

# 圣经

## Bilingual Bible

和合本 (雅伟版)

# 哥林多前书

汉英对照

和合本(雅) / Lexham English Bible

2017 试读版

雅伟的话

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# 圣经

和合本(雅伟版)

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 <sup>{Note: ...}</sup> 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](mailto: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



# 哥林多前书

## 第 1 章

1	奉神旨意，蒙召作耶稣基督使徒的保罗，同兄弟所提尼，	Paul, called <i>[to be]</i> an apostle of Christ Jesus through the will of God, and Sosthenes our brother,
2	写信给在哥林多神的教会，就是在基督耶稣里成圣、蒙召作圣徒的，以及所有在各处求告我主耶稣基督之名的人。基督是他们的王，也是我们的王。	to the church of God sanctified in Christ Jesus that is in Corinth, <small>{Note: Some manuscripts have "to the church of God that is in Corinth, sanctified in Christ Jesus"}</small> called <i>[to be]</i> saints, together with all those who call upon the name of our Lord Jesus Christ in every place, their <i>[Lord]</i> <small>{Note: "Here "Lord" must be supplied to indicate the referent; otherwise this could be understood as "their place and ours"}</small> and ours.
3	愿恩惠、平安从神我们的父并主耶稣基督归与你们。	Grace to you and peace from God our Father and the Lord Jesus Christ.
4	我常为你们感谢我的神，因神在基督耶稣里所赐给你们的恩惠；	I give thanks to my God always concerning you, because of the grace of God which was given to you in Christ Jesus,
5	又因你们在他里面凡事富足，口才、知识都全备，	that <small>{Note: "Or "because"; the conjunction either (1) introduces a content clause ("that") giving the content of Paul's thanks, or (2) introduces a causal clause ("because") giving the reason for Paul's thanks}</small> in everything you were made rich in him, in all speech and all knowledge,
6	正如我为基督作的见证，在你们心里得以坚固，	just as the testimony about Christ has been confirmed in you,
7	以致你们在恩赐上没有一样不及人的，等候我们的主耶稣基督显现。	so that you do not lack in any spiritual gift <i>[as you]</i> <small>{Note: "Here "[as]" is supplied as a component of the participle ("eagerly await") which is understood as temporal}</small> eagerly await the revelation of our Lord Jesus Christ,
8	他也必坚固你们到底，叫你们在我们主耶稣基督的日子无可责备。	who will also confirm you until the end, blameless in the day of our Lord Jesus Christ.
9	神是信实的，你们原是被他所召，好与他儿子——我们的主耶稣基督一同得分。	God <i>[is]</i> faithful, by whom you were called to fellowship with his Son Jesus Christ our Lord.
10	弟兄们，我藉我们主耶稣基督的名劝你们都说一样的话。你们中间也不可分党，只要一心一意，彼此相合。	Now I exhort you, brothers, by the name of our Lord Jesus Christ, that you all say the same <i>[thing]</i> and there not be divisions among you, and that you be made complete in the same mind and with the same purpose.
11	因为革来氏家里的人曾对我题起弟兄们来，说你们中间有分争。	For it has been made clear to me concerning you, my brothers, by Chloe's people <small>{Note: Literally "those of Chloe"}</small> , that there are quarrels among you.
12	我的意思就是你们各人说：我是属保罗的；我是属亚波罗的；我是属矶法的；我是属基督的。	But I say this, that each of you is saying, "I am with Paul," and "I <i>[am]</i> with Apollos," and "I <i>[am]</i> with Cephas," and "I <i>[am]</i> with Christ."



13	基督是分开的么？保罗为你们钉了十字架么？你们是奉保罗的名受了洗么？	Has Christ been divided? Paul was not crucified for you, was he? <small>{Note: "The negative construction in Greek anticipates a negative answer here}</small> Or were you baptized in the name of Paul?
14	我感谢神，除了基利司布并该犹以外，我没有给你们一个人施洗；	I give thanks <small>{Note: Some manuscripts have "I give thanks to God"}</small> that I baptized none of you except Crispus and Gaius,
15	免得有人说，你们是奉我的名受洗。	lest anyone should say that you were baptized in my name.
16	我也给司提反家施过洗，此外给别人施洗没有，我却记不清。	(Now I also baptized the household of Stephanas. Beyond that I do not know if I baptized anyone else.)
17	基督差遣我，原不是为施洗，乃是为传福音，并不用智慧的言语，免得基督的十字架落了空。	For Christ did not send me to baptize, but to proclaim the gospel, not with clever speech <small>{Note: Literally "wisdom of word"}</small> , lest the cross of Christ be emptied.
18	因为十字架的道理，在那灭亡的人为愚拙；在我们得救的人，却为神的大能。	For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
19	就如经上所记：我要灭绝智慧人的智慧，废弃聪明人的聪明。	For it is written, "I will destroy the wisdom of the wise, and the intelligence of the intelligent I will confound." <small>{Note: A quotation from &lt;Isa 29:14&gt;}</small>
20	智慧人在那里？文士在那里？这世上的辩士在那里？神岂不是叫这世上的智慧变成愚拙么？	Where <i>[is]</i> the wise person? Where <i>[is]</i> the scribe? Where <i>[is]</i> the debater of this age? Has not God made foolish the wisdom of the world?
21	世人凭自己的智慧，既不认识神，神就乐意用人所当作愚拙的道理，拯救那些信的人；这就是神的智慧了。	For since, in the wisdom of God, the world through its wisdom did not know God, God was pleased through the foolishness of preaching to save those who believe.
22	犹太人是求神迹，希利尼人是求智慧，	For indeed, Jews ask for sign miracles and Greeks seek wisdom,
23	我们却是传钉十字架的基督，在犹太人为绊脚石，在外邦人为愚拙；	but we preach Christ crucified, to the Jews a cause for stumbling, but to the Gentiles foolishness,
24	但在那蒙召的，无论是犹太人、希利尼人，基督总为神的能力，神的智慧。	but to those <i>[who are]</i> called, both Jews and Greeks, Christ <i>[is]</i> the power of God and the wisdom of God.
25	因神的愚拙总比人智慧，神的软弱总比你强壮。	For the foolishness of God is wiser than human <i>[wisdom]</i> , <small>{Note: Literally "man"}</small> and the weakness of God <i>[is]</i> stronger than human <i>[strength]</i> . <small>{Note: Literally "man"}</small>
26	弟兄们哪，可见你们蒙召的，按着肉体有智慧的不多，有能力的不多，有尊贵的也不多。	For consider your calling, brothers, that not many <i>[were]</i> wise according to human standards, <small>{Note: Literally "according to flesh"}</small> not many <i>[were]</i> powerful, not many <i>[were]</i> well born.
27	神却拣选了世上愚拙的，叫有智慧的羞愧；又拣选了世上软弱的，叫那强壮的羞愧。	But the foolish <i>[things]</i> of the world God chose in order that he might put to shame the wise, and the weak <i>[things]</i> of the world God chose in order that he might put to shame the strong,

28	神也拣选了世上卑贱的，被人厌恶的，以及那无有的，为要废掉那有的。	and the insignificant of the world, and the despised, God chose, the things that are not, in order that he might abolish the things that are,
29	使一切有血气的，在神面前一个也不能自夸。	so that all flesh may not boast before God.
30	但你们得在基督耶稣里，是本乎神，神又使他成为我们的智慧、公义、圣洁、救赎。	But from him you are in Christ Jesus, who became wisdom to us from God, and righteousness and sanctification and redemption,
31	如经上所记：夸口的，当指着主[雅伟]夸口。	so that, just as it is written, "The one who boasts, let him boast in the Lord." <small>{Note: A quotation from &lt;Jer 9:24&gt;}</small>

## 第 2 章

1	弟兄们，从前我到你们那里去，并没有用高言大智对你们宣传神的奥秘。	And I, <i>[when I]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal}</small> came to you, brothers, did not come with superiority of speech or of wisdom, proclaiming to you the testimony <small>{Note: Some manuscripts have "mystery"}</small> of God.
2	因为我曾定了主意，在你们中间不知道的，只知道耶稣基督并他钉十字架。	For I decided not to know anything among you except Jesus Christ and him crucified.
3	我在你们那里，又软弱又惧怕，又甚战兢。	And I came to you in weakness and in fear and with much trembling,
4	我说的话、讲的道，不是用智慧委婉的言语，乃是用圣灵和大能的明证，	and my speech and my preaching <i>[were]</i> not with the persuasiveness <small>{Note: Some manuscripts have "with persuasive words"}</small> of wisdom, but with a demonstration of the Spirit and power,
5	叫你们的信不在乎人的智慧，只在乎神的大能。	in order that your faith would not be in the wisdom of men, but in the power of God.
6	然而，在完全的人中，我们也讲智慧。但不是这世上的智慧，也不是这世上有权有位、将要败亡之人的智慧。	Now we do speak wisdom among the mature, but wisdom not of this age or of the rulers of this age, who are perishing,
7	我们讲的，乃是从前所隐藏、神奥秘的智慧，就是神在万世以前预定使我们得荣耀的。	but we speak the hidden wisdom of God in a mystery, which God predestined before the ages for our glory,
8	这智慧世上有权有位的人没有一个知道的、他们若知道，就不把荣耀的主*钉在十字架上了。	which none of the rulers of this age knew. For if they had known <i>[it]</i> , they would not have crucified the Lord of glory.
9	如经上所记：神为爱他的人所预备的是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。	But just as it is written, " <i>[Things]</i> which eye has not seen and ear has not heard, and have not entered into the heart of man, all that" <small>{Note: Some manuscripts have "which"}</small> God has prepared for those who love him." <small>{Note: A quotation from &lt;Isa 64:4&gt;}</small>

10	只有神藉着圣灵向我们显明了，因为圣灵参透万事，就是神深奥的事也参透了。	For <sup>{Note: Some manuscripts have "But to us God has revealed [them]"}</sup> to us God has revealed <i>[them]</i> through the Spirit. For the Spirit searches all <i>[things]</i> , even the depths of God.
11	除了在人里头的灵，谁知道人的事；像这样，除了神的灵，也没有人知道神的事。	For who among men knows the things of a man, except the spirit of the man that <i>[is]</i> in him? Thus also no one knows the things of God except the Spirit of God.
12	我们所领受的，并不是世上的灵，乃是从神来的灵，叫我们能知道神开恩赐给我们的事。	Now we have received not the spirit of the world, but the Spirit who <i>[is]</i> from God, in order that we may know the things freely given to us by God,
13	并且我们讲说这些事，不是用人智慧所指教言语，乃是用圣灵所指教的言语，将属灵的话解释属灵的事。（或作：将属灵的事讲与属灵的人）	<i>[things]</i> which we also speak, not in words taught by human wisdom, but in <i>[words]</i> taught by the Spirit, explaining spiritual <i>[things]</i> to spiritual <i>[people]</i> . <sup>{Note: Or "in spiritual [words]"}</sup>
14	然而，属血气的人不领会神圣灵的事，反倒以为愚拙，并且不能知道，因为这些事惟有属灵的人才能看透。	But the natural man does not accept the things of the Spirit of God, for they are foolishness to him, and he is not able to understand <i>[them]</i> , because they are spiritually discerned.
15	属灵的人能看透万事，却没有一人能看透了他。	Now the spiritual <i>[person]</i> discerns all <i>[things]</i> , but he himself is judged by no one.
16	谁曾知道主[雅伟]的心去教导他呢？但我们是基督的心了。	"For who has known the mind of the Lord; who has advised him?" <sup>{Note: A quotation from &lt;Isa 40:13&gt;}</sup> But we have the mind of Christ.

### 第 3 章

1	弟兄们，我从前对你们说话，不能把你们当作属灵的，只得把你们当作属肉体，在基督里为婴孩的。	And I, brothers, was not able to speak to you as to spiritual <i>[people]</i> , but as to fleshly <i>[people]</i> , as to infants in Christ.
2	我是用奶喂你们，没有用饭喂你们。那时你们不能吃，就是如今还是不能。	I gave you milk to drink, not solid food, for you were not yet able <i>[to eat it]</i> . But now you are still not able,
3	你们仍是属肉体的，因为在你们中间有嫉妒、分争，这岂不是属乎肉体、照着世人的样子行么？	for you are still fleshly. For where <i>[there is]</i> jealousy and strife among you, are you not fleshly, and do you not live like <i>[unregenerate]</i> people? <sup>{Note: That is, like people who do not possess the Spirit at all}</sup>
4	有说：我是属保罗的；有说：我是属亚波罗的。这岂不是你们和世人一样么？	For whenever anyone says, "I am with Paul," and another, "I <i>[am]</i> with Apollos," are you not <i>[merely]</i> human?
5	亚波罗算什么？保罗算什么？无非是执事，照主所赐给他们各人的，引导你们相信。	Therefore, what is Apollos and what is Paul? Servants through whom you believed, and to each as the Lord gave.

6	我栽种了，亚波罗浇灌了，惟有神叫他生长。	I planted, Apollos watered, but God was causing <i>[it]</i> to grow.
7	可见栽种的，算不得什么，浇灌的，也算不得什么；只在那叫他生长的神。	So then, neither the one who plants nor the one who waters is anything, but God who is causing <i>[it]</i> to grow.
8	栽种的和浇灌的，都是一样，但将来各人要照自己的工夫得自己的赏赐。	Now the one who plants and the one who waters are one, but each one will receive his own reward according to his own labor.
9	因为我们是与神同工的；你们是神所耕种的田地，所建造的房屋。	For we are God's fellow workers; you are God's field, God's building.
10	我照神所给我的恩，好像一个聪明的工头，立好了根基，有别人在上面建造；只是各人要谨慎怎样在上面建造。	According to the grace of God given to me, like a skilled master builder I laid a foundation, and another is building upon <i>[it]</i> . But each one must direct his attention to how he is building upon <i>[it]</i> .
11	因为那已经立好的根基就是耶稣基督，此外没有人能立别的根基。	For no one is able to lay another foundation than the one which is laid, which is Jesus Christ.
12	若有人用金、银、宝石、草木、禾秸在这根基上建造，	Now if anyone builds upon the foundation <i>[with]</i> gold, silver, precious stones, wood, grass, straw,
13	各人的工程必然显露，因为那日子要将它表明出来，有火发现；这火要试验各人的工程怎样。	the work of each one will become evident. For the day will reveal <i>[it]</i> , because it will be revealed with fire, and the fire itself will test the work of each one, of what sort it is.
14	人在那根基上所建造的工程若存得住，他就要得赏赐。	If anyone's work that he has built upon <i>[it]</i> remains, he will receive a reward.
15	人的工程若被烧了，他就要受亏损，自己却要得救；虽然得救，乃像从火里经过的一样。	If anyone's work is burned up, he will suffer loss, but he himself will be saved, but so as through fire.
16	岂不知你们是神的殿，神的灵住在你们里头么？	Do you not know that you are God's temple and the Spirit of God dwells in you?
17	若有人毁坏神的殿，神必要毁坏那人；因为神的殿是圣的，这殿就是你们。	If anyone destroys God's temple, God will destroy this one. For God's temple is holy, which you are.
18	人不可自欺。你们中间若有人在这世界自以为有智慧，倒不如变作愚拙，好成为有智慧的。	Let no one deceive himself. If anyone thinks <i>[himself]</i> to be wise among you in this age, let him become a fool, in order that he may become wise.
19	因这世界的智慧，在神看是愚拙。如经上記着说：主叫有智慧的，中了自己的诡计；	For the wisdom of this world is foolishness with God, for it is written, "The one who catches the wise in their craftiness," <small>{Note: A quotation from &lt;Job 5:13&gt;}</small>
20	又说：主[雅伟]知道智慧人的意念是虚妄的。	and again, "The Lord knows the thoughts of the wise, that they are futile." <small>{Note: A quotation from &lt;Ps 94:11&gt;}</small>

21	所以无论谁，都不可拿人夸口，因为万有全是你们的。	So then, let no one boast in people. For all <i>[things]</i> are yours,
22	或保罗，或亚波罗，或矶法，或世界，或生，或死，或现今的事，或将来的事，全是你们的；	whether Paul or Apollos or Cephas or the world or life or death or things present or things to come, all <i>[things]</i> <i>[are]</i> yours,
23	并且你们是属基督的，基督又是属神的。	and you <i>[are]</i> Christ's, and Christ <i>[is]</i> God's.

## 第 4 章

1	人应当以我们为基督的执事，为神奥秘事的管家。	Thus let a person consider us as servants of Christ and stewards of God's mysteries.
2	所求于管家的，是要他有忠心。	In this case, moreover, it is sought in stewards that one be found faithful.
3	我被你们论断，或被别人论断，我都以为极小的事；连我自己也不论断自己。	But to me it is a very little matter that I be judged by you or by a human court, <small>{Note: Literally "day"}</small> but I do not <i>[even]</i> judge myself.
4	我虽不觉得自己有错，却也不能因此得以称义；但判断我的乃是主。	For I am conscious of nothing against myself, but not by this am I vindicated. But the one who judges me is the Lord.
5	所以，时候未到，什么都不要论断，只等主来，他要照出暗中的隐情，显明人心的意念。那时，各人要从神那里得著称赞。	Therefore do not judge anything before the time, until the Lord should come, who will both enlighten the hidden things of darkness and will reveal the counsels of hearts, and then praise will come to each one from God.
6	弟兄们，我为你们的缘故，拿这些事转比自己和亚波罗，叫你们效法我们不可过于圣经所记，免得你们自高自大，贵重这个，轻看那个。	Now I have applied these things, brothers, to myself and Apollos for your sake, in order that in us you may learn not <i>[to go]</i> beyond what is written, lest someone be inflated with pride on behalf of one <i>[person]</i> against the other.
7	使你与人不同的是谁呢？你有什么不是领受的呢；若是领受的，为何自夸，仿佛不是领受的呢？	For who concedes you <i>[superiority]</i> ? And what do you have that you did not receive? But if indeed you received <i>[it]</i> , why do you boast as <i>[if you]</i> <small>{Note: "Here "[it]" is supplied as a component of the participle ("receive") which is understood as conditional}</small> did not receive <i>[it]</i> ?
8	你们已经饱足了！已经丰富了！不用我们，自己就作王了！我愿意你们果真作王，叫我们也得与你们一同作王。	Already you are satiated! Already you are rich! Apart from us you reign as kings! And would that indeed you reigned as kings, in order that we also might reign as kings with you!
9	我想神把我们使徒明明列在末后，好像定死罪的囚犯；因为我们成了一台戏，给世人和天使观看。	For, I think, God has exhibited us apostles last of all, as condemned to death, because we have become a spectacle to the world and to angels and to people.

10	我们为基督的缘故算是愚拙的，你们在基督里倒是聪明的；我们软弱，你们倒强壮；你们有荣耀，我们倒被藐视。	We <i>[are]</i> fools for the sake of Christ, but you <i>[are]</i> prudent in Christ! We <i>[are]</i> weak, but you <i>[are]</i> strong! You <i>[are]</i> honored, but we <i>[are]</i> dishonored!
11	直到如今，我们还是又饥又渴，又赤身露体，又挨打，又没有一定的住处，	Until the present hour we are both hungry and thirsty and poorly clothed and roughly treated and homeless,
12	并且劳苦，亲手做工。被人咒骂，我们就祝福；被人逼迫，我们就忍受；	and we toil, working with our own hands. <i>[When we are]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("reviled") which is understood as temporal}</small> reviled, we bless; <i>[when we are]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("persecuted") which is understood as temporal}</small> persecuted, we endure;
13	被人毁谤，我们就善劝。直到如今，人还把我们看作世界上的污秽，万物中的渣滓。	<i>[when we are]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("slandered") which is understood as temporal}</small> slandered, we encourage. We have become like the refuse of the world, the offscouring of all <i>[things]</i> , until now.
14	我写这话，不是叫你们羞愧，乃是警戒你们，好像我所亲爱的儿女一样。	I am not writing these <i>[things]</i> to shame you, but admonishing <i>[you]</i> as my dear children.
15	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。	For if you have ten thousand guardians in Christ, yet <i>[you do]</i> not <i>[have]</i> many fathers, for in Christ Jesus I fathered you through the gospel.
16	所以，我求你们效法我。	Therefore I exhort you, become imitators of me.
17	因此我已打发提摩太到你们那里去。他在主里面，是我所亲爱，有忠心的儿子。他必提醒你们，记念我在基督里怎样行事，在各处各教会中怎样教导人。	Because of this, I have sent to you Timothy, who is my dear and faithful child in the Lord, who will remind you of my ways in Christ Jesus, just as I teach everywhere in every church.
18	有些人自高自大，以为我不到你们那里去；	But some have become arrogant, as <i>[if]</i> I were not coming to you.
19	然而，主若许我，我必快到你们那里去，并且我所要知道的，不是那些自高自大之人的言语，乃是他们的权能。	But I am coming to you soon, if the Lord wills, and I will know not the talk of the ones who have become arrogant, but the power.
20	因为神的国不在乎言语，乃在乎权能。	For the kingdom of God <i>[is]</i> not with talk, but with power.
21	你们愿意怎么样呢？是愿意我带着刑杖到你们那里去呢？还是要我存慈爱温柔的心呢？	What do you want? Shall I come to you with a rod, or with love and a spirit of gentleness?

## 第 5 章

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- 1 风闻在你们中间有淫乱的事。这样的淫乱连外邦人中也没有，就是有人收了他的继母。
- It is reported everywhere *[that there]* is sexual immorality among you, and sexual immorality of such a kind which *[does]* not *[even exist]* among the Gentiles, so that someone has the wife of *[his]* father.
- 
- 2 你们还是自高自大，并不哀痛，把行这事的人从你们中间赶出去。
- And you are inflated with pride, and should you not rather have mourned, so that the one who has done this deed would be removed from your midst?
- 
- 3 我身子虽不在你们那里，心却在你们那里，好像我亲自与你们同在，已经判断了行这事的人。
- For *[although I]* {Note: \*Here "[although]" is supplied as a component of the participle ("am absent") which is understood as concessive} am absent in body but present in spirit, I have already passed judgment on the one who has done this in this way, as *[if I]* {Note: \*Here "[if]" is supplied as a component of the participle ("were present") which is understood as conditional} were present.
- 
- 4 就是你们聚会的时候，我的心也同在。奉我们主耶稣的名，并用我们主耶稣的权能，
- In the name of our Lord Jesus, *[when]* {Note: \*Here "[when]" is supplied as a component of the temporal genitive absolute participle ("are assembled")} you are assembled, and my spirit, together with the power of our Lord Jesus,
- 
- 5 要把这样的人交给撒但，败坏他的肉体，使他的灵魂在主耶稣的日子可以得救。
- [I have decided]* {Note: \*The words "I have decided" are implied from the statement "I have already passed judgment" in v. <3>} to hand over such a person to Satan for the destruction of the flesh, in order that his spirit may be saved in the day of the Lord.
- 
- 6 你们这自夸是不好的。岂不知一点面酵能使全团发起来么？
- Your boasting *[is]* not good. Do you not know that a little leaven leavens the whole batch of dough?
- 
- 7 你们既是无酵的面，应当把旧酵除净，好使你们成为新团；因为我们逾越节的羔羊基督已经被杀献祭了。
- Clean out the old leaven in order that you may be a new batch of dough, just as you are unleavened. For Christ our Passover has been sacrificed.
- 
- 8 所以，我们守这节不可用旧酵，也不可用恶毒（或作：阴毒）、邪恶的酵，只用诚实真正的无酵饼。
- So then, let us celebrate the feast, not with the old leaven or with the leaven of wickedness and sinfulness, but with the unleavened bread of sincerity and truth.
- 
- 9 我先前写信给你们说，不可与淫乱的人相交。
- I wrote to you in the letter not to associate with sexually immoral people.
- 
- 10 此话不是指这世上一概行淫乱的，或贪婪的，勒索的，或拜偶像的；若是这样，你们除非离开世界方可。
- By no means *[did I mean]* the sexually immoral people of this world or the greedy people and swindlers or idolaters, since then you would have to depart out of the world.
- 
- 11 但如今我写信给你们说，若有称为弟兄是行淫乱的，或贪婪的，或拜偶像的，或辱骂的，或醉酒的，或勒索的，这样的人不可与他相交，就是与他吃饭都不可。
- But now I have written to you not to associate with any so-called brother, if he is a sexually immoral person or a greedy person or an idolater or an abusive person or a drunkard or a swindler—with such a person not even to eat.
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- |    |                              |  |
|----|------------------------------|--|
| 12 | 因为审判教外的人与我何干？教内的人岂不是你们审判的么？  | For what <i>[is it]</i> to me to judge those outside? Should you not judge those inside?   |
| 13 | 至于外人有神审判他们。你们应当把那恶人从你们中间赶出去。 | But those outside God will judge. Remove the evil person from among yourselves <small>(Note: Literally "from you of them")</small> . |

## 第 6 章

- |    |   |   |
|----|---|---|
| 1  | 你们中间有彼此相争的事，怎敢在不义的人面前求审，不在圣徒面前求审呢？                | Does anyone among you, <i>[if he]</i> <small>(Note: "Here "[if]" is supplied as a component of the participle ("has") which is understood as conditional)</small> has a matter against someone else, dare to go to court before the unrighteous, and not before the saints? |
| 2  | 岂不知圣徒要审判世界么？若世界为你们所审，难道你们不配审判这最小的事么？              | Or do you not know that the saints will judge the world? And if by you the world is judged, are you unworthy of the most insignificant courts?  |
| 3  | 岂不知我们要审判天使么？何况今生的事呢？                              | Do you not know that we will judge angels, not to mention ordinary matters?   |
| 4  | 既是这样，你们若有今生的事当审判，是派教会所轻看的人审判么？                    | Therefore, if you have courts with regard to ordinary matters, do you <i>seat</i> <small>(Note: Or "seat" (imperative); the Greek verb can be either indicative mood or imperative mood by its form)</small> these despised <i>[people]</i> in the church?                  |
| 5  | 我说这话是要叫你们羞耻。难道你们中间没有一个智慧人能审断弟兄们的事么？               | I say <i>[this]</i> to your shame. So is there not anyone wise among you who will be able to render a decision between his brothers?  |
| 6  | 你们竟是弟兄与弟兄告状，而且告在不信主的人面前。                          | But brother goes to court with brother, and this before unbelievers!  |
| 7  | 你们彼此告状，这已经是你们的大错了。为什么不情愿受欺呢？为什么不情愿吃亏呢？            | Therefore it is already completely a loss for you that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?  |
| 8  | 你们倒是欺压人、亏负人，况且所欺压所亏负的就是弟兄。                        | But you wrong and defraud, and <i>[do]</i> this <i>[to]</i> brothers!   |
| 9  | 你们岂不知不义的人不能承受神的国么？不要自欺！无论是淫乱的、拜偶像的、奸淫的、作娼童的、亲男色的、 | Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived! Neither sexually immoral people, nor idolaters, nor adulterers, nor passive homosexual partners, nor dominant homosexual partners,   |
| 10 | 偷窃的、贪婪的、醉酒的、辱骂的、勒索的，都不能承受神的国。                     | nor thieves, nor greedy persons, not drunkards, not abusive persons, not swindlers will inherit the kingdom of God.   |
| 11 | 你们中间也有人从前是这样；但如今你们奉主耶稣基督的名，并藉着我们神的灵，已经洗净，成圣，称义了。  | And some of you were these <i>[things]</i> , but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus <small>(Note: Some manuscripts have "of the Lord Jesus Christ")</small> and by the Spirit of our God.                       |



12	凡事我都可行，但不都有益处。凡事我都可行，但无论那一件，我总不受它的辖制。	All <i>[things]</i> are permitted for me, but not all <i>[things]</i> are profitable. All <i>[things]</i> are permitted for me, but I will not be controlled by anything.
13	食物是为肚腹，肚腹是为食物；但神要叫这两样都废坏。身子不是为淫乱，乃是为主；主也是为身子。	Food <i>[is]</i> for the stomach, and the stomach for food, but God will abolish both of them <small>{Note: Literally "both this and these"}</small> . Now the body <i>[is]</i> not for sexual immorality, but for the Lord, and the Lord for the body.
14	并且神已经叫主*复活，也要用自己的能力叫我们复活。	And God both raised up the Lord and will raise us up by his power.
15	岂不知你们的身子是基督的肢体么？我可以将基督的肢体作为娼妓的肢体么？断乎不可！	Do you not know that your bodies are members of Christ? Therefore, shall I take away the members of Christ <i>[and]</i> make <i>[them]</i> members of a prostitute? May it never be!
16	岂不知与娼妓联合的，便是与她成为一体么？因为主说：二人要成为一体。	Or do you not know that the one who joins himself to a prostitute is one body <i>[with her]</i> ? For it says, "The two will become one flesh." <small>{Note: A quotation from &lt;Gen 2:24&gt;}</small>
17	但与主联合的，便是与主成为一灵。	But the one who joins himself to the Lord is one spirit <i>[with him]</i> .
18	你们要逃避淫行。人所犯的，无论什么罪，都在身子以外，惟有行淫的，是得罪自己的身子。	Flee sexual immorality. Every sin that a person commits is outside his body, but the one who commits sexual immorality sins against his own body.
19	岂不知你们的身子就是圣灵的殿么？这圣灵是从神而来，住在你们里头的；并且你们不是自己的人；	Or do you not know that your body is the temple of the Holy Spirit <i>[who is]</i> in you, whom you have from God, and you are not your own?
20	因为你们是重价买来的。所以，要在你们的身子上荣耀神。	For you were bought at a price; therefore glorify God with your body.

## 第 7 章

1	论到你们信上所提的事，我说男不近女倒好。	Now concerning <i>[the things]</i> about which you wrote: " <i>[It is]</i> good for a man not to touch <small>{Note: I.e., in a sexual sense}</small> a woman."
2	但要免淫乱的事，男子当各有自己的妻子；女子也当各有自己的丈夫。	But because of sexual immorality, let each man have <small>{Note: I.e., in the sense of "have sexual relations with"}</small> his own wife and let each woman have her own husband.
3	丈夫当用合宜之分待妻子；妻子待丈夫也要如此。	The husband must fulfill his obligation to his wife, and likewise also the wife to her husband.
4	妻子没有权柄主张自己的身子，乃在丈夫；丈夫也没有权柄主张自己的身子，乃在妻子。	The wife does not have authority over her own body, but her husband <i>[does]</i> . And likewise also the husband does not have authority over his own body, but his wife <i>[does]</i> .

5	夫妻不可彼此亏负，除非两相情愿，暂时分房，为要专心祷告方可；以后仍要同房，免得撒但趁着你们情不自禁，引诱你们。	Do not defraud one another, except perhaps by agreement, for a time, in order that you may devote yourselves to prayer, and <i>[then]</i> you should be together <sup>(Note: Literally "at the same")</sup> again, lest Satan tempt you because of your lack of self control.
6	我说这话，原是准你们的，不是命你们的。	But I say this as a concession, not as a command.
7	我愿意众人像我一样；只是各人领受神的恩赐，一个是这样，一个是那样。	I wish all people could be like myself, but each one has his own gift from God, one in this way and another in that way.
8	我对着没有嫁娶的和寡妇说，若他们常像我就好。	Now I say to the unmarried and to the widows: <i>[It is]</i> good for them if they remain as I <i>[am]</i> .
9	倘若自己禁止不住，就可以嫁娶。与其欲火攻心，倒不如嫁娶为妙。	But if they cannot control themselves, they should marry, for it is better to marry than to burn <i>[with sexual desire]</i> .
10	至于那已经嫁娶的，我吩咐他们；其实不是我吩咐，乃是主吩咐说：妻子不可离开丈夫，	To the married I command—not I, but the Lord—a wife must not separate from <i>[her]</i> husband.
11	若是离开了，不可再嫁，或是仍同丈夫和好。丈夫也不可离弃妻子。	But if indeed she does separate, she must remain unmarried or be reconciled to her husband. And a husband must not divorce <i>[his]</i> wife.
12	我对其余的人说，不是主说，：倘若某弟兄有不信的妻子，妻子也情愿和他同住，他就不要离弃妻子。	Now to the rest I say—not the Lord—if any brother has an unbelieving wife and she consents to live with him, he must not divorce her.
13	妻子有不信的丈夫，丈夫也情愿和她同住，她就不要离弃丈夫。	And if any wife has an unbelieving husband and he consents to live with her, she must not divorce her husband.
14	因为不信的丈夫就因着妻子成了圣洁，并且不信的妻子就因着丈夫（原文是弟兄）成了圣洁；不然，你们的儿女就不洁净，但如今他们是圣洁的了。	For the unbelieving husband is sanctified by his wife, and the unbelieving wife is sanctified by the brother, since otherwise your children are unclean, but now they are holy.
15	倘若那不信的人要离去，就由他离去罢！无论是弟兄，是姐妹，遇着这样的事都不必拘束。神召我们原是要我们和睦。	But if the unbeliever leaves, let him leave. The brother or the sister is not bound in such <i>[cases]</i> . But God has called us <sup>(Note: Some manuscripts have "you" (plural))</sup> in peace.
16	你这作妻子的，怎么知道不能救你的丈夫呢？你这作丈夫的，怎么知道不能救你的妻子呢？	For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?
17	只要照主所分给各人的，和神所召各人的而行。我吩咐各教会都是这样。	But to each one as the Lord has apportioned. As God has called each one, thus let him live—and thus I order in all the churches.

18	有人已受割礼蒙召呢，就不要废割礼；有人未受割礼蒙召呢，就不要受割礼。	Was anyone called <i>[after]</i> <small>(Note: *Here "[after]" is supplied as a component of the participle ("being circumcised") which is understood as temporal)</small> being circumcised? He must not undo his circumcision. Was anyone called in uncircumcision? He must not become circumcised.
19	受割礼算不得什么，不受割礼也算不得什么，只要守神的诫命就是了。	Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God.
20	各人蒙召的时候是什么身分，仍要守住这身分。	Each one in the calling in which he was called—in this he should remain.
21	你是作奴隶蒙召的么？不要因此忧虑；若能以自由，就求自由更好。	Were you called <i>[while]</i> a slave? Do not let it be a concern to you. But if indeed you are able to become free, rather make use of <i>[it]</i> .
22	因为作奴仆蒙召于主的，就是主所释放的人；作自由之人蒙召的，就是基督的奴仆。	For the one who is called in the Lord <i>[while]</i> a slave is the Lord's freedperson. Likewise the one who is called <i>[while]</i> free is a slave of Christ.
23	你们是重价买来的，不要作人的奴仆。	You were bought at a price; do not become slaves of men.
24	弟兄们，你们各人蒙召的时候是什么身分，仍要在神面前守住这身分。	Each one in <i>[the situation]</i> in which he was called, brothers—in this he should remain with God.
25	论到童身的人，我没有主的命令，但我既蒙主怜悯能作忠心的人，就把自己的意见告诉你们。	Now concerning virgins I do not have a command from the Lord, but I am giving an opinion as one shown mercy by the Lord to be trustworthy.
26	因现今的艰难，据我看来，人不如守素安常才好。	Therefore, I consider this to be good because of the impending distress, that <i>[it is]</i> good for a man to be thus.
27	你有妻子缠着呢，就不要要求脱离；你没有妻子缠着呢，就不要要求妻子。	Are you bound to a wife? Do not seek release. Are you free from a wife? Do not seek a wife.
28	你若娶妻，并不是犯罪；处女若出嫁，也不是犯罪。然而这等人肉身必受苦难，我却愿意你们免这苦难。	But if you marry, you have not sinned, and if the virgin marries, she has not sinned. But such people will have affliction in the flesh, and I would spare you.
29	弟兄们，我对你们说，时候减少了。从此以后，那有妻子的，要像没有妻子；	But I say this, brothers: the time is shortened, that from now on even those who have wives should be as <i>[if they]</i> do not have <i>[wives]</i> ,
30	哀哭的，要像不哀哭；快乐的，要像不快乐；置买的，要像无有所得；	and those who weep as <i>[if they]</i> do not weep, and those who rejoice as <i>[if they]</i> do not rejoice, and those who buy as <i>[if they]</i> do not possess,
31	用世物的，要像不用世物，因为这世界的样子将要过去了。	and those who make use of the world as <i>[if they]</i> do not make full use of <i>[it]</i> . For the present form of this world is passing away.
32	我愿你们无所挂虑。没有娶妻的，是为主的事挂虑，想怎样叫主喜悦。	But I want you to be free from care. The unmarried person cares for the things of the Lord, how he may please the Lord.

33	娶了妻的，是为世上的事挂虑，想怎样叫妻子喜悦。	But the one who is married cares for the things of the world, how he may please his wife,
34	妇人和处女也有分别。没有出嫁的，是为主的事挂虑，要身体、灵魂都圣洁；已经出嫁的，是为世上的事挂虑，想怎样叫丈夫喜悦。	and he is divided. And the unmarried woman or the virgin cares for the things of the Lord, in order that she may be holy both in body and in spirit. But the married woman cares for the things of the world, how she may please her husband.
35	我说这话是为你们的益处，不是要牢笼你们，乃是要叫你们行合宜的事，得以殷勤服事主，没有分心的事。	Now I am saying this for your own benefit, not that I may put a restriction on you, but to promote appropriate and devoted service to the Lord without distraction.
36	若有人以为自己待他的女儿不合宜，女儿也过了年岁，事又当行，他就可随意办理，不算有罪，叫二人成亲就是了。	But if anyone thinks he is behaving dishonorably concerning his virgin, if she is past her prime <sup>{Note: Or "if his passions are strong" (it is not clear in context whether this term refers to the man or to the woman)}</sup> and it ought to be thus, let him do what he wishes. He does not sin. Let them marry.
37	倘若人心里坚定，没有不得已的事，并且由得自己作主，心里又决定了留下女儿不出嫁，如此行也好。	But he who stands firm in his heart, not having necessity, but has authority concerning his own will, and has decided this in his own heart, to keep his own virgin, he will do well.
38	这样看来，叫自己的女儿出嫁是好，不叫她出嫁更是好。	So then, the one who marries <sup>{Note: Or perhaps "the one who gives in marriage"}</sup> his own virgin does well, and the one who does not marry <i>[her]</i> will do better.
39	丈夫活着的时候，妻子是被约束的；丈夫若死了，妻子就可以自由，随意再嫁，只是要嫁这在主里面的人。	A wife is bound for as long a time <i>[as]</i> her husband lives. But if her husband dies <sup>{Note: Literally "falls asleep"}</sup> , she is free to marry whomever she wishes, only in the Lord.
40	然而按我的意见，若常守节更有福气。我也想自己是被神的灵感动了。	But she is happier if she remains thus, according to my opinion—and I think I have the Spirit of God.

## 第 8 章

1	论到祭偶像之物，我们晓得我们都有知识。但知识是叫人自高自大，惟有爱心能造就人。	Now concerning food sacrificed to idols, we know that "we all have knowledge." <sup>{Note: Considered by many interpreters to be a slogan used by the Corinthians to justify their behavior}</sup> Knowledge puffs up, but love builds up.
2	若有人以为自己知道什么，按他所当知道的，他仍是不知道。	If anyone thinks he knows anything, he has not yet known as it is necessary to know.
3	若有人爱神，这人乃是神所知道的。	But if anyone loves God, this one is known by him.
4	论到吃祭偶像之物，我们知道偶像在上算不得什么，也知道神只有一位，再没有别的神。	Therefore, concerning the eating of food sacrificed to idols, we know that "an idol <i>[is]</i> nothing in the world" and that " <i>[there is]</i> no God except one." <sup>{Note: Considered by many interpreters to be slogans used by the Corinthians to justify their behavior}</sup>

- 5 虽有称为神的，或在天，或在地，就如那许多的神，许多的主；  
For even if after all *[there]* are so-called gods, whether in heaven or on earth, just as *[there]* are many gods and many lords,
- 
- 6 然而我们只有一位神，就是父，万物都本于他；我们也归于他——并有一位主，就是耶稣基督——万物都是藉着他有的；我们也是藉着他有的。  
yet to us *[there is]* one God, the Father, from whom *[are]* all *[things]*, and we *[are]* for him, and *[there is]* one Lord, Jesus Christ, through whom *[are]* all *[things]*, and we *[are]* through him.
- 
- 7 但人不都有这等知识。有人到如今因拜惯了偶像，就以为所吃的是祭偶像之物。他们的良心既然软弱，也就污秽了。  
But this knowledge *[is]* not in everyone. But some, being accustomed until now to the idol, eat *[this food]* as food sacrificed to idols, and their conscience, *[because it]* {Note: "Here "[because]" is supplied as a component of the participle ("is") which is understood as causal} is weak, is defiled.
- 
- 8 其实食物不能叫神看中我们，因为我们不吃也无损，吃也无益。  
But food does not bring us close to God. For neither if we eat do we have more, nor if we do not eat do we lack. {Note: Some manuscripts omit "For" and have "Neither if we do not eat do we lack, nor if we do eat do we have more"}
- 
- 9 只是你们要谨慎，恐怕你们这自由竟成了那软弱人的绊脚石。  
But watch out lest somehow this right of yours becomes a cause for stumbling to the weak.
- 
- 10 若有人见你这有知识的，在偶像的庙里坐席，这人的良心，若是软弱，岂不大胆去吃那祭偶像之物么？  
For if someone should see you who has knowledge reclining for a meal in an idol's temple, will not his conscience, *[because it]* {Note: "Here "[because]" is supplied as a component of the participle ("is") which is understood as causal} is weak, be strengthened so that *[he]* eats the food sacrificed to idols?
- 
- 11 因此，基督为他死的那软弱弟兄，也就因你的知识沉沦了。  
For the one who is weak—the brother for whom Christ died—is destroyed by your knowledge.
- 
- 12 你们这样得罪弟兄们，伤了他们软弱的良心，就是得罪基督。  
Now *[if you]* {Note: "Here "[if]" is supplied as a component of the participle ("sin") which is understood as conditional} sin in this way against the brothers and wound their conscience, which is weak, you sin against Christ.
- 
- 13 所以，食物若叫我弟兄跌倒，我就永远不吃肉，免得叫我弟兄跌倒了。  
Therefore, if food causes my brother to sin, I will never eat meat forever {Note: Literally "for the age"}, in order that I may not cause my brother to sin.

## 第 9 章

- 1 我不是自由的么？我不是使徒么？我不是见过我们的主耶稣么？你们不是我在主\*里面所做之工么？  
Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?
- 
- 2 假若在别人，我不是使徒，在你们，我总是使徒，因为你们在主\*里正是我作使徒的印证。  
If to others I am not an apostle, yet indeed I am to you, for you are my seal of apostleship in the Lord.
- 
- 3 我对那盘问我的人就是这样分诉：  
My defense to those who examine me is this:
- 
- 4 难道我们没有权柄靠福音吃喝么？  
Do we not have the right to eat and drink?

5	难道我们没有权柄娶信主的姊妹为妻，带着一同往来，仿佛其余的使徒和主的弟兄并矶法一样么？	Do we not have the right to take along a sister <i>[as]</i> wife, like the rest of the apostles and the brothers of the Lord and Cephas?
6	独有我与巴拿巴没有权柄不做工么？	Or do only I and Barnabas not have the right to refrain from working <small>{Note: Literally "not to work"}</small> ?
7	有谁当兵自备粮饷呢？有谁栽葡萄园不吃园里的果子呢？有谁牧养牛羊不吃牛羊的奶呢？	Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Who <small>{Note: Some manuscripts have "Or who"}</small> shepherds a flock and does not drink <small>{Note: Literally "eat"}</small> from the milk of the flock?
8	我说这话，岂是照人的意见；律法不也是这样说么？	I am not saying these <i>[things]</i> according to a human perspective. Or does the law not also say these <i>[things]</i> ?
9	就如摩西的律法记着说：牛在场上踹谷的时候，不可笼住它的嘴。难道神所挂念的是牛么？	For in the law of Moses it is written, "You must not muzzle an ox <i>[while it]</i> <small>{Note: "Here "[while]" is supplied as a component of the participle ("threshing") which is understood as temporal}</small> is threshing." <small>{Note: A quotation from &lt;Deut 25:4&gt;}</small> It is not about oxen God is concerned, is it? <small>{Note: *The negative construction in Greek anticipates a negative answer here}</small>
10	不全是为我们说的么？分明是为我们说的。因为耕种的当存着指望去耕种；打场的也当存得粮的指望去打场。	Or doubtless does he speak for our sake <small>{Note: Literally "for the sake of us"}</small> ? For it is written for our sake <small>{Note: Literally "for the sake of us"}</small> , because the one who plows ought to plow in hope and the one who threshes <i>[ought to do so]</i> in hope of a share.
11	我们若把属灵的种子撒在你们中间，就是从你们收割奉养肉身之物这还算大事么？	If we have sown spiritual <i>[things]</i> among you, <i>[is it too]</i> great <i>[a thing]</i> if we reap material <i>[things]</i> from you?
12	若别人在你们身上有这权柄，何况我们呢？然而，我们没有用过这权柄，倒凡事忍受，免得基督的福音被阻隔。	If others share this right over you, do we not <i>[do so]</i> even more? Yet we have not made use of this right, but we endure all <i>[things]</i> , in order that we may not cause any hindrance to the gospel of Christ.
13	你们岂不知为圣事劳碌的就吃殿中的物么？伺候祭坛的就分领坛上的物么？	Do you not know that those performing the holy services eat the things from the temple, <i>[and]</i> those attending to the altar have a share with the altar?
14	主*也是这样命定，叫传福音的靠着福音(WG3588x)养生。	In the <i>[same]</i> way also the Lord ordered those who proclaim the gospel to live from the gospel.
15	但这权柄我全没有用过。我写这话，并非要你们这样待我，因为我宁可死也不叫人使我所夸的落了空。	But I have not made use of any of these <i>[rights]</i> . And I am not writing these <i>[things]</i> in order that it may be thus with me. For <i>[it would be]</i> better to me rather to die than <i>[for]</i> anyone to deprive me of my reason for boasting.
16	我传福音原没有可夸的，因为我是不得已的。若不传福音，我便有祸了。	For if I proclaim the gospel, it is not to me a reason for boasting, for necessity is imposed on me. For woe is to me if I do not proclaim the gospel.
17	我若甘心做这事，就有赏赐；若不甘心，责任却已经托付我了。	For if I do this voluntarily, I have a reward, but if <i>[I do so]</i> unwillingly, I have been entrusted with a stewardship.

18 既是这样，我的赏赐是什么呢？就是我传福音的时候叫人不花钱得福音，免得用尽我传福音的权柄。	What then is my reward? That <i>[when I]</i> <small>{Note: "Here [when]" is supplied as a component of the participle ("proclaim the gospel") which is understood as temporal}</small> proclaim the gospel, I may offer the gospel free of charge, in order not to make full use of my right in the gospel.
19 我虽是自由的，无人辖管；然而我甘心作了众人的仆人，为要多得人。	For <i>[although I]</i> <small>{Note: "Here [although]" is supplied as a component of the participle ("am") which is understood as concessive}</small> am free from all <i>[people]</i> , I have enslaved myself to all, in order that I may gain more.
20 向犹太人，我就作犹太人，为要得犹太人；向律法以下的人，我虽不在律法以下，还是作律法以下的人，为要得律法以下的人。	I have become like a Jew to the Jews, in order that I may gain the Jews. To those under the law <i>[I became]</i> as under the law ( <i>[although I]</i> <small>{Note: "Here [although]" is supplied as a component of the participle ("am") which is understood as concessive}</small> myself am not under the law) in order that I may gain those under the law.
21 向没有律法的人，我就作没有律法的人，为要得没有律法的人；其实我在神面前，不是没有律法；在基督面前，正在律法之下。	To those outside the law <i>[I became]</i> as outside the law ( <i>[although I]</i> <small>{Note: "Here [although]" is supplied as a component of the participle ("am") which is understood as concessive}</small> am not outside the law of God, but subject to the law of Christ) in order that I may gain those outside the law.
22 向软弱的人，我就作软弱的人，为要得软弱的人。向什么样的人，我就作什么样的人。无论如何，总要救些人。	To the weak I became weak, in order that I may gain the weak. I have become all <i>[things]</i> to all <i>[people]</i> , in order that by all means I may save some.
23 凡我所行的，都是为福音的缘故，为要与人同得这福音的好处。	I do all <i>[this]</i> for the sake of the gospel, in order that I may become a participant with it.
24 岂不知在场上赛跑的都跑，但得奖赏的只有一人？你们也当这样跑，好叫你们得着奖赏。	Do you not know that those who run in the stadium all run, but one receives the prize? Run in such a way that you may win.
25 凡较力争胜的，诸事都有节制，他们不过是要得能坏的冠冕；我们却是要得不能坏的冠冕。	And everyone who competes exercises self-control in all <i>[things]</i> . Thus those <i>[do so]</i> in order that they may receive a perishable crown, but we an imperishable <i>[one]</i> .
26 所以，我奔跑不像无定向的；我斗拳不像打空气的。	Therefore I run in this way, not as <i>[running]</i> aimlessly; I box in this way, not as beating the air.
27 我是攻克己身，叫身服我，恐怕我传福音给别人，自己反被弃绝了。	But I discipline my body and subjugate <i>[it]</i> , lest somehow <i>[after]</i> <small>{Note: "Here [after]" is supplied as a component of the participle ("preaching") which is understood as temporal}</small> preaching to others, <i>[I]</i> myself should become disqualified.

## 第 10 章

1 弟兄们，我不愿意你们不晓得，我们的祖宗从前都在云下，都从海中经过，	For I do not want you to be ignorant, brothers, that our fathers were all under the cloud and all went through the sea,
2 都在云里、海里受洗归了摩西；	and all were baptized into Moses in the cloud and in the sea,

3	并且都吃了一样的灵食，	and all ate the same spiritual food,
4	也都喝了一样的灵水。所喝的，是出于随着他们的灵磐石；那磐石就是基督。	and all drank the same spiritual drink. For they drank from the spiritual rock that followed <i>[them]</i> , and the rock was Christ.
5	但他们中间多半是神不喜欢的人，所以在旷野倒毙。	But God was not pleased with the majority of them, for they were struck down in the desert.
6	这些事都是我们的鉴戒，叫我们不要贪恋恶事，像他们那样贪恋的；	Now these <i>[things]</i> happened <i>[as]</i> examples for us, so that we should not be desirers of evil <i>[things]</i> , just as those also desired <i>[them]</i> ,
7	也不要拜偶像，像他们有人拜的。如经上所记：百姓坐下吃喝，起来玩耍。	and not become idolaters, as some of them <i>[did]</i> , just as it is written, "The people sat down to eat and drink, and stood up to play," <small>{Note: A quotation from &lt;Exod 32:6&gt;}</small>
8	我们也不要行奸淫，像他们有人行的，一天就倒毙了二万三千人；	nor commit sexual immorality, as some of them committed sexual immorality, and twenty-three thousand fell in one day,
9	也不要试探主[雅伟]（有古卷：基督），像他们有人试探的，就被蛇所灭。	nor put Christ to the test, as some of them tested <i>[him]</i> , and were destroyed by snakes,
10	你们也不要发怨言，像他们有发怨言的，就被灭命的所灭。	nor grumble, just as some of them grumbled, and were destroyed by the destroyer.
11	他们遭遇这些事，都要作为鉴戒；并且写在经上，正是警戒我们这末世的人。	Now these <i>[things]</i> happened to those <i>[people]</i> as an example, but are written for our instruction, on whom the ends of the ages have come.
12	所以，自己以为站得稳的，须要谨慎，免得跌倒。	Therefore, the one who thinks that he stands must watch out lest he fall.
13	你们所遇见的试探，无非是人所能受的。神是信实的，必不叫你们受试探过于所能受的；在受试探的时候，总要给你们开一条出路，叫你们能忍受得住。	Temptation has not come upon you except <i>[what is]</i> common to humanity. But God <i>[is]</i> faithful, who will not permit you to be tempted beyond what you are able, but will also make a way out together with the temptation, <i>[so that you]</i> may be able to endure <i>[it]</i> .
14	我所亲爱的弟兄阿，你们要逃避拜偶像的事。	Therefore, my dear friends, flee from idolatry.
15	我好像对明白人说的，你们要审察我的话。	I am speaking as to sensible <i>[people]</i> ; you judge what I am saying.
16	我们所祝福的杯，岂不是同领基督的血么？我们所擘开的饼，岂不是同领基督的身体么？	The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?
17	我们虽多，仍是一个饼，一个身体，因为我们都是分受这一个饼。	Because <i>[there is]</i> one bread, <i>[we]</i> who <i>[are]</i> many are one body, for <i>[we]</i> all share from the one bread.



18	你们看属肉体的以色列人，那吃祭物的岂不是在祭坛上有分么？	Consider Israel according to the flesh: are not the ones who eat the sacrifices sharers in the altar?
19	我是怎么说呢？岂是说祭偶像之物算得什么呢？或说偶像算得什么呢？	Therefore, what am I saying? That food sacrificed to idols is anything, or that an idol is anything?
20	我乃是说，外邦人所献的祭是祭鬼，不是祭神。我不愿意你们与鬼相交。	<i>[No]</i> , but that <i>[the things]</i> which they sacrifice, they sacrifice to demons and not to God, and I do not want you to become sharers with demons.
21	你们不能喝主的杯又喝鬼的杯，不能吃主的筵席又吃鬼的筵席。	You are not able to drink the cup of the Lord and the cup of demons. You are not able to share the table of the Lord and the table of demons.
22	我们可惹主[雅伟]的愤恨么？我们比他还有能力么？	Or are we attempting to provoke the Lord to jealousy? We are not stronger than he <i>[is, are we]</i> ? <small>{Note: *The negative construction in Greek anticipates a negative answer here}</small>
23	凡事都可行，但不都有益处。凡事都可行，但不都造就人。	All <i>[things]</i> are permitted, but not all <i>[things]</i> are profitable. All <i>[things]</i> are permitted, but not all <i>[things]</i> build up.
24	无论何人，不要求自己的益处，乃要求别人的益处。	Let no one seek his own good <small>{Note: Literally "the [-] of himself"; "good" is implied}</small> but the <i>[good]</i> of the other.
25	凡市上所卖的，你们只管吃，不要为良心的缘故问什么话，	Eat everything that is sold in the meat market, asking no questions <small>{Note: Literally "questioning nothing"}</small> for the sake of the conscience,
26	因为地和其中所充满的都属乎主[雅伟]。	for "the earth <i>[is]</i> the Lord's, and its fullness." <small>{Note: A quotation from &lt;Ps 24:1, &gt;and an allusion to &lt;Ps 50:12&gt;; &lt;89:11&gt;}</small>
27	倘有一个不信的人请你们赴席，你们若愿意去，凡摆在你们面前的，只管吃，不要为良心的缘故问什么话。	If any of the unbelievers invites you, and you want to go, eat everything that is set before you, asking no questions <small>{Note: Literally "questioning nothing"}</small> for the sake of the conscience.
28	若有人对你们说：这是献过祭的物，就要为那告诉你们的人，并为良心的缘故不吃。	But if someone says to you, "This is offered to idols," do not eat <i>[it]</i> , for the sake of that one who informed <i>[you]</i> and the conscience.
29	我说的良心不是你的，乃是他的。我这自由为什么被别人的良心论断呢？	Now I am not speaking about your own conscience, but the <i>[conscience]</i> of the other <i>[person]</i> . For why <i>[is]</i> my freedom judged by another's conscience?
30	我若谢恩而吃，为什么因我谢恩的物被人毁谤呢？	If I partake with thankfulness, why am I slandered concerning that for which I give thanks?
31	所以，你们或吃或喝，无论做什么，都要为荣耀神而行。	Therefore, whether you eat or you drink or whatever you do, do all <i>[things]</i> for the glory of God.
32	不拘是犹太人，是希利尼人，是神的教会，你们都不要使他跌倒；	Give no offense <small>{Note: Literally "be blameless"}</small> both to Jews and to Greeks and to the church of God,

33 就好像我凡事都叫众人喜欢，不求自己的益处，只求众人的益处，叫他们得救。

just as I also please all [people] in all [things], not seeking my own benefit, but the [benefit] of the many, in order that they may be saved.

## 第 11 章

1	你们该效法我，像我效法基督一样。	Become imitators of me, just as I also [am] of Christ.
2	我称赞你们，因你们凡事記念我，又坚守我所传给你们的。	Now I praise you that you remember me [in] all [things], and just as I handed over to you the traditions, you hold fast to [them].
3	我愿意你们知道，基督是各人的头；男人是女人的头；神是基督的头。	But I want you to know that Christ is the head of every man, and the man [is the] head of the woman, and [the] head of Christ [is] God.
4	凡男人祷告或是讲道（或作：说预言；下同），若蒙着头，就羞辱自己的头。	Every man who prays or prophesies [while] <small>{Note: "Here "[while]" is supplied as a component of the participle ("having") which is understood as temporal}</small> having [something] <small>{Note: "Here the direct object must be supplied from context, but the exact nature of the object is not clear from the context, so "[something]" is used in the English translation}</small> on [his] head dishonors his head,
5	凡女人祷告或是讲道，若不蒙着头，就羞辱自己的头，因为这就如同剃了头发一样。	but every woman who prays or prophesies with uncovered head dishonors her head, for she is one and the same with the one whose [head] is shaved.
6	女人若不蒙着头，就该剪了头发；女人若以剪发、剃发为羞愧，就该蒙着头。	For if a woman does not cover herself, let her [hair] be shorn off. But if [it is] shameful for a woman to [have her head] <small>{Note: Literally "to be"}</small> shorn or shaved, let her cover her [head]. <small>{Note: Literally "herself"}</small>
7	男人本不该蒙着头，因为他是神的形像和荣耀；但女人是男人的荣耀。	For indeed a man ought not to cover his head, [because he] <small>{Note: "Here "[because]" is supplied as a component of the participle ("is") which is understood as causal}</small> is the image and glory of God, but the woman is the glory of the man.
8	起初，男人不是由女人而出，女人乃是由男人而出。	For man is not from woman, but woman from man.
9	并且男人不是为女人造的；女人乃是为男人造的。	For indeed man was not created for the sake of the woman, but woman for the sake of the man.
10	因此，女人为天使的缘故，应当在头上有服权柄的记号。	Because of this, the woman ought to have [a symbol of] authority on her head, on account of the angels.
11	然而照主[雅伟]的安排，女也不是无男，男也不是无女。	Nevertheless, neither [is] woman [anything] apart from man, nor [is] man [anything] apart from woman in the Lord.
12	因为女人原是由男人而出，男人也是由女人而出；但万有都是出乎神。	For just as the woman [is] from the man, thus also the man [is] through the woman. But all [things] [are] from God.

13	你们自己审察，女人祷告神，不蒙着头是合宜的么？	You judge for yourselves <sup>{Note: Literally "in you yourselves"}:</sup> is it fitting for a woman to pray to God <i>[with her head]</i> <sup>{Note: "Here the words "[with her head]" have been supplied as a necessary clarification}</sup> uncovered?
14	你们的本性不也指示你们，男人若有长头发，便是他的羞辱么？	And does not nature itself teach you that a man, if he wears long hair, it is a dishonor to him?
15	但女人有长头发，乃是她的荣耀，因为这头发是给她作盖头的。	But a woman, if she wears long hair, it is her glory, because her hair is given <sup>{Note: Some manuscripts have "is given to her"}</sup> for a covering.
16	若有人想要辩驳，我们却没有这样的规矩，神的众教会也是没有的。	But if anyone is disposed to be contentious, we have no such custom, nor do the churches of God.
17	我现今吩咐你们的话，不是称赞你们；因为你们聚会不是受益，乃是招损。	But in giving this instruction I do not praise <i>[you]</i> , because you come together not for the better but for the worse.
18	第一，我听说，你们聚会的时候彼此分门别类，我也稍微的信这话。	For in the first place, <i>[when you]</i> <sup>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("come together")}</sup> come together as a church, I hear there are divisions among you, and in part I believe it.
19	在你们中间不免有分门结党的事，好叫那些有经验的人显明出来。	For indeed it is necessary that there be factions among you, in order that those who are approved may become evident among you.
20	你们聚会的时候，算不得吃主#的晚餐；	Therefore, <i>[when]</i> <sup>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("come together")}</sup> you come together in the same <i>[place]</i> , it is not to eat the Lord's supper.
21	因为吃的时候，各人先吃自己的饭，甚至这个饥饿，那个酒醉。	For <i>[when you]</i> <sup>{Note: "Here "when" is supplied as a component of the temporal infinitive ("eat")}</sup> eat <i>[it]</i> , each one of you goes ahead to take his own supper, and one is hungry and another is drunk.
22	你们要吃喝，难道没有家么？还是藐视神的教会，叫那没有的羞愧呢？我向你们可怎么说呢？可因此称赞你们么？我不称赞！	For do you not have houses for eating and drinking? Or do you despise the church of God and humiliate those who do not have <i>[anything]</i> ? What shall I say to you? Shall I praise you? In this I will not praise <i>[you]</i> !
23	我当日传给你们的，原是从主领受的，就是主耶稣被卖的那一夜，拿起饼来，	For I received from the Lord what I also passed on to you, that the Lord Jesus, on the night in which he was betrayed, took bread,
24	祝谢了，就擘开，说：这是我的身体，为你们舍（有古卷：擘开）的，你们应当如此行，为的是纪念我。	and <i>[after he]</i> <sup>{Note: "Here "[after]" is supplied as a component of the participle ("had given thanks") which is understood as temporal}</sup> had given thanks, he broke <i>[it]</i> and said, "This is my body which <i>[is]</i> for you. Do this in remembrance of me."
25	饭后，也照样拿起杯来，说：这杯是用我的血所立的新约，你们每逢喝的时候，要如此行，为的是纪念我。	Likewise also the cup, after they had eaten, saying, "This cup is the new covenant in my blood. Do this, as often as you drink <i>[it]</i> , in remembrance of me."
26	你们每逢吃这饼，喝这杯，是表明主#的死，直等到他来。	For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

27	所以，无论何人，不按理吃主 <sup>#</sup> 的饼，喝主的杯，就是干犯主 <sup>#</sup> 的身、主的血了。	So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord.
28	人应当自己省察，然后吃这饼、喝这杯。	But let a person examine himself, and in this way let him eat from the bread and let him drink from the cup.
29	因为人吃喝，若不分辨是主的身体，就是吃喝自己的罪了。	For the one who eats and drinks, <i>[if he]</i> <small>{Note: *Here "[if]" is supplied as a component of the participle ("recognize") which is understood as conditional}</small> does not recognize the body, eats and drinks judgment against himself.
30	因此，在你们中间有好些软弱的与患病的，死（原文是睡）的也不少。	Because of this, many <i>[are]</i> weak and sick among you, and quite a few have died <small>{Note: Literally "have fallen asleep"}</small> .
31	我们若是先分辨自己，就不至于受审。	But if we were evaluating ourselves, we would not be judged.
32	我们受审的时候，乃是被主惩治，免得我们和世人一同定罪。	But <i>[if we]</i> <small>{Note: *Here "[if]" is supplied as a component of the participle ("are judged") which is understood as conditional}</small> are judged by the Lord, we are being disciplined, in order that we will not be condemned with the world.
33	所以我弟兄们，你们聚会吃的时候，要彼此等待。	So then, my brothers, <i>[when you]</i> <small>{Note: *Here "[when]" is supplied as a component of the participle ("come together") which is understood as temporal}</small> come together in order to eat <i>[the Lord's supper]</i> , <small>{Note: *Here the direct object ("the Lord's supper") is supplied from context in the English translation}</small> wait for one another.
34	若有人饥饿，可以在家里先吃，免得你们聚会，自己取罪。其余的事，我来的时候再安排。	If anyone is hungry, let him eat at home, lest you come together for judgment. And I will give directions about the remaining <i>[matters]</i> whenever I come.

## 第 12 章

1	弟兄们，论到属灵的恩赐，我不愿意你们不明白。	Now concerning spiritual <i>[gifts]</i> , <small>{Note: Or "spiritual [things]"; possibly "those who possess spiritual gifts"}</small> brothers, I do not want you to be ignorant.
2	你们作外邦人的时候，随事被牵引，受迷惑，去服事那哑吧偶像，这是你们知道的。	You know that when you were pagans, you were led astray to the speechless idols, however you were led.
3	所以我告诉你们，被神的灵感动的，没有说耶稣是可咒诅的；若不是被圣灵感动的，也没有能说耶稣是主的。	Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus <i>[is]</i> accursed," and no one is able to say "Jesus <i>[is]</i> Lord" except by the Holy Spirit.
4	恩赐原有分别，圣灵却是一位。	Now there are varieties of gifts, but the same Spirit,
5	职事也有分别，主却是一位。	and there are varieties of ministries, and the same Lord,
6	功用也有分别，神却是一位，在众人里面运行一切的事。	and there are varieties of activities, but the same God, who works all <i>[things]</i> in all <i>[people]</i> .

7	圣灵显在各人身上，是叫人得益处。	But to each one is given the manifestation of the Spirit for what is beneficial <i>[to all]</i> .
8	这人蒙圣灵赐他智慧的言语，那人也蒙这位圣灵赐他知识的言语，	For to one is given a word of wisdom through the Spirit, and to another a word of knowledge by the same Spirit,
9	又有一人蒙这位圣灵赐他信心，还有一人蒙这位圣灵赐他医病的恩赐，	to another faith by the same Spirit, to another <small>{Note: Some manuscripts have "and to another"}</small> gifts of healing by the one Spirit,
10	又叫一人能行异能，又叫一人能作先知，又叫一人能辨别诸灵，又叫一人能说方言，又叫一人能翻方言。	to another <small>{Note: Some manuscripts have "and to another"}</small> miraculous powers <small>{Note: Literally "activities of power"}</small> , to another <small>{Note: Some manuscripts have "and to another"}</small> prophecy, to another <small>{Note: Some manuscripts have "and to another"}</small> distinguishing of spirits, to another kinds of tongues, to another <small>{Note: Some manuscripts have "and to another"}</small> interpretation of tongues.
11	这一切都是这位圣灵所运行、随己意分给各人的。	But in all these <i>[things]</i> one and the same Spirit is at work, distributing to each one individually just as he wishes.
12	就如身子是一个，却有许多肢体；而且肢体虽多，仍是一个身子；基督也是这样。	For just as the body is one and has many members, but all the members of the body, <i>[although they]</i> <small>{Note: *Here "[although]" is supplied as a component of the participle ("are") which is understood as concessive}</small> are many, are one body, thus also Christ.
13	我们不拘是犹太人，是希利尼人，是为奴的，是自主的，都从一位圣灵受洗，成了一个身体，饮于一位圣灵。	For by <small>{Note: Or "in"}</small> one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free <i>[persons]</i> , and all were made to drink one Spirit.
14	身子原不是一个肢体，乃是许多肢体。	For the body is not one member, but many.
15	设若脚说：我不是手，所以不属乎身子；它不能因此就不属乎身子。	If the foot should say, "Because I am not a hand, I am not <i>[a part]</i> of the body," not because of this is it not <i>[a part]</i> of the body.
16	设若耳说：我不是眼，所以不属乎身子；它也不能因此就不属乎身子。	And if the ear should say, "Because I am not an eye, I am not <i>[a part]</i> of the body, not because of this is it not <i>[a part]</i> of the body.
17	若全身是眼，从那里听声呢？若全身是耳，从那里闻味呢？	If the whole body <i>[were]</i> an eye, where <i>[would]</i> the hearing <i>[be]</i> ? If the whole <i>[were]</i> hearing, where <i>[would]</i> the sense of smell <i>[be]</i> ?
18	但如今，神随自己的意思把肢体俱各安排在身上了。	But now God has placed the members, each one of them, in the body just as he wanted.
19	若都是一个肢体，身子在那里呢？	And if they all were one member, where <i>[would]</i> the body <i>[be]</i> ?
20	但如今肢体是多的，身子却是一个。	But now <i>[there are]</i> many members, but one body.
21	眼不能对手说：我用不着你；头也不能对脚说：我用不着你。	Now the eye is not able to say to the hand, "I do not have need of you," or again, the head to the feet, "I do not have need of you."
22	不但如此，身上肢体人以为软弱的，更是不可少的。	But by much more the members of the body which are thought to be weaker are necessary,

23	身上肢体，我们看为不体面的，越发给它加上体面；不俊美的，越发得着俊美。	and <i>[the parts]</i> of the body which we think to be less honorable, these we clothe with more abundant honor, and our unrepresentable <i>[parts]</i> come to have more abundant presentability,
24	我们俊美的肢体，自然用不着装饰；但神配搭这身子，把加倍的体面给那有缺欠的肢体，	but our presentable <i>[parts]</i> do not have need <i>[of this]</i> . Yet God composed the body by giving more abundant honor to the part which lacked <i>[it]</i> ,
25	免得身上分门别类，总要肢体彼此相顾。	in order that there not be a division in the body, but the members would have the same concern for one another.
26	若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同快乐。	And if one member suffers, all the members suffer together; if a member <small>{Note: Some manuscripts have "one member"}</small> is honored, all the members rejoice with <i>[it]</i> .
27	你们就是基督的身子，并且各自作肢体。	Now you are the body of Christ, and members of it individually <small>{Note: Literally "by part"}</small> ,
28	神在教会所设立的：第一是使徒，第二是先知，第三是教师，其次是行异能的，再次是得恩赐医病的，帮助人的，治理事的，说方言的。	and whom God has appointed in the church: first, apostles, second, prophets, third, teachers, then miracles, then gifts of healing, helps, administrations, kinds of tongues.
29	岂都是使徒么？岂都是先知么？岂都是教师么？岂都是行异能的么？	Not all <i>[are]</i> apostles, <i>[are they]</i> ? <small>{Note: *The negative construction in Greek anticipates a negative answer here}</small> Not all <i>[are]</i> prophets, <i>[are they]</i> ? <small>{Note: *The negative construction in Greek anticipates a negative answer here}</small> Not all <i>[are]</i> teachers, <i>[are they]</i> ? <small>{Note: *The negative construction in Greek anticipates a negative answer here}</small> Not all <i>[are workers of]</i> miracles, <i>[are they]</i> ? <small>{Note: *The negative construction in Greek anticipates a negative answer here}</small>
30	岂都是得恩赐医病的么？岂都是说方言的么？岂都是翻方言的么？	Not all have gifts of healing, <i>[do they]</i> ? <small>{Note: *The negative construction in Greek anticipates a negative answer here}</small> Not all speak with tongues, <i>[do they]</i> ? <small>{Note: *The negative construction in Greek anticipates a negative answer here}</small> Not all interpret, <i>[do they]</i> ? <small>{Note: *The negative construction in Greek anticipates a negative answer here}</small>
31	你们要切切的求那更大的恩赐。我现今把最妙的道指示你们。	But strive <small>{Note: Or "you are striving" (some understand the form of this verb to be indicative mood rather than imperative mood)}</small> for the greater gifts. And I will show you a still more excellent way.

## 第 13 章

1	我若能说万人的方言，并天使的话语，却没有爱，我就成了鸣的锣，响的钹一般。	If I speak with the tongues of men and of angels, but do not have love, I have become a ringing brass gong or a clashing cymbal.
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2	我若有先知讲道之能，也明白各样的奥秘，各样的知识，而且有全备的信，叫我能够移山，却没有爱，我就算不得什么。	And if I have <i>[the gift of]</i> prophecy and I know all mysteries and all knowledge, and if I have all faith so that <i>[I can]</i> remove mountains, but do not have love, I am nothing.
3	我若将所有的赍济穷人，又舍己身叫人焚烧，却没有爱，仍然与我无益。	And if I parcel out all my possessions, and if I hand over my body in order that I will be burned, <small>{Note: Some manuscripts have "in order that I may boast"}</small> but do not have love, it benefits <i>[me]</i> nothing.
4	爱是恒久忍耐，又有恩慈；爱是不嫉妒；爱是不自夸，不张狂，	Love is patient, love is kind, love is not jealous, <i>[it]</i> does not boast, <i>[it]</i> does not become conceited,
5	不做害羞的事，不求自己的益处，不轻易发怒，不计算人的恶，	<i>[it]</i> does not behave dishonorably, <i>[it]</i> is not selfish <small>{Note: Literally "does not seek the things of itself"}</small> , <i>[it]</i> does not become angry, <i>[it]</i> does not keep a record of wrongs,
6	不喜欢不义，只喜欢真理；	<i>[it]</i> does not rejoice at unrighteousness, but rejoices with the truth,
7	凡事包容，凡事相信，凡事盼望，凡事忍耐。	bears all <i>[things]</i> , believes all <i>[things]</i> , hopes all <i>[things]</i> , endures all <i>[things]</i> .
8	爱是永不止息。先知讲道之能终必归于无有；说方言之能终必停止；知识也终必归于无有。	Love never ends. But if <i>[there are]</i> prophecies, they will pass away. If <i>[there are]</i> tongues, they will cease. If <i>[there is]</i> knowledge, it will pass away.
9	我们现在所知道的有限，先知所讲的也有限，	For we know in part and we prophesy in part,
10	等那完全的来到，这有限的必归于无有了。	but whenever the perfect comes, the partial will pass away.
11	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。	When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I set aside the things of a child.
12	我们如今仿佛对着镜子观看，模糊不清（原文作：如同猜谜）；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。	For now we see through a mirror indirectly <small>{Note: Literally "in an indirect image"}</small> , but then face to face. Now I know in part, but then I will know completely, just as I have also been completely known.
13	如今常存的有信，有望，有爱这三样，其中最大的是爱。	And now these three <i>[things]</i> remain: faith, hope, <i>[and]</i> love. But the greatest of these <i>[is]</i> love.

## 第 14 章

1	你们要追求爱，也要切慕属灵的恩赐，其中更要羡慕的，是作先知讲道（原文作：是说预言；下同）	Pursue love, and strive for spiritual <i>[gifts]</i> , but especially that you may prophesy.
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2	那说方言的，原不是对人说，乃是对神说，因为没有人听出来。然而，他在心灵里却是讲说各样的奥秘。	For the one who speaks in a tongue does not speak to people but to God, because no one understands, but by the Spirit <sup>{Note: Or "in the Spirit"; or "in [his] spirit"}</sup> he speaks mysteries.
3	但作先知讲道的，是对人说，要造就、安慰、劝勉人。	But the one who prophesies speaks to people edification and encouragement and consolation.
4	说方言的，是造就自己；作先知讲道的，乃是造就教会。	The one who speaks in a tongue edifies himself, but the one who prophesies edifies the church.
5	我愿意你们都说方言，更愿意你们作先知讲道；因为说方言的，若不翻出来，使教会被造就，那作先知讲道的，就比他强了。	Now I want you all to speak with tongues, but even more that you may prophesy. The one who prophesies <i>[is]</i> greater than the one who speaks with tongues, unless he interprets, in order that the church may receive edification.
6	弟兄们，我到你们那里去，若只说方言，不用启示，或知识，或预言，或教训，给你们讲解，我与你们有什么益处呢？	But now, brothers, if I come to you speaking with tongues, how do I benefit you, unless I speak to you either with a revelation or with knowledge or with a prophecy or with a teaching?
7	就是那有声无气的物，或箫，或琴，若发出来的声音没有分别，怎能知道所吹所弹的是什么呢？	Likewise, the inanimate things which produce a sound, whether flute or lyre, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the lyre?
8	若吹无定的号声，谁能预备打仗呢？	For indeed, if the trumpet produces an indistinct sound, who will prepare for battle?
9	你们也是如此。舌头若不说容易明白的话，怎能知道所说的是什么呢？这就是向空说话了。	And so you through the tongue, unless you produce a clear message, how will it be known what is spoken? For you will be speaking into the air.
10	世上的声音，或者甚多，却没有一样是无意思的。	There are probably so many kinds of languages in the world, and none without meaning.
11	我若不明白那声音的意思，这说话的人必以我为化外之人，我也以他为化外之人。	Therefore, if I do not know the meaning of the language, I will be a barbarian to the one who is speaking, and the one who is speaking <i>[will be]</i> a barbarian in my <i>[judgment]</i> .
12	你们也是如此，既是切慕属灵的恩赐，就当求多得造就教会的恩赐。	In this way also you, since you are zealous of spiritual <i>[gifts]</i> , seek for the edification of the church, in order that you may abound.
13	所以那说方言的，就当求着能翻出来。	Therefore the one who speaks in a tongue must pray that he may interpret.
14	我若用方言祷告，是我的灵祷告，但我的悟性没有果效。	For if I pray in a tongue, my spirit prays but my mind is unproductive.
15	这却怎么样呢？我要用灵祷告，也要用悟性祷告；我要用灵歌唱，也要用悟性歌唱。	Therefore what should I do <sup>{Note: Literally "what therefore is it"}</sup> ? I will pray with my spirit, but I will also pray with my mind. I will sing praise with my spirit, but I will also sing praise with my mind.



16	不然，你用灵祝谢，那在座不通方言的人，既然不明白你的话，怎能在你感谢的时候说阿们呢？	For otherwise, if you praise in <i>[your]</i> spirit, how will the one who fills the place of the outsider say the “amen” at your thanksgiving, because he does not know what you are saying?
17	你感谢的固然是好，无奈不能造就别人。	For indeed you are giving thanks well, but the other person is not edified.
18	我感谢神，我说方言比你们众人还多。	I give thanks to God <i>[that]</i> I speak with tongues more than all of you,
19	但在教会中，宁可用悟性说五句教导人的话，强如说万句方言。	but in the church I prefer to speak five words with my mind, in order that I may instruct other <i>[people]</i> , than ten thousand words in a tongue.
20	弟兄们，在心志上不要作小孩子。然而，在恶事上要作婴孩，在心志上总要作大人。	Brothers, do not become children in <i>[your]</i> understanding, but with respect to wickedness be as a child, and in <i>[your]</i> understanding be mature.
21	律法上记着：主[雅伟]说：我要用外邦人的舌头和外邦人的嘴唇向这百姓说话；虽然如此，他们还是不听从我的话。	In the law it is written: “By those who speak a foreign language and by the lips of others I will speak to this people, and not even in this way will they obey me,” <small>{Note: A quotation from &lt;Isa 28:11-12&gt;}</small> says the Lord.
22	这样看来，说方言不是为信的人作证据，乃是为不信的人；作先知讲道不是为不信的人作证据，乃是为信的人。	So then, tongues are for a sign not to those who believe, but to unbelievers, but prophecy <i>[is]</i> not for unbelievers, but for those who believe.
23	所以，全教会聚在一处的时候，若都说方言，偶然有不通方言的，或是不信的人进来，岂不说你们癫狂了么？	Therefore, if the whole church comes together at the same <i>[time]</i> and all speak with tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds?
24	若都作先知讲道，偶然有不信的，或是不通方言的人进来，就被众人劝醒，被众人审明，	But if all prophesy, and some unbeliever or outsider enters, he is convicted by all, he is judged by all,
25	他心里的隐情显露出来，就必将脸伏地，敬拜神，说：神真是在你们中间了。	the secret things of his heart become evident, and so, falling on <i>[his]</i> face, he will worship God, proclaiming, “God is truly among you!”
26	弟兄们，这却怎么样呢？你们聚会的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当造就人。	Therefore what should you do <small>{Note: Literally “what therefore is it”}</small> , brothers? Whenever you come together, each one of you has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. All <i>[things]</i> must be <i>[done]</i> for edification.
27	若有说方言的，只好两个人，至多三个人，且要轮流着说，也要一个人翻出来。	If anyone speaks in a tongue, <i>[it must be]</i> on one occasion two or at most three, and one after the other <small>{Note: Literally “in turn”}</small> , and one must interpret.
28	若没有人翻，就当在会中闭口，只对自己和神说就是了。	But if there is no interpreter, he must be silent in the church, but let him speak to himself and to God.

29	至于作先知讲道的，只好两个人或是三个人，其余的就当慎思明辨。	Let two or three prophets speak, and the others evaluate.
30	若旁边坐着的得了启示，那先说话的就当闭口不言。	And if <i>[something]</i> is revealed to another who is seated, the first must be silent.
31	因为你们都可以一个一个的作先知讲道，叫众人学道理，叫众人得劝勉。	For you are all able to prophesy in turn <sup>{Note: Literally "one at a time"}</sup> , in order that all may learn and all may be encouraged,
32	先知的灵原是顺服先知的；	and the spirits of prophets are subject to prophets.
33	因为神不是叫人混乱，乃是叫人安静。	For God is not <i>[a God of]</i> disorder but of peace. As in all the churches of the saints,
34	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。	the women must be silent in the churches, for it is not permitted for them to speak, but they must be in submission, just as the law also says.
35	她们若要学什么，可以在家里问自己的丈夫，因为妇女在会中说话原是可耻的。	But if they want to learn something, let them ask their own husbands at home, for it is shameful for a woman to speak in church.
36	神的道理岂是从你们出来么？岂是单临到你们么？	Or has the word of God gone out from you, or has it come to you only?
37	若有人以为自己是先知，或是属灵的，就该知道，我所写给你们的是主的命令。	If anyone thinks he is a prophet or spiritual, <sup>{Note: Or "or one who possesses the Spirit"}</sup> he should recognize that <i>[the things]</i> which I am writing to you are of the Lord. <sup>{Note: Some manuscripts have "are a command of the Lord"}</sup>
38	若有不知道的，就由他不知道罢！	But if anyone ignores <i>[this]</i> , he is ignored. <sup>{Note: Or "if anyone is ignorant, let him be ignorant"}</sup>
39	所以我弟兄们，你们要切慕作先知讲道，也不要禁止说方言。	So then, my brothers, desire to prophesy, and do not prevent speaking with tongues.
40	凡事都要规规矩矩的按着次序行。	But let all <i>[things]</i> be <i>[done]</i> decently and according to proper procedure.

## 第 15 章

1	弟兄们，我如今把先前所传给你们的福音告诉你们知道；这福音你们也领受了，又靠着站立得住，	Now I make known to you, brothers, the gospel which I proclaimed to you, which you have also received, in which you also stand,
2	并且你们若不是徒然相信，能以持守我所传给你们的，就必因这福音得救。	by which you are also being saved, if you hold fast to the message I proclaimed to you, unless you believed to no purpose.
3	我当日所领受又传给你们的：第一，就是基督照圣经所说，为我们的罪死了，	For I passed on to you as of first importance <sup>{Note: Literally "among the first [things]"}</sup> what I also received, that Christ died for our sins according to the scriptures,

4	而且埋葬了；又照圣经所说，第三天复活了，	and that he was buried, and that he was raised up on the third day according to the scriptures,
5	并且显给矶法看，然后显给十二使徒看；	and that he appeared to Cephas, then to the twelve,
6	后来一时显给五百多弟兄看，其中一大半到如今还在，却也有已经睡了的。	then he appeared to more than five hundred brothers at once, the majority of whom remain until now, but some have fallen asleep.
7	以后显给雅各看，再显给众使徒看，	Then he appeared to James, then to all the apostles,
8	末了也显给我看；我如同未到产期而生的人一般。	and last of all, as it were to one born at the wrong time, he appeared also to me.
9	我原是使徒中最小的，不配称为使徒，因为我从前逼迫神的教会。	For I am the least of the apostles, not worthy to be called an apostle, because I persecuted the church of God.
10	然而，我今日成了何等人，是蒙神的恩才成的，并且他所赐我的恩不是徒然的。我比众使徒格外劳苦；这原不是我，乃是神的恩与我同在。	But by the grace of God I am what I am, and his grace to me has not been in vain, but I labored even more than all of them, and not I, but the grace of God with me.
11	不拘是我，是众使徒，我们如此传，你们也如此信了。	Therefore whether I or those, in this way we preached, and in this way you believed.
12	既传基督是从死里复活了，怎么在你们中间有人说没有死人复活的事呢？	Now if Christ is preached as raised up from the dead, how do some among you say that <i>[there]</i> is no resurrection of the dead?
13	若没有死人复活的事，基督也就没有复活了。	But if <i>[there]</i> is no resurrection of the dead, Christ has not been raised <i>[either]</i> .
14	若基督没有复活，我们所传的便是枉然，你们所信的也是枉然；	But if Christ has not been raised, then <sup>{Note: Some manuscripts have "then both"}</sup> our preaching <i>[is]</i> in vain, and your faith <i>[is]</i> in vain.
15	并且明显我们是为神妄作见证的，因我们见证神是叫基督复活了。若死人真不复活，神也就没有叫基督复活了。	And also we are found <i>[to be]</i> false witnesses of God, because we testified against God that he raised Christ, whom he did not raise if after all, then, the dead are not raised.
16	因为死人若不复活，基督也就没有复活了。	For if the dead are not raised, Christ has not been raised <i>[either]</i> .
17	基督若没有复活，你们的信便是徒然，你们仍在罪里。	But if Christ has not been raised, your faith <i>[is]</i> empty; you are still in your sins.
18	就是在基督里睡了的人也灭亡了。	And as a further result, those who have fallen asleep in Christ have perished.
19	我们若靠基督，只在今生有指望，就算比众人更可怜。	If we have put our hope <sup>{Note: Literally "we are having put our hope"}</sup> in Christ in this life only, we are of all people most pitiable.

20	但基督已经从死里复活，成为睡了之人初熟的果子。	But now Christ has been raised from the dead, the first fruits of those who have fallen asleep.
21	死既是因一人而来，死人复活也是因一人而来。	For since through a man <i>[came]</i> death, also through a man <i>[came]</i> the resurrection of the dead.
22	在亚当里众人都死了；照样，在基督里众人也都要复活。	For just as in Adam all die, so also in Christ all will be made alive.
23	但各人是按着自己的次序复活：初熟的果子是基督；以后，在他来的时候，是那些属基督的。	But each in his own group: Christ the first fruits, then those <i>[who are]</i> Christ's at his coming,
24	再后，末期到了，那时基督既将一切执政的、掌权的、有能的、都毁灭了，就把国交与父神。	then the end, when he hands over the kingdom to the God and Father, when he has abolished all rule and all authority and power.
25	因为基督必要作王，等神把一切仇敌都放在他的脚下。	For it is necessary for him to reign until he has put all his enemies under his feet.
26	尽末了所毁灭的仇敌，就是死。	The last enemy to be abolished <i>[is]</i> death.
27	因为经上说：神叫万物都服在他的脚下。既说万物都服了他，明显那叫万物服他的，不在其内了。	For "he subjected all <i>[things]</i> under his feet." <small>{Note: A quotation from &lt;Ps 8:6&gt;}</small> But when it says "all <i>[things]</i> " are subjected, <i>[it is]</i> clear that the one who subjected all <i>[things]</i> to him <i>[is]</i> not included.
28	万物既服了他，那时子也要自己服那叫万物服他的，叫神在万物之上，为万物之主。	But whenever all <i>[things]</i> are subjected to him, then the Son himself will be subjected <small>{Note: Some manuscripts have "also will be subjected"}</small> to the one who subjected all <i>[things]</i> to him, in order that God may be all in all.
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？	Otherwise, why do they do <i>[it]</i> , those who are being baptized on behalf of the dead? If the dead are not raised at all, why indeed are they being baptized on behalf of them?
30	我们又因何时刻冒险呢？	And why are we in danger every hour?
31	弟兄们，我在我们主基督耶稣里，指着你们所夸的口极力的说，我是天天冒死。	I die every day—yes indeed, by my boasting in you, <small>{Note: Some manuscripts have "in you, brothers,"}</small> which I have in Christ Jesus our Lord!
32	我若当日像寻常人，在以弗所同野兽战斗，那于我有什么益处呢？若死人不复活，我们就吃吃喝喝罢！因为明天要死了。	If according to a human perspective I fought wild beasts at Ephesus, what benefit <i>[is it]</i> to me? If the dead are not raised, let us eat and drink, for tomorrow we die. <small>{Note: An allusion to &lt;Isa 22:13&gt;; &lt;56:12&gt;}</small>
33	你们不要自欺；滥交是败坏善行。	Do not be deceived! "Bad company corrupts good morals." <small>{Note: A quotation from the Greek poet Menander's comedy <i>Thais</i>, 218}</small>
34	你们要醒悟为善，不要犯罪，因为有人不认识神。我说这话是要叫你们羞愧。	Sober up correctly and stop sinning <small>{Note: Literally "do not sin"}</small> , for some have no knowledge of God—I say <i>[this]</i> to your shame.

35	或有人问：死人怎样复活，带着什么身体来呢？	But someone will say, "How are the dead raised? And with what sort of body do they come?"
36	无知的人哪，你所种的，若不死就不能生。	Foolish person! What you sow does not come to life unless it dies.
37	并且你所种的不是那将来的形体，不过是子粒，即如麦子，或是别样的谷。	And what you sow <i>[is]</i> not the body which it will become, but you sow the bare seed, whether perhaps of wheat or of some of the rest.
38	但神随自己的意思给他一个形体，并叫各等子粒各有自己的形体。	But God gives to it a body just as he wishes, and to each one of the seeds its own body.
39	凡肉体各有不同：人是一样，兽又是一样，鸟又是一样，鱼又是一样。	Not all flesh <i>[is]</i> the same, but <i>[there is]</i> one flesh of human beings, and another flesh of animals, and another flesh of birds, and another of fish,
40	有天上的形体，也有地上的形体；但天上形体的荣光是一样，地上形体的荣光又是一样。	and heavenly bodies and earthly bodies. But the glory of the heavenly <i>[bodies]</i> <i>[is]</i> of one kind, and the <i>[glory]</i> of the earthly <i>[bodies]</i> <i>[is]</i> of another kind.
41	日有日的荣光，月有月的荣光，星有星的荣光。这星和那星的荣光也有分别。	<i>[There is]</i> one glory of the sun, and another glory of the moon, and another glory of the stars, for star differs from star in glory.
42	死人复活也是这样：所种的是必朽坏的，复活的是不朽坏的；	Thus also <i>[is]</i> the resurrection of the dead. It is sown in corruption, it is raised in incorruptibility.
43	所种的是羞辱的，复活的是荣耀的；所种的是软弱的，复活的是强壮的；	It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.
44	所种的是血气的身体，复活的是灵性的身体。若有血气的身体，也必有灵性的身体。	It is sown a natural body, it is raised a spiritual body. If <i>[there]</i> is a natural body, <i>[there]</i> is also a spiritual <i>[body]</i> .
45	经上也是这样记着说：首先的人亚当成了有灵（灵：或作血气）的活人；末后的亚当成了叫人活的灵。	Thus also it is written, "The first man, Adam, became a living soul"; <small>{Note: A quotation from &lt;Gen 2:7&gt;}</small> the last Adam <i>[became]</i> a life-giving spirit.
46	但属灵的不在先，属血气的在先，以后才有属灵的。	But the spiritual <i>[is]</i> not first, but the natural; then the spiritual.
47	头一个人是出于地，乃属土；第二个人是出于天。	The first man <i>[is]</i> from the earth, made of earth; the second man <i>[is]</i> from heaven.
48	那属土的怎样，凡属土的也就怎样；属天的怎样，凡属天的也就怎样。	As the one <i>[who is]</i> made of earth, so also <i>[are]</i> those <i>[who are]</i> made of earth, and as the heavenly, so also <i>[are]</i> those <i>[who are]</i> heavenly.
49	我们既有属土的形状，将来也必有属天的形状。	And just as we have borne the image of the <i>[one who is]</i> made of earth, we will also bear the image of the heavenly.
50	弟兄们，我告诉你们说，血肉之体不能承受神的国，必朽坏的不能承受不朽坏的。	But I say this, brothers, that flesh and blood is not able to inherit the kingdom of God, nor can corruption inherit incorruptibility.

51	我如今把一件奥秘的事告诉你们：我们不是都要睡觉，乃是都要改变，	Behold, I tell you a mystery: we will not all fall asleep, but we will all be changed,
52	就在一霎时，眨眼之间，号筒末次吹响的时候。因号筒要响，死人要复活成为不朽坏的，我们也要改变。	in a moment, in the blink of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.
53	这必朽坏的总要变成（变成：原文是穿；下同）不朽坏的，这必死的总要变成不死的。	For it is necessary <i>[for]</i> this perishable <i>[body]</i> to put on incorruptibility, and this mortal <i>[body]</i> to put on immortality.
54	这必朽坏的既变成不朽坏的，这必死的既变成不死的，那时经上所记死被得胜吞灭的话就应验了。	But whenever this perishable <i>[body]</i> puts on incorruptibility and this mortal <i>[body]</i> puts on immortality, then the saying that is written will take place: "Death is swallowed up in victory.
55	死阿！你得胜的权势在那里？死阿！你的毒钩在那里？	Where, O death, <i>[is]</i> your victory? Where, O death, <i>[is]</i> your sting?
56	死的毒钩就是罪，罪的权势就是律法。	Now the sting of death <i>[is]</i> sin, and the power of sin <i>[is]</i> the law.
57	感谢神，使我们藉着我们的主耶稣基督得胜。	But thanks <i>[be]</i> to God, who gives us the victory through our Lord Jesus Christ!
58	所以，我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多做主工；因为知道，你们的劳苦在主里面不是徒然的。	So then, my dear brothers, be steadfast, immovable, always abounding in the work of the Lord, <i>[because you]</i> <small>(Note: "Here "[because]" is supplied as a component of the participle ("know") which is understood as causal)</small> know that your labor is not <i>[in]</i> vain in the Lord.

## 第 16 章

1	论到为圣徒捐钱，我从前怎样吩咐加拉太的众教会，你们也当怎样行。	Now concerning the collection for the saints: just as I gave directions about <i>[it]</i> to the churches of Galatia, so you do also.
2	每逢七日的第一日，各人要照自己的进项抽出来留着，免得我来的时候现凑。	On the first <i>[day]</i> of the week, each one of you put aside <small>(Note: Literally "put from himself")</small> <i>[something]</i> , saving up to whatever extent he has prospered <small>(Note: Literally "whatever if anything he has been prospered")</small> , in order that whenever I come, at that time collections do not take place.
3	及至我来到了，你们写信举荐谁，我就打发他们，把你们的捐资送到耶路撒冷去。	And whenever I arrive, whomever you approve by letters, I will send these to take your gift to Jerusalem.
4	若我也该去，他们可以和我同去。	And if it is worthwhile for me to go also, they will travel with me.
5	我要从马其顿经过；既经过了，就要到你们那里去，	But I will come to you whenever I go through Macedonia (for I am going through Macedonia),

6	或者和你们同住几时，或者也过冬。无论我往那里去，你们就可以给我送行。	and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go.
7	我如今不愿意路过见你们；主若许我，我就指望和你们同住几时。	For I do not want to see you now in passing, for I hope to remain some time with you, if the Lord allows <i>[it]</i> .
8	但我要仍旧住在以弗所，直等到五旬节；	But I will remain in Ephesus until Pentecost,
9	因为有宽大又有功效的门为我开了，并且反对的人也多。	for a great and effective door has opened for me, and <i>[there are]</i> many opponents.
10	若是提摩太来到，你们要留心，叫他在你们那里无所惧怕；因为他劳力做主的工，像我一样。	But if Timothy comes, see that he is with you without cause to fear, for he is carrying out the Lord's work, as I also <i>[am]</i> .
11	所以，无论谁都不可藐视他，只要送他平安前行，叫他到我这里来，因我指望他和弟兄们同来。	Therefore do not let anyone disdain him, but send him <i>[on his way]</i> in peace in order that he may come to me, for I am expecting him with the brothers.
12	至于兄弟亚波罗，我再三的劝他同弟兄们到你们那里去；但这时他决不愿意去，几时有了机会他必去。	Now concerning Apollos our brother, I urged him many <i>[times]</i> that he should come to you with the brothers, and he was not at all willing that he should come now, but he will come whenever he has <i>[an]</i> opportunity.
13	你们务要儆醒，在真道上站立得稳，要作大丈夫，要刚强。	Be on the alert, stand firm in the faith, act courageously, be strong.
14	凡你们所做的都要凭爱心而做。	All your <i>[actions]</i> must be done in love.
15	弟兄们，你们晓得司提反一家，是亚该亚初结的果子，并且他们专以服事圣徒为念。	Now I urge you, brothers—you know about the household of Stephanas, that they are the first fruits of Achaia, and they have devoted themselves to the ministry for the saints—
16	我劝你们顺服这样的人，并一切同工同劳的人。	that you also be subject to such people, and to all those who work together and labor.
17	司提反和福徒拿都，并亚该古到这里来，我很喜欢；因为你们待我有不及之处，他们补上了。	Now I rejoice over the arrival of Stephanas and Fortunatus and Achaicus, because these make up for your absence,
18	他们叫我和你们心里都快活。这样的人，你们务要敬重。	for they have refreshed my spirit and yours. Therefore recognize such people.
19	亚西亚的众教会问你们安。亚居拉和百基拉并在他们家里的教会，因主多多的问你们安。	The churches of <i>[the province of] Asia</i> <small>{Note: That is, the Roman province of Asia, known today as Asia Minor}</small> greet you. Aquila and Prisca greet you in the Lord many <i>[times]</i> , together with the church in their house.
20	众弟兄都问你们安。你们要亲嘴问安，彼此务要圣洁。	All the brothers greet you. Greet one another with a holy kiss.

21 我——保罗亲笔问安。

The greeting *[is]* by my hand—Paul's.

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22 若有人不爱主，这人可诅可咒。主必要来！

If anyone does not love the Lord, let him be accursed. O Lord, come! {Note: The Aramaic expression *marana tha* ("O Lord, come!") can also be rendered *maran atha* ("our Lord has come"); it is used here by Paul without explanation}

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23 愿主耶稣基督的恩常与你们众人同在！

The grace of the Lord Jesus *[be]* with you.

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24 我在基督耶稣里的爱与你们众人同在。阿们！

My love *[be]* with all of you in Christ Jesus.

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