

圣经

Bilingual Bible

和合本 (雅伟版)

加拉太书

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



加拉太书

第 1 章

1	作使徒的保罗（不是由于人，也不是藉着人，乃是藉着耶稣基督，与叫他从死里复活的父神）	Paul, an apostle not from men nor by men but through Jesus Christ and God the Father who raised him from the dead,
2	和一切与我同在的众弟兄，写信给加拉太的各教会。	and all the brothers with me, to the churches of Galatia.
3	愿恩惠、平安从父神与我们的主耶稣基督归与你们！	Grace to you and peace from God the Father and our Lord Jesus Christ, ^{Note: Some manuscripts have "God our Father and the Lord Jesus Christ"}
4	基督照我们父神的旨意，为我们的罪舍己，要救我们脱离这罪恶的世代。	who gave himself for our sins in order to rescue us from the present evil age, according to the will of our God and Father,
5	但愿荣耀归于神，直到永永远远。阿们！	to whom <i>[be]</i> the glory forever and ever. Amen.
6	我希奇你们这么快离开那藉着基督之恩召你们的，去从别的福音。	I am astonished that you are turning away so quickly from the one who called you by the grace of Christ to a different gospel,
7	那并不是福音，不过有些人搅扰你们，要把基督的福音更改了。	not that <i>[there]</i> is a different <i>[gospel]</i> , except there are some who are disturbing you and wanting to distort the gospel of Christ.
8	但无论是我们，是天上来的使者，若传福音给你们，与我们所传给你们的不同，他就应当被咒诅。	But even if we or an angel from heaven should proclaim a gospel to you contrary to what we proclaimed to you, let him be accursed!
9	我们已经说了，现在又说，若有人传福音给你们，与你们所领受的不同，他就应当被咒诅。	As we said before, and now I say again, if anyone is proclaiming a gospel <i>[to]</i> you contrary to what you have received, let him be accursed!
10	我现在是要得人的心呢？还是要得神的心呢？我岂是讨人的喜欢么？若仍旧讨人的喜欢，我就不是基督的仆人了。	For am I now making an appeal to people or <i>[to]</i> God? Or am I seeking to please people? If I were still trying to please people, I would not be a slave of Christ.
11	弟兄们，我告诉你们，我素来所传的福音不是出于人的意思。	For I make known to you, brothers, the gospel that has been proclaimed by me, that it is not of human origin ^{Note: Literally "according to man"} .
12	因为我不是从人领受的，也不是人教导我的，乃是从耶稣基督启示来的。	For neither did I receive it from man, nor was I taught <i>[it]</i> , but <i>[I received it]</i> through a revelation of Jesus Christ.
13	你们听见我从前在犹太教中所行的事，怎样极力逼迫残害神的教会。	For you have heard about my former way of life in Judaism, that to an extraordinary degree I was persecuting the church of God, and trying to destroy it,

14	我又在犹太教中，比我本国许多同岁的人更有长进，为我祖宗的遗传更加热心。	and was progressing in Judaism beyond many contemporaries in my nation, <i>[because]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("was") which is understood as causal}</small> I was a far more zealous adherent of the traditions handed down by my forefathers.
15	然而，那把我从母腹里分别出来、又施恩召我的神，	But when the one who set me apart <small>{Note: Some manuscripts have "when God who set me apart"}</small> from my mother's womb and called <i>[me]</i> by his grace was pleased
16	既然乐意将他儿子启示在我心里，叫我把他传在外邦人中，我就没有与属血气的人商量，	to reveal his Son in me in order that I would proclaim the gospel <i>[about]</i> him among the Gentiles, immediately I did not consult with flesh and blood,
17	也没有上耶路撒冷去见那些比我先作使徒的，惟独往亚拉伯去，后又回到大马色。	nor did I go up to Jerusalem to those <i>[who were]</i> apostles before me, but I went away to Arabia and I returned again to Damascus.
18	过了三年，才上耶路撒冷去见矶法，和他同住了十五天。	Then after three years I went up to Jerusalem to become acquainted with Cephas, and I stayed with him fifteen days,
19	至于别的使徒，除了主*的兄弟雅各，我都没有看见。	but I did not see <i>[any]</i> others of the apostles except James, the brother of the Lord.
20	我写给你们的是不是谎话，这是我在神面前说的。	<small>(Now <i>[the things]</i> which I am writing to you, behold, <i>[I assure you]</i> before God that I am not lying.)</small>
21	以后我到了叙利亚和基利家境内。	Then I came to the regions of Syria and of Cilicia,
22	那时，犹太信基督的各教会都没有见过我的面。	but I was unknown in person <small>{Note: Literally "by face"}</small> to the churches of Judea <i>[that are]</i> in Christ,
23	不过听说那从前逼迫我们的，现在传扬他原先所残害的真道。	and they were only hearing, "The one formerly persecuting us is now proclaiming the faith that formerly he was attempting to destroy,"
24	他们就为我的缘故，归荣耀给神。	and they were glorifying God because of me.

第 2 章

1	过了十四年，我同巴拿巴又上耶路撒冷去，并带着提多同去。	Then after fourteen years I went up again to Jerusalem with Barnabas, taking along Titus also.
2	我是奉启示上去的，把我在外邦人所传的福音，对弟兄们陈说；却是背地里对那有名望之人说的，惟恐我现在，或是从前，徒然奔跑。	Now I went up <i>[there]</i> because of a revelation and laid out to them the gospel that I preach among the Gentiles, but in private to the influential people, lest somehow I was running, or had run, in vain.
3	但与我同去的提多，虽是希利尼人，也没有勉强他受割礼；	But not even Titus <i>[who was]</i> with me, <i>[although]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("was") which is understood as concessive}</small> he was a Greek, was compelled to be circumcised.
4	因为有偷着引进来的假弟兄，私下窥探我们在基督耶稣里的自由，要叫我们作奴仆。	Now <i>[this was]</i> because of the false brothers secretly brought in, who slipped in to spy out our freedom that we have in Christ Jesus, in order that they might enslave us,

5	我们就是一刻的工夫也没有容让顺服他们，为要叫福音的真理仍存在你们中间。	to whom not even for an hour did we yield in subjection, in order that the truth of the gospel might remain continually with you.
6	至于那些有名望的，不论他是何等人，都与我无干。神不以外貌取人。那些有名望的，并没有加增我什么，	But from those who were influential ^{Note: Literally "who were thought to be something"} (whatever they were, <i>[it makes]</i> no difference to me, God does not show partiality ^{Note: Literally "God does not receive the face of man"})—for those who were influential added nothing to me.
7	反倒看见了主托我传福音给那未受割礼的人，正如托彼得传福音给那受割礼的人。	But these, <i>[when they]</i> ^{Note: "Here "[when]" is supplied as a component of the participle ("saw") which is understood as temporal} saw that I had been entrusted <i>[with]</i> the gospel to the uncircumcision, just as Peter to the circumcision
8	(那感动彼得、叫他为受割礼之人作使徒的，也感动我，叫我为外邦人作使徒；)	(for the one who was at work through Peter for <i>[his]</i> apostleship to the circumcision was at work also through me for the Gentiles),
9	又知道所赐给我的恩典，那称为教会柱石的雅各、矶法、约翰，就向我和巴拿巴用右手行相交之礼，叫我们往外邦人那里去，他们往受割礼的人那里去。	and <i>[when]</i> James and Cephas and John—those thought to be pillars—acknowledged the grace given to me, they gave to me and Barnabas the right <i>[hand]</i> of fellowship, in order that we <i>[should go]</i> to the Gentiles and they to the circumcision.
10	只是愿意我们记念穷人；这也是我本来热心去行的。	<i>[They asked]</i> only that we should remember the poor, the very thing I was also eager to do.
11	后来，矶法到了安提阿；因他有可责之处，我就当面抵挡他。	But when Cephas came to Antioch, I opposed <i>[him]</i> to his face, because he was condemned.
12	从雅各那里来的人未到以先，他和外邦人一同吃饭，及至他们来到，他因怕奉割礼的人，就退去与外邦人隔开了。	For before certain people came from James, he used to eat with the Gentiles, but when they came, he withdrew and separated himself, <i>[because he]</i> ^{Note: "Here "[because]" is supplied as a component of the participle ("was afraid of") which is understood as causal} was afraid of those <i>[who were]</i> of the circumcision,
13	其余的犹太人也都随着他装假，甚至连巴拿巴也随伙装假。	and the rest of the Jews also joined in <i>[this]</i> hypocrisy with him, so that even Barnabas was carried away with them in <i>[their]</i> hypocrisy.
14	但我一看见他们行的不正，与福音的真理不合，就在众人面前对矶法说：你既是犹太人，若随外邦人行事，不随犹太人行事，怎么还勉强外邦人随犹太人呢？	But when I saw that they were not being straightforward with the truth of the gospel, I said to Cephas in the presence of <i>[them]</i> all, "If you, <i>[although you]</i> ^{Note: "Here "[although]" is supplied as a component of the participle ("are") which is understood as concessive} are a Jew, live like a Gentile and not like a Jew, how can you try to compel the Gentiles to live like Jews?"
15	我们这生来的犹太人，不是外邦的罪人；	We <i>[are]</i> Jews by nature and not sinners from among the Gentiles,
16	既知道人称义不是因行律法，乃是因信耶稣基督，连我们也信了基督耶稣，使我们因信基督称义，不因行律法称义；因为凡有血气的，没有一人因行律法称义。	but knowing that a person is not justified by the works of the law, if not by faith in Jesus Christ, ^{Note: Or "by the faithfulness of Jesus Christ"} and we have believed in Christ Jesus so that we may be justified by faith in Christ ^{Note: Or "by the faithfulness of Christ"} and not by the works of the law, because by the works of the law no human being will be justified ^{Note: Literally "all flesh will not be justified"} .
17	我们若求在基督里称义，却仍旧是罪人，难道基督是叫人犯罪的么？断乎不是！	But if <i>[while]</i> seeking to be justified by Christ, <i>[we]</i> ourselves also have been found <i>[to be]</i> sinners, then <i>[is]</i> Christ an agent of sin? May it never be!

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| 18 | 我素来所拆毁的，若重新建造，这就证明自己是犯罪的人。 | For if I build up again these <i>[things]</i> which I destroyed, I show myself <i>[to be]</i> a transgressor. |
| 19 | 我因律法，就向律法死了，叫我可以向神活着。 | For through the law I died to the law, in order that I might live to God. I have been crucified with Christ, |
| 20 | 我已经与基督同钉十字架，现在活着的不再是我，乃是基督在我里面活着；并且我如今在肉身活着，是因信神的儿子而活；他是爱我，为我舍己。 | and I no longer live, but Christ lives in me, and that <i>[life]</i> I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me. |
| 21 | 我不废掉神的恩；义若是藉着律法得的，基督就是徒然死了。 | I do not declare invalid the grace of God, for if righteousness <i>[is]</i> through the law, then Christ died to no purpose. |

第 3 章

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|----|--|---|
| 1 | 无知的加拉太人哪，耶稣基督钉十字架，已经活画在你们眼前，谁又迷惑了你们呢？ | O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed <i>[as]</i> having been crucified? |
| 2 | 我只要问你们这一件：你们受了圣灵，是因行律法呢？是因听信福音呢？ | I want only to learn this from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? |
| 3 | 你们既靠圣灵入门，如今还靠肉身成全么？你们是这样的无知么？ | Are you so foolish? Having begun by the Spirit, are you now trying to be made complete by the flesh? |
| 4 | 你们受苦如此之多，都是徒然的么？难道果真是徒然的么？ | Have you suffered so many <i>[things]</i> for nothing—if indeed also <i>[it was]</i> for nothing? |
| 5 | 那赐给你们圣灵，又在你们中间行异能的，是因你们行律法呢？是因你们听信福音呢？ | Therefore does the one who gives you the Spirit and who works miracles among you <i>[do so]</i> by the works of the law, or by the hearing of faith? |
| 6 | 正如亚伯拉罕信神，这就算为他的义。 | Just as Abraham believed God, and it was credited to him for righteousness, |
| 7 | 所以，你们要知道：那以信为本的人，就是亚伯拉罕的子孙。 | then understand that the ones who have faith ^{Note: Literally "of faith"} , these are sons of Abraham. |
| 8 | 并且圣经既然预先看明，神要叫外邦人因信称义，就早已传福音给亚伯拉罕，说：万国都必因你得福。 | And the scripture, foreseeing that God would justify the Gentiles by faith, proclaimed the good news in advance to Abraham: "In you all the nations ^{Note: Or "Gentiles"; the same Greek word can be translated "nations" or "Gentiles" depending on the context} will be blessed." {Note: A quotation from <Gen 12:3>; <18:18>} |
| 9 | 可见那以信为本的人和有信心的人一同得福。 | So then, the ones <i>[who have]</i> faith are blessed together with Abraham who believed. |
| 10 | 凡以行律法为本的，都是被咒诅的；因为经上记着：凡不常照律法书上所记一切之事去行的，就被咒诅。 | For as many as are of the works of the law are under a curse, for it is written, "Cursed <i>[is]</i> everyone who does not abide by all <i>[the things]</i> that are written in the book of the law to do them." {Note: A quotation from <Deut 27:26>} |

11 没有一个人靠着律法在神面前称义，这是明显的；因为经上说，义人必因信得生。	Now <i>[it is]</i> clear that no one is justified in the sight of God by the law, because “the one who is righteous will live by faith.” (Note: Or “the one who is righteous by faith will live,” a quotation from <Hab 2:4>)
12 律法原不本乎信，只说：行这些事的，就必因此活着。	But the law is not from faith, but “the one who does these <i>[things]</i> will live by them.” (Note: A quotation from <Lev 18:5>)
13 基督既为我们受（原文是成）了咒诅，就赎出我们脱离律法的咒诅；因为经上记着：凡挂在木头上都是被咒诅的。	Christ redeemed us from the curse of the law <i>[by]</i> (Note: “Here “[by]” is supplied as a component of the participle (“becoming”) which is understood as means) becoming a curse for us, because it is written, “Cursed <i>[is]</i> everyone who hangs on a tree,” (Note: A quotation from <Deut 21:23>)
14 这便叫亚伯拉罕的福，因基督耶稣可以临到外邦人，使我们因信得着所应许的圣灵。	in order that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that we might receive the promise of the Spirit through faith.
15 弟兄们，我且照着人的常话说：虽然是人的文约，若已经立定了，就没有能废弃或加增的。	Brothers, I am speaking according to a human perspective. Nevertheless, <i>[when]</i> (Note: “Here “[when]” is supplied as a component of the participle (“has been ratified”) which is understood as temporal) the covenant of a man has been ratified, no one declares <i>[it]</i> invalid or adds additional provisions <i>[to it]</i> .
16 所应许的原是向亚伯拉罕和他子孙说的。神并不是说众子孙，指着许多人，乃是你那一个子孙，指着一个人，就是基督。	Now to Abraham and to his descendant the promises were spoken. It does not say, “and to descendants,” as concerning many, but as concerning one, “and to your descendant,” (Note: A quotation from <Gen 12:7>; <13:15>; <17:7>; <24:7>) who is Christ.
17 我是这么说，神预先所立的约，不能被那四百三十年以后的律法废掉，叫应许归于虚空。	Now I am saying this: the law, that came after four hundred and thirty years, does not revoke a covenant previously ratified by God, in order to nullify the promise.
18 因为承受产业，若本乎律法，就不本乎应许；但神是凭着应许把产业赐给亚伯拉罕。	For if the inheritance <i>[is]</i> from the law, <i>[it is]</i> no longer from the promise, but God graciously gave <i>[it]</i> to Abraham through the promise.
19 这样说来，律法是为什么有的呢？原是为过犯添上的，等候那蒙应许的子孙来到，并且是藉天使经中保之手设立的。	Why then the law? It was added on account of transgressions, until the descendant should come to whom it had been promised, having been ordered through angels by the hand of a mediator.
20 但中保本不是为一面作的；神却是一位。	Now the mediator is not for one, but God is one.
21 这样，律法是与神的应许反对么？断乎不是！若曾传一个能叫人得生的律法，义就诚然本乎律法了。	Therefore <i>[is]</i> the law opposed to the promises of God? May it never be! For if a law had been given that was able to give life, certainly righteousness would have been from the law.
22 但圣经把众人都圈在罪里，使所应许的福因信耶稣基督，归给那信的人。	But the scripture imprisoned all under sin, in order that the promise could be given by faith (Note: Or “through the faithfulness of Jesus Christ”) in Jesus Christ to those who believe.
23 但这因信得救的理还未来以先，我们被看守在律法之下，直圈到那将来的真道显明出来。	But before faith came, we were detained under the law, imprisoned until the coming faith was revealed.

24	这样，律法是我们训蒙的师傅，引我们到基督那里，使我们因信称义。	So then, the law became our guardian until Christ, in order that we could be justified by faith.
25	但这因信得救的理既然来到，我们从此就不在师傅的手下了。	But <i>[after]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("has come") which is understood as temporal}</small> faith has come, we are no longer under a guardian.
26	所以，你们因信基督耶稣都是神的儿子。	For you are all sons of God through faith in Christ Jesus, <small>{Note: Or "For in Christ Jesus you are all sons of God through faith"}</small>
27	你们受洗归入基督的都是披戴基督了。	for as many <i>[of you]</i> as were baptized into Christ have put on Christ.
28	并不分犹太人、希利尼人，自主的、为奴的，或男或女，因为你们在基督耶稣里都成为一了。	There is neither Jew nor Greek, there is neither slave nor free, there is neither male and female, for you are all one in Christ Jesus.
29	你们既属乎基督，就是亚伯拉罕的后裔，是照着应许承受产业的了。	And if you <i>[are]</i> Christ's, then you are descendants of Abraham, heirs according to the promise.

第 4 章

1	我说那承受产业的，虽然是全业的主人，但为孩童的时候却与奴仆毫无分别，	Now I say, for as long a time <i>[as]</i> the heir is a child, <i>[he is]</i> no different from a slave, <i>[although he]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("is") which is understood as concessive}</small> is master of everything,
2	乃在师傅和管家的手下，直等他父亲预定的时候来到。	but he is under guardians and managers until the time set by <i>[his]</i> father.
3	我们为孩童的时候，受管于世俗小学之下，也是如此。	So also we, when we were children, we were enslaved under the elemental spirits of the world.
4	及至时候满足，神就差遣他的儿子，为女子所生，且生在律法以下，	But when the fullness of time came, God sent out his Son, born of a woman, born under the law,
5	要把律法以下的人赎出来，叫我们得着儿子的名分。	in order that he might redeem those under the law, in order that we might receive the adoption.
6	你们既为儿子，神就差他儿子的灵进入你们（原文作我们）的心，呼叫：阿爸！父！	And because you are sons, God sent out the Spirit of his Son into our hearts, crying out, "Abba!" <small>{Note: "Abba" is Aramaic for "father"}</small> (Father!),
7	可见，从此以后，你不是奴仆，乃是儿子了；既是儿子，就靠着神为后嗣。	so that you are no longer a slave but a son, and if a son, also an heir through God.
8	但从前你们不认识神的时候，是给那些本来不是神的作奴仆；	But at that time <i>[when you]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("know") which is understood as temporal}</small> did not know God, you were enslaved to the things which by nature are not gods.
9	现在你们既然认识神，更可说是被神所认识的，怎么还要回归那懦弱无用的小学，情愿再给它作奴仆呢？	But now, <i>[because you]</i> have come to know God, or rather have come to be known by God, how can you turn back again to the weak and miserable elemental spirits? Do you want to be enslaved to them <small>{Note: Literally "to whom"}</small> all over again?

10	你们谨守日子、月分、节期、年分。	You carefully observe days and months and seasons and years.
11	我为你们害怕、惟恐我在你们身上是枉费了工夫。	I am afraid <i>[for]</i> you, lest perhaps I have labored for you in vain!
12	弟兄们，我劝你们要像我一样，因为我也像你们一样。你们一点没有亏负我。	I ask you, brothers, become like me, because I also <i>[have become]</i> like you. You have done me no <i>[wrong]</i> !
13	你们知道我头一次传福音给你们，是因为身体有疾病。	But you know that because of an illness of the flesh I proclaimed the gospel to you the first time.
14	你们为我身体的缘故受试炼，没有轻看我，也没有厌弃我，反倒接待我，如同神的使者，如同基督耶稣。	And you did not despise or disdain <i>[what was]</i> a trial for you in my flesh, but you welcomed me like an angel of God, like Christ Jesus.
15	你们当日所夸的福气在那里呢？那时你们若能行，就是把自己的眼睛剜出来给我，也都情愿。这是我可以给你们作见证的。	So where <i>[is]</i> your blessing? For I testify to you that, if possible, you would have torn out your eyes <i>[and]</i> given <i>[them]</i> to me!
16	如今我将真理告诉你们，就成了你们的仇敌么？	So then, have I become your enemy <i>[by]</i> <small>{Note: "Here [by] is supplied as a component of the participle ("being truthful") which is understood as means}</small> being truthful to you?
17	那些人热心待你们，却不是好意，是要离间你们（原文是把你们关在外面），叫你们热心待他们。	They zealously seek you, not commendably, but they want to exclude you, in order that you may seek them <i>[zealously]</i> .
18	在善事上，常用热心待人原是好的，却不单我与你们同在的时候才这样。	But <i>[it is]</i> good to be sought zealously in good at all times, and not only when I am present with you.
19	我小子阿，我为你们再受生产之苦，直等到基督成形在你们心里。	My children, for whom I am having birth pains again, until Christ is formed in you!
20	我巴不得现今在你们那里，改换口气，因我为你们心里作难。	But I could wish to be present with you now, and to change my tone because I am perplexed about you.
21	你们这愿意在律法以下的人，请告诉我，你们岂没有听见律法么？	Tell me, <i>[you]</i> who are wanting to be under the law, do you not understand <small>{Note: Literally "hear"}</small> the law?
22	因为律法上记着，亚伯拉罕有两个儿子，一个是使女生的，一个是自主之妇人生的。	For it is written that Abraham had two sons, one by the female slave and one by the free woman.
23	然而，那使女所生的是按着血气生的；那自主之妇人所生的是凭着应许生的。	But the one by the female slave was born according to human descent, and the one by the free woman through the promise,
24	这都是比方：那两个妇人就是两约。一约是出于西乃山，生子为奴，乃是夏甲。	which <i>[things]</i> are spoken allegorically, for these <i>[women]</i> are two covenants, one from Mount Sinai, bearing <i>[children]</i> for slavery, who is Hagar.
25	这夏甲二字是指着亚拉伯的西乃山，与现在的耶路撒冷同类，因耶路撒冷和她的儿女都是为奴的。	Now Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is a slave with her children.

26 但那在上的耶路撒冷是自主的，她是我们的母。

But the Jerusalem above is free, which is our mother.

27 因为经上记着：不怀孕、不生养的，你要欢乐；未曾经过产难的，你要高声欢呼；因为没有丈夫的，比有丈夫的儿女更多。

For it is written, "Rejoice, O barren woman, who does not give birth to *[children]*; burst out and shout, *[you]* who do not have birth pains, because many *[are]* the children of the desolate *[woman]*, even more than *[those of]* the one who has a husband." {Note: A quotation from <Isa 54:1>}

28 弟兄们，我们是凭着应许作儿女，如同以撒一样。

But you, brothers, are children of the promise, just as Isaac.

29 当时，那按着血气生的逼迫了那按着圣灵生的，现在也是这样。

But just as at that time the *[child]* born according to human descent persecuted the *[child born]* according to the Spirit, so also now.

30 然而经上是怎么说的呢？是说：把使女和她儿子赶出去！因为使女的儿子不可与自主妇人的儿子一同承受产业。

But what does the scripture say? "Drive out the female slave and her son, for the son of the female slave will never inherit with the son" {Note: A quotation from <Gen 21:10, >which does not include the words "of the free woman"} of the free woman.

31 弟兄们，这样看来，我们不是使女的儿女，乃是自主妇人的儿女了。

Therefore, brothers, we are not children of the female slave but of the free woman.

第 5 章

1 基督释放了我们，叫我们得以自由。所以要站立得稳，不要再被奴仆的轭挟制。

For freedom Christ has set us free. Stand firm, therefore, and do not be subject again to a yoke of slavery.

2 我保罗告诉你们，若受割礼，基督就与你们无益了。

Look! I, Paul, tell you that if you become circumcised, Christ will profit you nothing!

3 我再指着凡受割礼的人确实的说，他是欠着行全律法的债。

And again I testify to every man who becomes circumcised, that he is under obligation to keep the whole law.

4 你们这要靠律法称义的，是与基督隔绝，从恩典中坠落了。

You are estranged from Christ, *[you]* who are attempting to be justified {Note: *The present tense has been translated as conative here ("are attempting")} by the law; you have fallen from grace.

5 我们靠着圣灵，凭着信心，等候所盼望的义。

For through the Spirit by faith we eagerly await the hope of righteousness.

6 原来在基督耶稣里，受割礼不受割礼全无功效，惟独使人生发仁爱的信心才有功效。

For in Christ Jesus neither circumcision counts for anything nor uncircumcision, but faith working through love.

7 你们向来跑得好，有谁拦阻你们，叫你们不顺从真理呢？

You were running well. Who hindered you from obeying the truth?

8 这样的劝导不是出于那召你们的。

This persuasion *[is]* not from the one who calls you!

9 一点面酵能使全团都发起来。

A little leaven leavens the whole batch of dough.

10	我在主里很信你们必不怀别样的心；但搅扰你们的，无论是谁，必担当他的罪名。	I have confidence in you in the Lord that you will think nothing different, but the one who is confusing you will pay the penalty <small>{Note: Literally "will bear the [= his] condemnation"}</small> , whoever he may be.
11	弟兄们，我若仍旧传割礼，为什么还受逼迫呢？若是这样，那十字架讨厌的地方就没有了。	Now, brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been abolished.
12	恨不得那搅乱你们的人把自己割绝了。	I wish that the ones who are disturbing you would also castrate themselves <small>{Note: Literally "cut themselves off"}</small> !
13	弟兄们，你们蒙召是要得自由，只是不可将你们的自由当作放纵情欲的机会，总要用爱心互相服事。	For you were called to freedom, brothers. Only do not let your freedom <i>[become]</i> an opportunity for the flesh, but through love serve one another.
14	因为全律法都包在“爱人如己”这一句话之内了。	For the whole law is fulfilled in one statement, namely, "You shall love your neighbor as yourself." <small>{Note: A quotation from <Lev 19:18>}</small>
15	你们要谨慎，若相咬相吞，只怕要彼此消灭了。	But if you bite and devour one another, watch out <i>[that]</i> you are not consumed by one another.
16	我说，你们当顺着圣灵而行，就不放纵肉体的情欲了。	But I say, live by the Spirit, and you will never carry out the desire of the flesh.
17	因为情欲和圣灵相争，圣灵和情欲相争，这两个是彼此相敌，使你们不能做所愿意做的。	For the flesh desires against the Spirit, and the Spirit against the flesh, for these are in opposition to one another, so that whatever you want, you may not do these <i>[things]</i> .
18	但你们若被圣灵引导，就不在律法以下。	But if you are led by the Spirit, you are not under the law.
19	情欲的事都是显而易见的，就如奸淫、污秽、邪荡、	Now the deeds of the flesh are evident, which are sexual immorality, impurity, licentiousness,
20	拜偶像、邪术、仇恨、争竞、忌恨、恼怒、结党、纷争、异端、	idolatry, sorcery, enmity, strife, jealousy, outbursts of anger, selfish ambition, dissension, factions,
21	嫉妒（有古卷在此有：凶杀二字）、醉酒、荒宴等类。我从前告诉你们，现在又告诉你们，行这样事的人必不能承受神的国。	envy, drunkenness, carousing, and things like these, <i>[things]</i> which I am telling you <i>[in advance]</i> , just as I said before, that the ones who practice such things will not inherit the kingdom of God.
22	圣灵所结的果子，就是仁爱、喜乐、和平、忍耐、恩慈、良善、信实、	But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,
23	温柔、节制。这样的事没有律法禁止。	gentleness, self control. Against such things <i>[there]</i> is no law.
24	凡属基督耶稣的人，是已经把肉体连肉体的邪情私欲同钉在十字架上了。	Now those who belong to Christ <small>{Note: Literally "of Christ"}</small> <small>{Note: Some manuscripts have "Christ Jesus"}</small> have crucified the flesh together with its feelings and its desires.
25	我们若是靠圣灵得生，就当靠圣灵行事。	If we live by the Spirit, we must also follow the Spirit.
26	不要贪图虚名，彼此惹气，互相嫉妒。	We must not become conceited, provoking one another, envying one another.

第 6 章

1	弟兄们，若有人偶然被过犯所胜，你们属灵的人就当用温柔的心把他挽回过来；又当自己小心，恐怕也被引诱。	Brothers, even if a person is caught in some trespass, you <i>[who are]</i> spiritual restore such a person in a spirit of humility, looking out for yourself, lest you also be tempted.
2	你们各人的重担要互相担当，如此，就完全了基督的律法。	Carry the burdens of one another, and so fulfill the law of Christ.
3	人若无有，自己还以为有，就是自欺了。	For if anyone thinks he is something <i>[although he]</i> <small>{Note: *Here "[although]" is supplied as a component of the participle ("is") which is understood as concessive}</small> is nothing, he is deceiving himself.
4	各人应当察验自己的行为；这样，他所夸的就专在自己，不在别人了，	But let each one examine his own work, and then he will have a reason for boasting in himself alone, and not in someone else.
5	因为各人必担当自己的担子。	For each one will carry his own burden.
6	在道理上受教的，当把一切需用的供给施教的人。	Now the one who is taught the word must share in all good <i>[things]</i> with the one who teaches.
7	不要自欺，神是轻慢不得的。人种的是什 么，收的也是什。	Do not be deceived: God is not to be mocked, for whatever a person sows, this he will also reap,
8	顺着情欲撒种的，必从情欲收败坏；顺着 圣灵撒种的，必从圣灵收永生。	because the one who sows to his own flesh will reap corruption from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit.
9	我们行善，不可丧志；若不灰心，到了时 候就要收成。	And let us not grow weary in doing good, for at the proper time we will reap, <i>[if we]</i> <small>{Note: *Here "[if]" is supplied as a component of the participle ("give up") which is understood as conditional}</small> do not give up.
10	所以，有了机会就当向众人行善，向信徒 一家的人更当这样。	So then, as we have opportunity, let us do good to all <i>[people]</i> , and especially to those who belong to the household of faith.
11	请看我亲手写给你们的是何等的大呢！	See with what large letters I am writing to you with my <i>[own]</i> hand.
12	凡希图外貌体面的人都勉强你们受割礼， 无非是怕自己为基督的十字架受逼迫。	As many as are wanting to make a good showing in the flesh, these are attempting to compel <small>{Note: *The present tense has been translated as conative here ("are attempting")}</small> you to be circumcised, only so that they will not be persecuted for the cross of Christ.
13	他们那些受割礼的，连自己也不守律法； 他们愿意你们受割礼，不过要藉着你们的 肉体夸口。	For not even those who are circumcised observe the law themselves, but they want you to be circumcised in order that they may boast in your flesh.
14	但我断不以别的夸口，只夸我们主耶稣基 督的十字架；因这十字架，就我而论，世 界已经钉在十字架上；就世界而论，我已 经钉在十字架上。	But <i>[as]</i> for me, may it never be <i>[that I]</i> boast, except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world.

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| 15 | 受割礼不受割礼都无关紧要，要紧的就是作新造的人。 | For neither is circumcision anything nor uncircumcision, but a new creation. |
| 16 | 凡照此理而行的，愿平安、怜悯加给他们，和神的以色列民。 | And all those who follow this rule, peace and mercy <i>[be]</i> on them and on the Israel of God. |
| 17 | 从今以后，人都不要搅扰我，因为我身上带着耶稣的印记。 | Finally, let no one cause me trouble, for I carry on my body the marks of Jesus. |
| 18 | 弟兄们，愿我主耶稣基督的恩常在你们心里。阿们！ | The grace of our Lord Jesus Christ <i>[be]</i> with your spirit, brothers. Amen. |