

圣经

Bilingual Bible

和合本 (雅伟版)

提摩太后书

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



提摩太后书

第 1 章

1	奉神旨意，照着在基督耶稣里生命的应许，作基督耶稣使徒的保罗，	Paul, an apostle of Christ Jesus through the will of God, according to the promise of life which [is] in Christ Jesus,
2	写信给我亲爱的儿子提摩太。愿恩惠、怜悯、平安从父神和我们主基督耶稣归与你！	to Timothy, [my] dear child. Grace, mercy, [and] peace from God the Father and Christ Jesus our Lord.
3	我感谢神，就是我接续祖先用清洁的良心所事奉的神。祈祷的时候，不住的想念你！	I am thankful ^{Note: Literally "I have thankfulness"} to God, whom I have served with a clear conscience as my ancestors did ^{Note: Literally "from ancestors"} , when I remember you constantly ^{Note: Literally "I have remembrance concerning you constantly"} in my prayers night and day,
4	纪念你的眼泪，昼夜切切的想要见你，好叫我满心快乐。	longing to see you [as I] ^{Note: "Here [as]" is supplied as a component of the participle ("remember") which is understood as temporal} remember your tears, so that I may be filled with joy,
5	想到你心里无伪之信，这信是先在你外祖母罗以和你母亲友尼基心里的，我深信也在你的心里。	remembering the ^{Note: Literally "receiving a remembrance of the"} sincere faith in you, which lived first in your grandmother Lois and your mother Eunice, and I am convinced that [is] in you also,
6	为此我提醒你，使你将神藉我接手所给你的恩赐再如火挑旺起来。	for which reason I remind you to rekindle the gift of God that is in you through the laying on of my hands.
7	因为神赐给我们，不是胆怯的心，乃是刚强、仁爱、谨守的心。	For God has not given us a spirit of cowardice, but of power and love and self-discipline.
8	你不要以给我们的主作见证为耻，也不要以为我为主被囚的为耻；总要按神的能力，与我为福音同受苦难。	Therefore, do not be ashamed of the testimony about our Lord, nor me his prisoner, but suffer along with [me] for the gospel, according to the power of God,
9	神救了我们，以圣召召我们，不是按我们的行为，乃是按他的旨意和恩典；这恩典是万古之先，在基督耶稣里赐给我们的，	who saved us and called [us] with a holy calling, not according to our works but according to his own purpose and grace that was given to us in Christ Jesus before time began ^{Note: Literally "before times eternal"} ,
10	但如今藉着我们救主基督耶稣的显现才表明出来了。他已经把死废去，藉着福音，将不能坏的生命彰显出来。	but has now been disclosed by the appearing of our Savior Jesus Christ, ^{Note: Some manuscripts have "our Savior Christ Jesus"} who has abolished death and brought to light life and immortality through the gospel,
11	我为这福音奉派作传道的，作使徒，作师傅。	for which I was appointed a proclaimer and an apostle and a teacher,
12	为这缘故，我也受这些苦难。然而我不以为耻；因为知道我所信的是谁，也深信他能保全我所交付他的（或作：他所交托我的），直到那日。	for which reason also I suffer these [things]. But [I am] not ashamed, because I know in whom I have believed, and I am convinced that he is able to guard [what] I have entrusted until that day.

13	你从我听的那纯正话语的规模，要用在基督耶稣里的信心和爱心，常常守着。	Hold fast to the pattern of sound words which you heard from me, in the faith and love <i>[that are]</i> in Christ Jesus.
14	从前所交托你的善道，你要靠着那住在我们里面的圣灵牢牢的守着。	Guard the good deposit through the Holy Spirit who lives in us.
15	凡在亚西亚的人都离弃我，这是你知道的，其中有腓吉路和黑摩其尼。	You know this, that all those in Asia turned away from me, among whom are Phygelus and Hermogenes.
16	愿主怜悯阿尼色弗一家的人；因他屡次使我畅快，不以我的锁炼为耻，	May the Lord grant mercy to the household of Onesiphorus, because he refreshed me many times, and was not ashamed of my imprisonment,
17	反倒在罗马的时候，殷勤的找我，并且找着了。	but <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("was") which is understood as temporal}</small> was in Rome, he diligently sought me and found <i>[me]</i> .
18	愿主 [#] 使他在那日得主[雅伟]的怜悯。他在以弗所怎样多多的服事我，是你明明知道的。	May the Lord grant him to find mercy from the Lord in that day! And how much he served <i>[me]</i> in Ephesus you know very well.

第 2 章

1	我儿阿，你要在基督耶稣的恩典上刚强起来。	You, therefore, my child, be strong in the grace <i>[that is]</i> in Christ Jesus,
2	你在许多见证人面前听见我所教训的，也要交托那忠心能教导别人的人。	and <i>[the things]</i> which you have heard from me in the presence of many witnesses, entrust these <i>[things]</i> to faithful people who will be competent to teach others also.
3	你要和我同受苦难，好像基督耶稣的精兵。	Suffer together with <i>[me]</i> as a good soldier of Christ Jesus.
4	凡在军中当兵的，不将世务缠身，好叫那招他当兵的人喜悦。	No one who serves as a soldier is entangled in the activities of <i>[everyday]</i> life, so that he may please the one who enlisted <i>[him]</i> .
5	人若在地上比武，非按规矩，就不能得冠冕。	And also if anyone competes he is not crowned unless he competes according to the rules.
6	劳力的农夫，理当先得粮食。	The farmer who works hard must <i>[be]</i> the first to receive a share of the crops.
7	我所说的话你要思想，因为凡事主必给你聪明。	Consider what I am saying, for the Lord will grant you understanding in all <i>[these things]</i> .
8	你要记念耶稣基督乃是大卫的后裔，他从死里复活，正合乎我所传的福音。	Remember Jesus Christ, raised from the dead, a descendant of David according to my gospel,
9	我为这福音受苦难，甚至被捆绑，像犯人一样。然而神的道却不被捆绑。	in connection with which I suffer misfortune to the point of imprisonment <small>{Note: Literally "bonds"}</small> as a criminal, but the word of God is not bound.
10	所以我为选民凡事忍耐，叫他们也可以得着那在基督耶稣里的救恩和永远的荣耀。	Because of this, I endure all <i>[things]</i> for the sake of the chosen, in order that they also may obtain salvation <i>[which is]</i> in Christ Jesus with eternal glory.

11	有可信的话说：我们若与基督同死，也必与他同活；	The saying <i>[is]</i> trustworthy: For if we died with <i>[him]</i> , we will also live with <i>[him]</i> ;
12	我们若能忍耐，也必和他一同作王；我们若不认他，他也必不认我们；	if we endure, we will also reign with <i>[him]</i> ; if we deny <i>[him]</i> , he also will deny us;
13	我们纵然失信，他仍是可信的，因为他不能背乎自己。	if we are unfaithful, he remains faithful— he cannot deny himself <small>{Note: Literally “he is not able to deny himself”} . {Note: Some manuscripts have “because he is not able to deny himself”}</small>
14	你要使众人回想这些事，在主面前嘱咐他们：不可为言语争辩；这是没有益处的，只能败坏听见的人。	Remind <i>[people]</i> of these <i>[things]</i> , solemnly urging <i>[them]</i> before the Lord <small>{Note: Some manuscripts have “before God”}</small> not to dispute about words. <i>[This is]</i> in no way beneficial <i>[and leads to]</i> the ruin of the hearers.
15	你当竭力在神面前得蒙喜悦，作无愧的工人，按着正意分解真理的道。	Make every effort to present yourself approved to God, a worker having no need to be ashamed, guiding the word of truth along a straight path.
16	但要远避世俗的虚谈，因为这等人必进到更不敬虔的地步。	But avoid pointless chatter, for it will progress to greater ungodliness,
17	他们的话如同毒疮，越烂越大；其中有许米乃和腓理徒，	and their message will spread <small>{Note: Literally “will experience spreading”}</small> like gangrene, among whom are Hymenaeus and Philetus,
18	他们偏离了真道，说复活的事已过，就败坏好些人的信心。	who have deviated concerning the truth <i>[by]</i> <small>{Note: “Here “[by]” is supplied as a component of the participle (“saying”) which is understood as means}</small> saying the resurrection has already taken place, and they are upsetting the faith of some.
19	然而，神坚固的根基立住了；上面有这印记说：主[雅伟]认识谁是他的人；又说：凡称呼主[雅伟]名的人总要离开不义。	However, the solid foundation of God stands firm, having this seal: “The Lord knows those who are his,” <small>{Note: A quotation from <Num 16:5>}</small> and “Everyone who names the name of the Lord must abstain from unrighteousness.”
20	在大户人家，不但有金器银器，也有木器瓦器；有作为贵重的，有作为卑贱的。	Now in a great house <i>[there]</i> are not only gold and silver vessels, but also wooden and earthenware <i>[ones]</i> , some of which <i>[are]</i> for honorable use, and some of which <i>[are]</i> for ordinary use.
21	人若自洁，脱离卑贱的事，就必作贵重的器皿，成为圣洁，合乎主用，预备行各样的善事。	Therefore, if someone cleanses himself from these <i>[things]</i> , he will be a vessel for honorable use, set apart, useful to the Master, prepared for every good work.
22	你要逃避少年的私欲，同那清心祷告主[雅伟]的人追求公义、信德、仁爱、和平。	But flee from youthful desires, and pursue righteousness, faith, love, <i>[and]</i> peace, in company with those who call upon the Lord from a pure heart.
23	惟有那愚拙无学问的辩论，总要弃绝，因为知道这等事是起争竞的。	But avoid foolish and uninformed controversies, <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 they produce quarrels.
24	然而主的仆人不可争竞，只要温温和和的待众人，善于教导，存心忍耐，	And the slave of the Lord must not quarrel, but be kind toward everyone, skillful in teaching, tolerant,
25	用温柔劝戒那抵挡的人；或者神给他们悔改的心，可以明白真道，	correcting those who are opposed with gentleness, <i>[seeing]</i> whether perhaps God may grant them repentance to a knowledge of the truth,

26 叫他们这已经被魔鬼任意掳去的，可以醒悟，脱离他的网罗。

and they will come to their senses again *[and escape]* from the trap of the devil, being held captive by him to *[do]* his will.

第 3 章

1 你该知道，末世必有危险的日子来到。

But know this, that in the last days difficult times will come,

2 因为那时人要专顾自己、贪爱钱财、自夸、狂傲、谤讟、违背父母、忘恩负义、心不圣洁、

for people will be lovers of themselves, lovers of money, boasters, arrogant, slanderers, disobedient to parents, ungrateful, unholy,

3 无亲情、不解怨、好说谗言、不能自约、性情凶暴、不爱良善、

hardhearted, irreconcilable, slanderous, without self-control, savage, with no interest for what is good,

4 卖主卖友、任意妄为、自高自大、爱宴乐、不爱神、

traitors, reckless, conceited, loving pleasure rather than loving God,

5 有敬虔的外貌，却背了敬虔的实意；这等人你要躲开。

maintaining a form of godliness, but denying its power. Avoid these *[people]*.

6 那偷进人家、牢笼无知妇女的，正是这等人。这些妇女担负罪恶，被各样的私欲引诱，

For from these are those who slip into houses and captivate foolish women loaded down with sins, led by various kinds of desires,

7 常常学习，终久不能明白真道。

always learning and never able to come to a knowledge of the truth.

8 从前雅尼和佯庇怎样敌挡摩西，这等人也怎样敌挡真道。他们的心地坏了，在真道上是可废弃的。

And just as ^(Note: Literally "in the manner in which") Jannes and Jambres opposed Moses, so also these oppose the truth, people corrupted in mind, disqualified concerning the faith.

9 然而他们不能再这样敌挡；因为他们的愚昧必在众人面前显露出来，像那二人一样。

But they will not progress to a greater extent, for their folly will be quite evident to everyone, as also the *[folly]* of those *[two]* was.

10 但你已经服从了我的教训、品行、志向、信心、宽容、爱心、忍耐、

But you have faithfully followed my teaching, way of life, purpose, faith, patience, love, endurance,

11 以及我在安提阿、以哥念、路司得所遭遇的逼迫，苦难。我所忍受是何等的逼迫；但从这一切苦难中，主都把我救出来了。

persecutions, *[and]* sufferings that happened to me in Antioch, in Iconium, *[and]* in Lystra, what sort of persecutions I endured, and the Lord delivered me from all *[of them]*.

12 不但如此，凡立志在基督耶稣里敬虔度日的也都要受逼迫。

And indeed, all those who want to live in a godly manner in Christ Jesus will be persecuted.

13 只是作恶的和迷惑人的，必越久越恶，他欺哄人，也被人欺哄。

But evil people and imposters will progress to the worse, deceiving and being deceived.

14	但你所学习的，所确信的，要存在心里； 因为你知道是跟谁学的，	But you continue in <i>[the things]</i> which you have learned and are convinced <i>[of]</i> , <i>[because you]</i> <small>{Note: *Here "[because]" is supplied as a component of the participle ("know") which is understood as causal}</small> know from whom you learned <i>[them]</i> ,
15	并且知道你是从小明白圣经，这圣经能使你因信基督耶稣，有得救的智慧。	and that from childhood you have known the holy writings that are able <i>[to make]</i> you wise for salvation through faith in Christ Jesus.
16	圣经都是神所默示的（或作：凡神所默示的圣经），于教训、督责、使人归正、教导人学义都是有益的，	All scripture <i>[is]</i> inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness,
17	叫属神的人得以完全，预备行各样的善事。	in order that the person of God may be competent, equipped for every good work.

第 4 章

1	我在神面前，并在将来审判活人死人的基督耶稣面前，凭着他的显现和他的国度嘱咐你：	I solemnly charge <i>[you]</i> before God and Christ Jesus, who is going to judge the living and the dead, and by his appearing and his kingdom,
2	务要传道，无论得时不得时，总要专心；并用百般的忍耐，各样的教训，责备人、警戒人、劝勉人。	preach the word, be ready in season <i>[and]</i> out of season, reprove, rebuke, exhort, with all patience and instruction.
3	因为时候要到，人必厌烦纯正的道理，耳朵发痒，就随从自己的情欲，增添好些师傅，	For there will be a time when they will not put up with sound teaching, but in accordance with their own desires, they will accumulate for themselves teachers, because they have an insatiable curiosity <small>{Note: Literally "feeling an itching in the ear"; "because" is supplied as a component of the participle ("feeling an itching") which is understood as causal}</small> ,
4	并且掩耳不听真道，偏向荒渺的言语。	and they will turn away from the hearing of the truth, but will turn to myths.
5	你却要凡事谨慎，忍受苦难，做传道的工夫，尽你的职分。	But you, be self-controlled in all <i>[things]</i> , bear hardship patiently, do the work of an evangelist, fulfill your ministry.
6	我现在被浇奠，我离世的时候到了。	For I am already being poured out as a drink offering, and the time of my departure is imminent.
7	那美好的仗我已经打过了，当跑的路我已经跑尽了，所信的道我已经守住了。	I have fought the good fight, I have completed the race, I have kept the faith.
8	从此以后，有公义的冠冕为我存留，就是按着公义审判的主到了那日要赐给我的；不但赐给我，也赐给凡爱慕他显现的人。	Finally, the crown of righteousness is reserved for me, that the Lord, the righteous Judge, will award to me on that day, and not only to me, but also to all who have loved his appearing.
9	你要赶紧的到我这里来。	Make haste to come to me quickly.
10	因为底马贪爱现今的世界，就离弃我往帖撒罗尼迦去了，革勒士往加拉太去，提多往捩马太去，	For Demas deserted me, <i>[because he]</i> <small>{Note: *Here "[because]" is supplied as a component of the participle ("loved") which is understood as causal}</small> loved the present age, and went to Thessalonica. Crescens <i>[went]</i> to Galatia; Titus <i>[went]</i> to Dalmatia.

11	独有路加在我这里。你来的时候，要把马可带来，因为他在传道（或作：服事我）的事上于我有益处。	Luke alone is with me. Take along Mark <i>[and]</i> <small>{Note: "Here "[and]" is supplied because the previous participle ("take along") has been translated as a finite verb}</small> bring <i>[him]</i> with you, because he is useful to me for ministry.
12	我已经打发推基古往以弗所去。	But I have sent Tychicus to Ephesus.
13	我在特罗亚留于加布的那件外衣，你来的时候可以带来，那些书也要带来，更要紧的是那些皮卷。	<i>[When you]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("come") which is understood as temporal}</small> come, bring the cloak that I left behind in Troas with Carpus, and the scrolls, especially the parchments.
14	铜匠亚力山大多多的害我；主必照他所行的报应他。	Alexander the metalworker did me much harm; may the Lord pay back to him according to his deeds,
15	你也要防备他，因为他极力敌挡了我们的话。	against whom you also be on guard, because he vehemently opposed our words.
16	我初次申诉，没有人前来帮助，竟都离弃我；但愿这罪不归与他们。	At my first defense, no one came to my <i>[aid]</i> , but <i>[they]</i> all deserted me; may it not be counted against them.
17	惟有主站在我旁边，加给我力量，使福音被我尽都传明，叫外邦人都听见；我也从狮子口里被救出来。	But the Lord helped me and strengthened me, so that through me the proclamation might be fulfilled and all the Gentiles might hear, and he rescued <i>[me]</i> from the lion's mouth.
18	主必救我脱离诸般的凶恶，也必救我进他的天国。愿荣耀归给他，直到永永远远。阿们。	The Lord will rescue me from every evil deed, and will save <i>[me]</i> for his heavenly kingdom, to whom <i>[be]</i> the glory forever and ever <small>{Note: Literally "to the ages of the ages"}</small> . Amen.
19	问百基拉、亚居拉，和阿尼色弗一家的人安。	Greet Prisca and Aquila and the household of Onesiphorus.
20	以拉都在哥林多住下了。特罗非摩病了，我就留他在米利都。	Erastus remained in Corinth, but Trophimus I left behind in Miletus <i>[because he]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("was sick") which is understood as causal}</small> was sick.
21	你要赶紧在冬天以前到我这里来。有友布罗、布田、利奴、革老底亚，和众弟兄都问你安。	Make haste to come before winter. Eubulus and Pudens and Linus and Claudia and all the brothers greet you.
22	愿主与你的灵同在。愿恩惠常与你们同在！	The Lord <i>[be]</i> with your spirit. Grace <i>[be]</i> with you.