

希伯来书第五章译文对照

1【和合本】凡从人间挑选的大祭司，是奉派替人办理属神的事，为要献上礼物和赎罪祭（或作：要为罪献上礼物和祭物）。

【和修订】凡从人间挑选的大祭司都是奉派替人办理属神的事，要为罪献上礼物和祭物。

【新译本】每一个大祭司都是从人间选出来，奉派替人办理与神有关的事，为的是要献上礼物和赎罪的祭物。

【吕振中】凡大祭司从人中间选取了出来、而被设立、替人办理关于神的事，要替罪供献礼物和祭物，

【思高本】事实上，每位大司祭是由人间所选拔，奉派为人行关于天主的事，为奉献供物和牺牲，以赎罪过，

【牧灵本】大司祭都是从民间选出，作为人们的代表，来行天主的事，为人赎罪，献上牺牲祭供品。

【现代本】每一个大祭司都是从民间选出来的；他的任务是替人民事奉神，为他们的罪献上礼物和祭品。

【当代版】从人间选出来的大祭司，他们所接受的任务，就是办理神与人之间的事，为人的罪向神献上赎罪的供品和祭物。

【KJV】For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

【NIV】Every high priest is selected from among men and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins.

【BBE】Every high priest who is taken from among men is given his position to take care of the interests of men in those things which have to do with God, so that he may make offerings for sins.

【ASV】For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2【和合本】他能体谅那愚蒙的和失迷的人，因为他自己也是被软弱所困。

【和修订】他能体谅无知和迷失的人，因为他自己也是被软弱所困，

【新译本】他能够温和地对待那些无知和迷误的人，因为他自己也被软弱所困。

【吕振中】都能体谅愚蒙而失迷的人，因为他自己也挂着软弱。

【思高本】好能同情无知和迷途的人，因为他自己也为弱点所纠缠。

【牧灵本】由于他自身也为软弱所困，所以能理解无知和迷失的人。

【现代本】大祭司自己在许多地方是软弱的，因此他能够温和地对待那些无知和犯错误的人。

【当代版】他们懂得同情愚昧和迷失的人，因为他们自己也有弱点，

【KJV】 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

【NIV】 He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness.

【BBE】 He is able to have feeling for those who have no knowledge and for those who are wandering from the true way, because he himself is feeble;

【ASV】 who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity;

3 【和合本】故此，他理当为百姓和自己献祭赎罪。

【和修订】因此他理当为百姓和自己的罪献祭。

【新译本】因此，他怎样为人民的罪献祭，也应该怎样为自己的罪献祭。

【吕振中】因这缘故，他怎样为人民为罪献祭，他应该怎样为自己献祭。

【思高本】因此怎样为人民奉献赎罪祭，也当怎样为自己奉献。

【牧灵本】因此，他不但为人们的罪奉献，也为他自己的罪奉献牺牲祭品。

【现代本】并且，因为他自己的软弱，他不但必须为人民的罪献祭，也必须为自己的罪献祭。

【当代版】所以，他不但要为众人的罪献祭，也要为自己的罪献祭。

【KJV】 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

【NIV】 This is why he has to offer sacrifices for his own sins, as well as for the sins of the people.

【BBE】 And being feeble, he has to make sin-offerings for himself as well as for the people.

【ASV】 and by reason thereof is bound, as for the people, so also for himself, to offer for sins.

4 【和合本】这大祭司的尊荣，没有人自取。惟要蒙神所召，象亚伦一样。

【和修订】没有人可擅自取得大祭司的尊荣，惟有蒙神所选召的才可以，像亚伦一样。

【新译本】没有人可以自己取得这大祭司的尊荣，只有像亚伦一样，蒙神选召的才可以。

【吕振中】这尊荣、没有人能自取，乃是蒙神召者所受的，像亚伦一样。

【思高本】谁也不得自己擅取这尊位，而应蒙天主召选，有如亚巴郎一样。

【牧灵本】无人能自封这个尊位，唯有蒙天主召选，像亚郎一样的人。

【现代本】没有人为自己取得作大祭司的尊贵地位。惟有神选召的人才能够作大祭司，像亚伦一样。

【当代版】不过无论是谁，都不能立自己作大祭司，擅取这荣耀。因为凡作大祭司的都像亚伦一样，是由神呼召的。

【KJV】 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

【NIV】 No one takes this honor upon himself; he must be called by God, just as Aaron was.

【BBE】 And no man who is not given authority by God, as Aaron was, takes this honour for himself.

【ASV】 And no man taketh the honor unto himself, but when he is called of God, even as was Aaron.

5【和合本】如此，基督也不是自取荣耀作大祭司，乃是在乎向他说“你是我的儿子，我今日生你”的那一位；

【和修订】同样，基督也没有自取作大祭司的荣耀，而是在乎向他说话的那一位，他说：你是我的儿子，我今日生你。

【新译本】照样，基督也没有自己争取作大祭司的尊荣，而是曾经对他说：“你是我的儿子，我今日生了你”的神荣耀了他；

【吕振中】照样，基督受职为大祭司、他没有荣耀自己，乃是向他宣说者荣耀他，说：“你是我的儿子，我今日生了你”。

【思高本】照样，基督也没有自取做大司祭的光荣，而是向他说过：“你是我的儿子，我今日生了你”的那位光荣了他；

【牧灵本】连基督也没有自封自荣为大司祭，而是天主向他说了：“你是我的子，今天，我生了你。”

【现代本】同样，基督没有为自己争取作大祭司的尊贵地位；相反地，神对他说：你是我的儿子；今天我作你的父亲。

【当代版】同样，基督也没有争取作大祭司的荣耀，乃是任命祂的神给祂的。神对祂说：“你是我的儿子，今天我成为你的父。”

【KJV】So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

【NIV】So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, "You are my Son; today I have become your Father. "

【BBE】In the same way Christ did not take for himself the glory of being made a high priest, but was given it by him who said, You are my Son, this day I have given you being:

【ASV】So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, This day have I begotten thee:

6【和合本】就如经上又有一处说：“你是照着麦基洗德的等次永远为祭司。”

【和修订】就如经上又有一处说：你是照着麦基洗德的体系永远为祭司。

【新译本】就像他在另一处说：“你是照着麦基洗德的体系，永远作祭司的。”

【吕振中】就是在别处、神（希腊文作：他）也这样说：“你永远做祭司，照麦基洗德的等次”。

【思高本】又如在另一处说：“你照默基瑟德的品位，永做司祭。”

【牧灵本】另外还说：“你要按默基瑟德的品级，成为永远的司祭。”

【现代本】他又在另一处说：你要依照麦基洗德一系永远作祭司。

【当代版】旧约圣经另一处又说：“你照着麦基洗德的地位，永远作祭司。”

【KJV】As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

【NIV】And he says in another place, "You are a priest forever, in the order of Melchizedek."

【BBE】As he says in another place, You are a priest for ever after the order of Melchizedek.

【ASV】 as he saith also in another place, Thou art a priest for ever After the order of Melchizedek.

7【和合本】基督在肉体的时候，既大声哀哭，流泪祷告，恳求那能救他免死的主，就因他的虔诚蒙了应允。

【和修订】基督在他肉身的日子，曾大声哀哭，流泪祷告，恳求那能救他免死的神，就因他的虔诚蒙了应允。

【新译本】基督在世的时候，曾经流泪大声祷告恳求那位能救他脱离死亡的神；因着他的敬虔，就蒙了应允。

【吕振中】基督（希腊文作：他）在他肉身的日子、既用壮烈的哭声和眼泪、向那能救他脱死的献祈求和恳请，就因了虔敬而蒙垂听；

【思高本】当还在血肉之身时，以大声哀号和眼泪，向那能救脱离死亡的天主，献上了祈祷和恳求，就因的虔敬而获得了俯允。

【牧灵本】耶稣尚在人世具有肉身时，他曾以呼号和泪水，向那位能救他脱离死亡的天主祈祷哀求：他因虔诚恭敬而获得垂听。

【现代本】耶稣在世的时候，曾经向那位能救他脱离死亡的神大声祷告，流泪祈求。因为他谦虚虔诚，神听了他的祈求。

【当代版】基督在世为人的时候，曾经声泪俱下，祈求那位能救祂脱离死亡的神，因着祂的虔诚，便蒙了应允。

【KJV】 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

【NIV】 During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

【BBE】 Who in the days of his flesh, having sent up prayers and requests with strong crying and weeping to him who was able to give him salvation from death, had his prayer answered because of his fear of God.

【ASV】 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear,

8【和合本】他虽然为儿子，还是因所受的苦难学了顺从。

【和修订】他虽然为儿子，还是因所受的苦难学了顺从。

【新译本】他虽然是儿子，还是因着所受的苦难学会了顺从。

【吕振中】虽是儿子，还因所受的苦而学了听从；

【思高本】虽然是天主子，却由所受的苦难，学习了服从，

【牧灵本】即使是为儿子的他，也要在痛苦中学习顺从谦恭。

【现代本】虽然他是神的儿子，仍然从他所受的苦难学习顺服。

【当代版】基督虽然是神的儿子，却仍在苦难中学会服从。

【KJV】 Though he were a Son, yet learned he obedience by the things which he suffered;

【NIV】 Although he was a son, he learned obedience from what he suffered

【BBE】 And though he was a Son, through the pain which he underwent, the knowledge came to him of what it was to be under God's orders;

【ASV】 though he was a Son, yet learned obedience by the things which he suffered;

9 【和合本】 他既得以完全，就为凡顺从他的人成了永远得救的根源、

【和修订】 既然他得以完全，就为凡顺从他的人成了永远得救的根源，

【新译本】 他既然顺从到底，就成了所有顺从他的人得到永远救恩的根源；

【吕振中】 既成了完全胜任的，便对一切听从他的人成了永世拯救的本原，

【思高本】 且在达到完成之后，为一切服从的人，成了永远救恩的根源，

【牧灵本】 在他达到完美之后，他就成为那些对他顺从谦恭的人永远的救恩。

【现代本】 既然神使他达到完全的地步，他就成为所有服从他的人永远得救的根源。

【当代版】 祂既然达到了完美的地步，神就立祂作大祭司，与麦基洗德的地位同等，使祂成为永恒救恩的源头，让所有服从祂的人都得到拯救。

【KJV】 And being made perfect, he became the author of eternal salvation unto all them that obey him;

【NIV】 and, once made perfect, he became the source of eternal salvation for all who obey him

【BBE】 And when he had been made complete, he became the giver of eternal salvation to all those who are under his orders;

【ASV】 and having been made perfect, he became unto all them that obey him the author of eternal salvation;

10 【和合本】 并蒙神照着麦基洗德的等次称他为大祭司。

【和修订】 并蒙神照着麦基洗德的体系宣称他为大祭司。

【新译本】 而且蒙 神照着麦基洗德的体系，称他为大祭司。

【吕振中】 蒙神称呼为大祭司，照麦基洗德的等次。

【思高本】 遂蒙天主宣称为按照默基瑟德品位的大司祭。

【牧灵本】 应验了天主宣布的：按默基瑟德品级的大司祭。

【现代本】 神宣布他依照麦基洗德一系作大祭司。

【当代版】 祂既然达到了完美的地步，神就立祂作大祭司，与麦基洗德的地位同等，使祂成为永恒救恩的源头，让所有服从祂的人都得到拯救。

【KJV】 Called of God an high priest after the order of Melchisedec.

【NIV】 and was designated by God to be high priest in the order of Melchizedek.

【BBE】 Being named by God a high priest of the order of Melchizedek.

【ASV】 named of God a high priest after the order of Melchizedek.

11【和合本】论到麦基洗德，我们有好些话，并且难以解明，因为你们听不进去。

【和修订】论到这事，我们有好些话要说，可是很难解释，因为你们听不进去。

【新译本】论到这些事，我们有很多话要说，可是很难解释；因为你们已经迟钝了，听不进去。

【吕振中】论到这一点，我们有许多话要说、是难以解明的；因为你们已是听觉迟钝了。

【思高本】关于这事我们还有许多话要说，但是难以说明，因为你们听不入耳。

【牧灵本】我们对这方面还有许多要说的，但不容易解释，因为你们的理解力还很迟钝。

【现代本】关于这事，还有许多可说的，但是不容易对你们解释，因为你们的理解力迟钝。

【当代版】关于这方面的事，我们还有很多的话要说，但因你们的领悟力那么迟钝，实在很难向你们解释。

【KJV】Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

【NIV】We have much to say about this, but it is hard to explain because you are slow to learn.

【BBE】Of whom we have much to say which it is hard to make clear, because you are slow of hearing.

【ASV】Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing.

12【和合本】看你们学习的工夫，本该作师傅，谁知还得有人将神圣言小学的开端另教导你们，并且成了那必须吃奶，不能吃干粮的人。

【和修订】按时间说，你们早该作教师了，谁知还需要有人再将神圣言基础的要道教导你们；你们成了那需要吃奶、不能吃干粮的人。

【新译本】到这个时候，你们应该已经作老师了；可是你们还需要有人再把 神道理的初步教导你们。你们成了只能吃奶而不能吃干粮的人！

【吕振中】以时间论，你们本该做教师了，如今竟再需要人将神神谕开端之要纲教给你们，而你们却成了需要奶子而不能吃硬食物的了！

【思高本】按时间说，你们本应做导师了，可是你们还需要有人来教导你们天主道理的初级教材；并且成了必须吃奶，而不能吃硬食的人。

【牧灵本】你们此时早应为人师表了！但还得有人提醒你们最基本的天主教理。你们仍需要吃奶，还不能吃硬食。

【现代本】你们早就应该为人师表了，可是你们竟还需要别人用神信息的第一课来教你们。你们还需要吃奶，不能吃干饭。

【当代版】到了今天，你们早该作别人的教师了，但可惜你们却还需要别人向你们传授基本的道理，就像还不能吃饭，只能吃奶的一样。

【KJV】For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

【NIV】In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food!

【BBE】And though by this time it would be right for you to be teachers, you still have need of someone to give you

teaching about the first simple rules of God's revelation; you have become like babies who have need of milk, and not of solid food.

【ASV】 For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food.

13【和合本】凡只能吃奶的都不熟练仁义的道理，因为他是婴孩；

【和修订】凡只能吃奶的，就不熟练仁义的道理，因为他是婴孩。

【新译本】凡是吃奶的，还是个婴孩，对公义的道理没有经历；

【吕振中】凡只能用奶子的、对正义之道都没有经验，因为还是婴孩。

【思高本】凡吃奶的，因为还是个婴孩，还不能了解正义的道理；

【牧灵本】凡在吃奶的人还是婴孩，不能明白救恩成义的道理。

【现代本】凡是吃奶的都是婴儿，还不会辨别是非。

【当代版】只会吃奶的，都是婴孩，对仁义的道理还不熟习。

【KJV】 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

【NIV】 Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness.

【BBE】 For everyone who takes milk is without experience of the word of righteousness: he is a child.

【ASV】 For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe.

14【和合本】惟独长大成人的才能吃干粮；他们的心窍习练得通达，就能分辨好歹了。

【和修订】惟独长大成人的才能吃干粮，他们的心窍因练习而灵活，能分辨善恶了。

【新译本】只有长大成人的，才能吃干粮，他们的官能因为操练纯熟，就能分辨是非了。

【吕振中】惟独完全长大（与‘得完全’一词同字）的人才能吃硬食物：他们的官能已因惯用而充份操练、能够辨别好歹了。

【思高本】唯独成年人能吃硬食，因为们的官能因着练习获得了熟练，能以分辨善恶。

【牧灵本】只有成年人，能吃硬食，因为他们的内心通过实践已能判断是非了。样。

【现代本】从另一方面说，只有成年人才吃干饭。他们已经有了丰富的经验，能辨别好坏。

【当代版】只有可以吃饭的才是成年人，他们的心思历经锻炼，就能分辨善恶了。

【KJV】 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

【NIV】 But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.

【BBE】 But solid food is for men of full growth, even for those whose senses are trained by use to see what is good and what is evil.

【ASV】 But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil.

