全家的血，接续他作王，耶和华把这罪归在你身上，将这国交给你儿子押沙龙。现在你自取其祸，因为你是流人血的人。"

洗鲁雅的儿子亚比篩对王说:"这死狗岂可咒骂我主我王呢?求你容我过去,割下他的头来。"

王说:"洗鲁雅的儿子,我与你们有何关涉呢?他咒骂,是因耶和华吩咐他说,你要咒骂大卫。如此,谁敢说你为什么这样行呢?"

《撒母耳记下》16:3—10]

Shoot out the lip.

撇嘴;(喻)不屑一顾

[出自《圣经·旧约》:

All they that see me laugh me to scorn: they shoot *out the lip*, they shake the head.

Ps.22:7

凡看见我的都嗤笑我,他们撇嘴摇头。

《诗篇》22:7]

Show who is his brother, sister and mother

信者皆为亲属。

[出自《圣经·新约》:

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

But he answered and said unto him that told him, Who is my mother? and who are my brethren?

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matt.12:46—50

耶稣还对众人说话的时候,不料,他母亲和他弟兄站在外边,要与他说话。

有人告诉他说:"看哪!你母亲和你弟兄站在外边,要与你说话。"

他却回答那人说:"谁是我的母亲?谁是我的弟兄?"

就伸手指着门徒说:"看哪!我的母亲,我的弟兄。

凡遵行我天父旨意的人,就是我的弟兄姊妹和母亲了。"

《马太福音》12: 46–50]

Simeon

西缅; (喻)听见

[出自《圣经 · 旧约》:

And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.

Gen.29: 33

她(利亚)又怀孕生子,就说:"耶和华因为听见我失宠,所以又赐给我这个儿子。"于是给他起名叫西缅。

《创世纪》29: 33]

Simeon is kept for pledge.

以西缅为人质。

[出自《圣经 · 旧约》:

And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeoan, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

Gen.42: 24–25

约瑟转身退去,哭了一场,又回来对他们说话,就从他们中间挑出西缅来,在他们眼前把他捆绑。

约瑟吩咐人把粮食装满他们的器具,把各人的银子归还在各人的口袋里,又给他们路上用的食物。人就照他的话办了。

《创世纪》42: 24–25]

Sin lieth at the door.

罪就伏在门口。

[出自《圣经 · 旧约》:

And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt

rule over him.

Gen.4: 6–7

耶和华对该隐说："你为什么发怒呢？你为什么变了脸色呢？

你若行得好，岂不蒙悦纳？你若行得不好，罪就伏在门前。它必恋慕你，你却要制伏它。"

《创世纪》4: 6–7]

(The) sin offering for the ruler

官员奉献的赎罪祭规定

[出自《圣经·旧约》:

When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty;

Or if his sin, wherein he hath sinned, come to his knowlege; he shall bring his offering, a kid of the goats, a male without blemish:

And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord: it is a sin offering.

Levi.4: 22–24

官长若行了耶和华他神所吩咐不可行的什么事，误犯了罪，

所犯的罪自己知道了，就要牵一只没有残疾的公山羊为供物，

按手在羊的头上，宰于耶和华面前，宰燔祭牲的地方。这是赎罪祭。

《利未记》4: 22–24]

(The) sin offering of ignorance

赎罪祭的规定

[出自《圣经·旧约》:

Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them:

If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary.

And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung.

Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire, where the ashes are poured out shall he be burnt.

Levi.4: 2–12

你晓谕以色列人说："若有人在耶和华所吩咐不可行的什么事上，误犯了一件；

或是受膏的祭司犯罪，使百姓陷在罪里，就当为他所犯的罪，把没有残疾的公牛犊献给耶和华为赎罪祭。

他要牵公牛到会幕门口，在耶和华面前按手在牛头上，把牛宰于耶和华面前。

受膏的祭司要取些公牛的血带到会幕；

把指头蘸于血中，在耶和华面前，对着圣所的幔子弹血七次；

又要把些血抹在会幕内，耶和华面前香坛的四角上，再把公牛所有的血倒在会幕门口，燔祭坛的脚那里。

要把赎罪祭公牛所有的脂油，乃是盖脏的脂油和脏上所有的脂油，并两个腰子和腰子上的脂油，就是靠腰两旁的脂油与肝上的网子和腰子，一概取下。

与平安祭公牛上所取的一样。祭司要把这些烧在燔祭的坛上。

公牛的皮和所有的肉、并头、腿、脏、腑、粪，

就是全公牛，要搬到营外洁净之地，倒灰之所，用火烧在柴上。

《利未记》4: 2–12]

Singer

歌唱家；(喻)唱赞美诗者

[出自《圣经 · 旧约》:

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

The Lord is a man of war: the Lord is his name.

Exod.15: 1–3

那是，摩西和以色列人向耶和华唱歌说："我要向耶和华歌唱，因他大大战胜，将马和骑马的投在海中。

耶和华是我的力量、我的诗歌，也成了我的拯救。这是我的神，我要赞美他；是我父亲的神，我要尊崇他。

耶和华是战士，他的名是耶和华。"

《出埃及记》15: 1–3]

Sinlessness

无罪；(喻)完人

[出自《圣经 · 新约》:

Why do ye not understand my speech? even because ye cannot hear my word.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

And because I tell you the truth, ye believe me not.

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

John.8: 43–46

你们为什么不明白我的话呢？无非是因你们不能听我的道。

你们是出于你们的父魔鬼，你们父的私欲，你们偏要行。他从起初是杀人的，不守真理；因他心里没有真理，他说谎是出于自己，因他本来是说谎的，也是说谎的人之父

我将真理告诉你们，而你们不信我

你们中间谁能指证我有罪呢？我既然将真理告诉你们，为什么不信我呢？

《约翰福音》8: 43–46]

Sivan

西弯月(犹太历三月，公历五、六月间；又称初熟节或收割节。)

[出自《圣经·旧约》:

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rules of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

Esther.8: 9.

三月，就是西弯月，二十三日，将王的书记召来，按着末底改所吩咐的，用各省的文字、各族的方言，并犹大人的文字方言写谕旨，传给那从印度直到古实一百二十七省的犹大人和总督省长首领。

《以斯帖记》8: 9]

Smite hip and thigh

连腿带腰砍断；(喻)使惨败；(转)用文字抨击

[出自《圣经·旧约》:

And he *smote them hip and thigh* with a great slaughter: and he went down and dwelt in the top of the rock Etam.

Judg.15: 8

参孙就大大击杀他们，连腿带腰都砍断了。他便下去住在以坦磐的穴内。

《士师记》15: 8]

Smite somebody under the fifth rib

杀死某人；(喻)给人致命的打击

[出自《圣经·旧约》:

But Amasa took no heed to the sword that was in Joab's hand: so he *smote him* there with *in the fifth rib*, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

2 Sam.20: 10

亚玛撒没有防备约押手里所拿的刀。约押用刀刺入他的肚腹。他的肠子流在地上，没有再刺他，就死了。约押和他兄弟亚比筛往前追赶比基利的儿子示巴。

《撒母耳记下》20: 10]

Sodom and Gomorrah

所多玛和蛾摩拉；(喻)罪恶之城

[出自《圣经·旧约》:

And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

Gen.14: 11–12

四王就把所多玛和蛾摩拉所有的财物，并一切的粮食都掳掠去了；

又把亚伯兰的侄儿罗得和罗得的财物掳掠去了。当时罗得正住在所多玛。

《创世纪》14: 11–12

The sun was risen upon the earth when Lot entered into Zoar.

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

But his wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning to the place where he stood before the Lord:

And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

Gen.19: 23–28

罗得到了琐珥，日头已经出来了。

当时，耶和华将硫磺与火，从天上耶和华那里，降与所多玛和蛾摩拉，

把那些城和全平原，并城里所有的居民，连地上生长的都毁灭了。

罗得的妻子在后边回头一看，就变成了一根盐柱。

亚伯拉罕清早起来，到了他从前站在耶和华面前的地方，

向所多玛和蛾摩拉与平原的全地观看，不料，那地方烟气上腾，如同烧窑一般。

《创世纪》19: 23–28]

So far and no farther

到此为止，不能再下去了；(喻)绝对的界限；不可越雷池一步

[出自《圣经·旧约》:

Or who shut up the sea with doors, when it brake forth, as if it had issued out of womb?

When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

And brake up for it my decreed place, and set bars and doors,

And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.

Job 38: 8–11

"海水冲出，如出胎胞。那时谁将它关闭呢？

是我用云彩当海的衣服，用幽暗当包裹它的布。

为它定界限，又安门和闩，

说：'你只可到这里，不可越过；你狂傲的浪要到此止住'。"

《约伯记》38: 8–11]

(A)soft answer turneth away wrath.

婉言可以释怒。

[出自《圣经·旧约》:

A soft answer turneth away wrath: but grievous words stir up anger.

The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

Prov.15: 1–2

回答柔和,使怒消退;言语暴戾,触动怒气。

智慧人的舌,善发知识;愚昧人的口,吐出愚昧。

《箴言》15: 1–2]

(The) solemn day of atonement

一年一次守赎罪日

[出自《圣经·旧约》:

And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all , whether it be one of your own country, or a stranger that so journeth among you:

For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.

It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

Levi.16: 29–33

每逢七月初十日,你们要刻苦己心,无论是本地人,是寄居在你们中间的外人,什么工都不可作;

这要作你们永远的定例。因为这日要为你们赎罪,使你们洁净,你们在耶和华面前得以洁净,脱尽一切罪愆。

这日你们要守为圣安息日，要刻苦己心；这为永远的定例。

那受膏接续他父亲承接圣职的祭司要穿上细麻布的圣衣，行赎罪之礼。

他要在至圣所和会幕与坛，行赎罪之礼，并要为众祭司和会众的百姓赎罪。

《利未记》16: 29–33

And the Lord spake unto Moses, saying,

Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.

For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

Levi.23 : 26–31

耶和华晓谕摩西说：

“七月初十是赎罪日，你们要守为圣会，并要刻苦己心，也要将火祭献给耶和华。

当这日，什么工都不可作，因为是赎罪日，要在耶和华你们的神面前赎罪。

当这日，凡不刻苦己心的，必从民中剪除。

凡这日作什么工的，我必将他从民中除灭。

你们什么工都不可作。这在你们一切的住处，作为世世代代永远的定例。”

《利未记》23: 26–31]

Solomon

所罗门；(喻)太平

[出自《圣经·旧约》:

And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: the

Lord loved him.

And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of of the Lord.

2 Sam.12 : 24–25

大卫安慰他的妻拔示巴，与她同寝。她就生了个儿子，给他起名叫所罗门。耶和华也喜爱他。

就借先知拿单赐他一个名字叫耶底底亚，因为耶和华爱他。

《撒母耳记下》12 : 24–25]

Solomon blesses the people.

所罗门为民祈祷；(喻)天下太平

[出自《圣经 · 旧约》:

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

1 Kings 8 : 22–26

所罗门当着以色列会众，站在耶和华坛前，向天举手说：

“耶和华以色列的神啊，天上地下没有神可比你的，你向那尽心行在你面前的仆人守约施慈爱；

向你仆人我父大卫所应许的话现在应验了；你亲口应许，亲手成就，正如今日一样。

耶和华以色列的神啊，你所应许你仆人我父大卫的话说：‘你的子孙若谨慎自己的行为，在我面前行事像你行的一样，就不断坐以色列的国位。’

现在求你应验这话。以色列的神啊，求你成就向你仆人我父大卫所应许的话。"

《列王纪上》8：22–26]

Solomon is anointed king.

所罗门登基.

[出自《圣经·旧约》:

So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

1 Kings 1：38–40

于是祭司撒督、先知拿单、耶何耶大的儿子拿雅和基利提人、比利提人，都下去使所罗门骑大卫王的骡子，将他送到基训。

祭司撒督就从帐幕中取了盛膏油的角来，用膏膏所罗门。人就吹角，众民都说："愿所罗门王万岁！"

众人跟随他上来，且吹笛，大大欢呼，声音震地。

《列王纪上》1：38–40]

Solomon's servants

所罗门的仆人；(喻)重建圣殿的人

[出自《圣经·旧约》:

The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,

The children of Jaalah, the children of Darkon, the children of Giddel.

The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

Ezra.2：55–58

所罗门仆人的后裔，就是琐太的子孙、琐斐列的子孙、比路大的子孙、雅拉的子孙、达昆的子孙、吉德的子孙、
示法提雅的子孙、哈替的子孙、玻黑列哈斯巴音的子孙、亚米的子孙；
尼提宁和所罗门仆人的后裔，共三百九十二名。

《以斯拉记》2：55–58

And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place:

They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

Ezra.2：68–70

有些族长，到了耶路撒冷耶和华殿的地方，便为神的殿甘心献上礼物，要重新建造。

他们量力捐入工程库的金子六万一千达利克、银子五千弥拿、并祭司的礼服一百件。

于是祭司、利未人，民中的一些人、歌唱的、守门的、尼提宁、并以色列众人，各住在自己的城里。

《以斯拉记》2：68–70]

Son of God

上帝之子

[出自《圣经·新约》:

For as many as are led by the Spirit of God, they are *the sons of God.*

Rom.8：14

因为凡被神的灵引导的，都是神的儿子。

《罗马书》8：14]

Song of Moses

摩西之歌; (喻)凯旋之歌

[出自《圣经·旧约》:

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and the rider hath he thrown into the sea.

The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

The Lord is a man of War: the Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

The depths have covered them: they sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency thou hast overthrown them that rose against thee: thou sentest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods? who is like thee, glorious, fearful in praises, doing wonders?

Thou stretchst out thy right hand, the earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength upon thy holy habitation.

The people shall hear, and be afraid: sorrow shall take hold on the habitations of Palestina.

Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitaions of Canaan shall melt away.

Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

The Lord shall reigh for ever and ever.

For the house of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrel and with dances.

And Miriam answered them, Sing ye to the Lord, for he hath triumped gloriously; the horse and his rider hath he thrown into the sea.

Exod.15 : 1–21

那时，摩西和以色列人向耶和华唱歌说："我要向耶和华歌唱，因他大大战胜，将马和骑马的投在海中。

耶和华是我的力量、我的诗歌、也成了我的拯救。这是我的神，我要赞美他，是我父亲的上帝。我要尊崇他。

耶和华是战士。他的名字是耶和华。

法老的车辆、军兵，耶和华已抛在海中。他特选的军长，都沉于红海。

深水淹没他们。他们如同石头坠到深处。

耶和华阿，你的右手施展能力，显出荣耀。耶和华阿，你的右手摔碎仇敌。

你大发威严，推翻那些起来攻击你的。你发出的烈怒和火烧灭他们像烧碎秸一样。

你发鼻中的气，水便聚起成堆。大水直立如垒，海中的深水凝结。

仇敌说：'我要追赶，我要追上，我要分掳物，我要在他们身上称我的心愿。我要拔出刀来，亲手杀灭他们。'

你叫风一吹，海就把他们淹没。他们如铅沉在大水之中。

耶和华阿，众神之谁能像你，谁能像你至圣至荣，可颂可畏，施行奇事？

你伸出右手，地便吞灭他们。

你凭慈爱，领了你所赎的百姓；你凭能力，引他们到了你的圣所。

外邦人听见就发颤，疼痛抓住非利士的居民。'

那时以东的族长惊惶，摩押的英雄被战兢抓住。迦南的居民心都消化了。

惊骇恐惧临到他们。耶和华阿，因你的膀臂的大能，他们如石头寂然不动，等候你的百姓过去，等候你所赎的百姓过去。

你要将他们领进去，栽于你产业的山上。耶和华阿，就是你为自己所造的住处。主阿，就是你手所建立的圣所。

耶和华必作王，直到永永远远。"

法老的马匹、车辆和马兵下到海中。耶和华使海水回流淹没他们，惟有以色列人在海中走干地。

亚伦的姐姐女先知米利暗手里拿着鼓。众妇女也跟着她出去拿鼓跳舞。

米利暗应声说："你们要歌颂耶和华，因他大大战胜，将马和骑马的投在海中。"

《出埃及记》15：1—21]

(The) sons of Jacob slay Schechemites.

雅各的儿子计杀示剑族；(喻)报仇；解恨

[出自《圣经·旧约》:

And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us:

But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

And their words pleased Hamor, and Shechem Hamor's son.

And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house

of his father.

And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

Shall not their cattle and their substance and every beast of their's be our's? only let us consent unto them, and they will dwell with us.

And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

Gen.34 : 13–26

雅各的儿子们,因为示剑玷污了他们的妹子底拿,就用诡诈的话回答示剑和他父亲哈抹。

对他们说:"我们不能把我们的妹子给没有受割礼的人为妻,因为那是我们的羞辱。

唯有一件才可以应允,若你们所有的男丁都受割礼,和我们一样,

我们就把女儿给你们,也娶你们的女儿,我们便与你们同住,两下成为一样的人民;

倘若你们不听从我们受割礼,我们就带着妹子走了。"

哈抹和他的儿子示剑喜欢这话。

那少年人作这事并不迟延,因为他喜爱雅各的女儿。他在他父亲家中也是人最尊重的。

哈抹和他儿子示剑到本城的门口,对本城的人说:

"这些人与我们和睦,不如许他们在这地居住,作买卖,这地也宽阔,足

可容下他们。我们可以娶他们的女儿为妻，也可以把我们的女儿嫁给他们。

惟有一件事我们必须作，他们才肯应允和我们同住，成为一样的人民，就是我们中间所有的男丁都要受割礼，和他们一样。

他们的群畜、货财和一切的牲口岂不都归我们吗？只要依从他们，他们就与我们同住。”

凡从城门出入的人，就都听从哈抹和他儿子示剑的话。于是，凡从城门出入的男丁都受了割礼。

到第三天，众人正在疼痛的时候，雅各的两个儿子，就是底拿的哥哥西缅和利未，各拿刀剑，趁着众人想不到的时候，来到城中，把一切男丁都杀了，又用刀杀了哈抹和他儿子示剑，把底拿从示剑家里带出来就走了。

《创世纪》34：13–26]

Sow the wind and reap the whirlwind.

一恶收十报；(喻)干坏事必将遭到加倍报应

[出自《圣经·旧约》:

They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency?

For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.

For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

Hosea 8：4–7

他们(指以色列人)立君王，却不由我；他们立首领，我却不认。他们用金银为自己制造偶像，以致被剪除。

撒玛利亚阿，耶和华已经丢弃你的牛犊；我的怒气向拜牛犊的人发作，他们到几时方能无罪呢？

这牛犊出于以色列，是匠人所造的，并不是神。撒玛利亚的牛犊必被打碎。

他们所种的是风，所收的是暴风；所种的不成禾稼，就是发苗也不结实；

即便结实,外邦人必吞吃。

《何西亚书》8：4-7]

(The) sower and the seed

播种者与种籽

[出自《圣经·新约》:

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

And when the sun was up, they were scorched; and because they had no root, they withered away.

And some fell among thorns; and the thorns sprung up, and choked them:

But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear, let him hear.

Matt.13：3-9

他用比喻对他们讲许多道理,说:"有一个撒种的出去撒种;
撒的时候,有落在路旁的,飞鸟来吃尽了。
有落上浅石头地上的,土既不深,发苗最快。
日头出来一晒,因为没有根,就枯干了。
有落在荆棘里的,荆棘长起来,把它挤住了。
又有落在好土里的,就结实,有一百倍的,有六十倍的,有三十倍的。
有耳可听的,就应当听。"

《马太福音》13：3-9]

Spare the rod and spoil the child.

惜了棍棒,害了儿女;(喻)不管不成器;棒头底出孝子.

[出自《圣经·旧约》:

He that *spareth his rod* hateth his son: but he that loveth him chasteneth him betimes.

Prov.13：24

不忍用杖打儿子的，是恨恶他。疼爱儿子的，随时管教。

《箴言》13：24]

(The) spirit is willing, but the flesh is weak.

心有余而力不足；(喻)力不从心

[出自《圣经·新约》:

And he (Jesus) cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not Watch with me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Matt.26：40–41

(耶稣)来到门徒那里，见他们睡着了，就对彼得说："怎么样，你们不能同我警醒片时吗?

总要警醒祷告，免得陷入迷惑。你们心灵固然愿意，肉体却软弱了"

《马太福音》26：40–41]

Spoil the Egyptians.

把埃及人的财物夺去；(喻)夺取敌人的财物。

[出自《圣经·旧约》:

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required, and they spoiled the Egyptians.

Exod.12：35–36

以色列人照着摩西的话行，向埃及人要金银器皿和衣服。

耶和华叫百姓在埃及人眼前蒙恩，以致埃及人给他们所要的。他们就把埃及人的财物夺去了。

《出埃及记》12：35–36]

Star of the Magi

博士星；(喻)预兆

[出自《圣经·新约》:

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Matt.2：1-2

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，

"那生下来作犹太人之王的在哪里?我们在东方看见他的星，特来拜他。"

《马太福音》2：1-2]

Stiff-necked

强项；(喻)执拗顽强的

[出自《圣经·旧约》:

But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

Jer.17：23

他们却不听从，不侧耳而听，竟硬着颈项不听，不受教训。

《耶利米书》17：23

Lift not up your horn on high; speak not with a stiff neck.

Ps.75：5

不要把你的角高举，不要挺着颈项说话。

《诗篇》75：5]

Stirring of the dry bones

枯骨复生；(喻)在绝望中看到希望

[出自《圣经·旧约》:

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones.

And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, there were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones; Behold, I will cause

breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon, and the skin covered them above: but there was no breath in them.

Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Ezek.37 : 1–10

耶和华的灵降在我身上。耶和华借他的灵带我出去，将我放在平原中。这平原遍满骸骨。

他使我从骸骨的四围经过。谁知在平原的骸骨甚多，而且极其枯干。

他对我说："人子啊，这些骸骨能复活么？"我说："主耶和华阿，你是知道的。"

他又对我说："你向这些骸骨发预言，说：'枯干的骸骨阿，要听耶和华的话。

主耶和华对这些骸骨如此说，我必使气息进入你们里面，你们就要活了。

我必给你们加上筋，使你们长肉；又将皮遮蔽你们，使气息进入你们里面，你们就活了。你们便知道我是耶和华'。"

于是我遵命说预言。正说预言的时候，不料，有响声，有地震。骨与骨互相联络。

我观看，见骸骨有筋，也长了肉，又有皮遮蔽其上，只是还没有气息。

主对我说："人子阿，你要发预言，向风发预言，说：'主耶和华如此说，气息阿，要从四方而来，吹在这些被杀的人身上，使他们活了。'"

于是我遵命说预言，气息就进入骸骨，骸骨便活了，并且站起来，成为极

大的军队。

《以西结书》37：1—10]

Stolen waters are sweet.

偷来的水是甜的；(喻)偷来的糟更香。

[出自《圣经·旧约》:

A foolish woman is clamorous: she is simple, and knoweth nothing.

For she sitteth at the door of her house, on a seat in the high places of the city,

To call passengers who go right on their ways:

Whose is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,

Stolen waters are sweet, and bread eaten in secret is pleasant.

Prov.9：13—17

愚昧的妇人喧嚷，她是愚蒙，一无所知。

她坐在自己的家门口，坐在城中高处的座位上，

呼叫过路的，就是直行其道的人。

说："谁是愚蒙人，可以转到这里来！"又对那无知的人说：

"偷来的水是甜的，暗吃的饼是好的。"

《箴言》9：13—17]

Stone of stumbling

绊脚石

[出自《圣经·旧约》:

He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

Is.8：14

他必作为圣所，却向以色列两家作绊脚的石头，失足的暗礁向耶路撒冷的居民作为圈套和网罗。

《以赛亚书》8：14]

Stone will cry out.

石头一定要吵出来的；(喻)人的感情是控制不住的。

[出自《圣经·新约》:

And when he was come nigh, even now at the descent of the mount of

Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

And he answered an said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Luke, 19 : 37–40

将近耶路撒冷，正下橄榄山的时候，众门徒因所见过的一切异能，都欢乐起来，大声赞美上帝，

说："奉主名来的王，是应当称颂的；在天上有和平，在至高之处有荣光。"

众人中有几个法利赛人对耶稣说："夫子！责备你的门徒罢。"

耶稣说："我告诉你们，若是他们闭口不说，这些石头必要呼叫起来。"

《路加福音》19 : 37–40]

Stoning

用石击毙；(喻)归罪

[出自《圣经 · 旧约》:

And the Lord spake unto Moses, saying,

Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

Levi. 20 : 1–2

耶和华对摩西说：

"你还要晓谕以色列人说：凡以色列人、或是在以色列中寄居的外人，把自己的儿女献给摩洛的，总要治死他。本地人要用石头把他打死。"

《利未记》20 : 1–2

And the Lord spake unto moses, saying,

Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.

Levi.24：13–14

耶和华晓谕摩西说：

"把那咒诅圣名的人带到营外，叫听见的人都放手在他头上，全会众就要用石头打死他。"

《利未记》24：13–14

And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

They proclaimed a fast, and set Naboth on high among the people.

And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

1 Kings.21：9–14

信上写着说："你们当宣告禁食，叫拿伯坐在民间的高位上，

又叫两个匪徒坐在拿伯对面，作见证告他说：'你谤渎神和王了'；随后就把它拉出去用石头打死。"

那些与拿伯同城居住的长老贵胄，得了耶洗别的信，就照信而行；

宣告禁食，叫拿伯坐在民间的高位上。

有两个匪徒来，坐在拿伯的对面，当着众民作见证告他说："拿伯谤渎神和王了。"众人就把他拉到城外，用石头打死。

于是打发人去见耶洗别说："拿伯被石头打死了。"

《列王纪上》21：9–14]

- **Strain at a gnat and swallow a camel**

蠓虫滤出，骆驼吞下；(喻)见小不见大；只见树木不见林；本末倒置

[出自《圣经·新约》：

Ye blind guides, which strain at a gnat, and swallow a camel.

Matt.23 : 24

你们这瞎眼领路的,你们滤出来蠓虫;倒吞下去骆驼。

《马太福音》23 : 24]

(The) strait gate

狭门;(喻)幸福之路

[出自《圣经·新约》:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Matt.7 : 13-14

你们要进狭门;因为引到灭亡,那门是宽的,路是大的,进去的人也多。

引到永生,那门是狭的,路是小的,找着的人也少。

《马太福音》7 : 13-14]

Stripes must not exceed forty.

杖责的规定

[出自《圣经·旧约》:

If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

Deut.25 : 1-3

人若有争讼,来听审判,审判官就要定义人有理,定恶人有罪。

恶人若该受责打,审判官就要叫他当面伏在地上,按着他的罪照数责打。

只可打他四十下,不可过数;若过数,便是轻贱你的弟兄了。

《申命记》25 : 1-3]

Strong meat

难消化的食物；(喻)难了解的东西

[出自《圣经·新约》:

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Heb.5：12

看你们学习的工夫，本该作师傅。谁知还得有人将神圣言小学的开端，另教导你们，并且成了那必须吃奶，不能吃干粮的人。

《希伯来书》5：12]

(A) stubborn son is to be stoned to death.

处死逆子的规定

[出自《圣经·旧约》:

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken upon them:

Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

Deut.21：18–21

人若有顽梗悖逆的儿子，不听从父母的话，他们虽惩治他，他仍不听从，

父母要抓住他，将他带到本地的城门、本地的长老那里，

对长老说："我们这儿子顽梗悖逆，不听从我们的话，是贪食好酒的人。"

本城的众人就要用石头将他打死。这样，就把那恶从你们中间除掉，以色列众人都要听见害怕。

《申命记》21：18–21]

Succoth

疏割；(喻)筑棚

[出自《圣经·旧约》:

Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

So Esau returned that day on his way unto Seir.

And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

Gen.33 : 14–17

求我主在仆人前头走,我要量着在我面前群畜和孩子的力量慢慢的前行,直走到西珥我主那里。

以扫说:"容我把跟随我的人留几个在你这里。"雅各说:"何必呢?只要在我主面前蒙恩就是了。"

于是以扫当日起行回西珥去了。

雅各就往疏割去,在那里为自己盖造房屋,又为牲畜搭棚;因此,那地方名叫疏割。

《创世纪》33 : 14–17]

Summer

夏季;(喻)采果的季节

[出自《圣经·旧约》:

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Gen.8 : 22

地还存留的时候,稼穑、寒暑、冬夏、昼夜就永不停息了。

《创世纪》8 : 22

Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Matt.24：32–33

你们可以从无花果树学个比方：当树枝发嫩长叶的时候，你们就知道夏天近了。

这样，你们看见这一切的事，也该知道人子近了，正在门口了。

《马太福音》24: 32–33]

T

Take the name of God in vain

滥用上帝的名字　发誓；(喻)言不由衷

[出自《圣经·旧约》:

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain。

Exod.20: 7

不可妄称耶和华你神的名；因为妄称耶和华名的，耶和华必不以他为无罪。

《出埃及记》20: 7]

Take thought for something

考虑某事，思考

[出自《圣经·新约》:

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.Sufficient unto the day is the evil thereof.

Matt.6: 34

所以不要为明天忧虑，因为明天自有明天的忧虑。一天的难处一天当就够了。

《马太福音》6: 34]

Tamar and her two sons

他玛与他的双生子；(喻)争先恐后

[出自《圣经·旧约》:

And it came to pass in the time of her travail, that, behold, twins were in her womb.

And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound round upon his hand a scarlet thread, saying, This came out first.

And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth?this breach be upon thee; therefore his name was called Pharez.

And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah.

Gen.38: 27–30

他玛将要生产，不料他腹里是一对双生。

到生产的时候，一个孩子伸出一只手来，收生婆拿红线拴在他手上，说："这是头生的。"

随后这孩子把手收回去，他哥哥生出来了。收生婆说："你为什么抢着来呢?"因此给他起名叫生勒斯。

后来，他兄弟那手上有红线的也生出来，就给他起名叫谢拉。

《创世纪》38: 27–30]

Teachings of Balaam

巴兰的教训；(喻)把人引入歧途的异端邪说

[出自《圣经·新约》:

But I have a few things against thee, because thou hast there them that hold the doctrine of Ba–laam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrified unto idols, and to commit fornication.

So hast thou also them that hold the doctrine of the Nic–o–la–i–tans, which things I hate.

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Rev.2: 14–16

然而，有几件事我要责备你，因为在你那里，有人服从了巴兰的教训；这巴兰曾教导巴勒将绊脚石放在以色列人面前，叫他们吃祭偶像之物，行奸淫的事。

你那里也有人照样服从了尼哥拉一党人的教训。

所以你当悔改，若不悔改，我就快临到你那里，用我口中的剑攻击他

们。

《启示录》2: 14–16]

Tebeth

提别月(犹太历十月;公历十二月至次年一月间)

[出自《圣经·旧约》:

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

Esther.2: 16

亚哈随鲁王第七年十月,就是提别月,以斯帖被引入宫见王。

《以斯帖记》2: 16]

Tell it not in Gath

不要在迦特报告;(喻)别把不幸的消息泄露出去让敌人高兴。

[出自《圣经·旧约》:

Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

2 Sam.1: 20

不要在迦特报告,不要在亚实基伦街上传扬,免得非利士的女子欢乐,免得未受割礼之人的女子矜夸。

《撒母耳记下》1: 20]

(The) Ten Commandments

十诫(又称摩西十诫)

[出自《圣经·旧约》:

And the Lord said unto Moses, Write thou these words:for after the tenor of these words I have made a covenant with thee and with Israel.

And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water.And he wrote upon the tables the words of the covenant, the ten commandments.

And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

Exod.34: 27–29

耶和华吩咐摩西说："你要将这些话写上，因为我是按这话与你和以色列人立约。"

摩西在耶和华那里四十昼夜，也不吃饭，也不喝水。耶和华将这约的话，就是十条诫命，写在两块版上。

摩西手里拿着两块法版下西奈山的时候，不知道自己的面皮因耶和华和他说话而发了光。

《出埃及记》34: 27–29

And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it

Deut.4: 12–14

耶和华从火焰中对你们说话，你们只听见声音，却没有看见形像。

他将所吩咐你们当守的约，指示你们，就是十条诫命，并将这诫命写在两块石版上。

那时耶和华又吩咐我将律例，典章教训你们，使你们在所要过去得为业的地上遵行。

《申命记》4: 12–14

And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me.

Deut.10: 4

耶和华将那大会之日，在山上从火中所传与你们的十条诫命，照先前所写的，写在这版上，将版交给我了。

《申命记》10: 4

Keep the sabbath day to sanctity it, as the Lord thy God hath commanded thee.

Six days thou shalt labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

Thou shalt not kill.

Neither shalt thou commit adultery.

Neither shalt thou steal.

Neither shalt thou bear false witness against thy neighbour.

Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

Deut.5: 12–21

当照耶和华你神所吩咐的，守安息日为圣日。

六日要劳碌作你一切的工，

但第七日是向耶和华你神当守的安息日。这一日你和你的儿女、仆婢、牛、驴、牲畜，并在你城里寄居的客旅，无论何工都不可作，使你的仆婢可以和你一样安息。

你也要记念你在埃及地作过奴仆，耶和华你神用大能的手和伸出来的膀臂，将你从那里领出来。因此，耶和华你的神吩咐你守安息日。

当照耶和华你神所吩咐的孝敬父母，使你得福，并使你的日子，在耶和华你神所赐你的地上得以长久。

不可杀人。

不可奸淫。

不可偷盗。

不可作假见证陷害人。

不可贪恋人的妻子;也不可贪图人的房屋、田地、仆婢、牛、驴、并他一切所有的。

《申命记》5: 12–21

And God spake all these words, saying,

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy

neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Exod.20: I–I7

上帝吩咐这一切的话，说：

"我是耶和华你的上帝，曾将你从埃及地为奴之家领出来。

除了我以外，你不可有别的神。

不可为自己雕刻偶像，也不可作什么形像，彷佛上天、下地和地底下、水中的百物。

不可跪拜那些像，也不可事奉他，因为我耶和华你的上帝是忌邪的上帝。恨我的，我心追讨他的罪，自父及子直到三四代：

爱我守我诫命的，我必向他们发慈爱，直到千代。

不可妄称耶和华你上帝的名，因为妄称耶和华名的，耶和华必不以他为无罪。

当记念安息日，守为圣日。

六日要劳碌作你一切的工。

但第七日是向耶和华你上帝当守的安息日。这一日你和你的儿女、仆婢、牧畜，并你城里寄居的客旅，无论何工都不可作。

因为六日之内，耶和华造天、地、海，和其中的万物，第七日便安息，所以耶和华赐福与安息日，定为圣日。

当孝敬父母，使你的日子在耶和华你上帝所赐你的地上，得以长久。

不可杀人。

不可奸淫。

不可偷盗。

不可作假见证陷害人。

不可贪恋人的房屋，也不可贪恋人的妻子、仆婢、牛驴，并他一切所有的。"

《出埃及记》20: 1–17]

(The) ten Virgins

十个童女；(喻)有备无患

[出自《圣经·新约》:

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil: for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Matt.25: 1–13

那时，天国好比十个童女，拿着灯，出去迎接新郎。

其中五个是愚拙的，五个是聪明的。

愚拙的拿着灯，却不准备油。

聪明的拿着灯，又准备了油在器皿里。

新郎迟延的时候，他们都打盹睡着了。

半夜里有人喊着说：'新郎来了！你们出来迎接他。'

那些童女就都起来收拾灯。

愚拙的对聪明的说：'请分点油给我们；因为我们的灯要灭了。'

聪明的回答说：'恐怕不够你我用的；不如你们自己到卖油的那里去买罢。'

他们去买的时候，新郎到了；那准备好了的，同他进去坐席，门就关了。

其余的童女，随后也来了，说：'主啊，主啊，给我们开门！'

他却回答说：'我实在告诉你们，我不认识你们。'

所以你们要警醒，因为那日子，那时辰，你们不知道。

《马太福音》25: 1–13]

Terah goes from Ur to Haran.

他拉离吾珥直奔哈兰。

[出自《圣经·旧约》:

But Sarai was barren; she had no child.

Ant Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

Gen. Ⅱ: 30–31

他莱不生育,没有孩子。

他拉带着他儿子亚伯兰和他孙子哈兰的儿子罗得,并他儿妇亚伯兰的妻子他莱,出了迦勒底的吾珥,要往迦南地去。他们走到哈兰就住在那里。

《创世纪》11: 30–31]

Their name is Legion

他们是一大群; (喻)不可胜数;不计其数

[出自《圣经·新约》:

What is thy name? And he answered, saying, My name is Legion: for we are many.

Mark, 5: 9

你名叫甚么?回答说,"我名叫群,因为我们多的缘故。"

《马可福音》5: 9

What is thy name? And he said, Legion; because many devils were entered into him.

Luke, 8: 30

他名叫甚么?他说,"我名叫群,这是因为附着他的鬼多。"

《路加福音》8: 30]

There are other sheep not in the sheephold.

还有不是这羊圈里的羊; (喻)还有一些迷失方向的人

[出自《圣经·新约》:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice: and he

calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

And a strangers will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

All that ever came before me are thieves and robbers: but the sheep did not hear them.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and I know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

John 10: 1–16

"我实实在在地告诉你们：人进羊圈，不从门进去，倒从别处爬进去，那人就是贼，就是强盗。

从门进去的，才是羊的牧人。

看门的就给他开门，羊也听他的声音，羊也跟着他，因为认得他的声音。

羊不跟着生人，因为不认得他的声音，必要逃跑。”

耶稣将这比喻告诉他们，但他们不明白所说的是什么意思。

所以耶稣又对他们说：“我实实在在地告诉你：我就是羊的门。

凡在我以先来的，都是贼，是强盗，羊却不听他们。

我就是门，凡从我进来，必然得救，并且出入得草吃。”

“盗贼来，无非要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。

我是好牧人，好牧人为羊舍命。

若是雇工，不是牧人，羊也不是他自己的，他看见狼狼，就撇下羊逃走。狼抓住羊，赶散了羊群。

雇工逃走，因他是雇工，并不顾念羊。

我是好牧人，我认识我的羊，我的羊也认识我。

正如父认识我，我也认识父一样，并且我为羊舍命。

我另外有羊，不是这圈里的；我必须领它们来，它们也要听我的声音，并且要合成一群，归一个牧人了。”

《约翰福音》10: 1-16]

There is a great cry in Egypt.

埃及哭声震天；(喻)极其悲哀

[出自《圣经·旧约》:

And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

Exod.12: 29-30

到了半夜，耶和华把埃及地所有的长子，就是从坐宝座的法老，直到被掳囚在监里之人的长子，以及一切头生的牲畜，尽都杀了。

法老和一切臣仆，并埃及众人，夜间都起来了。在埃及有大哀号，无一家不死一个人的。

《出埃及记》12: 29–30]

There is no fear in love.

爱里没有恐惧; (喻)真诚

[出自《圣经 · 新约》:

There is no fear in love; but perfect love casteth out fear: because fear hath torment.He that feareth is not made perfect in love.

1 John 4: 18

爱里没有惧怕; 爱既完全, 就把惧怕除去, 因为惧怕里含着刑罚。惧怕的人在爱里未得完全。

《约翰一书》4: 18]

There is somebody here greater than Solomon.

这里有一个人比所罗门更伟大; (喻)智慧超群

[出自《圣经 · 新约》:

The man of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The queen of the south shall rise up in the judgment with the generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Matt.12: 41–42

当审判的时候, 尼尼微人要起来定这世代的罪, 因为尼尼微人听了约拿所传的就悔改了。看哪, 这里有一人比约拿更大。

当审判的时候, 南方的女王要起来定这世代的罪, 因为她从地极而来, 要听所罗门的智慧话。看哪, 在这里有一人比所罗门更大。

《马太福音》12: 41–42]

They shall sit every man under his vine and under his fig tree.

人人都坐在自己的葡萄树下和无花果树下; (喻)安居乐业

[出自《圣经 · 旧约》:

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

Micah 4: 3–5

他(指耶和华)必在多国的民中施行审判,为远方强盛的国断定是非。他们要将刀打成犁头,把枪打成镰刀,这国不举刀攻击那国,他们也不再学习战事。

人人都要坐在自己葡萄树下和无花果树下,无人惊吓。这是万军之耶和华亲口说的。

万民各奉己神的各而行,我们却永永远远奉耶和华我们神的名而行。

《弥迦书》4: 3–5]

Thirty pieces of silver

三十银币;(喻)出卖;背叛

[出自《圣经·新约》:

Then one of the twelve, calleld Judas Iscariot, went unto the chief priests,

And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

And from that time he sought opportunity to betray him.

Matt.26: 14–16

当下,十二门徒里,有一个称为加略人犹大的,去见祭司长,

说:"我把他交给你们,你们愿意给我多少钱?他们就给了他三十块钱。

从那时候起,他就找机会,要把耶稣交给他们。

《马太福音》26: 14–16]

Thomas

多马;(喻)多疑的人

[出自《圣经·新约》:

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the

nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

John, 20: 24–25

那十二个门徒中，有个称为低士马的多马；耶稣来的时候，他没有和他们同在。

那些门徒就对他说，我们已经看见主了。多马却说："我非看见他手上的钉痕，用指头探入那钉痕，又用手探入他的肋旁，我总不信。"

《约翰福音》20: 24–25]

Thorn in the flesh

肉中刺；(喻)痛苦；烦恼的根源；伤脑筋的事

[出自《圣经·新约》:

Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

2 Cor.12: 5–7

为这人，我(指保罗)要夸口；但是为我自己，除了我的软弱以外，我并不夸口。

我就是愿意夸口，也不算狂；因为我必说实话；只要我禁止不说，恐怕有人把我看高了，过于他在我身上所看见所听见的。

又恐怕我因所得的启示甚大，就过于自高，所以有一根刺加在我肉体上，就是撒但的差役，要攻击我，免得我过于自高。

《哥林多后书》12: 5–7]

Thou hast created all things.

你创造了世界万物。

[出自《圣经·新约》:

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Rev.4: 11

我们的主，我们的神，你是配得荣耀、尊贵、权柄的，因为你创造了万物，并且万物是因你的旨意被创造而有的。

《启示录》4: 11]

Thou shalt love thy neighbour as thyself.

爱人如己

[出自《圣经 · 旧约》:

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

Lev.I9: 17–18

不可心里恨你的弟兄；总要指摘你的邻舍，免得因他担罪。

不可报仇，也不可埋怨你本国的子民，却要爱人如己。我是耶和华。

《利未记》19: 17–18]

Thou shalt not seethe a kid in his mother's milk.

不准用母羊奶煮羊羔；(喻)煮豆燃豆箕

[出自《圣经 · 旧约》:

Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God.Thou shalt not seethe a kid in his mother's milk.

Exod.23: I8–I9

不可将我祭牲的血和有酵的饼一同献上，也不可将我节上祭牲的脂油留到早晨。

地里首先初熟之物要送到耶和华你神的殿。不可用山羊羔母的奶煮山羊羔。

《出埃及记》23: 18–19]

Throne

宝座；(喻)权力的象征

[出自《圣经 · 旧约》:

Moreover the king made a great throne of ivory, and overlaid it with the best gold.

The throne had six steps, and the top of the throne was round behind:

and there were stays on either side on the place of the seat, and two lions stood beside the stays.

And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

1 Kings.10:¶18–20

王用象牙制造一个宝座，用精金包裹。

宝座有六层台阶，座的后背是圆的，两旁有扶手，靠近扶手有两个狮子站立。

六层台阶上有十二个狮子站立，每层有两个，左边一个，右边一个。在列国中没有这样作的。

《列王记上》10: 18–20]

Throw stones to someone.

把石头扔向某人；(喻)指责某人

[出自《圣经·新约》:

Jesus went unto the mount of Olives.

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst.

They say unto him, Master, this woman was taken in adultery, in the very act.

Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

When they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground.

John 8: 1–8

于是各人都回家去了，耶稣却往橄榄山去。

清早又回到殿里，众百姓都到他那里去，他就坐下教训他们。

文士和法利赛人带着一个行淫时被拿的妇人来，叫她站在当中。

就对耶稣说："夫子，这妇人是正行淫之时被拿的。

摩西在律法上吩咐我们，把这妇人用石头打死。 你说该把她怎么样呢?"

他们说这话，乃试探耶稣，要得着他的把柄。耶稣却弯着腰用指头在地上画字。

他们还是不住地问他，耶稣就直起腰来，对他们说："你们中间谁是没有罪的，谁就可以先拿石头打她"。

于是又弯着腰用指头在地上画字。

《约翰福音》8: 1-8]

Thunders on the Mount Sinai

西奈山的雷鸣；(喻)上帝的威严

[出自《圣经 · 旧约》:

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

And the Lord said unto him, Away, get thee down, and thou shalt

come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them.

So Moses went down unto the people, and spake unto them.

Exod.19: 16–25

到了第三天早晨，在山上有雷轰、闪电和密云，并且角声甚大，营中的百姓尽都发颤。

摩西率领百姓出营迎接神，都站在山下。

西奈全山冒烟，因为耶和华在火中降于山上，山的烟气上腾，如烧窑一般，遍山大大地震动。

角声渐渐地高而又高，摩西就说话，神有声音答应他。

耶和华降临在西奈山顶上，耶和华召摩西上山顶，摩西就上去。

耶和华对摩西说："你下去嘱咐百姓，不可闯过来到我面前观看，恐怕他们有多人死亡；

又叫亲近我的祭司自洁，恐怕我忽然出来击杀他们。"

摩西对耶和华说："百姓不能上西奈山，因为你已经嘱咐我们说：'要在山的四围定界限，叫山成圣'"

耶和华对他说："下去吧！你要和亚伦一同上来，只是祭司和百姓不可闯过来到我面前，恐怕我忽然出来去击杀他们。"

于是摩西下到百姓那里告诉他们。

《出埃及记》19: 16–25]

Thy name shall be called no more Jacob, but Israel.

今后你的名字该改为以色列；(喻) (以色列)同神摔过跤而取胜的人

[出自《圣经·旧约》:

And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

And he took them, and sent them over the brook, and sent over that he had.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he said, Let me go, for the day breaketh, And he said, I will not

let thee go , except thou bless me.

And he said unto him, What is thy name?And he said, Jacob.

And he said, Thy name shall be called no more jacob, but Israel: for as a prince hast thou power with God and with men.and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name.And he said, Wherefore is it that thou dost ask after my name?And he blessed him there.

Gen.32: 22–29

他夜间起来，带着两个妻子、两个使女，并十一个儿子都过了雅博渡口。

先打发他们过河，又打发所有的都过去，

只剩下雅各一人。有一个人来和他摔跤，直到黎明。

那人见自己胜不过他，就将他的大腿窝摸一把，雅各的大腿窝正在摔跤的时候就扭了。

那人说："天黎明了，容我去吧。"雅各说："你不给我祝福，我就不容你去。"

那人说："你名叫什么?"他说："我名叫雅各。"

那人说："你的名不要再叫雅各，要叫以色列，因为你与神较力，都得了胜。"

雅各问他说："请将你的名告诉我。"那人说："何必问我的名。"于是在那里给雅各祝福。

《创世纪》32: 22–29]

Tithe

什一税(基督教会向信徒收取的一种宗教贡献)

[出自《圣经 · 旧约》:

And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God.

And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

And blessed be the most high God, which hath delivered thine enemies

into thy hands.And he gave him tithes of all.

Gen.14: 17-20

亚伯兰杀败基大老玛和与他同盟的王回来的时候，所多玛王出来在沙微谷迎接他；沙微谷就是王谷。

又有撒冷王麦基洗德带着饼和酒出来迎接，他是至高神的祭司。

他为亚伯兰祝福，说："愿天地的主，至高的神赐福与亚伯兰。

至高的神把敌人交在你手里，是应当称颂的"。亚伯兰就把所得的拿出十分之一来给麦基洗得。

《创世纪》14: 17-20

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

And he called the name of that place Beth-el; but the name of that city was called Luz at the first.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on.

So that I come again to my father's house in peace; then shall the Lord be my God:

And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth into thee.

Gen.28: 18-22

雅各清早起来，把所枕的石头立作柱子，浇油在上面。

他就给那地方起名叫伯特利；但那地方起先名叫路基。

雅各许愿说："神若与我同在，在我所行的路上保佑我，又给我食物吃、衣服穿、

使我平平安安的回到我父亲的家，我就必以耶和华为我的神。

我所立为柱子的石头也必作为神的殿，凡你所赐给我的，我必将十分之一献给你。

《创世纪》28: 18-22]

To out-herod Herod

暴君希律(希律大帝，又称大希律)；(喻)残暴的人

[出自《圣经·新约》:

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Then was fulfilled that which was spoken by Jeremy the prophet, saying,

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Matt.2: 16–18

希律见自己被博士愚弄，就大大发怒，差人将伯利恒城里并四境所有的男孩，照着他向博士仔细查问的时候，凡两岁以里的，都杀尽了。

这就应了先知耶利米的话，说：

"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。"

《马太福音》2: 16–18]

To the hungry soul every bitter thing is sweet.

人饿极了，连苦的东西都是甜的；(喻)饥不择食

[出自《圣经·旧约》:

The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

Prov.27: 7

人吃饱了，厌恶蜂房的蜜；人饥饿了，一切苦物都觉甘甜。

《箴言》27: 7]

(The) Tower of Babel

巴别塔；(喻)造成语言混乱；空想的计划

[出自《圣经·旧约》:

And the whole earth was of one language, and of one speech.

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.

And they said, Go to, let us build us a city and a tower, whose top

may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

And the Lord came down to see the city and the tower, which the children of men builded.

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

Gen.11: 1–9

那时，天下人的口音言语都是一样。

他们往东边迁移的时候，在示拿地遇见一片平原，就住在那里。

他们彼此商量说："来吧，我们要作砖，把砖烧透了。"他们就拿砖当石头，又拿石漆当灰泥。"

他们说："来吧，我们要建造一座城和一座塔。塔顶要通天，为要传扬我们的名，免得我们分散在全地上。"

耶和华降临，要看看世上建造的城和塔。

耶和华说："看哪，他们成为一样的人民，都是一样的言语，如今既作起这事来，以后他们所作的事就没有不成就的了。

我们下去，在那里变乱他们的口音，使他们的言语彼此不通。"

于是，耶和华使他们从那里分散在全地上。他们就停工不造那城了。

因为耶和华在那里变乱天下人的言语，使众人分散在全地上，所以那城名叫巴别。

《创世纪》11: 1–9]

(The) transfiguration of Christ

耶稣改变形象；(喻)脱胎换骨

[出自《圣经·新约》:

And after six days Jesus taketh Peter, James, and John his brother,

and bringeth them up into an high mountain apart,

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

And when the disciples heard it, they fell on their face, and were sore afraid.

And Jesus came and touched them, and said, Arise, and be not afraid.

And when they had lifed up their eyes, they saw no man, save Jesus only.

Matt.I7: 1–8

过了六天，耶稣带彼得、雅各和雅各的兄弟约翰，暗暗的上了高山；

就在他们面前变了形象；脸面明亮如太阳，衣裳洁白如光。

忽有摩西、以利亚、向他们显现，同耶稣说话。

彼得对耶稣说："主啊！我们在这里真好；你若愿意，我就在这里搭三座棚；一座为你，一座为摩西、一座为以利亚。"

说话之间，忽然有一朵光明的云彩遮盖他们；且有声音从云彩里出来说："这是我的爱子，我所喜悦的；你们要听他。"

门徒听见，就俯伏在地、极其害怕。

耶稣进前来，摸他们，说："起来，不要害怕。"

他们举目不见一人，只见耶稣在那里。

《马太福音》17: 1–8]

(The) tree is known by its fruit

观其果而知其树；(喻)观其行而知其人

[出自《圣经 · 新约》:

Ye shall know them by their fruits.Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.

Matt.7: 16–20

凭着他们的果子，就可以认出他们来。荆棘上岂能摘葡萄呢?蒺藜里岂能摘无花果。

这样，凡好树结好果子，唯独坏树结坏果子。

好树不能结坏果子，坏树不能结好果子。

凡不结好果子的树，就砍下来，丢在火里。

所以凭着他们的果子，就可以认出他们来。

《马太福音》7: 16–20

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

Matt.12: 33

你们或以为树好，果子也好；树坏，果子也坏。因为看果子，就可以知道树。

《马太福音》12: 33]

(The) tree of knowledge of good and evil

使人分辨善恶的树；知善恶树

[出自《圣经·旧约》:

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen.2: 16–17

耶和华神吩咐他说："园中各样树上的果子，你可以随意吃，只是分辨善恶树上的果子，你不可吃，因为你吃的日子必定死。"

《创世纪》2: 16–17

And the Lord God said, Behold, the man is become as one of us, to

know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Gen.3: 22

耶和华神说："那人已经与我们相似，能知道善恶。现在恐怕他伸手又摘生命树的果子吃，就永远活着。"

《创世纪》3: 22]

(The) trespass offering

为百姓献上赎罪祭

[出自《圣经·旧约》:

And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty;

Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

Levi.4: 27–28

民中若有人行了耶和华所吩咐不可行的什么事，误犯了罪，

所犯的罪自己知道了，就要为所犯的罪，牵一只没有残疾的母山羊为供物。

《利未记》4: 27–28]

(The) trial of Abraham's faith

考验亚伯拉罕的忠诚

[出自《圣经·旧约》:

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Gen.22: 9–13

他们到了神所指示的地方，亚伯拉罕在那里筑坛，把柴摆好，捆绑他的儿子以撒，放在坛的柴上。

亚伯拉罕就伸手拿刀，要杀他的儿子。

耶和华的使者从天上呼叫他说："亚伯拉罕！亚伯拉罕！"他（指亚伯拉罕）说："我在这里。"

天使说："你不可在这童子身上下手，一点不可害他。现在我知道你是敬畏神的了，因为你没有将你的儿子，就是你独生的儿子，留下不给我。"

亚伯拉罕举目观看，不料，有一只公羊，两角扣在稠密的小树中，亚伯拉罕就取了那只公羊来，献为燔祭，代替他的儿子。

《创世纪》22: 9–13]

Tubalcain

土八该隐；(喻)铜铁匠的始祖

[出自《圣经·旧约》:

And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron; and the sister of Tubalcain was Naamah.

Gen.4: 22

洗拉又生了土八该隐。他是打造各样铜铁利器的。土八该隐的妹子是拿玛。

《创世纪》4: 22]

Turn the other cheek

转过另一边脸让人打；(喻)宽大为怀

[出自《圣经·新约》:

But whosoever shall smite thee on thy right cheek, turn to him the other also.

Matt.5: 39

假如有人打你的右脸，你连左脸也让他打。

《马太福音》5: 39]

U

Uncircumcised

未受割礼;(喻)冒牌货

[出自《圣经·旧约》:

He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Gen.17: 13–14

你家里生的和你用银子买的,都必须受割礼。这样,我的约就立在你们肉体上,作永远的约。

但不受割礼的男子,必从民中剪除,因他背了我的约。

《创世纪》17: 13–14]

Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised;

Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

Jer.9: 25–26

耶和华说,"看哪,日子将到,我要刑罚一切受过割礼,心却未受割礼的,

就是埃及、犹大、以东、亚扪人、摩押人和一切住在旷野剃周围头发的。因为列国人都没有受割礼,以色列人心中也没有受割礼。"

《耶利米书》9: 25–26]

Unlawful marriage

严禁乱伦

[出自《圣经·旧约》:

None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord.

The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for their's is thine own nakedness.

The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord.

Thou shalt not lie with mankind, as with womankind: it is abomination.

Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

Levi.18: 6–23

你们都不可露骨肉之亲的下体，亲近他们。我是耶和华。

不可露你母亲的下体，羞辱了你父亲。她是你的母亲，不可露她的下体。

不可露你继母的下体，这本是你父亲的下体。

你的姐妹，不拘是异母同父的，是异父同母的，无论是生在家，生在外的，都不可露她们的下体。

不可露你孙女或是外孙女的下体；露了她们的下体，就是露了自己的下体。

你继母从你父亲生的女儿，本是你的妹妹，不可露她的下体。

不可露你姑母的下体，她是你父亲的骨肉之亲。

不可露你姨母的下体，她是你母亲的骨肉之亲。

不可亲近你伯叔之妻，羞辱了你伯叔，她是你的伯叔母。

不可露你儿妇的下体，她是你儿子的妻，不可露她的下体。

不可露你弟兄妻子的下体，这本是你弟兄的下体。

不可露了妇人的下体，又露她女儿的下体，也不可娶她孙女或是外孙女，露她们的下体，她们是骨肉之亲，这本是大恶。

你妻还在的时候，不可另娶她的姐妹作对头，露她的下体。

女人行经不洁净的时候，不可露她的下体，与她亲近。

不可与邻舍的妻行淫，玷污自己。

不可使你的儿女经火归于摩洛，也不可亵渎你神的名。我是耶和华。

不可与男人苟合，像与女人一样，这本是可憎恶的。

不可与兽淫合，玷污自己。女人也不可站在兽前，与它淫合，这本是逆性的事。

《利未记》18: 6–23]

Uriah

乌利亚；(喻)循规蹈矩的人

[出自《圣经·旧约》:

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

And David sent and inquired after the woman, And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

And the woman conceived, and sent and told David, and said, I am with child.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

2 Sam.11:2-11

一日,太阳平西,大卫从床上起来在王宫的平顶上游行,看见一个妇人沐浴,容貌甚美。

大卫就差人打听那妇人是谁。有人说:"她是以连的女儿、赫人乌利亚的妻拔示巴。"

大卫差人去，将妇人接来。那时她的月经才得洁净。她来了，大卫与她同房。她就回家去了。

于是她怀了孕，打发人去告诉大卫说："我怀了孕。"

大卫差人到约押那里，说："你打发赫人乌利亚到我这里来。"约押就打发乌利亚去见大卫。

乌利亚来了，大卫问约押好，也问兵好，又问战争的事怎样。

大卫对乌利亚说："你回家去洗洗脚吧。"乌利亚出了王宫。随后王送他一份食物。

乌利亚却和他主人的仆人一同睡在宫门外没有回家去。

有人告诉大卫说："乌利亚没有回家去。"大卫就问乌利亚说："你从远路上来，为什么不回家去呢？"

乌利亚对大卫说："约柜和以色列，与犹大兵都住在棚里，我主约押和我的仆人都在田野安营。我岂可回家吃喝，与妻子同寝呢？我敢在王面前起誓，我决不行这事。"

《撒母耳记下》11:2-11]

V

(The) valley of Achor

亚割谷；(喻)连累

[出自《圣经·旧约》:

So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done:

When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.

And they took them out of the midst of the tent, and brought them unto Joshua, and unto all children of Israel, and laid them out before the Lord.

And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

Josh.7: 16—26

于是约书亚清早起来，使以色列人按着支派近前来，取出来的是犹大支派；

使犹大支派近前，就取了谢拉的宗族；使谢拉的宗族，按着家室人丁，一个一个地近前来，取出来的是撒底；

使撒底的家室，按着人丁，一个一个地近前来，就取出犹大支派的人谢拉的曾孙、撒底的孙子、迦米的儿子亚干。

约书亚对亚干说："我儿，我劝你将荣耀归给耶和华以色列的神，在他面前认罪，将你所作的事告诉我，不要向我隐瞒。"

亚干回答约书亚说："我实在得罪了耶和华以色列的神。我所作的事如此如此。

我在所夺的财物中，看见一件美好的示拿衣服、二百舍客勒银子、一条

金子重五十舍客勒，我就贪爱这些物件，便拿去了。现今藏在我帐棚内的地里，银子在衣服底下。

约书亚就打发人跑到亚干的帐棚里。那件衣服果然藏在他帐棚内，银子在底下。

他们就从帐棚里取出来，拿到约书亚和以色列众人那里，放在耶和华面前。

约书亚和以色列众人把谢拉的曾孙亚干和那银子、那件衣服、那条金子，并亚干的女儿、牛、驴、羊、帐棚，以及他所有的，都带到亚割谷去。

约书亚说："你为什么连累我们呢？今日耶和华必叫你受连累。"于是以色列众人用石头打死他，将石头扔在其上，又用火焚烧他所有的。

众人在亚干身上堆成一大堆石头，直存到今日。于是耶和华转意，不发他的烈怒。因此那地方名叫亚割谷，直到今日。

《约书亚记》7: 16–26]

Vials of one's wrath

大怒之杯；(喻)向……报仇

[出自《圣经 · 新约》:

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out *the vials of the wrath* of God upon the earth.

Rev.16: 1

我听见有大声音从殿中出来，向那七位天使说："你们去，把盛上帝大怒的七个碗倒在地上。"

《启示录》16: 1]

(The) violation of sabbath

触犯安息日的规定

[出自《圣经 · 旧约》:

In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

Net.13: 15–18

那些日子，我在犹大见有人在安息日酵酒，搬运禾捆，驮在驴上，又把酒、葡萄、无花果，和各样的担子，在安息日担入耶路撒冷，我就在他们卖食物的那日，警戒他们。

又有推罗人住在耶路撒冷。他们把鱼和各样货物运进来，在安息日卖给犹大人。

我就斥责犹大的贵胄说："你们怎么行这恶事，犯了安息日呢？

从前你们的列祖岂不是这样行，以致我们神使一切灾祸临到我们和这城吗？现在你们还犯安息日，使忿怒越发临到以色列。"

《尼希米记》13: 15–18]

(The) violation of the marriage with strange wives

禁止与异族通婚。

[出自《圣经 · 旧约》:

In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab:

And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

Neh.13: 23–27

那些日子，我也见犹大人娶了亚实突、亚扪、押摩的女子为妻。

他们的儿女说话，一半是亚实突的话，不会说犹大的话，所说的是照着各族的方言。

我就斥责他们，咒诅他们，打了他们几个人，拔下他们的头发，叫他们指着神起誓，必不将自己的女儿嫁给外邦人的儿子，也不为自己和儿子娶他们的女儿。

我又说："以色列王所罗门不是在这样的事上犯罪吗？在多国中并没有一王像他，且蒙神所爱，神立他作以色列全国的王，然而连他也被外邦女子引诱犯罪。

如此，我岂听你们行这大恶，娶外邦女子干犯我们的神呢？

《尼希米记》13:23-27]

(A) Voice in the Wilderness

旷野的呼声；(喻)劝人走正道

[出自《圣经·新约》:

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

And he confessed, and denied not ; but confessed, I am not the Christ.

And they asked him, What then? Art thou Elias? And he saith, I am not.Art thou that prophet? And he answered, No.

Then said they unto him, Who art thou? that we may give an answer to them that sent us.What sayest thou of thyself?

He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

John 1: 19-23

约翰所作的见证，记在下面；犹太人从耶路撒冷差祭司和利未人到约翰那里，问他说："你是谁？"

他就明说，并不隐瞒；明说："我不是基督。"

他们又问他说："这样你是谁呢？是以利亚吗？"他说："我不是；""是那先知吗？"他回答说："不是。"

于是他们说："你到底是谁？叫我们好回复差我们来的人；你自己说，你是谁？"

他说："我就是那在旷野有人声喊着说：'修直主的道路，'正如先知以赛亚所说的。"

《约翰福音》1: 19–23

Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways shall be made smooth;

And all flesh shall see the salvation of God.

Luke 3: 2–6

亚那和该阿法作大祭司，那时，撒加利亚的儿子约翰在旷野里，上帝的话临到他。

他说来到约旦河一带的地方、宣讲悔改的洗礼，使罪得赦。

正如先知以赛亚书上所记的话，说："在旷野有人声喊着说：'预备主的道，修直他的路。

一切山窪都要填满，大小山岗都要削平，弯弯曲曲的地方要改为正直、高高低低的道路要改为平坦。

凡有血气的，都要见上帝的救恩。'"

《路加福音》3: 2–6

As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Mark 1: 2–4

正如先知书上记着说："看哪，我要差遣我的使者在你的面前准备道路。

在旷野有人声喊着说：'准备主的道，修直他的路'。"

照这话，约翰来了，在旷野施洗，传悔改的洗礼，使罪得赦。

《马可福音》1: 2–4]

Vows are not to be broken.

不可食言; (喻)言而有信

[出自《圣经 · 旧约》:

If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

Num.30: 2

人若向耶和华许愿或起誓, 要约束自己, 就不可食言, 必要按口中所出的一切话行。

《民数记》30: 2]

W

(The) wages of sin

罪恶的报应; (喻)死

[出自《圣经 · 新约》:

For *the wages of sin* is death; but the gift of God is eternal life through Jesus Christ our Lord.

Rom.6: 23

因为罪的工价乃是死。惟有神的恩赐, 在我们的主基督耶稣里, 乃是永生。

《罗马书》6: 23]

(The) walls of Jericho

耶利哥城的城墙; (喻)固若金汤

[出自《圣经 · 旧约》:

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

And ye shall compass the city, all ye men of war, and go round about

the city once.Thus shalt thou do six days.

And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord.

And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets.

And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of the Lord.

And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the Lord, the priests going on, and blowing with the trumpets.

And the second day they compassed the city once, and returned into the camp: so they did six days.

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.

And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.

So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because

she hid the messengers, which Joshua sent to spy out Jericho.

And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

So the Lord was with Joshua; and his fame was noised throughout all the country.

Josh.6: 1–27

耶利哥的城门因以色列人就关得严紧，无人出入。

耶和华晓谕约书亚说："看哪，我已经把耶利哥和耶利哥的王，并大能的勇士，都交在你手中。

你们的一切兵丁要围绕这城，一日围绕一次，六日都要这样行。

七个祭司要拿七个羊角走在约柜前。到第七日，你们要绕城七次，祭司也要吹角。

他们吹的角声拖长，你们听见角声，众百姓要大声呼喊，城墙就必塌陷，各人都要往前直上。"

嫩的儿子约书亚召了祭司来，吩咐他们说："你们抬起约柜来，要有七个祭司拿七个羊角走在耶和华的约柜前。"

又对百姓说："你们前去绕城，带兵器的要走在耶和华的约柜前。"

约书亚对百姓说完了话，七个祭司拿七个羊角走在耶和华面前吹角，耶和华的约柜在他们后面跟随。

带兵器的走在吹角的祭司前面，后队随着约柜行。祭司一面走一面吹。

约书亚吩咐百姓说："你们不可呼喊，不可出声，连一句话也不可出你们的口；等到我吩咐你们呼喊的日子，那时才可以呼喊。"

这样，他使耶和华的约柜绕城，把城绕了一次，众人回到营里，就在营里住宿。

约书亚清早起来，祭司又抬起耶和华的约柜。

七个祭司拿七个羊角，在耶和华的约柜前，时常行走吹角，带兵器的在他们前面走，后面随着耶和华的约柜行。祭司一面走一面吹。

第二日，众人把城绕了一次，就回营里去，六日都是这样行。

第七日清早，黎明的时候，他们起来，照样绕城七次；惟独这日把城绕了七次。

到了第七次，祭司吹角的时候，约书亚吩咐百姓说："呼喊吧，因为耶和华已经把城交给你们了！

这城和其中所有的都要在耶和华面前毁灭；只有妓女喇哈与她家中所有的可以存活，因为她隐藏了我们所打发的使者。

至于你们，务要谨慎，不可取那当灭的物。恐怕你们取了那当灭的物，就连累以色列的全营，使全营受咒诅。

惟有金子、银子和铜铁的器皿，都要归耶和华为圣，必入耶和华的库中。"

于是百姓呼喊，祭司也吹角。百姓听见角声，便大声呼喊，城墙就塌陷，百姓便上去进城，各人往前直上，将城夺取。

将城中所有的，不拘男女老少、牛羊和驴，都用刀杀尽。

约书亚吩咐窥探地的两个人说："你们进那妓女的家，照着你们向她所起的誓，将那女人和她所有的都从那里带出来。"

当探子的两个少年人就进去，将喇哈与她的父母、弟兄和她所有的，并她一切的亲眷，都带出来，安置在以色列的营外。

众人就用火将城和其中所有的焚烧了。惟有金子、银子和铜铁的器皿，都放在耶和华殿的库中。

约书亚把那妓女喇哈与她父家，并她所有的，都救活了；因为她隐藏了约书亚所打发窥探耶利哥的使者，她就住在以色列中，直到今日。

当时约书亚叫众人起誓说："有兴起重修这耶利哥的人，当在耶和华面前受咒诅；他立根基的时候，必丧长子；安门的时候，必丧幼子。"

耶和华与约书亚同在，约书亚的声名传扬遍地。

《约书亚记》6: 1–27]

Walk the route which everyone will walk.

走世人必走之路；(喻)离开人世

[出自《圣经·旧约》:

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

I go the way of all the earth: be thou strong therefore, and shew thyself a man:

And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all

that thou doest, and whithersoever thou turnest thyself.

That the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

I Kings 2: 1–4

大卫的死期临近了，就嘱咐他儿子所罗门说：

“我现在要走世人必走的路，所以你当刚强，作大丈夫，

遵守耶和华你神所吩咐的，照着摩西律法上所写的行主的道，谨守他的律例、诚命、典章、法度。这样，你无论作甚么事，不拘往何处去，尽都亨通。

耶和华必成就向我所应许的话说，你的子孙若谨慎自己的行为，尽心尽意，诚诚实实的行在我面前，就不断人坐以色列的国位。

《列王纪上》2: 1–4]

Wandering in Wilderness

在野外行进

[出自《圣经 · 旧约》:

And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

Yet in this thing ye did not believe the Lord your God.

Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

Deut.1: 31–33

你们在旷野所行的路上，也曾见耶和华你们的神抚养你们，如同人抚养儿子一样，直等到你们来到这地方。

你们在这事上却不信耶和华你们的神。

他在路上，在你们前面行，为你们找安营的地方。夜间在火柱里，日间在云柱里，指示你们所当行之路。

《申命记》1: 31–33

Then we turned, and took our journey into the wilderness by the way of the Red sea, as the Lord spake unto me: and we compass mount Seir many days.

And the Lord spake unto me, saying,

Ye have compassed this mountain long enough: turn you northward.

And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore;

Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession.

Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned, and passed by the way of the wilderness of Moab.

And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.

The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims.

Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the Lord gave unto them.

Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered.

And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them.

For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.

So it came to pass, when all the men of war were consumed and dead from among the people.

Deut.2: 1–16

此后，我们转回，从红海的路往旷野去，是照耶和华所吩咐我的；我们在西珥山绕了许多日子。

耶和华对我说：

“你们绕行这山的日子够了，要转向北去。

你吩咐百姓说：你们弟兄以扫的子孙住在西珥，你们要经过他们的境界，他们必惧怕你们，所以你们要分外谨慎。

不可与他们争战，他们的地，连脚掌可踏之处，我都不给你们，因我已将西珥山赐给以扫为业。

你们要用钱向他们买粮吃，也要用钱向他们买水喝。

因为耶和华你的神，在你手里所办的一切事上，已赐福与你。你走这大旷野，他都知道了。这四十年，耶和华你的神常与你同在，故此你一无所缺。”

于是，我们离了我们弟兄以扫子孙所住的西珥，从亚拉巴的路经过以拉他、以旬迦别，转向摩押旷野的路去。

耶和华吩咐我说：“不可扰害摩押人，也不可与他们争战。他们的地，我不赐给你为业，因我已将亚珥赐给罗得的子孙为业。”

（先前，有以米人住在那里，民数众多，身体高大，像亚纳人一样。

这以米人像亚纳人，也算为利乏音人，摩押人称他们为以米人。

先前，何利人也住在西珥，但以扫的子孙将他们除灭，得了他们的地，接着居住，就如以色列在耶和华赐给他为业之地所行的一样。）

现在，起来过撒烈溪！于是我们过了撒烈溪。

自从离开加低斯巴尼亚，到过了撒烈溪的时候，共有三十八年，等那世代的兵丁都从营中灭尽，正如耶和华向他们所起的誓。

耶和华的手也攻击他们，将他们从营中除灭，直到灭尽。

兵丁从民中都灭尽死亡。

《申命记》2: 1–16]

Wash (one's) Hands of (Something)

洗自己的双手（古代的一种风俗。当某人被指控时，如要表明自己清白无辜，

就应当洗自己的双手);(喻)与某事无关;或为自己开脱罪责

[出自《圣经·新约》:

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

And when he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him to never a word; insomuch that the governor marvelled greatly.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

And they had then a notable prisoner, called Barabbas.

Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Then answered all the people, and said, His blood be on us, and on

our children.

Then released he Barabbas unto them: and when he had scourged Jesus, he deldivered him to be crucified.

Matt.27: 11–26

耶稣站在巡抚面前，巡抚问他说："你是犹太人的王么？"耶稣说："你说的是。"

他被祭司长和长老控告的时候，什么都不回答。

彼拉多就对他说："他们作见证，告你这么多的事，你没有听见么？。"

耶稣仍不回答，连一句话也不说，以致巡抚甚觉希奇。

巡抚有一个常例，每逢这节期，随众人所要的，释放一个囚犯给他们。

当时，有一个出名的囚犯叫巴拉巴。

众人聚集的时候，彼拉多就对他们说："你们要我释放哪一个给你们？是巴拉巴呢？是称为基督的耶稣呢？"

巡抚原知道，他们是因为嫉妒才把他解了来。

正坐堂的时候，他的夫人打发人来说："这义人的事，你一点不要管；因为我今天在梦中，为他受了许多的苦。"

祭司长和长老，挑唆众人，求释放巴拉巴，除灭耶稣。

巡抚对众人说："这两个人，你们要我释放哪一个给你们呢？"他们说："巴拉巴。"

彼拉多说："这样，那称为基督的耶稣，我怎么办他呢？"他们都说："把他钉十字架！"

巡抚说："为什么呢，他作了什么恶事呢？"他们便极力的喊着说："把他钉十字架！"

彼拉多见说也无济于事，反要生乱，就拿水在众人面前洗手，说："流这义人的血，罪不在我，你们承当罢！"

众人都回答说："他的血归到我们，和我们的子孙身上！"

于是彼拉多释放巴拉巴给他们，把耶稣鞭打了，交给人钉十字架。

《马太福音》27: 11–26]

Wash the feet of someone

为某人洗脚；(喻)伺候某人，爱的表率

[出自《圣经·旧约》:

And when David heard that Nabal was dead, he said, Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal,

and hath kept his servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

And when the servant of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

And she rose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servant of my lord.

And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went after her; and she went after the messengers of David and became his wife.

1 Sam.25: 39–42

大卫听见拿八死了，就说："应当称颂耶和华，因他伸了拿八羞辱我的冤，又阻止仆人行恶，也使拿八的恶归到拿八的头上。"于是大卫打发人去与亚比该说，要娶她为妻。

大卫的仆人到迦密见亚比该，对她说："大卫打发我们来见你，想要娶你为妻。"

亚比该就起来，俯伏在地，说："我情愿作婢女，洗我主仆人的脚。"

亚比该立刻起身，骑上驴，带着五个使女，跟从大卫的使者去了，就作了大卫的妻。

《撒母耳记 上》25: 39–42]

Water of separation

去污之水；(喻)赎罪

[出自《圣经 · 旧约》:

And the Lord spake unto Moses and unto Aaron, saying,

This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

Num.19: 1–10

耶和华晓谕摩西、亚伦说:

"耶和华命定律法中的一条律例乃是这样说:你要吩咐以色列人,把一只没有残疾、未曾负轭、纯红的母牛,牵到你这里来,

交给祭司以利亚撒,他必牵到营外,人就把牛宰在他面前。

祭司以利亚撒要用指头蘸这牛的血,向会幕前面弹七次。

人要在他眼前把这母牛焚烧,牛的皮、肉、血、粪都要焚烧。

祭司要把香柏木、牛膝草、朱红色线都丢在烧牛的火中。

祭司必不洁净到晚上,要洗衣服,用水洗身,然后可以进营;

烧牛的人必不洁净到晚上,也要洗衣服,用水洗身。

必有一个洁净的人,收起母牛的灰,存在营外洁净的地方,为以色列会众调作除污秽的水。这本是除罪的。

收起母牛灰的人,必不洁净到晚上,要洗衣服。这要给以色列人和寄居在他们中间的外人,作为永远的定例。

《民数记》19: 1–10]

Wear sackcloth and ashes

身穿重孝;(喻)深深悔恨

[出自《圣经·旧约》:

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, *and sackcloth, and ashes.*

Dan.9: 3

我便禁食,披麻蒙灰,定意向主神祈祷恳求。

《但以理书》9: 3]

What fishes may and may not be eaten.

可食之鱼与不可食之鱼。

[出自《圣经·旧约》:

These shall ye eat of all that are in the waters: what soever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:

They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

Lev.11: 9–12

水中可吃的乃是这些:凡在水里、海里、河里,有翅有鳞的,都可以吃。

凡在海里、河里,并一切水里游动的活物,无翅无鳞的,你们都当以为可憎。

这些无翅无鳞以为可憎的,你们不可吃它的肉,死的也当以为可憎。

凡水里无翅无鳞的,你们都当以为可憎。

《利未记》11: 9–12]

What thou seest, write in a book, and send it unto the seven churches which are in Asia.

将你所见写在书上,并送到亚洲七教会。

[出自《圣经·新约》:

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard behind me a great

voice, as of a trumpet,

Saying, I am Alpha and Omega; the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Rev.1:9–11

我约翰就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有份，为神的道，并为给耶稣作的见证，曾在那名叫拔摩的海岛上。

当主日，我被圣灵感动，听见在我后面有大声音如吹号，说：

"你所看见的，当写在书上，达与以弗所、士每拿、别迦摩、推雅推喇、撒狄、非拉铁非、老底嘉那七个教会。"

《启示录》1:9–11]

Where are you going?

你往哪里去?(喻)永别;诀别

[出自《圣经·新约》:

Now before the feast of passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto them, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands

and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

John 13: 1–12

逾越节以前，耶稣知道自己离世归父的时候到了。他既然爱世间属自己的人，就爱他们到底。

吃晚饭的时候，(魔鬼已将卖耶稣的意思放在西门的儿子加略人犹大心里)。

耶稣知道父已将万有交在他手里，且知道自己是从神出来的，又要归到神那里去，

就离席站起来脱了衣服，拿一条手巾束腰。

随后把水倒在盆里，就洗门徒的脚，并用自己所束的手巾擦干。

挨到西门彼得。彼得对他说："主阿，你洗我的脚么？"

耶稣回答说："我所作的，你如今不知道，后来必明白。"

彼得说："你永不可洗我的脚。"耶稣说："我若不洗你，你就与我无分了。"

西门彼得说："主阿，不但我的脚，连手和头也要洗。"

耶稣说："凡洗过澡的人，只要把脚一洗，全身都干净的。你们是干净的，然而不都是干净。"

耶稣原知道要卖他的是谁。所以说你们不都是干净的。

《约翰福音》13: 1–12

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt me afterwards.

Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

John 13: 36–37

西门彼得问耶稣说："主往那里去。"耶稣回答说："我所去的地方，你现

在不能跟我去。后来却要跟我去。"

彼得说："主阿，我为什么现在不能跟你去？我愿意为你舍命。"

《约翰福音》13: 36–37]

Where is he that is born king of the Jews?

生来作犹太人之王的在哪里?

[出自《圣经 · 新约》:

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Matt. 2: 1–2

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:

"那生下来作犹太人之王的在哪里？我们在东方看见他的星，特来拜他。"

《马太福音》2: 1–2]

Who am I?

我是什么人？(喻)自知之明

[出自《圣经 · 旧约》:

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

Exod. 3: 11

摩西对神说："我是什么人，竟能去见法老，将以色列人从埃及领出来呢?"

《出埃及记》3: 11]

Who is the greatest in the kingdom of heaven?

天国里谁为大？(喻)谦卑为大

[出自《圣经 · 新约》:

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become

as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Matt. 18: 1–4

当时，门徒进前来，问耶稣说："天国里谁是最大的？"

耶稣便叫一个小孩子来，使他站在他们当中，

说："我实在告诉你们，你们若不回转，变成小孩子的样式，断不得进天国。

所以凡是自己谦卑像这个小孩子的，他在天国里就是最大的。"

《马太福音》18: 1–4]

Who is worthy to open the book, and to loose the seals thereof?

谁配揭那本书，揭开那印呢？

[出自《圣经·新约》:

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

Rev. 5: 1–2

我看见坐宝座的右手中有书卷，里外都写着字，用七印封严了。

我又看见一位大力的天使大声宣传说："有谁配展开那书卷，揭开那七印呢？"

《启示录》5: 1–2]

Whosoever refuses to work is not allowed to eat.

不劳动者不得食

[出自《圣经·新约》:

Now we command you, brethren, in the name of of Lord Jesus Christ, the ye withdrew yoursleves from every brother that walketh disorderly, and not after the tradition which he received of us.

For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

Neither did we eat any man's bread for nought; but wrought with labour and travail night and day that we might not be chargeable to any of you:

Not because we have not power, but to make ourselves an ensample unto you to follow us.

For even when we with you, this we commanded you, that if any would not work, neither should he eat.

Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread.

2 Thess 3: 6–12

弟兄们，我们奉主耶稣基督的名吩咐你们：凡有弟兄不按规矩而行，不遵守从我们所受的教训，就当远离他。

你们自己原知道应当怎样效法我们。因为我们在你们中间，未尝不按规矩而行，

也未尝白吃人的饭，倒是辛苦劳碌，昼夜作工，免得叫你们一人受累。

这并不是因我们没有权柄，乃是要给你们作榜样，叫你们效法我们。

我们在你们那里的时候，曾吩咐你们说，若有人不肯作工，就不可吃饭。

因我们听说，在你们中间有人不按规矩而行，什么工都不作，反倒专管闲事。

我们靠主耶稣基督，吩咐、劝戒这样的人，要安静作工，吃自己的饭。

《帖撒罗尼迦后书》3: 6–12]

Why do you look one upon another?

为什么彼此观望；(喻)付诸行动

[出自《圣经·旧约》:

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

And Joseph's ten brethren went down to buy corn in Egypt.

But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

Gen. 42: 1–4

雅各见埃及有粮出售，就对他的儿子们说："你们为什么彼此观望呢?"

"我听见埃及有粮卖，你们可以下去，从那里为我们籴些来，使我们可以活下去，不至饿死。"

于是，约瑟的十个哥哥都下埃及籴粮去了。

但约瑟的兄弟便雅悯，雅各没有打发他和哥哥们同去，因为雅各说："怕他遇害。"

《创世纪》42: 1–4]

(The) wickedness of the world, which provoked God's wrath, and caused the flood.

耶和华后悔在地上造人；(喻)追悔莫及

[出自《圣经·旧约》:

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

Gen. 6: 1–7

当人在世上多起来，又生女儿的时候，

神的儿子们看见人的女子美貌，就随意挑选，娶来为妻。

耶和华说："人既属乎血气，我的灵就不永远住在他里面，然而他的日子还可到一百二十年。"

那时候有伟人在地上。后来神的儿子们和人的女子们交合生子，那就是上古英武有名的人。

耶和华见人在地上罪恶很大，终日所思想的尽都是恶。

耶和华就后悔造人在地上，心中忧伤。

耶和华说："我要将所造的人和走兽，并昆虫，以及空中的飞鸟，都从地上除灭，因为我造他们后悔了。"

《创世纪》6: 1–7]

Wickedness proceeds from the wicked.

恶事出于恶人。

[出自《圣经 · 旧约》:

The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee.

As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

I Sam. 24: 12–15

愿耶和华在你我中间判断是非，在你身上为我伸冤，我却不亲手加害于你。

古人有句俗话说："恶事出于恶人。"我却不亲手加害于你。

以色列王出来要寻找谁呢？追赶谁呢？不追赶一条死狗，一个虼蚤就是了。

愿耶和华在你我中间施行审判，断定是非，并且鉴察，为我伸冤，救我脱离你的手。

《撒母耳记上》24: 12–15]

(The) Widow's cruse

寡妇的油坛子；(喻)财源不断

[出自《圣经 · 旧约》:

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the

house, save a pot of oil.

Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.

And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

2 Kings 4: 1–7

有一个先知门徒的妻，哀求以利沙说："你仆人我丈夫死了，他敬畏耶和华是你所知道的。现在有债主来，要取我两个儿子作奴仆。"

以利沙问他说："我可以为你作什么呢？你告诉我，你家里有什么？"他说："婢女家中除了一瓶油之外，没有什么。"

以利沙说："你去，向你众邻舍借空器皿，不要少借。

回到家里关上门。你和你儿子在里面将油倒在所有的器皿里，倒满了的放在一边。"

于是，妇人离开以利沙去了，关了门，自己和儿子在里面。儿子把器皿拿来，他就倒油。

器皿都满了，他对儿子说："再给我拿器皿来。"儿子说："再没有器皿了。"油就止住了。

妇人去告诉神人。神人说："你去卖油还债，所剩的，你和你儿子可以靠着度日。"

《列王纪下》4: 1–7]

Widow's mite

寡妇的一分钱；(喻)微小却可贵的贡献

[出自《圣经·新约》:

And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces.

And the chief seats in the synagogues, and the uppermost rooms at feasts:

Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and she threw in two mites, which make a farthing.

And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Mark 12: 38–44

耶稣在教训之中说："你们要防备文士，他们爱穿长袍游行，喜爱人在街市市场上向他们问安。

又喜爱会堂的高位，筵席上的首位。

他们侵吞寡妇的家产，假意作很长的祷告；这些人要受更重的刑罪。"

耶稣对着银库坐着，看众人怎样投钱入库：有好一些财主，往里面投了若干的钱。

有一个寡妇来，往里投了两个小钱，就是一个大钱。

耶稣叫门徒来，说："我实在告诉你们，这穷寡妇投入库里的，比众人所投的更多。

因为他们都是自己有余，拿出来投在里面，但这寡妇是自己不足，把她一切养生的投上了。"

《马可福音》12: 38–44]

Winds blow wherever it wishes.

风随意思吹；(喻)随心所欲

[出自《圣经·新约》:

There was a man of the Pharisees, named Nic–o–de–mus, a ruler of the Jews:

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles

that thou doest, except God be with thee.

Jesus answered and said unto him, Verily, verily, I saw unto thee, Except a man be born again, he cannot see the kingdom of God.

Nic-o-de-mus saith unto him. How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nic-o-de-mus answered and said unto him, How can these things be?

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

John 3: 1-10

有一个法利赛人，名叫尼哥底母，是犹太人的官。

这人夜里来见耶稣，说："拉比，我们知道你是由神那里来作师傅的，因为你所行的神迹，若没有神同在，无人能行。"

耶稣回答说："我实实在在告诉你：人若不重生，就不能见神的国。"

尼哥底母说："人已经老了，如何能重生呢？岂能再进母腹生出来吗？"

耶稣说："我实实在在地告诉你：人若不是从水和圣灵生的，就不能进神的国。

从肉身生的，就是肉身；从灵生的，就是灵。

我说，'你们必须重生'，你不要以为希奇。

风随着意思吹，你听见的响声，却不晓得从哪里来，往哪里去。凡从圣灵生的，也是如此。"

尼哥底母问他说："怎能有这事呢？"

耶稣回答说："你是以色列人的先生，还不明白这事吗？"

《约翰福音》3: 1-10]

Wisdom is better than strength.

智胜于勇;(喻)四两拨千斤

[出自《圣经·旧约》:

This wisdom have I seen also under the sun, and it seemed great unto me.

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it.

Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

The words of wise man are heard in quiet more than the cry of him that ruleth among fools.

Wisdom is better than weapons of war: but one sinner destroyeth much good.

Eccles. 9: 13–18

我见日光之下有一样智慧,据我看乃是广大,

就是有一小城。其中的人数稀少。有大君王来攻击,修筑营垒,将城围困。

城中有一个贫穷的智慧人,他用智慧救了那城,却没有人纪念那穷人。

我就说:"智慧胜过勇力,然而那贫穷人的智慧被人藐视,他的话也无人听从。"

宁可在安静之中听智慧人的言语,不听掌管愚昧人的喊声。

智慧胜过打仗的兵器,但一个罪人能败坏许多善事。

《传道书》9: 13–18]

(The) wisdom of Solomon

所罗门的智慧;(喻)智慧深如海

[出自《圣经·旧约》:

Then came there two women, that were harlots, unto the king, and stood before him.

And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

And it came to pass the third day after that I was delivered, that this

woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house.

And this woman's child died in the night; because she overlaid it.

And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

And when I rose in the morning to give my child suck, behold, it was dead; but when I had considered it in the morning, behold, it was not my son, which I did bear.

And the other woman said, Nay, but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

And the king said, Bring me a sword. And they brought a sword before the king.

And the king said, Divide the living child in two, and give half to one, and half to the other.

Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

And all Israel heard of the judgement which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgement.

1 Kings 3: 16–28

一日，有两个妓女来站在王面前。

一个说："我主啊，我和这妇女同住一房。她在房中的时候，我生了一个男孩。

我生孩子后第三日，这妇人也生了孩子。我们是同住的。除了我们两

人之外，房中再没有别人。

夜间，这妇人睡着的时候，压死了她的孩子。

她半夜起来，趁我睡着，从我旁边把我的孩子抱去，放在她怀里，将她的死孩子放在我怀里。

天要亮的时候，我起来要给我的孩子吃奶。不料，孩子死了。及至天亮，我细细的察看，不是我所生的孩子。"

那妇人说："不然，活孩子是我生的，死孩子是你的。"这妇人说："不然，死孩子是你的，活孩子是我的。"她们在王面前如此争论。

王说："这妇人说：'活孩子是我的，死孩子是你的，'那妇人说：'不然，死孩子是你的，活孩子是我的。'"

就吩咐说："拿刀来。"人就拿刀来。

王说："将活孩子劈成两半，一半给那妇人，一半给这妇人。"

活孩子的母亲为自己孩子心里急痛，就说："求我主将活孩子给那妇人吧。万不可杀他。"那妇人说："这孩子既不归我，也不归你，把他劈了吧。"

王说："将活孩子给这妇人，万不可杀他。这妇人实在是他的母亲。"

以色列众人听见王这样判断，就都敬畏他，因为他心里有神的智慧，能以断案。

《列王纪上》3: 16–28]

With an eye to the loaves and fishes

眼睛盯着面包和鱼；(喻)别有企图

[出自《圣经·新约》:

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks;)

When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek

me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

John 6: 22–26

第二日，站在海边的众人，知道那里没有别的船，只有一只小船；又知道耶稣没有同他的门徒上船，乃是门徒自己去的。

然而有几只小船从提比哩亚来，靠近主祝谢后分饼给众人吃的地方。

众人见耶稣和门徒都不在那里，就上了船，往迦百农去找耶稣。

既在海边找着了，就对他说："拉比，是几时到这里来的？"

耶稣回答说："我实实在在告诉你们：你们找我，并不是因见了神迹，乃是因吃饼得饱。"

《约翰福音》6: 22–26]

Wolf in sheep's clothing

披着羊皮的狼；(喻)心怀叵测

[出自《圣经·新约》:

Beware of false prophets, which come to you *in sheep's clothing*, but inwardly they are ravening wolves.

Matt. 7: 15

你们要防备假先知。他们到你们这里来，外面披着羊皮，里面却是残暴的狼。

《马太福音》7: 15]

(A) woman anoints Christ's head.

在耶稣头上洒香膏；(喻)尊敬(某人)

[出自《圣经·新约》:

There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

For this ointment might have been sold for much, and given to the poor.

When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

For ye have the poor always with you; but me ye have not always.

For in that she hath poured this ointment on my body, she did it for

my burial.

Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Matt. 26: 7–13

有一个女人，拿着一玉瓶极贵的香膏来，趁耶稣坐席的时候，浇在他的头上。

门徒看见，就很不喜悦，说："何用这样的枉费呢？

这香膏可以卖许多钱，调济穷人。"

耶稣看出他们的意思，就说："为什么难为这女人呢？她在我身上作的，是一件美事。

因为常有穷人和你们同在；只是你们不常有我。

她将这香膏，浇在我身上，是为我安葬作的。

我实在告诉你们，普天之下，无论在什么地方传这福音，也要述说这女人所行的，作个纪念。"

《马太福音》26: 7–13]

Women should keep quiet in the meetings.

妇女在会中要闭口不言；(喻)不宜喋喋不休

[出自《圣经·新约》:

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obediance, as also saith the law.

And if they will learn an thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

I cor. 14: 34–35

妇女在会中要闭口不言，像在圣徒的众教会一样，因为不准她们说话。她们总要顺服，正如律法所说的。

她们若要学什么，可以在自家里问自己的丈夫，因为妇女在会中说话原是可耻的。

《哥林多前书》14: 34–35]

Worship

崇拜；顶礼膜拜；(喻)拜倒

[出自《圣经·旧约》:

And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Exod. 4: 31

百姓就信了。以色列人听见耶和华眷顾他们，鉴察他们的困苦，就低头下拜。

《出埃及记》4: 31]

Worship the golden calf

崇拜金犊；(喻)拜金主义

[出自《圣经·旧约》:

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord.

And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

Exod. 32: 1–7

百姓见摩西迟延不下山，就大家聚集到亚伦那里，对他说："起来，为我

们作神像，可以在我们前面引路，因为领我们出埃及地的那个摩西，我们不知道他遭了什么事。”

亚伦对他们说：“你们去摘下你们妻子、儿女耳上的金环，拿来给我。”

百姓就都摘下他们耳上的金环，拿来给亚伦。

亚伦从他们手里接过来，铸了一只牛犊，用雕刻的器具作成。他们就说：“以色列啊，这是领你出埃及地的神。”

亚伦看见，就在牛犊面前筑坛，且宣告说：“明日要向耶和华守节。”

次日清早，百姓起来献燔祭和平安祭，就坐下吃喝，起来玩耍。

耶和华吩咐摩西说：“下去吧，因为你的百姓，就是你从埃及地领出来的，已经败坏了。”

《出埃及记》32: 1–7]

Write the vision, and make it plain upon tables, that he may run that readeth it.
将预言明白无误地写在版上，使读的人一读就懂；(喻)白纸黑字，一目了然；一清二楚

[出自《圣经 · 旧约》:

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Hab. 2: 1–3

我要站在守望所，立在望楼上观看，看耶和华对我说什么话，我可用什么话向他诉冤。

他对我说：“将这默示明明写在版上，使读的人容易读。

因为这默示有一定的日期，快要应验，并不虚谎。虽然迟延，还要等候，因为必然临到，不再迟延。”

《哈巴谷书》2: 1–3]

(The) Writing on the wall
墙上的字迹；(喻)灾难临头

[出自《圣经 · 旧约》:

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink there in.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem: and the king, and his princes, his wives, and his concubines, drank in them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation there of, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

Now the queen, by reason of the words of the king and his lords, came into the banquet house: the queen spake and said, O King, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy fatherlight and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astro–

logers, Chaldeans and soothsayers;

Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: not let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour.

And for the majesty that he gave him all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive: and whom he would he set up; and whom he would he put down.

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him.

And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this.

But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

Then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written, Mene, Mene, Tekel, Upharsin.

This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it.

Tekel; Thou art weighed in the balances, and art found wanting.

Peres; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain.

And Darius the Median took the kingdom, being about threescore and two years old.

Daniel 5: 1–31

伯沙撒王为他的一千大臣设摆盛筵，与这一千人对面饮酒。

伯沙撒欢饮之间，吩咐人将他父尼布甲尼撒从耶路撒冷殿中所掠的金银器皿拿来，王与大臣、皇后、妃嫔好用这器皿饮酒。

于是他们把耶路撒冷神殿库房中所掠的金器皿拿来，王和大臣、皇后、妃嫔就用这器皿饮酒。

他们饮酒，赞美金、银、铜、铁、木、石所造的神。

当时，忽有人的指头显出，在王宫与灯台相对的粉墙上写字。王看见写字的指头，

就变了脸色，心意惊惶，腰骨好像脱节，双膝彼此相碰。

大声吩咐将用法术的和迦勒底人，并观兆的领进来。对巴比伦的哲士

说："谁能读这文字，把讲解告诉我，他必身穿紫袍，项带金链，在我国中位列第三。"

于是王的一切哲士都进来，却不能读那文字，也不能把讲解告诉王。

伯沙撒王就甚惊惶，脸色改变，他的大臣也都惊奇。

太后因王和他的大臣所说的话，就进入宴宫，说："愿王万岁！你心意不要惊惶，脸面不要变色。

在你国中有一人，他里头有圣神的灵，你父在世的日子，这人心中光明，又有聪明智慧，好像神的智慧。你父尼布甲尼撒王，就是王的父，立他为术士、用法术的，和迦勒底人，并观兆的领袖。

在他里头有美好的灵性，又有知识聪明，能圆梦，释谜语，解疑惑。这人名叫但以理，尼布甲尼撒王又称他为伯提沙撒；现在可以召他来，他必解明这意思。"

但以理就被领到王前。王问但以理说："你是被掳之犹大人中的但以理吗？就是我父从犹大掳来的吗？

我听说你里头有神的灵，心中光明，又有聪明和美好的智慧。

现在哲士和用法术的都领到我面前，为叫他们读这文字，把讲解告诉我，无奈他们都不能把讲解说出来。

我听说你善于讲解，能解疑惑，现在你若能读这文字，把讲解告诉我，就必身穿紫袍，项戴金链，在我国中位列第三。"

但以理在王面前回答说："你的赠品可以归你自己，你的赏赐可以归给别人；我却要为王读这文字，把讲解告诉王。

王啊，至高的神曾将国位、大权、荣耀、威严赐与你父尼布甲尼撒，

因神所赐他的大权，各方、各国、各族的人都在他面前战兢恐惧。他可以随意生杀，随意升降。

但他心高气傲，灵也刚愎，甚至行事狂傲，就被革去王位，夺去荣耀。

他被赶出离开世人，他的心变如兽心，与野驴同居，吃草如牛，身被天露滴湿，等他知道至高的神在人的国中掌权，凭自己的意旨立人治国。

伯沙撒啊，你是他的儿子，你虽知道这一切，你心仍不自卑，

竟向天上的主自高，使人将他殿中的器皿拿到你面前，你和大臣、皇后、妃嫔用这器皿饮酒。你又赞美那不能看、不能听、无知无识、金、银、铜、铁、木、石所造的神，却没有将荣耀归于那手有你气息，管理你一切行动的神。

因此，从神那里显出指头来写这文字。"

"所写的文字：弥尼，弥尼，提客勒，乌法珥新。

讲解是这样:弥尼,就是神已经数算你国的年日到此完毕;提客勒,就是你被称在天平里,显出你的亏欠;

毗勒斯(与乌法珥新同义),就是你的国分裂,归与玛代人和波斯人。"

伯沙撒下令,人就把紫袍给但以理穿上,把金链给他戴在颈项上,又传令使他在国中位列第三。

当夜,迦勒底王伯沙撒被杀。

玛代人大利乌年六十二岁,取了迦勒底国。

《但以理书》5: 1–31]

Written law brings death, but spirit gives life.

字句叫人死,精意叫人活;(喻)不能死扣教条,要领会精神实质

[出自《圣经·新约》:

Now that we are sufficient of ourselves to think any things as of ourselves; but our sufficient is of God.

Who also hath made us able ministers of the new testament: not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

2 Cor.3: 5–6

并不是我们凭自己能承担甚么事,我们所能承担的乃是出于神。

他叫我们能承当这新约的执事,不是凭着字句,乃是凭着精意。因为那字句叫人死,精意是叫人活。

《哥林多后书》3: 5–6]

(A) year of release for the poor

豁免年

[出自《圣经·旧约》:

At the end of every seven years thou shalt make a release.

And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release.

Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release.

Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it.

Deut. 15: 1–4

每逢七年末一年，你要施行豁免。

豁免的定例乃是这样：凡债主要把所借给邻舍的豁免了，不可向邻舍和弟兄追讨。因为耶和华的豁免年已经宣告了。

若借给外邦人，你可以向他追讨；但借给你弟兄，无论是什么，你要松手豁免了。

你若留意听从耶和华你神的话，谨守遵行我今日所吩咐你这一切的命令，就必在你们中间没有穷人了。

《申命记》15：1—4]

Your fathers, where are they?

你们的列祖今何在？(劝民归主)

[出自《圣经·旧约》:

In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

The Lord hath been sore displeased with your fathers.

Therefore say thou unto them, Thus saith the Lord of hosts: Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.

Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord.

Your fathers, where are they? and the prophets, do they live for ever?

But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

Zech. 1: 1—6

大利乌王第二年八月，耶和华的话临到易多的孙子比利家的儿子先知撒迦利亚，说：

"耶和华曾向你们列祖大大发怒。

所以你要对以色列人说，'万军之耶和华如此说：你们要转向我，我就转向你们。'这是万军之耶和华说的。

不要效法你们列祖。从前的先知呼叫他们说：'万军之耶和华如此说：你们要回头离开你们的恶道恶行。'他们却不听，也不顺从我。这是耶和华说的。

你们的列祖在哪里呢？那些先知能永远存活吗？

只是我的言语和律例，就是所吩咐我仆人众先知的，岂不临到你们列祖吗？你们就回头说：'万军之耶和华定意按我们的行动作为向我们怎样行，他已照样行了。'"

《撒迦利亚书》1：1–6]

Z

Zebulun

西布伦；(喻)同住

[出自《圣经·旧约》:

And Leah conceived again, and bare Jacob the sixth son.

And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

Gen.30：19–20

利亚又怀孕，给雅各生了第六个儿子。

利亚说："神赐我厚赏，我丈夫必与我同住，因我给他生了六个儿子。"于是给他起名叫西布伦。

《创世纪》30：19–20]

Zerah and Pharez

谢拉和法勒斯

[出自《圣经·旧约》:

And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot: and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

When she was brought forth, she sent to her father in law, saying, By

the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

And it came to pass in the time of her travail, that, behold, twins were in her womb.

And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zerah.

Gen.38：24–30

约过了三个月，有人告诉犹大说："你的儿妇他玛作了妓女，且因行淫有了身孕。"犹大说："把她拉出来烧了。"

他玛被拉出来的时候，便打发人去见她公公，对他说："这些东西是谁的，我就是从谁怀的孕。请你认一认这印和带子并杖，都是谁的？"

犹大承认说："她比我更有义，因为我没有将她给我的儿子示拉"。从此犹大不再与她同寝了。

他玛将要生产，不料她腹里是一对双生。

到生产的时候，一个孩子伸出一只手来，收生婆拿红线拴身在他手上，说："这是头生的。"

随后这孩子把手收回去，他哥哥生出来了。收生婆说："你为什么抢着来呢？"因此给他起名叫法勒斯。

后来，他兄弟那手上有红线的，也生出来。就给他起名叫谢拉。

《创世纪》38：24–30]

Zif

西弗月(犹太历二月，公历四、五月间)

[出自《圣经·旧约》:

And it came to pass in the four hundred and eightieth year after the

children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.

1 Kings.6：1

以色列人出埃及地后四百八十年，所罗门作以色列王第四年西弗月，就是二月，开工建造耶和华的殿。

《列王纪上》6：1

In the fourth year was the foundation of the house of the Lord laid, in the month Zif:

And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

1 Kings.6：37–38

所罗门在位第四年，西弗月，立了耶和华殿的根基。

到十一年布勒月，就是八月，殿和一切属殿的都按着样式造成。他建殿的工夫共有七年。

《列王纪上》6：37–38]

圣经名词英汉对照表

(附简单英语说明)

A

Aaron 亚伦(圣经人物)

In the Bible, the elder brother of Moses and leader with him of Israelites in their march from Egypt to the Promised Land of Canaan. Member of tribe of Levi; appointed to assist Moses as leader of Israelites. The original high priest of the Hebrew nation. Aaron made the Golden Calf. He died on Mt. Hored reputedly aged 123. (Exod.4 : 10–11, 6 : 20–27, 17 : 10–12, 24 : 1, 24 : 11, 28 : 1–42, 32 : 1–34; Gen.8 : 12; Luke 1 : 5; Acts 7 : 40; Heb.5 : 4, 7 : 11, 9 : 4)

Abel 亚伯(圣经人物)

In Genesis, the second son of Adam and Eve. He was a shepherd, and his burnt offerings were more acceptable to the Lord than were the fruits of Cain, his brother. Filled with jealousy, Cain killed Abel. (Gen.4 : 2)

Abraham 亚伯拉罕(圣经人物)

The first patriarch and progenitor of the Jewish nation. Born at Ur, Abram was the son of Teran, and migrated to Haran, N.Messopotamia, with his father, his wife Sarai, and his nephew Lot. Proceeding to Canaan, he received Jehovah's promise of the land to his descendants, and after sojouring in Egypt during a famine, separated from Lot at Bethel before settling in Hebron. On re–naming him Abraham" father of many nations," Jehovah promised him a legitimate heir, and then tested him by a command to slay the boy Isaac in sacrifice. By his second wife, Keturah, Abraham had six sons. He was buried in Machpelah cave, Hebron. (Gen.11–25)

Absalom 押沙龙(圣经人物)

In the Old Testament, the 3rd and favourite son of King David. He headed a revolt against his father David, was defeated in battle, and as he fled on a mule, his long hair caught in an overhanging branch. He was slain by Joab, David's captain. (2 Sam.13–19)

Adam and Eve 亚当与夏娃(圣经人物)

In the Bible, the first parents of the human race. Genesis contains two accounts of Creation. The one (Gen.1 : 1–11) declares that God created the heavens and earth, instituted day and night, created living creatures and finally man in His own image, male and female. The second account, (Gen.2 : 4–25; 3 : 1–24) describes how Jehovah formed man from the dust, breathed into his nostrils the breath of life, and installed him in the Garden of Eden, where the fruit of the Tree of Knowledge of Good and Evil was forbidden him. God formed a woman from a rib of the man while he slept. The woman was tempted by the serpent to eat the forbidden fruit, persuaded Adam also to eat, and they were expelled from Eden.

Ahab 亚哈(圣经人物)

A wicked king of Israel, (c.875–854 B.C.) His empire included the suzerainty of Moab, and Judah was his subordinate ally; but his kingdom was weakened by his constant wars with Syria. By his marriage with Jezebel, princess of Sidon, Ahab was led to introduce into Israel the worship the Phoenician god Baal, thus provoking the hostility of Elijah and the prophets. Ahab died in battle against the Syrians at Ramoth Gilead. (1 Kings 16 : 29–34)

Amos 阿摩司(圣经人物)

First of the Hebrew O.T. prophets whose utterances were preserved in literary form (c.670 B.C.). A sheep–farmer of Tekoah, he was roused by the increased moral laxity and corruption of Israel under Jeroboam 11.

Ananias 亚拿尼亚(圣经人物)

A liar who dropped dead when Peter rebuked him. (Acts 5 : 1–6)

Andrew, St.(d.c. A.D.70)安得烈(圣经人物)

Apostle. A native Bethsaida, he was Simon Peter's brother. With Peter, James, and John who worked with him as fisherman at Capernaum,

he formed the inner circle of the 12 disdciples. According to tradition he went with John to Ephesus, preached in Scythia, and was crucified at Patras on an X-shaped cross (St. Andrew's cross). His feast is held on Nov.30.He is the patron saint of Scotland. (Mark 1 : 16-18; Matt.10 : 2)

Ararat, Mount 亚拉腊山(圣经地名)

Mount mass on the border of Amrmenia and Turkey consisting of Great and Little Ararat. The highest point is 16.920 ft. and lies in Turkey. Tradition ascribes to the Ararat the restingplace of Ark after the deluge. (Gen.8 : 4; 2 Kings 19 : 37)

Assyria 亚述(圣经地名)

An ancient empire of western Asia centered in the upper Valley of Tigris. Capital, Nineveh. (II King 15 : 29, 16 : 7-9, 16 : 35-37, 17 : 5-6)

B

Baal 巴力(圣经人物)

Samitic word meaning "lord", "owner, "or "master", used as divine title of their chief male gods by the Phoenician, Canaanites, etc, considered to be false idols by the Hebrews. (Hos.2 : 16-17)

Babylon 巴比伦(圣经地名)

The word "Babylon" means "gate of gods". Capital of ancient Babylonia, on the left bank of Euphrates, 60 m. South of modern Baghdad; the village of Hillah now marks the site. Babylon first rose to importance under Hammurabi, and under Nebuchadrezzar it was a magnifient city. The Hanging Gardens, a series of artificial terraces planted with rare flowers and trees, were one of the Seven Wonders of the world. (2 Chron.36 : 6-7; 2 Kings 24 : 10-18, 25 : 1-7)

Balaam 巴兰(圣经人物)

A famous soothsayer, who was hired by Balak to curse the invading Israelites. At God's orders he uttered blessings instead of curses. (Num.22, 23)

Bathsheba 拔示巴(圣经人物)

Wife of Uriah the Hittite; Beloved by David. Later of David, who

had Uriah sent to the forefront of the battle, where he was killed. The prophet Nathan rebuked David for that. Bathsheba was the mother of Solomon. (2 Sam.11–12)

Beelzebub 别西卜(圣经人物)

The prince of evil spirite. In Milton's Paradise Lost, the chief of the fallen angels, next to Satan in power. (Matt. 10 : 25; 12 : 24, 12 : 27; Mark, 3 : 22; Luke 11 : 15–19)

Belial 彼利(圣经人物)

A satanic personification of wickedness and ungodliness alluded in the New Testament.

In Milton's Paradise Lost, one of the fallen angels who rebelled against God. (2 Corin.6 : 15)

Benjamin 便雅悯(圣经人物)

The youngest son of Jacob and Rachel. He was the youngest brother of Joseph. The favorite son of Jacob. (Gen.35 : 18)

Bethlehem 伯利恒(圣经地名)

A town in Israeli–occupied, five miles south of Jerusalem, and the Palestinian village of Biblical times where David lived and Jesus born and scene of the slaughter of the infants at Herod's order. (Matt. 2 : 1–5; 1 Sam.16 : 1, 16 : 4, 17 : 12–15; 2 Sam.2 : 32, 23 : 14–16)

Boaz 波阿斯(圣经人物)

In the Old Testament, Boaz was the husband of Ruth. (Ruth 2 : 4)

C

Caiaphas 该亚法(圣经人物)

Jewish High Priest (4.D.18? –36); president of council condemning Jesus. (Matt.26)

Canaan 迦南(圣经人物)

The fourth son of Ham and grandson of Noah. (Gen.9:18,25–26, 10)

Canaan 迦南(圣经地名)

Biblical name for Palestine, the land which Jehovah promised to Abraham, called "Land of Promise," or "Promised Land", and his seed,

" flowing with milk and honey." It is the Holy Land of Jews, Christians, and Moslems. (Gen.9 : 22–27, 10 : 6, 10 : 15–20; 12 : 1–5, 13 : 13–14, 15 : 16, 18 : 20, 19 : 1–11; Exod.3 : 8; Deu.7 : 1–15, 20 : 10–15, 1 Kings 18 : 1–40)

Carthage 迦太基(圣经地名)

In ancient geography, a rich and powerful Phoenician city in North Africa, on the gulf of Tunis, nine miles northeast of modern Tunis.

Carthage is said to have been found by Phoenician emigates from Tyre. It developed an extensive commerce throughout the Mediterranean, and traded with the Tin Islands located in Cornwall or in Southwest Spain. After the capture of Tyre by the Babylonians in the 6th century B.C.it became the natural leader of the Phoenican colonies in North Africa and Spain, and there soon began a prolonged struggle with the Greeks which centred mainly in Sicily, the East of which was dominated by Greek colonies, while the West was held by Carthaginian trading station. In 536 B.C. the Carthaginians defeated a Greek attempt to land in Corsica。 and in 480 B.C.Carthaginian attempt to conquer the whole of Sicily was defeated by the Greeks. Eventually the Cathaginians came into conflict with Rome, and in the first Punic War (268–241B.C.) they were defeated at sea and expelled from their strongholds in East Sicily.

Carthage was stripped of its militay and naval power, and the city was eventually destroyed by the Romans in 146 B.C.

About 45 B.C. Roman colonists were settled in Carthage by Caesar, and it rose to be the wealthy and important capital of the province of Africa.

Clement 革利免(圣经人物)

Saint and Father of the Church, called "Clement of Rome." According to tradition he was the 3rd or 4th Bishop of Rome during the late first century A.D., and a disciple of St.Peter.He wrote a letter to the church at Corinth (First Epistle of Clement), and many writings have been attributed to him. (Phil.4 : 3)

Cyrus 古列(圣经人物、历史人物)

The founder of the Persian empire. He became king of the Persian

while they were still a small tribe of hardy warriors subordinate to the king of Media.In 550 B.C.he overthrew his suzerain Astyages of Media, and in 546 B. C. captured Croesus, king of Lydia, and became master of the whole of Asia Minor, including the Greek cities on the coast.Finally in 539 he captured Babylon and added Babylonia and Syria to his empire.As part of his policy of toleration he allowed the exiled Jews to return to Jerusalem.He died fighting in Afghanistan. (Isa.44 : 28, 45 : 1; Dan.6 : 28, 10 : 1, Ezra 1 : 1–11, 5 : 13–14)

D

Dan 但(圣经人物)

1. The fifth son of Jacob.
2. One of the twelve tribes of Israel, descended from Dan. (Gen.30 : 6)

Daniel 但以理(圣经人物)

In the Old Testament, a Hebrew prophet during the Babylonian captivity. An interpreter of dreams. Cast by Darius into the den of lions because he obeyed God, no the king. (Daniel 1–12)

Darius 1 大流士一世(历史人物)

Surname Hystaspis. Called "the Great" (558? –486 B. C.) King of Persia (521–486 B.D.), made war against Greece until defeated at Marathon (490 B.C.).

David 大卫(圣经人物、历史人物)

Second king of Israel (1060–970 B.C.). He was the youngest son of Jesse of Bethlehem, while still a shepherd boy he was anointed by Samuel to succeed Saul. He played the harp before Saul to banish his melancholy, and later slew the Philistine giant Goliath, with a sling and stone. Saul's son, Jonathan, became his friend, but Saul, jealous of his prowess, schemed to murder him. David married Michal, Saul daughter, but following further attempts on his life, went into exile until Saul and his son Jonathan were killed in battle with the Philistines at Gilboa. David was anointed king of Hebron, took Jerusalem, made it his capital, and housed the ark there. Absalom, his favourite son, led a rebellion but was defeated

and slain. David sent Uriah to his death in order that he might his widow Bathsheba. He probably wrote a few of psalms, was a skilled harpist, and may have had some reputation as a secular poet. (Psa. 3–41, 51–70, 108–126, 131–150; 1 Sam.17 : 12–14; 16 : 1–13)

Dead Sea 死海(圣经地名)

A salt lake occupying 404 square miles between Jordan and Israel, 1302 feet below sea level. (Gen.19 : 24)

Deborah 底波拉(圣经人物)

A prophetess and judge of Israel who helped Israelites free themselves from the Canaanites. (Judge 4 : 4)

Delilah 大利拉(圣经人物)

A Philistines woman who betrayed Samson, her lover, to the Philistines by having his hair shorn as he slept, thus depriving his strength. (Judges 16)

E

Egypt 埃及(国名)

Officially, Arab Republic of Egypt. Formerly United Arab. A country of northeastern Africa, 386, 110 square miles in area, bounded on the north by Mediterranean Sea and on the east by the Red Sea. Capital Cario. (Gen.37 : 26–28, 41 : 37–46; Gen.46; Isa.19 : 13; Jer.2 : 16, 46 : 14, 46 : 19; Exod.2 : 2–10, 14 : 8–31; Exod.7–10)

Elijah 以利亚(圣经人物)

A Hebrew prophet of the ninth century B.C.who, according to the account in 1 Kings, championed the worship of Jehovah as against Baal. (1 Kings 17 : 1, 17 : 14, 19 : 11–13; 1 Kings 18; Matt.16 : 14; Mark 9 : 13; Luke 9 : 8)

Elisha 以利沙(圣经人物)

Hebrew prophet of the ninth century B. C. Servant and succesor of Elijan, who received the power of Elijah. He cured Naaman the leper, and performed other miracles. (1 Kings 19 : 16, 19 : 19–20, 21 : 1–21; 2 Kings 2 : 19–22, 3 : 4–27; 4 : 1–7; 4 : 18–37; 4 : 42, 4 : 44, 5 : 1–19, 13 : 14–19)

Enoch 以诺(圣经人物)

The eldest son of Cain. (Gen.4 : 17)

Ephraim 以法莲(圣经人物)

Second son of Joseph, to whom Jacob gave preferrence over his elder brother Manasseh. Founder of one of the strongest tribes of Israel, who settled in central Palestine. (Gen.41 : 52, 48 : 20)

Esau 以扫(圣经人物)

O. T. character; the son of Isaac and Rebekah, and the elder twin brother of Jacob, who tricked Isaac into giving him the blessing intended for Esau by donning goatskins. Earlier Esau had sold his birthright to Jacob for a "mess of red pottage". He was the ancestor of the Edomites. Typically he was a nomadic hunter, compared with Jacob the less barbaric pastoralist. (Gen.25 : 23–26, 36 : 2–3)

Esther 以斯帖(圣经人物)

Chief character in the O.T. book of Esther, which relates that as consort of the Persian king Ahasuerus, she prevented the extermination of her people by the vizier Haman–deliverance celebrated at the Jewish festival of Purim. (Esther 1–12)

Ezekiel 以西结(圣经人物)

In the Old Testament, a major Hebrew prophet of the sixth century B.C., author of the Book of Ezekiel. (Ezekiel 1–48)

G

Gad 迦得(圣经人物)

1. A son of Zilpah and Jacob. (Gen.30 : 10–11)
2. The tribe of Israel descended from Gad.

Garden of Eden 伊甸园(圣经地名)

In the Bible, the first home of Adam and his wife Eve; Paradise. (Gen.2 : 9)

Garden of Gethsemane 客西马尼园(圣经地名)

The garden outside Jerusalem. An olive orchard on the west of the Mount of Olives that was the scene of the agony and arrest of Jesus. (Matt.26 : 36–57)

Gilead 基列(圣经地名)

A mountainous region of Jordan, situated east of the Jordan River between the Sea of Galilee and the Dead Sea. Land of the Ishmaelites from which came spices and balm. (Deu. 3 : 12–16, 34 : 1; Jos. 12 : 2, 13 : 24–31, 22 : 9; 13 : 8–11; Jud. 11 : 1, 12 : 1–6; 2 Sam. 2 : 9, 5 : 1, 18 : 1–33)

Gileon 基遍(圣经地名)

A village of ancient Palestine, sixth miles northwest of Jerusalem, the home of a peopleallied with Joshua. (Jos. 9 : 23, 11 : 19, 18 : 25, 21 : 17; 2 Sam. 2 : 13, 2 : 12–17, 3 : 30, 20 : 8, 21 : 1–9; 1 Chron. 8 : 29, 9 : 35, 14 : 16, 16 : 39–40)

Goliath 歌利亚(圣经人物)

The giant Philistine warrior who was slain by David by a stone and sling when David was young. (1 Sam. 17 : 4–51)

Gomorrah 蛾摩拉(圣经地名)

A city of ancient Palestine that with Sodom was destroyed by fire because of depravity of its inhabitants. (Gen. 19–24)

H

Hagar 夏甲(圣经人物)

The concubine of Abraham, mother of his bastard son Ishmael, and handmaiden to his wife Sarah, who through jealousy for her own son Isaac, turned Hagar and Ishmael out of Abraham's household. (Gen. 16–19)

Haman 哈曼(圣经人物)

A chief minister of the Persian King Ahasuerus, who was hanged from his own gallows when his plot against the Jews was revealed by Esther. (Esther 8 : 7)

Herod 希律(圣经人物)

1. Herod the Great, son of Antipater, King of Judea from 73? –4 B.C. Responsible for massacre of Holly Innocents. (Matt. 2 : 1–22, Luke 3 : 1)

2. Herod Antipas , son of Herod the Great. Rebuked by Saint John

whom he beheaded. Pilate sent Jesus to him for trial. Exiled by Rome A.D.39. (Matt.14 : 1–12; Luke 9 : 7, 13 : 31–32, 23 : 1–12; Mark 6 : 17, 8 : 15)

Herodias 希罗底(圣经人物)

Niece and second wife of Herod Antipas, mother of Salome. (Matt.14 : 1–12; Mark 6 : 14–29)

Hor (Mount Hor)何珥(圣经地名)

A mountain rising to 4, 383 feet in south–central Jordan, the traditional death and burial place of Aaron. (Num.20 : 22–29, 33 : 37–41)

Hosea 何西阿(圣经人物)

Hebrew Minor prophet of the eighth century B.C. (Hosea 1–12)

I

Israel 以色列(圣经人物、国名)

1. Hebrew patriarch; son of Isaac and grandson of Abraham. A name of the patriarch Jacob. The name given to Jacob by the angel with whom he wrestled. (Gen.32 : 28)

2. The whole Hebrew people, past, present and future, regarded as the chosen people of Jehovah by virture of the covenant of Jacob.

J

Jacob 雅各(圣经人物)

Son of Isaac and Rebekah, and grandson of Abraham; Hebrew patriarch. He won his elder brother Esau's birthright and Isaac's chief blessing by tricks. He married first Leah, Laban's daughter, and then her younger sister Rachel. He had the vision at Bethel of the ladder from heaven to earth, and erected there an altar. He is regarded the father of the Jewish people, and he was the father of 12 sons, who were the originators of the twelve tribes. (Gen.25 : 21–27, 26 : 23, 27 : 1–46)

Jehu 耶户(圣经人物)

Grandson of Nimshi, called by Elisha to wreak vengeance for worship of Baal in Israel, and was anointed King. He slew Ahaziah and Jezebel and the seventy sons of Ahab and the priests of Baal. (2 Kings 9 : 10, 9 :

27,9：33–37;10：6–27,10：35–36)

Jeremiah 耶利米(圣经人物)

Hebrew prophet, born near Jerusalem, whose ministry continued 626–586 B.C.During the siege of Jerusalem by Nebuchadrezzar, Jeremiah was imprisoned on suspicion of wishing to desert to the invader, but he was released on the city's fall, and retired to Egypt.(Jer.1：1–19)

Jericho 耶利哥城(圣经地名)

Ancient city in the Jordan valley, Palestine, five miles from the Dead Sea. It was the first of Canaanite strongholds to be captured by the Israelites, the walls of the city falling down to the blast of trumpts; recent excavations by Dr. John Garstang have provided evidence of a sudden destruction, possibly by earthquake.(Deu.34：1–3;Jud.3：13;Num.22：1, 26：3;Jos.2：1–24;2 Sam.10：5;1 Kings 16：34; 2 Kings 2：5,25：5; Ezra 2：34;Matt.20：29;Luke 18：25,19：1–2)

Jeroboam 耶罗波安(圣经人物)

King of northern Israel, who was a "mighty man of valor" and who "made Israel to sin"(1 Kings 11：28,14：16).

Jerusalem 耶路撒冷(圣经地名)

The capital of ancient and modern Israel, where Solomon, the son of David built a Temple, regarded as holy by Jews, Christian, and Moslems.(Gen.14：18;1 Kings 6)

Jesse 耶西(圣经人物)

Father of The King David.(Ruth 4：18–22)

Jezebel 耶洗别(圣经人物)

Phoenician princess of the ninth century B.C. Queen of Israel as wife of Ahab.She was condemned by Eluah for worshipping Baal, caused the death of Naboth, and was herself destroyed by Jehu. A scheming, wicked woman, who was known for her wickedness.(1 Kings 16：29–32,18：4–13,9：1–2;21：16–23;2 Kings 9：7,9：30–37)

Job 约伯(圣经人物)

In the Old Testament, an upright man whose faith in God survived the test of repeated calamities.His friends tried to comfort.He kept his faith in faith and was finally rewarded.

A book of the Old Testament, containing the story of Job. (Job 1–42)

John the Baptist 施洗约翰(圣经人物)

Last of the Hebrew prophets, and forerunner of Jesus. He announced the coming of Messiah and later baptized Jesus. Beheaded about A.D. 30 by Herod Antipas at the request of Salome.

A book of the New Testament, the fourth Gospel, attributed to Saint John. (Matt.3 : 1–17; Mark 6 : 1–56)

Jonah 约拿(圣经人物)

An Old Testament prophet who was thrown overboard during a storm at sea caused by his disobedience to God. He was swallowed by a great fish and disgorged unharmed three days later.

A book of Old Testament containing the story of Jonah. (Jonah 1–4)

Jonathan 约拿单(圣经人物)

Eldest son of King Saul of Israel and friend of David. (1 Sam. 18 : 15–20; 20 : 1–42; 23 : 16–18; 31 : 1–10)

Jordan, River 约旦河(圣经地名)

The principal river of Israel and Jordan, flowing 200 miles south from extreme northern Israel through the Sea of Galilee to the Dead Sea. (2 Kings 5 : 1–4, 6 : 4–6; Matt.3 : 5–6, 3 : 13–15)

Joseph 约瑟(圣经人物)

Eleventh son of Jacob and Rachel. He was sold by his jealous brothers into slavery in Egypt, where he became a high official because of his power to interpret Pharaoh's dreams, During a severe famine Joseph's brothers came to Egypt to buy corn, and eventually settled there. (Gen.3 : 37, 41 : 45)

Joseph 约瑟(圣经人物)

Husband of Mary the mother of Christ. (Matt.1 : 16)

Judah 犹大(圣经人物、族名、国名)

1. Son of Jacob and Leah; ancester of one of the twelve tribes Israel. (Gen.38 : 11–30, 46 : 12; Ruth 4 : 18–22)

2. The tribe of Israel descended from Judah.

3. An ancient kingdom in southern Palestine, occupied by the tribes of Judah and Benjamin and governed by the descendants of Solomon. (1

Kings 11 : 31, 12 : 17–21)

Judas 犹大(圣经人物)

Known as a Saint Jude to distinguish him from Judas Iscariot. One of the twelve Apostles.

Judas, Iscariot 加略人犹大

The one of the twelve disciples who betrayed Jesus. He was the treasure of the little band, and at the last passover arranged with the chief priests to betray for 30 pieces of silver under the appearance of friendship at Gethsemane. The betrayal effected, he was smitted with remorse and committed suicide. He was called "Judas Iscariot." (Matt.27 : 3–5; Acts 1 : 18)

L

Laban 拉班(圣经人物)

The father of Leah and Rachel. (Gen.29 : 16)

Land of Nod 睡乡(圣经地名)

The land east of Eden where Cain, Adam and Eve's son, lived with his wife after killing his brother Abel. (Gen.4 : 16)

Levi 利未(圣经人物)

1. A son of Jacob and Leah. (Gen.29 : 34)
2. A tribe of Israel descended from Levi.

Lot 罗得(圣经人物)

Abraham's nephew. Lot and his family settled near Sodom. He was warned to leave the city Sodom before it was destroyed for the wickedness of the inhabitants. Lot's wife was turned into a pillar of salt when she looked back as they fled from Sodom. (Gen.29 : 1–26)

Luke 路加(圣经人物)

Luke, a companion of the Apostle Paul, traditionally regarded as author of the third Gospel and the Acts of the Apostles. A book of the New Testament. Attributed to Saint Luke. (Luke 1–24)

Lydia 吕底亚(圣经地名)

An ancient Aegean country of Asia Minor. (Eze.30 : 5)

M

Malachi 玛拉基(圣经人物)

A prophetic book of Old Testament attributed to Malachi. (Malachi 1–4)

Manasseh 玛拿西(圣经人物)

1. The eldest son of Joseph, brother of Ephraim, and ancestor of the tribe Manasseh, one of the two chief tribes of the north. (Gen.41 : 51)

2. King of Judan who practised hearthen worship. (2 Kings 21 : 17–18, 33 : 20)

Mark 马可(圣经人物)

Christian apostle and evangelist, whose name is given to the second Gospel. His first name was John, and his mother, Mary, was one of the first christian in Jerusalem. He was a cousin of Barnabas, and accompanied Barnabas and Paul on their first missionary journey. Later, he was a fellow worker with Paul in Rome, and he seems to have attached himself to Peter as his interpreter after Paul's death. According to tradition he was the founder of the Christian church in Alexandria, and Jerome says that he died and buried there. (Acts 12 : 12, 13 : 5, 15 : 37–39; Colo.4 : 10; 1 Peter 5 : 13; 2 Tim.4 : 11)

The Gospel according to St. Mark is held to have been written A.D.65–70, and used by the authors of the first and third Gospels. (Mark 1–16)

Martha 马大(圣经人物)

The over–anxious sister of Mary and Lazarus, and friend of Jesus. (Luke 10 : 38–41)

Mary 马利亚(圣经人物)

1. The mother of Christ, called "the Virgin Mary", "Saint Mary". She was traditionally the miraculos child of Joachim and Anna in their old age; she married Joseph, the carpenter of Nazareth, and accompanied him to Bethlehem. (Matt.1 : 18–25; Luck 1 : 26–38)

2. Mary of Bethany, sister of Martha and Lazarus, who sat at Jesus' feet and commended by him.

3. Wife of Cleophas, mother of James and Joses, one of the women at the Crucifixion and at the sepulchre.

4. Mary Magdalene cursed by Jesus became his devout follower; she was one of the women at the Crucifixion. Jesus appeared to her at the sepulchre. Traditionally identified with the woman, a sinner, who anointed Jesus' feet.

Matthew 马太(圣经人物)

Christian apostle and evangelist, the traditional author of the first Gospel. He is ususally identified with Levi, who was a tax-collector in the service of Herod Antipas, and was called by Christ to be a disciple as he sat at the receipt of custom by the lake of Galilee. (Matt.1-28)

Methuselah 玛士撒拉(圣经人物)

One of the antediluvian pattriarchs of Hebrew story. From the immense age with which he is credited, 969 years, Methuselah has become the type of longevity. (Gen.5 : 21-27)

Moab 摩押(圣经人物)

An ancient kingdom east of the Dead Sea, in an area that is now part of Jordan. (Gen.19 : 37)

Moses 摩西(圣经人物)

Jewish lawgiver and judge who led the Israelites out of Egypt to the Promised Land of Canaan. According to the Old Testament, as a child, Moses was hidden among the bullrushes on the banks of the Nile when the Pharaoh of Egypt commanded that all Hebrew children should be destroyed. He was found by a daughter of Pharaoh, who reared him. Eventually he became the leader of the Israelites in the Exodus, and the 40 years' wandering in the wilderness. On Mt. Sinai he received from Jehovah the Ten Commandments engraved on tables of stone, and died at the age of 120, after having been a glimpse of the Promised Land from Mount Pisgah. (Exod.1-40; Lev.1-27; Num.1-36; Deu.1-34)

Mount Giboa 基利波山(圣经地名)

A mountain rising to 1.696 ft. in northeastern Israel on the Jordanian border; the site of King Saul's final defeat and suicide

N

Naaman 乃缦(圣经人物)

A Syrian noble, cured of leprosy by the Hebrew prophet Elisha. (2 Kings 5 : 15)

Naboth 拿伯(圣经人物)

He was a man of Jezreel who owned a vineyard near one of Ahab's summer palaces. The King Ahab wanted it but Naboth refused to sell it. Jezebel the king's wife trumped up a charge against him and whom Jezebel caused to be stoned to death so that Ahab could have his vineyard. (1 Kings 21)

Naomi 拿俄米(圣经人物)

The mother-in-law of Ruth. (Ruth 1 : 1-4)

Naphtali 拿弗他利(圣经人物)

A son of Jacob. (Gen.30 : 7-8)

Nathan 拿单(圣经人物)

A prophet during the reigns of David and his son Solomon, who condemned David's love for Beersheba, and anointed Solomon King. (2 Sam.12 : 1-15)

Nebuchadnezzar 尼布甲尼撒(圣经人物、历史人物)

King of Babylonia before his accession in 605 B. C. he defeated the Egyptians at Carchemish and brought Palestine and Syria into his empire. Judah revolted, with Egyptian assistance, in 596 and 587-6 B.C.; on each occasion Nebuchadnezzar captured Jerusalem and carried off many of the Jews into captivity. Nebuchadnezzar largely rebuilt Babylon, constructed the famous Hanging Gardens, and carried out ambitions irrigation schemes. The king set up a golden image to be worshipped and whose dreams Danial interpreted. (2 Kings 24 : 10-16, 25 : 1-21)

Nimrod 宁录(圣经人物)

A mighty hunter and king; he was Noah's great grandson. Gen. 10 : 8-10)

Noah 挪亚(圣经人物)

The son of Lamech and father of Shem, Ham, and Japheth, he built

and ark so that he and his family and specimens of all existing animals might survive the Deluge. (Gen.6–8)

Olives (Mt.Olives) 橄榄山(圣经地名)

Mount of Olives. A hill east of Jerusalem.

P

Paul (A.D.3–c.64 Or 68) 保罗(圣经人物)

Christian saint and apostle, whose real name was Saul. Born in Tarsus, the son of well–to–do Pharises, he possessed Roman citizenship, and he studied at the school of Gamaliel at Jerusalem. He took part in the stoning of Stephen, but while on a journey to Damascus was himself converted by a vision. After a 3 years meditation in Arabia, he returned to Damascus to begin his work as an apostle. After some 12 years of preparatory work he set out from Antioch on the first missionary journey among the Gentiles with Barnabas, journeying he revisited the church established during the first, and founded further churches in Greece. The third journey covers similar ground, but is chiefly concerned with his return to Ephesus, which became one of the great centres of christian teaching. Returning to Jerusalem, he was arrested, appealed to Caesar, and was sent to Rome for trial. After 2 years' imprisonment he was possibly released before his final arrest and execution under Nero. Thirteen epistles in the New Testament are attributed to him. (Acts 7 : 58, 8 : 3, 9 : 2–22, 16 : 37, 22 : 28, 23 : 6, 26 : 19; Phil.3 : 5)

Persia 波斯(圣经地名)

Persia was overrun 1600 B.C. by Aryan tribes, including the Persians and Medes. Cyrus, who seized the Median throne in 550 B.C. formed an impire including Babylonia, Syria, and Asia Minor, to which Egypt, N.W. India, Thrace, and Macedonia were later added. During 334–325 B.C., it was conquered by Alexander, then passed to Seleucus and his descendants, until overrun in the second century by B.C. by the Parthians. (Ezra 1 : 1–7, 5 : 14, 5 : 17, 6 : 1–12; Isa.44 : 28, 45 : 1; Dan.1 : 21, 6 : 28, 10 : 1; Neh.2 : 1; Est.10 : 2–3)

Philip 使徒腓力

One of the Apostles; said to have spread the Apostle in Asia Minor. (Matt.10 : 3; Acts 1 : 13)

Philippi 腓立比(圣经地名)

An ancient town in northcentral Macedonia, Greece, near the Aegean Sea; the scene of the defeat of Brutus and Cassius by Antony and Octavian. (Luke 2 : 1; Act 16 : 8–15, 20 : 5–6)

Philistine 非利士人(圣经民族名)

One of the people of ancient Philistia. (Gen.10 : 14; 1 Sam.5 : 2–4, 7 : 12–14, 14 : 1–17; 17, 31 : 2–10; 2 Sam.5; 1 Chron.1 : 12)

Pilate 彼拉多(圣经人物)

Rome official, procurator of Judea, A.D.26? –36?, by whom Jesus was tried. He sought to release Jesus, but when the crowd demanded it, ordered Jesus to be crucified. He was assumed to have authorized the execution of Jesus. (John 18 : 33–38)

Purim 普珥节(又名命运节)(宗教节日)

A Jewish holiday in the month of Adar, celebrating the deliverance of the Jews from massacre by Haman. (Esther 9 : 20–22)

R

Rachel 拉结(圣经人物)

Character of the Old Testament. A daughter of Laban, she was the favoured wife of Jacob, by whom she was the mother of Joseph and Benjamin. (Gen 10 : 3, 29 : 18–30, 30 : 22–24; 35 : 16)

Rebacca (also Rebekah) 利百加(圣经人物)

The wife of Isaac and the mother of Jacob and Esau. (Gen. 24 : 1–67)

Reuben 流便(圣经人物)

Jacob's eldest son, the ancester of one of the tribes of Israel. (Gen, 32)

Ruth 路得(圣经人物)

Character of the Old Testament whose story is told in the Book of Ruth. She was the daughter–in–law of Naomi. A Moabite widow who left

home with her mother-in-law and went to Bethlehem where she later married Boaz, and became ancestress of David, a famouse King of Israel. (Ruth 1 : 4, 4 : 7; Ruth 1–4)

S

Salome 莎乐美(圣经人物)

She was the daughter of Herodias and niece of Herod Antipas, who granted her the head of John the Baptist in return for her dancing. (Matt. 14 : 6–11)

Samson 参孙(圣经人物)

A great hero of the ancient Hebrews, one of the "Judges" who ruled Israel in Palestine before the establishment of the Monarchy. His story is told in the Old Testamment Book of Judges. (Judges 1–21)

Samuel 撒母耳(圣经人物)

The last of the "Judges" before the establishment of the Hebrew Kingdom in Palestine, and the first of the line of prophets. His story is told in the first book of the Old Testament. (1 Sam. 1–31)

Sarah (Sarai) 撒拉(撒莱)(圣经人物)

The wife of Abraham and mother Isaac. (Gen. 11 : 28–31, 16 : 2–16, 17 : 15–22, 17 : 17, 18 : 9–15, 21 : 1–5, 23 : 1–2)

Saul 扫罗(圣经人物)

The first King of Israel during the 11th century B.C., proclaimed by the great prophet Samuel. With his son Jonathan he won victories over the Philistines and Amalekites. He planned unsuccessfully to kill David. He and his son were killed at the battle of Mount Giboa by the Philitines. Then David came to power. (2 Sam. 1 : 17–26)

Silas 西拉(圣经人物)

A Christian prophet sent the Apostles to join Paul and Barnabas. He accompanied Paul when Paul and Barnabas separated. He was almost certainly the Silvanus of the Epistles. (Acts 15 : 22–32, 15 : 40, 16 : 19–29, 17 : 14, 18 : 5; 2 Cor. 1 : 19; 1 The. 1 : 1; 2 The. 1 : 1; 1 Peter 5 : 12)

Sodom 所多玛(圣经地名)

Sodom and Gomorrah were two of the five cities of the plain in the Dead Sea, which according to Genesis were destroyed by fire and brimstone because of depravity of their habitants. (Gen. 14 : 11, 14 : 21–24, 19 : 1–29)

Solomon 所罗门(圣经人物)

King of Israel. He was the son of David by Bathsheba in the 10th century B.C. (982–942). He was noted for his wisdom. He acquired great wealth by trade, which he employed in building the temple in Jerusalem. His heavy taxation and use of forced labour aroused discontent, and his kingdom disintegrated. He became proverbial for wisdom, as is known by the attribution of the much later "Proverbs", "Ecclesiastes," and "Song of Songs."

(1 Kings 3 : 5–10, 4 : 32; Song of Solomon 1–4; Proverbs 1–31; Psa. 72, 127–130)

T

Thomas 多马(圣经人物)

Known as Didymus. One of the twelve Apostles, who demanded proofed of Christ resurrection. (Matt. 10 : 3; Luke 6 : 15; Acts 1 : 13; Tohn 20 : 19)

Timothy 提摩太(圣经人物)

Either of two books of the New Testament, each an epistle to Saint Timothy. Christian leader of first century A.D.; convert and companion of Saint Paut; legendary martyr. (2 Tim. 1 : 6; 4 : 21; Acts 16 : 3, 17 : 14–15, 19 : 22)

U

Uriah 乌利亚(圣经人物)

The husband of Bathsheba and a Hittite officer in the Israelite army, whose death was contrived by David in order that he might marry his wife. (2 Sam. 11 : 3–27)

Z

Zebulun 西布伦(圣经人物)

A son of Jacob and Leah. (Gen. 30 : 20)

圣经分类词目表

1. 圣 经 人 名

Aaron 亚伦(摩西之兄);(喻)代言人
Abba 阿爸;神(基督教祈祷时称呼神的用语);(原义)父亲
Adam 亚当;(喻)来自大地;人类的始祖
Adam and Eve 亚当与夏娃;(喻)人类的始祖;夫妻关系
Aholibah and Ahodah 阿荷利巴和阿荷拉;(喻)(淫妇;信奉上帝的以色列(犹太)与崇拜偶像的埃及、亚述等国)结盟
Ananias 亚拿尼亚;(喻)对教会事有私心而受罚的人
Angels of the seven churches 七教会的使徒;(喻)报信的人;天使
Asher 亚设
Aven 亚文;(喻)空虚,有名无实;偶像
Azazel 阿撒泻勒;(喻)代人受过者
Baal 巴力;(喻)降旱(盛夏季节,巴力能使草木干枯,故视为降旱之神,故以长子作祭,欲释其怒。圣经中的"经火之谓"即指此。);赐光与热(以为巴力赐光与热。古代迦南人信奉的太阳神。)
Babe 婴儿;(喻)心底纯洁的人
Baruch 巴录;(喻)可依赖的人
Beelzebub 别西卜;(喻)鬼王
Benjamin 便雅悯;(喻)幸运儿;右手之子
Boanorges 半尼其;(喻)性情暴烈之人
Cain 该隐(亚当与夏娃的长子);(原义)得子;(喻)骨肉相残;杀人犯
Dan 但;(喻)伸冤
Daniel 但以理;(喻)公正的人
David 大卫;(原义)蒙恩;(喻)小英雄
Deborah 底波拉(希伯来女预言家)
Delilah 大利拉;(喻)不忠实的女人

Edom 以东(以扫的别名);(喻)红色
El-bethol 伊勒伯特利;(喻)伯特利之神
Elijah 以利亚(预言家);(喻)虔诚的信徒
Esaac 以撒;(喻)喜得贵子
Esau 以扫;(喻)毛孩;浑身发红
Esther 以斯帖;(喻)巾帼英雄,女中豪杰
Eve 夏娃;(喻)人类的始祖
Gabriel 加百利;(喻)上帝的仆人;(解释异象的使者;)上帝的力量
Gad 迦得;(喻)幸运
Goliath 歌利亚;(喻)巨人
Ham 含(挪亚的次子)
Hermes 希耳米;(喻)传递信息的人
Immanuel 以罗内利;(喻)上帝与人同在
Iscarrot 加略人(特指犹太人);(喻)卖主求荣的人
Ishi 伊施(耶和华之别称);(原义)妻子称其丈夫为"伊施"
Ishmael 以实玛利;(喻)倾听(某人)诉苦
Israel 以色列(又名雅各);(喻)与神角力而取胜的人
Issachar 以萨迦;(喻)价值
Jacob 雅各;(原义)抓住
Japheth 雅弗(挪亚的第三子)
Jehovah 耶和华;(喻)唯一的神,真神
Jesus 耶稣;(喻)基督教之祖
Jesus Christ 耶稣基督;(喻)拯救者,基督教之祖
Jezebel 耶洗别;(喻)阴险的女人
Jonah 约拿;(喻)带来不幸的人
Jonathan 约拿单;(喻)良友
Joseph 约瑟;(喻)增添
Joseph of Arimathea 亚利马太人约瑟
Jot 约特;(喻)一点一划都不能忽视
Jubal 犹八;(喻)乐器始祖
Judah 犹大;(喻)赞美
Kadmonites 甲摩尼人;(喻)东方人的智慧
Levi 利未(雅各之子);(喻)联合

Mammon 玛门;(喻)利欲熏心
Martha 马大;(喻)忙于家务琐事的女人
Mary 玛利亚(耶稣之母)
Massah 玛撒;(喻)试探
Master 主人;(喻)主管者
Mathias 马提亚(犹大去世后列为耶稣门徒之一)
Matthew 马太(耶稣十二门徒之一)
Melchizedek 麦基洗德;(喻)仁义;公正
Messian 弥赛亚;(转)受权任命;耶稣基督
Methuselah 玛士撒拉;(喻)长寿
Moses 摩西;(原义)以水中救起;(喻)伟大的英雄
Naaman 乃缦;(喻)洗人之心,使其复原
Nabal 拿八;(喻)一毛不拔的牧主,吝啬者
Naboth 拿伯;(喻)财主
Naphtali 拿弗他利;(喻)争吵
Nathan 拿单(以色列王大卫的预言家)
Nergal 匿甲;(喻)火星
Nimrod 宁录;(喻)勇敢的猎人
Noah 挪亚;(喻)贤人
Obadian 俄巴底亚;(喻)上帝的仆人;忠实的信徒
Obed 俄备得;(喻)神的崇拜者
Omega 俄梅戛(欧米茄);(喻)最后一个
Onan 俄南;(喻)夭折
Oshea 何西亚(改名约书亚);(喻)扶助;愿上帝施救(有拯救之意)
Paul the Apotle 使徒保罗
Peleg 法勒;(喻)分散居住
Peter 彼得(耶稣十二门徒之一);(喻)磐石
Philip the Apostle 使徒腓力(耶稣十二门徒之一)
Rabbi 拉比;(喻)师长
Rabboni 拉波尼;(喻)老夫子
Rebekah 利百加(以撒之妻)
Reuben 流便;(喻)喜得贵子
Samson 参孙;(喻)大力士

Samuel 撒母耳(以色列的宗教领袖,预言家);(喻)求耶和华而得子
Sapphira 撒非喇;(喻)伪善者
Sarah, Sarai 撒莱(亚伯拉罕之妻);(喻)美人
Satan 撒旦;(喻)大敌;魔鬼
Saul 扫罗(以色列第一位国君)
Seth 塞特;(喻)另生3个儿子
Shem 闪(挪亚的长子,闪族人的始祖)
Shibah 示巴;(喻)结盟
Simeon 西缅;(喻)听见
Solomon 所罗门;(喻)太平
Thomas 多马;(喻)多疑的人
Tubalcain 土八该隐;(喻)铜铁匠的始祖
Uriah 乌利亚;(喻)循规蹈矩的人
Zebulun 西布伦;(喻)同住
Zerah and Pezeg 谢拉和法勒斯

2. 圣 经 地 名

Abel-mizraim 亚伯麦西;(喻)悲哀之地
Akeldame 亚革大马;(喻)血田
Allon-bachuth 亚伦巴古;(喻)埋葬先人的地方
Arabah 亚拉巴;(喻)不毛之地
Ararat 亚拉腊;(喻)人类的策源地
Asylum 避难所
Babel 巴别;(喻)混乱
Baca 巴卡;(喻)流泪谷;转悲为喜
Bahurim 巴户琳;(喻)遮护所
Beersheba 别是巴;(喻)结盟的见证
Bethabera 伯大巴喇(又名伯大尼);(喻)渡口小屋
Bethel 伯特利;(喻)神殿
Bethlehem 伯利恒;(喻)富饶之地
Cities of Refuge 逃城;(喻)避难所
(The) Cities of the Plain 平原城市

(The) Cities of David 大卫城;(喻)保障,坚强的后盾
Ebenezer 以便以谢;(喻)凯旋石
Eden Garden 伊甸园;(喻)乐园;人间天堂
Elim 以琳;(喻)橡树
Enoch the first city 第一座城市以诺
Esek 埃色(井名);(喻)争吵
Ezel 以色;(喻)安全地
Galead 迦累得;(喻)设坛为证
(The) garden of Eden 伊甸园;(喻)人间天堂,乐园
Gethsemane 客西马尼(又名橄榄山);(喻)休息处
Golgotha 各各他;(喻)刑场;耶稣受难地
Horse gate 马门;(喻)葬身之处
Jehovah-jireh 耶和华以勒;(喻)自备祭物
Jehovah-nissi 耶和华尼西(井名);(喻)耶和华为大旗
Jehovah-Shalom 耶和华沙龙(坛名);(喻)太平无事
Jehovah-Shammah 耶和华沙玛;(喻)耶和华在此
Jerusalem 耶路撒冷;(喻)圣城;巩固之所
Meribah 米利巴(井名);(喻)争吵
New Jerusalem 新耶路撒冷;(喻)未来的圣城
Penuel 毗努伊勒;(喻)神面
Ramath-lehi 拉末利希;(喻)敌人葬身之地
Rehoboth 利河伯;(喻)康庄大道
Sodom and Gomorrah 所多玛和蛾摩拉;(喻)罪恶之城
Succoth 疏割;(喻)筑棚

3. 圣经礼仪、节日

Abib 亚笔日;(原义)麦穗
Abstinence 戒斋;(喻)禁食
Baptism 浸礼;(喻)皈依教门
Bul 布勒月(即犹太历8月);(转)雨季
Day before the Sabbath 安息日前一日
Day of Atonement 赎罪日

Easter 复活节(即逾越节圣经中并不见复活节。信徒把耶稣视为逾越节的羔羊,因而纪念耶稣之死及复活为一大节日);(喻)永生
Elul 以录月(犹太历六月);(喻)收获季节
Ethanim 以他念月(犹太历七月相当今阳历九、十月,月中有三大节日:吹角节、赎罪日、构庐节)
Feast of booths 构庐节;(喻)丰收
Feast of Dedication 修殿节
(The) feast of Pentecost 五旬节
(The) feast of tabernacles 守住棚节
Feast of trumpets 吹角节
Feast of weeks 七七节(又名五旬节)
(The) first Sabbath 第一个安息日
Good Friday 受难节;(喻)不吉利的日子
Jubilee year 禧年;(原义)牝羊之角
Kislev 基斯流月(犹太历九月)
Lord's Day 主日(耶稣在安息日前一天被钉死于十字架,死后第三日"复活",基督教据此定星期日为主日)
Nisan 尼散月(犹太历正月)
Palm Sunday 棕枝主日(圣枝主日)
Passover 逾越节(三大节日之一)
Pentecost 五旬节(又名七七节)
Purim 普琳节;(喻)命运节
Sebat 细罢特月(犹太历十一月,即今阳历一二月间);(喻)乘马异象之月
Sivan 西弯月(犹太历三月)
(The) Solemn day of atonement 一年一次守赎罪日
Summer 夏季;(喻)采果的季节
Tebeth 提别月;(犹太历十月)
Zif 西弗月(犹太历二月)

4. 圣经词汇及文句

Aaron is appointed to assist Moses. 委派亚伦为摩西助手。
Aaron is sent to meet Moses. 亚伦迎摩西。

Aaron's excuse for himself 亚伦的申辩

Aaron's rod 亚伦之杖;(喻)大权在握

Aaron's serpent 亚伦的手杖变成蛇;(喻)压倒一切

Ablution 沐浴;(喻)去除心灵上的污垢

Abner make a league with David. 押尼珥与大卫立约;(喻)俯首称臣

Abraham and Ishmael are circumcised. 亚伯拉罕与以实玛利受割礼;(喻)皈依教门;忠诚不渝;献身

Abram departs with Lot from Haran. 亚伯兰与罗得离别哈兰;(喻)光明前程

Abram is driven by a famine into Egypt. 亚伯兰因饥荒而去埃及;(喻)权宜之计

Abraham's bosom 亚伯拉罕之怀;(喻)极乐世界

Abraham's death and burial 亚伯拉罕气绝;(喻)寿终正寝

Abram's name is changed. 亚伯兰改名为亚伯拉罕;(喻)万民之父

Achan and his confession 亚干认罪;(喻)罪有应得

Acts of Solomon 所罗门的行为

Adam and Eve casting out of paradise 亚当与夏娃被逐出伊甸园;(喻)谪降;违背圣命

Adam's profession 亚当的职业;(喻)园艺(或耕种)

Admonish the people to follow the good doctrine, not the evil examples, of the scribes and Phasisees. 告诫众人别效法法利赛人;(喻)知行不一

(The) affliction of Israel in Egypt 埃及法老虐待以色列人;(喻)让某人服苦役

Ahab takes possession of the vineyard. 亚哈计夺葡萄园;(喻)趁火打劫;谋财害命

Ahijah prophesies to Jeroboam. 亚希雅向耶波罗安预言未来;(喻)合久必分

All eating of blood forbidden 严禁食血。

All is vanity. 凡事都是虚空;(喻)四大皆空

Almond 杏树;(喻)人生短促(因发白如杏花满树);从年轻时就应敬畏造物主

Alpha and Omega 全部,始终

Anchor 锚;(喻)危难时可以依赖的人(物)

Ancient of days 上帝，亘古常在者

Answer a fool according to one's folly 以其人之道还治其人之身。

Apple of the eye 眼珠；(喻)掌上明珠，心目中的宝贝

(The) ark is taken. 约柜被掳。

Ark of the Covenant 约柜

As a tree falls, so shall it lie. (谚)树倒在何处，就躺在何处。

As newborn babies, desire the sincere milk of the word 你们要爱纯洁的灵奶，如同新生的婴儿爱奶一样；(喻)必不可少

As old as Methuselah 岁数极大；(喻)寿星，长命百岁

As the sparks fly upward 必然地，不可避免地像自然规律那样丝毫不变。

Ask for bread and be given a stone. 讨面包而得到石头；(喻)得非所求

At Elim are twelves, and seventy palm trees. 泉水和棕树；(喻)歇脚处；安营扎寨

At the eleventh hour 最后时刻；最后一刻

Babylonian capitivity 犹太人被俘至巴比伦；(喻)执迷不悟者的结局

Balaam's Ass 巴兰的驴子；(喻)平素沉默驯服而突然提出抗议的人。

Baptism by Immersion 浸礼；(喻)遵守圣经的规定

Baptism for the death 为死者受洗；(喻)死而复活

Be the sweat of one's brow 用自己的血汗生活，用自己的辛勤劳动谋生。

Be weighed in the balance and found wanting 称起来不够重；(喻)理亏

Be ye therefore wise as serpents, and harmless as doves. 要像蛇一样灵巧，像鸽子一样温顺。

(A) beam in one's eyes 自己眼中的梁木；(喻)自己身上的严重缺点

Bear one's cross 背起十字架；(喻)忍受苦难

Beat the air 白费力气；漫无目标；枉费心机

Beautitudes 八福(基督教教义之一)

Behold, I stand at the door, and knock. 看哪，我站在门口敲门

Beneclictus 以色列颂

Benjamin 便雅悯；(喻)幸运儿；右手之子

Benjamin's mess 最大的份儿

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. 吃素菜，彼此相爱，强如吃肥牛，彼此相恨。

Better is a poor and wise child than an old and foolish king. 幼而智胜老而

愚。

Birthday 生日;(喻)千秋

(The) birth of Christ 耶稣降生;(喻)救星

(The) birth of Isaac 以撒出世

Blaze abroad 宣布,传播;传开

Bless to these that receive them. 为接待主的人祝福;(喻)善有善报

(The) blessings for obedience 为诫命祝福

Blind leaders of the blind 盲人领盲人;(喻)大家遭殃

Blood and murder are forbidden 严禁食带血的肉。

Boaz marries Ruth. 波阿斯娶路得;(喻)为死者留名

Boaz shows Ruth great favour. 波阿斯厚爱路得;(喻)得到尝赐

Body 身体;(喻)灵与肉

Bone of the bone of and flesh of the flesh 骨中之骨,肉中之肉;(喻)血肉相连;夫妻关系

(The) book of life 生命册

Book of remembrance 纪念册;(喻)正册,卷宗(记录好人之名及众人之行为,作审判之用)

Bore somebody's ear 穿某人耳朵;(喻)使终身为奴隶

(The) bottomless pit 无底洞;(喻)万丈深渊

Bow down in the house of Rimmon 拜倒在伪神临门脚下;(喻)拜倒在金钱脚下

Bow down one's ear 垂听;(喻)洗耳恭听

Bowed his head and handed over his soul to god. 他便低下头,将灵魂交付上帝;(喻)完成任务而死去

(The) bowels of mercy 恻隐之心,慈悲为怀

Break bread with 进餐;(宗教)进圣餐;参与圣餐礼;受到……的款待

Breaking of bread 分享

(A) broken reed 压伤的芦苇;(喻)不可靠的人或物

Brother Brethern 兄弟(含本义与广义两层意思);(喻)四海之内皆兄弟

Brother's kindness 兄弟的情义;(喻)人与人之友爱。

Build on the rock 建立在磐石上;(喻)建立在牢固的基础上

Build on the sand 建立在沙土上;(喻)基础不稳固

Bull of Bashan 巴桑公牛;(喻)凶猛的敌人

Burden of Isaiah 以赛亚的警告;(喻)大难临头

Burial of an ass 野葬

(The) burst offerings 供祭品的规定

But ye are a chosen generation, a royal priesthood, and an holy nation, a peculiar. 唯有你们才是经过挑选的一代人,是受人尊敬的祭司,是纯洁的国家,是神的子民。

(The) butler and baker in prison 酒政与膳长入狱。

Buy corn in Egypt 去埃及买粮;(喻)天网恢恢,疏而不漏

By-and-by 将来,未来

By the skin of one's teeth 刻不容缓;侥幸;相差极小

(The) call of God 让百姓悔改;(喻)改邪归正

Captivity 俘虏;(喻)失败者

Capture of Jerusalem 耶路撒冷陷落;(喻)家破人亡;背井离乡

Cast pearls before swine (谚)明珠暗投;(喻)把珍贵的东西送给不识货者

Cast the first stone 首先攻击;(喻)首先谴责;自知之明

Cast thy bread upon the waters; for thou shalt find it after many day. 善有善报

Chosen people 上帝的选民;(喻)犹太人;正宗

Christ accused before Pilate 耶稣受审;(喻)苦难开始

Christ at the door 进入羊圈;(喻)普渡众生

Christ foreshows his death. 基督预言受难;(喻)了如指掌

Christ foretells the destruction of the temple. 预言圣殿被毁;(喻)大难临头

Christ is denied of Peter. 彼得不认主。

Christ is the true vine. 耶稣自譬为真正的葡萄树;(喻)根深叶茂

Christ receives little children. 耶稣为小孩祝福。

Christ rides into Jerusalem. 骑驴上耶路撒冷;(喻)朝圣,基督居临

Christ stills the tempest. 基督平息风暴;(喻)法大无比;基督凌波

Christian 基督徒;(喻)追随者

Christ's crucifixion 耶稣钉在十字架;(喻)脱离苦难

Circumcision 割礼(指上帝与亚伯拉罕之间的立约);(喻)皈依教门;忠诚不渝;献身

(The) cities of the Plain 平原城市

Condemnation for unbelief 不信者定罪

Corban 祭品;(喻)奉献
Corn in Egypt 埃及的粮食;(喻)非常多;万分丰富
Covenant 约;(转)结盟
(The) covenant between God and the people 与民立约。
(The) covenant of Laban and Jacob at Galead 拉班与雅各在迦得累立约;(喻)互不侵犯
(A) covenant of salt 盐约;(喻)不可背弃的盟约
Covenant with Noah 与挪亚立约;(喻)不可背弃的盟约
Created human beings like God. 按上帝形象造人;(喻)惟妙惟肖
Creator 造物主;(喻)万物之源
Creature 创造物
(The) creeping things which are unclean 凡爬行之物均为不洁之物;(喻)禁止接触
Cross 十字架;(喻)酷刑
Curious as Lot's wife 如罗得妻子一样好奇;(喻)过于好奇
(The) curse of Adam 亚当遭咒诅;(喻)为生活奔波
(The) curse of Cain 该隐遭咒诅;(喻)无安生之处
Curse the fig tree 诅咒无花果树;(喻)诚心则灵
(The) cursed state of the wicked 恶有恶报
Cutting 以刀划身;(喻)哀悼
Daniel in the Lion's Den 狮坑中的但以理;(喻)真金不怕火
Darken counsel 旨意暗昧不明;(喻)意图不明
David and Jonathan 大卫和约拿单;(喻)生死之交;同生死共患难
David at Gath feigns himself mad 大卫在亚吉王面前装疯卖傻;(喻)蒙混过关
David brings the ark into Zion. 大卫将约柜运往锡安;(喻)迎圣物
David builds a house for God 大卫立意建造神殿;(喻)树碑;作永久的纪念
David buries the bones of Saul and Jonath. 大卫安葬扫罗与约拿单。
David dances before the ark. 大卫手舞足蹈迎约柜;(喻)凯旋而归
David laments Saul and Jonathan with a song. 大卫为扫罗与约拿单作哀歌;(喻)颂扬
David mourns for Abner. 大卫悼念押尼珥;(喻)为亲者痛
David restores Jonathan's son all that was Saul's. 大卫将扫罗家产归还约拿

单之子;(喻)以德报德

David sends for Mephibosheth. 大卫召见米非波设(约拿单之子);(喻)不忘旧交

David shows the reason of his confidence. 大卫请缨;(喻)自告奋勇

David spares Saul. 大卫不杀扫罗;(喻)以德报怨

David takes Bathsheba to wife. 大卫娶拔示巴为妻;(喻)作不仁义之事

David's glory increases. 大卫的威望与日俱增。

David's law to divide the spoil 大卫定分缴物之规定

David's prayer and thanksgiving 大卫的祈祷与感恩;(喻)歌功颂德

(The) day of the firstfruit 庄稼初熟(又名七七节)

(The) day star arise in your hearts. 星星出现在你们心窝里;(喻)心明眼亮

(A) dead dog 死狗;(转)无用;废物

Death in the pot 锅里的死亡;(喻)暗藏的危险

Delilah overcomes Samson. 大利拉制服参孙;(喻)美人计;以柔克刚

Deliver a shoe in token of confirmation 脱鞋为证;(喻)作证

Deluge 洪水;(喻)对恶贯满盈者的惩罪

(A) description of the ark 挪亚造方舟;(喻)保全性命

(The) destruction of Sodom and Gomorrah 毁灭所多玛和蛾摩拉;(喻)罪有应得

Deuteronomy 申命记;(转)命令

Devil can cite Scripture for his purpose. 魔鬼也会引经据典;(喻)坏人为了达到某种目的,也会寻找根据

Devil has set out. 魔鬼出动啦;(喻)天翻地覆

(A) dirty dog 肮脏的狗;(喻)恶人;小人

Divers laws and ordinances 严禁不法之事

(The) division of goods (亚伯拉罕)分财产;(喻)自立门户

Do as you would be done by. (谚)你愿意别人如何待你,你就应该如何对待别人。

(The) dog returns to the vomit. 狗转过来又吃它所吐之物;(喻)重犯旧日罪行;旧病复发

Don't hold me. 不要摸我。

Doomsday 末日(圣物中特有的名称)

(The) dove and olive leaf 和平鸽与橄榄枝;(喻)和平的象征

Doxology 荣耀颂
Draw a bow at a venture 瞎碰,随便拉弓;(喻)意外的收获;偶然的成功
Drive someone out of the Temple. 把某人赶出殿外;(喻)驱逐某人
(The) duty of wives and husband. 妻子与丈夫的职责;(喻)各司其职
Eat one's own flesh 自食其肉;(转)惯于懈怠;聚敛不义之财,必自食其果
Eating of blood forbidden 严禁食血
Egyptian Darkness 乌黑;(喻)暗无天日;伸手不见五指
Elder 长老;(喻)掌权者
El-elohe-Israel 依利依罗以色列(坛名);(喻)以色列人的神
Elisha heals the unwholesome waters with salt. 以利沙行奇迹;(喻)法大无比,以盐洁水
Eloi 以罗依;(喻)临终之言(上帝为什么抛弃我)
(The) end of all things is at hand. 万物的结局近了。
Entertain an angel unawares 招待了贵客而不知道;(喻)没有注意朝夕相处的人的长处
Esau threatens Jacob. 以扫欲杀雅各;(喻)同室操戈
Esther accuses Haman. 以斯帖揭露哈曼;(喻)置仇人于死地
Esther is made queen. 以斯帖册封为后;(喻)获得荣耀
Eucharist Lord's supper 圣餐
Evangelist 传播福音者
Eve 夏娃;(喻)人类的始祖
Evil for evil 以怨报怨
Excellency 超越;(喻)非常优美
(The) Exodus 出埃及之事;(喻)脱离苦难
Eye for an eye 以眼还眼
(The) famine begins. 饥荒遍地;(喻)饿殍遍野
(The) famine in Samaria 撒玛利亚闹饥荒;(喻)民不聊生
Feet of clay 泥足;(喻)伟人或受人崇拜的人或物不为人所知道的缺点
(The) Field of Blood 血田;(喻)不义之财
Fig leaves 无花果叶;(喻)遮羞布
Fill up the measure of one's fathers 恶贯满盈
Filthy lucre 肮脏钱;(喻)不义之财
(The) first and the last 最先的与最后的;首先的与末后的

(The) first offering of Aaron 亚伦献祭。
(The) firstborns are slain. 杀(埃及人)长子;(喻)断后
Five loaves and two fishes 五饼二鱼
Flee to Egypt 逃往埃及;(喻)背井离乡
(The) flesh pots of Egypt 埃及的肉锅;(喻)留恋过去;寻欢作乐之地
Flood 洪水;(喻)灾难
(The) flood is abated. 洪水退走了。
(The) fly in the ointment 美中不足之处;(喻)使人扫兴的小事
Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly. 无知的人,以愚妄为乐;聪明的人,按正直而行。
For dust thou art, and unto dust shalt thou return. 你本是尘土,仍要归于尘土;(喻)返朴归真
Forbidden Fruit 禁果;(喻)因被禁而更想得到的东西;偷吃的果子分外香
Frogs are sent. 蛙灾遍地
Gabriel 加百利;(喻)上帝的仆人,上帝的力量
Gall and wormwood 茵陈和苦胆;(喻)令人憎恨的东西;极不愉快的事
Genesis 创世纪;(喻)万物起源
Gird up the loins 束好腰带;(喻)做好行动准备
Give charge over 掌管
Give up the ghost 死,断气;(喻)归天
Go on all fours 爬行,匍匐前进
Go rather to the last sheep of the house of Israel. 宁可往以色列家走失的羊那里去。
Go to Jericho 去耶利哥城;(喻)蒙受耻辱
God respects the Israelites' cry. 以色列人哀声冲云宵;(喻)哀鸿遍野
God's command to Moses 派摩西率领以色列人出埃及;(喻)脱离苦难
God's covenant with Solomon 与所罗门立约;(喻)树碑
(The) golden bowl is broken. 金碗打碎了;(喻)幻想扑灭了;一生结束了。
(A) good name is rather to be chosen than great riches. 美名胜过巨富;(喻)信誉至上
(A) Good Samaritan 善良的撒马利亚人;(喻)乐善好施者
(The) good shepherd 好牧人(耶稣的自誉);(喻)领路人
Good tiding of great joy 大喜的信息;(喻)特大喜讯;极好的消息

(The) grain of mustard seed　一粒芥菜种;(喻)能够迅速发展的事物
(The) great commandment　最大的诫命
(A) great gulf fixed　深渊相隔;(喻)无法逾越
Great harlot of Babylon　巴比伦大淫妇;(喻)罗马帝国终将灭亡
(The) great supper　盛大的筵席;(喻)不领情;藐视恩典
Hallelujar　哈利路亚;(喻)赞美词
Hang (or have) a milistone about (or round) one's neck.　把石磨套在脖子上;(喻)应受重刑
(The) happy gain of wisdom　得智慧者得福。
Happy is the man who pays you back what you have done to us.　报复你像你待我们的,那人便有福;(喻)以怨报怨;一报还一报
Have clean hands　正直;(喻)清白无辜
Have itching ears　耳朵发痒;(喻)乐于听新闻
Have one's foot on another's neck　把人踩在脚下;(喻)制服敌人
Have somebody's mantle fall upon one　继承某人衣钵
Have treasure in heaven　积财在天国;(喻)心诚高于一切
Have we not all one father?　我们不都是来自同一个祖先吗?
He that loveth not knoweth not God.　缺乏爱人之心的就不认识神。
He that runs may read.　一目了然,明白易懂
Heap coals of fire on somebody's head　把炭火堆在某人头上;(喻)以德报怨;使某人悔恨
(The) heaviest was rolled away.　最重的石头已被挪走;(喻)最大的困难已被克服;最大的障阻已被排除
Hersod sent Jesus back to Pilate　从希律处送回彼拉多处;(喻)相互推诿
Herod slays the children.　希律王屠杀婴儿;(喻)杀害无辜
Hide one's light under a bushel　埋没自己的才干;(喻)真人不露相;藏志于名山
Highest good　至善;(喻)虔诚,善良
Hold one's peace　保持沉默,闭口不言
Holy garments are appointed.　为亚伦制圣衣;(喻)走马上任
Honour all men. Love the brother.　尊敬众人,热爱教中的兄弟。
(The) house of God　神殿
How Lonely is the city.　城市何等孤寂;(喻)荒芜之地

Human sacrifice 人祭

I am slow of speech, and a slow tongue. 非善辩能言之人;(喻)拙口笨舌

I know not the Lord, neither will I let Israel go. 我不认识耶和华,也不允许以色列离开埃及。

I saw seven golden candlesticks. 看到七个金蜡烛台;(喻)七个教会

I was wounded in the house of my friends. 我在亲友家中受的伤。

I will write upon him my new name. 将我的新名字写的他上面。

Idolatry is forbidden. 禁立偶像。

If a man say, I love God, and hateth his brother, he is a liar. 若有人说,他爱神,却恨他的兄弟,那一定在说谎;(喻)表里不一

If the salt have lost his savour, wherewith shall it be salted? 盐若失去了咸味,怎能成为盐呢?

If we say that we have no sin, we deceive ourselves. 倘如说自己无罪,就是自欺欺人;(喻)人非圣贤

In Abraham's Bosom 在亚伯拉罕怀中;(转)同死去的祖先一道安息

In one's right mind 头脑清醒

Is Saul also among the Prophets? 扫罗也在先知之列吗?

Is there no balm in Gilead? 在基列没有乳香吗?

Is thy servant a dog, that he should do this thing? 你仆人不过是一条狗,难以委以重任;(喻)难负重任

Isaac because of famine went to Gerar. 以撒因饥荒而去埃及;(喻)背井离乡

Isaac deceived by Jacob 雅各欺父(以撒);(喻)骗福份

Isaac grows until he became great and be envied. 以撒成大富户,却有人嫉妒他。

Isaac sends Esau for venison. 以撒派以扫去打猎。

(The) Israelities go out of Egypt. 以色列人逃出埃及;(喻)脱离苦海

(The) Israelites pass through the Red Sea. 以色列人渡红海;(喻)渡过难关

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 富人进天堂比骆驼穿过针眼还困难。

Jacob blesses Joseph. 雅各为约瑟祝福。

Jacob builds an altar at Bethel. 雅各在伯特利筑坛;(喻)感恩

Jacob desires to depart. 雅各渴望离去;(喻)归心似箭

Jacob goes into Egypt with his company. 雅各举家去埃及.
Jacob goeth to Egypt. 雅各迁往埃及
Jacob is afraid of Esau's coming. 雅各惧怕以扫;(喻)心虚
Jacob is deceived with Leah. 雅各受骗与利亚结合;(喻)不如意的结合
Jacob leaves Laban secretly. 雅各悄悄逃出拉班家;(喻)溜之大吉
Jacob prays for deliverance. 雅各祈祷。
Jacob refuses to send Benjamin. 雅各不让便雅悯去;(喻)爱子心切
Jacob reproves Simeon and Levi. 雅各责备西缅和利未。
Jacob upon unpleasure departs secretly. 雅各思归故土;(喻)归心似箭
Jacob's ladder 天梯;(喻)天门
Jacob's vow 雅各许愿。
Jehovah-Shalom 耶和华沙龙;(喻)太平无事
Jehovah-Shammah 耶和华沙玛;(喻)耶和华在此
Jerusalem taken and carried into Babylon 耶路撒冷被围,大批人被俘;(喻)家破人亡,背井离乡
Jethro brings to Moses his wife and two sons. 摩西与家人团聚;(喻)欢聚一堂
Jethro's counsel is accepted. 叶忒罗献策。
Job curses the day of his birth. 约伯认为命运不济;(喻)晦气
Job reproves his friends. 约伯责备朋友背信弃义。
Job's comforter 约伯的慰问者;(喻)实质上给人添痛苦
Job's endurance 约伯的忍耐;(喻)忍耐精神;最大限度的忍耐
Job's post 约伯的信使;(喻)传噩耗者
Job's wife 约伯的妻子;(喻)愚顽的妇人;鼠目寸光,眼光短浅
John Baptist was beheaded. 施洗约翰被杀;(喻)殉难
Jonah's gourd 约拿的蓖麻;(喻)朝生暮死的东西
Jonathan and David renew their covenant by oath. 约拿单与大卫结盟;(喻)百年友好
Jonathan takes his leave of David 约拿单与大卫告别。
Joseph advanced in Potiphar's house. 约瑟进入波提之家。
Joseph entertains his brothers. 约瑟设宴款待亲兄弟;(喻)欢聚一堂
Joseph instructs his brothers how to answer to Pharaoh. 约瑟引导诸兄弟见法老,(喻)推荐

Joseph interpreters butler and baker's dreams. 约瑟为酒政与膳长圆梦；(喻)谘询吉凶

Joseph interprets Pharaoh's dreams. 约瑟为法老解梦；(喻)时来运转

Joseph is advanced. 委派约瑟为相；(喻)步步高升

Joseph is cast into prison. 约瑟被投入监狱；(喻)吃冤枉官司

Joseph is falsely accused. 约瑟遭到诬陷；(喻)有口难辩

Joseph is sold into Egypt. 约瑟被卖到埃及；(喻)身不由己

Joseph make himself known to his brothers. 约瑟露真相；(喻)露出真面目

Joseph meets Jacob. 父子相逢；(喻)倍感亲切

Joseph of Arimathea 亚利马太人约瑟

Joseph presents his father before Pharaoh. 约瑟引雅各见法老。

Joseph sends for his father. 约瑟派人接父亲。

Joseph's brothers are imprisoned by him for spies. 约瑟的诸兄弟因奸细罪被投入监狱；(喻)暂作人质

Joseph's brothers are set at liberty, on condition to bring Benjamin. 扣兄易弟。

Joseph's coat of many colours 约瑟的彩衣；(喻)宠爱

Joseph's policy to stay his brothers 约瑟用计挽留诸兄弟。

Joseph's two dreams 约瑟的梦；(喻)前途无量

Joseph visits his sick father. 约瑟探病。

Judas betrayed Christ. 犹大卖主；(喻)卖主求荣

Judas' kiss 犹大之吻；(喻)可耻的叛卖

Judge not according to the appearance 不可以外貌判断是非；(喻)人不可貌相

(The) judgment of Solomon 所罗门求智慧；(喻)天赐聪明智慧

Keep passover 守逾越节(又名除酵节)；(喻)誓愿舍弃一切罪恶

(The) key shall be on his shoulder 让某人肩负重任；(喻)委以重任

Kick against the pricks 用脚踢尖锐物；(喻)螳臂挡车，自不量力

kill the fatted calf 杀肥牛犊；(喻)热情地款待

Kindred 亲戚；(转)有血缘关系的人

King of terrors 死神

Kingdom of heaven 天国(基督教教义之一)；(喻)极乐世界

Kiss one's own hand 吻自己的手；(转)尊重自己

Laban enterlains Jacob 拉班接待雅各。
Labour of love 出于爱心而做的工作;(喻)不计报酬的工作
(The) labourer is worthy of his hire. 工人得工资理所当然;(喻)按劳取酬
Lamb of God 神的羔羊;(喻)基督,救世主
Land flowing milk and honey 流奶与蜜之地;(喻)丰饶之国,鱼米之乡
(The) land of Beulah 有夫之妇;(喻)安静之地
(The) land of Nod 挪得之地;(转)睡乡,黑甜乡
(The) land of promise 许给的好地方;(喻)福地,乐土
(The) last judgment 最后的审判;(喻)最后的结局;善恶分明
(The) Last Supper 最后的晚餐
Laugh to scorn 嘲弄;耻笑
Laws for man-slaughter 杀人之例
Laws for menservants 定男奴仆之例
Laws for womenservants 定女奴仆之例
Laws for theft 对待盗贼的规定
Laws of the Medes and Persians 不能更改的法律;(喻)金科玉律
Lay the axe to the root of something 斧子已经放在树根上;(原义)上帝的审判即在眼前;(喻)根除,着手消灭
Lay up a napkin 包在手巾里存着;(喻)不利用有利的条件;没有进取心的人
Laying on of hands 按手;(喻)爱抚;亲热;祝福;献祭
Lead by the nose 牵着别人的鼻子走;(喻)使别人盲从自己
Left-handed 使用左手的人(便雅悯族后裔);(喻)反应敏捷的人
(The) Leooard can not change its spots. 豹不会改变它的斑点;(喻)秉性难移
Let the cup pass from me. 但愿能避免这次苦难。
Let the dead bury their dead. 让死者去埋葬死者;(喻)不念往事;割断旧情
Let us eat and drink, for to morrow we shall die. 让我们吃喝玩乐吧,因为明天要死了;(喻)对酒当歌,人生几何;及时行乐
Letter of Urial 乌利亚的信;(喻)给自己带来灾难的信
Leviticus 利未记;(转)禁律司的律法
Liberality 慷慨;(喻)宽宏大度
Lick the dust 被打倒,屈服,甘拜下风
Lie with one's fathers 随先人于九泉之下;(喻)死

Lift up somebody's head 使某人欢欣鼓舞,使某人振作起来;(喻)昂首前进
Lift up the heel against somebody 攻击某人;凌辱某人
Lift up the horn on high 趾高气扬,得意忘形;反对
(The) light of the world 世界之光;(喻)普照众生
(The) light of thy countenance 满脸笑容,容光焕发
Line upon line 谆谆教导;三令五申;不厌其烦;一行一行地
(The) lines have fallen to me in pleasant places. 命运光顾我(特指产业);(喻)福星高照
(A) little bird told me so. 秘密总会泄漏出去;(喻)隔墙有耳
(A) living dog is better than a dead lion. 活狗比死狮强。
Lord 主;(喻)神威;尊荣
(The) Lord is a man of war. 耶和华是战士;(喻)无敌
Lord's Prayer 主祷文
(The) lost money 钱失而复得;(喻)庆贺
Lost sheep 迷途羔羊;(喻)误入歧途者
Lot entertains two angels. 罗得接待两天使;(喻)款待贵宾
Lot obtains leave to go into Zoar. 罗得逃往琐珥;(喻)死里逃生;幸存的小城
(The) love of money is the root of all evil. 贪财是万恶之源。
Magnificat 尊主颂
(The) maid is not dead, but sleepeth. 这闺女是睡着了,不是死了。
Make a release 豁免
Make brick without straw. 作无米之炊;(喻)无计可施
Make light of 轻视;(喻)看作无关紧要
Make the appointment of food 规定食物,各食其类
Make the hair stand on end 毛骨悚然
(The) Mammon of Unrighteousness 财神爷;财富;(喻)不义之财
(A) man born blind receives sight. 医好瞎子;(喻)重见光明
Man of peace 太平的人;(喻)缔造和平的人
Man of sin 大罪人;(喻)反基督教的人,敌视基督者
(The) man of sorrows 忧患之子;(原义)主的仆人,《新约》时应验在耶稣基督身上
Man of war 战士

Man shall not live by bread alone. 人活着不是靠食物。
(A) man without sandals 脱鞋的人;(喻)证据
(The) Mantle of Elijah 以利亚的外套;(喻)衣钵
Many are called, but few are chosen. 应召的多,选上的少;(喻)精选
Massacre of the Innocents 杀害无辜;(喻)残忍
Master 主人;(喻)主管者
Mattew is called. 召唤马太;(喻)改邪归正;走上正道
(The) meeting of Jacob and Esau 雅各和以扫兄弟俩相见;(喻)捐弃前嫌
(The) memory of Amalek is to be blotted out. 消灭亚玛力人。
Menorah 七支烛台;(喻)六天创造和第七天休息
Mercy Seat 施恩座;(喻)赎罪所
Messenger 使者;(喻)传信息的人
Morning Watch 清晨;(转)黎明
Moses departs from Jethro. 摩西辞别叶忒罗。
Moses destroys the calf. 摩西毁金犊;(喻)铲除罪恶
Moses encourages the people. 临终嘱咐;(喻)托后事
Moses' face shines. 摩西容光焕发;(喻)人逢喜事精神爽
Moses flees into Midian. 摩西逃往米甸;(喻)逃之夭夭
Moses keeps Jethro's flock. 摩西为叶忒罗牧羊;(喻)自食其力
Moses numbers the people. 摩西计算壮丁的人数
Moses' prayer to enter into the land 摩西为渡过约旦而祈祷。
Moses reproves a Hebrew. 摩西斥责希伯来人;(喻)忘本
Moses slays an Egyptian. 摩西杀人;(喻)怒不可遏
Moses' gnat 摩西的虱子;(喻)战胜邪恶的奇迹
(A) mote in one's (the) eye 他人眼中的微尘;(喻)别人的小缺点
Much is required from the people to whom much is given. 多得者多给;(喻)能者多劳
(The) murder of Abel 亚伯被害;(喻)同室操戈,骨肉相残
My cup runs over. 充满幸福;(喻)心满意足,充满幸福
My horn hath he exalted. 得意忘形;(喻)趾高气扬;崭露头角
My hour is not yet come. 死期还没有到。
My little finger shall be thicker than my father's loins. 我的小指拇比我父亲的腰还粗呢;(喻)加重惩罚

Naboth's vineyard 拿伯的葡萄园;(喻)使人垂涎的事物

Nadab and Abihu are burnt by fire for offering a strange fire. 拿答和亚比户献凡火而被焚;(喻)玩火自焚

(The) nakeness of the land 无防备状态

(The) naming of the creature 为万物命名;(喻)名正言顺

(The) narrow gate 狭门;(喻)幸福之门

(The) narrow way 窄门;(喻)永生之门

New man 新人;(喻)有灵性的人

No man can serve two masters. 一仆不能侍二主;(喻)非此即彼

Noah plants a vineyard. 挪亚栽葡萄。

Noah's Ark 挪亚方舟;(喻)藏身处

Not let one's left hand know what one's right hand does. 别让你的左手知道你右手所做的事;(喻)好事做在暗处

Not rendering evil for evil, or railing for railing 别以怨报怨,以辱骂对辱骂;(喻)以德报怨;和为贵

Not to be worthy to unloose the latchet of somebody's shoe 连给某人解鞋带都不配;(喻)高不可攀

(The) Number of the Beast 兽数六六六(指罗马皇帝尼禄)

Obadiah 俄巴底亚;(喻)上帝的仆人,忠实的信徒

Obed 俄备得;(喻)夭折

Old Man 旧人;(喻)私欲者

Old Testament 旧约(又名约书,与新约相对而言)

Onan 俄南;(喻)夭折

One servant serves two masters 一仆二主;(喻)不能既爱又恨

One's bowels yearned upon (over) 疼爱,同情

One's ewe lamb 唯一的羊;(喻)唯一的孩子

Only a step away from death. 离死只差一步;(喻)死神即将降临

open somebody's eye 使人恢复视力;(喻)重见光明

Ordain 授圣职之礼;(转)授以牧师之职;祝圣(神父主教等)

Out-herod Herod 比希律王更希律王;(喻)极其残忍;有过之而无不及

(The) pale horse 灰色马;(喻)死神

(The) passover again commanded 守逾越节

Paster 牧师;(喻)耶稣;主持教务和管理教徒的人

Peace 和平;(喻)忠恕为本
(The) peace offering 和平祭的规定
(The) people ask for flesh. 以色列人要吃肉。
(The) people are commanded to write the law upon stones. 立碑为证。
Peter 彼得(耶稣十二门徒之一);(喻)磐石
Peter's tears 彼得的眼泪;(喻)羞愧的眼泪
Pharaoh commands the male children to be cast into the river. 法老下令将男孩扔在河里;(喻)杀害无辜;残忍
Pharaoh sues to Moses. 法老求摩西;(喻)甘拜下风
(The) Pharisees reproved 驳斥法利赛人;(喻)驳斥谬论
Philip, the Evangelist 传播福音的人
Pillar of salt 盐柱;(喻)以此为鉴;勇往直前
(A) pillar of the cloud 云柱
Pilate asked about truth. 彼拉多问真理;(喻)对真理的嘲弄
Plague 灾难;(转)天灾
Plague of Egypt 埃及之灾;(喻)一击
Plough with another's heifer 利用其妻获取其夫的秘密;(喻)哄骗;利用内线
Pour out someone's heart. 倒出某人的心;(喻)毫无保留地吐露自己的心里话
Power 能力;(喻)权力
(The) Power of Keys 天国的钥匙;(喻)权威
(The) powers that be 当局,统治者,掌权者
(The) praise and properties of a good wife 赞美德才兼备的妇女;(喻)完人
Priest 祭司;(喻)上帝与世人的联络者
Proclaim upon (or proclaim) the housetop 公开宣布;到处宣扬
Prodigal Son 浪子回头;(喻)金不换;忏悔的人
Prophecy 预言;(转)启示
(A) prophet is not without honour, save in his own country. 先知在家乡不受人尊敬;(喻)本地姜不辣
(The) punishment of mankind 惩罚人
Put new wine in old bottles 旧瓶装新酒;(喻)换汤不换药
Put on the new man. 穿上新人;(喻)改过自新,重新做人

Put up the sword 放下武器;(喻)息干戈,休战

Queen of Sheba 示巴女王;(喻)自以为高人一等

Quench the smoking flax 弄灭冒着烟的火;(喻)落井下石

Rachel steals her father's images 拉结偷走父亲的神像;(喻)独占

Rahab receives and conceals the two spies sent from Shittim. 喇哈接待并窝藏什亭派遣的暗探;(喻)善有善报

(The) Red Sea drowns the Egyptians. 海水吞没埃及军;(喻)全军覆没

(A) reed shaken by the wind 随大流;没有主见的人;(喻)墙头草随风倒

Reject the advice of evil men. 不从恶人的计谋;(喻)嫉恶如仇,善恶分明

Remission of Sins 免罪

Render to Caesar the things which are Caesar's. 凯撒的东西应当归凯撒;(喻)物归原主

Respect of persons 待人有偏心的人;做事不公正的人;(喻)看人说话;谄媚富贵

Rest 安息;(喻)停止工作

Resurrection 复活;(喻)进入天堂

Reuben saves Joseph. 流便救约瑟。

(The) rite of the passover 逾越节的规定

(The) river is turned into blood. 河水变成血;(喻)血流成河

Roams round and looks someone to devour. 遍地游行,寻找可吞吃的人,(喻)务必提高警惕

Rock of ages 万世磐石;(喻)巍然屹立

Root of the matter 根由

Rule with rod of iron 实行专制统治;(喻)用高压手段统治

(The) rulers conspise against Christ. 用计杀主;(喻)暗箭伤人

Sabbath 安息日

Sabbath of Day's Journey 安息日的路程

Sabbath was made for man, not man for Sabbath. 安息日是为人而设的;(喻)不该死搬教条,不能本末倒置

Sabbatical year 安息年

Saint 圣徒;(喻)品行高尚

(The) Salt of the Earth 世上的盐;(喻)社会的中坚

Samson kills a lion. 参孙与狮搏斗。

Samson's riddle 参孙出谜难众人。
Samson's riddle by his wife is made known. 参孙的妻子泄露谜底;(喻)埋下不和的种子
Samuel and Saul part. 撒母耳与扫罗分道扬镳;(喻)各不相干
Samuel anointes David 撒母耳立大卫为王。
Samuel anointes Saul. 撒母耳立扫罗为王。
Samuel denounces Saul. 撒母耳责备扫罗。
Satan, go away. 撒旦,退去吧;(喻)顶住诱惑;拒绝试探
Satan permitted to tempt Job. 撒旦考验约伯。
Saul acknowledges his sin. 扫罗自认其谬;(喻)认错
Saul complains of his servants' unfaithfulness. 扫罗责备大臣们不忠诚。
Saul seeks for David. 扫罗搜捕大卫。
Saviour 救世主;(转)拯救者
Say 'Yes' and 'Amen' to everything. 对所有的一切说声"是"和"阿门";(喻)对什么都表示同意
(The) scales fell from his eyes. 重见光明
Scapegoat 替罪羊;(喻)代人受过者
Schoolmaster 教师;(喻)孩子王;任管教之职
Sealed with seven seals. 被七道印封严;(喻)天书
See someone's back. 看某人的后背;(喻)看不到全貌
See through a glass darkly. 对着镜子观看模糊不清;(喻)对某事不深入研究,就不明真相
Sell one's birthright for a mess of pollage 为一碗红豆汤出卖长子继承权;(喻)因小失大;见利忘义
Separate the Husk from the Grain 分清莠草和小麦;(喻)分辨良莠
Separate the sheep from the goats 区别好人与坏人;(喻)分辨良莠
Sermon on the Mount. 山上宝训;(喻)金科玉律
Sermon on the plain. 平原宝训。
(The) serpent deceives Eve. 夏娃受到诱惑;(喻)上当受骗
(The) serpent is cursed. 蛇受到咒骂。
Set on bread 开饭
(The) Seven Churches 七教会
Seven Sabbaths of Years 七安息年

Seventy disciples 七十弟子
Seventy years 七十年;(喻)苦难的岁月
Shake the dust from one's feet 把脚上尘土跺掉;(喻)永不返回
Sheep that have no shepherd. 没有牧人的羊;(喻)乌合之众;没有领导的人
Shimei curses David. 示每骂大卫;(喻)当众侮辱
Shoot out the lip 蔑视地撇嘴;(喻)不屑一顾
Show who is his brother, sister and mother 信者皆为亲属。
Simeon is kept for pledge. 以西缅为人质。
Sin lieth at the door. 罪就伏在门口。
(The) sin offering for the ruler 官员奉献的赎罪祭的规定
(The) sin offering of ignorance 赎罪祭的规定
Singer 歌唱家;(喻)唱赞美诗者
Smite hip and thigh 使惨败;(转)用文字抨击
Smite somebody under the fifth rib 杀死其人;(喻)给人致命的打击
So far and no farther. 到此为止,不能再下去了;(喻)绝对的界限;不可越雷池一步。
(A) soft answer turneth away wrath. (谚)婉言可以释怒。
(The) solemn day of atonement 一年一次守赎罪日
Solomon blesses the People. 所罗门为民祈祷;(喻)天下太平
Solomon is anointed king 所罗门登基。
Solomon's servants 所罗门的仆人;(喻)重建圣殿的人
Son of God 上帝
Song of Moses 摩西之歌;(喻)凯旋之歌
(The) sons of Jacob slay Schechemites. 雅各的儿子计杀示剑族;(喻)报仇;解恨
Sow the wind and reap the whirlwind. 一恶收十报;(喻)干坏事必将遭到加倍报应
(The) sower and the seed 播种者与种籽
Spare the rod and spoil the child. (谚)惜了棍棒,害了儿女;不管不成器;棒头底下出孝子。
(The) spirit is willing, but the flesh is weak. 心有余而力不足;(喻)力不从心
Spoil the Egyptian. 夺取敌人的财物。

Star of the Magi 博士星;(喻)预兆
Stiff-necked 执拗顽强的
Stirring of the dry bones 枯骨复生;(喻)在绝望中看到希望
Stolen waters are sweet 偷来的水是甜的;(喻)偷来的糟更香。
Stone of stumbling 绊脚石
Stone will cry out. 石头一定要吵出来的;(喻)人的感情是控制不住的。
Stoning 用石击毙;(喻)归罪
Strain at a gnat and swallow a camel. (谚)见小不见大;只见树木不见林;本末倒置。
(The) strait gate 狭门;(喻)幸福之路
Stripes must not exceed forty 杖责的规定
Strong meat 难消化的食物;(喻)难了解的东西
(A) stubborn son is to be stoned to death. 处死逆子的规定。
Take the name of God in vain 滥用上帝的名字发誓;(喻)言不由衷
Take thought for something 考虑某事,思考
Tamar and her two sons 他玛与他的双生子;(喻)争先恐后
Teachings of Balaam 巴兰的教训;(喻)把人引入歧途的异端邪说
Tell it not in Gath 不要在迦特报告;(喻)别把不幸的消息泄露出去让敌人高兴。
(The) Ten Commandments 十诫(又称摩西十诫)
(The) ten Virgins 十个童贞女的故事;(喻)有备无患
Terah goes from Ur to Haran. 撒拉离吾珥直奔哈兰。
Their name is Legion. 他们是一大群。
There is a great cry in Egypt. 埃及哭声震天;(喻)极其悲哀
There is no fear in love. 爱里没有恐惧;(喻)真诚
There is somebody here greater than Solomon. 这里有一个人比所罗门更伟大;(喻)智慧超群
There are other sheep not is sheephold. 还有不是羊圈里的羊;(喻)还有一些迷失方向的人
They shall sit every man under his vine and under his fig tree. 人人都坐在自己的葡萄树下和无花果树下;(喻)安居乐业
Thirty pieces of silver 三十银币;(喻)出卖;背叛
Thorn in the flesh 肉中刺;(喻)痛苦

(A) thorn in the flesh of somebody 眼中钉;(喻)烦恼的根源;伤脑筋的事
Thou hast created all things. 你创造了世界万物。
Thou shalt love thy neighbour as thyself. 爱人如己。
Thou shalt not seethe a kid in his mother's milk. 不准用母羊奶煮羊羔;(喻)煮豆燃豆萁
Throne 宝座;(喻)权力的象征
Throw stones to someone. 把石头扔向某人;(喻)指责某人
Thunders on the Mount Sinai 西乃山的雷鸣;(喻)上帝的威严
Thy name shall be called no more Jacob, but Israel. 今后你的名字该改为以色列;(喻)(以色列)同神摔过跤而取胜的人
Tithe 什一税
To out-herod Herod 暴君希律;(喻)残暴的人
To the hungry soul every bitter thing is sweet. 人饥极了连苦的东西都是甜的;(喻)饥不择食
(The) tower of Babel 巴别诺;(喻)造成语言混乱;空想的计划
(The) transfiguration of Christ 耶稣改变形象;(喻)脱胎换骨
(The) tree is known by its fruit. (谚)观其果而知其树;(喻)观其行而知其人
(The) tree of knowledge of good and evil 使人分辨善恶的树
(The) trial of Abraham's faith 考验亚伯拉罕的忠诚。
Turn the other cheek 转过脸让人打;(喻)宽大为怀
Uncircumcised 未受割礼;(喻)冒牌货
Unlawful marriage 严禁乱伦
Uriah 乌利亚;(喻)循规蹈矩的人
(The) valley of Achor 亚割谷;(喻)连累
Vials of one's wrath 大怒之杯;(喻)向……报仇
(The) violation of sabbath 触犯安息日的规定。
(The) violation of the marriage with strange wives 禁止与异族通婚。
(A) Voice in the Wilderness 旷野的呼声;(喻)劝人走正道
Vows are not to be broken. 不可食言;(喻)言而有信
(The) wages of sin 罪恶的报应;(喻)死
Walk the route which everyone will walk. 走世人必走之路;(喻)离开人世
(The) walls of Jericho 耶利哥城的城墙;(喻)固若金汤
Wandering in Wilderness 在野外行进

Wash (one's) hand of (something) 洗手不干;(喻)与某事无关
Wash the feet of someone 为某人洗脚;(喻)爱的表率
Water of separation 去污之水;(喻)赎罪
Wear sackcloth and ashes 身穿重孝;(喻)深深悔恨
What fishes may and may not be eaten. 可食之鱼与不可食之鱼。
What thou seest, write in a book, and send it unto the seven churches which are in Asia. 将你所见写在书上,并送到亚洲七教会。
Where are you going? 你往哪里去?(喻)永别;诀别
Where is he that is born king of the Jews? 生来作犹太人之王的在哪里?
Who am I? 我是什么人?(喻)自知之明
Who is the greatest in the kingdom of heaven? 天国里谁为大?(喻)谦卑为大
Who is worthy to open the book, and to loose the seals thereof? 谁配揭那本书,揭开那印呢?
Whosoever refuses to work is not allowed to eat. 不劳动者不得食。
Why do you look one upon another? 为什么彼此观望;(喻)付诸行动
(The) wickedness of the world, which provoked God's wrath, and caused the flood 耶和华后悔在地上造人;(喻)追悔莫及
Wickedness proceeds from the wicked. 恶事出于恶人。
(The) Widow's cruse 寡妇的油坛子;(喻)财源不断
Widow's mite 寡妇的一分钱;(喻)少而可贵的贡献
Winds blows Wherever it wishes. 风随意思吹;(喻)随心所欲
Wisdom is better than strength. 智胜于勇;(喻)四两拨千斤
(The) wisdom of Solomon 所罗门的智慧;(喻)智慧深如海
With an eye to the loaves and fishes 眼睛盯着面包和鱼;(喻)别有企图
Wolf in sheep's clothing 披着羊皮的狼;(喻)心怀叵测
(A) woman anoints Christ's head. 在耶稣头上洒香膏;(喻)尊敬(某人)
Worship 崇拜;顶礼膜拜;(喻)拜倒
Worship the golden Calf 崇拜金犊;(喻)拜金主义
Write the vision, and make it plain upon tables, that he may run that readeth it. 将预言明白无误地写在板上,使读的人一读就懂;(喻)白纸黑字;一目了然;一清二楚
(The) Writing on the wall 墙上的字迹;(喻)灾难临头

Written law brings death, but spirit gives life. 字句叫人死，精意叫人活；(喻)不能死扣教条，要领会精神实质

(A) year of release of the poor 豁免年

Your fathers, where are they? 你们的祖先今何在?

Zebulun 西布伦；(喻)同住

Zerah and Pharez 谢拉和法勒斯

Alphabetical List of the Books of the Bible
圣经新旧约全书篇名及其简称

Acts 使徒行传(共 28 章)	N.T.
Amos 阿摩司书(共 9 章)	O.T.
1 Chronicles (1 Chron.) 历代志上(共 29 章)	O.T.
2 Chronicles (2 Chron.) 历代志下(共 36 章)	O.T.
Colossians (Col.) 歌罗西书(共 4 章)	N.T.
1 Corinthians (1 Cor.) 哥林多前书(共 16 章)	N.T.
2 Corinthians (2 Cor.) 哥林多后书(共 13 章)	N.T.
Daniel (Dan.) 但以理书(共 12 章)	O.T.
Deuteronomy (Deut.) 申命记(共 34 章)	O.T.
Ecclesiastes (Eccl.) 传道书(共 12 章)	O.T.
Ephesians (Eph.) 以弗所书(共 6 章)	N.T.
Esther 以斯贴(共 10 章)	O.T.
Exodus (Exod.) 出埃及记(共 40 章)	O.T.
Ezekiel (Ezek.) 以西结书(共 48 章)	O.T.
Ezra 以斯拉记(共 10 章)	O.T.
Galatians (Gal.) 加拉太书(共 6 章)	N.T.
Genesis (Gen.) 创世纪(共 50 章)	O.T.
Habakkuk (Hab.) 哈巴谷书(共 3 章)	O.T.
Haggai (Hag.) 哈该书(共 2 章)	O.T.
Hebrews (Heb.) 希伯来书(共 13 章)	N.T.
Hosea (Hos.) 何西亚书((共 14 章)	O.T.
Isaiah (Isa.) 以赛亚书(共 66 章)	O.T.
James (Jas.) 雅各书(共 5 章)	N.T.
Jeremiah (Jer.) 耶利米书(共 52 章)	O.T.
Job 约伯记(共 42 章)	O.T.

Joel 约珥(共 3 章)	O.T.
St. John 约翰福音(共 21 章)	N.T.
1 John 约翰一书(共 5 章)	N.T.
2 John 约翰二书(共 1 章)	N.T.
3 John 约翰三书(共 1 章)	N.T.
Jonah 约拿书(共 4 章)	O.T.
Joshua (Josh.) 约书亚记(共 24 章)	O.T.
Jude 犹大书(共 1 章)	N.T.
Judges (Judg.) 士师记(共 21 章)	O.T.
1 Kings 列王纪上(共 22 章)	O.T.
2 Kings 列王纪下(共 25 章)	O.T.
Lamentations (Lam.) 耶利米哀歌(共 5 章)	O.T.
Leviticus (Lev.) 利未记(共 27 章)	O.T.
St. Luke 路加福音(共 24 章)	N.T.
Malachi (Mal.) 玛拉基书(共 4 章)	O.T.
St. Mark 马可福音(共 16 章)	N.T.
St. Matthew 马太福音(共 28 章)	N.T.
Micah 弥迦书(共 7 章)	O.T.
Nahum 那鸿书(共 3 章)	O.T.
Nehemiab (Neh.) 尼希米记(共 13 章)	O.T.
Numbers (Num.) 民数记(共 36 章)	O.T.
Obadiah (Obad.) 俄巴底亚书(共 1 章)	O.T.
1 Peter (1 Pet.) 彼得前书(共 5 章)	N.T.
2 Peter (2 Pet.) 彼得后书(共 3 章)	N.T.
Philemon (philem.) 腓利门书(共 1 章)	N.T.
Philippians (phil.) 腓利比书(共 4 章)	N.T.
Proverbs (Prov.) 箴言(共 31 章)	O.T.
Psalms (Ps.) 诗篇(共 150 篇)	O.T.
Revelation (Rev.) 启示录(共 22 章)	N.T.
Romans (Rom.) 罗马书(共 16 章)	N.T.
Ruth 路得记(共 4 章)	O.T.
1 Samuel (1 Sam.) 撒母耳记上(共 31 章)	O.T.
2 Samuel (2 Sam.) 撒母耳记下(共 24 章)	O.T.

Song of Solomon (Song of Sol.) 雅歌(共 8 章)	O.T.
1 Thessalonians (1 Thess.) 帖撒罗尼迦前书(共 5 章)	N.T.
2 Thessalonians (2 Thess.) 帖撒罗尼迦后书(共 3 章)	N.T.
1 Timothy (1 Tim.) 提摩太前书(共 6 章)	N.T.
2 Timothy (2 Tim.) 提摩太后书(共 4 章)	N.T.
Titus (Tit.) 提多书(共 3 章)	N.T.
Zechariah (Zech.) 撒迦利亚书(共 14 章)	O.T.
Zephaniah (Zeph.) 西番雅书(共 3 章)	O.T.

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