

圣经

Bilingual Bible

和合本 (雅伟版)

彼得前书

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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汉英对照

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



彼得前书

第 1 章

1	耶稣基督的使徒彼得写信给那分散在本都、加拉太、加帕多家、亚西亚、庇推尼寄居的，	Peter, an apostle of Jesus Christ, to the chosen <small>{Note: Or "elect"}</small> who are residing temporarily in the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,
2	就是照父神的先见被拣选，藉着圣灵得成圣洁，以致顺服耶稣基督，又蒙他血所洒的人。愿恩惠、平安多多的加给你们。	according to the foreknowledge of God the Father, by the sanctification of the Spirit, for obedience and <i>[for]</i> sprinkling with the blood of Jesus Christ. May grace and peace be multiplied to you.
3	愿颂赞归与我们主耶稣基督的父神！他曾照自己的大怜悯，藉耶稣基督从死里复活，重生了我们，叫我们有活泼的盼望，	Blessed <i>[be]</i> the God and Father of our Lord Jesus Christ, who according to his great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,
4	可以得着不能朽坏、不能玷污、不能衰残、为你们存留在天上的基业。	into an inheritance imperishable and undefiled and unfading, reserved in heaven for you
5	你们这因信蒙神能力保守的人，必能得着所预备、到末世要显现的救恩。	who are being protected by the power of God through faith for a salvation ready to be revealed in the last time,
6	因此，你们是大有喜乐；但如今，在百般的试炼中暂时忧愁，	in which you rejoice greatly, <i>[although]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("are distressed") which is understood as concessive}</small> now for a short time, if necessary, <small>{Note: Some manuscripts have "if it is necessary"}</small> you are distressed by various trials,
7	叫你们的信心既被试验，就比那被火试验仍然能坏的金子更显宝贵，可以在耶稣基督显现的时候得着称赞、荣耀、尊贵。	so that the genuineness of your faith, more valuable than gold that is passing away, but is tested by fire, may be found to <i>[result in]</i> praise and glory and honor at the revelation of Jesus Christ,
8	你们虽然没有见过他，却是爱他；如今虽不得看见，却因信他就有说不出来、满有荣光的大喜乐；	whom, <i>[although you]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("seen") which is understood as concessive}</small> have not seen, you love; in whom now you believe, <i>[although you]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("see") which is understood as concessive}</small> do not see <i>[him]</i> , and you rejoice greatly with joy inexpressible and full of glory,
9	并且得着你们信心的果效，就是灵魂的救恩。	obtaining the goal of your faith, the salvation of <i>[your]</i> <small>{Note: "This is an understood repetition of the previous "your"}</small> souls.
10	论到这救恩，那预先说你们要得恩典的众先知早已详细的寻求考察，	Concerning this <small>{Note: Literally "which"}</small> salvation, the prophets who prophesied about the grace meant for you sought and made careful inquiry,
11	就是考察在他们心里基督的灵，预先证明基督受苦难，后来得荣耀，是指着什么时候，并怎样的时候。	investigating for what <i>[person]</i> or which time the Spirit of Christ in them was indicating <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("testified beforehand") which is understood as temporal}</small> testified beforehand to the sufferings with reference to Christ and the glories after these <i>[things]</i> ,

12 他们得了启示，知道他们所传讲（原文是服事）的一切事，不是为自己，乃是为你们。那靠着从天上差来的圣灵传福音给你们的人，现在将这些事报给你们；天使也愿意详细察看这些事。	to whom it was revealed that they were serving not themselves but you with reference to the same <i>[things]</i> which now have been announced to you through those who proclaimed the gospel to you by the Holy Spirit sent from heaven, things into which <small>{Note: Literally "into which [things]"}</small> angels desire to look.
13 所以要约束你们的心，（原文是束上你们心中的腰），谨慎自守，专心盼望耶稣基督显现的时候所带来给你们的恩。	Therefore, when you have prepared your minds for action <small>{Note: Literally "having girded up the loins of your mind"}</small> <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("being self-controlled") which is understood as means}</small> being self-controlled, put your hope completely in the grace that will be brought to you at the revelation of Jesus Christ.
14 你们既作顺命的儿女，就不要效法从前蒙昧无知的时候那放纵私欲的样子。	As obedient children, do not be conformed to the former desires <i>[you used to conform to]</i> <small>{Note: "This is an understood repetition of the earlier verb "be conformed to"}</small> in your ignorance,
15 那召你们的既是圣洁，你们在一切所行的事上也要圣洁。	but as the one who called you <i>[is]</i> holy, <i>[you]</i> yourselves be holy in all <i>[your]</i> conduct,
16 因为经上记着说：“你们要圣洁，因为我是圣洁的。”	for it is written, "You will be holy, because I <i>[am]</i> <small>{Note: "Here the verb is understood in Greek and is supplied in the translation}</small> holy." <small>{Note: A quotation from <Lev 19:2> {Note: Some manuscripts explicitly state "I am holy"}</small>
17 你们既称那不偏待人、按各人行为审判人的主[雅伟]为父，就当存敬畏的心度你们在世寄居的日子，	And if you call on <i>[him]</i> <i>[as]</i> Father who judges impartially according to each one's work, conduct yourselves with fear during the time of your temporary residence,
18 知道你们得赎，脱去你们祖宗所传流虚妄的行为，不是凭着能坏的金银等物，	<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 you were redeemed from your futile way of life inherited from your ancestors not with perishable things like silver or gold,
19 乃是凭着基督的宝血，如同无瑕疵、无玷污的羔羊之血。	but with the precious blood of Christ, like <i>[that of]</i> an unblemished and spotless lamb
20 基督在创世以前是预先被神知道的，却在这末世才为你们显现。	who was foreknown before the foundation of the world, but has been revealed in these last times for you
21 你们也因着他，信那叫他从死里复活、又给他荣耀的神，叫你们的信心和盼望都在于神。	who through him <i>[are]</i> believing in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.
22 你们既因顺从真理，洁净了自己的心，以致爱弟兄没有虚假，就当从心里（从心里：有古卷是从清洁的心）彼此切实相爱。	Having purified your souls by your obedience to the truth for sincere brotherly love, love one another fervently from the heart, <small>{Note: Some manuscripts have "from a pure heart"}</small>
23 你们蒙了重生，不是由于能坏的种子，乃是由于不能坏的种子，是藉着神活泼常存的道。	<i>[because you]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("have been born again") which is understood as causal}</small> have been born again, not from perishable seed but imperishable, through the living and enduring word of God.
24 因为凡有血气的，尽都如草；他的美荣都像草上的花。草必枯干，花必凋谢；	For "all flesh <i>[is]</i> like grass, and all its glory like the flower of the grass. The grass withers and the flower falls off,

25 惟有主[雅伟]的道是永存的。所传给你们的福音就是这道。

but the word of the Lord endures forever {Note: Literally "for the age"} , {Note: A quotation from <Isa 40:6>, <8>} And this is the word that has been proclaimed to you.

第 2 章

1 所以，你们既除去一切的恶毒（或译：阴毒）、诡诈，并假善、嫉妒，和一切毁谤的话，

Therefore, ridding yourselves of all malice and all deceit and hypocrisy and envy and all slander,

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

like newborn infants long for the unadulterated spiritual milk, so that by it you may grow up to salvation,

3 你们若尝过主[雅伟]恩的滋味，就必如此。

if you have tasted that the Lord *[is]* kind, {Note: A quotation from <Pss 34:8>}

4 主乃活石，固然是被人所弃的，却是被神所拣选、所宝贵的。

to whom you are drawing near, a living stone rejected by men but chosen *[and]* precious in the sight of God.

5 你们来到主面前，也就像活石，被建造成为灵宫，作圣洁的祭司，藉着耶稣基督奉献神所悦纳的灵祭。

And *[you]* yourselves, as living stones, are being built up *[as]* a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

6 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。

For it stands in scripture, "Behold, I am laying in Zion a stone, a chosen *[and]* precious cornerstone, and the one who believes in him will never be put to shame." {Note: A quotation from <Isa 28:16>}

7 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。

Therefore the honor *[is]* for you who believe, but for those who refuse to believe, "The stone that the builders rejected, this one has become the cornerstone" {Note: Literally "into the head of the corner"} ,

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

and "A stone of stumbling and a rock of offense," {Note: A quotation from <Isa 8:14>} who stumble *[because they]* {Note: "Here "[because]" is supplied as a component of the participle ("disobey") which is understood as causal} disobey the word to which also they were consigned.

9 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。

But you *[are]* a chosen race, {Note: Or "people," or "generation," or "nation"} a royal priesthood, a holy nation, a people for *[God's]* possession, so that you may proclaim the virtues of the one who called you out of darkness into his marvelous light,

10 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。

who once *[were]* not a people, but now *[are]* the people of God, the ones *[who were]* not shown mercy, but now are shown mercy. {Note: This verse contains quotations from <Hos 1:6>, <9>; <2:23>}

11 亲爱的弟兄阿，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。

Dear friends, I urge *[you]* as foreigners and temporary residents to abstain from fleshly desires which wage war against your {Note: "Literally "the"; the Greek article is used here as a possessive pronoun} soul,

12	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。	maintaining your good conduct among the Gentiles, so that in <i>[the things]</i> in which they slander you as evildoers, by seeing your good deeds they may glorify God on the day of visitation.
13	你们为主的缘故，要顺服人的一切制度，或是在上的君王，	Subject yourselves to every human authority for the sake of the Lord, whether to a king <small>{Note: Or "to the emperor"}</small> as having supreme authority,
14	或是君王所派罚恶赏善的臣宰。	or to governors as those sent out by him for the punishment of those who do evil and the praise of those who do good.
15	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。	For the will of God is as follows: <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("doing good") which is understood as means}</small> doing good to silence the ignorance of foolish people.
16	你们虽是自由的，却不可藉着自由遮盖恶毒（或译：阴毒），总要作神的仆人。	<i>[Live]</i> as free <i>[persons]</i> , and not using your <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> freedom as a covering for evil, but as slaves of God.
17	务要尊敬众人，亲爱教中的弟兄，敬畏神，尊敬君王。	Honor all <i>[people]</i> , love the community of believers, fear God, honor the king. <small>{Note: Or "the emperor"}</small>
18	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。	Domestic slaves, be subject to your <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> masters with all respect, not only to those <i>[who are]</i> good and gentle, but also to those <i>[who are]</i> unjust.
19	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。	For this <i>[finds]</i> favor, if because of consciousness of God someone endures sorrows <i>[while]</i> <small>{Note: "Here "[while]" is supplied as a component of the participle ("suffering") which is understood as temporal}</small> suffering unjustly.
20	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。	For what credit <i>[is it]</i> if, <i>[when you]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("sin") which is understood as temporal}</small> sin and are beaten <i>[for it]</i> , you endure? But if you endure <i>[when you]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("do good") which is understood as temporal}</small> do good and suffer <i>[for it]</i> , this <i>[finds]</i> favor with God.
21	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。	For to this you were called, because Christ also suffered for you, leaving you an example, so that you should follow in his footsteps,
22	他并没有犯罪，口里也没有诡诈。	who did not commit sin, nor was deceit found in his mouth, <small>{Note: This verse contains quotations from <Isa 53:9>}</small>
23	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。	who <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("was reviled") which is understood as temporal}</small> was reviled, did not revile in return; <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("suffering") which is understood as temporal}</small> suffering, he did not threaten, but entrusted <i>[himself]</i> to the one who judges justly,
24	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。	who himself bore our sins in his body on the tree, so that <i>[we]</i> may die to sins <i>[and]</i> live to righteousness, by whose wounds you were healed.
25	你们从前好像迷路的羊，如今却归到你们灵魂的牧人监督了。	For you were going astray like sheep, but you have turned back now to the shepherd and guardian of your souls.

第 3 章

1	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；	In the same way, wives, be subject to your own husbands, so that even if some are disobedient to the word, they may be won over without a word by the conduct of their wives,
2	这正是因看见你们有贞洁的品行和敬畏的心。	<i>[when they]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("see") which is understood as temporal}</small> see your respectful, pure conduct.
3	你们不要以外面的辮头发，戴金饰，穿美衣为妆饰，	Let your <small>{Note: Literally "of whom," referring to the wives}</small> adornment not be the external <i>[kind]</i> , braiding hair and putting on gold jewelry or putting on <i>[fine]</i> clothing,
4	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。	but the hidden person of the heart, with the imperishable <i>[quality]</i> of a gentle and quiet spirit, which is highly valuable in the sight of God.
5	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，	For in the <i>[same]</i> way formerly the holy women also, who hoped in God, used to adorn themselves <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("being subject") which is understood as means}</small> being subject to their own husbands,
6	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。	like Sarah obeyed Abraham, calling him lord, whose children you have become <i>[when you]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("do good") which is understood as temporal}</small> do good and are not frightened with respect to any terror.
7	你们作丈夫的，也要按情理（原文是知识）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。	Husbands, in the same way live with <i>[your wives]</i> knowledgeably <small>{Note: Literally "according to knowledge"}</small> , as with the weaker female vessel, showing <i>[them]</i> honor as fellow heirs also of the grace of life, so that your prayers will not be hindered.
8	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。	And finally, all <i>[of you be]</i> harmonious, sympathetic, showing mutual affection, compassionate, humble,
9	不以恶报恶，以辱骂还辱骂，倒要祝福；因你们是为这蒙召，好叫你们承受福气。	not repaying evil for evil or insult for insult, but on the other hand blessing <i>[others]</i> , because for this <i>[reason]</i> you were called, so that you could inherit a blessing.
10	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；	For "The one who wants to love life and see good days must keep his <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> tongue from evil and <i>[his]</i> lips must not speak deceit.
11	也要离恶行善，寻求和睦，一心追赶。	And he must turn away from evil and do good; he must seek peace and pursue it.
12	因为，主[雅伟]的眼看顾义人；主[雅伟]的耳听他们的祈祷。惟有行恶的人，主[雅伟]向他们变脸。	For the eyes of the Lord <i>[are]</i> on the righteous, and his ears <i>[are open to]</i> their prayer. But the face of the Lord <i>[is]</i> against those who do evil. <small>{Note: Verses <10-12> are a quotation from <Ps 34:12-16>}</small>
13	你们若是热心行善，有谁害你们呢？	And who <i>[is]</i> the one who will harm you if you are a zealous adherent for what is good?

14	你们就是为义受苦，也是有福的。不要怕人的威吓（的威吓：或译所怕的），也不要惊慌；	But even if you might suffer for the sake of righteousness, <i>[you are]</i> blessed. And do not be afraid of their intimidation or be disturbed, <small>{Note: The second half of this verse contains a quotation from <Isa 8:12>}</small>
15	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；	but set Christ apart <i>[as]</i> Lord in your hearts, always ready to <i>[make]</i> a defense to anyone who asks you <i>[for]</i> an accounting concerning the hope <i>[that is]</i> in you.
16	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。	But <i>[do so]</i> with courtesy and respect, having a good conscience, so that in <i>[the things]</i> in which you are slandered, the ones who malign your good conduct in Christ may be put to shame.
17	神的旨意若是叫你们因行善受苦，总强如因行恶受苦。	For <i>[it is]</i> better to suffer for doing good, if God wills it <small>{Note: Literally "if the will of God wills"}</small> , than for doing evil.
18	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。	For Christ also suffered once for sins, the just for the unjust, in order that he could bring you to God, being put to death in the flesh, but made alive in the spirit,
19	他藉这灵曾去传道给那些在监狱里的灵听，	in which also he went <i>[and]</i> proclaimed to the spirits in prison,
20	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，藉着水得救的不多，只有八个人。	who were formerly disobedient, when the patience of God waited in the days of Noah, <i>[while]</i> <small>{Note: "Here [while]" is supplied as a component of the temporal genitive absolute participle ("was being constructed")}</small> an ark was being constructed, in which a few—that is, eight souls—were rescued through water.
21	这水所表明的洗礼，现在藉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。	And <small>{Note: Literally "which"}</small> also, corresponding to <i>[this]</i> , baptism now saves you, not the removal of dirt from the flesh, but an appeal to God for a good conscience through the resurrection of Jesus Christ,
22	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。	who is at the right hand of God, having gone into heaven, with angels and authorities and powers having been subjected to him.

第 4 章

1	基督既在肉身受苦，你们也当将这样的心志作为兵器，因为在肉身受过苦的，就已经与罪断绝了。	Therefore, <i>[because]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("suffered") which is understood as causal}</small> Christ suffered in the flesh, you also equip yourselves with the same way of thinking, because the one who has suffered in the flesh has ceased from sin,
2	你们存这样的心，从今以后就可以不从人的情欲，只从神的旨意在世度余下的光阴。	in order to live the remaining time in the flesh no longer for human desires, but for the will of God.
3	因为往日随从外邦人的心意行邪淫、恶欲、醉酒、荒宴、群饮，并可恶拜偶像的事，时候已经够了。	For the time that has passed <i>[was]</i> sufficient to do what the Gentiles desire to do <small>{Note: Literally "to do the intention of the Gentiles"}</small> , having lived in licentiousness, <i>[evil]</i> desires, drunkenness, carousing, drinking parties, and wanton idolatries,

4	他们在这些事上，见你们不与他们同奔那放荡无度的路，就以为怪，毁谤你们。	with respect to which they are surprised <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("run with") which is understood as temporal}</small> you do not run with <i>[them]</i> into the same flood of dissipation, <i>[and so they]</i> <small>{Note: "Here "[and so]" is supplied as a component of the participle ("revile") which is understood as result}</small> revile <i>[you]</i> .
5	他们必在那将要审判活人死人的主面前交账。	They <small>{Note: Literally "who"}</small> will give an account to the one who is ready to judge the living and the dead.
6	为此，就是死人也曾有福音传给他们，要叫他们的肉体按着人受审判，他们的灵性却靠神活着。	Because for this reason also the gospel was preached to those who are dead, so that they were judged by human standards <small>{Note: Literally "according to men"}</small> in the flesh, but they may live in the spirit by God's standards <small>{Note: Literally "according to God"}</small> .
7	万物的结局近了。所以，你们要谨慎自守，做醒祷告。	Now the end of all <i>[things]</i> draws near. Therefore be self-controlled and sober-minded for <i>[your]</i> prayers.
8	最要紧的是彼此切实相爱，因为爱能遮掩许多的罪。	Above all, keep <small>{Note: Literally "having"}</small> your love for one another constant, because love covers a large number of sins.
9	你们要互相款待，不发怨言。	<i>[Be]</i> hospitable to one another without complaining.
10	各人要照所得的恩赐彼此服事，作神百般恩赐的好管家。	Just as each one has received a gift, <i>[use]</i> it for serving one another, as good stewards of the varied grace of God.
11	若有讲道的，要按着神的圣言讲；若有服事人的，要按着神所赐的力量服事，叫神在凡事上因耶稣基督得荣耀。原来荣耀、权能都是他的，直到永永远远。阿们！	If anyone speaks, <i>[let it be]</i> as the oracles of God; if anyone serves, <i>[let it be]</i> as by the strength that God provides, so that in all <i>[things]</i> God will be glorified through Jesus Christ, to whom is the glory and the power forever and ever <small>{Note: Literally "for the ages of the ages"}</small> . Amen.
12	亲爱的弟兄阿，有火炼的试验临到你们，不要以为奇怪（似乎是遭遇非常的事），	Dear friends, do not be surprised at the fiery ordeal among you, <i>[when it]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("takes place") which is understood as temporal}</small> takes place to test you, as <i>[if]</i> <i>[something]</i> strange were happening to you.
13	倒要欢喜；因为你们是与基督一同受苦，使你们在他荣耀显现的时候，也可以欢喜快乐。	But to the degree that you share in the sufferings of Christ, rejoice, so that also at the revelation of his glory you may rejoice <i>[and]</i> be glad.
14	你们若为基督的名受辱骂，便是有福的；因为神荣耀的灵常住在你们身上。	If you are reviled on account of the name of Christ, <i>[you are]</i> blessed, because the Spirit of glory and of God rests on you.
15	你们中间却不可有人因为杀人、偷窃、作恶、好管闲事而受苦。	By all means do not let anyone of you suffer as a murderer or a thief or an evildoer or as a meddler.
16	若为作基督徒受苦，却不要羞耻，倒要因这名归荣耀给神。	But if <i>[someone suffers]</i> as a Christian, he must not be ashamed, but must glorify God with this name.
17	因为时候到了，审判要从神的家起首。若是先从我们起首，那不信从神福音的人将有何等的结局呢？	For <i>[it is]</i> the time for the judgment to begin out from the household of God. But if <i>[it begins]</i> out from us first, what will be the outcome for those who are disobedient to the gospel of God?

18 若是义人仅仅得救，那不虔敬和犯罪的人将有何地可站呢？

And if the righteous are saved with difficulty, what will become of the ungodly and the sinner^{Note: Literally "the ungodly and sinner where will he appear"}?^{Note: This verse contains a quotation from <Prov 11:31>}

19 所以，那照神旨意受苦的人要一心为善，将自己灵魂交与那信实的造化之主。

So then also those who suffer according to the will of God must entrust their souls to a faithful Creator in doing good.

第 5 章

1 我这作长老、作基督受苦的见证、同享后来所要显现之荣耀的，劝你们中间与我同作长老的人：

Therefore *[I, your]* fellow elder and a witness of the sufferings of Christ, *[and]*^{Note: "The conjunction "[and]" is supplied here to make it clear that the following phrase refers also to the author of the letter and not to Christ} also a sharer of the glory that is going to be revealed, exhort the elders among you:

2 务要牧养在你们中间神的群羊，按着神旨意照管他们；不是出于勉强，乃是出于甘心；也不是因为贪财，乃是出于乐意；

shepherd the flock of God among you, exercising oversight not by compulsion but willingly, in accordance with God, and not greedily but eagerly,

3 也不是辖制所托付你们的，乃是作群羊的榜样。

and not as lording it over those under your care^{Note: Literally "the portion"}, but being examples for the flock.

4 到了牧长显现的时候，你们必得那永不衰残的荣耀冠冕。

And *[when]*^{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("appears")} the chief Shepherd appears, you will receive the unfading crown of glory.

5 你们年幼的，也要顺服年长的。就是你们众人也都要以谦卑束腰，彼此顺服；因为神阻挡骄傲的人，赐恩给谦卑的人。

In the same way, younger men, be subject to the elders, and all *[of you]* clothe yourselves with humility toward one another, because God opposes the proud, but gives grace to the humble.

6 所以，你们要自卑，服在神大能的手下，到了时候他必叫你们升高。

Humble yourselves therefore under the mighty hand of God, so that he may exalt you at the *[right]* time,

7 你们要将一切的忧虑卸给神，因为他顾念你们。

casting all your cares on him, because he cares^{Note: Literally "it is a care to him"} for you.

8 务要谨守，儆醒。因为你们的仇敌魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人。

Be sober; be on the alert. Your adversary the devil walks around like a roaring lion, looking for someone to devour.

9 你们要用坚固的信心抵挡它，因为知道你们在世上的众弟兄也是经历这样的苦难。

Resist him^{Note: Literally "to whom resist"}, steadfast in your *faith*, *[because you]*^{Note: Literally "the"; the Greek article is used here as a possessive pronoun} know^{Note: "Here "[because]" is supplied as a component of the participle ("know") which is understood as causal} the same *[kinds]* of sufferings are being accomplished by your community of believers in the world.

10 那赐诸般恩典的神曾在基督里召你们，得享他永远的荣耀，等你们暂受苦难之后，必要亲自成全你们，坚固你们，赐力量给你们。

And the God of all grace, who called you to his eternal glory in Christ,^{Note: Some manuscripts have "in Christ Jesus"} *[after you]*^{Note: "Here "[after]" is supplied as a component of the participle ("have suffered") which is understood as temporal} have suffered for a short time, will himself restore, confirm, strengthen, *[and]* establish *[you]* .

11 愿权能归给他，直到永永远远。阿们！

To him *[be]* the power forever and ever {Note: Literally "to the ages of the ages"} {Note: Some manuscripts have "forever" (literally "to the ages")} Amen.

12 我略略的写了这信，托我所看为忠心的兄弟西拉转交你们，劝勉你们，又证明这恩是神的真恩。你们务要在这恩上站立得住。

Through Silvanus, the faithful brother (as I consider *[him]*), I have written to you briefly {Note: Literally "by a few"} to encourage *[you]* and to attest that this is the true grace of God. Stand firm in it.

13 在巴比伦与你们同蒙拣选的教会问你们安。我儿子马可也问你们安。

She *[who is]* in Babylon, chosen the same as *[you]*, greets you, and *[so does]* my son Mark.

14 你们要用爱心彼此亲嘴问安。愿平安归与你们凡在基督里的人！

Greet one another with a loving kiss. Peace to all of you who are in Christ.