

# 圣经

## Bilingual Bible

和合本 (雅伟版)

# 彼得后书

汉英对照

和合本(雅) / Lexham English Bible

2017 试读版

雅伟的话

YahwehDeHua.net

# 圣经

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



# 彼得后书

## 第 1 章

1	作耶稣基督仆人和使徒的西门彼得，写信给那因我们的神和（有古卷没有和字）救主耶稣基督之义，与我们同得一样宝贵信心的人。	Simeon Peter, a slave and apostle of Jesus Christ, to those who have obtained a faith equal in value to ours by the righteousness of our God and Savior Jesus Christ.
2	愿恩惠、平安，因你们认识神和我们主耶稣，多多的加给你们。	May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,
3	神的神能已将一切关乎生命和虔敬的事赐给我们，皆因我们认识那用自己荣耀和美德召我们的主[雅伟]。	because his divine power has bestowed on us all <i>[things] [that are]</i> necessary for life and godliness, through the knowledge of the one who called us by his own glory and excellence of character,
4	因此，他已将又宝贵又极大的应许赐给我们，叫我们既脱离世上从情欲来的败坏，就得与神的性情有分。	through which things he has bestowed on us his precious and very great promises, so that through these you may become sharers of the divine nature <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("escaping from") which is understood as temporal}</small> escaping from the corruption <i>[that is]</i> in the world because of evil desire,
5	正因这缘故，你们要分外地殷勤；有了信心，又要加上德行；有了德行，又要加上知识；	and <i>[for]</i> this same <i>[reason]</i> , and <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("applying") which is understood as means}</small> applying all diligence, supply with your faith excellence of character, and with excellence of character, knowledge,
6	有了知识，又要加上节制；有了节制，又要加上忍耐；有了忍耐，又要加上虔敬；	and with knowledge, self-control, and with self-control, patient endurance, and with patient endurance, godliness,
7	有了虔敬，又要加上爱弟兄的心；有了爱弟兄的心，又要加上爱众人的心；	and with godliness, brotherly love, and with brotherly love, love.
8	你们若充足的有这几样，就必使你们在认识我们的主耶稣基督上不至于闲懒不结果子了。	For <i>[if]</i> <small>{Note: "Here "[if]" is supplied as a component of the participle ("are") which is understood as conditional}</small> these <i>[things]</i> are yours and are increasing, this does not make <i>[you]</i> useless or unproductive in the knowledge of our Lord Jesus Christ.
9	人若没有这几样，就是眼瞎，只看见近处的，忘了他旧日的罪已经得了洁净。	For <i>[the one]</i> for whom these <i>[things] [are]</i> not present is blind, being nearsighted, having forgotten the cleansing <small>{Note: Literally "receiving forgetfulness of the cleansing"}</small> of his former sins.
10	所以弟兄们，应当更加殷勤，使你们所蒙的恩召和拣选坚定不移。你们若行这几样，就永不失脚。	Therefore, brothers, be zealous even more to make your calling and election secure, because <i>[if you]</i> <small>{Note: "Here "[if]" is supplied as a component of the participle ("do") which is understood as conditional}</small> do these <i>[things]</i> , you will never ever stumble.
11	这样，必叫你们丰丰富富的得以进入我们主—救主耶稣基督永远的国。	For in this way entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly supplied for you.



12 你们虽然晓得这些事，并且在你们已有的真道上坚固，我却要将这些事常常提醒你们。

Therefore I intend to remind you continually concerning these *[things]*, although *[you]* know *[them]* and are established in the truth that you have.

13 我以为应当趁我还在这帐棚的时候提醒你们，激发你们。

But I consider *[it]* right, for as long as I am in this habitation, to stir you up by a reminder,

14 因为知道我脱离这帐棚的时候快到了，正如我们主耶稣基督所指示我的。

*[because I]* {Note: "Here "[because]" is supplied as a component of the participle ("know") which is understood as causal} know that the removal of my habitation is imminent, as indeed our Lord Jesus Christ made clear to me.

15 并且，我要尽心竭力，使你们在我去世以后时常纪念这些事。

And I will also make every effort *[that]* you are able at any time, after my departure, to recall these things to mind {Note: Literally "to make recollection of these"}.

16 我们从前将我们主耶稣基督的大能和他降临的事告诉你们，并不是随从乖巧捏造的虚言，乃是亲眼见过他的威荣。

For we did not make known to you the power and coming of our Lord Jesus Christ *[by]* {Note: "Here "[by]" is supplied as a component of the participle ("following") which is understood as means} following ingeniously concocted myths, but *[by]* {Note: "Here "[by]" is supplied as a component of the participle ("being") which is understood as means} being eyewitnesses of that one's majesty.

17 他从父神得尊贵荣耀的时候，从极大荣光之中有声音出来，向他说：“这是我的爱子，我所喜悦的。”

For *[he]* received honor and glory from God the Father *[when]* {Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("was brought")} a voice such as this was brought to him by the Majestic Glory, "This is my beloved Son, in whom I am well pleased."

18 我们同他在圣山的时候，亲自听见这声音从天上出来。

And *[we]* ourselves heard this voice brought from heaven *[when we]* {Note: "Here "[when]" is supplied as a component of the participle ("were") which is understood as temporal} were with him on the holy mountain,

19 我们并有先知更确的预言，如同灯照在暗处。你们在这预言上留意，直等到天发亮，晨星在你们心里出现的时候，才是好的。

and we possess *[as]* more reliable the prophetic word, to which you do well *[if you]* {Note: "Here "[if]" is supplied as a component of the participle ("pay attention to") which is understood as conditional} pay attention to *[it]* as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts,

20 第一要紧的，该知道经上所有的预言没有可随私意解说的；

recognizing this above all, that every prophecy of scripture does not come about from one's own interpretation,

21 因为预言从来没有出于人意的，乃是人被圣灵感动，说出神的话来。

for no prophecy was ever produced by the will of man, but men carried along by the Holy Spirit spoke from God.

## 第 2 章

1 从前在百姓中有假先知起来，将来在你们中间也必有假师傅，私自引进陷害人的异端，连买他们的主[雅伟]他们也不承认，自取速速的灭亡。

But there were also false prophets among the people, as there will be false teachers among you also, who will bring in destructive heresies {Note: Literally "heresies of destruction"}, even denying the Master who bought them, *[thus]* {Note: "Here "[thus]" is supplied as a component of the participle ("bringing on") which is understood as result} bringing on themselves swift destruction.

2 将有许多人随从他们邪淫的行为，便叫真道因他们的缘故被毁谤。

And many will follow their licentious ways, because of whom the way of truth will be reviled.

3 他们因有贪心，要用捏造的言语在你们身上取利。他们的刑罚，自古以来并不迟延；他们的灭亡也必速速来到（原文是不打盹）。	And in greediness they will exploit you with false words, whose condemnation <i>[from]</i> long ago is not idle, and their destruction is not asleep.
4 就是天使犯了罪，神也没有宽容，曾把他们丢在地狱，交在黑暗坑中，等候审判。	For if God did not spare the angels who sinned, but held <i>[them]</i> captive in Tartarus with chains of darkness <i>[and]</i> handed <i>[them]</i> over to be kept for judgment,
5 神也没有宽容上古的世代，曾叫洪水临到那不敬虔的世代，却保护了传义道的挪亚一家八口。	and did not spare the ancient world, but preserved Noah, a proclaimer of righteousness, and seven others <small>(Note: Literally "eighth")</small> <i>[when he]</i> <small>(Note: "Here "[when]" is supplied as a component of the participle ("brought") which is understood as temporal)</small> brought a flood on the world of the ungodly,
6 又判定所多玛、蛾摩拉，将二城倾覆，焚烧成灰，作为后世不敬虔人的鉴戒；	and condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes, having appointed <i>[them]</i> <i>[as]</i> an example for those who are going to be ungodly,
7 只搭救了那常为恶人淫行忧伤的义人罗得。	and rescued righteous Lot, worn down by the way of life of lawless persons in licentiousness
8 （因为那义人住在他们中间，看见听见他们不法的事，他的义心就天天伤痛。）	<i>(for that righteous man, [as he]</i> <small>(Note: "Here "[as]" is supplied as a component of the participle ("lived") which is understood as temporal)</small> lived among them day after day, was tormenting <i>[his]</i> righteous soul by the lawless deeds <i>[he was]</i> seeing and hearing),
9 主[雅伟]知道搭救敬虔的人脱离试探，把不义的人留在刑罚之下，等候审判的日子。	<i>[then]</i> the Lord knows how to rescue the godly from trials and to reserve the unrighteous to be punished at <small>(Note: Or "until")</small> the day of judgment,
10 那些随肉身、纵污秽的情欲、轻慢主治之人的，更是如此。他们胆大任性，毁谤在尊位的，也不知惧怕。	and especially those who go after the flesh in defiling lust <small>(Note: Literally "in lust of defilement," translated here as an attributive genitive)</small> and who despise authority. Bold <i>[and]</i> arrogant, they do not tremble in awe <i>[as they]</i> <small>(Note: "Here "[as]" is supplied as a component of the participle ("blaspheme") which is understood as temporal)</small> blaspheme majestic beings,
11 就是天使，虽然力量权能更大，还不用毁谤的话在主[雅伟]面前告他们。	whereas angels, who are greater in strength and power, do not bring against them a demeaning judgment. <small>(Note: Some manuscripts have "a demeaning judgment from the Lord")</small>
12 但这些人好像没有灵性，生来就是畜类，以备捉拿宰杀的。他们毁谤所不晓得的事，正在败坏人的时候，自己必遭遇败坏。	But these persons, like irrational animals born <i>[only with]</i> natural <i>[instincts]</i> for capture and killing, blaspheming about things <small>(Note: Literally "with reference to which")</small> they do not understand, in their destruction will also be destroyed,
13 行的不义，就得了不义的工价。这些人喜爱白昼宴乐，他们已被玷污，又有瑕疵，正与你们一同坐席，就以自己的诡诈为快乐。	being harmed <i>[as the]</i> wages of unrighteousness. Considering reveling in the daytime a pleasure, <i>[they are]</i> stains and blemishes, carousing in their deceitful pleasures <i>[when they]</i> <small>(Note: "Here "[when]" is supplied as a component of the participle ("feast together") which is understood as temporal)</small> feast together with you,
14 他们满眼是淫色（原文是淫妇），止不住犯罪，引诱那心不坚固的人，心中习惯了贪婪，正是被咒诅的种类。	having eyes full of <i>[desire for]</i> an adulteress and unceasing from sin, enticing unstable persons, <i>[and]</i> <small>(Note: "Here "[and]" is supplied in keeping with English style)</small> having hearts trained for greediness. Accursed children!

- 15 他们离弃正路，就走差了，随从比珥之子巴兰的路。巴兰就是那贪爱不义之工价的先知，
- [By]* {Note: \*Here "[by]" is supplied as a component of the participle ("leaving") which is understood as means} leaving the straight path, they have gone astray, *[because they]* {Note: \*Here "[because]" is supplied as a component of the participle ("followed") which is understood as causal} followed the way of Balaam the *[son of]* Bosor, {Note: Although some English versions use "Beor" here, this is due to harmonization with the Old Testament; the vast majority of Greek manuscripts read "Bosor" here} who loved the wages of unrighteousness,
- 
- 16 他却为自己的过犯受了责备；那不能说话的驴以人言拦阻先知的狂妄。
- but received a rebuke for his own lawlessness: a speechless donkey, speaking with a human voice, restrained the prophet's madness {Note: Literally "the of the prophet madness"}.
- 
- 17 这些人是无水的井，是狂风催逼的雾气，有墨黑的幽暗为他们存留。
- These *[people]* are waterless springs and mists driven by a hurricane, for whom the gloom of darkness has been reserved.
- 
- 18 他们说虚妄矜夸的大话，用肉身的情欲和邪淫的事引诱那些刚才脱离妄行的人。
- For by speaking high-sounding but empty words {Note: Literally "for speaking pompous [words] of emptiness"} , they entice with desires of the flesh *[and]* with licentiousness those who are scarcely escaping from those who live in error,
- 
- 19 他们应许人得以自由，自己却作败坏的奴仆，因为人被谁制伏就是谁的奴仆。
- promising them freedom *[although they]* {Note: \*Here "[although]" is supplied as a component of the participle ("are") which is understood as concessive} themselves are slaves of depravity. For to whatever someone succumbs, by this he is also {Note: Some manuscripts omit "also"} enslaved.
- 
- 20 倘若他们因认识主—救主耶稣基督，得以脱离世上的污秽，后来又在其中被缠住、制伏，他们末后的景况就比先前更不好了。
- For if, *[after they]* {Note: \*Here "[after]" is supplied as a component of the participle ("have escaped from") which is understood as temporal} have escaped from the defilements of the world through the knowledge of the Lord {Note: Some manuscripts have "of our Lord"} and Savior Jesus Christ, and they are again entangled in these *[things]* *[and]* succumb to *[them]* , the last *[state]* has become worse for them than the first.
- 
- 21 他们晓得义路，竟背弃了传给他们的圣命，倒不如不晓得为妙。
- For it would have been better for them not to have known the way of righteousness than having known *[it]* , to turn back from the holy commandment that had been delivered to them.
- 
- 22 俗语说得真不错：狗所吐的，它转过来又吃；猪洗净了又回到泥里去辊；这话在他们身上正合式。
- The *[statement]* of the true proverb has happened to them, "A dog returns to its own vomit," {Note: A paraphrased quotation from <Prov 26:11>} and "A sow, *[after]* {Note: \*Here "[after]" is supplied as a component of the participle ("washing herself") which is understood as temporal} washing herself, *[returns]* {Note: \*The verb "[returns]" is not in the Greek text, but is an understood repetition from the previous clause} to wallowing in the mud." {Note: The source of this quotation is uncertain}

### 第 3 章

- 1 亲爱的弟兄阿，我现在写给你们的是第二封信。这两封都是提醒你们，激发你们诚实的心，
- Dear friends, this *[is]* already the second letter I am writing to you, in *[both of]* which I am attempting to stir up your sincere mind by a reminder,
- 
- 2 叫你们记念圣先知预先所说的话和主救主的命令，就是使徒所传给你们的。
- to remember the words proclaimed beforehand by the holy prophets and the commandment of the Lord and Savior through your apostles,

3 第一要紧的，该知道在末世必有好讥诮的人随从自己的私欲出来讥诮说：	above all knowing this, that in the last days scoffers will come with scoffing, following according to their own desires
4 “主要降临的应许在那里呢？因为从列祖睡了以来，万物与起初创造的时候仍是一样。”	and saying, “Where is the promise of his coming? For ever since <sup>{Note: Literally “from which [time]”}</sup> the fathers fell asleep, all <b>[things]</b> have continued just as they have been from the beginning of creation.”
5 他们故意忘记，从太古，凭神的命有了天，并从水而出、藉水而成的地。	For <b>[when]</b> <sup>{Note: “Here “[when]” is supplied as a component of the participle (“maintain”) which is understood as temporal}</sup> they maintain this, it escapes <b>[their]</b> notice that the heavens existed long ago and the earth held together out of water and through water by the word of God,
6 故此，当时的世界被水淹没就消灭了。	by means of which things the world that existed at that time was destroyed <b>[by]</b> <sup>{Note: “Here “[by]” is supplied as a component of the participle (“being inundated”) which is understood as means}</sup> being inundated with water.
7 但现在的天地还是凭着那命存留，直留到不敬虔之人受审判遭沉沦的日子，用火焚烧。	But by the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly people.
8 亲爱的弟兄阿，有一件事你们不可忘记，就是主[雅伟]看一日如千年，千年如一日。	Now, dear friends, do not let this one thing escape your <b>[notice]</b> , that one day with the Lord <b>[is]</b> like a thousand years, and a thousand years <b>[is]</b> like one day.
9 主[雅伟]所应许的尚未成就，有人以为他是耽延，其实不是耽延，乃是宽容你们，不愿有一人沉沦，乃愿人人都悔改。	The Lord is not delaying the promise, as some consider slowness, but is being patient toward you, <b>[because he]</b> <sup>{Note: “Here “[because]” is supplied as a component of the participle (“want”) which is understood as causal}</sup> does not want any to perish, but all to come to repentance.
10 但主的日子要像贼来到一样。那日，天必大有响声废去，有形质的都要被烈火销化，地和其上的物都要烧尽了。	But the day of the Lord will come like a thief, in which the heavens will disappear with a rushing noise, and the celestial bodies will be destroyed <b>[by]</b> <sup>{Note: “Here “[by]” is supplied as a component of the participle (“being burned up”) which is understood as means}</sup> being burned up, and the earth and the deeds <b>[done]</b> on it will be disclosed.
11 这一切既然都要如此销化，你们为人该当怎样圣洁，怎样敬虔，	<b>[Because]</b> <sup>{Note: “Here “[because]” is supplied as a component of the participle (“are being destroyed”) which is understood as causal}</sup> all these things are being destroyed in this way, what sort of <b>[people]</b> must you be in holy behavior and godliness,
12 切切仰望神的日子来到。在那日，天被火烧就销化了，有形质的都要被烈火熔化了。	<b>[while]</b> <sup>{Note: “Here “[while]” is supplied as a component of the participle (“waiting for”) which is understood as temporal}</sup> waiting for and hastening the coming of the day of God, because of which the heavens will be destroyed <b>[by]</b> <sup>{Note: “Here “[by]” is supplied as a component of the participle (“being burned up”) which is understood as means}</sup> being burned up and the celestial bodies will melt <b>[as they]</b> <sup>{Note: “Here “[as]” is supplied as a component of the participle (“are consumed by heat”) which is understood as temporal}</sup> are consumed by heat!
13 但我们照他的应许，盼望新天新地，有义居在其中。	But according to his promise, we are waiting for new heavens and a new earth in which righteousness resides.

14 亲爱的弟兄阿，你们既盼望这些事，就当殷勤，使自己没有玷污，无可指摘，安然见主[他]；

Therefore, dear friends, *[because you]* {Note: "Here "[because]" is supplied as a component of the participle ("are waiting for") which is understood as causal} are waiting for these *[things]*, make every effort to be found at peace, spotless and unblemished in him.

15 并且要以我主长久忍耐为得救的因由，就如我们所亲爱的兄弟保罗，照着所赐给他的智慧写了信给你们。

And regard the patience of our Lord as salvation, just as also our dear brother Paul wrote to you, according to the wisdom that was given to him,

16 他一切的信上也都是讲论这事。信中有些难明白的，那无学问、不坚固的人强解，如强解别的经书一样，就自取沉沦。

as *[he does]* also in all his {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} {Note: Some manuscripts do not explicitly state "his"} letters, speaking in them about these *[things]*, in which there are some *[things]* hard to understand, which the ignorant and unstable distort to their own destruction, as *[they]* also *[do]* the rest of the scriptures.

17 亲爱的弟兄阿，你们既然预先知道这事，就当防备，恐怕被恶人的错谬诱惑，就从自己坚固的地步上坠落。

Therefore, dear friends, *[because you]* {Note: "Here "[because]" is supplied as a component of the participle ("know beforehand") which is understood as causal} know *[this]* beforehand, guard yourselves so that you do not lose your own safe position *[because you]* {Note: "Here "[because]" is supplied as a component of the participle ("have been led away") which is understood as causal} have been led away by the error of lawless persons.

18 你们却要在我们主—救主耶稣基督的恩典和知识上有长进。愿荣耀归给他，从今直到永远。阿们！

But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him *[be]* the glory, both now and to the day of eternity. Amen.