

## 彼得前书第三章译文对照

1【和合本】你们作妻子的要顺服自己的丈夫；这样，若有不信从道理的丈夫，他们虽然不听道，也可以因妻子的品行被感化过来；

【和修订】同样，你们作妻子的，要顺服自己的丈夫，这样，即使有不信从道理的丈夫，也会因妻子的品行，并非言语，而感化过来，

【新译本】照样，你们作妻子的，要顺服自己的丈夫，好使不通道的丈夫受到感动，不是因着你们的言语，而是因着你们的生活，

【吕振中】你们做妻子的，照样要顺服你们的丈夫，使他们、虽或有人不信真道、也可以借着妻子的品行、无言无语地被赢过来，

【思高本】同样，你们做妻子的，应当服从自己的丈夫，好叫那些不信从天主话的，为了妻子无言的品行而受感化，

【牧灵本】同样道理，妻子应服从丈夫。如果丈夫还没有信从圣言，会因妻子贤良的品行得到感化，

【现代本】同样，作妻子的，你们也应该顺服自己的丈夫，好使没有接受真道的丈夫能因你们的好品行受感化。你们用不着多说话，

【当代版】已婚的姊妹们，你们应该顺从丈夫；这样，如果你们的丈夫还未相信主，就算他们不去听道，也会因为看见你们贞洁的品行和敬畏神的态度，而被感化过来。

【KJV】Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

【NIV】Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives,

【BBE】Wives, be ruled by your husbands; so that even if some of them give no attention to the word, their hearts may be changed by the behaviour of their wives,

【ASV】In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives;

2【和合本】这正是因看见你们有贞洁的品行和敬畏的心。

【和修订】因为看见了你们敬虔纯洁的品行。

【新译本】因为他们看见了你们敬畏和纯洁的生活。

【吕振中】因为他们亲眼看见你们敬畏中的贞洁品行。

【思高本】因为他们看见了，你们怀有敬畏的贞洁品行。

【牧灵本】他们只须看到你们是多么端庄和无瑕就可以了。

【现代本】因为他们会看见你们的纯洁和端庄的品行。

【当代版】已婚的姊妹们，你们应该顺从丈夫；这样，如果你们的丈夫还未相信主，就算他们不去听道，也会因为看见你们贞洁的品行和敬畏神的态度，而被感化过来。

【KJV】 While they behold your chaste conversation coupled with fear.

【NIV】 when they see the purity and reverence of your lives.

【BBE】 When they see your holy behaviour in the fear of God.

【ASV】 beholding your chaste behavior coupled with fear.

3 【和合本】你们不要以外面的辮头发，戴金饰，穿美衣为妆饰，

【和修订】你们不要借外表来妆饰自己，如编头发，戴金饰，穿美丽的衣裳等，

【新译本】不要单注重外表的装饰，就如髻头发、戴金饰、穿华丽衣服；

【吕振中】你们的妆饰呢、不应当是外面的辮头发、戴金饰、或穿衣裳的妆饰，

【思高本】你们的装饰不应是外面的发型、金饰，或衣服的装束，

【牧灵本】你们不应注重外在的发型、服装或首饰，

【现代本】你们不要藉打扮来妆饰自己，不要讲究怎样髻头发，带什么珠宝饰物，穿什么衣服。

【当代版】你们不要过于注重外表的妆饰，例如发型、金饰和漂亮的衣服等；

【KJV】 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

【NIV】 Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes.

【BBE】 Do not let your ornaments be those of the body such as dressing of the hair, or putting on of jewels of gold or fair clothing;

【ASV】 Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel;

4 【和合本】只要以里面存着长久温柔，安静的心为妆饰；这在神面前是极宝贵的。

【和修订】而要有蕴藏在人内心不衰退的美，以温柔娴静的心妆饰自己；这在神面前是极宝贵的。

【新译本】却要在里面存着温柔安静的心灵，作不能毁坏的装饰，这在神面前是极宝贵的。

【吕振中】乃应当是内心隐藏着的人、以柔和安静的心灵为不朽坏的妆饰：这在神面前是很贵的。

【思高本】而应是那藏于内心，基于不朽的温柔，和宁静心神的人格：这在天主前是宝贵的。

【牧灵本】但要注重内在的、具温柔平和特质的美妙超凡的人格。这才是天主看重的

【现代本】你们应该有内在的美，以那不会衰退的温柔娴静为妆饰；这在神眼中是最有价值的。

【当代版】要以经久不灭的温柔娴静这等内在美为妆饰，这才是神看为最宝贵的。

【KJV】 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

【NIV】Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.

【BBE】But let them be those of the unseen man of the heart, the ever-shining ornament of a gentle and quiet spirit, which is of great price in the eyes of God.

【ASV】but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.

5 【和合本】因为古时仰赖神的圣洁妇人正是以此为妆饰，顺服自己的丈夫，

【和修订】因为古时仰赖神的圣洁妇人正是以此为妆饰，顺服自己的丈夫。

【新译本】因为古时仰望神的圣洁妇女，正是这样装饰自己，顺服丈夫，

【吕振中】从前寄望于神的圣别妇人也是这样自己妆饰，顺服她们自己的丈夫。

【思高本】从前那些仰望天主的圣妇，正是这样装饰了自己，服从了自己的丈夫。

【牧灵本】这些正是以往那些圣洁妇女所表现的：他们仰望天主，并且服从她们的丈夫，

【现代本】因为，从前那些仰望神的圣洁妇女也都以服从丈夫来妆饰自己。

【当代版】从前那些仰赖神的圣洁妇女，都是以这些来妆饰自己，顺从自己的丈夫。

【KJV】For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

【NIV】For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands,

【BBE】And these were the ornaments of the holy women of the past, whose hope was in God, being ruled by their husbands:

【ASV】For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands:

6 【和合本】就如撒拉听从亚伯拉罕，称他为主。你们若行善，不因恐吓而害怕，便是撒拉的女儿了。

【和修订】就如撒拉听从亚伯拉罕，称他为主。你们只要行善，不怕任何恐吓，就成为撒拉的女儿了。

【新译本】像撒拉听从亚伯拉罕，称他为主一样；你们若行善，不怕任何恐吓，就是撒拉的女儿了。

【吕振中】就如撒拉那样，她听从亚伯拉罕，称他为‘主’。你们若行善，不怕任何让你恐怖的事，就成为撒拉的儿女了。

【思高本】就如撒辣听从了亚巴郎，称他为“主”；你们如果行善，不害怕任何恐吓，你们就是她的女儿。

【牧灵本】例如莎拉，她听从亚伯郎，称他为“主”。你们若是品行端正，就是莎拉的儿女。

【现代本】莎拉也是这样；她服从亚伯拉罕，称呼他“主人”。你们有好行为，不畏惧什么，你们就都是莎拉的女儿了。

【当代版】撒拉就是这样，她顺从亚伯拉罕，并且称他为主人。所以，如果你们毫不畏缩做对的事，

就等于跟随撒拉的脚步，成了她的女儿了。

【KJV】 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

【NIV】 like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear.

【BBE】 As Sarah was ruled by Abraham, naming him lord; whose children you are if you do well, and are not put in fear by any danger.

【ASV】 as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not put in fear by any terror.

7【和合本】你们作丈夫的，也要按情理（原文作知识）和妻子同住；因她比你软弱（比你软弱：原文作是软弱的器皿），与你一同承受生命之恩的，所以要敬重她。这样，便叫你们的祷告没有阻碍。

【和修订】同样，你们作丈夫的，要按情理<sup>2</sup>跟妻子共同生活，体贴女性是比较软弱的器皿；要尊重她，因为她也与你一同承受生命之恩。这样，你们的祷告就不会受阻碍。

【新译本】照样，你们作丈夫的，也要合情合理的与妻子同住。要体谅她比你软弱，要尊敬她，因为她是和你一同承受生命的恩典的。这样，就使你们的祷告不受拦阻。

【吕振中】你们做丈夫的，照样按情理（希腊文：知识）和妻子（希腊文：女的）同住，适当地尊重她，认她为弱质之体（希腊文作：器皿），又是同为后嗣继承生命之恩的人，好叫你们的祷告不受截断。

【思高本】同样，你们作丈夫的，应该凭着信仰的智慧与妻子同居，待她们有如较为脆弱的器皿，尊敬她们，有如与你们共享生命恩宠的继承人：这样你们的祈祷便不会受到阻碍。

【牧灵本】做丈夫的，应该负起共同生活的责任。要尊重体贴你们的妻子，虽然妇女比较软弱，但你们将共同承受天主赐予的新生命。不然，你们的祈祷将不被垂听。

【现代本】作丈夫的，你们跟妻子一同生活，也应该体贴她们在性别上比较软弱。要尊重她们，因为她们跟你们一样都要领受神所赐的新生命。能够这样，你们的祷告就不至于受阻碍。

【当代版】照样，已婚的弟兄们，你们也要体贴和尊重妻子，因为她本来比你软弱，要和你一同承受神施恩所赐的生命；这样，你们的祷告就可以畅通无阻了。

【KJV】 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

【NIV】 Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

【BBE】 And you husbands, give thought to your way of life with your wives, giving honour to the woman who is the feebler vessel, but who has an equal part in the heritage of the grace of life; so that you may not be kept from prayer.

【ASV】 Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

8【和合本】总而言之，你们都要同心，彼此体恤，相爱如弟兄，存慈怜谦卑的心。

【和修订】总而言之，你们都要同心，彼此体恤，相爱如弟兄，存温和谦卑的心。

【新译本】总括来说，你们要彼此同心，互相体恤，亲爱像弟兄，满有温柔，存心谦卑。

【吕振中】总而言之，你们众人都要同心同情、有亲如弟兄之相爱、有怜悯的心肠、并且要谦卑。

【思高本】总之，你们都该同心合意，互表同情，友爱弟兄，慈悲为怀，谦逊温和；

【牧灵本】总之，你们要同心和谐，友爱弟兄，体谅别人，谦卑为怀。

【现代本】总括来说：你们都要同心，互相同情，亲爱如弟兄，以仁慈谦让相待。

【当代版】总而言之，你们要同心合意，彼此关怀，仁慈谦虚，相亲相爱。

【KJV】Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

【NIV】Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble.

【BBE】Last of all, see that you are all in agreement; feeling for one another, loving one another like brothers, full of pity, without pride:

【ASV】Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded:

9【和合本】不以恶报恶，以辱骂还辱骂，倒要祝福；因你们是为蒙召，好叫你们承受福气。

【和修订】不要以恶报恶，以辱骂还辱骂，倒要祝福，因为你们正是为此蒙召的，好使你们承受福气。

【新译本】不要以恶报恶，以辱骂还辱骂，倒要祝福，因为你们就是为此蒙召，好叫你们承受福气。

【吕振中】不可以恶报恶，或以辱骂报辱骂；倒要祝福；因为你们是为了这个而蒙召、好承受祝福的。

【思高本】总不要以恶报恶，以骂还骂；但要祝福，因为你们原是为继承祝福而蒙召的。

【牧灵本】不要以仇报仇，恶言相向，相反要还以祝福，因为你们感受圣召是为继承祝福，

【现代本】不要以恶报恶，以辱骂还辱骂；相反地，要以祝福回报，因为神呼召你们的目的是要赐福给你们。

【当代版】不要以恶报恶；以辱骂还辱骂，反而要为欺负你们的人祝福，因为为别人祝福的必定蒙福；而神呼召你们，是要你们承受福气。

【KJV】Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

【NIV】Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing.

【BBE】Not giving back evil for evil, or curse for curse, but in place of cursing, blessing; because this is the purpose of God for you that you may have a heritage of blessing.

【ASV】not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing.

10【和合本】因为经上说：人若爱生命，愿享美福，须要禁止舌头不出恶言，嘴唇不说诡诈的话；

【和修订】因为经上说：凡要爱惜生命、享受好日子的人，要禁止舌头不出恶言，嘴唇不说诡诈的话。

【新译本】因为“凡希望享受人生，要看见好日子的，就要禁止舌头不出恶言，嘴唇不说诡诈的话；

【吕振中】因为“凡想要爱生命见好日子的人、他应当禁止舌头不出恶言，咀唇不说诡诈；

【思高本】所以“凡愿意爱惜生命，和愿意享见幸福日子的，就应谨守口舌，不说坏话，克制嘴唇，不言欺诈；

【牧灵本】正如经上所说：“若有人喜爱生命，想过快乐的日子，那么就要谨慎口舌，不说坏话；克制双唇，不说谎言；

【现代本】正像圣经所说的：谁要享受人生的乐趣，希望过好日子，就得禁止舌头说坏话，禁止嘴唇撒谎。

【当代版】所以旧约圣经这样说：“若有人爱慕生命，要享受美好的福分，就必须严禁他的舌头，不发恶言，制止他的嘴唇，不说谎话；

【KJV】For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

【NIV】For, "Whoever would love life and see good days must keep his tongue from evil and his lips from deceitful speech.

【BBE】For it is said, Let the man who has a love of life, desiring to see good days, keep his tongue from evil and his lips from words of deceit:

【ASV】For, He that would love life, And see good days, Let him refrain his tongue from evil, And his lips that they speak no guile:

11【和合本】也要离恶行善；寻求和睦，一心追赶。

【和修订】也要弃恶行善，寻求和睦，一心追求。

【新译本】也要离恶行善，寻找并追求和睦。

【吕振中】他应当避恶而行善，寻求和平而追逐它。

【思高本】躲避邪恶，努力行善，寻求和平，全心追随，

【牧灵本】不做坏事，多行善事；寻求和平，尽力维护。

【现代本】他应该避恶行善，一心追求和平。

【当代版】并且还要远离罪恶，竭力行善，热切寻求和平；

【KJV】Let him eschew evil, and do good; let him seek peace, and ensue it.

【NIV】He must turn from evil and do good; he must seek peace and pursue it.

【BBE】And let him be turned from evil and do good; searching for peace and going after it with all his heart.

【ASV】And let him turn away from evil, and do good; Let him seek peace, and pursue it.

12【和合本】因为，主的眼看顾义人；主的耳听他们的祈祷。惟有行恶的人，主向他们变脸。

【和修订】因为主的眼看顾义人，他的耳听他们的祈祷；但主向行恶的人变脸。

【新译本】因为主的眼睛看顾义人，他的耳朵垂听他们的呼求；但主的脸敌对作恶的人。”

【吕振中】因为主的眼看顾义人，主的耳听他们的祈求；但对行恶的人、主却要变脸。”

【思高本】因为上主的双目垂顾正义的人，他的两耳俯听他们的哀声；但上主的威容敌视作恶的人。”

【牧灵本】因为上主的眼光注视着义人，听他们的祈祷。但上主怒视作恶之人。”

【现代本】因为神看顾义人，垂听他们的祷告；但他要向作恶的人变脸。

【当代版】因为主的眼睛要看顾正直的人，主的耳朵要垂听他们的祈求，却要转脸不看那些作恶的人。”

【KJV】For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

【NIV】For the eyes of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil."

【BBE】For the eyes of the Lord are on the upright, and his ears are open to their prayers: but the face of the Lord is against those who do evil.

【ASV】For the eyes of the Lord are upon the righteous, And his ears unto their supplication: But the face of the Lord is upon them that do evil.

13【和合本】你们若是热心行善，有谁害你们呢？

【和修订】你们若热心行善，有谁会害你们呢？

【新译本】如果你们热心行善，有谁能害你们呢？

【吕振中】你们若是为善而热心的人，谁能苦害你们呢？

【思高本】如果你们热心行善，谁能加害你们呢？

【牧灵本】若你们积极行善，谁能加害你们？

【现代本】如果你们热心行善，谁会危害你们呢？

【当代版】如果你们热心行善，有谁会害你们呢？

【KJV】And who is he that will harm you, if ye be followers of that which is good?

【NIV】Who is going to harm you if you are eager to do good?

【BBE】Who will do you any damage if you keep your minds fixed on what is good?

【ASV】And who is he that will harm you, if ye be zealous of that which is good?

14【和合本】你们就是为义受苦，也是有福的。不要怕人的威吓（的威吓：或作所怕的），也不要惊慌；

【和修订】即使你们为义受苦，也是有福的。不要怕人的威吓，也不要惊慌；

【新译本】就算你们要为义受苦，也是有福的。”不要怕人的恐吓，也不要畏惧。”

【吕振中】即使不然，你们如果为义而受苦、也是有福气。不要怕他们（希腊文：不要怕他们所怕的），

不要震才不安；

【思高本】但若你们为正义而受苦，是有福的。你们不要害怕人们的恐吓，也不要心乱，

【牧灵本】若你们为了正义而受苦，你们就有福了。不要因恐吓而害怕，不要惊慌失措。

【现代本】即使为义受苦，也多么有福啊！不要怕人的威胁，也不要惊慌。

【当代版】你们为正义而受苦，是有福的；不要害怕别人的恐吓，也不要焦虑烦躁，

【KJV】But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

【NIV】But even if you should suffer for what is right, you are blessed. "Do not fear what they fear ; do not be frightened."

【BBE】But you are happy if you undergo pain because of righteousness; have no part in their fear and do not be troubled;

【ASV】But even if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled;

15【和合本】只要心里尊主基督为圣。有人问你们心中盼望的缘由，就要常作准备，以温柔、敬畏的心回答各人；

【和修订】只要心里奉主基督为圣，尊他为主。有人问你们心中盼望的理由，要随时准备答复；

【新译本】只要心里尊基督为圣，以他为主；常常作好准备，去回答那些问你们为什么怀有盼望的人，

【吕振中】只要心里承认基督为主，尊奉为圣。凡有人请你们说明你们心中所盼望之缘由，你们总要老准备着回护答复他。不过也要带着柔和与敬畏的心，

【思高本】你们但要在心内尊崇基督为主；若有人询问你们心中所怀希望的理由，你们要时常准备答复，

【牧灵本】基督是主，你们心中所颂扬的唯一圣者。如果有人问起你们怀有望德的原因，你们要随时准备回答。

【现代本】要有敬畏基督的心，以他为主。有人要求你们解释心里的盼望，要随时准备答辩；

【当代版】只要心里尊基督为主，随时准备着向人解释你心中所怀的盼望，不过态度总要虔诚柔和才是。

【KJV】But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

【NIV】But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect,

【BBE】But give honour to Christ in your hearts as your Lord; and be ready at any time when you are questioned about the hope which is in you, to give an answer in the fear of the Lord and without pride;

【ASV】but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear:



16【和合本】存着无亏的良心，叫你们在何事上被毁谤，就在何事上可以叫那诬赖你们在基督里有好品行的人自觉羞愧。

【和修订】不过，要以温柔、敬畏的心回答。要存无亏的良心，使你们在何事上被毁谤，就在何事上使那些凌辱你们在基督里有好品行的人自觉羞愧。

【新译本】但要用温柔敬畏的心回答。当存无愧的良心，使那些诬赖你们这在基督里有好品行的人，在毁谤你们的事上蒙羞。

【吕振中】持守着纯善的良知，使你们在什么事上被毁谤，就在什么事上可以叫诬瀆你们在基督里的好品行的人自觉惭愧。

【思高本】且要以温和、以敬畏之心答复，保持纯洁的良心，好使那些诬告你们在基督内有良好品行的人，在他们诽谤你们的事上，感到羞愧。

【牧灵本】但千万要心平气和，持以尊重的态度，磊落的心胸，好使指控你们、诋毁基督正直生活的那些人蒙羞。

【现代本】可是要以谦恭温和的态度回答。要有清白的良心，让那些侮辱你们、对你们作为基督徒所表现的好品行妄加毁谤的人，自己觉得惭愧。

【当代版】你们也要有无愧的良心，并且在基督里有良好的行为，使那些辱骂你们、胡乱批评你们品行的人自觉惭愧。

【KJV】 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

【NIV】 keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.

【BBE】 Being conscious that you have done no wrong; so that those who say evil things about your good way of life as Christians may be put to shame.

【ASV】 having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ.

17【和合本】神的旨意若是叫你们因行善受苦，总强如因行恶受苦。

【和修订】神的旨意若是要你们因行善受苦，这总比因行恶受苦好。

【新译本】如果 神的旨意是要你们受苦，那么为行善受苦，总比为行恶受苦好。

【吕振中】你们行善而受苦，如果神的旨意愿意这样，总比行恶而受苦的好阿。

【思高本】若天主的旨意要你们因行善而受苦，自然比作恶而受苦更好，

【牧灵本】若是天主的旨意要你们为行善而受苦，也总比作恶而受苦好。

【现代本】如果行善而受苦出于神的旨意，这总比作恶而受苦强多了。

【当代版】如果神真的要你们因行善而受苦，这总比因作恶而受苦好得多。

【KJV】 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

【NIV】It is better, if it is God's will, to suffer for doing good than for doing evil.

【BBE】Because if it is God's purpose for you to undergo pain, it is better to do so for well-doing than for evil-doing.

【ASV】For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.

18【和合本】因基督也曾一次为罪受苦（有古卷作：受死），就是义的代替不义的，为要引我们到神面前。按着肉体说，他被治死；按着灵性说，他复活了。

【和修订】因为基督也曾一次为罪受苦<sup>28</sup>，就是义的代替不义的，为要引领你们<sup>28</sup>到神面前。在肉体里，他被治死；但在灵里，他复活了。

【新译本】因为基督也曾一次为你们的罪死了，就是义的代替不义的，为要领你们到神面前。就肉体的方面说，他曾死去；就灵的方面说，他复活了；

【吕振中】因为基督也曾尽一次为我们的罪（有古卷作：‘为罪’；有古卷作‘为罪替我们’）受死（有古卷作：受苦），义的替不义的，为要领我们进到神面前。在肉身里、他是被处死了，但在灵里、他却得存活了。

【思高本】因为基督也曾一次为罪而死，且是义人代替不义的人，为将我们领到天主面前；就肉身说，他固然被处死了；但就神魂说，他却复活了。

【牧灵本】基督曾一次为罪牺牲性命，这位义者且为罪人而死，就是为了把我们带向天主。他像人一样死去，但由圣神而复活，

【现代本】因为基督曾一举而竟全功地为罪而死（有些古卷作：受苦），是义的代替不义的，为要把你们带到神面前。他的肉体被处死了，但他的灵是活着的。

【当代版】基督曾以无罪之身代替不义的人，就是为我们的罪一次受死，为要领我们到神面前。基督被害，肉身虽然被处死了，但祂的灵却是活的。

【KJV】For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

【NIV】For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,

【BBE】Because Christ once went through pain for sins, the upright one taking the place of sinners, so that through him we might come back to God; being put to death in the flesh, but given life in the Spirit;

【ASV】Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit;

19【和合本】他藉这灵曾去传道给那些在监狱里的灵听，

【和修订】他借这灵也曾去向那些在监狱里的灵传道，

【新译本】他借这灵也曾去向那些在监管中的灵宣讲，

【吕振中】在灵里、他也去（或译：在这种情形里他竟去）对传道给那些在监牢里的灵宣传呢、

【思高本】他藉这神魂，曾去给那些在狱中的灵魂宣讲过；

【牧灵本】他又借此神魂去向狱中的灵魂宣讲。

【现代本】他曾以这灵去向那些被囚禁的灵传道。

【当代版】祂借着这灵曾向那些被拘禁的灵魂传道，

【KJV】By which also he went and preached unto the spirits in prison;

【NIV】through whom also he went and preached to the spirits in prison

【BBE】By whom he went to the spirits in prison, preaching to those

【ASV】in which also he went and preached unto the spirits in prison,

20【和合本】就是那从前在挪亚预备方舟、神容忍等待的时候，不信从的人。当时进入方舟，借着水得救的不多，只有八个人。

【和修订】就是那些从前在挪亚预备方舟、神容忍等待的时候不信从的人。当时进入方舟，借着水得救的不多，只有八个人。

【新译本】他们就是挪亚建造方舟的日子、神容忍等待的时候，那些不顺从的人。当时进入方舟、借着水得救的人不多，只有八个。

【吕振中】对从前在挪亚的日子那些硬心不信的、宣传。当时楼船正建备着，神的恒忍还切候着，进入楼船的并不多，只是八个人，由水得了救度。

【思高本】这些灵魂从前在诺厄建造方舟的时日，天主耐心等待之时，原是不信的人；当时赖方舟经过水而得救的不多，只有八个生灵。

【牧灵本】这些人就是从前诺厄建方舟时，天主耐心等待却拒不信从的人。那时只有八个人从洪水里逃生出来。

【现代本】这些灵不信从神——就是在挪亚造方舟时神耐心等待着的灵。当时进入方舟的人不多，只有八个人，他们从水里获救；

【当代版】就是从前在挪亚时代不肯相信的人。虽然神一直耐心等待他们回心转意，但可惜挪亚造好方舟的时候，那次得进入方舟，借着水得救的，只有八个人。

【KJV】Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

【NIV】who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water,

【BBE】Who, in the days of Noah, went against God's orders; but God in his mercy kept back the punishment, while Noah got ready the ark, in which a small number, that is to say eight persons, got salvation through water:

【ASV】that aforesaid were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water:

21【和合本】这水所表明的洗礼，现在借着耶稣基督复活也拯救你们；这洗礼本不在乎除掉肉体的污

秽，只求在神面前有无亏的良心。

【和修订】这水所预表的洗礼，现在借着耶稣基督的复活拯救你们，不是除掉肉体的污秽，而是向神恳求有无亏的良心。

【新译本】这水预表的洗礼，现在也拯救你们：不是除去肉体的污秽，而是借着耶稣基督的复活，向神许愿常存纯洁的良心。

【吕振中】这水所豫表的、洗礼之水、如今也拯救你们：并不是肉身之除掉垢污，乃是纯善的良知对神之誓约，借着耶稣基督之复活。

【思高本】这水所预表的圣洗，如今赖耶稣基督的复活拯救了你们，并不是涤除肉体的污秽，而是向天主要求一纯洁的良心。

【牧灵本】此水所预兆的“洗礼”如今来拯救你们了。这洗礼并不是清洗不洁的身体，而是借耶稣基督的复活向天主请求给我们纯洁的良心。

【现代本】这水就是预表洗礼。这洗礼现在拯救了你们，不是洗涤你们身体的污垢，而是以清白的良心向神许愿；这洗礼借着耶稣基督的复活拯救了你们。

【当代版】这水所代表的洗礼，现在借着基督的复活也拯救了你们。这洗礼并非为了除掉肉体的污秽，而只求在神面前有一个清洁的良心。

【KJV】The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

【NIV】and this water symbolizes baptism that now saves you also--not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ,

【BBE】And baptism, of which this is an image, now gives you salvation, not by washing clean the flesh, but by making you free from the sense of sin before God, through the coming again of Jesus Christ from the dead;

【ASV】which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ;

22【和合本】耶稣已经进入天堂，在神的右边；众天使和有权柄的，并有能力的，都服从了他。

【和修订】耶稣已经到天上去，在神的右边，众天使、有权柄的、有权能的都服从了他。

【新译本】基督已进到天上，在神右边，众天使、有权势的、有能力的，都服从了他。

【吕振中】耶稣基督已经往天上去，现今在神的右边，众天使、众‘掌权’众‘有能力’的灵、都已顺服于他了。

【思高本】至于耶稣基督，他升了天，坐在天主的右边，众天使、掌权者和异能者都屈伏在他权下。

【牧灵本】基督已经升天，坐在天主的右边，众天使和具有权威者都屈服于他。

【现代本】耶稣基督已经到天上去，如今在神右边，统辖所有的天使和天界的执政者和掌权者。

【当代版】基督已经往天上去，坐在神的右边，所有的天使，掌大权的，有势力的，都要服从祂。

【KJV】Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

**【NIV】** who has gone into heaven and is at God's right hand--with angels, authorities and powers in submission to him.

**【BBE】** Who has gone into heaven, and is at the right hand of God, angels and authorities and powers having been put under his rule.

**【ASV】** who is one the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.