

彼得前书第二章译文对照

1【和合本】所以，你们既除去一切的恶毒（或作阴毒）、诡诈，并假善、嫉妒，和一切毁谤的话，

【和修订】所以，你们要除去一切的恶毒，一切诡诈、假善、嫉妒，和一切毁谤的话。

【新译本】所以要除去一切恶毒、一切诡诈、虚伪、嫉妒和一切毁谤的话，

【吕振中】所以你们既脱去了一切恶毒（或译：阴毒）、一切诡诈装假和嫉妒、以及一切毁谤的事，

【思高本】所以你们应放弃各种邪恶、各种欺诈、虚伪、嫉妒和各种诽谤，

【牧灵本】所以，你们要抛弃一切邪恶、诈骗、虚伪、嫉妒和毁谤。

【现代本】所以，你们要排除一切坏事，不再撒谎，伪善，嫉妒，或说人坏话；

【当代版】你们既然尝过主恩的滋味，就应当除去一切恶毒、欺诈、虚伪、嫉妒和诽谤；要像初生的婴儿渴慕母乳似的，渴望得到纯净的“属灵的奶”的滋养，藉此使你们的灵命不断增长，以至得救。

【KJV】 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, all evil speakings,

【NIV】 Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind.

【BBE】 So putting away all wrongdoing, and all tricks and deceits and envies and evil talk,

【ASV】 Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings,

2【和合本】就要爱慕那纯净的灵奶，象才生的婴孩爱慕奶一样，叫你们因此渐长，以致得救。

【和修订】要爱慕那纯净的灵奶，像初生的婴孩爱慕奶一样，好使你们借着它成长，以致得救，

【新译本】像初生婴孩爱慕那纯净的灵奶，好叫你们靠它长大，进入救恩；

【吕振中】就该切慕心神之纯净奶子，像才生的婴儿切慕奶子一样，使你们靠着这个而长大、以至于得救。

【思高本】应如初生的婴儿贪求属灵性的纯奶，为使你们靠着它生长，以致得救；

【牧灵本】要像新生儿那般渴慕纯净的奶水，就如灵性奶水的圣言使你们成长，使你们走向完美之境。

【现代本】要像新生的婴儿，时时渴慕那纯净的灵奶，好借着它长大，得救。

【当代版】你们既然尝过主恩的滋味，就应当除去一切恶毒、欺诈、虚伪、嫉妒和诽谤；要像初生的婴儿渴慕母乳似的，渴望得到纯净的“属灵的奶”的滋养，藉此使你们的灵命不断增长，以至得救。

【KJV】 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

【NIV】 Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation,

【BBE】 Be full of desire for the true milk of the word, as babies at their mothers' breasts, so that you may go on to salvation;

【ASV】 as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation;

3【和合本】你们若尝过主恩的滋味，就必如此。

【和修订】因为你们已经尝过主恩的滋味。

【新译本】因为你们已经体验过主是美善的。

【吕振中】因为你们确已尝过主是多么好滋味的。

【思高本】何况你们已尝到了“主是何等的甘饴。”

【牧灵本】难道你们没尝到主是多么甘饴！

【现代本】正像圣经所说：“你们尝过了主的恩慈。”

【当代版】你们既然尝过主恩的滋味，就应当除去一切恶毒、欺诈、虚伪、嫉妒和诽谤；要像初生的婴儿渴慕母乳似的，渴望得到纯净的“属灵的奶”的滋养，藉此使你们的灵命不断增长，以至得救。

【KJV】If so be ye have tasted that the Lord is gracious.

【NIV】now that you have tasted that the Lord is good.

【BBE】If you have had a taste of the grace of the Lord:

【ASV】if ye have tasted that the Lord is gracious:

4【和合本】主乃活石，固然是被人所弃的，却是被神所拣选、所宝贵的。

【和修订】要亲近主，他是活石，虽然被人所丢弃，却是神所拣选、所珍贵的。

【新译本】主是活石，虽然被人弃绝，却是神所拣选所珍贵的；你们到他面前来，

【吕振中】你们常上去找他，找那活的石头、被人所弃掉、而在神看是蒙拣选而宝贵的。

【思高本】你们接近了他，即接近了那为人所摈弃，但为天主所精选，所尊重的活石，

【牧灵本】你们来接近他，他是活石，虽为人摈弃，却为天主所珍爱挑选。

【现代本】要亲近主——活的石头；虽然他被人遗弃，但神拣选他，珍惜他。

【当代版】基督是活石，虽然人们抛弃了祂，神却珍贵祂，选了祂作基石，要在祂上面建造。

【KJV】To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

【NIV】As you come to him, the living Stone--rejected by men but chosen by God and precious to him--

【BBE】To whom you come, as to a living stone, not honoured by men, but of great and special value to God;

【ASV】unto whom coming, a living stone, rejected indeed of men, but with God elect, precious,

5【和合本】你们来到主面前，也就象活石，被建造成为灵宫，作圣洁的祭司，借着耶稣基督奉献神所悦纳的灵祭。

【和修订】你们作为活石，要被建造成属灵的殿，成为圣洁的祭司，借着耶稣基督献上蒙神悦纳的属灵祭物。

【新译本】也就像活石，被建造成为灵宫，作圣洁的祭司，借着耶稣基督献上蒙神悦纳的灵祭。

【吕振中】你们也像活的石头，被建造为属灵之殿，做圣别的祭司班，好借着耶稣基督来献上神所悦纳的属灵祭物。

【思高本】你们也就成了活石，建成一座属神的殿宇，成为一班圣洁的司祭，以奉献因耶稣基督而中悦天主的属神的祭品。

【牧灵本】你们也可成为活石，用心建成一座精神殿堂，成为一群圣洁的司祭，借着耶稣基督，向天主献上令他愉悦的灵性祭品。

【现代本】你们也要像活的石头，用来建造属灵的圣殿，在那里作圣洁的祭司，借着耶稣基督献上为神所悦纳的属灵祭物。

【当代版】你们到祂面前来，也成了活石，神要用来建造祂的灵宫。你们又作了圣洁的祭司，借着耶稣基督，把神所悦纳的灵祭献上；

【KJV】Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

【NIV】you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

【BBE】You, as living stones, are being made into a house of the spirit, a holy order of priests, making those offerings of the spirit which are pleasing to God through Jesus Christ.

【ASV】ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

6【和合本】因为经上说：看哪，我把所拣选、所宝贵的房角石安放在锡安；信靠他的人必不至于羞愧。

【和修订】因为经上说：看哪，我把一块石头放在锡安——一块蒙拣选、珍贵的房角石；信靠他的人必不蒙羞。

【新译本】因为经上记着：“看哪，我在锡安放了一块石头，就是所拣选所珍贵的房角石，信靠他的人，必不致失望。”

【吕振中】因为经上有明文说：“你看，我把一块蒙拣选而宝贵的房角石放在锡安；信靠他的人决不至于失望。”

【思高本】这就是经上所记载的：“看，我要在熙雍安放一块精选的，宝贵的基石，凡信赖他的，决不会蒙羞。”

【牧灵本】圣经记载着：“看，我在熙雍安放了一块精选的宝贵基石。凡是依赖他的绝不会失望。”

【现代本】因为圣经上说：我选了一块贵重的石头作为锡安的墙角石；凡信靠他的，都不至于失望。

【当代版】因为旧约圣经说：“你们看，我把一块我所拣选、又看为最宝贵的基石放在锡安（教会）上，信靠祂的人必不会失望。”

【KJV】Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

【NIV】For in Scripture it says: "See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame."

【BBE】Because it is said in the Writings, See, I am placing a keystone in Zion, of great and special value; and the

man who has faith in him will not be put to shame.

【ASV】 Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious: And he that believeth on him shall not be put to shame.

7【和合本】所以，他在你们信的人就为宝贵，在那不信的人有话说：匠人所弃的石头已作了房角的头块石头。

【和修订】所以，这石头在你们信的人是珍贵的；在那不信的人却有话说：匠人所丢弃的石头已作了房角的头块石头。

【新译本】所以这石头，对你们信的人是宝贵的，但对那不信的人，却是“建筑工人所弃的石头，成了房角的主要石头。”

【吕振中】这样，在你们信的人、基督是宝贵，而在不信的人、他却不但是“匠人所弃掉的这块石头，已成了房角石的头一块”，

【思高本】所以为你们信赖的人，是一种荣幸；但不信赖的人，是“匠人弃而不用的石头，反而成了屋角的基石；”

【牧灵本】对你们相信的人来说，是一种荣幸。但对不信者来说，它是被匠人丢弃的石头，反而成了基石；

【现代本】对你们信的人来说，这石头是很宝贵的；可是，对于那些不信的人：泥水匠所丢弃的这块石头已成为最重要的基石！

【当代版】所以，对你们信徒而言，基督是宝贵的；而对那些不信的人来说，基督便是“工匠所抛弃、现在却成了建房子的基石”的那块石头了；

【KJV】 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

【NIV】 Now to you who believe, this stone is precious. But to those who do not believe, "The stone the builders rejected has become the capstone, "

【BBE】 And the value is for you who have faith; but it is said for those without faith, The very stone which the builders put on one side, was made the chief stone of the building;

【ASV】 For you therefore that believe is the preciousness: but for such as disbelieve, The stone which the builders rejected, The same was made the head of the corner;

8【和合本】又说：作了绊脚的石头，跌人的盘石。他们既不顺从，就在道理上绊跌（或作：他们绊跌都因不顺从道理）；他们这样绊跌也是预定的。

【和修订】又说：作了绊脚的石头，使人跌倒的盘石。他们绊跌，因为不顺从这道，这也是预定的。

【新译本】它又“作了绊脚的石头，使人跌倒的盘石。”他们跌倒是因为不顺从这道，他们这样是必然的。

【吕振中】而且是“碰脚的石头和跌人的盘石”了。他们碰倒了，是因为他们不信真道；这也是被豫

定以至于此的。

【思高本】并且是“一块绊脚石，和一块使人跌倒的盘石。”他们由于不相信天主的话，而绊倒了，这也是为他们预定了的。

【牧灵本】而且也是一块绊脚石，令人失足的石头。他们绊倒是因为拒绝圣言，这也是为他们预定的。

【现代本】在圣经的另一处说：这一块绊脚的石头是使人绊倒的石块。他们绊倒了，因为他们不信真道；这也是出于神的旨意。

【当代版】同时，祂也是一块“绊脚石和使人跌倒的盘石”。他们被绊跌，都是因为不顺从真道，这样的下场是必然的，是神意料中的事。

【KJV】And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

【NIV】and, "A stone that causes men to stumble and a rock that makes them fall." They stumble because they disobey the message--which is also what they were destined for.

【BBE】And, A stone of falling, a rock of trouble; the word is the cause of their fall, because they go against it, and this was the purpose of God.

【ASV】and, A stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed.

9【和合本】惟有你们是被拣选的族类，是有君尊的祭司，是圣洁的国度，是属神的子民，要叫你们宣扬那召你们出黑暗入奇妙光明者的美德。

【和修订】不过，你们是被拣选的一族，是君尊的祭司，是神圣的国度，是属神的子民，要使你们宣扬那召你们出黑暗入奇妙光明者的美德。

【新译本】然而你们是蒙拣选的族类，是君尊的祭司，是圣洁的国民，是属神的子民，为要叫你们宣扬那召你们出黑暗入奇妙光明者的美德。

【吕振中】但你们呢、你们乃是蒙拣选的族类，是王家的祭司班，是圣别的邦国，是子民做神产业的，要叫你们宣扬那召了你们出黑暗而进入他奇妙之光者的神德。

【思高本】至于你们，你们却是特选的种族，王家的司祭，圣洁的国民，属于主的民族，为叫你们宣扬那由黑暗中召叫你们，进入他奇妙之光者的荣耀。

【牧灵本】你们是被选的民族，是司祭的王国，神圣的国家，天主选来作为他自己的子民，为叫你们赞颂他的美妙伟大，那位曾从黑暗里召叫你们走向他奇妙光辉之中。

【现代本】但是，你们是蒙拣选的一族，是王家的祭司，圣洁的国度，神的子民。神选召你们离开黑暗，进入他辉煌的光明，来宣扬他奇妙的作为。

【当代版】但你们却是神所拣选的一族，是君尊的祭司，是神圣的邦国，是神的子民，为的是要你们宣扬神的大德；因祂曾呼召你们离开黑暗，进入奇妙的光明里。

【KJV】But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

【NIV】 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

【BBE】 But you are a special people, a holy nation, priests and kings, a people given up completely to God, so that you may make clear the virtues of him who took you out of the dark into the light of heaven.

【ASV】 But ye are a elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light:

10【和合本】你们从前算不得子民，现在却作了神的子民；从前未曾蒙怜恤，现在却蒙了怜恤。

【和修订】你们从前不是子民，现在却成了神的子民；从前未曾蒙怜悯，现在却蒙了怜悯。作神的仆人

【新译本】“你们从前不是子民，现在却是神的子民；从前未曾蒙怜恤，现在却蒙了怜恤。”

【吕振中】你们从前不是子民，如今却是神的子民；从前没有蒙怜恤，如今却蒙了怜恤。

【思高本】你们从前不是天主的人民，如今却是天主的人民；从前没有蒙受爱怜，如今却蒙受了爱怜。

【牧灵本】你们从前不成一民族，而今你们成了天主的子民了。你们以前未受他的关爱，而今已得到他的怜悯。

【现代本】从前你们不是神的子民，现在是他的子民；从前没有得到神的怜悯，现在已经得到他的怜悯。

【当代版】从前你们不是神的子民，现在却是了；从前也没有得到祂的怜悯，现在却得到了。

【KJV】 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

【NIV】 Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

【BBE】 In the past you were not a people, but now you are the people of God; then there was no mercy for you, but now mercy has been given to you.

【ASV】 who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy.

11【和合本】亲爱的弟兄啊，你们是客旅，是寄居的。我劝你们要禁戒肉体的私欲；这私欲是与灵魂争战的。

【和修订】亲爱的，你们是旅客，是寄居的，我劝你们要禁戒肉体的情欲；这情欲是与灵魂争战的。

【新译本】亲爱的，我劝你们作客旅和寄居的人，要禁戒肉体的私欲，这私欲是与灵魂争战的。

【吕振中】亲爱的，我劝你们做侨民做寄居的、要禁戒那对你们的灵魂交战的肉体私欲；

【思高本】亲爱的！我劝你们作侨民和作旅客的，应戒绝与灵魂作战的肉欲；

【牧灵本】亲爱的弟兄们！你们既是世上的过客与异乡人，我劝你们丢掉这些血肉之欲念，它们与灵魂作战。

【现代本】亲爱的朋友们，你们在世上是旅客，是避难的人！我劝你们，不要放纵肉体的情欲；这种

情欲老在跟灵魂争战。

【当代版】亲爱的弟兄姊妹，你们要知道在世上只不过是作客和寄居的。所以，我劝你们要禁绝那向灵魂挑战的情欲；

【KJV】Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

【NIV】Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul.

【BBE】My loved ones, I make this request with all my heart, that, as those for whom this world is a strange country, you will keep yourselves from the desires of the flesh which make war against the soul;

【ASV】Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lust, which war against the soul;

12【和合本】你们在外邦人中，应当品行端正，叫那些毁谤你们是作恶的，因看见你们的好行为，便在鉴察（或作：眷顾）的日子归荣耀给神。

【和修订】你们在外邦人中要品行端正，好让那些人，虽然毁谤你们是作恶的，会因看见你们的好行为而在鉴察注的日子归荣耀给神。

【新译本】你们在教外人中，应当品行端正，使那些人，虽然毁谤你们是作恶的，但因为看见你们的好行为，就要在鉴察的日子颂赞神。

【吕振中】在外国人中间持守你们的好为人，使他们在毁谤你们为作恶的情形下、因亲眼看见了你们的好行为、便在鉴察的日子归荣耀于神。

【思高本】在外教人中要常保持良好的品行，好使那些诽谤你们为作恶者的人，因见到你们的善行，而在主眷顾的日子，归光荣于天主。

【牧灵本】你们生活在外邦人中间，要表现出良好的品行，好使那些指控、诽谤你们的人，因看到你们的美德善行，而在主来临的日子，归光荣于天主。

【现代本】在外邦人当中，你们应该有端正的品行，使那些说你们坏话、指责你们做坏事的人，因看见你们的好行为，就在主再来的日子，归荣耀给神。

【当代版】你们在未信的人中，应当品行端正，好叫那些诽谤你们的人，因为看见你们的好行为，就在主再来的时候，把荣耀归给神。

【KJV】Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

【NIV】Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.

【BBE】Being of good behaviour among the Gentiles; so that though they say now that you are evil-doers, they may see your good works and give glory to God when he comes to be their judge.

【ASV】having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

13【和合本】你们为主的缘故，要顺服人的一切制度，或是在上的君王，

【和修订】你们为主的缘故要顺服人的一切制度，或是在上的君王，

【新译本】你们为主的缘故，要顺服人的一切制度，无论是至尊的君王，

【吕振中】你们为主的缘故要顺服人类的一切制度，或是君王为至尊的，

【思高本】你们要为主的缘故，服从人立的一切制度：或是服从帝王为最高的元首，

【牧灵本】你们感念主的同时，要遵从人立的典章规范：服从君王为一国之首；

【现代本】为了主的缘故，你们要顺从人间的掌权者：就是在上的君王

【当代版】为主的缘故，你们要服从人所立的一切制度——不论是国家元首，

【KJV】 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

【NIV】 Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority,

【BBE】 Keep all the laws of men because of the Lord; those of the king, who is over all,

【ASV】 Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme;

14【和合本】或是君王所派罚恶赏善的臣宰。

【和修订】或是君王所派惩恶赏善的官员。

【新译本】或是君王所派赏善罚恶的官员；

【吕振中】或是纯治官由君王所差派、以刑罚作恶的、赞许行善的。

【思高本】或是服从帝王派遣来惩罚作恶者，奖赏行善者的总督，

【牧灵本】服从总督，他负责惩治恶人，奖励良善。

【现代本】和他所委派执行赏善罚恶的长官。

【当代版】或是执行法纪的政府官员；

【KJV】 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

【NIV】 or to governors, who are sent by him to punish those who do wrong and to commend those who do right.

【BBE】 And those of the rulers who are sent by him for the punishment of evil-doers and for the praise of those who do well.

【ASV】 or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.

15【和合本】因为神的旨意原是要你们行善，可以堵住那糊涂无知人的口。

【和修订】因为神的旨意原是要你们以行善来堵住糊涂无知人的口。

【新译本】因为这是神的旨意，要借着你们的善行，塞住糊涂无知人的口。

【吕振中】因为神的旨意是：你们要行善、来笼住糊涂人的无知无识。

【思高本】因为这原是天主的旨意：要你们行善，使那些愚蒙无知的人，闭口无言。

【牧灵本】天主愿意你们努力行善，好叫愚昧荒谬的人哑口无言。

【现代本】因为神的旨意是要你们以好行为来堵住那班糊涂人的无知之口。

【当代版】因为神的旨意是要你们行善，使那些愚昧无知的人哑口无言。

【KJV】 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

【NIV】 For it is God's will that by doing good you should silence the ignorant talk of foolish men.

【BBE】 Because it is God's pleasure that foolish and narrow-minded men may be put to shame by your good behaviour:

【ASV】 For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:

16【和合本】你们虽是自由的，却不可借着自由遮盖恶毒（或作：阴毒），总要作神的仆人。

【和修订】虽然你们是自由的，却不可借着自由遮盖恶毒，总要作神的仆人。

【新译本】你们是自由的人，但不要自由来掩饰邪恶，总要像神的仆人。

【吕振中】你们要做自主的人，而不拿自主（或译：自由）以遮盖恶毒（或译：阴毒），却要做神的仆人。

【思高本】你们要做自由的人，却不可做以自由为掩饰邪恶的人，但该做天主的仆人；

【牧灵本】你们是自由的，心甘情愿地做天主的仆人，但不要以自由为借口去行恶事。

【现代本】你们是自由人，但不要自由来掩盖任何邪恶；要作神的奴仆。

【当代版】你们也要做个自由的人，只是不要滥用自由，以自由为借口去犯罪作恶，却要作神的忠仆。

【KJV】 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

【NIV】 Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God.

【BBE】 As those who are free, not using your free position as a cover for wrongdoing, but living as the servants of God;

【ASV】 as free, and not using your freedom for a cloak of wickedness, but as bondservants of God.

17【和合本】务要尊敬众人，亲爱教中的弟兄，敬畏神，尊敬君王。

【和修订】务要尊重众人；要敬爱教中的弟兄姊妹；要敬畏神；要尊敬君王。

【新译本】要尊重众人，爱护弟兄，敬畏神，尊敬君王。

【吕振中】务要尊敬众人；爱信主的弟兄姊妹；敬畏神；尊敬君王。

【思高本】要尊敬众人，友爱弟兄，敬畏天主，尊敬君王。

【牧灵本】你们要尊重世人，友爱教会内的弟兄。敬畏天主，尊敬世上的君主。

【现代本】你们要尊重每一个人；要爱信主的弟兄姊妹；要敬畏神；要尊敬君王。

【当代版】还要尊敬别人，爱主内的弟兄姊妹，敬畏神，服从政府。

【KJV】 Honour all men. Love the brotherhood. Fear God. Honour the king.

【NIV】 Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king.

【BBE】 Have respect for all, loving the brothers, fearing God, honouring the king.

【ASV】 Honor all men. Love the brotherhood. Fear God. Honor the king.

18【和合本】你们作仆人的，凡事要存敬畏的心顺服主人；不但顺服那善良温和的，就是那乖僻的也要顺服。

【和修订】你们作奴仆的，凡事要存敬畏的心顺服主人；不但顺服善良温和的，就是乖僻的也要顺服。

【新译本】你们作仆人的，要凡事敬畏顺服主人，不单是对善良温和的，就是乖僻的也要顺服。

【吕振中】你们做家仆的，要用十分敬畏的心顺服主人，不但顺服那良善温和的，也顺服那弯曲的。

【思高本】你们做家仆的，要以完全敬畏的心服从主人，不但对良善和温柔的，就是对残暴的，也该如此。

【牧灵本】仆役应服从并尊敬主人，不仅对善良体谅的主人，对那些刻薄的主人也要如此。

【现代本】作奴仆的，你们要恭敬服从主人，不但对良善温和的主人这样，对严酷的主人也要这样。

【当代版】你们作家仆的，要恭敬地服从主人，不但服从那良善温和的，就是乖僻凶恶的也要服从；

【KJV】 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

【NIV】 Slaves, submit yourselves to your masters with all respect, not only to those who are good and considerate, but also to those who are harsh.

【BBE】 Servants, take orders from your masters with all respect; not only if they are good and gentle, but even if they are bad-humoured.

【ASV】 Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward.

19【和合本】倘若人为叫良心对得住神，就忍受冤屈的苦楚，这是可喜爱的。

【和修订】倘若你们为使良心对得起神，忍受冤屈的痛苦，这是可赞许的。

【新译本】因为人若在神面前为良心的缘故，忍受冤屈的苦楚，是有福的。

【吕振中】因为人若为了良知要对得住神（或译：保全神同在的意识）而担受忧患，吃冤枉的苦，这就是温雅的行为。

【思高本】谁若明知是天主的旨意，而忍受不义的痛苦：这是中悦天主的事。

【牧灵本】当人秉持良心，为了天主而遭受不公平的处罚时，这才算是中悦天主的事。

【现代本】如果你们因领会这是神的旨意，愿意忍受不当受的痛苦，神就会赐福给你们。

【当代版】因为若为神的缘故忍受冤屈，这人是神所喜悦的。

【KJV】 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

【NIV】 For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God.

【BBE】 For it is a sign of grace if a man, desiring to do right in the eyes of God, undergoes pain as punishment for something which he has not done.

【ASV】 For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.

20【和合本】你们若因犯罪受责打，能忍耐，有什么可夸的呢？但你们若因行善受苦，能忍耐，这在

神看是可喜爱的。

【和修订】你们若因犯罪受责打而忍耐，有什么可称赞的呢？但你们若因行善受苦而忍耐，这在神看来是可赞许的。

【新译本】你们若因犯罪受责打而能忍耐，有什么可夸的呢？但你们若因行善而受苦，能忍耐，在神看来，这是有福的。

【吕振中】你们若因犯罪而挨拳打、坚心忍受，有什么荣誉呢？但你们若因行善而受苦、坚心忍受，这在神看就是温雅的行为了。

【思高本】若你们因犯罪被打而受苦，那还有什么光荣？但若因行善而受苦，而坚心忍耐：这是中悦天主的事。

【牧灵本】做了错事而受罚，那算什么光荣？要是你因善行而忍受痛苦，在天主面前，才值得荣耀。

【现代本】如果你们是因犯过错而忍受责打，那有什么光荣呢？只有因行善而忍受苦难的人才能蒙神赐福。

【当代版】如果你们犯了罪，被责打的时候能够忍受得住，这有甚么了不起！如果你们因行善而招来了苦难，你们还能忍受，那就必定讨神的喜悦。

【KJV】For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

【NIV】But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God.

【BBE】What credit is it if, when you have done evil, you take your punishment quietly? but if you are given punishment for doing right, and take it quietly, this is pleasing to God.

【ASV】For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God.

21【和合本】你们蒙召原是为这；因基督也为你们受过苦，给你们留下榜样，叫你们跟随他的脚踪行。

【和修订】你们蒙召就是为此，因为基督也为你们受过苦，给你们留下榜样，为要使你们跟随他的脚踪。

【新译本】你们就是为此蒙召，因基督也为你们受过苦，给你们留下榜样，叫你们跟随他的脚踪行。

【吕振中】你们蒙召原是为了这个，因为基督也替你们受了苦（有古卷作：替你们死）给你们留下摹样、叫你们紧跟着他的脚踪。

【思高本】你们原是为这而蒙召的，因为基督也为你们受了苦，给你们留下了榜样，叫你们追随他的足迹。

【牧灵本】为此你们才被召叫。基督为你们受苦难正给你们作了榜样，你们要追随他的脚步。

【现代本】神呼召你们的目的就在这里；因为基督为你们受苦，给你们留下榜样，为要使你们能够跟随他的脚步走。

【当代版】这也是你们蒙召的一个原因，因为基督也曾为你们受过苦，给你们留下一个好榜样，叫你

们可以跟随祂的脚踪而行。

【KJV】For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

【NIV】To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.

【BBE】This is God's purpose for you: because Jesus himself underwent punishment for you, giving you an example, so that you might go in his footsteps:

【ASV】For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:

22【和合本】他并没有犯罪，口里也没有诡诈。

【和修订】他并没有犯罪，口里也没有诡诈。

【新译本】“他从来没有犯过罪，口里也找不到诡诈。”

【吕振中】他没有犯罪，他口里也不曾见有诡诈；

【思高本】“他没有犯过罪，他口中也从未出过谎言；”

【牧灵本】他从不作恶，也不说谎。

【现代本】他没有犯过罪；没有人听说过他撒谎。

【当代版】基督并没有犯罪，也没有说谎，

【KJV】Who did no sin, neither was guile found in his mouth:

【NIV】He committed no sin, and no deceit was found in his mouth."

【BBE】Who did no evil, and there was no deceit in his mouth:

【ASV】who did no sin, neither was guile found in his mouth:

23【和合本】他被骂不还口；受害不说威吓的话，只将自己交托那按公义审判人的主。

【和修订】他被辱骂不还口，受害也不说威吓的话，只将自己交托给公义的审判者。

【新译本】他被骂的时候不还嘴，受苦的时候也不说恐吓的话；只把自己交托给那公义的审判者。

【吕振中】他受辱骂，也不回骂，受苦也不恐吓的话，却交托那按公义审判的主。

【思高本】他受辱骂，却不还骂；他受虐待，却不报复，只将自己交给那照正义行审判的天主；

【牧灵本】人去羞辱他，他不还口。他受苦时不抱怨，只把自己交托在那位正义审判者的手中。

【现代本】他受辱骂不还口，受虐待也不说恐吓的话，只仰望公义的审判者。

【当代版】祂被辱骂的时候却不反驳，受人虐待的时候也不扬言报复，只把自己交给那按公义施行审判的神。

【KJV】Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

【NIV】When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he

entrusted himself to him who judges justly.

【BBE】To sharp words he gave no sharp answer; when he was undergoing pain, no angry word came from his lips; but he put himself into the hands of the judge of righteousness:

【ASV】who, when he was reviled, reviled not again; when he suffered threatened not; but committed himself to him that judgeth righteously:

24 【和合本】他被挂在木头上，亲身担当了我们的罪，使我们既然在罪上死，就得以在义上活。因他受的鞭伤，你们便得了医治。

【和修订】他被挂在木头上，亲身担当了我们的罪，使我们既然在罪上死，就得以在义上活。因他受的鞭伤，你们得了医治。

【新译本】他在木头上亲身担当了我们的罪，使我们既然不活在罪中，就可以为义而活。因他受的鞭伤，你们就得了医治。

【吕振中】他以自己的身体在木架上亲自背上我们的罪，使我们既跟罪割死，就得以向义而活。因着他受的鞭伤、你们就得了医治。

【思高本】他在自己的身上，亲自承担了我们的罪过，上了木架，为叫我们死于罪恶，而活于正义；“你们是因他的创伤而获得了痊愈。”

【牧灵本】他上了十字架，独自承担了我们的罪，使我们死于罪中，而活于正义。你们因着他的创伤而得治愈。

【现代本】基督亲身把我们的罪带到十字架上，使我们不再生活在罪中，只为公义而活。由于他所受的创伤，你们得到了医治。

【当代版】基督被钉在木头的十字架上，亲身担当了我们的罪，使我们脱离了罪恶的捆绑，得以过公义的生活；又因祂所受的鞭伤，你们得了医治。

【KJV】Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

【NIV】He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

【BBE】He took our sins on himself, giving his body to be nailed on the tree, so that we, being dead to sin, might have a new life in righteousness, and by his wounds we have been made well.

【ASV】who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.

25 【和合本】你们从前好象迷路的羊，如今却归到你们灵魂的牧人监督了。

【和修订】你们从前好像迷路的羊，如今却归回你们灵魂的牧人和监督了。

【新译本】你们从前好像迷路的羊，但现在已经回到你们灵魂的牧人和监督那里了。

【吕振中】你们像羊走迷了路，如今却回转过来、归你们灵魂的牧人和监督了。

【思高本】 你们从前有如迷途的亡羊，如今却被领回，归依你们的灵牧和监督。

【牧灵本】 从前你们是迷失的羔羊，但现在你们已重归那照顾你们灵魂的牧者了。

【现代本】 从前你们都像迷失的羊，现在已经归回，跟随着你们灵魂的牧人和监护者了。

【当代版】 从前你们好像是迷路的羊，现在却归向你们的牧人，回到你们灵魂的监护者那里。

【KJV】 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

【NIV】 For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.

【BBE】 Because, like sheep, you had gone out of the way; but now you have come back to him who keeps watch over your souls.

【ASV】 For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.