

圣经

Bilingual Bible

和合本 (雅伟版)

罗马书

汉英对照

和合本(雅) / Lexham English Bible

2017 试读版

雅伟的话

YahwehDeHua.net

圣经

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汉英对照

和合本 (雅) / LEB

Bilingual Bible

Chinese Union Version (Yahweh edition)

Chinese / English

2017 试读版 (Beta edition 2017.04.18)

和合本(雅伟版)

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英语圣经

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圣经

和合本(雅伟版)

pdf 电子书

2017 试读版 (Beta edition 2017.04.18)

编者序

圣经是犹太人的文献，成书前后历时一千五百多年。圣经是由四十位不同的作者，在神的感动下，以当时通用的文字、语法书写而成的。圣经包含两个部分：旧约和新约。旧约（39 书卷）主要是用希伯来语写的，新约（27 书卷）则是用希腊语写的。

圣经是基督徒信仰的依据，我们需要认真、仔细地研读，好使我们的信仰能有根有基地建立在圣经的基础上。随着华人教会的发展，近数十年来已有许多圣经汉语译本诞生，但至今最普及的仍然是和合本译本。

为帮助信徒能更好地、更正确地明白圣经，我们特意制作了一部附带原文编号的和合本电子版圣经。这部电子版圣经做了以下的修订：

- 1 希伯来语圣经（旧约）中的神的名字是 יהוה (YHWH)，原文编号是 H3068（例：创 2:4）(H3069 是同字的变化型)。YHWH 的正确读音为 Yahweh（雅伟）。和合本当年采用了错误的英语音译 Jehovah（耶和華），本修订版采用现今学者公认更正确的音译：雅伟。

神的名字的缩写形式是 יה (Yah , 原文编号 H3050) , 也一律修订为 " 雅伟 " (例 : 出 15:2) 。

- 2 原文含 " 雅伟 " 一字 , 却在和合本中未被译出 , 现以 灰字及 [] 修正。例 : 我 [雅伟] (原文含 " 雅伟 " 一字 , 并无 " 我 " 字 , 参看出 24:1) 。
- 3 新约年代的犹太人因为避讳直称神的名字 , 就以 " 主 G2962 " 字来代替神的名字。但希腊语 " 主 " 字用途广泛 , 除了指主雅伟神 , 也可指主耶稣 , 也可指奴隶主或位高权重的人。这就导致了信徒无法区分主 (耶稣) 和神 (雅伟) , 甚至产生将两者混为一谈的乱象。故此 , 本修订版做了以下的修正 :

- ◆ 凡以 " 主 " 意指雅伟的 , 现修订为 " 主 [雅伟] " (例 : 太 1:22) 。
- ◆ 以 " 主 " 称呼耶稣的 , 除直接称 " 主耶稣 " 外 (例 : 可 16:19) , 都一律修订为 " 主* " (例 : 太 7:21) 。
- ◆ 但凡指基督的 " 主 " , 都修订为 " 主# " (例 : 太 22:43, 44, 45) 。
- ◆ 若文意不明显 , 无法明确区分 , 可指主雅伟神或主耶稣 , 则不加标示 (例 : 太 21:3) 。
- ◆ 无原文支持的 " 主 " 字 , 则标示为灰字 " 主 " (例 : 太 2:12, 22) 。
- ◆ 若指人、主人、财主等 , 则不加标示 (例 : 太 6:24 ; 10:24) 。

- 4 和合本 1919 年出版 , 参考了 1885 出版的英语译本 Revised Version (简称 RV , 或称 English Revised Version 【ERV】) , 并以当时最新编辑的 Westcott-Hort 1881 (简称 WH) 作为翻译新约的希腊语文本 (text type) 。

英语钦译本 (King James Version , KJV 1611) 是采用了 " 公认

文本" (Textus Receptus TR 1550、Beza 1588 等，简称 TR) 作为翻译新约的希腊语文本。WH 和 TR 是属于不同体系的希腊语文本，两者有出入和差异是在所难免的。简单地说，WH 与 TR 是文本编者根据不同的希腊语手抄本辑录而成的 (已知的希腊语手抄本共有 5800 本之多) 。

WH 与 TR 的差异，导致和合本与钦译本有诸多的出入。现今网上流传的附带原文编号的和合本新约，都是直接把英语钦译本的编号导入和合本当中，并没有经过全面校对，结果导致多处的文字与编号并不吻合。所以网上流传的版本是不适合用来作严谨的词字查考 (word study) 的。

WH 是当今最可靠的 Nestle-Aland (NA28) 2012 文本的前身，可说是已经功成身退，但因为它跟和合本的关系密切，应给与重视。我们现在提供的附带原文编号、文法编码的和合本，就是参照 WH 修订的。希望这个修订版本能为大家提供一个可靠的原文和翻译的对照，并借用原文编号作为词字查考的查经平台，以补充汉语翻译上的欠缺。

至于旧约，我们是以 Westminster Leningrad Codex (LC) 作为修订的参考。

原文编号是源自史特朗 (James Strong) 1890 年出版的《史特朗经文汇编》。史特朗按原文字根逐字排序，并配上编号：希伯来语由 H1-H8674，希腊语由 G1-G5624。之后有学者再附加 H8675-H8853 及 G5625-G5942 作为原文动词的文法分析 (Tense Voice & Mood 【TVM】) 的编码。

- 5 凡指女性的，及拟人化下的 " 他 " 一律改为 " 她 " 字 (例：太 1:19) 。
- 6 凡不是指人的，一律采用 " 它 " 字 (例：太 5:13) 。

7 本 2007 修订发布两套电子书(pdf) :

◆ 纯文字:

旧、新约汉英对照：和合本(雅伟版)对照英语 Lexham English Bible (LEB) ; LEB 经文中含原有翻译资料，以 ^{Note: ...} 显示；使文意通顺而加上的词字，则以 / 显示。汉语方面没有对和合本进行删改，唯对相关雅伟名字若需补充注明，以 灰字或 [] 显示 (例：代上 29:21) 。

◆ 附原文编号:

新约 汉语/希腊语对照：和合本(雅伟版) 对照希腊语 Westcott-Hort (WH) 。

旧约 汉语/希伯来语对照：和合本(雅伟版) 对照希伯来语 Leningrad Codex (LC) 。

都附带原文编号、原文编码以作比较。

若有反馈或发现错误，请电邮 yahwehdehua@gmail.com。特此感谢曾参与文字校对、提供计算机技术支持的弟兄姐妹及众同工。

孙树民

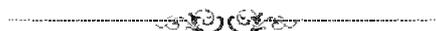
2017 年 4 月 18 日

你的言语在我上膛何等甘美，在我口中比蜜更甜！

我借着你的训词得以明白，所以我恨一切的假道。

你的话是我脚前的灯，是我路上的光。

诗 119:103-105



罗马书

第 1 章

1	耶稣基督的仆人保罗，奉召为使徒，特派传神的福音。	Paul, a slave of Christ Jesus, called <i>[to be]</i> an apostle, set apart for the gospel of God,
2	这福音是神从前藉众先知在圣经上所应许的，	which he promised previously through his prophets in the holy scriptures,
3	论到他儿子——我主耶稣基督。按肉体说，是从大卫后裔生的；	concerning his Son, who was born a descendant <small>{Note: Literally "of the seed"}</small> of David according to the flesh,
4	按圣善的灵说，因从死里复活，以大能显明是神的儿子。	who was declared Son of God in power according to the Holy Spirit <small>{Note: Literally "the Spirit of holiness"}</small> by the resurrection from the dead of Jesus Christ our Lord,
5	我们从他受了恩惠并使徒的职分，在万国之中叫人为他的名信服真道；	through whom we have received grace and apostleship for the obedience of faith among all the Gentiles <small>{Note: Or "nations"; the same Greek word can be translated "nations" or "Gentiles" depending on the context}</small> on behalf of his name,
6	其中也有你们这蒙召属耶稣基督的人。	among whom you also are <i>[the]</i> called of Jesus Christ.
7	我写信给你们在罗马、为神所爱、奉召作圣徒的众人。愿恩惠、平安从我们的父神并主耶稣基督归与你们！	To all those in Rome who are loved by God, called <i>[to be]</i> saints. Grace to you and peace from God our Father and the Lord Jesus Christ.
8	第一，我靠着耶稣基督，为你们众人感谢我的神，因你们的信德传遍了天下。	First, I give thanks to my God through Jesus Christ for all of you, because your faith is being proclaimed in the whole world.
9	我在他儿子福音上，用心灵所事奉的神，可以见证我怎样不住的提到你们；	For God, whom I serve with my spirit in the gospel of his Son, is my witness, how constantly I make mention of you,
10	在祷告之间常常恳求，或者照神的旨意，终能得平坦的道路往你们那里去。	always asking in my prayers if somehow now at last I may succeed to come to you in the will of God.
11	因为我切切的想见你们，要把些属灵的恩赐分给你们，使你们可以坚固。	For I desire to see you, in order that I may impart some spiritual gift to you, in order to strengthen you,
12	这样，我在你们中间，因你与我彼此的信心，就可以同得安慰。	that is, to be encouraged together with you through our mutual faith <small>{Note: Literally "the in one another faith"}</small> , both yours and mine.
13	弟兄们，我不愿意你们不知道，我屡次定意往你们那里去，要在你们中间得些果子，如同在其余的外邦人中一样；只是到如今仍有阻隔。	Now I do not want you to be ignorant, brothers, that often I intended to come to you, and was prevented until now, in order that I might have some fruit among you also, just as also among the rest of the Gentiles. <small>{Note: Or "nations"; the same Greek word can be translated "nations" or "Gentiles" depending on the context}</small>

14	无论是希利尼人、化外人、聪明人、愚拙人，我都欠他们的债，	I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.
15	所以情愿尽我的力量，将福音也传给你们在罗马的人。	Thus I am eager <small>{Note: Literally "the according to me eagerness"}</small> to proclaim the gospel also to you who <i>[are]</i> in Rome.
16	我不以福音为耻；这福音本是神的大能，要救一切相信的，先是犹太人，后是希利尼人。	For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.
17	因为神的义正在这福音上显明出来；这义是本于信，以致于信。如经上所记：义人必因信得生。	For the righteousness of God is revealed in it from faith to faith, just as it is written, "But the one who is righteous by faith will live." <small>{Note: Or "But the one who is righteous will live by faith" (differing only in word order)}</small>
18	原来，神的忿怒从天上显明在一切不虔不义的人身上，就是那些行不义阻挡真理的人。	For the wrath of God is revealed from heaven against all impiety and unrighteousness of people, who suppress the truth in unrighteousness,
19	神的事情，人所能知道的，原显明在人心里，因为神已经给他们显明。	because what can be known about God is evident among <small>{Note: Or "in"; or "within"}</small> them, for God made <i>[it]</i> clear to them.
20	自从造天地以来，神的永能和神性是明明可知的，虽是眼不能见，但藉着所造之物就可以晓得，叫人无可推诿。	For from the creation of the world, his invisible <i>[attributes]</i> , both his eternal power and deity, are discerned clearly, being understood in the things created, so that they are without excuse.
21	因为，他们虽然知道神，却不当作神荣耀他，也不感谢他。他们的思念变为虚妄，无知的心就昏暗了。	For <i>[although they]</i> knew God, they did not honor <i>[him]</i> as God or give thanks, but they became futile in their reasoning, and their senseless hearts were darkened.
22	自称为聪明，反成了愚拙，	Claiming to be wise, they became fools,
23	将不能朽坏之神的荣耀变为偶像，仿佛必朽坏的人和飞禽、走兽、昆虫的样式。	and exchanged the glory of the immortal God with the likeness of an image of mortal human beings and birds and quadrupeds and reptiles.
24	所以，神任凭他们逞着心里的情欲行污秽的事，以致彼此玷辱自己的身体。	Therefore God gave them over in the desires of their hearts to immorality, <i>[that]</i> their bodies would be dishonored among themselves,
25	他们将神的真实变为虚谎，去敬拜事奉受造之物，不敬奉那造物的主；主乃是可称颂的，直到永远。阿们！	who exchanged the truth of God with a lie, and worshiped and served the creation rather than the Creator, who is blessed for eternity. Amen.
26	因此，神任凭他们放纵可羞耻的情欲。他们的女人把顺性的用处变为逆性的用处；	Because of this, God gave them over to degrading passions, for their females exchanged the natural relations for those contrary to nature,
27	男人也是如此，弃了女人顺性的用处，欲火攻心，彼此贪恋，男和男行可羞耻的事，就在自己身上受这妄为当得的报应。	and likewise also the males, abandoning the natural relations with the female, were inflamed in their desire toward one another, males with males committing the shameless deed, and receiving in themselves the penalty that was necessary for their error.

28	他们既然故意不认识神，神就任凭他们存邪僻的心，行那些不合理的事；	And just as they did not see fit to recognize God {Note: Literally "to have God in recognition"} , God gave them over to a debased mind, to do the things [<i>that are</i>] not proper,
29	装满了各样不义、邪恶、贪婪、恶毒（或作：阴毒），满心是嫉妒、凶杀、争竞、诡诈、毒恨；	being filled with all unrighteousness, wickedness, greediness, malice, full of envy, murder, strife, deceit, malevolence. [<i>They are</i>] gossipers,
30	又是谗毁的、背后说人的、怨恨神的（或作：被神所憎恶的）、侮慢人的、狂傲的、自夸的、捏造恶事的、违背父母的。	slanderers, haters of God, insolent, arrogant, boasters, contrivers of evil, disobedient to parents,
31	无知的，背约的，无亲情的，不怜悯人的。	senseless, faithless, unfeeling, unmerciful,
32	他们虽知道神判定行这样事的人是当死的，然而他们不但自己去行，还喜欢别人去行。	who, [<i>although they</i>] {Note: *Here "[although]" is supplied as a component of the participle ("know") which is understood as concessive} know the requirements of God, that those who do such things are worthy of death, not only do they do the same [<i>things</i>] , but also they approve of those who do [<i>them</i>] .

第 2 章

1	你这论断人的，无论你是谁，也无可推诿。你在什么事上论断人，就在什么事上定自己的罪；因你这论断人的，自己所行却和别人一样。	Therefore you are without excuse, O man, every one [<i>of you</i>] who passes judgment. For in that which you pass judgment on someone else, you condemn yourself, for you who are passing judgment are doing the same [<i>things</i>] .
2	我们知道这样行的人，神必照真理审判他。	Now we know that the judgment of God is according to truth against those who do such things.
3	你这人哪，你论断行这样事的人，自己所行的却和别人一样，你以为能逃脱神的审判么？	But do you think this, O man who passes judgment on those who do such things, and who does the same [<i>things</i>] , that you will escape the judgment of God?
4	还是你藐视他丰富的恩慈、宽容、忍耐，不晓得他的恩慈是领你悔改呢？	Or do you despise the wealth of his kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?
5	你竟任着你刚硬不悔改的心，为自己积蓄忿怒，以致神震怒，显他公义审判的日子来到。	But because of your stubbornness and unrepentant heart, you are storing up for yourself wrath in the day of wrath and of the revelation of the righteous judgment of God,
6	他必照各人的行为报应各人。	who will reward each one according to his works:
7	凡恒心行善、寻求荣耀、尊贵，和不能朽坏之福的，就以永生报应他们；	to those who, by perseverance in good work, seek glory and honor and immortality, eternal life,

8	惟有结党、不顺从真理、反顺从不义的，就以忿怒、恼恨报应他们。	but to those <i>[who act]</i> from selfish ambition and who disobey the truth, but who obey unrighteousness, wrath and anger.
9	将患难、困苦加给一切作恶的人，先是犹太人，后是希利尼人；	<i>[There will be]</i> affliction and distress for every human being <small>{Note: Literally "soul of man"}</small> who does evil, of the Jew first and of the Greek,
10	却将荣耀、尊贵、平安加给一切行善的人，先是犹太人，后是希利尼人。	but glory and honor and peace to everyone who does good, to the Jew first and to the Greek.
11	因为神不偏待人。	For <i>[there]</i> is no partiality with God.
12	凡没有律法犯了罪的，也必不按律法灭亡；凡在律法以下犯了罪的，也必按律法受审判。	For as many as have sinned without law will also perish without law, and as many as have sinned under the law will be judged by the law.
13	（原来在神面前，不是听律法的为义，乃是行律法的称义。）	For it is not the hearers of the law <i>[who are]</i> righteous in the sight of God, but the doers of the law will be declared righteous. <small>{Note: Or "will be justified"}</small>
14	没有律法的外邦人若顺着本性行律法上的事，他们虽然没有律法，自己就是自己的律法。	For whenever the Gentiles, who do not have the law, do by nature the things of the law, these, <i>[although they]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("have") which is understood as concessive}</small> do not have the law, are a law to themselves,
15	这是显出律法的功用刻在他们心里，他们是非之心同作见证，并且他们的思念互相较量，或以为是，或以为非。）	who show the work of the law written on their hearts, their conscience bearing witness and their thoughts <i>[one]</i> after another accusing or even defending them
16	就在神藉耶稣基督审判人隐秘事的日子，照着我的福音所言。	on the day when God judges the secret things of people, according to my gospel, through <small>{Note: Or "by"}</small> Christ Jesus.
17	你称为犹太人，又倚靠律法，且指着神夸口；	But if you call yourself a Jew and rely on the law and boast in God
18	既从律法中受了教训，就晓得神的旨意，也能分别是非（或作：也喜爱那美好的事）；	and know his will and approve the things that are superior, <i>[because you]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("are instructed") which is understood as causal}</small> are instructed by the law,
19	又深信自己是给瞎子领路的，是黑暗中人的光，	and are confident <i>[that]</i> you yourself are a guide of the blind, a light of those in darkness,
20	是蠢笨人的师傅，是小孩子的先生，在律法上有知识和真理的模范。	an instructor of the foolish, a teacher of the immature, having the embodiment of knowledge and of the truth in the law.
21	你既是教导别人，还不教导自己么？你讲说人不可偷窃，自己还偷窃么？	Therefore, the one who teaches someone else, do you not teach yourself? The one who preaches not to steal, do you steal?
22	你说人不可奸淫，自己还奸淫么？你厌恶偶像，自己还偷窃庙中之物么？	The one who says not to commit adultery, do you commit adultery? The one who abhors idols, do you rob temples?

23	你指着律法夸口，自己倒犯律法，玷辱神么？	Who boast in the law, by the transgression of the law you dishonor God! <small>{Note: Or "do you dishonor God?" (a number of translators and interpreters take this phrase as a final rhetorical question; the present translation regards it as a final summary statement to be taken ironically)}</small>
24	神的名在外邦人中，因你们受了亵渎，正如经上所记的。	For just as it is written, "The name of God is blasphemed among the Gentiles because of you." <small>{Note: A quotation from <Isa 52:5>}</small>
25	你若是行律法的，割礼固然于你有益；若是犯律法的，你的割礼就算不得割礼。	For circumcision is of value if you do the law, but if you should be a transgressor of the law, your circumcision has become uncircumcision.
26	所以那未受割礼的，若遵守律法的条例，他虽然未受割礼，岂不算是有割礼么？	Therefore, if the uncircumcised person follows the requirements of the law, will not his uncircumcision be credited for circumcision?
27	而且那本来未受割礼的，若能全守律法，岂不是要审判你这有仪文和割礼竟犯律法的人么？	And the uncircumcised person by nature who carries out the law will judge you who, <i>[though provided]</i> with the precise written code <small>{Note: Literally "the letter"}</small> and circumcision <i>[are]</i> a transgressor of the law.
28	因为外面作犹太人的，不是真犹太人；外面肉身的割礼，也不是真割礼。	For the Jew is not one outwardly <small>{Note: Literally "in the open"}</small> , nor <i>[is]</i> circumcision outwardly <small>{Note: Literally "in the open"}</small> , in the flesh.
29	惟有里面作的，才是真犹太人；真割礼也是心里的，在乎灵，不在乎仪文。这人的称赞不是从人来的，乃是从神来的。	But the Jew is one inwardly <small>{Note: Literally "in secret"}</small> , and circumcision <i>[is]</i> of the heart, by the Spirit, not by the letter, whose praise <i>[is]</i> not from people but from God.

第 3 章

1	这样说来，犹太人有什么长处？割礼有什么益处呢？	Therefore, what <i>[is]</i> the advantage of the Jew, or what <i>[is]</i> the use of circumcision?
2	凡事大有好处：第一是神的圣言交托他们。	Much in every way. For first, that they were entrusted with the oracles of God.
3	即便有不信的，这有何妨呢？难道他们的不信就废掉神的信么？	What is the result <small>{Note: Literally "for what"}</small> if some refused to believe? Their unbelief will not nullify the faithfulness of God, <i>[will it]</i> ?
4	断乎不能！不如说，神是真实的，人都是虚谎的。如经上所记：你责备人的时候，显为公义；被人议论的时候，可以得胜。	May it never be! But let God be true but every human being a liar, just as it is written, "In order that you may be justified in your words, and may prevail when you are <small>{Note: *Of, if the form is understood as middle voice, "when you yourself judge"}</small> judged." <small>{Note: A quotation from <Ps 51:4>}</small>
5	我且照着人的常话说，我们的不义若显出神的义来，我们可以怎么说呢？神降怒，是他不义么？	But if our unrighteousness demonstrates the righteousness of God, what shall we say? God, who inflicts wrath, <i>[is]</i> not unjust, <i>[is he]</i> ? (I am speaking according to a human perspective.)

6	断乎不是！若是这样，神怎能审判世界呢？	May it never be! For otherwise, how will God judge the world?
7	若神的真实，因我的虚谎越发显出他的荣耀，为什么我还受审判，好像罪人呢？	But if by my lying, the truth of God abounded to his glory, why am I also still condemned as a sinner?
8	为什么不说，我们可以作恶以成善呢？这是毁谤我们的人说我们有这话。这等人定罪是该当的。	And <i>[why]</i> not (as we are slandered, and as some affirm that we say), "Let us do evil, in order that good may come <i>[of it]</i> ? Their ^{Note: Literally "whose"} condemnation is just!
9	这却怎么样呢？我们比他们强么？决不是的！因我们已经证明，犹太人和希利尼人都在罪恶之下。	What then? Do we have an advantage? Not at all. For we have already charged both Jews and Greeks are all under sin,
10	就如经上所记：没有义人，连一个也没有。	just as it is written, " <i>[There]</i> is no one righteous, not even one;
11	没有明白的；没有寻求神的；	<i>[there]</i> is no one who understands; <i>[there]</i> is no one who seeks God.
12	都是偏离正路，一同变为无用。没有行善的，连一个也没有。	All have turned aside together; they have become worthless; <i>[There]</i> is no one who practices kindness; <i>[there]</i> is not even one. ^{Note: Verses <10-12> are a quotation from <Ps 14:1-3>}
13	他们的喉咙是敞开的坟墓；他们用舌头弄诡诈，嘴唇里有虺蛇的毒气，	Their throat <i>[is]</i> an opened grave; they deceive with their tongues; the venom of asps <i>[is]</i> under their lips, ^{Note: A quotation from <Ps 5:9> and <Ps 140:3>}
14	满口是咒骂苦毒。	whose mouth is full of cursing and bitterness. ^{Note: A quotation from <Ps 10:7>}
15	杀人流血，他们的脚飞跑，	Their feet <i>[are]</i> swift to shed blood;
16	所经过的路便行残害暴虐的事。	destruction and distress <i>[are]</i> in their paths,
17	平安的路，他们未曾知道；	and they have not known the way of peace. ^{Note: Verses <15-17> are a quotation from <Isa 59:7-8>}
18	他们眼中不怕神。	The fear of God is not before their eyes." ^{Note: A quotation from <Ps 36:1>}
19	我们晓得律法上的话都是对律法以下之人说的，好塞住各人的口，叫普世的人都伏在神审判之下。	Now we know that whatever the law says, it speaks to those under the law, in order that every mouth may be closed and the whole world may become accountable to God.
20	所以凡有血气的，没有一个因行律法能在神面前称义，因为律法本是叫人知罪。	For by the works of the law no person will be declared righteous ^{Note: Literally "all flesh will not be declared righteous"} before him, for through the law <i>[comes]</i> knowledge of sin.
21	但如今，神的义在律法以外已经显明出来，有律法和先知为证：	But now, apart from the law, the righteousness of God has been revealed, being testified about by the law and the prophets—
22	就是神的义，因信耶稣基督加给一切相信的人，并没有分别。	that is, the righteousness of God through faith in Jesus Christ ^{Note: Or "through the faithfulness of Jesus Christ"} to all who believe. For <i>[there]</i> is no distinction,

23	因为世人都犯了罪，亏缺了神的荣耀；	for all have sinned and fall short of the glory of God,
24	如今却蒙神的恩典，因基督耶稣的救赎，就白白的称义。	being justified as a gift by his grace, through the redemption which is in Christ Jesus,
25	神设立耶稣作挽回祭，是凭着耶稣的血，藉着人的信，要显明神的义；因为他用忍耐的心宽容人先时所犯的罪，	whom God made publicly available as the mercy seat <small>{Note: Or "as the place of propitiation"}</small> through faith in his blood, for a demonstration of his righteousness, because of the passing over of previously committed sins,
26	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。	in the forbearance of God, for the demonstration of his righteousness in the present time, so that he should be just and the one who justifies the <i>[person]</i> by faith <small>{Note: Or "by Jesus' faithfulness"}</small> in Jesus.
27	既是这样，那里能夸口呢？没有可夸的了。用何法没有的呢？是用立功之法么？不是，乃用信主之法。	Therefore, where <i>[is]</i> boasting? It has been excluded. By what kind of law? Of works? No, but by a law <small>{Note: Or "a principle"}</small> of faith.
28	所以（有古卷：因为）我们看定了：人称义是因着信，不在乎遵行律法。	For we consider a person to be justified by faith apart from the works of the law.
29	难道神只作犹太人的神么？不也是作外邦人的神么？是的，也作外邦人的神。	Or <i>[is God]</i> the God of the Jews only? <i>[Is he]</i> not also <i>[the God]</i> of the Gentiles? Yes, also of the Gentiles,
30	神既是一位，他就要因信称那受割礼的为义，也要因信称那未受割礼的为义。	since God <i>[is]</i> one, who will justify those who are circumcised <small>{Note: Literally "circumcision"}</small> by faith and those who are uncircumcised <small>{Note: Literally "uncircumcision"}</small> through faith.
31	这样，我们因信废了律法么？断乎不是！更是坚固律法。	Therefore, do we nullify the law through faith? May it never be! But we uphold the law.

第 4 章

1	如此说来，我们的祖宗亚伯拉罕凭着肉体得了什么呢？	What then shall we say <i>[that]</i> Abraham, our ancestor according to the flesh, has found?
2	倘若亚伯拉罕是因行为称义，就有可夸的；只是在神面前并无可夸。	For if Abraham was justified by works, he has something to boast about, but not before God.
3	经上说什么呢？说：亚伯拉罕信神，这就算为他的义。	For what does the scripture say? "And Abraham believed God, and it was credited to him for righteousness." <small>{Note: A quotation from <Gen 15:6>}</small>
4	做工的得工价，不算恩典，乃是该得的；	Now to the one who works, his pay is not credited according to grace, but according to his due.
5	惟有不做工的，只信称罪人为义的神，他的信就算为义。	But to the one who does not work, but who believes in the one who justifies the ungodly, his faith is credited for righteousness,

6 正如大卫称那在行为以外蒙神算为义的人是有福的。	just as David also speaks about the blessing of the person to whom God credits righteousness apart from works:
7 他说：得赦免其过、遮盖其罪的，这人是有福的。	“Blessed <i>[are they]</i> whose lawless deeds have been forgiven, and whose sins are covered over.
8 主[雅伟]不算为有罪的，这人是有福的。	Blessed <i>[is]</i> the person against whom the Lord will never count sin.” {Note: A quotation from <Ps 32:1-2>}
9 如此看来，这福是单加给那受割礼的人么？不也是加给那未受割礼的人么？因我们所说，亚伯拉罕的信，就算为他的义，	Therefore, <i>[is]</i> this blessing for those who are circumcised <small>{Note: Literally “the circumcision”}</small> , or also for those who are uncircumcised <small>{Note: Literally “the uncircumcision”}</small> ? For we say, “Faith was credited to Abraham for righteousness.” <small>{Note: A quotation from <Gen 15:6>}</small>
10 是怎么算的呢？是在他受割礼的时候呢？是在他未受割礼的时候呢？不是在受割礼的时候，乃是在未受割礼的时候。	How then was it credited? <i>[While he]</i> <small>{Note: *Here “while” is supplied as a component of the participle (“was”) which is understood as temporal}</small> was circumcised <small>{Note: Literally “in circumcision”}</small> or uncircumcised <small>{Note: Literally “in uncircumcision”}</small> ? Not while circumcised <small>{Note: Literally “in circumcision”}</small> but while uncircumcised <small>{Note: Literally “in uncircumcision”}</small> !
11 并且他受了割礼的记号，作他未受割礼的时候因信称义的印证，叫他作一切未受割礼而信之人的父，使他们也算为义；	And he received the sign of circumcision <i>[as]</i> a seal <small>{Note: Or “confirmation”}</small> of the righteousness by faith which <i>[he had]</i> while uncircumcised <small>{Note: Literally “in uncircumcision”}</small> , so that he could be the father of all who believe although they are uncircumcised <small>{Note: Literally “through uncircumcision”}</small> , so that righteousness could be credited to them, <small>{Note: Some manuscripts have “could be credited to them also”}</small>
12 又作受割礼之人的父，就是那些不但受割礼，并且按我们的祖宗亚伯拉罕未受割礼而信之踪迹去行的人。	and the father of those who are circumcised <small>{Note: Literally “of the circumcision”}</small> to those who are not only from the circumcision, but who also follow in the footsteps of the faith of our father Abraham which he had while uncircumcised <small>{Note: Literally “of the in uncircumcision faith of our father Abraham”}</small> .
13 因为神应许亚伯拉罕和他后裔，必得承受世界，不是因律法，乃是因信而得的义。	For the promise to Abraham or to his descendants, <i>[that]</i> he would be heir of the world, <i>[was]</i> not through the law, but through the righteousness by faith.
14 若是属乎律法的人才得为后嗣，信就归于虚空，应许也就废弃了。	For if those of the law <i>[are]</i> heirs, faith is rendered void and the promise is nullified.
15 因为律法是惹动忿怒的（或作：叫人受刑的）；那里没有律法，那里就没有过犯。	For the law produces wrath, but where <i>[there]</i> is no law, neither <i>[is there]</i> transgression.
16 所以人得为后嗣是本乎信，因此就属乎恩，叫应许定然归给一切后裔；不但归给那属乎律法的，也归给那效法亚伯拉罕之信的。	Because of this, <i>[it is]</i> by faith, in order that <i>[it may be]</i> according to grace, so that the promise may be secure to all the descendants, not only to those of the law, but also to those of the faith of Abraham, who is the father of us all

17	亚伯拉罕所信的，是那叫死人复活、使无变为有的神，他在主[雅伟]面前作我们世人的父。如经上所记：我已经立你作多国的父。	(just as it is written, "I have made you the father of many nations") <small>{Note: A quotation from <Gen 17:5>}</small> before God, in whom he believed, the one who makes the dead alive and who calls the things that are not as <i>[though]</i> they are,
18	他在无可指望的时候，因信仍有指望，就得以作多国的父，正如先前所说，你的后裔将要如此。	who against hope believed in hope, so that he became the father of many nations, according to what was said, "so will your descendants be." <small>{Note: A quotation from <Gen 15:5>}</small>
19	他将近百岁的时候，虽然想到自己的身体如同已死，撒拉的生育已经断绝，他的信心还是不软弱；	And not being weak in faith, he considered his own body as good as dead, <small>{Note: Some manuscripts have "already as good as dead"}</small> <i>[because he]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("was") which is understood as causal}</small> was approximately a hundred years old, and the deadness of Sarah's womb.
20	并且仰望神的应许，总没有因不信心里起疑惑，反倒因信心里得坚固，将荣耀归给神，	And he did not waver in unbelief at the promise of God, but was strengthened in faith, giving glory to God
21	且满心相信神所应许的必能做成。	and being fully convinced that what he had promised, he was also able to do.
22	所以，这就算为他的义。	Therefore <small>{Note: Some manuscripts have "Therefore, indeed,"}</small> it was credited to him for righteousness.
23	算为他义的这句话不是单为他写的，	But it was not written for the sake of him alone that it was credited to him,
24	也是为我们将来得算为义之人写的，就是我们这信神使我们的主耶稣从死里复活的人。	but also for the sake of us to whom it is going to be credited, to those who believe in the one who raised Jesus our Lord from the dead,
25	耶稣被交给人，是为我们的过犯；复活，是为叫我们称义（或作：耶稣是为我们的过犯交付了，是为我们称义复活了）。	who was handed over on account of our trespasses, and was raised up in the interest of our justification. <small>{Note: Or "vindication"; or "acquittal"}</small>

第 5 章

1	我们既因信称义，就藉着我们的主耶稣基督得与神相和。	Therefore, <i>[because we]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("have been declared righteous") which is understood as causal}</small> have been declared righteous by faith, we have <small>{Note: Although a number of important manuscripts read the subjunctive mood here ("let us have"), almost all English versions prefer the indicative mood ("we have") which is supported by many other manuscripts}</small> peace with God through our Lord Jesus Christ,
2	我们又藉着他，因信得进入现在所站的这恩典中，并且欢欢喜喜盼望神的荣耀。	through whom also we have <i>[obtained]</i> access by faith into this grace in which we stand, and we boast in the hope of the glory of God.

3 不但如此，就是在患难中也是欢欢喜喜的；因为知道患难生忍耐，	And not only <i>[this]</i> , but we also boast in our afflictions, <i>[because we]</i> <small>{Note: *Here "[because]" is supplied as a component of the participle ("know") which is understood as causal}</small> know that affliction produces patient endurance,
4 忍耐生老练，老练生盼望；	and patient endurance, proven character, and proven character, hope,
5 盼望不至于羞耻，因为所赐给我们的圣灵将神的爱浇灌在我们心里。	and hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.
6 因我们还软弱的时候，基督就按所定的日期为罪人死。	For <i>[while]</i> <small>{Note: *Here "[while]" is supplied as a component of the participle ("were") which is understood as temporal}</small> we were still helpless, yet at the proper time Christ died for the ungodly.
7 为义人死，是少有的；为仁人死、或者有敢做的。	For only rarely will someone die on behalf of a righteous person (for on behalf of a good person possibly someone might even dare to die),
8 惟有基督在我们还作罪人的时候为我们死，神的爱就在此向我们显明了。	but God demonstrates his own love for us, <i>[in]</i> that <i>[while]</i> <small>{Note: *Here "[while]" is supplied as a component of the participle ("were") which is understood as temporal}</small> we were still sinners, Christ died for us.
9 现在我们既靠着他的血称义，就更要藉着他免去神的忿怒。	Therefore, by much more, <i>[because we]</i> <small>{Note: *Here "[because]" is supplied as a component of the participle ("have been declared righteous") which is understood as causal}</small> have been declared righteous now by his blood, we will be saved through him from the wrath.
10 因为我们作仇敌的时候，且藉着神儿子的死，得与神和好；既已和好，就更要因他的生得救了。	For if, <i>[while we]</i> <small>{Note: *Here "[while]" is supplied as a component of the participle ("were") which is understood as temporal}</small> were enemies, we were reconciled to God through the death of his Son, by much more, having been reconciled, we will be saved by his life.
11 不但如此，我们既藉着我主耶稣基督得与神和好，也就藉着他以神为乐。	And not only <i>[this]</i> , but also <i>[we are]</i> boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
12 这就如罪是从一人入了世界，死又是从罪来的；于是死就临到众人，因为众人都犯了罪。	Because of this, just as sin entered into the world through one man, and death through sin, so also death spread to all people because all sinned.
13 没有律法之先，罪已经在世上；但没有律法，罪也不算罪。	For until the law, sin was in the world, but sin is not charged to one's account <i>[when there]</i> <small>{Note: *Here "[when]" is supplied as a component of the participle ("is") which is understood as temporal}</small> is no law.
14 然而从亚当到摩西，死就作了王，连那些不与亚当犯一样罪过的，也在他的权下。亚当乃是那以后要来之人的豫像。	But death reigned from Adam until Moses even over those who did not sin in the likeness of the transgression of Adam, who is a type of the one who is to come.
15 只是过犯不如恩赐，若因一人的过犯，众人都死了，何况神的恩典，与那因耶稣基督一人恩典中的赏赐，岂不更加倍的临到众人么？	But the gift is not like the trespass <small>{Note: Literally "but not like the trespass so also the gift"}</small> , for if by the trespass of the one, the many died, by much more did the grace of God and the gift by the grace of the one man, Jesus Christ, multiply to the many.

16	因一人犯罪就定罪，也不如恩赐，原来审判是由一人而定罪，恩赐乃是由许多过犯而称义。	And the gift [<i>is</i>] not as through the one who sinned, for on the one hand, judgment from the one [<i>sin</i>] [<i>led</i>] to condemnation, but the gift, from many trespasses, [<i>led</i>] to justification.
17	若因一人的过犯，死就因这一人作了王，何况那些受洪恩又蒙所赐之义的，岂不更要因耶稣基督一人在生命中作王么？	For if by the trespass of the one [<i>man</i>] , death reigned through the one [<i>man</i>] , much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.
18	如此说来，因一次的过犯，众人都被定罪；照样，因一次的义行，众人也就被称义得生命了。	Consequently therefore, as through one trespass [<i>came</i>] condemnation to all people, so also through one righteous deed [<i>came</i>] justification of life to all people.
19	因一人的悖逆，众人成为罪人；照样，因一人的顺从，众人也成为义了。	For just as through the disobedience of the one man, the many were made sinners, so also through the obedience of the one, the many will be made righteous.
20	律法本是外添的，叫过犯显多；只是罪在那里显多，恩典就更显多了。	Now the law came in as a side issue, in order that the trespass could increase, but where sin increased, grace was present in greater abundance,
21	就如罪作王叫人死；照样，恩典也藉着义作王，叫人因我们的主耶稣基督得永生。	so that just as sin reigned in death, so also grace would reign through righteousness to eternal life through Jesus Christ our Lord.

第 6 章

1	这样，怎么说呢？我们可以仍在罪中、叫恩典显多么？	What therefore shall we say? Shall we continue in sin, in order that grace may increase?
2	断乎不可！我们在罪上死了的人岂可仍在罪中活着呢？	May it never be! How can we who died to sin still live in it?
3	岂不知我们这受洗归入基督耶稣的人是受洗归入他的死么？	Or do you not know that as many as were baptized into Christ Jesus were baptized into his death?
4	所以，我们藉着洗礼归入死，和他一同埋葬，原是叫我们一举一动有新生的样式，像基督藉着父的荣耀从死里复活一样。	Therefore we have been buried with him through baptism into death, in order that just as Christ was raised from the dead through the glory of the Father, so also we may live a new way of life <small>{Note: Literally "in newness of life"}</small>
5	我们若在他死的形状上与他联合，也要在他复活的形状上与他联合；	For if we have become identified with [<i>him</i>] in the likeness of his death, certainly also we will be [<i>identified with him in the likeness</i>] <small>{Note: The elliptical phrase "identified with him in the likeness" has been supplied in the translation for clarity}</small> of [<i>his</i>] resurrection,
6	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；	knowing this, that our old man was crucified together with [<i>him</i>] , in order that the body of sin may be done away with, [<i>that</i>] we may no longer be enslaved to sin.

7	因为已死的人是脱离了罪。	For the one who has died has been freed from sin.
8	我们若是与基督同死，就信必与他同活。	Now if we died with Christ, we believe that we will also live with him,
9	因为知道基督既从死里复活，就不再死，死也不再作他的主了。	knowing that Christ, <i>[because he]</i> <small>{(Note: *Here "[because]" is supplied as a component of the participle ("has been raised") which is understood as causal)}</small> has been raised from the dead, is going to die no more, death no longer being master over him.
10	他死是向罪死了，只有一次；他活是向神活着。	For that <i>[death]</i> he died, he died to sin once and never again, but that <i>[life]</i> he lives, he lives to God.
11	这样，你们向罪也当看自己是死的；向神在基督耶稣里，却当看自己是活的。	So also you, consider yourselves to be dead to sin, but alive to God in Christ Jesus.
12	所以，不要容罪在你们必死的身上作王，使你们顺从身子的私欲。	Therefore do not let sin reign in your mortal body, so that <i>[you]</i> obey its desires,
13	也不要将你们的肢体献给罪作不义的器具；倒要像从死里复活的人，将自己献给神，并将肢体作义的器具献给神。	and do not present your members to sin <i>[as]</i> instruments of unrighteousness, but present yourselves to God as those who are alive from the dead, and your members to God <i>[as]</i> instruments of righteousness.
14	罪必不能作你们的主，因你们不在律法之下，乃在恩典之下。	For sin will not be master over you, because you are not under law, but under grace.
15	这却怎么样呢？我们在恩典之下，不在律法之下，就可以犯罪么？断乎不可！	What then? Shall we sin because we are not under law but under grace? May it never be!
16	岂不晓得你们献上自己作奴仆，顺从谁，就作谁的奴仆么？或作罪的奴仆，以至于死；或作顺命的奴仆，以至成义。	Do you not know that to whomever you present yourselves <i>[as]</i> slaves for obedience, you are slaves to whomever you obey, whether sin, <i>[leading]</i> to death, or obedience, <i>[leading]</i> to righteousness?
17	感谢神！因为你们从前虽然作罪的奴仆，现今却从心里顺服了所传给你们道理的模式。	But thanks <i>[be]</i> to God that you were slaves of sin, but you have obeyed from the heart the pattern of teaching to which you were entrusted,
18	你们既从罪里得了释放，就作了义的奴仆。	and having been set free from sin, you became enslaved to righteousness.
19	我因你们肉体的软弱，就照人的常话对你们说。你们从前怎样将肢体献给不洁不法作奴仆，以至于不法；现今也要照样将肢体献给义作奴仆，以至于成圣。	(I am speaking in human terms because of the weakness of your flesh.) For just as you presented your members <i>[as]</i> slaves to immorality and lawlessness, <i>[leading]</i> to lawlessness, so now present your members <i>[as]</i> slaves to righteousness, <i>[leading]</i> to sanctification.
20	因为你们作罪之奴仆的时候，就不被义约束了。	For when you were slaves of sin, you were free with respect to righteousness.

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|----|--|---|
| 21 | 你们现今所看为羞耻的事，当日有什么果子呢？那些事的结局就是死。 | Therefore what sort of fruit did you have then, about which you are now ashamed? For the end of those <i>[things]</i> <i>[is]</i> death. |
| 22 | 但现今，你们既从罪里得了释放，作了神的奴仆，就有成圣的果子，那结局就是永生。 | But now, having been set free from sin and having been enslaved to God, you have your fruit <i>[leading]</i> to sanctification, and its end <i>[is]</i> eternal life. |
| 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。 | For the compensation due sin <i>[is]</i> death, but the gift of God <i>[is]</i> eternal life in Christ Jesus our Lord. |

第 7 章

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|---|---|--|
| 1 | 弟兄们，我现在对明白律法的人说，你们岂不晓得律法管人是在活着的时候么？ | Or do you not know, brothers (for I am speaking to those who know the law), that the law is master of a person for as long a time <i>[as]</i> he lives? |
| 2 | 就如女人有了丈夫，丈夫还活着，就被律法约束；丈夫若死了，就脱离了丈夫的律法。 | For the married woman is bound by law to <i>[her]</i> husband while he lives, but if her husband dies, she is released from the law of the husband. |
| 3 | 所以丈夫活着，她若归于别人，便叫淫妇；丈夫若死了，她就脱离了丈夫的律法，虽然归于别人，也不是淫妇。 | Therefore as a result, if she belongs to another man <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the participle ("is living") which is understood as temporal}</small> her husband is living, she will be called an adulteress. But if her husband dies, she is free from the law, so that she is not an adulteress <i>[if she]</i> <small>{Note: "Here "[if]" is supplied as a component of the participle ("belongs") which is understood as conditional}</small> belongs to another man. |
| 4 | 我的弟兄们，这样说来，你们藉着基督的身体，在律法上也是死了，叫你们归于别人，就是归于那从死里复活的，叫我们结果子给神。 | So then, my brothers, you also were brought to death with respect to the law through the body of Christ, so that you may belong to another, to the one who was raised from the dead, in order that we may bear fruit for God. |
| 5 | 因为我们属肉体的时候，那因律法而生的恶欲就在我们肢体中发动，以致结成死亡的果子。 | For when we were in the flesh, sinful desires were working through the law in our members, to bear fruit for death. |
| 6 | 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们服事主，要按着心灵（心灵：或作圣灵）的新样，不按着仪文的旧样。 | But now we have been released from the law, <i>[because we]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("have died") which is understood as causal}</small> have died <i>[to that]</i> by which we were bound, so that we may serve in newness of the Spirit and not in oldness of the letter <i>[of the law]</i> . |
| 7 | 这样，我们可说什么呢？律法是罪么？断乎不是！只是非因律法，我就不知何为罪。非律法说不可起贪心，我就不知何为贪心。 | What then shall we say? <i>[Is]</i> the law sin? May it never be! But I would not have known sin except through the law, for I would not have known covetousness if the law had not said, "Do not covet." <small>{Note: A quotation from <Exod 20:17>; <Deut 5:21>}</small> |

8	然而罪趁着机会，就藉着诫命叫诸般的贪心在我里头发动；因为没有律法，罪是死的。	But sin, seizing an opportunity through the commandment, produced in me all <i>[kinds of]</i> covetousness. For apart from the law, sin <i>[is]</i> dead.
9	我以前没有律法是活着的；但是诫命来到，罪又活了，我就死了。	And I was alive once, apart from the law, but <i>[when]</i> <small>(Note: *Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal)</small> the commandment came, sin sprang to life
10	那本来叫人活的诫命，反倒叫我死；	and I died, and this commandment which <i>[was]</i> to <i>[lead to]</i> life was found with respect to me to <i>[lead to]</i> death.
11	因为罪趁着机会，就藉着诫命引诱我，并且杀了我。	For sin, seizing the opportunity through the commandment, deceived me and through it killed <i>[me]</i> .
12	这样看来，律法是圣洁的，诫命也是圣洁、公义、良善的。	So then, the law <i>[is]</i> holy, and the commandment <i>[is]</i> holy and righteous and good.
13	既然如此，那良善的是叫我死么？断乎不是！叫我死的乃是罪。但罪藉着那良善的叫我死，就显出真是罪，叫罪因着诫命更显出是恶极了。	Therefore, <i>[did that which is]</i> good become death to me? May it never be! Rather <i>[it was]</i> sin, in order that it might be recognized <i>[as]</i> sin, producing death through <i>[what is]</i> good for me, in order that sin might become sinful to an extraordinary degree through the commandment.
14	我们原晓得律法是属乎灵的，但我是属乎肉体的，是已经卖给罪了。	For we know that the law is spiritual, but I am fleshly, sold into slavery to sin <small>(Note: Literally "sold under sin")</small> .
15	因为我所做的，我自己不明白；我所愿意的，我并不做；我所恨恶的，我倒去做。	For what I am doing I do not understand, because what I want <i>[to do]</i> , this I do not practice, but what I hate, this I do.
16	若我所做的，是我所不愿意的，我就应承律法是善的。	But if what I do not want <i>[to do]</i> , this I do, I agree with the law that <i>[it is]</i> good.
17	既是这样，就不是我做的，乃是住在我里头的罪做的。	But now I am no longer the one doing it, but sin that lives in me.
18	我也知道在我里头，就是我肉体之中，没有良善。因为，立志为善由得我，只是行出来由不得我。	For I know that good does not live in me, that is, in my flesh. For the willing is present in me, but the doing <i>[of]</i> the good <i>[is]</i> not.
19	故此，我所愿意的善，我反不做；我所不愿意的恶，我倒去做。	For the good that I want <i>[to do]</i> , I do not do, but the evil that I do not want <i>[to do]</i> , this I do.
20	若我去做所不愿意做的，就不是我做的，乃是住在我里头的罪做的。	But if what I do not want <i>[to do]</i> , this I am doing, I am no longer the one doing it, but sin that lives in me.
21	我觉得有个律，就是我愿意为善的时候，便有恶与我同在。	Consequently, I find the principle with me, the one who wants to do good, that evil is present with me. <small>(Note: Or "in me")</small>
22	因为按着我里面的意思（原文是人），我是喜欢神的律；	For I joyfully agree with the law of God in my inner person,

23	但我觉得肢体中另有个律和我心中的律交战，把我掳去，叫我附从那肢体中犯罪的律。	but I observe another law in my members, at war with the law of my mind and making me captive to the law of sin that exists in my members.
24	我真是苦阿！谁能救我脱离这取死的身體呢？	Wretched man <i>[that]</i> I <i>[am]</i> ! Who will rescue me from this body of death?
25	感谢神，靠着我们的主耶稣基督就能脱离了。这样看来，我以内心顺服神的律，我肉体却顺服罪的律了。	Thanks <i>[be]</i> <small>{Note: Some manuscripts have "But thanks [be]"}</small> to God through Jesus Christ our Lord! So then, I myself with my mind am enslaved to the law of God, but with my flesh <i>[I am enslaved]</i> to the law of sin.

第 8 章

1	如今，那些在基督耶稣里的就不定罪了。	Consequently, <i>[there is]</i> now no condemnation for those <i>[who are]</i> in Christ Jesus.
2	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。	For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death.
3	律法既因肉体软弱，有所不能行的，神就差遣自己的儿子，成为罪身的形状，作了赎罪祭，在肉体中定了罪案，	For what <i>[was]</i> impossible for the law, in that it was weak through the flesh, God <i>[did]</i> . <i>[By]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("sending") which is understood as means}</small> sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh,
4	使律法的义成就在我们这不随从肉体、只随从圣灵的人身上。	in order that the requirement of the law would be fulfilled in us, who do not live according to the flesh but according to the Spirit.
5	因为随从肉体的人体贴肉体的事，随从圣灵的人体贴圣灵的事。	For those who are <i>[living]</i> according to the flesh are intent on the things of the flesh, but those <i>[who are living]</i> according to the Spirit <i>[are intent on]</i> the things of the Spirit.
6	体贴肉体的，就是死；体贴圣灵的，乃是生命、平安。	For the mindset of the flesh <i>[is]</i> death, but the mindset of the Spirit <i>[is]</i> life and peace,
7	原来体贴肉体的，就是与神为仇；因为不服神的律法，也是不能服，	because the mindset of the flesh <i>[is]</i> enmity toward God, for <i>[it is]</i> not subjected to the law of God, for <i>[it is]</i> not able <i>[to do so]</i> ,
8	而且属肉体的人不能得神的喜欢。	and those who are in the flesh are not able to please God.
9	如果神的灵住在你们心里，你们就不属肉体，乃属圣灵了。人若没有基督的灵，就不是属基督的。	But you are not in the flesh but in the Spirit, if indeed the Spirit of God lives in you. But if anyone does not have the Spirit of Christ, this person does not belong to him <small>{Note: Literally "is not of him"}</small> .
10	基督若在你们心里，身体就因罪而死，心灵却因义而活。	But if Christ <i>[is]</i> in you, the body <i>[is]</i> dead because of sin, but the Spirit <i>[is]</i> life because of righteousness.

11 然而，叫耶稣从死里复活者的灵若住在你们心里，那叫基督耶稣从死里复活的，也必藉着住在你们心里的圣灵，使你们必死的身体又活过来。	And if the Spirit of the one who raised Jesus from the dead lives in you, the one who raised Christ Jesus <small>{Note: Some manuscripts omit "Jesus"}</small> from the dead will also make alive your mortal bodies through his Spirit who lives in you.
12 弟兄们，这样看来，我们并不是欠肉体的债去顺从肉体活着。	So then, brothers, we are obligated not to the flesh, to live according to the flesh.
13 你们若顺从肉体活着，必要死；若靠着圣灵治死身体的恶行，必要活着。	For if you live according to the flesh, you are going to die, but if by the Spirit you put to death the deeds of the body, you will live.
14 因为凡被神的灵引导的，都是神的儿子。	For all those who are led by the Spirit of God, these are sons of God.
15 你们所受的，不是奴仆的心，仍旧害怕；所受的，乃是儿子的心，因此我们呼叫：阿爸！父！	For you have not received a spirit of slavery <i>[leading]</i> to fear again, but you have received the Spirit of adoption, by whom we cry out, "Abba! <small>{Note: "Abba" means "father" in Aramaic}</small> Father!"
16 圣灵与我们的灵同证我们是神的儿女；	The Spirit himself confirms to our spirit that we are children of God,
17 既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣。如果我们和他一同受苦，也必和他一同得荣耀。	and if children, also heirs—heirs of God and fellow heirs with Christ, if indeed we suffer together <i>[with him]</i> so that we may also be glorified together <i>[with him]</i> .
18 我想，现在的苦楚若比起将来要显于我们的荣耀就不足介意了。	For I consider that the sufferings of the present time are not worthy <i>[to be compared]</i> with the glory that is about to be revealed to us.
19 受造之物切望等候神的众子显出来。	For the eagerly expecting creation awaits eagerly the revelation of the sons of God.
20 因为受造之物服在虚空之下，不是自己愿意，乃是因那叫它如此的。	For the creation has been subjected to futility, not willingly, but because of the one who subjected <i>[it]</i> , in hope
21 但受造之物仍然指望脱离败坏的辖制，得享（享：原文是入）神儿女自由的荣耀。	that the creation itself also will be set free from its servility to decay, into the glorious freedom of the children of God.
22 我们知道一切受造之物一同叹息、劳苦，直到如今。	For we know that the whole creation groans together and suffers agony together until now.
23 不但如此，就是我们这有圣灵初结果子的，也是自己心里叹息，等候得着儿子的名分，乃是我们的身体得赎。	Not only <i>[this]</i> , but we ourselves also, having the first fruits of the Spirit, even we ourselves groan within ourselves <i>[while we]</i> <small>{Note: "Here "[while]" is supplied as a component of the participle ("await eagerly") which is understood as temporal}</small> await eagerly <i>[our]</i> adoption, the redemption of our body.
24 我们得救是在乎盼望；只是所见的盼望不是盼望，谁还盼望他所见的呢（有古卷作：人所看见的何必再盼望呢）？	For in hope we were saved, but hope that is seen is not hope, for who hopes for what he sees?

25	但我们若盼望那所不见的，就必忍耐等候。	But if we hope for what we do not see, we await <i>[it]</i> eagerly with patient endurance.
26	况且我们的软弱有圣灵帮助，我们本不晓得当怎样祷告，只是圣灵亲自用说不出的叹息替我们祷告。	And likewise also, the Spirit helps <i>[us]</i> in our weakness, for we do not know how to pray as one ought, but the Spirit himself intercedes <i>[for us]</i> <i>[with]</i> unexpressed groanings.
27	鉴察人心的，晓得圣灵的意思，因为圣灵照着神的旨意替圣徒祈求。	And the one who searches our hearts knows what the mindset of the Spirit <i>[is]</i> , because he intercedes on behalf of the saints according to <i>[the will of]</i> God.
28	我们晓得万事都互相效力，叫爱神的人得益处，就是按他旨意被召的人。	And we know that all <i>[things]</i> work together for good for those who love God, for those who are called according to <i>[his]</i> purpose,
29	因为他预先所知道的人，就预先定下效法他儿子的模样，使他儿子在许多弟兄中作长子。	because <i>[those]</i> whom he foreknew, he also predestined <i>[to be]</i> conformed to the image of his Son, so that he should be the firstborn among many brothers.
30	预先所定下的人又召他们来；所召来的人又称他们为义；所称为义的人又叫他们得荣耀。	And <i>[those]</i> whom he predestined, these <i>[he]</i> also called, and <i>[those]</i> whom he called, these <i>[he]</i> also justified, and <i>[those]</i> whom he justified, these <i>[he]</i> also glorified.
31	既是这样，还有什么说的呢？神若帮助我们，谁能敌挡我们呢？	What then shall we say about these <i>[things]</i> ? If God <i>[is]</i> for us, who <i>[can be]</i> against us?
32	神既不爱惜自己的儿子，为我们众人舍了，岂不也把万物和他一同白白的赐给我们么？	Indeed, <i>[he]</i> who did not spare his own Son, but gave him up for us all, how will he not also, together with him, freely give us all <i>[things]</i> ?
33	谁能控告神所拣选的人呢？有神称他们为义了（或作：是称他们为义的神么）	Who will bring charges against God's elect? God <i>[is]</i> the one who justifies.
34	谁能定他们的罪呢？有基督耶稣已经死了，而且从死里复活，现今在神的右边，也替我们祈求（有基督... 或作是已经死了，而且从死里复活，现今在神的右边，也替我们祈求的基督耶稣么）	Who <i>[is]</i> the one who condemns? Christ ^{Note: Some manuscripts have "Christ Jesus"} <i>[is]</i> the one who died, and more than that, who was raised, who is also at the right hand of God, who also intercedes for us.
35	谁能使我们与基督的爱隔绝呢？难道是患难么？是困苦么？是逼迫么？是饥饿么？是赤身露体么？是危险么？是刀剑么？	Who will separate us from the love of Christ? <i>[Will]</i> affliction or distress or persecution or hunger or lack of sufficient clothing or danger or the sword?
36	如经上所记：我们为你的缘故终日被杀；人看我们如将宰的羊。	Just as it is written, "On account of you we are being put to death the whole day <i>[long]</i> "; we are considered as sheep for slaughter." ^{Note: A quotation from <Ps 44:22>}
37	然而，靠着爱我们的主，在这一切的事上已经得胜有余了。	<i>[No]</i> , but in all these <i>[things]</i> we prevail completely through the one who loved us.

38 因为我深信无论是死，是生，是天使，是掌权的，是有能的，是现在的事，是将来的事，

For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers,

39 是高处的，是低处的，是别的受造物，都不能叫我们与神的爱隔绝；这爱是在我们的主基督耶稣里的。

nor height, nor depth, nor any other created thing, will be able to separate us from the love of God that is in Christ Jesus our Lord.

第 9 章

1 我在基督里说真话，并不谎言，有我良心被圣灵感动，给我作见证；

I am telling the truth in Christ— *[I am]* not lying; my conscience bears witness to me in the Holy Spirit—

2 我是大有忧愁，心里时常伤痛；

that my grief is great and *[there is]* constant distress in my heart.

3 为我弟兄，我骨肉之亲，就是自己被咒诅，与基督分离，我也愿意。

For I could wish myself to be accursed from Christ for the sake of my brothers, my fellow countrymen according to the flesh,

4 他们是以色列人；那儿子的名分、荣耀、诸约、律法、礼仪、应许都是他们的。

who are Israelites, *[to]* whom *[belong]* the adoption, and the glory, and the covenants, and the giving of the law, and the *[temple]* service, and the promises,

5 列祖就是他们的祖宗，按肉体说，基督也是从他们出来的，他是在万有之上，永远可称颂的神。阿们！

[to] whom *[belong]* the patriarchs, and from whom *[is]* the Christ according to human descent, who is God over all, blessed forever {Note: Literally "for eternity"}! Amen.

6 这不是说神的话落了空。因为从以色列生的不都是以色列人，

But *[it is]* not as if the word of God had failed. For not all those *[who are descended]* from Israel *[are truly]* Israel,

7 也不因为是亚伯拉罕的后裔就都作他的儿女；惟独从以撒生的才要称为你的后裔。

nor *[are they]* all children because they are descendants of Abraham, but "In Isaac will your descendants be named." {Note: A quotation from <Gen 21:12>}

8 这就是说，肉身所生的儿女不是神的儿女，惟独那应许的儿女才算是后裔。

That is, *[it is]* not the children by human descent {Note: Literally "of the flesh"} *[who are]* children of God, but the children of the promise are counted as descendants.

9 因为所应许的话是这样说：到明年这时候我要来，撒拉必生一个儿子。

For the statement of the promise *[is]* this: "At this time I will return and Sarah will have {Note: Literally "there will be to Sarah"} a son." {Note: A quotation from <Gen 18:10>, <14>}

10 不但如此，还有利百加，既从一个人，就是从我们的祖宗以撒怀了孕，

And not only *[this]*, but also *[when]* {Note: "Here [when] is supplied as a component of the participle ("having conception" = "conceived") which is understood as temporal} Rebecca conceived children by one *[man]*, {Note: Or perhaps "by one [act of sexual intercourse]} Isaac our father—

11 (双子还没有生下来，善恶还没有做出来，只因要显明神拣选人的旨意，不在乎人的行为，乃在乎召人的主。)	for <i>[although they]</i> <small>{Note: *Here "[although]" is supplied as a component of the participle ("been born") which is understood as concessive}</small> had not yet been born, or done anything good or evil, in order that the purpose of God according to election might remain,
12 神就对利百加说：将来大的要服事小的。	not by works but by the one who calls—it was said to her, “The older will serve the younger,” <small>{Note: A quotation from <Gen 25:23>}</small>
13 正如经上所记：雅各是我所爱的；以扫是我所恶的。	just as it is written, “Jacob I loved, but Esau I hated.” <small>{Note: A quotation from <Mal 1:2-3>}</small>
14 这样，我们可说什么呢？难道神有什么不公平么？断乎没有！	What then shall we say? <i>[There is]</i> no injustice with God, <i>[is there]</i> ? <small>{Note: *The negative construction in Greek anticipates a negative answer here}</small> May it never be!
15 因他对摩西说：我要怜悯谁就怜悯谁，要恩待谁就恩待谁。	For to Moses he says, “I will have mercy on whomever I have mercy, and I will have compassion on whomever I have compassion.” <small>{Note: A quotation from <Exod 33:19>}</small>
16 据此看来，这不在乎那定意的，也不在乎那奔跑的，只在乎发怜悯的神。	Consequently therefore, it does not depend on the <small>{Note: Literally "not of the"}</small> one who wills or on the one who runs, but on God who shows mercy.
17 因为经上有话向法老说：我将你兴起来，特要在你身上彰显我的权能，并要使我的名传遍天下。	For the scripture says to Pharaoh, “For this very <i>[reason]</i> I have raised you up, so that I may demonstrate my power in you, and so that my name might be proclaimed in all the earth.” <small>{Note: A quotation from <Exod 9:16>}</small>
18 如此看来，神要怜悯谁就怜悯谁，要叫谁刚硬就叫谁刚硬。	Consequently therefore, he has mercy on whomever he wishes, and he hardens whomever he wishes.
19 这样，你必对我说：他为什么还指责人呢？有谁抗拒他的旨意呢？	Therefore you will say to me, “Why then does he still find fault? For who has resisted <small>{Note: Or "who resists"}</small> his will?”
20 你这个人哪，你是谁，竟敢向神强嘴呢？受造之物岂能对造它的说：你为什么这样造我呢？	On the contrary, O man, who are you who answers back to God? Will what is molded say to the one who molded <i>[it]</i> , “Why did you make me like this”? <small>{Note: A quotation from <Isa 29:16>; <45:9>}</small>
21 窑匠难道没有权柄从一团泥里拿一块做成贵重的器皿，又拿一块做成卑贱的器皿么？	Or does the potter not have authority over the clay, to make from the same lump a vessel that <i>[is]</i> for honorable use <small>{Note: Literally "honor"}</small> and <i>[one]</i> that <i>[is]</i> for ordinary use <small>{Note: Literally "dishonor"}</small> ?
22 倘若神要显明他的忿怒，彰显他的权能，就多多忍耐宽容那可怒预备遭毁灭的器皿，	And <i>[what]</i> if God, wanting to demonstrate his wrath and to make known his power, endured with much patience vessels of wrath prepared for destruction?
23 又要将他丰盛的荣耀彰显在那蒙怜悯早预备得荣耀的器皿上。	And <i>[he did so]</i> <small>{Note: *The words "he did so" are not in the Greek text, but are an understood repetition from the previous clause}</small> in order that he could make known the riches of his glory upon vessels of mercy that he prepared beforehand for glory,

24	这器皿就是我们被神所召的，不但是从犹太人，也是从外邦人中。这有什么不可呢？	us whom he also called, not only from the Jews but also from the Gentiles?
25	就像神在何西阿书上说：那本来不是我子民的，我要称为我的子民；本来不是蒙爱的，我要称为蒙爱的。	As he also says in Hosea, “I will call those <i>[who were]</i> not my people, ‘My people,’ and those <i>[who were]</i> not loved, ‘Loved.’ {Note: A quotation from <Hos 2:23>}
26	从前在什么地方对他们说：你们不是我的子民，将来就在那里称他们为永生神的儿子。	And it will be in the place where it was said to them, ‘You <i>[are]</i> not my people,’ there they will be called ‘sons of the living God.’ {Note: A quotation from <Hos 1:10>}
27	以赛亚指着以色列人喊着说：以色列人虽多如海沙，得救的不过是剩下的余数；	And Isaiah cries out concerning Israel, “ <i>[Even]</i> if the number of the sons of Israel is like the sand of the sea, the remnant will be saved,
28	因为主[雅伟]要在世上施行他的话，叫他的话都成全，速速的完结。	for the Lord will execute his sentence thoroughly and decisively {Note: Literally “for the Lord will act, closing the account and cutting short”} upon the earth.” {Note: A paraphrased quotation from <Isa 10:22–23>}
29	又如以赛亚先前说过：若不是万军之主[雅伟]给我们存留余种，我们早已像所多玛，蛾摩拉的样子了。	And just as Isaiah foretold, “If the Lord of hosts had not left us descendants, we would have become like Sodom and would have resembled Gomorrah.” {Note: A quotation from <Isa 1:9>}
30	这样，我们可说什么呢？那本来不追求义的外邦人反得了义，就是因信而得的义。	What then shall we say? That the Gentiles, who did not pursue righteousness, attained righteousness—even the righteousness <i>[that is]</i> by faith.
31	但以色列人追求律法的义，反得不着律法的义。	But Israel, pursuing the law of righteousness, did not attain to the law.
32	这是什么缘故呢？是因为他们不凭着信心求，只凭着行为求，他们正跌在那绊脚石上。	Why that? Because <i>[they did]</i> not <i>[pursue it]</i> by faith, but as <i>[if]</i> by works. They stumbled over the stone that causes people to stumble {Note: Literally “stone of stumbling”} ,
33	就如经上所记：我在锡安放一块绊脚的石头，跌人的磐石；信靠他的人必不至于羞愧。	just as it is written, “Behold, I am laying in Zion a stone that causes people to stumble {Note: Literally “a stone of stumbling”} , and a rock that causes them to fall {Note: Literally “a rock of offense”} , and the one who believes in him will not be put to shame.” {Note: A quotation from <Isa 28:16>; <8:14>}

第 10 章

1	弟兄们，我心里所愿的，向神所求的，是要以色列人得救。	Brothers, the desire of my heart and my prayer to God on behalf of them <i>[is]</i> for <i>[their]</i> salvation.
2	我可以证明他们向神有热心，但不是按着真知识；	For I testify about them that they have a zeal for God, but not according to knowledge.

3	因为不知道神的义，想要立自己的义，就不服神的义了。	For ignoring the righteousness of God, and seeking to establish their own, <small>{Note: Some manuscripts have "their own righteousness"}</small> they did not subject themselves to the righteousness of God.
4	律法的总结就是基督，使凡信他的都得着义。	For Christ <i>[is the]</i> end of the law for righteousness to everyone who believes.
5	摩西写着说：人若行那出于律法的义，就必因此活着。	For Moses writes about the righteousness <i>[that is]</i> from the law: "The person who does <i>[this]</i> <small>{Note: Some manuscripts explicitly state "these [things]"}</small> will live by it." <small>{Note: A quotation from <Lev 18:5>}</small> <small>{Note: Some manuscripts have "them"}</small>
6	惟有出于信心的义如此说：你不要心里说：谁要升到天上去呢？就是要领下基督来；	But the righteousness from faith speaks like this: "Do not say in your heart, <small>{Note: A quotation from <Deut 9:4>}</small> 'Who will ascend into heaven?' " <small>{Note: A quotation from <Deut 30:12>}</small> (that is, to bring Christ down),
7	谁要下到阴间去呢？就是要领基督从死里上来。	or "Who will descend into the abyss?" <small>{Note: A quotation from <Deut 30:13>}</small> (that is, to bring Christ up from the dead).
8	他到底怎么说呢？他说：这道离你不远，正在你口里，在你心里。就是我们所传信主的道。	But what does it say? "The word is near to you, in your mouth and in your heart" <small>{Note: A quotation from <Deut 30:14>}</small> (that is, the word of faith that we proclaim),
9	你若口里认耶稣为主，心里信神叫他从死里复活，就必得救。	that <small>{Note: Or "because"}</small> if you confess with your mouth "Jesus <i>[is]</i> Lord" and believe in your heart that God raised him from the dead, you will be saved.
10	因为人心里相信，就可以称义；口里承认，就可以得救。	For with the heart one believes, resulting in righteousness, and with the mouth one confesses, resulting in salvation.
11	经上说：凡信他的人必不至于羞愧。	For the scripture says, "Everyone who believes in him will not be put to shame." <small>{Note: A quotation from <Isa 28:16>}</small>
12	犹太人和希利尼人并没有分别，因为众人同有一位主[雅伟]；他也厚待一切求告他的人。	For <i>[there]</i> is no distinction between Jew and Greek, for the same <i>[Lord]</i> <i>[is]</i> Lord of all, who is rich to all who call upon him.
13	因为凡求告主[雅伟]名的，就必得救。	For "everyone who calls upon the name of the Lord will be saved." <small>{Note: A quotation from <Joel 2:32>}</small>
14	然而，人未曾信他，怎能求他呢？未曾听见他，怎能信他呢？没有传道的，怎能听见呢？	How then will they call upon <i>[him]</i> in whom they have not believed? And how will they believe <i>[in him]</i> about whom they have not heard? And how will they hear about <i>[him]</i> without one who preaches <i>[to them]</i> ?
15	若没有奉差遣，怎能传道呢？如经上所记：报福音、传喜信的人，他们的脚踪何等佳美。	And how will they preach, unless they are sent? Just as it is written, "How timely <i>[are]</i> the feet of those who bring good news of good things." <small>{Note: A quotation from <Isa 52:7>; <Nah 1:15>}</small>
16	只是人没有都听从福音，因为以赛亚说：主[雅伟]阿，我们所传的有谁信呢？	But not all have obeyed the good news, for Isaiah says, "Lord, who has believed our report?" <small>{Note: A quotation from <Isa 53:1>}</small>

17 可见信道是从听道来的，听道是从基督的话来的。

Consequently, faith *[comes]* by hearing, and hearing through the word about Christ.

18 但我说，人没有听见么？诚然听见了。他们的声音传遍天下；他们的言语传到地极。

But I say, they have not heard, have they? {Note: "The negative construction in Greek anticipates a negative answer here}

On the contrary, "Their voice has gone out to all the earth, and their words to the ends of the inhabited world." {Note: A quotation from <Ps 19:4>}

19 我再说，以色列人不知道么？先有摩西说：我要用那不成子民的，惹动你们的愤恨；我要用那无知的民触动你们的怒气。

But I say, Israel did not know, did they? {Note: "The negative construction in Greek anticipates a negative answer here} First, Moses says, "I will provoke you *[to jealousy]* by *[those who are]* not a nation; by a senseless nation I will provoke you *[to anger]* ." {Note: A quotation from <Deut 32:21>}

20 又有以赛亚放胆说：没有寻找我的，我叫他们遇见；没有访问我的，我向他们显现。

And Isaiah is very bold and says, "I was found by those who did not seek me; I became known to those who did not ask for me." {Note: A quotation from <Isa 65:1>}

21 至于以色列人，他说：我整天伸手招呼那悖逆顶嘴的百姓。

But about Israel he says, "The whole day *[long]* I held out my hands to a disobedient and resistant people." {Note: A quotation from <Isa 65:2>}

第 11 章

1 我且说，神弃绝了他的百姓么？断乎没有！因为我也是以色列人，亚伯拉罕的后裔，属便雅悯支派的。

Therefore I say, God has not rejected his people, has he? {Note: "The negative construction in Greek anticipates a negative answer here} May it never be! For I also am an Israelite, from the descendants of Abraham, of the tribe of Benjamin.

2 神并没有弃绝他预先所知道的百姓。你们岂不晓得经上论到以利亚是怎么说的呢？他在神面前怎样控告以色列人说：

God has not rejected his people, whom he foreknew! Or do you not know, in *[the passage about]* {Note: "The words "the passage about" are not in the Greek text, but are supplied for clarity} Elijah, what the scripture says—how he appeals to God against Israel?

3 主[雅伟]阿，他们杀了你的先知，拆了你的祭坛，只剩下我一个人，他们还要寻索我的命。

"Lord, they have killed your prophets, they have torn down your altars, and I alone am left, and they are seeking my life!" {Note: A quotation from <1 Kgs 19:10>, <14>}

4 神的回话是怎么说的呢？他说：我为自己留下七千人，是未曾向巴力屈膝的。

But what does the divine response say to him? "I have left for myself seven thousand people {Note: Or perhaps "males," referring to men only} who have not bent the knee to Baal." {Note: A quotation from <1 Kgs 19:18>}

5 如今也是这样，照着拣选的恩典，还有所留的余数。

So in this way also at the present time, there is a remnant selected by grace {Note: Literally "according to selection of grace"}

6 既是出于恩典，就不在乎行为；不然，恩典就不是恩典了。

But if by grace, *[it is]* no longer by works, for otherwise grace would no longer be grace.

7 这是怎么样呢？以色列人所求的，他们没有得着，惟有蒙拣选的人得着了；其余的就成了顽梗不化的。

What then? What Israel was searching for, this it did not obtain. But the elect obtained *[it]*, and the rest were hardened,

8	如经上所记：神给他们昏迷的心，眼睛不能看见，耳朵不能听见，直到今日。	just as it is written, "God gave them a spirit of stupor, eyes that do not see and ears that do not hear, until this very day." {Note: A quotation from <Deut 29:4>; <Isa 29:10>}
9	大卫也说：愿他们的筵席变为网罗，变为机槛，变为绊脚石，作他们的报应。	And David says, "Let their table become a snare and a trap, and a cause for stumbling and a retribution to them;"
10	愿他们的眼睛昏蒙，不得看见；愿你时常弯下他们的腰。	let their eyes be darkened so that they do not see, and cause their backs to bend continually {Note: Literally "throughout everything"} . {Note: A quotation from <Ps 69:22-23>}
11	我且说，他们失脚是要他们跌倒么？断乎不是！反倒因他们的过失，救恩便临到外邦人，要激动他们发愤。	I say then, they did not stumble so that they fell, <i>[did they]</i> ? {Note: "The negative construction in Greek anticipates a negative answer here)} May it never be! But by their trespass, salvation <i>[has come]</i> to the Gentiles, in order to provoke them <i>[to jealousy]</i> . {Note: "The words "to jealousy" are not in the Greek text, but are supplied for clarity}
12	若他们的过失，为天下的富足，他们的缺乏，为外邦人的富足；何况他们的丰满呢？	And if their trespass <i>[means]</i> riches for the world and their loss <i>[means]</i> riches for the Gentiles, how much more <i>[will]</i> their fullness <i>[mean]</i> ?
13	我对你们外邦人说这话；因我是外邦人的使徒，所以敬重（原文作：荣耀）我的职分，	Now I am speaking to you Gentiles. Therefore, inasmuch as I am apostle to the Gentiles, I promote my ministry,
14	或者可以激动我骨肉之亲发愤，好救他们一些人。	if somehow I may provoke my people to jealousy and save some of them.
15	若他们被丢弃，天下就得与神和好；他们被收纳，岂不是死而复活么？	For if their rejection <i>[means]</i> the reconciliation of the world, what <i>[will]</i> their acceptance <i>[mean]</i> except life from the dead?
16	所献的新面若是圣洁，全团也就圣洁了；树根若是圣洁，树枝也就圣洁了。	Now if the first fruits <i>[are]</i> holy, <i>[so]</i> also <i>[is]</i> the <i>[whole]</i> batch of dough, and if the root <i>[is]</i> holy, <i>[so]</i> also <i>[are]</i> the branches.
17	若有几根枝子被折下来，你这野橄榄得接在其中，一同得着橄榄根的肥汁，	Now if some of the branches were broken off, and you, <i>[although you]</i> {Note: "Here "[although]" is supplied as a component of the participle ("were") which is understood as concessive)} were a wild olive tree, were grafted in among them and became a sharer of the root of the olive tree's richness,
18	你就不可向旧枝子夸口；若是夸口，当知道不是你托着根，乃是根托着你。	do not boast against the branches. But if you boast against <i>[them]</i> , you do not support the root, but the root <i>[supports]</i> you.
19	你若说，那枝子被折下来是特为叫我接上。	Then you will say, "Branches were broken off in order that I could be grafted in."
20	不错！他们因为不信，所以被折下来；你因为信，所以立得住；你不可自高，反要惧怕。	Well said! They were broken off because of unbelief, but you stand firm because of faith. Do not think arrogant <i>[thoughts]</i> , but be afraid.

21 神既不爱惜原来的枝子，也必不爱惜你。	For if God did not spare the natural ^{Note: Literally "according to nature"} branches, neither will he spare you. ^{Note: Some manuscripts have "perhaps he will not spare you either"}
22 可见神的恩慈和严厉，向那跌倒的人是严厉的，向你是有恩慈的；只要你长久在他的恩慈里，不然，你也要被砍下来。	See, then, the kindness and severity of God: severity upon those who have fallen, but upon you the kindness of God—if you continue in his kindness, for otherwise you also will be cut off.
23 而且他们若不是长久不信，仍要被接上，因为神能够把他们从新接上。	And those also, if they do not persist in unbelief, will be grafted in, because God is able to graft them in again.
24 你是从那天生的野橄榄上砍下来的，尚且逆着性得接在好橄榄上，何况这本树的枝子，要接在本树上呢！	For if you were cut off from what is by nature a wild olive tree, and contrary to nature were grafted into a cultivated olive tree, how much more will these who are natural branches ^{Note: Literally "by nature"} be grafted into their own olive tree?
25 弟兄们，我不愿意你们不知道这奥秘（恐怕你们自以为聪明），就是以色列人有几分是硬心的，等到外邦人的数目添满了，	For I do not want you to be ignorant, brothers, of this mystery, so that you will not be wise in your own sight, ^{Note: Literally "in yourselves"} that a partial hardening has happened to Israel, until the full number of the Gentiles has come in,
26 于是 ^{G3779} 以色列全家都要得救。如经上所记：必有一位救主从锡安出来，要消除雅各家的一切罪恶；	and so all Israel will be saved, just as it is written, "The deliverer will come out of Zion; he will turn away ungodliness from Jacob.
27 又说：我除去他们罪的时候，这就是我与他们所立的约。	And this ^{Note: A quotation from <Isa 59:20–21>} [is] the covenant from me with them ^{Note: A quotation from <Isa 27:9>; <Jer 31:33–34>} when I take away their sins.
28 就着福音说，他们为你们的缘故是仇敌；就着拣选说，他们为列祖的缘故是蒙爱的。	With respect to the gospel, ^[they are] enemies for your sake, but with respect to election, ^[they are] dearly loved for the sake of the fathers.
29 因为神的恩赐和选召是没有后悔的。	For the gifts and the calling of God ^[are] irrevocable.
30 你们从前不顺服神，如今因他们的不顺服，你们倒蒙了怜恤。	For just as you formerly were disobedient to God, but now have been shown mercy because of the disobedience of these,
31 这样，他们也是不顺服，叫他们因着施给你们的怜恤，现在也就蒙怜恤。	so also these have now been disobedient for your mercy, in order that they also may now be shown mercy.
32 因为神将众人都圈在不顺服之中，特意要怜恤众人。	For God confined them all in disobedience, in order that he could have mercy on them all.
33 深哉，神丰富的智慧和知识！他的判断何其难测！他的踪迹何其难寻！	Oh, the depth of the riches and the wisdom and the knowledge of God! How unsearchable ^[are] his judgments and ^[how] incomprehensible ^[are] his ways!
34 谁知道主[雅伟]的心？谁作过他的谋士呢？	"For who has known the mind of the Lord, or who has been his counselor? ^{Note: A quotation from <Isa 40:13>}

35	谁是先给了他，使他后来偿还呢？	Or who has given in advance to him, and it will be paid back to him?" <small>{Note: A quotation from <Job 41:11>}</small>
36	因为万有都是本于他，倚靠他，归于他。愿荣耀归给他，直到永远。阿们！	For from him and through him and to him <i>[are]</i> all <i>[things]</i> . To him <i>[be]</i> glory for eternity! Amen.

第 12 章

1	所以弟兄们，我以神的慈悲劝你们，将身体献上，当作活祭，是圣洁的，是神所喜悦的；你们如此事奉乃是理所当然的。	Therefore I exhort you, brothers, through the mercies of God, to present your bodies <i>[as]</i> a living sacrifice, holy <i>[and]</i> pleasing to God, <i>[which is]</i> your reasonable service.
2	不要效法这个世界，只要心意更新而变化，叫你们察验何为神的善良、纯全、可喜悦的旨意。	And do not be conformed to this age, but be transformed by the renewal of your mind, so that you may approve what <i>[is]</i> the good and well-pleasing and perfect will of God.
3	我凭着所赐我的恩对你们各人说：不要看自己过于所当看的，要照着神所分给各人信心的大小，看得合乎中道。	For by the grace given to me I say to everyone who is among you not to think more highly of yourself than what one ought to think, but to think sensibly <small>{Note: Literally "so as to be sensible"}</small> , as God has apportioned a measure of faith to each one.
4	正如我们一个身上有好些肢体，肢体也不都是一样的用处。	For just as in one body we have many members, but all the members do not have the same function,
5	我们这许多人，在基督里成为一身，互相联络作肢体，也是如此。	in the same way we who are many are one body in Christ, and individually <small>{Note: Literally "with respect to one"}</small> members of one another,
6	按我们所得的恩赐，各有不同。或说预言，就当照着信心的程度说预言，	but having different gifts according to the grace given to us: if <i>[it is]</i> prophecy, according to the proportion of <i>[his]</i> faith;
7	或作执事，就当专一执事；或作教导的，就当专一教导；	if <i>[it is]</i> service, by service; if <i>[it is]</i> one who teaches, by teaching;
8	或作劝化的，就当专一劝化；施舍的，就当诚实；治理的，就当殷勤；怜悯人的，就当甘心。	if <i>[it is]</i> one who exhorts, by exhortation; one who gives, with sincerity; one who leads, with diligence; one who shows mercy, with cheerfulness.
9	爱人不可虚假；恶要厌恶，善要亲近。	Love must be without hypocrisy. Abhor what <i>[is]</i> evil; be attached to what <i>[is]</i> good,
10	爱弟兄，要彼此亲热；恭敬人，要彼此推让。	being devoted to one another in brotherly love, esteeming one another <i>[more highly]</i> in honor,
11	殷勤不可懒惰。要心里火热，常常服事主。	not lagging in diligence, being enthusiastic in spirit, serving the Lord,
12	在指望中要喜乐，在患难中要忍耐，祷告要恒切。	rejoicing in hope, enduring in affliction, being devoted to prayer,

13	圣徒缺乏要帮补；客要一味的款待。	contributing to the needs of the saints, pursuing hospitality.
14	逼迫你们的，要给他们祝福；只要祝福，不可咒诅。	Bless those who persecute, <small>{Note: Some manuscripts have "who persecute you"}</small> bless and do not curse <i>[them]</i> .
15	与喜乐的人要同乐；与哀哭的人要同哭。	Rejoice with those who rejoice; weep with those who weep.
16	要彼此同心；不要志气高大，倒要俯就卑微的人（人：或作事）；不要自以为聪明。	Think the same <i>[thing]</i> toward one another; do not think arrogantly <small>{Note: Literally "think not the arrogant"}</small> , but associate with the lowly. Do not be wise in your own sight <small>{Note: Literally "in the sight of yourselves"}</small> .
17	不要以恶报恶；众人以为美的事要留心去做。	Pay back no one evil for evil. Take thought for <i>[what is]</i> good in the sight of all people.
18	若是能行，总要尽力与众人和睦。	If <i>[it is]</i> possible on your <i>[part]</i> , be at peace with all people.
19	亲爱的弟兄，不要自己伸冤，宁可让步，听凭主怒（或作：让人发怒）；因为经上记着：主[雅伟]说：伸冤在我；我必报应。	Do not take revenge yourselves, dear friends, but give place to <i>[God's]</i> wrath, for it is written, "Vengeance <i>[is]</i> mine, I will repay," <small>{Note: A quotation from <Deut 32:35>}</small> says the Lord.
20	所以，你的仇敌若饿了，就给他吃，若渴了，就给他喝；因为你这样行就是把炭火堆在他的头上。	But "if your enemy is hungry, feed him; if he is thirsty, give him <i>[something]</i> to drink; for <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("doing") which is understood as means}</small> doing this, you will heap up coals of fire upon his head." <small>{Note: A quotation from <Prov 25:21-22>}</small>
21	你不可为恶所胜，反要以善胜恶。	Do not be overcome by evil, but overcome evil with good.

第 13 章

1	在上有权柄的，人人当顺服他，因为没有权柄不是出于神的。凡掌权的都是神所命的。	Let every person be subject to the governing authorities, for <i>[there]</i> is no authority except by God, and those that exist are put in place by God.
2	所以，抗拒掌权的就是抗拒神的命；抗拒的必自取刑罚。	So then, the one who resists authority resists the ordinance <i>[which is]</i> from God, and those who resist will receive condemnation on themselves.
3	作官的原不是叫行善的惧怕，乃是叫作恶的惧怕。你愿意不惧怕掌权的么？你只要行善，就可得他的称赞；	For rulers are not a <i>[cause of]</i> terror for a good deed, but for bad <i>[conduct]</i> . So do you want not to be afraid of authority? Do what <i>[is]</i> good, and you will have praise from it,
4	因为他是神的用人，是与你有益的。你若作恶，却当惧怕；因为他不是空空的佩剑，他是神的用人，是伸冤的，刑罚那作恶的。	for it is God's servant to you for what <i>[is]</i> good. But if you do what <i>[is]</i> bad, be afraid, because it does not bear the sword to no purpose. For it is God's servant, the one who avenges for punishment on the one who does <i>[what is]</i> bad.

5	所以你们必须顺服，不但是因为刑罚，也是因为良心。	Therefore <i>[it is]</i> necessary to be in subjection, not only because of wrath but also because of conscience.
6	你们纳粮，也为这个缘故；因他们是神的差役，常常特管这事。	For because of this you also pay taxes, for <i>[the authorities]</i> <small>{Note: Literally "they"}</small> are servants of God, busily engaged in this very <i>[thing]</i> .
7	凡人所当得的，就给他。当得粮的，给他纳粮；当得税的，给他上税；当惧怕的，惧怕他；当恭敬的，恭敬他。	Pay to everyone <i>[what is]</i> owed: <i>[pay]</i> taxes to whom taxes <i>[are due]</i> ; <i>[pay]</i> customs duties to whom customs duties <i>[are due]</i> ; <i>[pay]</i> respect to whom respect <i>[is due]</i> ; <i>[pay]</i> honor to whom honor <i>[is due]</i> . <small>{Note: Due to the very compressed style in this verse, many words must be supplied to make sense in English}</small>
8	凡事都不可亏欠人，惟有彼此相爱要常以为亏欠，因为爱人的就完全了律法。	Owe nothing to anyone, except to love one another, for the one who loves someone else has fulfilled the law.
9	像那不可奸淫，不可杀人，不可偷盗，不可贪婪，或有别的诫命，都包在爱人如己这一句话之内了。	For the <i>[commandments]</i> , "You shall not commit adultery, you shall not commit murder, you shall not steal, you shall not covet," <small>{Note: A quotation from <Exod 20:13-15>, <17>; <Deut 5:17-19>, <21>}</small> and if <i>[there is]</i> any other commandment, are summed up in this statement: "You shall love your neighbor as yourself." <small>{Note: A quotation from <Lev 19:18>}</small>
10	爱是不加害与人的，所以爱就完全了律法。	Love does not commit evil against a neighbor. Therefore love <i>[is the]</i> fulfillment of the law.
11	再者，你们晓得现今就是该趁早睡醒的时候；因为我们得救，现今比初信的时候更近了。	And <i>[do]</i> this <i>[because you]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("know") which is understood as causal}</small> know the time, that <i>[it is]</i> already the hour for you to wake up from sleep. For our salvation <i>[is]</i> nearer now than when we believed.
12	黑夜已深，白昼将近；我们就当脱去暗昧的行为，带上光明的兵器。	The night is far gone, and the day has drawn near. Therefore let us throw off <small>{Note: Some manuscripts have "let us lay aside"}</small> the deeds of darkness and put on the weapons of light.
13	行事为人要端正，好像行在白昼。不可荒宴醉酒，不可好色邪荡，不可争竞嫉妒；	Let us live decently, as in the day, not in carousing and drunkenness, not in sexual immorality and licentiousness, not in strife and jealousy.
14	总要披戴主耶稣基督，不要为肉体安排，去放纵私欲。	But put on the Lord Jesus Christ and do not make provision for the desires of the flesh.

第 14 章

1	信心软弱的，你们要接纳，但不要辩论所疑惑的事。	Now receive the one who is weak in faith, <i>[but]</i> not for quarrels about opinions.
2	有人信百物都可吃；但那软弱的，只吃蔬菜。	One believes <i>[he may]</i> eat all <i>[things]</i> , but the one who is weak eats <i>[only]</i> vegetables.

3	吃的人不可轻看不吃的人；不吃的人不可论断吃的人；因为神已经收纳他了。	The one who eats must not despise the one who does not eat, and the one who does not eat must not judge the one who eats, because God has accepted him.
4	你是谁，竟论断别人的仆人呢？他或站住，或跌倒，自有他的主人在；而且他也必要站住，因为主能使他站住。	Who are you, who passes judgment on the domestic slave belonging to someone else? To his own master he stands or falls, and he will stand, for the Lord is able to make him stand.
5	有人看这日比那日强；有人看日日都是一样。只是各人心里要意见坚定。	One person ^{Note: Some manuscripts have "For one person"} prefers <i>[one]</i> day over <i>[another]</i> day, and another person regards every day <i>[alike]</i> . Each one must be fully convinced in his own mind.
6	守日的人是为主守的；吃的人是为主吃的，因他感谢神；不吃的人是为主不吃的，也感谢神。	The one who is intent on the day is intent on <i>[it]</i> for the Lord, and the one who eats eats for the Lord, because he is thankful to God, and the one who does not eat does not eat for the Lord, and he is thankful to God.
7	我们没有一个人为自己活，也没有一个人为自己死。	For none of us lives for himself and none dies for himself.
8	我们若活着，是为主而活；若死了，是为主而死。所以，我们或活或死总是主的人。	For if we live, we live for the Lord, and if we die, we die for the Lord. Therefore whether we live <i>[or]</i> whether we die, we are the Lord's.
9	因此基督死了又活了，为要作死人并活人的主#。	For Christ died and became alive again for this <i>[reason]</i> , in order that he might be Lord of both the dead and the living.
10	你这个人，为什么论断弟兄呢？又为什么轻看弟兄呢？因我们都要站在神的台前。	But why do you judge your brother? Or also, why do you despise your brother? For we will all stand before the judgment seat of God.
11	经上写着：主[雅伟]说：我凭着我的永生起誓：万膝必向我跪拜；万口必向我承认。	For it is written, "As I live, says the Lord, every knee will bow to me, and every tongue will praise God." ^{Note: A quotation from <Isa 45:23>}
12	这样看来，我们各人必要将自己的事在神面前说明。	So ^{Note: Some manuscripts have "So then,"} each one of us will give an account concerning himself. ^{Note: Some manuscripts have "an account concerning himself to God"}
13	所以，我们不可再彼此论断，宁可定意谁也不给弟兄放下绊脚跌人之物。	Therefore, let us no longer pass judgment on one another, but rather decide this: not to place a cause for stumbling or a temptation before a brother.
14	我凭着主耶稣确知深信，凡物本来没有不洁净的；惟独人以为不洁净的，在他就不洁净了。	I know and am convinced in the Lord Jesus that nothing <i>[is]</i> unclean of itself, except to the one who considers something to be unclean; to that person <i>[it is]</i> unclean.
15	你若因食物叫弟兄忧愁，就不是按着爱人的道理行。基督已经替他死，你不可因你的食物叫他败坏。	For if because of food, your brother is grieved, you are no longer living according to love. Do not destroy by your food that person for whom Christ died.
16	不可叫你的善被人毁谤；	Therefore do not let your good be slandered.

17	因为神的国不在乎吃喝，只在乎公义、和平，并圣灵中的喜乐。	For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
18	在这几样上服事基督的，就为神所喜悦，又为人所称许。	For the one who serves Christ in this <i>[way]</i> <i>[is]</i> well-pleasing to God and approved by people.
19	所以，我们务要追求和睦的事与彼此建立德行的事。	So then, let us pursue what promotes peace <small>{Note: Literally "the things of peace"}</small> and what edifies one another <small>{Note: Literally "the things of edification toward one another"}</small> .
20	不可因食物毁坏神的工程。凡物固然洁净，但有人因食物叫人跌倒，就是他的罪了。	Do not destroy the work of God on account of food. All <i>[things]</i> <i>[are]</i> clean, but <i>[it is]</i> wrong for the person who eats and stumbles in the process <small>{Note: Literally "who eats with stumbling"}</small> .
21	无论是吃肉，是喝酒，是什么别的事，叫弟兄跌倒，一概不做才好。	<i>[It is]</i> good not to eat meat or to drink wine or <i>[to do anything]</i> by which your brother stumbles or is offended or is weakened. <small>{Note: Some manuscripts omit "or is offended or is weakened"}</small>
22	你有信心，就当在神面前守着。人在自己以为可行的事上能不自责，就有福了。	The faith that you have, have with respect to yourself before God. Blessed <i>[is]</i> the one who does not pass judgment on himself by what he approves.
23	若有疑心而吃的，就必有罪，因为他吃不是出于信心。凡不出于信心的都是罪。	But the one who doubts is condemned if he eats, because he does not <i>[do so]</i> from faith, and everything that <i>[is]</i> not from faith is sin.

第 15 章

1	我们坚固的人应该担代不坚固人的软弱，不求自己的喜悦。	But we who are strong ought to bear the weaknesses of the weak, and not to please ourselves.
2	我们各人务要叫邻舍喜悦，使他得益处，建立德行。	Let each one of us please his neighbor for his good, for the purpose of edification.
3	因为基督也不求自己的喜悦，如经上所记：辱骂你人的辱骂都落在我身上。	For even Christ did not please himself, but just as it is written, "The insults of those who insult you have fallen on me." <small>{Note: A quotation from <Ps 69:9>}</small>
4	从前所写的圣经都是为教训我们写的，叫我们因圣经所生的忍耐和安慰可以得着盼望。	For whatever was written beforehand was written for our instruction, in order that through patient endurance and through the encouragement of the scriptures we may have hope.
5	但愿赐忍耐安慰的神叫你们彼此同心，效法基督耶稣，	Now may the God of patient endurance and of encouragement grant you to be in agreement <small>{Note: Literally "to think the same"}</small> with one another, in accordance with Christ Jesus,
6	一心一口荣耀神——我们主耶稣基督的父！	so that with one mind you may glorify with one mouth the God and Father of our Lord Jesus Christ.
7	所以，你们要彼此接纳，如同基督接纳你们一样，使荣耀归与神。	Therefore accept one another, just as Christ also has accepted you, to the glory of God.

8	我说，基督是为神真理作了受割礼人的执事，要证实所应许列祖的话，	For I say, Christ has become a servant of the circumcision on behalf of the truth of God, in order to confirm the promises to the fathers,
9	并叫外邦人因他的怜悯荣耀神。如经上所记：因此，我要在外邦中称赞你，歌颂你的名；	and that the Gentiles may glorify God for <i>[his]</i> mercy, just as it is written, "Because of this, I will praise you among the Gentiles, and I will sing praise to your name." <small>{Note: A quotation from <Ps 18:49>}</small>
10	又说：你们外邦人当与主[雅伟]的百姓一同欢乐；	And again it says, "Rejoice, Gentiles, with his people." <small>{Note: A quotation from <Deut 32:43>}</small>
11	又说：外邦阿，你们当赞美主[雅伟]！万民哪，你们都当颂赞他！	And again, "Praise the Lord, all the Gentiles, and let all the peoples praise him." <small>{Note: A quotation from <Ps 117:1>}</small>
12	又有以赛亚说：将来有耶西的根，就是那兴起来要治理外邦的；外邦人要仰望他。	And again Isaiah says, "The root of Jesse will come, even the one who rises to rule over the Gentiles; in him the Gentiles will put their hope." <small>{Note: A quotation from <Isa 11:10>}</small>
13	但愿使人有盼望的神，因信将诸般的喜乐、平安充满你们的心，使你们藉着圣灵的能力大有盼望。	Now may the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.
14	弟兄们，我自己也深信你们是满有良善，充足了诸般的知识，也能彼此劝戒。	Now I myself also am convinced about you, my brothers, that <i>[you]</i> yourselves also are full of goodness, filled with all knowledge, able also to instruct one another.
15	但我稍微放胆写信给你们，是要提醒你们的记性，特因神所给我的恩典，	But I have written to you more boldly on <i>[some]</i> points, so as to remind you <i>[again]</i> because of the grace that has been given to me by God,
16	使我为外邦人作基督耶稣的仆役，作神福音的祭司，叫所献上的外邦人，因着圣灵成为圣洁，可蒙悦纳。	with the result that I am a servant of Christ Jesus to the Gentiles, serving the gospel of God as a priest, in order that the offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.
17	所以论到神的事，我在基督耶稣里有可夸的。	Therefore I have a reason for boasting in Christ Jesus regarding the things concerning God.
18	除了基督藉我做的那些事，我什么都不敢提，只提他藉我言语作为，用神迹奇事的能力，并圣灵的能力，使外邦人顺服；	For I will not dare to speak about anything except <i>[that]</i> which Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed,
19	甚至我从耶路撒冷，直转到以利哩古，到处传了基督的福音。	by the power of signs and wonders, by the power of the Spirit, <small>{Note: Some manuscripts have "of the Spirit of God"}</small> so that from Jerusalem and <i>[traveling]</i> around as far as Illyricum I have fully proclaimed the gospel of Christ.
20	我立了志向，不在基督的名被称过的地方传福音，免得建造在别人的根基上。	And so, having as my ambition to proclaim the gospel where Christ has not been named, in order that I will not build on the foundation belonging to someone else,

21 就如经上所记：未曾闻知他信息的，将要看见；未曾听过的，将要明白。	but just as it is written, “[<i>Those</i>] to whom [<i>it was</i>] not announced concerning him will see, and [<i>those</i>] who have not heard will understand.” (Note: A quotation from <Isa 52:15>)
22 我因多次被拦阻，总不得到你们那里去。	For this reason also I was hindered many [<i>times</i>] from coming to you,
23 但如今，在这里再没有可传的地方，而且这好几年，我切心想望到士班雅去的时候，可以到你们那里，	and now, no longer having a place in these regions, but having a desire for many years to come to you
24 盼望从你们那里经过，得见你们，先与你们彼此交往，心里稍微满足，然后蒙你们送行。	whenever I travel to Spain. For I hope [<i>while I</i>] (Note: “Here “[while]” is supplied as a component of the participle (“passing through”) which is understood as temporal) am passing through to see you and to be sent on my way by you, whenever I have first enjoyed your [<i>company</i>] for a while.
25 但现在，我往耶路撒冷去供给圣徒。	But now I am traveling to Jerusalem, serving the saints.
26 因为马其顿和亚该亚人乐意凑出捐项给耶路撒冷圣徒中的穷人。	For Macedonia and Achaia were pleased to make some contribution for the poor among the saints in Jerusalem.
27 这固然是他们乐意的，其实也算是所欠的债；因外邦人既然在他们属灵的好处上有分，就当把养身之物供给他们。	For they were pleased [<i>to do so</i>], and they are obligated to them. For if the Gentiles have shared in their spiritual [<i>things</i>], they ought also to serve them in material [<i>things</i>].
28 等我办完了这事，把这善果向他们交付明白，我就要路过你们那里，往士班雅去。	Therefore, [<i>after I</i>] (Note: “Here “[after]” is supplied as a component of the participle (“have accomplished”) which is understood as temporal) have accomplished this and sealed this fruit [<i>for delivery</i>] to them, I will depart by way of you for Spain,
29 我也晓得去的时候，必带着基督丰盛的恩典而去。	and I know that [<i>when I</i>] (Note: “Here “[when]” is supplied as a component of the participle (“come”) which is understood as temporal) come to you, I will come in the fullness of the blessing of Christ.
30 弟兄们，我藉着我们主耶稣基督，又藉着圣灵的爱，劝你们与我一同竭力，为我祈求神，	Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the Spirit, to contend along with me in your prayers on my behalf to God,
31 叫我脱离在犹太不顺从的人，也叫我为耶路撒冷所办的捐项可蒙圣徒悦纳，	that I may be rescued from those who are disobedient in Judea, and my ministry in Jerusalem may be acceptable to the saints,
32 并叫我顺着神的旨意，欢欢喜喜的到你们那里，与你们同得安息。	so that, coming to you with joy by the will of God, I may rest with you.
33 愿赐平安的神常和你们众人同在。阿们！	Now [<i>may</i>] the God of peace [<i>be</i>] with all of you. Amen.

第 16 章

1	我对你们举荐我们的姊妹非比，她是坚革哩教会中的女执事。	Now I commend to you Phoebe our sister, who is also a servant <small>{Note: Or "a deaconess"; some interpreters understand this term to refer to a specific office (deacon/deaconess) which Phoebe held in the local church at Cenchrea}</small> of the church in Cenchrea,
2	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。	in order that you may welcome her in the Lord in a manner worthy of the saints, and help her in whatever task she may have need from you, for she herself also has been a helper of many, even me myself.
3	问百基拉和亚居拉安。他们在基督耶稣里与我同工，	Greet Prisca and Aquila, my fellow workers in Christ Jesus,
4	也为我的命将自己的颈项置之度外。不但我感谢他们，就是外邦的众教会也感谢他们。	who risked their own necks for my life, for which not only I am thankful, but also all the churches of the Gentiles;
5	又问在他们家中的教会安。问我所亲爱的以拜尼土安；他在亚西亚是归基督初结的果子。	also <i>[greet]</i> <small>{Note: The verb is supplied as an understood repetition from v. <3>}</small> the church in their house. Greet Epenetus my dear <i>[friend]</i> , who is the first convert <small>{Note: Literally "the first fruits"}</small> of Asia for Christ.
6	又问马利亚安；她为你们多受劳苦。	Greet Mary, who has worked hard <small>{Note: Literally "has labored much"}</small> for you.
7	又问我亲属与我一同坐监的安多尼古和犹尼亚安；他们在使徒中是有名望的，也是比我先在基督里。	Greet Andronicus and Junia, <small>{Note: Or "Junias," the masculine form of the same name}</small> my compatriots <small>{Note: Or "relatives"}</small> and my fellow prisoners, who are well known to <small>{Note: Or "are outstanding among"}</small> the apostles, who were also in Christ before me.
8	又问我在主里面所亲爱的暗伯利安。	Greet Ampliatus, my dear <i>[friend]</i> in the Lord.
9	又问在基督里与我们同工的耳巴奴，并我所亲爱的士大古安。	Greet Urbanus, our fellow worker in Christ, and my dear <i>[friend]</i> Stachys.
10	又问在基督里经过试验的亚比利安。问亚利多布家里的人安。	Greet Apelles, who <i>[is]</i> approved in Christ. Greet those of the <i>[household]</i> of Aristobulus.
11	又问我亲属希罗天安。问拿其数家在主里的人安。	Greet Herodion my compatriot. <small>{Note: Or "relative"}</small> Greet those of the <i>[household]</i> of Narcissus who are in the Lord.
12	又问为主劳苦的土非拿氏和土富撒氏安。问可亲爱为主多受劳苦的彼息氏安。	Greet Tryphena and Tryphosa, the laborers in the Lord. Greet Persis, the dear <i>[friend]</i> who has worked hard <small>{Note: Literally "has labored much"}</small> in the Lord.
13	又问在主蒙拣选的鲁孚和他母亲安；他的母亲就是我的母亲。	Greet Rufus, the chosen one in the Lord, and his mother and mine.

14	又问亚逊其土、弗勒干、黑米、八罗巴、黑马，并与他们在一处的弟兄们安。	Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.
15	又问非罗罗古和犹利亚，尼利亚和他姊妹，同阿林巴并与他们在一处的众圣徒安。	Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints <i>[who are]</i> with them.
16	你们亲嘴问安，彼此务要圣洁。基督的众教会都问你们安。	Greet one another with a holy kiss. All the churches of Christ greet you.
17	弟兄们，那些离间你们、叫你们跌倒、背乎所学之道的人，我劝你们要留意躲避他们。	Now I exhort you, brothers, to look out for those who cause dissensions and temptations contrary to the teaching which you learned, and stay away from them.
18	因为这样的人不服事我们的主基督，只服事自己的肚腹，用花言巧语诱惑那些老实人的心。	For such people do not serve our Lord Christ, but their own stomach, and by smooth speech and flattery they deceive the hearts of the unsuspecting.
19	你们的顺服已经传于众人，所以我为你们欢喜；但我愿意你们在善上聪明，在恶上愚拙。	For <i>[the report of]</i> your obedience has reached to all; therefore I am rejoicing over you, and I want you to be wise toward what <i>[is]</i> good, but innocent toward what <i>[is]</i> evil.
20	赐平安的神快要将撒但践踏在你们脚下。愿我主耶稣基督的恩常和你们同在！	And in a short time the God of peace will crush Satan under your feet. The grace of our Lord Jesus Christ <small>{Note: Some manuscripts omit "Christ"}</small> <i>[be]</i> with you.
21	与我同工的提摩太，和我的亲属路求、耶孙、所西巴德，问你们安。	Timothy, my fellow worker, greets you, and Lucius and Jason and Sosipater, my compatriots. <small>{Note: Or "relatives"}</small>
22	我这代笔写信的德丢，在主里面问你们安。	I, Tertius, the one who wrote this letter, greet you in the Lord.
23	那接待我、也接待全教会的该犹问你们安。	Gaius, my host and <i>[the host]</i> of the whole church, greets you. Erastus the city treasurer greets you, and Quartus the brother.
24	城内管银库的以拉都，和兄弟括土问你们安。	The grace of our Lord Jesus Christ <i>[be]</i> with all of you. Amen. <small>{Note: Some manuscripts include vv. <25-27>, "25 Now to the one who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that had been kept secret for eternal ages, 26 but now has been revealed, and through the prophetic scriptures has been made known according to the command of the eternal God, resulting in obedience of faith to all the Gentiles, 27 to the only wise God, through Jesus Christ, to whom [be] the glory for eternity. Amen."}</small>
25	惟有神能照我所传的福音和所讲的耶稣基督，并照永古隐藏不言的奥秘，坚固你们的心。	
26	这奥秘如今显明出来，而且按着永生神的命，藉众先知的书指示万国的民，使他们信服真道。	

27 愿荣耀因耶稣基督归与独一全智的神，
直到永远。阿们！
