

圣经

Bilingual Bible

和合本 (雅伟版)

哥林多后书

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



哥林多后书

第 1 章

1	奉神旨意作基督耶稣使徒的保罗和兄弟提摩太，写信给在哥林多神的教会，并亚该亚遍处的众圣徒。	Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the church of God that is in Corinth, together with all the saints who are in all Achaia.
2	愿恩惠、平安从神我们的父和主耶稣基督归与你们！	Grace to you and peace from God our Father and the Lord Jesus Christ.
3	愿颂赞归与我们的主耶稣基督的父神，就是发慈悲的父，赐各样安慰的神。	Blessed <i>[is]</i> the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,
4	我们在一切患难中，他就安慰我们，叫我们能用神所赐的安慰去安慰那遭各样患难的人。	who comforts us in all our affliction, so that we may be able to comfort those <i>[who are]</i> in all affliction with the comfort with which <i>[we]</i> ourselves are comforted by God.
5	我们既多受基督的苦楚，就靠基督多得安慰。	For just as the sufferings of Christ overflow to us, thus through Christ our comfort overflows also.
6	我们受患难呢，是为叫你们得安慰，得拯救；我们得安慰呢，也是为叫你们得安慰；这安慰能叫你们忍受我们所受的那样苦楚。	But if we are afflicted, <i>[it is]</i> for your comfort and salvation; if we are comforted, <i>[it is]</i> for your comfort that is at work in the patient endurance of the same sufferings that we also suffer.
7	我们为你们所存的盼望是确定的，因为知道你们既是同受苦楚，也必同得安慰。	And our hope for you <i>[is]</i> firm, <i>[because we]</i> <small>{Note: *Here "because" is supplied as a component of the participle ("is") which is understood as causal}</small> know that as you are sharers in the sufferings, so also <i>[you will be sharers]</i> in the comfort.
8	弟兄们，我们不要你们不晓得，我们从前在亚西亚遭遇苦难，被压太重，力不能胜，甚至连活命的指望都绝了；	For we do not want you to be ignorant, brothers, concerning our affliction that happened in the <i>[province of]</i> Asia, <small>{Note: A reference to the Roman province of Asia (modern Asia Minor)}</small> that we were burdened to an extraordinary degree, beyond <i>[our]</i> strength, so that we were in despair even of living.
9	自己心里也断定是必死的，叫我们不靠自己，只靠叫死人复活的神。	But <i>[we]</i> ourselves had the sentence of death in ourselves, so that we would not be putting confidence in ourselves, but in God who raises the dead,
10	他曾救我们脱离那极大的死亡，现在仍要救我们，并且我们指望他将来还要救我们。	who delivered us from so great <i>[a risk]</i> of death, and will deliver <i>[us]</i> , in whom we have put our hope that he will also deliver <i>[us]</i> again,
11	你们以祈祷帮助我们，好叫许多人为我们谢恩，就是为我们因许多人所得的恩。	<i>[while]</i> <small>{Note: *Here "while" is supplied as a component of the temporal genitive absolute participle ("join in helping")}</small> you also join in helping on our behalf <small>{Note: Literally "on behalf of us"}</small> by prayer, so that thanks may be given on our behalf <small>{Note: Literally "on behalf of us"}</small> by many persons for this gracious gift <i>[given]</i> to us through <i>[the help]</i> of many.

12 我们所夸的是自己的良心，见证我们凭着神的圣洁和诚实；在世为人不靠人的聪明，乃靠神的恩惠，向你们更是这样。	For our reason for boasting is this: the testimony of our conscience that we conducted ourselves in the world, and especially toward you, in holiness ^(Note: Some manuscripts have "sincerity") and purity of motive from God, not ^(Note: Some manuscripts have "and not") in merely human wisdom, but by the grace of God.
13 我们现在写给你们的话，并不外乎你们所念的，所认识的，我也盼望你们到底还是要认识；	For we are not writing <i>[anything]</i> else to you except what you can read or also understand. But I hope that you will understand completely ^(Note: Literally "to the end") ,
14 正如你们已经有几分认识我们，以我们夸口，好像我们在我们主耶稣的日子以你们夸口一样。	just as you have also understood us in part, that we are your reason for boasting, just as you <i>[are]</i> also ours in the day of our Lord Jesus.
15 我既然这样深信，就早有意到你们那里去，叫你们再得益处；	And with this confidence, I was wanting to come to you previously, in order that you may have a second proof of my goodwill,
16 也要从你们那里经过，往马其顿去，再从马其顿回到你们那里，叫你们给我送行往犹太去。	and through you to go to Macedonia, and to come to you again from Macedonia, and to be sent on my way by you to Judea.
17 我有此意，岂是反复不定么？我所起的意思，岂是从情欲起的，叫我忽是忽非么？	Therefore, <i>[when I]</i> ^{(Note: "Here "[when]" is supplied as a component of the participle ("was wanting") which is understood as temporal)} was wanting <i>[to do]</i> this, perhaps then was I making use of vacillation? Or was I deciding what I was deciding according to the flesh, in order that with me my "yes" may be "yes" and my "no" <i>[may be]</i> "no" <i>[at the same time]</i> ? ^(Note: "The words "at the same time" are supplied for clarity)
18 我指着信实的神说，我们向你们所传的道，并没有是而又非的。	But God <i>[is]</i> faithful, so that our word to you is not "yes" and "no."
19 因为我和西拉并提摩太，在你们中间所传神的儿子耶稣基督，总没有是而又非的，在他只有一是。	For the Son of God, Jesus Christ, the one who was proclaimed among you by us, by me and Silvanus and Timothy, did not become "yes" and "no," but has become "yes" in him.
20 神的应许，不论有多少，在基督都是是的。所以藉着他也都是实在（实在：原文是阿们）的，叫神因我们得荣耀。	For as many as <i>[are the]</i> promises of God, in him <i>[they are]</i> "yes"; therefore also through him <i>[is]</i> the "amen" to the glory of God through us.
21 那在基督里坚固我们和你们，并且膏我们的就是神。	Now the one who establishes us together with you in Christ and who anoints us <i>[is]</i> God,
22 他又用印印了我们，并赐圣灵在我们心里作凭据（原文是质）。	<i>[who]</i> also sealed us and gave the down payment of the Spirit in our hearts.
23 我呼吁神给我的心作见证，我没有往哥林多去是为要宽容你们。	But I call upon God <i>[as]</i> witness against my life, that <i>[in order to]</i> ^{(Note: "Here "[in order to]" is supplied as a component of the participle ("spare") which is understood as purpose)} spare you, I did not come again to Corinth.
24 我们并不是辖管你们的信心，乃是帮助你们的快乐，因为你们凭信才站立得住。	Not that we lord it over your faith, but we are fellow workers for your joy, because by faith you stand firm.

第 2 章

1	我自己定了主意再到你们那里去，必须大家没有忧愁。	For I have decided this for myself, not to come to you again in sorrow.
2	倘若我叫你们忧愁，除了我叫那忧愁的人以外，谁能叫我快乐呢？	For if I [<i>cause</i>] you sorrow, then who will make me glad except the one who is caused to be sad by me?
3	我曾把这事写给你们，恐怕我到的时候，应该叫我快乐的那些人，反倒叫我忧愁。我也深信，你们众人都以我的快乐为自己的快乐。	And I wrote this very [<i>thing</i>] in order that [<i>when I</i>] <small>{Note: "Here "[when]" is supplied as a component of the participle ("came") which is understood as temporal}</small> came, I would not experience sorrow from those who ought to have made me glad, [<i>because I</i>] <small>{Note: "Here "[because]" is supplied as a component of the participle ("have confidence") which is understood as causal}</small> have confidence about you all, that my joy belongs to all of you <small>{Note: Literally "is of all of you"}</small> .
4	我先前心里难过痛苦，多多的流泪，写信给你们，不是叫你们忧愁，乃是叫你们知道我格外的疼爱你们。	For out of great distress and anguish of heart I wrote to you through many tears, not so that you may be caused to be sad, but so that you may know the love that I have especially for you.
5	若有叫人忧愁的，他不但叫我忧愁，也是叫你们众人有几分忧愁。我说几分，恐怕说得太重。	But if anyone has caused sorrow, he has not caused me sorrow, but to some degree <small>{Note: Literally "in part"}</small> — in order not to say too much <small>{Note: Literally "in order not to burden"}</small> — [<i>to</i>] all [<i>of</i>] you.
6	这样的人受了众人的责罚也就够了，	This punishment by the majority [<i>is</i>] sufficient for such a person.
7	倒不如赦免他，安慰他，免得他忧愁太过，甚至沉沦了。	So then, you should rather forgive and comfort him, lest somehow this person should be overwhelmed by excessive sorrow.
8	所以我劝你们，要向他显出坚定不移的爱心来。	Therefore I urge you to confirm [<i>your</i>] love for him.
9	为此我先前也写信给你们，要试验你们，看你们凡事顺从不顺从。	Because for this [<i>reason</i>] also I wrote, in order that I could know your proven character, whether you are obedient in everything.
10	你们赦免谁，我也赦免谁。我若有所赦免的，是在基督面前为你们赦免的；	Now to whomever you forgive anything, I also [<i>do</i>]; for indeed, whatever I have forgiven, if I have forgiven anything, [<i>it is</i>] for your sake <small>{Note: Literally "for the sake of you"}</small> in the presence of Christ,
11	免得撒但趁着机会胜过我们，因我们并非不晓得它的诡计。	in order that we may not be exploited by Satan (for we are not ignorant of his schemes).
12	我从前为基督的福音到了特罗亚，主也给我开了门。	Now [<i>when I</i>] <small>{Note: "Here "[when]" is supplied as a component of the participle ("arrived") which is understood as temporal}</small> arrived in Troas for the gospel of Christ and a door was opened for me by the Lord,
13	那时，因为没有遇见兄弟提多，我心里不安，便辞别那里的人往马其顿去了。	I did not experience rest in my spirit, [<i>because</i>] <small>{Note: This infinitive ("find") is understood as causal}</small> I did not find Titus my brother, but saying farewell to them, I departed for Macedonia.
14	感谢神！常帅领我们在基督里夸胜，并藉着我们在各处显扬那因认识基督而有的香气。	But thanks [<i>be</i>] to God, who always leads us in triumphal procession in Christ, and who reveals the fragrance of the knowledge of him through us in every place.

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|----|---|--|
| 15 | 因为我们在神面前，无论在得救的人身上或灭亡的人身上，都有基督馨香之气。 | For we are the aroma of Christ to God among those who are being saved and among those who are perishing, |
| 16 | 在这等人，就作了死的香气叫他死；在那等人，就作了活的香气叫他活。这事谁能当得起呢？ | to those on the one hand an odor from death to death, <i>[and]</i> to those on the other hand a fragrance from life to life. And who <i>[is]</i> qualified for these <i>[things]</i> ? |
| 17 | 我们不像那许多人，为利混乱神的道；乃是由于诚实，由于神，在神面前凭着基督讲道。 | For we are not like the majority who peddle the word of God, but as from pure motives—but as from God—we speak before God in Christ. |

第 3 章

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| 1 | 我们岂是又举荐自己么？岂像别人用人的荐信给你们或用你们的荐信给人么？ | Are we beginning to commend ourselves again? Or <i>[do we]</i> , like some, need letters of recommendation to you or from you? |
| 2 | 你们就是我们的荐信，写在我们的心里，被众人所知道所念诵的。 | You are our letter, inscribed on our hearts, known and read by all people, |
| 3 | 你们明显是基督的信，藉着我们修成的。不是用墨写的，乃是用永生神的灵写的；不是写在石版上，乃是写在心版上。 | revealing that you are a letter of Christ, delivered by us, inscribed not with ink but with the Spirit of the living God, not on stone tablets but on tablets of human hearts. |
| 4 | 我们因基督，所以在神面前才有这样的信心。 | Now we possess such confidence through Christ toward God. |
| 5 | 并不是我们凭自己能承担什么事；我们所能承担的，乃是出于神。 | Not that we are adequate in ourselves to consider anything as from ourselves, but our adequacy <i>[is]</i> from God, |
| 6 | 他叫我们能承当这新约的执事，不是凭着字句，乃是凭着精意；因为那字句是叫人死，精意（或作：圣灵）是叫人活。 | who also makes us adequate <i>[as]</i> servants of a new covenant, not of the letter, but of the Spirit, for the letter kills, but the Spirit gives life. |
| 7 | 那用字刻在石头上属死的职事尚且有荣光，甚至以色列人因摩西面上的荣光，不能定睛看他的脸；这荣光原是渐渐退去的， | But if the ministry of death in letters carved on stone came with glory, so that the sons of Israel were not able to look intently into the face of Moses because of the glory of his face, which was transitory, |
| 8 | 何况那属灵的职事岂不更有荣光么？ | how will the ministry of the Spirit not be even more with glory? |
| 9 | 若是定罪的职事有荣光，那称义的职事荣光就越发大了。 | For if <i>[there was]</i> glory in the ministry of condemnation, by much more will the ministry of righteousness overflow with glory. |
| 10 | 那从前有荣光的，因这极大的荣光就算不得有荣光了； | For indeed what had been glorified has not been glorified in this case, on account of the glory that surpasses <i>[it]</i> . |
| 11 | 若那废掉的有荣光，这长存的就更有荣光了。 | For if what was transitory <i>[came]</i> with glory, by much more what remains <i>[is]</i> with glory. |

12	我们既有这样的盼望，就大胆讲说，	Therefore, <i>[because we]</i> <small>{Note: *Here "[because]" is supplied as a component of the participle ("have") which is understood as causal}</small> have such a hope, we use much boldness,
13	不像摩西将帕子蒙在脸上，叫以色列人不能定睛看到那将废者的结局。	and not as Moses used to place a veil over his face, in order that the sons of Israel would not stare at the end of what was transitory.
14	但他们的心地刚硬，直到今日诵读旧约的时候，这帕子还没有揭去。这帕子在基督里已经废去了。	But their minds were hardened. For until this very day, the same veil remains upon the reading of the old covenant, not being uncovered, because it is done away with in Christ.
15	然而直到今日，每逢诵读摩西书的时候，帕子还在他们心上。	But until today, whenever Moses is read aloud, a veil lies upon their heart,
16	但他们的心几时归向主[雅伟]，帕子就几时除去了。	but whenever one turns to the Lord, the veil is removed.
17	主[雅伟]就是那灵；主[雅伟]的灵在那里，那里就得以自由。	Now the Lord is the Spirit, and where the Spirit of the Lord <i>[is, there is]</i> freedom.
18	我们众人既然敞着脸得以看见主[雅伟]的荣光，好像从镜子里返照，就变成主[雅伟]的形状，荣上加荣，如同从主[雅伟]的灵变成的。	And we all, with unveiled face, reflecting <small>{Note: Or "contemplating"}</small> the glory of the Lord, are being transformed into the same image from glory into glory, just as from the Lord, the Spirit.

第 4 章

1	我们既然蒙怜悯，受了这职分，就不丧胆，	Because of this, <i>[since we]</i> <small>{Note: *Here "[since]" is supplied as a component of the participle ("have") which is understood as causal}</small> have this ministry, just as we have been shown mercy, we do not lose heart,
2	乃将那些暗昧可耻的事弃绝了；不行诡诈，不谬讲神的道理，只将真理表明出来，好在神面前把自己荐与各人的良心。	but we have renounced shameful hidden things, not behaving with craftiness or adulterating the word of God, but with the open proclamation of the truth commending ourselves to every person's conscience before God.
3	如果我们的福音蒙蔽，就是蒙蔽在灭亡的人身上。	But if indeed our gospel is veiled, it is veiled among those who are perishing,
4	此等不信之人被这世界的神弄瞎了心眼，不叫基督荣耀福音的光照着他们。基督本是神的像。	among whom the god of this age has blinded the minds of the unbelievers, so that they would not see the light of the gospel of the glory of Christ, who is the image of God.
5	我们原不是传自己，乃是传基督耶稣为主，并且自己因耶稣作你们的仆人。	For we do not proclaim ourselves, but Christ Jesus <small>{Note: Some manuscripts have "Jesus Christ"}</small> <i>[as]</i> Lord, and ourselves <i>[as]</i> your slaves for the sake of Jesus.
6	那吩咐光从黑暗里照出来的神，已经照在我们心里，叫我们得知神荣耀的光显在耶稣基督的面上。	For God who said, "Light will shine out of darkness," <small>{Note: An allusion to <Gen 1.3>}</small> <i>[is the one]</i> who has shined in our hearts for the enlightenment of the knowledge of the glory of God in the face of Christ. <small>{Note: Some manuscripts have "in the face of Jesus Christ"}</small>

7	我们有这宝贝放在瓦器里，要显明这莫大的能力是出于神，不是出于我们。	But we have this treasure in earthenware jars, in order that the extraordinary degree of the power may be from God and not from us.
8	我们四面受敌，却不被困住；心里作难，却不至失望；	We are afflicted in every [way], but not crushed; perplexed, but not despairing;
9	遭逼迫，却不被丢弃；打倒了，却不至死亡。	persecuted, but not abandoned; struck down, but not destroyed;
10	身上常带着耶稣的死，使耶稣的生也显明在我们身上。	always carrying around the death of Jesus in our body, in order that the life of Jesus may also be revealed in our body.
11	因为我们这活着的人是常为耶稣被交于死地，使耶稣的生在我们这必死的身上显明出来。	For we who are alive [are] continually being handed over to death because of Jesus, in order that the life of Jesus may also be revealed in our mortal flesh.
12	这样看来，死是在我们身上发动，生却在你们身上发动。	So then, death is at work in us, but life in you.
13	但我们既有信心，正如经上记着说：我因信，所以如此说话。我们也信，所以也说话。	But [because we] <small>{Note: "Here "[because]" is supplied as a component of the participle ("have") which is understood as causal}</small> have the same spirit of faith in accordance with [what is] written, "I believed, therefore I spoke," <small>{Note: A quotation from <Ps 116:10>}</small> we also believe, therefore we also speak,
14	自己知道那叫主耶稣复活的，也必叫我们与耶稣一同复活，并且叫我们与你们一同站在他面前。	[because we] <small>{Note: "Here "[because]" is supplied as a component of the participle ("know") which is understood as causal}</small> know that the one who raised Jesus <small>{Note: Some manuscripts have "the Lord Jesus"}</small> will also raise us together with Jesus and present [us] together with you.
15	凡事都是为你们，好叫恩惠因人多越发加增，感谢格外显多，以致荣耀归与神。	For all [these things] are for your sake <small>{Note: Literally "for the sake of you"}</small> , in order that the grace that is increasing through the many may cause thanksgiving to abound to the glory of God.
16	所以，我们不丧胆。外体虽然毁坏，内心却一天新似一天。	Therefore we do not lose heart, but even if our outer person is being destroyed, yet our inner [person] is being renewed day after day.
17	我们这至暂至轻的苦楚，要为我们成就极重无比、永远的荣耀。	For our momentary light affliction is producing in us an eternal weight of glory beyond all measure and proportion <small>{Note: Literally "according to an extraordinary degree to an extraordinary degree"}</small> ,
18	原来我们不是顾念所见的，乃是顾念所不见的；因为所见的是暂时的，所不见的是永远的。	[because] <small>{Note: "Here "[because]" is supplied as a component of the causal genitive absolute participle ("looking at")}</small> we are not looking at what is seen, but what is not seen. For what is seen [is] temporary, but what is not seen [is] eternal.

第 5 章

1	我们原知道，我们这地上的帐棚若拆毁了，必得神所造，不是人手所造，在天上永存的房屋。	For we know that if our earthly house, the tent, is destroyed, we have a building from God, a house not made by hands, eternal in the heavens.
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2 我们在这帐棚里叹息，深想得那从天上来的房屋，好像穿上衣服；	For indeed, in this <i>[house]</i> we groan, <i>[because we]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("desire") which is understood as causal}</small> desire to put on our dwelling from heaven,
3 倘若穿上，被遇见的时候就不至于赤身了。	if indeed, even <i>[after we]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("have taken off") which is understood as temporal}</small> have taken <i>[it]</i> off, <small>{Note: A number of important early manuscripts read "have put [it] on" here}</small> we will not be found naked.
4 我们在这帐棚里叹息劳苦，并非愿意脱下这个，乃是愿意穿上那个，好叫这必死的被生命吞灭了。	For indeed we who are in this tent groan, being burdened for this reason, that <small>{Note: Literally "in that"}</small> we do not want to be unclothed, but to be clothed, in order that what is mortal may be swallowed up by life.
5 为此，培植我们的就是神，他又赐给我们圣灵作凭据（原文是质）。	Now the one who has prepared us for this very <i>[thing]</i> <i>[is]</i> God, who has given us the down payment, the Spirit.
6 所以，我们时常坦然无惧，并且晓得我们住在身内，便与主相离。	Therefore, <i>[although we are]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("confident") which is understood as concessive}</small> always confident and know that <i>[while we]</i> <small>{Note: "Here "[while]" is supplied as a component of the participle ("are at home") which is understood as temporal}</small> are at home in the body we are absent from the Lord—
7 因我们行事为人是凭着信心，不是凭着眼见。	for we live by faith, not by sight—
8 我们坦然无惧，是更愿意离开身体与主同住。	so we are confident and prefer rather to be absent from the body and to be at home with the Lord.
9 所以，无论是住在身内，离开身外，我们立了志向，要得主的喜悦。	Therefore indeed we have as our ambition, whether at home <i>[in the body]</i> or absent <i>[from the body]</i> , to be acceptable to him.
10 因为我们众人必要在基督台前显露出来，叫各人按着本身所行的，或善或恶受报。	For we must all appear before the judgment seat of Christ, in order that each one may receive back the <i>[things]</i> through the body according to what he has done, whether good or bad.
11 我们既知道主是可畏的，所以劝人。但我们在神面前是显明的，盼望在你们的良心里也是显明的。	Therefore, <i>[because we]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("know") which is understood as causal}</small> know the fear of the Lord, we are attempting to persuade people, but we are revealed to God, and I hope to be revealed in your consciences.
12 我们不是向你们再举荐自己，乃是叫你们因我们有可夸之处，好对那凭外貌不凭内心夸口的人，有言可答。	We are not commending ourselves to you again, but are giving you an opportunity to boast about us, in order that you may have <i>[an answer]</i> for those who boast in appearance and not in heart.
13 我们若果颠狂，是为神；若果谨守，是为你们。	For if we are out of our senses, <i>[it is]</i> for God; if we are of sound mind, <i>[it is]</i> for you.
14 原来基督的爱激励我们；因我们想，一人既替众人死，众人就都死了；	For the love of Christ controls us, <i>[because we]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("have concluded") which is understood as causal}</small> have concluded this: that one died for all; as a result all died.
15 并且他替众人死，是叫那些活着的人不再为自己活，乃为替他们死而复活的主活。	And he died for all, in order that those who live should no longer live for themselves, but for the one who died for them and was raised.

- 16 所以，我们从今以后，不凭着外貌（原文是肉体；本节同）认人了。虽然凭着外貌认过基督，如今却不再这样认他了。
- So then, from now on we know no one from a human point of view (Note: Literally "according to the flesh"), if indeed we have known Christ from a human point of view (Note: Literally "according to the flesh"), but now we know *[him this way]* no longer.
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- 17 若有人在基督里，他就是新造的人，旧事已过，都变成新的了。
- Therefore if anyone *[is]* in Christ, *[he is]* a new creation; the old *[things]* have passed away; behold, new *[things]* have come.
-
- 18 一切都是出于神；他藉着基督使我们与他和好，又将劝人与他和好的职分赐给我们。
- And all these *[things]* *[are]* from God, who has reconciled us to himself through Christ, and who has given us the ministry of reconciliation,
-
- 19 这就是神在基督里，叫世人与自己和好，不将他们的过犯归到他们身上，并且将这和好的道理托付了我们。
- namely, that God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.
-
- 20 所以，我们作基督的使者，就好像神藉我们劝你们一般。我们替基督求你们与神和好。
- Therefore we are ambassadors on behalf of Christ, as *[if]* (Note: "Here "[if]" is supplied as a component of the participle ("were imploring") which is understood as conditional) God were imploring *[you]* through us. We beg *[you]* on behalf of Christ, be reconciled to God.
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- 21 神使那无罪（无罪：原文是不知罪）的，替我们成为罪，好叫我们在他里面成为神的义。
- He made the one who did not know sin *[to be]* sin on our behalf, in order that we could become the righteousness of God in him.

第 6 章

- 1 我们与神同工的，也劝你们不可徒受他的恩典。
- Now *[because we]* (Note: "Here "[because]" is supplied as a component of the participle ("are fellow workers") which is understood as causal) are fellow workers, we also urge you not to receive the grace of God in vain.
-
- 2 因为他说：在悦纳的时候，我应允了你；在拯救的日子，我搭救了你。看哪！现在正是悦纳的时候；现在正是拯救的日子。
- For he says, "At the acceptable time I heard you, and in the day of salvation I helped you." (Note: A quotation from <Isa 49:8>) Behold, now *[is]* the acceptable time; behold, now *[is]* the day of salvation!
-
- 3 我们凡事都不叫人有所妨碍，免得这职分被人毁谤；
- [We are]* giving no one an occasion for taking offense in anything, in order that our ministry will not have fault found *[with it]*,
-
- 4 反倒在各样的事上表明自己是神的用人，就如在许多的忍耐、患难、穷乏、困苦、
- but commending ourselves as servants of God in every *[way]*, in much endurance, in afflictions, in distresses, in difficulties,
-
- 5 鞭打、监禁、扰乱、勤劳、儆醒、不食、
- in beatings, in prisons, in disturbances, in troubles, in sleepless nights, in going hungry,
-
- 6 廉洁、知识、恒忍、恩慈、圣灵的感化、无伪的爱心、
- in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in love without hypocrisy,
-
- 7 真实的道理、神的大能；仁义的兵器在左在右；
- in the word of truth, in the power of God, with the weapons of righteousness for the right hand and left hand,
-
- 8 荣耀、羞辱，恶名、美名；似乎是诱惑人的，却是诚实的；
- through glory and dishonor, through slander and good repute, *[regarded]* as deceivers and *[yet]* truthful,

9	似乎不为人所知，却是人所共知的；似乎要死，却是活着的；似乎受责罚，却是不至丧命的；	as unknown and <i>[yet]</i> known completely, as dying, and behold, we go on living, as disciplined, and <i>[yet]</i> not put to death,
10	似乎忧愁，却是常常快乐的；似乎贫穷，却是叫许多人富足的；似乎一无所有，却是样样都有的。	as grieving, but always rejoicing, as poor, but making many rich, as having nothing, and possessing everything.
11	哥林多人哪，我们向你们，口是张开的，心是宽宏的。	We have spoken freely and openly <small>{Note: Literally "the mouth of us has opened"}</small> to you, Corinthians; our heart is open wide.
12	你们狭窄，原不在乎我们，是在乎自己的心肠狭窄。	You are not restricted by us, but you are restricted in your affections.
13	你们也要照样用宽宏的心报答我。我这话正像对自己的孩子说的。	Now the same <i>[way] [in]</i> exchange (I am speaking as to children), you open wide <i>[your hearts]</i> also.
14	你们和不信的原不相配，不要同负一轭。义和不义有什么相交呢？光明和黑暗有什么相通呢？	Do not become unevenly yoked with unbelievers, for what participation <i>[is there between]</i> righteousness and lawlessness? Or what fellowship <i>[does]</i> light <i>[have]</i> with darkness?
15	基督和彼列（彼列就是撒但的别名）有什么相和呢？信主的和不信主的有什么相干呢？	And what agreement <i>[does]</i> Christ <i>[have]</i> with Beliar? Or what share <i>[does]</i> a believer <i>[have]</i> with an unbeliever?
16	神的殿和偶像有什么相同呢？因为我们是永生神的殿，就如神曾说：我要在他们中间居住，在他们中间来往；我要作他们的神；他们要作我的子民。	And what agreement <i>[does the]</i> temple of God <i>[have]</i> with idols? For we are the temple of the living God, just as God said, "I will live in <small>{Note: Or "with"}</small> them and will walk about <i>[among them]</i> , and I will be their God and they will be my people." <small>{Note: A quotation from <Lev 26:12 >(also similar to <Jer 32:38>, <Ezek 37:27>)}</small>
17	又说：你们务要从他们中间出来，与他们分别；不要沾不洁净的物，我就收纳你们。	Therefore "come out from their midst and be separate," says the Lord, "and do not touch what is unclean," <small>{Note: A quotation from <Isa 52:11>}</small> and I will welcome you, <small>{Note: A paraphrased quotation from <Ezek 20:41>}</small>
18	我要作你们的父；你们要作我的儿女。这是全能的主[雅伟]说的。	and I will be a father to you, and you will be sons and daughters to me," <small>{Note: A paraphrased quotation from <2 Sam 7:14 >and <Isa 43:6>}</small> says the all-powerful Lord.

第 7 章

1	亲爱的弟兄阿，我们既有这等应许，就当洁净自己，除去身体、灵魂一切的污秽，敬畏神，得以成圣。	Therefore <i>[since we]</i> <small>{Note: "Here "[since]" is supplied as a component of the participle ("have") which is understood as causal}</small> have these promises, dear friends, let us cleanse ourselves from all defilement of body and spirit, accomplishing holiness in the fear of God.
2	你们要心地宽大收纳我们。我们未曾亏负谁，未曾败坏谁，未曾占谁的便宜。	Make room for us in your hearts <small>{Note: Literally "make room for us"}</small> . We have wronged no one, we have ruined no one, we have defrauded no one.
3	我说这话，不是要定你们的罪。我已经说过，你们常在我们心里，情愿与你们同生同死。	I do not say <i>[this]</i> to condemn you <small>{Note: Literally "for condemnation"}</small> , because I have already said that you are in our hearts, so that we die together and we live together.

4 我大大的放胆，向你们说话；我因你们多多夸口，满得安慰；我们在一切患难中分外的快乐。	Great <i>[is]</i> my confidence toward you; great <i>[is]</i> my boasting on your behalf; I am filled with encouragement; I am overflowing with joy in all our affliction.
5 我们从前就是到了马其顿的时候，身体也不得安宁，周围遭患难，外有争战，内有惧怕。	For even <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("arrived")}</small> we arrived in Macedonia, our body had no rest, but we were afflicted in every <i>[way]</i> —quarrels outside, fears within.
6 但那安慰丧气之人的神藉着提多来安慰了我们；	But God, who comforts the humble, comforted us by the coming of Titus,
7 不但藉着他来，也藉着他从你们所得的安慰，安慰了我们；因他把你们的想念、哀恸，和向我的热心，都告诉了我，叫我更加欢喜。	and not only by his coming, but also by the comfort <i>[with]</i> which he was comforted among you, <i>[because he]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("reported") which is understood as causal}</small> reported to us your longing, your mourning, your zeal for me, so that I rejoiced even more.
8 我先前写信叫你们忧愁，我后来虽然懊悔，如今却不懊悔；因我知道，那信叫你们忧愁不过是暂时的。	For if indeed I grieved you by my letter, I do not regret <i>[it]</i> . Even if I did regret <i>[it]</i> (I see <small>{Note: Some manuscripts have "for I see"}</small> that that letter grieved you, even though for a short time <small>{Note: Literally "an hour"}</small>),
9 如今我欢喜，不是因你们忧愁，是因你们从忧愁中生出的懊悔来。你们依着神的意思忧愁，凡事就不至于因我们受亏损了。	now I rejoice, not that you were grieved, but that you were grieved to repentance. For you were grieved according to <i>[the will of]</i> God, so that you suffered loss in no way through us.
10 因为依着神的意思忧愁，就生出没有后悔的懊悔来。以致得救；但世俗的忧愁是叫人死。	For grief according to <i>[the will of]</i> God brings about a repentance <i>[leading]</i> to salvation, not to be regretted, but worldly grief brings about death.
11 你看，你们依着神的意思忧愁，从此就生出何等的慙懃、自诉、自恨、恐惧、想念、热心、责罚（或作：自责）。在这一切事上，你们都表明自己是洁净的。	For behold how much diligence this very <i>[thing]</i> , being grieved according to <i>[the will of]</i> God, has brought about in you: what defense <i>[of yourselves]</i> , what indignation, what fear, what longing, what zeal, what punishment! In everything you have demonstrated yourselves to be innocent in this matter.
12 我虽然从前写信给你们，却不是为那亏负人的，也不是为那受人亏负的，乃要在神面前把你们顾念我们的热心表明出来。	Consequently, even if I wrote to you, it was not because of the one who did wrong or because of the one who had been wronged, but in order that your diligence on our behalf <small>{Note: Literally "on behalf of us"}</small> might be revealed to you before God.
13 故此，我们得了安慰。并且在安慰之中，因你们众人使提多心里畅快欢喜，我们就更加欢喜了。	Because of this we have been encouraged, and in addition to our encouragement, we rejoiced much more over the joy of Titus, because his spirit had been refreshed by all of you.
14 我若对提多夸奖了你们什么，也觉得没有惭愧；因我对提多夸奖你们的话成了真的，正如我对你们所说的话也都是真的。	For if I have boasted anything to him about you, I have not been put to shame, but as I have spoken everything to you in truth, thus also our boasting to Titus has proven to be true <small>{Note: Literally "has become truth"}</small> .
15 并且提多想起你们众人的顺服，是怎样恐惧战兢的接待他，他爱你们的心肠就越发热了。	And his affection for you is all the more <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("remembers") which is understood as temporal}</small> remembers the obedience of all of you as you welcomed him with fear and trembling.

第 8 章

1	弟兄们，我把神赐给马其顿众教会的恩告诉你们，	Now we make known to you, brothers, the grace of God that has been given among the churches of Macedonia,
2	就是他们在患难中受大试炼的时候，仍有满足的快乐，在极穷之间还格外显出他们乐捐的厚恩。	that with a great ordeal of affliction, the abundance of their joy and the extreme depth of their poverty have overflowed to the wealth of their generosity.
3	我可以证明，他们是按着力量，而且也过了力量，自己甘心乐意的捐助，	I testify that <i>[they gave]</i> <small>(Note: "The words "[they gave]" are not in the Greek text, but are implied)</small> according to <i>[their]</i> ability, and beyond <i>[their]</i> ability, by their own choice,
4	再三的求我们，准他们在这供给圣徒的恩情上有分；	requesting of us with much exhortation the favor and the fellowship of the ministry to the saints,
5	并且他们所做的，不但照我们所想望的，更照神的旨意先把自己献给主，又归附了我们。	and not just as we had hoped, but they gave themselves first to the Lord and <i>[then]</i> to us, by the will of God.
6	因此我劝提多，既然在你们中间开办这慈惠的事，就当办成了。	So we urged Titus that, just as he had previously begun <i>[it]</i> , thus he would also complete for you this <i>[act of]</i> grace.
7	你们既然在信心、口才、知识、热心，和待我们的爱心上，都格外显出满足来，就当在这慈惠的事上也格外显出满足来。	But just as you excel in everything—in faith and in speaking and in knowledge and with all diligence and in the love from us <i>[that is]</i> in you—so may you excel in this grace also.
8	我说这话，不是吩咐你们，乃是藉着别人的热心试验你们爱心的实在。	I am not saying <i>[this]</i> as a command, but proving the genuineness of your love by means of the diligence of others.
9	你们知道我们主耶稣基督的恩典：他本来富足，却为你们成了贫穷，叫你们因他的贫穷，可以成为富足。	For you know the grace of our Lord Jesus Christ, that <i>[although he]</i> <small>(Note: "Here "[although]" is supplied as a component of the participle ("was") which is understood as concessive)</small> was rich, for your sake he became poor, in order that you, by his poverty, may become rich.
10	我在这事上把我的意见告诉你们，是与你们有益；因为你们下手办这事，而且起此心意，已经有一年了，	And I am giving an opinion in this <i>[matter]</i> , because this is profitable for you who not only began previously, a year ago, to do <i>[something]</i> , but also to want <i>[to do it]</i> .
11	如今就当办成这事。既有愿做的心，也当照你们所有的去办成。	So now also complete the doing <i>[of it]</i> , in order that just as <i>[you have]</i> the eagerness to want <i>[to do it]</i> , thus also <i>[you may]</i> complete <i>[it]</i> from <i>[what you]</i> have.
12	因为人若有愿做的心，必蒙悦纳，乃是照他所有的，并不是照他所无的。	For if the eagerness is present according to what one has <small>(Note: Literally "to the degree that if he might have")</small> , <i>[it is]</i> acceptable not according to what one does not have <small>(Note: Literally "to the degree that he might not have")</small> .
13	我原不是要别人轻省，你们受累，	For <i>[this is]</i> not that for others <i>[there may be]</i> relief, <i>[and]</i> for you difficult circumstances, but <i>[as a matter]</i> of equality.

14	乃要均平，就是要你们的富余，现在可以补他们的不足，使他们的富余，将来也可以补你们的不足，这就均平了。	At the present time your abundance <i>[will be]</i> for their need, in order that their abundance may also be for your need, so that there may be equality,
15	如经上所记：多收的也没有余；少收的也没有缺。	just as it is written, "The <i>[one]</i> who <i>[gathered]</i> much did not have too much, and the <i>[one]</i> who <i>[gathered]</i> little did not have too little." <small>{Note: A quotation from <Exod 16:18>}</small>
16	多谢神，感动提多的心，叫他待你们殷勤，像我一样。	But thanks <i>[be]</i> to God, who has put in the heart of Titus the same devotion on your behalf <small>{Note: Literally "on behalf of you"}</small> ,
17	他固然是听了我的劝，但自己更是热心，情愿往你们那里去。	because he not only welcomed our request, but being very earnest, by his own choice he went out <small>{Note: "Or "he is going out" (if this verb is understood as an epistolary aorist)}</small> to you.
18	我们还打发一位兄弟和他同去，这人在福音上得了众教会的称赞。	And we have sent at the same time with him the brother whose praise in the gospel <i>[has become known]</i> throughout all the churches.
19	不但这样，他也被众教会挑选，和我们同行，把所托与我们的这捐贖送到了，可以荣耀主，又表明我们乐意的心。	And not only <i>[this]</i> , but he was also chosen by the churches <i>[as]</i> our traveling companion together with this gift that is being administered by us to the glory of the Lord himself and <i>[to show]</i> our readiness <i>[to help]</i> .
20	这就免得有人因我们收的捐银很多，就挑我们的不是。	<i>[We are]</i> trying to avoid this, lest anyone should find fault with us in this abundant gift that is being administered by us.
21	我们留心行光明的事，不但在主面前，就在人面前也是这样。	For we are taking into consideration what is honorable not only before the Lord, but also before people.
22	我们又打发一位兄弟同去；这人的热心，我们在许多事上屡次试验过。现在他因为深信你们，就更加热心了。	And we are sending with them our brother whom we have tested many times in many <i>[things]</i> that he is diligent, but now much more diligent <i>[because of his]</i> great confidence in you.
23	论到提多，他是我的同伴，一同为你们劳碌的。论到那两位兄弟，他们是众教会的使者，是基督的荣耀。	If <i>[there is a question]</i> concerning Titus, <i>[he is]</i> my partner and fellow worker for you. If <i>[there is a question concerning]</i> our brothers, <i>[they are]</i> messengers of the churches, the glory of Christ.
24	所以，你们务要在众教会面前显明你们爱心的凭据，并我所夸奖你们的凭据。	Therefore show to them the proof of your love and our boasting about you openly before <small>{Note: Literally "to the face of"}</small> the churches.

第 9 章

1	论到供给圣徒的事，我不必写信给你们；	For it is unnecessary for me to write to you concerning the ministry to the saints,
2	因为我知道你们乐意的心，常对马其顿人夸奖你们，说亚该亚人预备好了，已经有一年了；并且你们的热心激动了許多人。	because I know your readiness <i>[to help]</i> , <i>[concerning]</i> which I keep on boasting to the Macedonians about you, that Achaia has been ready <i>[to help]</i> since last year, and your zeal has stirred up the majority <i>[of them]</i> .

3	但我打发那几位弟兄去，要叫你们照我的话预备妥当；免得我们在这事上夸奖你们的话落了空。	But I am sending the brothers in order that our boasting about you would not prove to be empty in this case, so that you may be prepared just as I was saying,
4	万一有马其顿人与我同去，见你们没有预备，就叫我们所确信的，反成了羞愧；你们羞愧，更不用说了。	lest somehow if Macedonians should come with me and find you unprepared, we— not to speak of you <small>{Note: Literally "so that we do not speak about you"; some manuscripts have "so that I do not speak about you"}</small> —would be humiliated in connection with this project.
5	因此，我想不得不求那几位弟兄先到你们那里去，把从前所应许的捐贖预备妥当，就显出你们所捐的是出于乐意，不是出于勉强。	Therefore I considered <i>[it]</i> necessary to urge the brothers that they should go on ahead to you and make arrangements in advance for your generous gift that was promised previously, so this would be prepared as a generous gift and not as grudgingly granted.
6	少种的少收，多种的多收，这话是真的。	Now <i>[the point is]</i> this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully.
7	各人要随本心所酌定的，不要作难，不要勉强，因为捐得乐意的人是神所喜爱的。	Each one <i>[should give]</i> as he has decided in his heart, not reluctantly <small>{Note: Literally "out of sorrow"}</small> or from compulsion, for God loves a cheerful giver.
8	神能将各样的恩惠多多的加给你们，使你们凡事常常充足，能多行各样善事。	And God is able to cause all grace to abound to you, so that in everything at all times, <i>[because you]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("have") which is understood as causal)}</small> have enough of everything, you may overflow in every good work.
9	如经上所记：他施舍钱财，赍济贫穷；他的仁义存到永远。	Just as it is written, "He scattered widely, he gave to the poor; his righteousness remains forever" <small>{Note: Literally "for the age"} .</small> <small>{Note: A quotation from <Ps 112:9>}</small>
10	那赐种给撒种的，赐粮给人吃的，必多多加给你们种地的种子，又增添你们仁义的果子；	Now the one who supplies seed to the sower and bread for food will provide and multiply your seed, and will cause the harvest of your righteousness to grow,
11	叫你们凡事富足，可以多多施舍，就藉着我们使感谢归于神。	being made rich in every <i>[way]</i> for all generosity, which is producing through us thanksgiving to God,
12	因为办这供给的事，不但补圣徒的缺乏，而且叫许多人越发感谢神。	because the service of this ministry is not only supplying the needs of the saints, but also is overflowing through many <i>[expressions of]</i> thanksgiving to God.
13	他们从这供给的事上得了凭据，知道你们承认基督顺服他的福音，多多的捐钱给他们和众人，便将荣耀归与神。	Through the proven character of this service <i>[they will]</i> glorify God because of the submission of your confession to the gospel of Christ and the generosity of <i>[your]</i> participation toward them and toward everyone,
14	他们也因神极大的恩赐显在你们心里，就切切的想念你们，为你们祈祷。	and <i>[they are]</i> longing for you in their prayers for you, because of the surpassing grace of God to you.
15	感谢神，因他有说不尽的恩赐！	Thanks <i>[be]</i> to God for his indescribable gift!

第 10 章

<p>1 我保罗，就是与你们见面的时候是谦卑的，不在你们那里的时候向你们是勇敢的，如今亲自藉着基督的温柔、和平劝你们。</p>	<p>Now I, Paul, appeal to you myself by the humility and gentleness of Christ, who when I am present in person <small>{Note: Literally "to the face"}</small> <i>[am]</i> humble among you, but <i>[when I]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("am absent") which is understood as temporal}</small> am absent am bold toward you—</p>
<p>2 有人以为我是凭着血气行事，我也以为必须用勇敢待这些人；求你们不要叫我在你们那里的时候，有这样的勇敢。</p>	<p>now I ask <i>[when I]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("am present") which is understood as temporal}</small> am present <i>[that I will]</i> not <i>[need]</i> to be bold with the confidence <i>[with]</i> which I propose to show boldness toward some who consider us as behaving according to the flesh.</p>
<p>3 因为我们虽然在血气中行事，却不凭着血气争战。</p>	<p>For <i>[although we]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("are living") which is understood as concessive}</small> are living in the flesh, we do not wage war according to the flesh,</p>
<p>4 我们争战的兵器本不是属血气的，乃是在神面前有能力，可以攻破坚固的营垒，</p>	<p>for the weapons of our warfare <i>[are]</i> not merely human, but powerful to God for the tearing down of fortresses, tearing down arguments</p>
<p>5 将各样的计谋，各样拦阻人认识神的那些自高之事，一概攻破了，又将人所有的心意夺回，使他都顺服基督。</p>	<p>and all pride that is raised up against the knowledge of God, and taking every thought captive to the obedience of Christ.</p>
<p>6 并且我已经预备好了，等你们十分顺服的时候，要责罚那一切不顺服的人。</p>	<p>And we are ready <small>{Note: Literally "having with ready"}</small> to punish all disobedience, whenever your obedience is completed.</p>
<p>7 你们是看眼前的么？倘若有人自信是属基督的，他要再想想，他如何属基督，我们也是如何属基督的。</p>	<p>You are looking at things according to appearance. If anyone is convinced he himself is Christ's, he should consider this concerning himself again: that just as Christ himself <i>[is]</i>, so also <i>[are]</i> we.</p>
<p>8 主赐给我们权柄，是要造就你们，并不是要败坏你们；我就是为这权柄稍微夸口，也不至于惭愧。</p>	<p>For even if I boast somewhat more about our authority that the Lord gave <i>[us]</i> for building you up and not for tearing you down <small>{Note: Literally "for building up and not for tearing down of you"}</small>, I will not be put to shame,</p>
<p>9 我说这话，免得你们以为我写信是要威吓你们；</p>	<p>so that I do not want to appear as if I were terrifying you by my letters,</p>
<p>10 因为有人说：他的信又沉重又利害，及至见面，却是气貌不扬，言语粗俗的。</p>	<p>because it is said, "His letters <i>[are]</i> severe and powerful, but his bodily presence <i>[is]</i> weak and his speech is of no account."</p>
<p>11 这等人当想，我们不在那里的时候，信上的言语如何，见面的时候，行事也必如何。</p>	<p>Let such a person consider this: that what we are in word by letters <i>[when we]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("are absent") which is understood as temporal}</small> are absent, <i>[we will]</i> also <i>[be]</i> in actions <small>{Note: Literally "deed"}</small> <i>[when we]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("are present") which is understood as temporal}</small> are present.</p>
<p>12 因为我们不敢将自己和那自荐的人同列相比。他们用自己度量自己，用自己比较自己，乃是不通达的。</p>	<p>For we do not dare to classify or to compare ourselves with some who commend themselves, but <i>[they]</i> themselves, <i>[when they]</i> measure themselves by themselves and compare themselves with themselves, do not understand.</p>
<p>13 我们不愿意分外夸口，只要照神所量给我们的界限构到你们那里。</p>	<p>But we will not boast beyond limits <small>{Note: Literally "to the things immeasurable"}</small>, but according to the measure of the assignment that God has assigned to us as a measure to reach even as far as you.</p>

14	我们并非过了自己的界限，好像构不到你们那里；因为我们早到你们那里，传了基督的福音。	For we are not overextending ourselves, as <i>[if we]</i> <small>{Note: "Here [if]" is supplied as a component of the participle ("reached") which is understood as conditional}</small> had not reached you, because we have reached even as far as you with the gospel of Christ,
15	我们不仗着别人所劳碌的，分外夸口；但指望你们信心增长的时候，所量给我们的界限，就可以因着你们更加开展，	not boasting beyond limits <small>{Note: Literally "to the things immeasurable"}</small> in the labors of others, but having hope <i>[that as]</i> your faith is growing to be enlarged greatly by you according to our assignment,
16	得以将福音传到你们以外的地方；并不是在别人界限之内，藉着他现成的事夸口。	so that we may proclaim the gospel in the regions that lie beyond you, <i>[and]</i> not boast in the things accomplished in the <i>[area]</i> assigned to someone else.
17	但夸口的，当指着主[雅伟]夸口。	But "the one who boasts, let him boast in the Lord." <small>{Note: A quotation from <Jer 9:24>}</small>
18	因为蒙悦纳的，不是自己称许的，乃是主[雅伟]所称许的。	For it is not the one commending himself who is approved, but <i>[the one]</i> whom the Lord commends.

第 11 章

1	但愿你们宽容我这一点愚妄，其实你们原是宽容我的。	I wish that you would put up with me in something a little foolish <small>{Note: Literally "a little something of foolishness"}</small> —but indeed you are putting up with me.
2	我为你们起的愤恨，原是神那样的愤恨。因为我曾把你们许配一个丈夫，要把你们如同贞洁的童女，献给基督。	For I am jealous <i>[for]</i> you with a godly jealousy, because I promised you <i>[in marriage]</i> to one husband, to present <i>[you] [as]</i> a pure virgin to Christ.
3	我只怕你们的心或偏于邪，失去那向基督所存纯一清洁的心，就像蛇用诡诈诱惑了夏娃一样。	But I am afraid lest somehow, as the serpent deceived Eve by his craftiness, your minds may be led astray from the sincerity and the purity of <i>[devotion]</i> to Christ.
4	假如有人来另传一个耶稣，不是我们所传过的；或者你们另受一个灵，不是你们所受过的；或者另得一个福音，不是你们所得过的；你们容让他也就罢了。	For if the one who comes proclaims another Jesus whom we have not proclaimed, or you receive a different spirit which you did not receive, or a different gospel which you did not accept, you put up with <i>[it]</i> well <i>[enough]</i> !
5	但我想，我一点不在那些最大的使徒以下。	For I consider myself in no way to be inferior to the preeminent apostles. <small>{Note: Some interpreters take this to refer to the original apostles in Jerusalem; others take Paul to be referring sarcastically to his opponents in Corinth.}</small>
6	我的言语虽然粗俗，我的知识却不粗俗。这是我们在凡事上向你们众人显明出来的。	But even if <i>[I am]</i> unskilled in speech, yet <i>[I am]</i> not in knowledge; certainly in everything <i>[we]</i> have made this clear to you in every <i>[way]</i> .
7	我因为白白传神的福音给你们，就自居卑微，叫你们高升，这算是我犯罪么？	Or did I commit a sin <i>[by]</i> <small>{Note: "Here [by]" is supplied as a component of the participle ("humbling") which is understood as means}</small> humbling myself in order that you may be exalted, because I proclaimed the gospel of God to you without payment?

8 我亏负了别的教会，向他们取了工价来给你们效力。

I robbed other churches *[by]* {Note: "Here "[by]" is supplied as a component of the participle ("accepting") which is understood as means}

accepting support *[from them]* for the ministry to you.

9 我在你们那里缺乏的时候，并没有累着你们一个人；因我所缺乏的，那从马其顿来的弟兄们都补足了。我向来凡事谨守，后来也必谨守，总不至于累着你们。

And *[when I]* {Note: "Here "[when]" is supplied as a component of the participle ("was present") which is understood as temporal} was present

with you and was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need, and in everything I kept myself from being a burden to you, and will keep *[myself from being a burden]* .

10 既有基督的诚实在我里面，就无人能在亚该亚一带地方阻挡我这自夸。

[As the] truth of Christ is in me, this boasting of mine {Note: Literally "to me"} will not be stopped in the regions of Achaia.

11 为什么呢？是因我不爱你们么？这有神知道。

Why {Note: Literally "because of what"} ? Because I do not love you? God knows *[I do]* !

12 我现在所做的，后来还要做，为要断绝那些寻机会人的机会，使他们在所夸的事上也不过与我们一样。

But what I am doing, I will also do, in order that I may remove the opportunity of those who want an opportunity, that they may be found just as also we *[are]* in what they are boasting about.

13 那等人是假使徒，行事诡诈，装作基督使徒的模样。

For such people *[are]* false apostles, deceitful workers, disguising themselves as apostles of Christ.

14 这也不足为怪，因为连撒但也装作光明的天使。

And no wonder, for Satan himself disguises himself as an angel of light.

15 所以他的差役，若装作仁义的差役，也不算希奇。他们的结局必然照着他们的行为。

Therefore *[it is]* not a great thing if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.

16 我再说，人不可把我看作愚妄的。纵然如此，也要把我当作愚妄人接纳，叫我可以略略自夸。

Again I say, do not let anyone think I am foolish. But indeed, if *[you do]* , accept me even as foolish, in order that I also may boast a little.

17 我说的话不是奉主命说的，乃是像愚妄人放胆自夸；

What I am saying in this project of boasting, I am not saying as the Lord *[would say]* , but as in foolishness.

18 既有好些人凭着血气自夸，我也要自夸了。

Since many are boasting according to human standards, I also will boast.

19 你们既是精明人，就能甘心忍耐愚妄人。

For *[because you]* {Note: "Here "[because]" is supplied as a component of the participle ("are") which is understood as causal} are wise, you put up with foolish people gladly!

20 假若有人强你们作奴仆，或侵吞你们，或掳掠你们，或侮慢你们，或打你们的脸，你们都能忍耐他。

For you put up with *[it]* if someone enslaves you, if someone devours *[you]* , if someone takes advantage of *[you]* , if someone is presumptuous *[toward you]* , if someone strikes you in the face.

21 我说这话是羞辱自己，好像我们从前是软弱的。然而，人在何事上勇敢，（我说句愚妄话，）我也勇敢。

I say *[this]* to *[my]* shame, namely, that we have been weak. But in whatever anyone dares to *[boast]* —I am speaking in foolishness—I also dare to *[boast]* .

22	他们是希伯来人么？我也是。他们是以色列人么？我也是。他们是亚伯拉罕的后裔么？我也是。	Are they Hebrews? I <i>[am]</i> also! Are they Israelites? I <i>[am]</i> also! Are they descendants of Abraham? I <i>[am]</i> also!
23	他们是基督的仆人么？（我说句狂话，）我更是。我比他们多受劳苦，多下监牢，受鞭打是过重的，冒死是屡次有的。	Are they servants of Christ?—I am speaking as though I were beside myself—I <i>[am]</i> more so, with far greater labors, with far more imprisonments, with beatings to a much greater degree, in <i>[danger of]</i> death many times.
24	被犹太人鞭打五次，每次四十减去一下；	Five times I received at the hands of the Jews forty <i>[lashes]</i> less one.
25	被棍打了三次；被石头打了一次，遇着船坏三次，一昼一夜在深海里。	Three times I was beaten with rods. Once I received a stoning. Three times I was shipwrecked. A day and a night I have spent in the deep water.
26	又屡次行远路，遭江河的危险、盗贼的危险，同族的危险、外邦人的危险、城里的危险、旷野的危险、海中的危险、假弟兄的危险。	<i>[I have been]</i> on journeys many times, in dangers from rivers, in dangers from robbers, in dangers from <i>[my own]</i> people, in dangers from the Gentiles, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers because of false brothers,
27	受劳碌、受困苦，多次不得睡，又饥又渴，多次不得食，受寒冷，赤身露体。	with toil and hardship, often in sleepless nights, with hunger and thirst, often going hungry, in cold and poorly clothed.
28	除了这外面的事，还有为众教会挂心的事，天天压在我身上。	Apart from these external things, <i>[there is]</i> the pressure on me every day of the anxiety about all the churches.
29	有谁软弱，我不软弱呢？有谁跌倒，我不焦急呢？	Who is weak, and <i>[I am]</i> not weak? Who is caused to sin, and I do not burn <i>[with indignation]</i> ?
30	我若必须自夸，就夸那关乎我软弱的事便了。	If it is necessary to boast, I will boast <i>[about]</i> the things related to my weakness <small>(Note: Literally "the things of my weakness")</small> .
31	那永远可称颂之主耶稣的父神知道我不说谎。	The God and Father of the Lord Jesus, who is blessed forever <small>(Note: Literally "to the ages")</small> , knows that I am not lying.
32	在大马色亚哩达王手下的提督把守大马色城，要捉拿我，	In Damascus, the governor under King Aretas was guarding the city of the Damascenes in order to take me into custody,
33	我就从窗户中，在筐子里，从城墙上被人缙下去，脱离了他的手。	and I was lowered through a window through the wall in a rope-basket, and I escaped his hands.

第 12 章

1	我自夸固然无益，但我是不得已的。如今我要说到主的显现和启示。	It is necessary to boast; <i>[it is]</i> not profitable, but I will proceed to visions and revelations of the Lord.
2	我认得一个在基督里的人，他前十四年被提到第三层天上去；或在身内，我不知道；或在身外，我也不知道；只有神知道。	I know a man in Christ fourteen years ago—whether in the body I do not know, or outside the body I do not know, God knows—such a man was caught up to the third heaven,

3	我认得这人；或在身内，或在身外，我都不知道，只有神知道。	and I know this man—whether in the body or apart from the body I do not know, God knows—
4	他被提到乐园里，听见隐秘的言语，是人不可说的。	that he was caught up to paradise and heard words not to be spoken, which <i>[it is]</i> not permitted for a person to speak.
5	为这人，我要夸口；但是为我自己，除了我的软弱以外，我并不夸口。	On behalf of such a person I will boast, but on behalf of myself I will not boast, except in my weaknesses.
6	我就是愿意夸口也不算狂，因为我必说实话；只是我禁止不说，恐怕有人把我看高了，过于他在我身上所看见所听见的。	For if I want to boast, I will not be foolish, because I will be telling the truth, but I am refraining, so that no one can credit to me more than what he sees <i>[in]</i> me or hears anything from me,
7	又恐怕我因所得的启示甚大，就过于自高，所以有一根刺加在我肉体上，就是撒但的差役要攻击我，免得我过于自高。	even because of the extraordinary degree of the revelations. Therefore, so that I would not exalt myself, a thorn in the flesh was given to me, a messenger of Satan, in order that it would torment me so that I would not exalt myself.
8	为这事，我三次求过主，叫这刺离开我。	Three times I appealed to the Lord about this, that it would depart from me.
9	他对我说：我的恩典够你用的，因为我的能力是在人的软弱上显得完全。所以，我更喜欢夸自己的软弱，好叫基督的能力覆庇我。	And he said to me, “My grace is sufficient for you, because the <small>(Note: A majority of later manuscripts read “my”).</small> power is perfected in weakness.” Therefore rather I will boast most gladly in my weaknesses, in order that the power of Christ may reside in me.
10	我为基督的缘故，就以软弱、凌辱、急难、逼迫、困苦为可喜乐的；因我什么时候软弱，什么时候就刚强了。	Therefore I delight in weaknesses, in insults, in calamities, in persecutions and difficulties for the sake of Christ, for whenever I am weak, then I am strong.
11	我成了愚妄人，是被你们强逼的。我本该被你们称许才是。我虽算不了什么，却没有一件事在那些最大的使徒以下。	I have become a fool! You compelled me, for I ought to have been commended by you, for <i>[I am]</i> in no way inferior to the preeminent apostles, <small>(Note: Some interpreters take this to refer to the original apostles in Jerusalem; others take Paul to be referring sarcastically to his opponents in Corinth.)</small> even if I am nothing.
12	我在你们中间，用百般的忍耐，藉着神迹、奇事、异能，显出使徒的凭据来。	Indeed, the signs of an apostle have been done among you with all patient endurance, both signs and wonders and deeds of power.
13	除了我不累着你们这一件事，你们还有什么事不及别的教会呢？这不公之处，求你们饶恕我罢。	For in what respect are you made worse off <small>(Note: Literally “for what is it [with respect to] which you are made worse off”)</small> more than the rest of the churches, except that I myself was not a burden to you? Forgive me this wrong!
14	如今，我打算第三次到你们那里去，也必不累着你们；因我所求的是你们，不是你们的财物。儿女不该为父母积财，父母该为儿女积财。	Behold, this third <i>[time]</i> I am ready to come to you, and I will not be a burden <i>[to you]</i> . For I am not seeking your possessions, but you. For children are not obligated to save up for their parents, but parents for their children.
15	我也甘心乐意为你们的灵魂费财费力。难道我越发爱你们，就越发少得你们的爱么？	But I will spend and be expended most gladly for your lives. If I love you much more, am I to be loved less?

- 16 罢了，我自己并没有累着你们，你们却有人说，我是诡诈，用心计牢笼你们。
But let *[it]* be. I have not been a burden to you, but *[because I]* {Note: *Here "[because]" is supplied as a component of the participle ("was") which is understood as causal} was crafty, I took you by cunning.
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- 17 我所差到你们那里去的人，我藉着他们一个人占过你们的便宜么？
I have not taken advantage of you through anyone whom I sent to you {Note: Literally "anyone whom I sent to you, through him"}, *[have I]*? {Note: *The negative construction in Greek anticipates a negative answer here}
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- 18 我劝了提多到你们那里去；又差那位兄弟与他同去。提多占过你们的便宜么？我们行事，不同是一个心灵（或作：圣灵）么？不同是一个脚踪么？
I urged Titus *[to go]*, and I sent the brother *[with him]*. Titus did not take advantage of you, *[did he]*? {Note: *The negative construction in Greek anticipates a negative answer here} Did we not conduct ourselves in the same spirit? {Note: *The negative construction in Greek anticipates a positive answer here} Did we not walk in the same footsteps? {Note: *The negative construction in Greek anticipates a positive answer here}
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- 19 你们到如今，还想我们是向你们分诉；我们本是在基督里当神面前说话。亲爱的弟兄阿，一切的事都是为造就你们。
Have you been thinking all this time that we are defending ourselves to you? We are speaking in Christ before God, and all *[these things]*, dear friends, *[are]* for your edification.
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- 20 我怕我再来的时候，见你们不合我所想望的，你们见我也不合你们所想望的；又怕有纷争、嫉妒、恼怒、结党、毁谤、谗言、狂傲、混乱的事。
For I am afraid lest somehow *[when I]* {Note: *Here "[when]" is supplied as a component of the participle ("arrive") which is understood as temporal} arrive, I will not find you as I want, and I may be found by you as you do not want. *[I am afraid]* {Note: *The words "I am afraid" are not in the Greek text, but are an understood repetition from the previous clause} lest somehow *[there will be]* strife, jealousy, outbursts of anger, selfish ambition, slander, gossip, pride, disorder.
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- 21 且怕我来的时候，我的神叫我在你们面前惭愧，又因许多人从前犯罪，行污秽、奸淫、邪荡的事不肯悔改，我就忧愁。
[I am afraid] lest *[when I]* {Note: *Here "[when]" is supplied as a component of the participle ("come") which is understood as temporal} come again my God will humiliate me in your presence {Note: Literally "with you"}, and I will grieve over many of those who sinned previously and have not repented because of their impurity and sexual immorality and licentiousness that they have practiced.

第 13 章

- 1 这是我第三次要到你们那里去。凭两个人的口作见证，句句都要定准。
This *[is]* the third *[time]* I am coming to you. By the testimony {Note: Literally "from the mouth"} of two or three witnesses every word {Note: Or "matter"} will be established.
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- 2 我从前说过，如今不在你们那里又说，正如我第二次见你们的时候所说的一样，就是对那犯了罪的和其余的人说：我若再来，必不宽容。
I have already said when *[I]* was present the second time, and *[although I]* {Note: *Here "[although]" is supplied as a component of the participle ("am absent") which is understood as concessive} am absent now *[I]* also say in advance to those who sinned previously and to all the rest, that if I come again I will not spare *[anyone]*,
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- 3 你们既然寻求基督在我里面说话的凭据，我必不宽容。因为，基督在你们身上不是软弱的，在你们里面是有大能的。
since you are demanding proof that Christ, who *[is]* not weak toward you, but is powerful among you, is speaking in me.
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- 4 他因软弱被钉在十字架上，却因神的大能仍然活着。我们也是这样同他软弱，但因神向你们所显的大能，也必与他同活。
For indeed, he was crucified because of weakness, but he lives because of the power of God. For we also are weak in him, but we will live together with him because of the power of God toward you.

5 你们总要自己省察有信心没有，也要自己试验。岂不知你们若不是可弃绝的，就有耶稣基督在你们心里么？	Test yourselves <i>[to see]</i> if you are in the faith. Examine yourselves! Or do you not recognize regarding yourselves that Jesus Christ <i>[is]</i> in you, unless you are unqualified?
6 我却盼望你们晓得，我们不是可弃绝的人。	And I hope that you will recognize that we are not unqualified!
7 我们求神，叫你们一件恶事都不做；这不是要显明我们是蒙悦纳的，是要你们行事端正，任凭人看我们是被弃绝的罢！	Now we pray to God that you not do wrong in any way, not that we are seen as approved, but that you do what is good, even <i>[though]</i> we are <i>[seen]</i> as though unqualified.
8 我们凡事不能敌挡真理，只能扶助真理。	For we are not able <i>[to do]</i> anything against the truth, but rather <i>[only]</i> for the truth.
9 即使我们软弱，你们刚强，我们也欢喜；并且我们所求的，就是你们作完全人。	For we rejoice whenever we are weak, but you are strong, and we pray for this: your maturity.
10 所以，我不在你们那里的时候，把这话写给你们，好叫我见你们的时候，不用照主所给我的权柄严厉的待你们；这权柄原是为造就人，并不是为败坏人。	Because of this, I am writing these <i>[things]</i> <i>[although I]</i> <small>(Note: "Here "[although]" is supplied as a component of the participle ("am absent") which is understood as concessive)</small> am absent, in order that <i>[when I]</i> <small>(Note: "Here "[when]" is supplied as a component of the participle ("am present") which is understood as temporal)</small> am present I may not have to act severely according to the authority that the Lord has given me for building up and not for tearing down.
11 还有末了的话：愿弟兄们都喜乐。要作完全人；要受安慰；要同心合意；要彼此和睦。如此，仁爱和平的神必常与你们同在。	Finally, brothers, rejoice, be restored, be encouraged, be in agreement <small>(Note: Literally "think the same thing")</small> , be at peace, and the God of love and peace will be with you.
12 你们亲嘴问安，彼此务要圣洁。	Greet one another with a holy kiss. All the saints greet you.
13 众圣徒都问你们安。	The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit <i>[be]</i> with all of you.
14 愿主耶稣基督的恩惠、神的慈爱、圣灵的感动，常与你们众人同在！	