

希伯來書第五章譯文對照

1【和合本】凡從人間挑選的大祭司，是奉派替人辦理屬神的事，為要獻上禮物和贖罪祭（或作：要為罪獻上禮物和祭物）。

【和修訂】凡從人間挑選的大祭司都是奉派替人辦理屬神的事，要為罪獻上禮物和祭物。

【新譯本】每一個大祭司都是從人間選出來，奉派替人辦理與神有關的事，為的是要獻上禮物和贖罪的祭物。

【呂振中】凡大祭司從人中間選取了出來、而被設立、替人辦理關於神的事，要替罪供獻禮物和祭物，

【思高本】事實上，每位大司祭是由人間所選拔，奉派為人行關於天主的事，為奉獻供物和犧牲，以贖罪過，

【牧靈本】大司祭都是從民間選出，作為人們的代表，來行天主的事，為人贖罪，獻上犧牲祭供品。

【現代本】每一個大祭司都是從民間選出來的；他的任務是替人民事奉神，為他們的罪獻上禮物和祭品。

【當代版】從人間選出來的大祭司，他們所接受的任務，就是辦理神與人之間的事，為人的罪向神獻上贖罪的供品和祭物。

【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】他能體諒那愚蒙的和失迷的人，因為他自己也是被軟弱所困。

【和修訂】他能體諒無知和迷失的人，因為他自己也是被軟弱所困，

【新譯本】他能夠溫和地對待那些無知和迷誤的人，因為他自己也被軟弱所困。

【呂振中】都能體諒愚蒙而失迷的人，因為他自己也掛著軟弱。

【思高本】好能同情無知和迷途的人，因為他自己也為弱點所糾纏。

【牧靈本】由於他自身也為軟弱所困，所以能理解無知和迷失的人。

【現代本】大祭司自己在許多地方是軟弱的，因此他能夠溫和地對待那些無知和犯錯誤的人。

【當代版】他們懂得同情愚昧和迷失的人，因為他們自己也有弱點，

【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，他理當為百姓和自己獻祭贖罪。

【和修訂】因此他理當為百姓和自己的罪獻祭。

【新譯本】因此，他怎樣為人民的罪獻祭，也應該怎樣為自己的罪獻祭。

【呂振中】因這緣故，他怎樣為人民為罪獻祭，他應該怎樣為自己獻祭。

【思高本】因此怎樣為人民奉獻贖罪祭，也當怎樣為自己奉獻。

【牧靈本】因此，他不但為人們的罪奉獻，也為他自己的罪奉獻犧牲祭品。

【現代本】並且，因為他自己的軟弱，他不但必須為人民的罪獻祭，也必須為自己的罪獻祭。

【當代版】所以，他不但要為眾人的罪獻祭，也要為自己的罪獻祭。

【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】這大祭司的尊榮，沒有人自取。惟要蒙神所召，象亞倫一樣。

【和修訂】沒有人可擅自取得大祭司的尊榮，惟有蒙神所選召的才可以，像亞倫一樣。

【新譯本】沒有人可以自己取得這大祭司的尊榮，只有像亞倫一樣，蒙神選召的才可以。

【呂振中】這尊榮、沒有人能自取，乃是蒙神召者所受的，像亞倫一樣。

【思高本】誰也不得自己擅取這尊位，而應蒙天主召選，有如亞巴郎一樣。

【牧靈本】無人能自封這個尊位，唯有蒙天主召選，像亞郎一樣的人。

【現代本】沒有人為自己取得作大祭司的尊貴地位。惟有神選召的人才能夠作大祭司，像亞倫一樣。

【當代版】不過無論是誰，都不能立自己作大祭司，擅取這榮耀。因為凡作大祭司的都像亞倫一樣，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，基督也不是自取榮耀作大祭司，乃是在乎向他說“你是我的兒子，我今日生你”的那一位；

【和修訂】同樣，基督也沒有自取作大祭司的榮耀，而是在乎向他說話的那一位，他說： 你是我的兒子， 我今日生你。

【新譯本】照樣，基督也沒有自己爭取作大祭司的尊榮，而是曾經對他說：“你是我的兒子，我今日生了你”的 神榮耀了他；

【呂振中】照樣，基督受職為大祭司、他沒有榮耀自己，乃是向他宣說者榮耀他，說：“你是我的兒子，我今日生了你”。

【思高本】照樣，基督也沒有自取做大司祭的光榮，而是向他說過：“你是我的兒子，我今日生了你”的那位光榮了他；

【牧靈本】連基督也沒有自封自榮為大司祭，而是天主向他說了：“你是我的子，今天，我生了你。”

【現代本】同樣，基督沒有為自己爭取作大祭司的尊貴地位；相反地，神對他說：你是我的兒子；今天我作你的父親。

【當代版】同樣，基督也沒有爭取作大祭司的榮耀，乃是任命祂的神給祂的。神對祂說：“你是我的兒子，今天我成為你的父。”

【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】就如經上又有一處說：“你是照著麥基洗德的等次永遠為祭司。”

【和修訂】就如經上又有一處說： 你是照著麥基洗德的體系永遠為祭司。

【新譯本】就像他在另一處說：“你是照著麥基洗德的體系，永遠作祭司的。”

【呂振中】就是在別處、神（希臘文作：他）也這樣說：“你永遠做祭司，照麥基洗德的等次”。

【思高本】又如在另一處說：“你照默基瑟德的品位，永做司祭。”

【牧靈本】另外還說：“你要按默基瑟德的品級，成為永遠的司祭。”

【現代本】他又在另一處說：你要依照麥基洗德一系永遠作祭司。

【當代版】舊約聖經另一處又說：“你照著麥基洗德的地位，永遠作祭司。”

【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】基督在肉體的時候，既大聲哀哭，流淚禱告，懇求那能救他免死的主，就因他的虔誠蒙了應允。

【和修訂】基督在他肉身的日子，曾大聲哀哭，流淚禱告，懇求那能救他免死的神，就因他的虔誠蒙了應允。

【新譯本】基督在世的時候，曾經流淚大聲禱告懇求那位能救他脫離死亡的神；因著他的敬虔，就蒙了應允。

【呂振中】基督（希臘文作：他）在他肉身的日子、既用壯烈的哭聲和眼淚、向那能救他脫死的獻祈求和懇請，就因了虔敬而蒙垂聽；

【思高本】當還在血肉之身時，以大聲哀號和眼淚，向那能救脫離死亡的天主，獻上了祈禱和懇求，就因的虔敬而獲得了俯允。

【牧靈本】耶穌尚在人世具有肉身時，他曾以呼號和淚水，向那位能救他脫離死亡的天主祈禱哀求：他因虔誠恭敬而獲得垂聽。

【現代本】耶穌在世的時候，曾經向那位能救他脫離死亡的神大聲禱告，流淚祈求。因為他謙虛虔誠，神聽了他的祈求。

【當代版】基督在世為人的時候，曾經聲淚俱下，祈求那位能救祂脫離死亡的神，因著祂的虔誠，便蒙了應允。

【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】他雖然為兒子，還是因所受的苦難學了順從。

【和修訂】他雖然為兒子，還是因所受的苦難學了順從。

【新譯本】他雖然是兒子，還是因著所受的苦難學會了順從。

【呂振中】雖是兒子，還因所受的苦而學了聽從；

【思高本】雖然是天主子，卻由所受的苦難，學習了服從，

【牧靈本】即使是為兒子的他，也要在痛苦中學習順從謙恭。

【現代本】雖然他是神的兒子，仍然從他所受的苦難學習順服。

【當代版】基督雖然是神的兒子，卻仍在苦難中學會服從。

【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，就為凡順從他的人成了永遠得救的根源、

【和修訂】既然他得以完全，就為凡順從他的人成了永遠得救的根源，

【新譯本】他既然順從到底，就成了所有順從他的人得到永遠救恩的根源；

【呂振中】既成了完全勝任的，便對一切聽從他的人成了永世拯救的本原，

【思高本】且在達到完成之後，為一切服從的人，成了永遠救恩的根源，

【牧靈本】在他達到完美之後，他就成為那些對他順從謙恭的人永遠的救恩。

【現代本】既然神使他達到完全的地步，他就成為所有服從他的人永遠得救的根源。

【當代版】祂既然達到了完美的地步，神就立祂作大祭司，與麥基洗德的地位同等，使祂成為永恆救恩的源頭，讓所有服從祂的人都得到拯救。

【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】並蒙神照著麥基洗德的等次稱他為大祭司。

【和修訂】並蒙神照著麥基洗德的體系宣稱他為大祭司。

【新譯本】而且蒙 神照著麥基洗德的體系，稱他為大祭司。

【呂振中】蒙神稱呼為大祭司，照麥基洗德的等次。

【思高本】遂蒙天主宣稱為按照默基瑟德品位的大司祭。

【牧靈本】應驗了天主宣佈的：按默基瑟德品級的大司祭。

【現代本】神宣佈他依照麥基洗德一系作大祭司。

【當代版】祂既然達到了完美的地步，神就立祂作大祭司，與麥基洗德的地位同等，使祂成為永恆救恩的源頭，讓所有服從祂的人都得到拯救。

【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】論到麥基洗德，我們有好些話，並且難以解明，因為你們聽不進去。

【和修訂】論到這事，我們有好些話要說，可是很難解釋，因為你們聽不進去。

【新譯本】論到這些事，我們有很多話要說，可是很難解釋；因為你們已經遲鈍了，聽不進去。

【呂振中】論到這一點，我們有許多話要說、是難以解明的；因為你們已是聽覺遲鈍了。

【思高本】關於這事我們還有許多話要說，但是難以說明，因為你們聽不入耳。

【牧靈本】我們對這方面還有許多要說的，但不容易解釋，因為你們的理解力還很遲鈍。

【現代本】關於這事，還有許多可說的，但是不容易對你們解釋，因為你們的理解力遲鈍。

【當代版】關於這方面的事，我們還有很多的話要說，但因你們的領悟力那麼遲鈍，實在很難向你們解釋。

【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】看你們學習的工夫，本該作師傅，誰知還得有人將神聖言小學的開端另教導你們，並且成了那必須吃奶，不能吃乾糧的人。

【和修訂】按時間說，你們早該作教師了，誰知還需要有人再將神聖言基礎的要道教導你們；你們成了那需要吃奶、不能吃乾糧的人。

【新譯本】到這個時候，你們應該已經作老師了；可是你們還需要有人再把 神道理的初步教導你們。你們成了只能吃奶而不能吃乾糧的人！

【呂振中】以時間論，你們本該做教師了，如今竟再需要人將神神諭開端之要綱教給你們，而你們卻成了需要奶子而不能吃硬食物的了！

【思高本】按時間說，你們本應做導師了，可是你們還需要有人來教導你們天主道理的初級教材；並且成了必須吃奶，而不能吃硬食的人。

【牧靈本】你們此時早應為人師表了！但還得有人提醒你們最基本的天主教理。你們仍需要吃奶，還不能吃硬食。

【現代本】你們早就應該為人師表了，可是你們竟還需要別人用神信息的第一課來教你們。你們還需要吃奶，不能吃乾飯。

【當代版】到了今天，你們早該作別人的教師了，但可惜你們卻還需要別人向你們傳授基本的道理，就像還不能吃飯，只能吃奶的一樣。

【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練仁義的道理，因為他是嬰孩；

【和修訂】凡只能吃奶的，就不熟練仁義的道理，因為他是嬰孩。

【新譯本】凡是吃奶的，還是個嬰孩，對公義的道理沒有經歷；

【呂振中】凡只能用奶子的、對正義之道都沒有經驗，因為還是嬰孩。

【思高本】凡吃奶的，因為還是個嬰孩，還不能瞭解正義的道理；

【牧靈本】凡在吃奶的人還是嬰孩，不能明白救恩成義的道理。

【現代本】凡是吃奶的都是嬰兒，還不會辨別是非。

【當代版】只會吃奶的，都是嬰孩，對仁義的道理還不熟習。

【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】惟獨長大成人的才能吃乾糧；他們的心竅習練得通達，就能分辨好歹了。

【和修訂】惟獨長大成人的才能吃乾糧，他們的心竅因練習而靈活，能分辨善惡了。

【新譯本】只有長大成人的，才能吃乾糧，他們的官能因為操練純熟，就能分辨是非了。

【呂振中】惟獨完全長大（與‘得完全’一詞同字）的人才能吃硬食物；他們的官能已因慣用而充份操練、能夠辨別好歹了。

【思高本】唯獨成年人能吃硬食，因為們的官能因著練習獲得了熟練，能以分辨善惡。

【牧靈本】只有成年人，能吃硬食，因為他們的內心通過實踐已能判斷是非了。樣。

【現代本】從另一方面說，只有成年人才吃乾飯。他們已經有了豐富的經驗，能辨別好壞。

【當代版】只有可以吃飯的才是成年人，他們的心思歷經鍛煉，就能分辨善惡了。

【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.

