

## 希伯来书第四章译文对照

1【和合本】我们既蒙留下，有进入他安息的应许，就当畏惧，免得我们（原文作你们）中间或有人似乎是赶不上了。

【和修订】所以，既然进入他安息的应许依旧存在，我们就该存畏惧的心，免得我们<sup>中</sup>中间有人似乎没有得到安息。

【新译本】所以，那进入安息的应许，既然还给我们留着，我们就应该战战兢兢，恐怕我们中间有人像是被淘汰了。

【吕振中】所以既有进入他安息之应许还留下着，我们就该存着畏惧的心，恐怕你们中间有人被断为赶不上的。

【思高本】所以，几时进入安息的恩许仍然存在，我们就应存戒心，免得你们中有人得不到安息，

【牧灵本】我们既蒙进入他安息之所的恩许，就该存有敬畏之心，免得你们中有人被遗留下来。

【现代本】既然神应许我们享受他所赐的安息，我们就应该有畏惧的心，免得有人被神认为是失败的，不能享受他的安息。

【当代版】神既然仍旧应许让人进入祂的安息，我们就该畏惧战兢，恐怕有人失去他的福分。

【KJV】Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

【NIV】Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it.

【BBE】Let us then, though we still have God's word that we may come into his rest, go in fear that some of you may be unable to do so.

【ASV】Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it.

2【和合本】因为有福音传给我们，象传给他们一样；只是所听见的道与他们无益，因为他们没有信心与所听见的道调和。

【和修订】因为的确有福音传给我们像传给他们一样；只是所听见的道对他们无益，因为他们没有以信心与所听见的道配合。

【新译本】因为有福音传给我们，像传给他们一样，只是他们所听见的道，对他们没有益处，因为他们没有用信心与所听见的打成一片（“没有用信心与所听见的打成一片”，有古卷作“没有用信心与听从这道的人打成一片”）。

【吕振中】因为已有福音传给我们，像传给他们一样。只是所听之道、于他们无益，因为那道不在听

的人心里跟信心打成一片。

【思高本】因为我们也蒙受了喜讯，有如我们的祖先一样；可是们所听到的话为们毫无益处因为们听的时候没有怀着信德。

【牧灵本】我们跟他们一样听见了福音，但他们听了这信息却没得到什么益处，因为他们听的时候，都没有怀着信德。

【现代本】我们已经跟他们一样听见福音。他们听了信息，并没有得到益处，因为他们听见的时候没有用信心去领受。

【当代版】实际上，我们就好像摩西时代的以色列人一样，已经听到了福音；不过，他们听了却不相信，所以福音对他们并无益处。

【KJV】For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

【NIV】For we also have had the gospel preached to us, just as they did; but the message they heard was of no value to them, because those who heard did not combine it with faith.

【BBE】And, truly, the good news came to us, even as it did to them; but the hearing of the word did them no good, because they were not united in faith with the true hearers.

【ASV】For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, because it was not united by faith with them that heard.

3【和合本】但我们已经相信的人得以进入那安息，正如神所说：“我在怒中起誓说：‘他们断不可进入我的安息！’”其实造物之工，从创世以来已经成全了。

【和修订】但我们已经信的人进入安息，正如神所说：我在怒中起誓说：他们绝不能进入我的安息！其实造物之工，从创世以来已经完成了。

【新译本】然而我们信了的人，就可以进入那安息。正如神所说：“我在烈怒中起誓说，他们绝不可进入我的安息！”其实神的工作，从创立世界以来已经完成了。

【吕振中】到底还是我们这些相信的人竟得进入安息呢；正如神所说的：“我带着怒气起誓说，他们断不得以进入我的安息”。其实神之工、从世界创立以来就已作完了。

【思高本】所以我们这些信了的人，必得进入安息，就如经上说的：“我在怒中起誓说：他们决不得进入我的安息。”其实天主的化工从创世时已经完成了，

【牧灵本】但我们信了，正在进入安息之乡，如经上所说：“我在怒中起誓：他们绝进不了我的安息之境。”天主的化工自创世以来，已经完成了。

【现代本】我们相信的人可以享受神的安息，正如他所说的：我在忿怒中发誓：他们永不能享受我所赐的安息！虽然神从创世以来已经完成了他的工作，他仍然说了这样的话。

【当代版】我们已经相信的人，才能够进入祂的安息里。神说：“我在盛怒之下起誓说：‘他们永不能进入我的安息。’”自从创世以来，神的工作已经完成了，

【KJV】For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter

into my rest: although the works were finished from the foundation of the world.

【NIV】 Now we who have believed enter that rest, just as God has said, "So I declared on oath in my anger, `They shall never enter my rest.'" And yet his work has been finished since the creation of the world.

【BBE】 For those of us who have belief come into his rest; even as he has said, As I said in my oath when I was angry, They may not come into my rest: though the works were done from the time of the making of the world.

【ASV】 For we who have believed do enter into that rest; even as he hath said, As I sware in my wrath, They shall not enter into my rest: although the works were finished from the foundation of the world.

4【和合本】论到第七日，有一处说，“到第七日神就歇了他一切的工。”

【和修订】论到第七日，有一处说：“到第七日，神就歇了他一切工作。”

【新译本】因为论到第七日，他在圣经某一处说：“在第七日 神歇了他的一切工作。”

【吕振中】因为论到第七日，他在某处是这么说：“在第七日神歇了他一切的工而安息”，

【思高本】因为圣经某处论及第七日说：“天主在第七天停止了自己的一切工作，开始安息。”

【牧灵本】圣经某处有关于第七天的记载是：“天主在第七天完成了一切工作，休息了。”

【现代本】圣经有一处论到第七天，说：“在第七天，神歇了他一切的工作。”

【当代版】旧约圣经上论到创造天地的第七天时说：“神在第七日完成了一切工作，就安歇了。”

【KJV】 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

【NIV】 For somewhere he has spoken about the seventh day in these words: "And on the seventh day God rested from all his work."

【BBE】 For in one place he has said of the seventh day, And God had rest from all his works on the seventh day;

【ASV】 For he hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all his works;

5【和合本】又有一处说：“他们断不可进入我的安息！”

【和修订】又有一处说：“他们绝不能进入我的安息！”

【新译本】但在这里又说：“他们绝不可进入我的安息。”

【吕振中】而在这里他又说：“他们断不得以进入我的安息”。

【思高本】但这又说：“他们决不得进入我的安息。”

【牧灵本】但上述一段中说：“他们绝进不了我的安息之境。”

【现代本】但是在同一件事上所引的经文却说：“他们永不能享受我所赐的安息。”

【当代版】此外又说：“他们永不能进入我的安息。”

【KJV】 And in this place again, If they shall enter into my rest.

【NIV】 And again in the passage above he says, "They shall never enter my rest."

【BBE】 And in the same place he says again, They will not come into my rest.

【ASV】 and in this place again, They shall not enter into my rest.

6【和合本】既有必进安息的人，那先前听见福音的，因为不信从，不得进去。

【和修订】既有这安息保留着让一些人进入，那些先前听见福音的人，因不信从而不得进去，

【新译本】既然这安息还留着要让一些人进去，但那些以前听过福音的人，因为不顺从不得进去；

【吕振中】那么这安息既保留着要给一部分人进入，而先前得听福音传给他们的人又因不信、而没有进入，

【思高本】那么，既然这安息还保留着要一些人进入，而那些先听到喜讯的人，因背信没有进入；

【牧灵本】由此可见，有些人能进去，首批受邀的人却因缺乏信德进不去。

【现代本】那些先听到福音的人不能享受到安息，因为他们不信；可是另有些人得以享受他的安息。

【当代版】既然至终会有人可以进入安息，而那些从前听过福音的人，因不肯信从却不能进去，

【KJV】 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

【NIV】 It still remains that some will enter that rest, and those who formerly had the gospel preached to them did not go in, because of their disobedience.

【BBE】 So that as it is clear that some have to go in, and that the first hearers of the good news were not able to go in because they went against God's orders,

【ASV】 Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience,

7【和合本】所以过了多年，就在大卫的书上，又限定一日，如以上所引的说：“你们今日若听他的话，就不可硬着心。”

【和修订】所以神多年后借着大卫的书，又定了一天—“今日”，如以上所引的说：今日，你们若听他的话，就不可心硬。

【新译本】所以 神就再定一个日子，就是过了很久以后，借着大卫所说的“今天”，就像前面引用过的：“如果你们今天听从他的声音，就不要硬着心。”

【吕振中】所以神就再立定一个日子，就是过了这么长的时间、在大卫书上直说着的‘今日’，正如以上所说的：“今日你们如果听见他的声音，就不可硬着心。”

【思高本】因此天主重新指定了一个日子，即一个“今天”，就是在很久以后藉达味所宣示的，如上边说过的：“今天你们如果听从的声音，不要再心硬了。”

【牧灵本】因此，天主重新订了一个时期，即“今天”，并在多年后借达味说了上面的话：“如果你们今天能听到他的声音，就不要再心硬了！”

【现代本】这说明了神为什么另外定了一天，称为“今天”。他在许多年后借着大卫说的话，圣经上已经有了记载：今天，如果你们听见神的声音，你们不要顽固。

【当代版】于是，经过了一段漫长的岁月，神就借着大卫所写的书另定了一天，让人可以进入祂的安

息，那就是“今天”，正如我们所引用过的圣经：“倘若你们今天听从祂的话，就不可硬着心肠。”

【KJV】Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

【NIV】Therefore God again set a certain day, calling it Today, when a long time later he spoke through David, as was said before: "Today, if you hear his voice, do not harden your hearts."

【BBE】After a long time, again naming a certain day, he says in David, Today (as he had said before), Today if you will let his voice come to your ears, be not hard of heart,

【ASV】he again defineth a certain day, To-day, saying in David so long a time afterward (even as hath been said before), To-day if ye shall hear his voice, Harden not your hearts.

8【和合本】若是约书亚已叫他们享了安息，后来神就不再提别的日子了。

【和修订】若是约书亚已使他们享了安息，后来神就不会再提别的日子了。

【新译本】如果约书亚已经使他们享受了安息，神后来就不会再提到别的日子了。

【吕振中】倘若约书亚已经使众民享了安息，神（希腊文作：他）后来就不再直讲到别的日子了。

【思高本】假使若苏厄实在使祖先安息了，此后天主便不会再论及别的一个日子。

【牧灵本】假如若苏厄已使他们进入安息之地，天主就不用再提另一个日子了。

【现代本】如果约书亚已经带领人民进入神所应许的安息，神在后来就不会再提那另外的一天。

【当代版】如果约书亚已经让他们得了安息，神就不必另定一个日子了。

【KJV】For if Jesus had given them rest, then would he not afterward have spoken of another day.

【NIV】For if Joshua had given them rest, God would not have spoken later about another day.

【BBE】For if Joshua had given them rest, he would not have said anything about another day.

【ASV】For if Joshua had given them rest, he would not have spoken afterward of another day.

9【和合本】这样看来，必另有一安息日的安息为神的子民存留。

【和修订】这样看来，另有一安息日的安息为神的子民保留着。

【新译本】这样看来，为了神的子民，必定另外有一个“安息日”的安息保留下来。

【吕振中】这样看来，就有一安息日式的安息为神的子民保留着了。

【思高本】由此看来，为天主的百姓，还保留了一个安息的时日。

【牧灵本】可见为天主子民来说，还有一个安息的日子呢。

【现代本】这样看来，还有另外的“安息日”，是为神子民的安息保留着的。

【当代版】既然神另定一个日子，祂必会为祂的子民，另外预备一个完全的“安息日”，使他们可以得到真正的安息；

【KJV】There remaineth therefore a rest to the people of God.

【NIV】There remains, then, a Sabbath-rest for the people of God;

【BBE】So that there is still a Sabbath-keeping for the people of God.

【ASV】 There remaineth therefore a sabbath rest for the people of God.

10【和合本】因为那进入安息的，乃是歇了自己的工，正如神歇了他的工一样。

【和修订】因为那些进入安息的，也是歇了自己的工作，正如神歇了他的工作一样。

【新译本】因为那进入 神安息的人，就歇了自己的工作，好像 神歇了自己的工作一样。

【吕振中】因为进入神（希腊文作：他）之安息的人、就歇了他的工而安息了，正如神歇了他自己的工一样。

【思高本】的确，谁进入了天主的安息，也就停止自己的工作而安息，正如天主停止自己的工作而安息一样。

【牧灵本】进入天主安息之境的人，完成了他的一切工作，正如天主完成工作而安息一样。

【现代本】因为，凡进入神所应许的安息的人，就是歇了自己的工作，正像神歇了他的工作一样。

【当代版】而那些进入神的安息的人，也必歇了工作，好像神歇了他的工作一样。

【KJV】 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

【NIV】 for anyone who enters God's rest also rests from his own work, just as God did from his.

【BBE】 For the man who comes into his rest has had rest from his works, as God did from his.

【ASV】 For he that is entered into his rest hath himself also rested from his works, as God did from his.

11【和合本】所以，我们务必竭力进入那安息，免得有人学那不信从的样子跌倒了。

【和修订】所以，我们务必竭力进入那安息，免得有人学了不顺从而跌倒了。

【新译本】所以，我们要竭力进入那安息，免得有人随着那不顺从的样子就跌倒了。

【吕振中】所以我们要竭力进入那安息，免得有人因同一类的不信而倒毙了。

【思高本】所以我们要努力进入那安息，免得有人照样因背信而跌倒。

【牧灵本】因此我们要努力，进入安息之地，但愿没有人因去学缺乏信德的坏榜样而跌倒。

【现代本】所以，我们应该努力进入那安息；这样，无论谁都不至于像那些违背命令的人跌倒失败。

【当代版】因此，让我们现在竭力进入这安息，免得重蹈他们的覆辙，因叛逆而失掉了这安息。

【KJV】 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

【NIV】 Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience.

【BBE】 Because of this, let us have a strong desire to come into that rest, and let no one go after the example of those who went against God's orders.

【ASV】 Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.

12【和合本】神的道是活泼的，是有功效的，比一切两刃的剑更快，甚至魂与灵，骨节与骨髓，都能刺入、剖开，连心中的思念和主意都能辨明。

【和修订】神的道是活泼的，是有功效的，比所有两刃的剑更锋利，甚至能刺透魂与灵，骨节与骨髓，并且能辨明心中的思想意念。

【新译本】神的道是活的，是有效的，比一切两刃的剑更锋利，甚至可以刺入剖开灵与魂，关节与骨髓，并且能够辨明心中的思想和意念。

【吕振中】因为神之道是活的，是有效力的；比一切双刃的刀还快，甚至于人的魂与灵、骨节与骨髓之分际、都能刺入；连人心中的思想与念头、也能辨明。

【思高本】天主的话确实是生活的，是有效力的，比各种双刃的剑还锐利，直穿入灵魂和神魂，关节与骨髓的分离点，且可辨别心中的感觉和思念。

【牧灵本】天主的话是活泼有效力的，比双刃的刀锋还要锐利。它能穿透灵魂和神魂，刺过关节和骨髓；也能深入洞察暗藏人心的念头和意念。

【现代本】神的话是活泼有效的。它比双刃的剑还要锋利，连灵和魂，关节和骨髓，都能刺入。它能判断人心中的欲望和思想。

【当代版】神的话是满有活力、满有生气的，而且锋利无比，胜过两刃的利剑，甚至能够刺透魂与灵、关节与骨髓间的隙缝；也能识辨人的一切思想和动机。【KJV】For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

【NIV】For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

【BBE】For the word of God is living and full of power, and is sharper than any two-edged sword, cutting through and making a division even of the soul and the spirit, the bones and the muscles, and quick to see the thoughts and purposes of the heart.

【ASV】For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

13【和合本】并且被造的没有一样在他面前不显然的；原来万物在那与我们有关系的主眼前，都是赤露敞开的。

【和修订】被造的，没有一样在他面前不是显露的；万物在他眼前都是赤露敞开的，我们必须向他交账。

【新译本】被造的在神面前没有一样不是显明的，万物在他的眼前都是赤露敞开的；我们必须向他交账。

【吕振中】被创造者在神（希腊文作：他）面前、没有一个是不显露的；万物在我们必须和他算账的主眼前、都是赤裸裸、捉衿肘见的。

【思高本】没有一个受造物，在天主面前不是明显的，万物在眼前都是袒露敞开的，我们必须向交账。

【牧灵本】任何受造物都无法在他面前有所隐藏，都要暴露在他面前，我们必须向他交账。

【现代本】没有一件事能向神隐瞒；一切被造的都赤裸裸地暴露在他眼前。我们都必须向他交账。

【当代版】无论哪一种被造之物都逃不过神的眼睛，因为万物在神眼中，都是赤裸裸无所遁形的；我们也必须向祂有所交代。

【KJV】Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

【NIV】Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.

【BBE】And there is nothing made which is not completely clear to him; there is nothing covered, but all things are open to the eyes of him with whom we have to do.

【ASV】And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

14【和合本】我们既然有一位已经升入高天尊荣的大祭司，就是神的儿子耶稣，便当持定所承认的道。

【和修订】既然我们有一位伟大、进入高天的大祭司，就是耶稣—神的儿子，我们应当持定所宣认的道。

【新译本】我们既然有一位伟大的、经过了众天的大祭司，就是 神的儿子耶稣，就应该坚持所宣认的信仰。

【吕振中】那么我们既有一位尊大的、经过了诸天的大祭司、神的儿子耶稣，我们就该执守这信认。

【思高本】我们既然有一位伟大的，进入了诸天的司祭，天主子耶稣，我们就应坚持所信奉的真道，

【牧灵本】我们既已有一位了不起、升了天的大司祭—天主之子耶稣，我们就要坚定我们的信德。

【现代本】那么，我们应该持守我们所宣认的信仰。因为我们有一位伟大的大祭司，就是神的儿子耶稣；他已经进到神的面前。

【当代版】我们既然有一位已经升上最高天尊贵的大祭司：神的儿子耶稣，就应当坚守对祂的信心。

【KJV】Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

【NIV】Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.

【BBE】Having then a great high priest, who has made his way through the heavens, even Jesus the Son of God, let us be strong in our faith.

【ASV】Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15【和合本】因我们的大祭司并非不能体恤我们的软弱。他也曾凡事受过试探与我们一样，只是他没有犯罪。

【和修订】因为我们的大祭司并非不能体恤我们的软弱；他也在各方面受过试探，与我们一样，只是他没有犯罪。



【新译本】因为我们的的大祭司并不是不能同情我们的软弱，他像我们一样，也曾在这方面受过试探，只是他没有犯罪。

【吕振中】因为我们的的大祭司并不是一位不能同情于我们的种种软弱的，乃是一位在这方面同样受过试探、却没有罪的。

【思高本】因为我们所有的，不是一位不能同情我们弱点的大司祭，而是一位在这方面与我们相似，受过试探的，只是没有罪过。

【牧灵本】我们的大司祭并非不了解我们的脆弱；除了他是没有罪的这一点以外，他自己也像我们一样饱受磨难。

【现代本】我们的大祭司并不是不能同情我们的软弱。相反地，我们的大祭司曾经像我们一样在这方面经历过试探，只是他没有犯罪。

【当代版】并且，我们这一位大祭司，实在能体恤我们的软弱，因为祂与我们一样，曾经身受各样的试探，只是祂从来没有犯罪。

【KJV】For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

【NIV】For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin.

【BBE】For we have not a high priest who is not able to be touched by the feelings of our feeble flesh; but we have one who has been tested in all points as we ourselves are tested, but without sin.

【ASV】For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin.

16【和合本】所以，我们只管坦然无惧的来到施恩的宝座前，为要得怜恤，蒙恩惠，作随时的帮助。

【和修订】所以，我们只管坦然无惧地来到施恩的宝座前，为要得怜悯，蒙恩惠，作及时的帮助。

【新译本】所以，我们只管坦然无惧地来到施恩的宝座前，为的是要领受怜悯，得到恩惠，作为及时的帮助。

【吕振中】所以我们只管坦然无惧进到恩惠之宝座前，好领受怜悯，取得恩惠、做及时的援助。

【思高本】所以我们要怀着依恃之心，走近恩宠的宝座，以获得仁慈，寻到恩宠，作及时的扶助。

【牧灵本】所以我们应满怀信心地来到恩宠的御座前，以领受慈悲，并借恩典得到及时的扶助。

【现代本】所以，我们应该大胆地来到神恩典的宝座前，好领受慈爱和恩典，作为我们及时的帮助。

【当代版】所以，让我们坦然无惧地挨近祂的施恩宝座，领受怜悯和恩典，以应随时需要。

【KJV】Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

【NIV】Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

【BBE】Then let us come near to the seat of grace without fear, so that mercy may be given to us, and we may get

grace for our help in time of need.

【ASV】Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.