

圣经

Bilingual Bible

和合本 (雅伟版)

歌罗西书

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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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



歌罗西书

第 1 章

1	奉神旨意，作基督耶稣使徒的保罗和兄弟提摩太	Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,
2	写信给歌罗西的圣徒，在基督里有忠心的弟兄。愿恩惠、平安从神我们的父归与你们！	to the saints and faithful brothers in Christ in Colossae. Grace to you and peace from God our Father.
3	我们感谢神、我们主耶稣基督的父，常常为你们祷告；	We give thanks always to God the Father of our Lord Jesus Christ <i>[when we]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("pray") which is understood as temporal}</small> pray for you,
4	因听见你们在基督耶稣里的信心，并向众圣徒的爱心，	<i>[since we]</i> <small>{Note: "Here "[since]" is supplied as a component of the participle ("heard about") which is understood as causal}</small> heard about your faith in Christ Jesus and the love that you have for all the saints,
5	是为那给你们存在天上的盼望；这盼望就是你们从前在福音真理的道上所听见的。	because of the hope reserved for you in heaven, which you have heard about beforehand in the word of truth, the gospel,
6	这福音传到你们那里，也传到普天之下，并且结果，增长，如同在你们中间，自从你们听见福音，真知道神恩惠的日子一样。	that has come to you, just as also in all the world it is bearing fruit and increasing, just as also among you from the day you heard about and understood the grace of God in truth,
7	正如你们从我们所亲爱、一同作仆人的以巴弗所学的。他为我们（有古卷：你们）作了基督忠心的执事，	just as you learned <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> from Epaphras, our dear fellow slave who is a faithful minister of Christ <i>[on]</i> our behalf, <small>{Note: "Some manuscripts have "on your behalf"}</small>
8	也把你们因圣灵所存的爱心告诉了我们。	<i>[who]</i> also made clear to us your love in the Spirit.
9	因此，我们自从听见的日子，也就为你们不住的祷告祈求，愿你们在一切属灵的智慧悟性上，满心知道神的旨意；	Because of this also we, from the day we heard about <i>[it]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> did not cease praying for you, and asking that you may be filled <i>[with]</i> the knowledge of his will in all wisdom and spiritual insight,
10	好叫你们行事为人对得起主，凡事蒙他喜悦，在一切善事上结果子，渐渐的多知道神；	so that you may live in a manner worthy of the Lord, to please <i>[him]</i> in all respects <small>{Note: "Literally "to all pleasing"}</small> , bearing fruit in every good deed and increasing in the knowledge of God,
11	照他荣耀的权能，得以在各样的力上加力，好叫你们凡事欢欢喜喜的忍耐宽容；	enabled with all power, according to his glorious might, for all steadfastness and patience with joy,
12	又感谢父，叫我们能与众圣徒在光明中同得基业。	giving thanks to the Father who has qualified you for a share of the inheritance of the saints in light,
13	他救了我们脱离黑暗的权势，把我们迁到他爱子的国里；	who has rescued us from the domain of darkness and transferred <i>[us]</i> <small>{Note: "Here the direct object is supplied from context in the English translation}</small> to the kingdom of the Son he loves <small>{Note: "Literally "of his love"}</small> ,

14	我们在爱子里得蒙救赎，罪过得以赦免。	in whom we have the redemption, the forgiveness of sins,
15	爱子是那不能看见之神的像，是首生的，在一切被造的以先。	who is the image of the invisible God, the firstborn over all <small>(Note: *Translated as a genitive of subordination (Wallace, GGBB, 104))</small> creation,
16	因为万有都是靠他造的，无论是天上的，地上的；能看见的，不能看见的；或是有位的，主治的，执政的，掌权的；一概都是藉着他造的，又是为他造的。	because all <i>[things]</i> in the heavens and on the earth were created by him, things visible and things invisible, whether thrones or dominions or rulers or powers, all <i>[things]</i> were created through him and for him,
17	他在万有之先；万有也靠他而立。	and he himself is before all <i>[things]</i> , and in him all <i>[things]</i> are held together,
18	他也是教会全体之首。他是元始，是从死里首先复生的，使他可以在凡事上居首位。	and he himself is the head of the body, the church, who is the beginning, the firstborn from the dead, so that he himself may become first in everything,
19	因为父喜欢叫一切的丰盛在他里面居住。	because he was well pleased <i>[for]</i> all the fullness to dwell in him,
20	既然藉着他在十字架上所流的血成就了和平，便藉着他叫万有—无论是地上的、天上的一都与自己和好了。	and through him to reconcile all <i>[things]</i> to himself, <i>[by]</i> <small>(Note: *Here "by" is supplied as a component of the participle ("making peace") which is understood as means)</small> making peace through the blood of his cross, through him, whether things on earth or things in heaven.
21	你们从前与神隔绝，因着恶行，心里与他为敌。	And although you were formerly alienated <small>(Note: Literally "and you formerly being alienated")</small> <small>(Note: *Here the participle ("being") is understood as concessive)</small> and enemies in attitude, because of your evil deeds,
22	但如今他藉着基督的肉身受死，叫你们与自己和好，都成了圣洁，没有瑕疵，无可责备，把你们引到自己面前。	but now you have been reconciled <small>(Note: Some manuscripts have "he has reconciled [you]")</small> by his physical body <small>(Note: Literally "the body of his flesh")</small> through death, to present you holy and blameless and above reproach before him,
23	只要你们在所信的道上恒心，根基稳固，坚定不移，不至被引动失去（原文是离开）福音的盼望。这福音就是你们所听过的，也是传与普天下万人听的（原文是凡受造的），我保罗也作了这福音的执事。	if indeed you remain in the faith, established and steadfast and not shifted away from the hope of the gospel that you heard, which was proclaimed in all creation under heaven, of which I, Paul, became a minister.
24	现在我为你们受苦，倒觉欢乐；并且为基督的身体，就是为教会，要在我肉身上补足基督患难的缺欠。	Now I rejoice in my sufferings on behalf of you, and I fill up in my flesh what is lacking of the afflictions of Christ, on behalf of his body which is the church,
25	我照神为你们所赐我的职分作了教会的执事，要把神的道理传得全备，	of which I became a minister, according to God's stewardship which was given to me for you, to complete the word of God,
26	这道理就是历世历代所隐藏的奥秘；但如今向他的圣徒显明了。	the mystery <i>[which]</i> has been hidden from the ages and from the generations, but has now been revealed to his saints,
27	神愿意叫他们知道，这奥秘在外邦人中有何等丰盛的荣耀，就是基督在你们心里成了有荣耀的盼望。	to whom God wanted to make known what <i>[is]</i> the glorious wealth of this mystery among the Gentiles, which is Christ in you, the hope of glory,

28 我们传扬他，是用诸般的智慧，劝戒各人，教导各人，要把各人在基督里完完全全的引到神面前。

whom we proclaim, [by] {Note: "by" is supplied as a component of the participle ("admonishing") which is understood as means}
admonishing every person {Note: Literally "man," used here in a generic sense to refer to persons of either gender} and teaching every person {Note: Literally "man," used here in a generic sense to refer to persons of either gender} with all wisdom, in order that we may present every person {Note: Literally "man," used here in a generic sense to refer to persons of either gender} mature in Christ,

29 我也为此劳苦，照着他在我里面运用的大能尽心竭力。

for which [purpose] also I labor, striving according to his working which is at work powerfully in me.

第 2 章

1 我愿意你们晓得，我为你们和老底嘉人，并一切没有与我亲自见面的人，是何等的尽心竭力；

For I want you to know how great a struggle I have on behalf of you, and those in Laodicea, and all those who have not seen my face in person {Note: Literally "in the flesh"},

2 要叫他们的心得安慰，因爱心互相联络，以致丰丰足足在悟性中有充足的信心，使他们真知神的奥秘，就是基督；

so that their hearts may be encouraged, united in love and into all the wealth of the full assurance of insight into the knowledge of the mystery of God, Christ,

3 所积蓄的一切智慧知识，都在他里面藏着。

in whom all the treasures of wisdom and knowledge are hidden.

4 我说这话，免得有人用花言巧语迷惑你们。

I say this in order that no one will deceive you with persuasive speech,

5 我身子虽与你们相离，心却与你们同在，见你们循规蹈矩，信基督的心也坚固，我就欢喜了。

for even if I am absent in the flesh, yet I am with you in spirit, rejoicing and seeing your good order and the steadfastness of your faith in Christ.

6 你们既然接受了主基督耶稣，就当遵他而行，

Therefore as you have received Christ Jesus the Lord, live in him,

7 在他里面生根建造，信心坚固，正如你们所领的教训，感谢的心也更增长了。

firmly rooted and built up in him and established in the faith, just as you were taught, abounding with thankfulness.

8 你们要谨慎，恐怕有人用他的理学和虚空的妄言，不照着基督，乃照人间的遗传和世上的小学就把你们掳去。

Beware lest anyone take you captive {Note: Literally "anyone be the one who takes captive you"} through philosophy and empty deceit, according to human tradition {Note: Literally "the tradition of men"}, according to the elemental spirits of the world and not according to Christ,

9 因为神本性一切的丰盛都有形有体的居住在基督里面，

because in him all the fullness of deity dwells bodily,

10 你们在他里面也得了丰盛。他是各样执政掌权者的元首。

and you are filled in him, who is the head over every ruler and authority,

11 你们在他里面也受了不是人手所行的割礼，乃是基督使你们脱去肉体情欲的割礼。

in whom also you were circumcised with a circumcision not made by hands, by the removal of the body of the flesh, by the circumcision of Christ,

12 你们既受洗与他一同埋葬，也就在此与他一同复活，都因信那叫他从死里复活神的功用。	having been buried with him in baptism, in which also you were raised together with <i>[him]</i> through faith in the working of God, who raised him from the dead.
13 你们从前在过犯和未受割礼的肉体中死了，神赦免了你们（或作：我们）一切过犯，便叫你们与基督一同活过来；	And although you were dead <small>{Note: Literally "and you being dead"} {Note: "Here the participle ("being") is understood as concessive}</small> in the trespasses and the uncircumcision of your flesh, he made you alive together with him, having forgiven us all our trespasses,
14 又涂抹了在律例上所写攻击我们，有碍于我们的字据，把它撤去，钉在十字架上。	having destroyed the certificate of indebtedness in ordinances against us, which was hostile to us, and removed it out of the way <i>[by]</i> <small>{Note: "Here "by" is supplied as a component of the participle ("nailing") which is understood as means}</small> nailing it to the cross.
15 既将一切执政的、掌权的掳来，明显给众人看，就仗着十字架夸胜。	<i>[When he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("had disarmed") which is understood as temporal}</small> had disarmed the rulers and the authorities, he made a display of <i>[them]</i> in public, triumphing over them by it. <small>{Note: Or "in him"}</small>
16 所以，不拘在饮食上，或节期、月朔、安息日都不可让人论断你们。	Therefore do not let anyone judge you with reference to eating or <small>{Note: Some manuscripts have "and"}</small> drinking or participation in a feast or a new moon or a Sabbath,
17 这些原是后事的影儿；那形体却是基督。	which are a shadow of what is to come, but the reality <i>[is]</i> Christ.
18 不可让人因着故意谦虚和敬拜天使，就夺去你们的奖赏。这等人拘泥在所见过的（有古卷作：这等人窥察所没有见过的），随着自己的欲心，无故的自高自大，	Let no one condemn you, taking pleasure in humility and the worship of angels, going into detail <i>[about]</i> <i>[the things]</i> which he has seen, inflated without cause by his fleshly mind,
19 不持定元首。全身既然靠着祂，筋节得以相助联络，就因神大得长进。	and not holding fast to the head, from whom the whole body, supported and held together by the ligaments and sinews, grows with the growth of God.
20 你们若是与基督同死，脱离了世上的小学，为什么仍像在世俗中活着、服从那不可拿、不可尝、不可摸等类的规条呢？	If you have died with Christ to the elemental spirits of the world, why do you submit <i>[to them]</i> as <i>[if]</i> living in the world?
21 见上节	"Do not handle, do not taste, do not touch,"
22 这都是照人所吩咐、所教导的。说到这一切，正用的时候就都败坏了。	which <i>[things]</i> are all <i>[meant]</i> for destruction by consuming according to human commandments and teachings,
23 这些规条使人徒有智慧之名，用私意崇拜，自表谦卑，苦待己身，其实在克制肉体的情欲上是毫无功效。	which <i>[things]</i> although they have <small>{Note: Literally "having"}</small> , <small>{Note: "Here the participle ("having") is understood as concessive}</small> to be sure, an appearance of wisdom in self-made religion and humility and unsparing treatment of the body, do not have any value <small>{Note: Literally "are not with any value"}</small> against the indulgence of the flesh.

第 3 章

1	所以，你们若真与基督一同复活，就当求在上面的事；那里有基督坐在神的右边。	Therefore, if you have been raised together with Christ, seek the things above, where Christ is, seated at the right hand of God.
2	你们要思念上面的事，不要思念地上的事。	Set your mind on the things above, not <i>[on]</i> the things on earth.
3	因为你们已经死了，你们的生命与基督一同藏在神里面。	For you have died, and your life is hidden with Christ in God.
4	基督是我们的生命，他显现的时候，你们也要与他一同显现在荣耀里。	When Christ, <i>[who is]</i> your life, is revealed, then you also will be revealed with him in glory.
5	所以，要治死你们在地上的肢体，就如淫乱、污秽、邪情、恶欲，和贪婪。贪婪就与拜偶像一样。	Therefore put to death what is earthly in you ^(Note: Literally "the members on the earth") : sexual immorality, uncleanness, lustful passion, evil desire, and greediness, which is idolatry,
6	因这些事，神的忿怒必临到那悖逆之子。	because of which the wrath of God is coming upon the sons of disobedience,
7	当你们在这些事中活着的时候，也曾这样行过。	in which also you once lived, when you used to live in them. ^{(Note: Or "among them" (the pronoun may refer either to people or to sins))}
8	但现在你们要弃绝这一切的事，以及恼恨、忿怒、恶毒（或作：阴毒）、毁谤，并口中污秽的言语。	But now you also lay aside all <i>[these]</i> things: anger, rage, wickedness, slander, abusive language from your mouth.
9	不要彼此说谎；因你们已经脱去旧人和旧人的行为，	Do not lie to one another, <i>[because you]</i> ^{(Note: "Here "[because]" is supplied as a component of the participle ("have taken off") which is understood as causal)} have taken off the old man together with his deeds,
10	穿上了新人。这新人在知识上渐渐更新，正如造他主的形像。	and have put on the new <i>[man]</i> that is being renewed in knowledge according to the image of the one who created him,
11	在此并不分希利尼人、犹太人，受割礼的、未受割礼的，化外人，西古提人，为奴的、自主的，惟有基督是包括一切，又住在各人之内。	where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave, <i>[or]</i> free, but Christ <i>[is]</i> all, and in all.
12	所以，你们既是神的选民，圣洁蒙爱的人，就要存（原文作穿；下同）怜悯、恩慈、谦虚、温柔、忍耐的心。	Therefore, as <i>[the]</i> chosen of God, holy and <i>[dearly]</i> loved, put on affection, compassion, kindness, humility, gentleness, patience,
13	倘若这人与那人有嫌隙，总要彼此包容，彼此饶恕；主[雅伟]怎样饶恕了你们，你们也要怎样饶恕人。	putting up with one another and forgiving one another. If anyone should have a complaint against anyone, just as also the Lord forgave you, thus also you <i>[do the same]</i> .
14	在这一切之外，要存着爱心，爱心就是联络全德的。	And to all these <i>[things]</i> <i>[add]</i> love, which is <i>[the]</i> bond of perfection.

15	又要叫基督的平安在你们心里作主；你们也为此蒙召，归为一体；且要存感谢的心。	And the peace of Christ must rule in your hearts, to which also you were called in one body, and be thankful.
16	当用各样的智慧，把基督的道理丰丰富富的存在心里，（或作：当把基督的道理丰丰富富的存在心里，以各样的智慧），用诗章、颂词、灵歌，彼此教导，互相劝戒，心被恩感，歌颂神。	Let the word of Christ dwell in you richly, teaching and admonishing one another with all wisdom, with psalms, hymns, <i>[and]</i> spiritual songs, singing with thankfulness in your hearts to God,
17	无论做什么，或说话或行事，都要奉主耶稣的名，藉着他感谢父神。	and everything whatever <small>{Note: Literally "if anything that"}</small> you do in word or in deed, giving thanks <i>[for]</i> all <i>[things]</i> in the name of the Lord Jesus to God the Father through him.
18	你们作妻子的，当顺服自己的丈夫，这在主里面是相宜的。	Wives, be subject to your husbands, as is fitting in the Lord.
19	你们作丈夫的，要爱你们的妻子，不可苦待她们。	Husbands, love your wives and do not be embittered against them.
20	你们作儿女的，要凡事听从父母，因为这是主所喜悦的。	Children, obey your parents in everything, for this is pleasing in the Lord.
21	你们作父亲的，不要惹儿女的气，恐怕他们失了志气。	Fathers, do not provoke your children, so that they will not become discouraged.
22	你们作仆人的，要凡事听从你们肉身的主人，不要只在眼前事奉，像是讨人喜欢的，总要存心诚实敬畏主。	Slaves, obey your human <small>{Note: Literally "according to the flesh"}</small> masters in everything, not while being watched <small>{Note: Literally "with eye-service"}</small> , as people pleasers, but with sincerity of heart, fearing the Lord.
23	无论做什么，都要从心里做，像是给主做的，不是给人做的，	Whatever you do, accomplish <i>[it]</i> from the soul, as to the Lord, and not to people,
24	因你们知道从主那里必得着基业为赏赐；你们所事奉的乃是主基督。	<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 from the Lord you will receive the reward of the inheritance. <i>Serve</i> <small>{Note: Or "You serve"; the same Greek verb form can be understood as either imperative ("serve") or indicative ("you serve"), so that commentators and Bible translations differ}</small> the Lord Christ.
25	那行不义的必受不义的报应；主并不偏待人。	For the one who does wrong will receive back whatever wrong he has done, and there is no partiality.

第 4 章

1	你们作主人的，要公公平的待仆人，因为知道你们也有一位主在天上。	Masters, grant your slaves justice and fairness, knowing that you also have a master in heaven.
2	你们要恒切祷告，在此儆醒感恩。	Be devoted to prayer, keeping alert in it with thanksgiving,

3	也要为我们祷告，求神给我们开传道的门，能以讲基督的奥秘（我为此被捆绑），	praying at the same time for us also, that God may open for us a door of the message, to speak the mystery of Christ, for which also I am a prisoner <small>{Note: Literally "I have been bound"}</small> ,
4	叫我按着所该说的话将这奥秘发明出来。	so that I may reveal <small>{Note: Or "may make it clear"}</small> it, as it is necessary for me to speak.
5	你们要爱惜光阴，用智慧与外人交往。	Live with wisdom toward those outside, making the most of the time.
6	你们的言语要常常带着和气，好像用盐调和，就可知道该怎样回答各人。	Let your speech always <i>[be]</i> with grace, seasoned with salt, so that <i>[you]</i> may know how it is necessary for you to answer each one.
7	有我亲爱的兄弟推基古要将我一切的事都告诉你们。他是忠心的执事，和我一同作主的仆人，	Tychicus, my dear brother and faithful servant and fellow slave in the Lord, will make known to you all my circumstances <small>{Note: Literally "the things according to me"}</small> ,
8	我特意打发他到你们那里去，好叫你们知道我们的光景，又叫他安慰你们的心。	whom I have sent to you for this very <i>[reason]</i> , in order that you may know our circumstances <small>{Note: Literally "the things concerning us"}</small> and he may encourage your hearts,
9	我又打发一位亲爱忠心的兄弟阿尼西母同去；他也是你们那里的人。他们要把这里一切的事都告诉你们。	together with Onesimus, my faithful and dear brother, who is <i>[one]</i> of you. They will make known to you all the circumstances <small>{Note: Literally "the things"}</small> here.
10	与我一同坐监的亚里达古问你们安。巴拿巴的表弟马可也问你们安。（说到这马可，你们已经受了吩咐；他若到了你们那里，你们就接待他。）	Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas (about whom you received instructions—if he should come to you, welcome him),
11	耶数又称为犹太都，也问你们安。奉割礼的人中，只有这三个人是为神的国与我一同做工的，也是叫我心里得安慰的。	and Jesus who is called Justus. These <i>[are]</i> the only ones who are fellow workers for the kingdom of God from the circumcision, who have been a comfort to me.
12	有你们那里的人，作基督耶稣仆人的以巴弗问你们安。他在祷告之间，常为你们竭力的祈求，愿你们在神一切的旨意上得以完全，信心充足，能站立得稳。	Epaphras, who is <i>[one]</i> of you, greets you, a slave of Christ <small>{Note: Some manuscripts have "of Christ Jesus"}</small> always struggling on behalf of you in his prayers, that you may stand mature and fully assured <small>{Note: Or "and filled"}</small> in all the will of God.
13	他为你和老底嘉并希拉波立的弟兄多多的劳苦，这是我可以给他作见证的。	For I testify to him that he is working hard <small>{Note: Literally "he has much labor"}</small> on behalf of you and those in Laodicea and those in Hierapolis.
14	所亲爱的医生路加和底马问你们安。	Luke the physician, our dear friend, greets you, <i>[as does]</i> Demas.
15	请问老底嘉的弟兄和宁法，并她家里的教会安。	Greet the brothers in Laodicea, and Nympha and the church in her <small>{Note: Some manuscripts, including the majority of Byzantine minuscules, read the masculine form of the pronoun here ("his"), understanding the form of the name "Nympha" earlier in the verse to be masculine}</small> house.
16	你们念了这书信，便交给老底嘉的教会，叫他们也念；你们也要念从老底嘉来的书信。	And whenever this letter is read among you, see to it <small>{Note: Literally "cause"}</small> that it is read also among the Laodicean church, and that you also read the <i>[letter]</i> from Laodicea.

17 要对亚基布说：务要谨慎，尽你从主所受的职分。

And tell Archippus, "Direct your attention to the ministry that you received in the Lord, in order that you may complete it."

18 我保罗亲笔问你们安。你们要记念我的捆锁。愿恩惠常与你们同在！

The greeting *[is]* by my hand, Paul's. Remember my imprisonment ^{Note: Literally "bonds"}. Grace *[be]* with you.
