

The Chinese Composite Bible

By

Gary D. Rose

The Chinese Composite Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. Starting with Chinese, two English versions are progressively Compared in order to gain deeper insights into the text. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

Chinese Union Traditional

The World English Bible

Young's Literal Translation

Hebrews

- 1 神既在古時藉著眾先知、多次多方的曉諭列祖、
God, having in the past spoken to the fathers through the prophets at many times
and in various ways,
In many parts, and many ways, God of old having spoken to the fathers in the
prophets,**

- 2 就在這末世、藉著他兒子曉諭我們、又早已立他為承受萬有的、也曾藉著他創造諸世界。

has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds.

in these last days did speak to us in a Son, whom He appointed heir of all things, through whom also He did make the ages;

- 3 他是 神榮耀所發的光輝、是 神本體的真像、常用他權能的命令托住萬有、他洗淨了人的罪、就坐在高天至大者的右邊。

His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, when he had by himself made purification for our sins, sat down on the right hand of the Majesty on high;

who being the brightness of the glory, and the impress of His subsistence, bearing up also the all things by the saying of his might -- through himself having made a cleansing of our sins, sat down at the right hand of the greatness in the highest,

- 4 他所承受的名、既比天使的名更尊貴、就遠超過天使。

having become so much better than the angels, as he has inherited a more excellent name than they have.

having become so much better than the messengers, as he did inherit a more excellent name than they.

- 5 所有的天使、 神從來對那一個說、『你是我的兒子、我今日生你。』又指著那一個說、『我要作他的父、他要作我的子。』

For to which of the angels did he say at any time, "You are my Son, Today have I become your father?" and again, "I will be to him a Father, And he will be to me a Son?"

For to which of the messengers said He ever, `My Son thou art -- I to-day have begotten thee?` and again, `I will be to him for a father, and he shall be to Me for a son?`

- 6 再者、神使長子到世上來的時候、〔或作 神再使長子到世上來的時候〕就說、『神的使者都要拜他。』

When he again brings in the firstborn into the world he says, "Let all the angels of God worship him."

and when again He may bring in the first-born to the world, He saith, `And let them bow before him -- all messengers of God;`

- 7 論到使者、又說、『神以風為使者、以火焰為僕役。』

Of the angels he says, "Who makes his angels winds, And his servants a flame a fire."

and unto the messengers, indeed, He saith, `Who is making His messengers spirits, and His ministers a flame of fire;`

- 8 論到子卻說、『神阿、你的寶座是永永遠遠的、你的國權是正直的。

but of the Son he says, "Your throne, God, is forever and ever; The scepter of uprightness is the scepter of your kingdom.

and unto the Son: `Thy throne, O God, [is] to the age of the age; a scepter of righteousness [is] the scepter of thy reign;

- 9 你喜愛公義、恨惡罪惡。所以神、就是你的神、用喜樂油膏你、勝過膏你的同伴。』

You have loved righteousness, and hated iniquity; Therefore God, your God, has anointed you With the oil of gladness above your fellows."

thou didst love righteousness, and didst hate lawlessness; because of this did He anoint thee -- God, thy God -- with oil of gladness above thy partners;`

10 又說、 『主阿、你起初立了地的根基、天也是你手所造的。』

And, "You, Lord, in the beginning, laid the foundation of the earth. The heavens are the works of your hands.

and, `Thou, at the beginning, Lord, the earth didst found, and a work of thy hands are the heavens;

11 天地都要滅沒、你卻要長存。天地都要像衣服漸漸舊了。

They will perish, but you continue. They all will grow old like a garment does.

these shall perish, and Thou dost remain, and all, as a garment, shall become old,

12 你要將天地捲起來、像一件外衣、天地就都改變了。惟有你永不改變、你的年數沒有窮盡。』

As a mantle you will roll them up. And they will be changed. But you are the same. Your years will not fail."

and as a mantle Thou shall roll them together, and they shall be changed, and Thou art the same, and Thy years shall not fail.`

13 所有的天使、神從來對那一個說、 『你坐在我的右邊、等我使你仇敵作你的腳凳。』

But of which of the angels has he said at any time, "Sit at my right hand, Until I make your enemies the footstool of your feet?"

And unto which of the messengers said He ever, `Sit at My right hand, till I may make thine enemies thy footstool?`

14 天使豈不都是服役的靈、奉差遣為那將要承受救恩的人效力麼。

Aren't they all ministering spirits, sent forth to do service for the sake of those who will inherit salvation?

are they not all spirits of service -- for ministration being sent forth because of those about to inherit salvation?

1 所以我們當越發鄭重所聽見的道理、恐怕我們隨流失去。

Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away.

Because of this it behoveth [us] more abundantly to take heed to the things heard, lest we may glide aside,

2 那藉著天使所傳的話、既是確定的、凡干犯悖逆的、都受了該受的報

For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense;

for if the word being spoken through messengers did become steadfast, and every transgression and disobedience did receive a just recompense,

3 我們若忽略這麼大的救恩、怎能逃罪呢。這救恩起先是主親自講的、後來是聽見的人給我們證實了。

how will we escape, if we neglect so great a salvation -- which at the first having been spoken through the Lord, was confirmed to us by those who heard;

how shall we escape, having neglected so great salvation? which a beginning receiving -- to be spoken through the Lord -- by those having heard was confirmed to us,

- 4 神又按自己的旨意、用神蹟奇事、和百般的異能、並聖靈的恩賜、同們作見證。

God also bearing witness with them, both by signs and wonders, and by various works of power, and by gifts of the Holy Spirit, according to his own will?

God also bearing joint-witness both with signs and wonders, and manifold powers, and distributions of the Holy Spirit, according to His will.

- 5 我們所說將來的世界、神原沒有交給天使管轄。

For he didn't subject the world to come, whereof we speak, to angels.

For not to messengers did He subject the coming world, concerning which we speak,

- 6 但有人在經上某處證明說、『人算甚麼、你竟顧念他、世人算甚麼、你竟眷顧他。』

But one has somewhere testified, saying, "What is man, that you think of him? Or the son of man, that you care for him?"

and one in a certain place did testify fully, saying, "What is man, that Thou art mindful of him, or a son of man, that Thou dost look after him?"

- 7 你叫他比天使微小一點、〔或作你叫他暫時比天使小〕賜他榮耀尊貴為冠冕、並將你手所造的都派他管理。

You made him a little lower than the angels; You crowned him with glory and honor.

Thou didst make him some little less than messengers, with glory and honour Thou didst crown him, and didst set him over the works of Thy hands,

- 8 叫萬物都服在他的腳下。』既叫萬物都服他、就沒有剩下一樣不服他的。只是如今我們還不見萬物都服他。

You have put all things in subjection under his feet." For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet.

all things Thou didst put in subjection under his feet,` for in the subjecting to him the all things, nothing did He leave to him unsubjected, and now not yet do we see the all things subjected to him,

- 9 惟獨見那成為比天使小一點的耶穌、〔或作惟獨見耶穌暫時比天使小〕因為受死的苦、就得了尊貴榮耀為冠冕、叫他因著神的恩、為人人

But we see him who has been made a little lower than the angels, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone.

and him who was made some little less than messengers we see -- Jesus -- because of the suffering of the death, with glory and honour having been crowned, that by the grace of God for every one he might taste of death.

- 10 原來那為萬物所屬、為萬物所本的、要領許多的兒子進榮耀裡去、使救他們的元帥、因受苦難得以完全、本是合宜的。

For it became him, for whom are all things, and through whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings.

For it was becoming to Him, because of whom [are] the all things, and through whom [are] the all things, many sons to glory bringing, the author of their salvation through sufferings to make perfect,

- 11 因那使人成聖的、和那些得以成聖的、都是出於一。所以他稱他們為弟兄、也不以為恥、

For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers,

for both he who is sanctifying and those sanctified [are] all of one, for which cause he is not ashamed to call them brethren,

- 12 說、『我要將你的名傳與我的弟兄、在會中我要頌揚你。』

saying, "I will declare your name to my brothers, In the midst of the congregation will I sing your praise."

saying, `I will declare Thy name to my brethren, in the midst of an assembly I will sing praise to Thee;` and again, `I will be trusting on Him;`

- 13 又說、『我要倚賴他。』又說、『看哪、我與神所給我的兒女。』

Again, "I will put my trust in him." Again, "Behold, here am I and the children whom God has given me."

and again, `Behold I and the children that God did give to me.`

- 14 兒女既同有血肉之體、他也照樣親自成了血肉之體。特要藉著死、敗壞那掌死權的就是魔鬼。

Since then the children have shared in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil,

Seeing, then, the children have partaken of flesh and blood, he himself also in like manner did take part of the same, that through death he might destroy him having the power of death -- that is, the devil --

15 並要釋放那些一生因怕死而為奴僕的人。

and might deliver all of them who through fear of death were all their lifetime subject to bondage.

and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage,

16 他並不救拔天使、乃是救拔亞伯拉罕的後裔。

For most assuredly, not to angels does he give help, but he gives help to the seed of Abraham.

for, doubtless, of messengers it doth not lay hold, but of seed of Abraham it layeth hold,

17 所以他凡事該與他的弟兄相同、為要在 神的事上、成為慈悲忠信的大祭司、為百姓的罪獻上挽回祭。

Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful high priest in things pertaining to God, to make atonement for the sins of the people.

wherefore it did behove him in all things to be made like to the brethren, that he might become a kind and stedfast chief-priest in the things with God, to make propitiation for the sins of the people,

18 他自己既然被試探而受苦、就能搭救被試探的人。

For in that he himself has suffered being tempted, he is able to help those who are tempted.

for in that he suffered, himself being tempted, he is able to help those who are tempted.

- 1 同蒙天召的聖潔弟兄阿、你們應當思想我們所認為使者、為大祭司的
Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus;
Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and chief priest of our profession, Christ Jesus,

- 2 他為那設立他的盡忠、如同摩西在 神的全家盡忠一樣。
who was faithful to him who appointed him, as also was Moses in all his house.
being stedfast to Him who did appoint him, as also Moses in all his house,

- 3 他比摩西算是更配多得榮耀、好像建造房屋的比房屋更尊榮。
For he has been counted worthy of more glory than Moses, by so much as he who built the house has more honor than the house.
for of more glory than Moses hath this one been counted worthy, inasmuch as more honour than the house hath he who doth build it,

- 4 因為房屋都必有人建造、但建造萬物的就是 神。
For every house is built by someone; but he who built all things is God.
for every house is builded by some one, and He who the all things did build [is] God,

- 5 摩西為僕人、在 神的全家誠然盡忠、為要證明將來必傳說的事。
Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken,
and Moses indeed [was] stedfast in all his house, as an attendant, for a testimony of those things that were to be spoken,

- 6 但基督為兒子、治理 神的家。我們若將可誇的盼望和膽量、堅持到底、便是他的家了。

but Christ as a Son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm to the end.

and Christ, as a Son over his house, whose house are we, if the boldness and the rejoicing of the hope unto the end we hold fast.

- 7 聖靈有話說、『你們今日若聽他的話、

Therefore, even as the Holy Spirit says, "Today if you will hear his voice, Wherefore, (as the Holy Spirit saith, `To-day, if His voice ye may hear --

- 8 就不可硬著心、像在曠野惹他發怒、試探他的時候一樣。

Don't harden your hearts, as in the provocation, Like as in the day of the trial in the wilderness,

ye may not harden your hearts, as in the provocation, in the day of the temptation in the wilderness,

- 9 在那裡、你們的祖宗試我探我、並且觀看我的作為、有四十年之久。

Where your fathers tested me by proving me, And saw my works for forty years. in which tempt Me did your fathers, they did prove Me, and saw My works forty years;

- 10 所以我厭煩那世代的人、說、他們心裡常常迷糊、竟不曉得我的作為

Therefore I was displeased with that generation, And said, `They always err in their heart, But they didn't know my ways;`

wherefore I was grieved with that generation, and said, Always do they go astray in heart, and these have not known My ways;

11 我就在怒中起誓說、他們斷不可進入我的安息。』

As I swore in my wrath, `They will not enter into my rest.`"

so I sware in My anger, If they shall enter into My rest -- !')

12 弟兄們、你們要謹慎、免得你們中間、或有人存著不信的惡心、把永生神離棄了。

Beware, brothers, lest perhaps there will be in any one of you an evil heart of unbelief, in falling away from the living God;

See, brethren, lest there shall be in any of you an evil heart of unbelief in the falling away from the living God,

13 總要趁著還有今日、天天彼此相勸、免得你們中間、有人被罪迷惑、心裡就剛硬了。

but exhort one another day by day, so long as it is called "today;" lest any one of you be hardened by the deceitfulness of sin.

but exhort ye one another every day, while the To-day is called, that none of you may be hardened by the deceitfulness of the sin,

14 我們若將起初確實的信心、堅持到底、就在基督裡有分了。

For we have become partakers of Christ, if we hold fast the beginning of our confidence firm to the end:

for partakers we have become of the Christ, if the beginning of the confidence unto the end we may hold fast,

- 15 經上說、『你們今日若聽他的話、就不可硬著心、像惹他發怒的日子—
while it is said, "Today if you will hear his voice, Don't harden your hearts, as in the provocation."
in its being said, `To-day, if His voice ye may hear, ye may not harden your hearts, as in the provocation,`
- 16 那時聽見他話惹他發怒的是誰呢。豈不是跟著摩西從埃及出來的眾人
For who, when they heard, did provoke? No, didn't all those who came out of Egypt by Moses?
for certain having heard did provoke, but not all who did come out of Egypt through Moses;
- 17 神四十年之久、又厭煩誰呢。豈不是那些犯罪屍首倒在曠野的人麼
With whom was he displeased forty years? was it not with those who sinned, whose bodies fell in the wilderness?
but with whom was He grieved forty years? was it not with those who did sin, whose carcasses fell in the wilderness?
- 18 又向誰起誓、不容他們進入他的安息呢。豈不是向那些不信從的人麼。
To whom did he swear that they should not enter into his rest, but to those who were disobedient?
and to whom did He swear that they shall not enter into His rest, except to those who did not believe? --
- 19 這樣看來、他們不能進入安息、是因為不信的緣故了。
We see that they were not able to enter in because of unbelief.
and we see that they were not able to enter in because of unbelief.

- 1 我們既蒙留下有進入他安息的應許、就當畏懼、免得我們中間、〔我們原文作你們〕或有人似乎是趕不上了。

Let us fear therefore, lest perhaps a promise being left of entering into his rest, anyone of you should seem to have come short of it.

We may fear, then, lest a promise being left of entering into His rest, any one of you may seem to have come short,

- 2 因為有福音傳給我們、像傳給他們一樣。只是所聽見的道與他們無益、因為他們沒有信心與所聽見的道調和。

For indeed we have had good news preached to us, even as also they, but the word of hearing did not profit them, because it was not mixed with faith by those who heard.

for we also are having good news proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard,

- 3 但我們已經相信的人、得以進入那安息、正如神所說、『我在怒中起誓說、他們斷不可進入我的安息。』其實造物之工、從創世以來已經成

For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, They will not enter into my rest;" although the works were finished from the foundation of the world.

for we do enter into the rest -- we who did believe, as He said, `So I sware in My anger, If they shall enter into My rest -- ;` and yet the works were done from the foundation of the world,

- 4 論到第七日、有一處說、『到第七日神就歇了他一切的工。』

For he has said somewhere about the seventh day like this, "God rested on the seventh day from all his works;"

for He spake in a certain place concerning the seventh [day] thus: `And God did rest in the seventh day from all His works;`

- 5 又有一處說、『他們斷不可進入我的安息。』
and in this place again, "They will not enter into my rest."
and in this [place] again, `If they shall enter into My rest -- ;`
- 6 既有必進安息的人、那先前聽見福音的、因為不信從、不得進去。
Seeing therefore it remains that some should enter therein, and they to whom the good news were before preached failed to enter in because of disobedience, since then, it remaineth for certain to enter into it, and those who did first hear good news entered not in because of unbelief --
- 7 所以過了多年、就在大衛的書上、又限定一日、如以上所引的說、『你們今日若聽他的話、就不可硬著心。』
he again defines a certain day, today, saying through David so long a time afterward (just as has been said), "Today if you will hear his voice, Don`t harden your hearts."
again He doth limit a certain day, `To-day,` (in David saying, after so long a time,) as it hath been said, `To-day, if His voice ye may hear, ye may not harden your hearts,`
- 8 若是約書亞已叫他們享了安息、後來 神就不再題別的日子了。
For if Joshua had given them rest, he would not have spoken afterward of another day.
for if Joshua had given them rest, He would not concerning another day have spoken after these things;

- 9 這樣看來、必另有一安息日的安息、為 神的子民存留。
There remains therefore a Sabbath rest for the people of God.
there doth remain, then, a sabbatic rest to the people of God,
- 10 因為那進入安息的、乃是歇了自己的工、正如 神歇了他的工一樣。
For he who has entered into his rest has himself also rested from his works, as God did from his.
for he who did enter into his rest, he also rested from his works, as God from His own.
- 11 所以我們務必竭力進入那安息、免得有人學那不信從的樣子跌倒了。
Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.
May we be diligent, then, to enter into that rest, that no one in the same example of the unbelief may fall,
- 12 神的道是活潑的、是有功效的、比一切兩刃的劍更快、甚至魂與靈、骨節與骨髓、都能刺入剖開、連心中的思念和主意、都能辨明。
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.
for the reckoning of God is living, and working, and sharp above every two-edged sword, and piercing unto the dividing asunder both of soul and spirit, of joints also and marrow, and a discerner of thoughts and intents of the heart;

- 13 並且被造的、沒有一樣在他面前不顯然的。原來萬物、在那與我們有關係的主眼前、都是赤露敞開的。

There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him with whom we have to do.

and there is not a created thing not manifest before Him, but all things [are] naked and open to His eyes -- with whom is our reckoning.

- 14 我們既然有一位已經升入高天尊榮的大祭司、就是 神的兒子耶穌、便當持定所承認的道。

Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let us hold tightly to our confession.

Having, then, a great chief priest passed through the heavens -- Jesus the Son of God -- may we hold fast the profession,

- 15 因我們的大祭司、並非不能體恤我們的軟弱。他也曾凡事受過試探、與我們一樣。只是他沒有犯罪。

For we don't have a high priest who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin.

for we have not a chief priest unable to sympathise with our infirmities, but [one] tempted in all things in like manner -- apart from sin;

- 16 所以我們只管坦然無懼的、來到施恩的寶座前、為要得憐恤、蒙恩惠作隨時的幫助。

Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for timely help.

we may come near, then, with freedom, to the throne of the grace, that we may receive kindness, and find grace -- for seasonable help.

- 1 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）

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.

For every chief priest -- out of men taken -- in behalf of men is set in things [pertaining] to God, that he may offer both gifts and sacrifices for sins,

- 2 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。

The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness.

able to be gentle to those ignorant and going astray, since himself also is compassed with infirmity;

- 3 故此他理當為百姓和自己獻祭贖罪。

Because of this, he must offer sacrifices for sins for the people, as well as for himself.

and because of this infirmity he ought, as for the people, so also for himself to offer for sins;

- 4 這大祭司的尊榮、沒有人自取、惟要蒙神所召、像亞倫一樣。

No man takes this honor on himself, but he is called by God, just like Aaron was. and no one to himself doth take the honour, but he who is called by God, as also Aaron:

- 5 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。

So also Christ didn't glorify himself to be made a high priest, but he who said to him, "You are my Son. Today I have become your father."

so also the Christ did not glorify himself to become chief priest, but He who spake unto him: `My Son thou art, I to-day have begotten thee;`

- 6 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。』

As he says also in another place, "You are a priest forever, After the order of Melchizedek."

as also in another [place] He saith, `Thou [art] a priest -- to the age, according to the order of Melchisedek;`

- 7 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。

Who in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear,

who in the days of his flesh both prayers and supplications unto Him who was able to save him from death -- with strong crying and tears -- having offered up, and having been heard in respect to that which he feared,

- 8 他雖然為兒子、還是因所受的苦難學了順從。

though he was a Son, yet learned obedience by the things which he suffered; through being a Son, did learn by the things which he suffered -- the obedience,

- 9 他既得以完全、就為凡順從他的人、成了永遠得救的根源。
and having been made perfect, he became to all of those who obey him the author of eternal salvation,
and having been made perfect, he did become to all those obeying him a cause of salvation age-during,
- 10 並蒙 神照著麥基洗德的等次稱他為大祭司。
named by God a high priest after the order of Melchizedek.
having been addressed by God a chief priest, according to the order of Melchisedek,
- 11 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。
Of whom we have many words to say, and hard to interpret, seeing you have become dull of hearing.
concerning whom we have much discourse and of hard explanation to say, since ye have become dull of hearing,
- 12 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。並且成了那必須喫奶、不能喫乾糧的人。
For when by reason of the time you ought to be teachers, you again need to have someone teach you the rudiments of the first principles of the oracles of God. You have come to need milk, and not solid food.
for even owing to be teachers, because of the time, again ye have need that one teach you what [are] the elements of the beginning of the oracles of God, and ye have become having need of milk, and not of strong food,

13 凡只能喫奶的、都不熟練仁義的道理。因為他是嬰孩。

For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby.

for every one who is partaking of milk [is] unskilled in the word of righteousness -- for he is an infant,

14 惟獨長大成人的、纔能喫乾糧、他們的心竅、習練得通達、就能分辨

But solid food is for full grown men, those who by reason of use have their senses exercised to discern good and evil.

and of perfect men is the strong food, who because of the use are having the senses exercised, unto the discernment both of good and of evil.

1 所以我們應當離開基督道理的開端、竭力進到完全的地步。不必再立根基、就如那懊悔死行、信靠神、

Therefore leaving the doctrine of the first principles of Christ, let us press on to perfection -- not laying again a foundation of repentance from dead works, of faith toward God,

Wherefore, having left the word of the beginning of the Christ, unto the perfection we may advance, not again a foundation laying of reformation from dead works, and of faith on God,

2 各樣洗禮、按手之禮、死人復活、以及永遠審判、各等教訓。

of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

of the teaching of baptisms, of laying on also of hands, of rising again also of the dead, and of judgment age-during,

- 3 神若許我們、我們必如此行。
**This will we do, if God permits.
and this we will do, if God may permit,**
- 4 論到那些已經蒙了光照、嘗過天恩的滋味、又於聖靈有分、
**For concerning those who were once enlightened and tasted of the heavenly gift,
and were made partakers of the Holy Spirit,
for [it is] impossible for those once enlightened, having tasted also of the heavenly
gift, and partakers having become of the Holy Spirit,**
- 5 並嘗過 神善道的滋味、覺悟來世權能的人、
**and tasted the good word of God, and the powers of the age to come,
and did taste the good saying of God, the powers also of the coming age,**
- 6 若是離棄道理、就不能叫他們從新懊悔了。因為他們把 神的兒子重
釘十字架、明明的羞辱他。
**and then fell away, it is impossible to renew them again to repentance; seeing they
crucify the Son of God for themselves again, and put him to open shame.
and having fallen away, again to renew [them] to reformation, having crucified
again to themselves the Son of God, and exposed to public shame.**

- 7 就如一塊田地、喫過屢次下的雨水、生長菜蔬合乎耕種的人用、就從神得福。

For the land which has drunk the rain that comes often on it, and brings forth a crop suitable for them for whose sake it is also tilled, receives blessing from God;

For earth, that is drinking in the rain many times coming upon it, and is bringing forth herbs fit for those because of whom also it is dressed, doth partake of blessing from God,

- 8 若長荊棘和蒺藜、必被廢棄、近於咒詛、結局就是焚燒。

but if it bears thorns and thistles, it is rejected and near a curse, whose end is to be burned.

and that which is bearing thorns and briers [is] disapproved of, and nigh to cursing, whose end [is] for burning;

- 9 親愛的弟兄們、我們雖是這樣說、卻深信你們的行為強過這些、而且近乎得救。

But, beloved, we are persuaded of better things for you, and things that accompany salvation, though we speak like this,

and we are persuaded, concerning you, beloved, the things that are better, and accompanying salvation, though even thus we speak,

- 10 因為 神並非不公義、竟忘記你們所作的工、和你們為他名所顯的愛心、就是先前伺候聖徒、如今還是伺候。

for God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served to the saints, and still do serve them.

for God is not unrighteous to forget your work, and the labour of the love, that ye shewed to His name, having ministered to the saints and ministering;

- 11 我們願你們各人都顯出這樣的殷勤、使你們有滿足的指望、一直到底。
We desire that each one of you may show the same diligence to the fullness of hope even to the end,
and we desire each one of you the same diligence to shew, unto the full assurance of the hope unto the end,
- 12 並且不懈怠。總要效法那些憑信心和忍耐承受應許的人。
that you won't be sluggish, but imitators of those who through faith and patience inherited the promises.
that ye may not become slothful, but followers of those who through faith and patient endurance are inheriting the promises.
- 13 當初 神應許亞伯拉罕的時候、因為沒有比自己更大可以指著起誓的、就指著自己起誓、說、
For when God made a promise to Abraham, since he could swear by none greater, he swore by himself,
For to Abraham God, having made promise, seeing He was able to swear by no greater, did swear by Himself,
- 14 『論福、我必賜大福給你。論子孫、我必叫你的子孫多起來。』
saying, "Most surely I will bless you, and I will surely multiply you."
saying, `Blessing indeed I will bless thee, and multiplying I will multiply thee;`
- 15 這樣、亞伯拉罕既恆久忍耐、就得了所應許的。
Thus, having patiently endured, he obtained the promise.
and so, having patiently endured, he did obtain the promise;

16 人都是指著比自己大的起誓，並且以起誓為實據，了結各樣的爭論。

For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation.

for men indeed do swear by the greater, and an end of all controversy to them for confirmation [is] the oath,

17 照樣，神願意為那承受應許的人，格外顯明他的旨意是不更改的，就起誓為證。

Wherein God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath;

in which God, more abundantly willing to shew to the heirs of the promise the immutability of his counsel, did interpose by an oath,

18 藉這兩件不更改的事，神決不能說謊，好叫我們這逃往避難所、持定擺在我們前頭指望的人，可以大得勉勵。

that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us,

that through two immutable things, in which [it is] impossible for God to lie, a strong comfort we may have who did flee for refuge to lay hold on the hope set before [us],

19 我們有這指望如同靈魂的錨，又堅固又牢靠，且通入幔內。

which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil;

which we have, as an anchor of the soul, both sure and stedfast, and entering into that within the vail,

- 20 作先鋒的耶穌、既照著麥基洗德的等次、成了永遠的大祭司、就為我們進入幔內。

where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.

whither a forerunner for us did enter -- Jesus, after the order of Melchisedek chief priest having become -- to the age.

- 1 這麥基洗德、就是撒冷王、又是至高神的祭司、本是長遠為祭司的。他當亞伯拉罕殺敗諸王回來的時候、就迎接他、給他祝福。

For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him,

For this Melchisedek, king of Salem, priest of God Most High, who did meet Abraham turning back from the smiting of the kings, and did bless him,

- 2 亞伯拉罕也將自己所得來的、取十分之一給他。他頭一個名繙出來、就是仁義王、他又名撒冷王、就是平安王的意思。

to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is King of peace;

to whom also a tenth of all did Abraham divide, (first, indeed, being interpreted, `King of righteousness,` and then also, King of Salem, which is, King of Peace,)

- 3 他無父、無母、無族譜、無生之始、無命之終、乃是與神的兒子相似。

without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a priest continually.

without father, without mother, without genealogy, having neither beginning of days

nor end of life, and being made like to the Son of God, doth remain a priest continually.

- 4 你們想一想、先祖亞伯拉罕、將自己所擄來上等之物取十分之一給他、這人是何等尊貴呢。

Now consider how great this man was, to whom even Abraham, the patriarch, gave a tenth out of the best spoils.

And see how great this one [is], to whom also a tenth Abraham the patriarch did give out of the best of the spoils,

- 5 那得祭司職任的利未子孫、領命照例向百姓取十分之一、這百姓是自己的弟兄、雖是從亞伯拉罕身中生的、〔身原文作腰〕還是照例取十分

They indeed of the sons of Levi who receive the priest's office have a commandment to take tithes of the people according to the law, that is, of their brothers, though these have come out of the loins of Abraham, and those, indeed, out of the sons of Levi receiving the priesthood, a command have to take tithes from the people according to the law, that is, their brethren, even though they came forth out of the loins of Abraham;

- 6 獨有麥基洗德、不與他們同譜、倒收納亞伯拉罕的十分之一、為那蒙應許的亞伯拉罕祝福。

but he whose genealogy is not counted from them has taken tithes of Abraham, and has blessed him who has the promises.

and he who was not reckoned by genealogy of them, received tithes from Abraham, and him having the promises he hath blessed,

- 7 從來位分大的給位分小的祝福、這是駁不倒的理。

But without any dispute the less is blessed of the better. and apart from all controversy, the less by the better is blessed --

- 8 在這裡收十分之一的都是必死的人，但在那裡收十分之一的、有為他作見證的說、他是活的。

Here men who die receive tithes, but there one, of whom it is testified that he lives.

and here, indeed, men who die do receive tithes, and there [he], who is testified to that he was living,

- 9 並且可說、那受十分之一的利未、也是藉著亞伯拉罕納了十分之一。

So to say, through Abraham even Levi, who receives tithes, has paid tithes, and so to speak, through Abraham even Levi who is receiving tithes, hath paid tithes,

- 10 因為麥基洗德迎接亞伯拉罕的時候、利未已經在他先祖的身中。（身原文作腰）

for he was yet in the loins of his father when Melchizedek met him.

for he was yet in the loins of the father when Melchisedek met him.

- 11 從前百姓在利未人祭司職任以下受律法、倘若藉這職任能得完全、又何用另外興起一位祭司、照麥基洗德的等次、不照亞倫的等次呢。

Now if there was perfection through the Levitical priesthood (for under it have the people received the law), what further need was there for another priest to arise after the order of Melchizedek, and not be called after the order of Aaron?

If indeed, then, perfection were through the Levitical priesthood -- for the people under it had received law -- what further need, according to the order of Melchisedek, for another priest to arise, and not to be called according to the order of Aaron?

12 祭司的職任既已更改、律法也必須更改。

For the priesthood being changed, there is of necessity a change made also of the law.

for the priesthood being changed, of necessity also, of the law a change doth come,

13 因為這話所指的人、本屬別的支派、那支派裡從來沒有一人伺候祭壇。

For he of whom these things are said belongs to another tribe, from which no man has given attendance at the altar.

for he of whom these things are said in another tribe hath had part, of whom no one gave attendance at the altar,

14 我們的主分明是從猶大出來的。但這支派、摩西並沒有題到祭司。

For it is evident that our Lord has sprung out of Judah, as to which tribe Moses spoke nothing concerning priesthood.

for [it is] evident that out of Judah hath arisen our Lord, in regard to which tribe Moses spake nothing concerning priesthood.

15 倘若照麥基洗德的樣式、另外興起一位祭司來、我的話更是顯而易見

This is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest,

And it is yet more abundantly most evident, if according to the similitude of Melchisedek there doth arise another priest,

- 16 他成為祭司、並不是照屬肉體的條例、乃是照無窮之生命的大能。（無窮原文作不能毀壞）

who has been made, not after the law of a fleshly commandment, but after the power of an endless life:

who came not according to the law of a fleshly command, but according to the power of an endless life,

- 17 因為有給他作見證的說、『你是照著麥基洗德的等次永遠為祭司。』

for it is testified, "You are a priest forever, According to the order of Melchizedek."

for He doth testify -- `Thou [art] a priest -- to the age, according to the order of Melchisedek;

- 18 先前的條例、因軟弱無益、所以廢掉了。

For there is an annulling of a foregoing commandment because of its weakness and uselessness

for a disannulling indeed doth come of the command going before because of its weakness, and unprofitableness,

- 19 （律法原來一無所成）就引進了更美的指望、靠這指望我們便可以進到神面前。

(for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw near to God.

(for nothing did the law perfect) and the bringing in of a better hope, through which we draw nigh to God.

20 再者、耶穌為祭司、並不是不起誓立的。

Inasmuch as it is not without the taking of an oath,

And inasmuch as [it is] not apart from oath, (for those indeed apart from oath are become priests,

21 至於那些祭司、原不是起誓立的、只有耶穌是起誓立的。因為那立他的對他說、『主起了誓決不後悔、你是永遠為祭司。』

for they indeed have been made priests without an oath; but he with an oath by him that says of him, "The Lord swore and will not change his mind, `You are a priest forever, According to the order of Melchizedek`".

and he with an oath through Him who is saying unto him, `The Lord sware, and will not repent, Thou [art] a priest -- to the age, according to the order of Melchisedek;`)

22 既是起誓立的、耶穌就作了更美之約的中保。

By so much has Jesus become the collateral of a better covenant.

by so much of a better covenant hath Jesus become surety,

23 那些成為祭司的、數目本來多、是因為有死阻隔不能長久。

Many, indeed, have been made priests, because they are hindered from continuing by death.

and those indeed are many who have become priests, because by death they are hindered from remaining;

24 這位既是永遠常存的、他祭司的職任、就長久不更換。

But he, because he lives forever, has his priesthood unchangeable.

and he, because of his remaining -- to the age, hath the priesthood not transient,

- 25 凡靠著他進到 神面前的人、他都能拯救到底。因為他是長遠活著、替他們祈求。

Therefore he is also able to save to the uttermost those who draw near to God through him, seeing he ever lives to make intercession for them.

whence also he is able to save to the very end, those coming through him unto God -- ever living to make intercession for them.

- 26 像這樣聖潔、無邪惡、無玷污、遠離罪人、高過諸天的大祭司、原是與我們合宜的。

For such a high priest was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens;

For such a chief priest did become us -- kind, harmless, undefiled, separate from the sinners, and become higher than the heavens,

- 27 他不像那些大祭司、每日必須先為自己的罪、後為百姓的罪獻祭、因為他只一次將自己獻上、就把這事成全了。

who doesn't need, like those high priests, to daily offer up sacrifices, first for his own sins, and then for the sins of the people. For this he did once for all, when he offered up himself.

who hath no necessity daily, as the chief priests, first for his own sins to offer up sacrifice, then for those of the people; for this he did once, having offered up himself;

- 28 律法本是立軟弱的人為大祭司。但在律法以後起誓的話、是立兒子為大祭司、乃是成全到永遠的。

For the law appoints men high priests, having infirmity; but the word of the oath, which was after the law, appoints a Son, perfected forevermore.

for the law doth appoint men chief priests, having infirmity, but the word of the oath that [is] after the law [appointeth] the Son -- to the age having been perfected.

- 1 我們所講的事、其中第一要緊的、就是我們有這樣的大祭司、已經坐在天上至大者的右邊、

Now in the things which we are saying, the main point is this. We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, And the sum concerning the things spoken of [is]: we have such a chief priest, who did sit down at the right hand of the throne of the greatness in the heavens,

- 2 在聖所、就是真帳幕裡、作執事。這帳幕是主所支的、不是人所支的。

a minister of the sanctuary, and of the true tent, which the Lord pitched, not man. of the holy places a servant, and of the true tabernacle, which the Lord did set up, and not man,

- 3 凡大祭司都是為獻禮物和祭物設立的。所以這位大祭司也必須有所獻

For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to offer.

for every chief priest to offer both gifts and sacrifices is appointed, whence [it is] necessary for this one to have also something that he may offer;

- 4 他若在地上、必不得為祭司、因為已經有照律法獻禮物的祭司。

For if he were on earth, he would not be a priest at all, seeing there are priests who offer the gifts according to the law;

for if, indeed, he were upon earth, he would not be a priest -- (there being the priests who are offering according to the law, the gifts,

- 5 他們供奉的事、本是天上事的形狀和影像、正如摩西將要造帳幕的時候、蒙神警戒他、說、『你要謹慎、作各樣的物件、都要照著在山上指示你的樣式。』

who serve a copy and shadow of the heavenly things, even as Moses was warned by God when he was about to make the tent, for, "See," he said, "that you make all things according to the pattern that was shown you on the mountain."

who unto an example and shadow do serve of the heavenly things, as Moses hath been divinely warned, being about to construct the tabernacle, for `See (saith He) thou mayest make all things according to the pattern that was shewn to thee in the mount;) --

- 6 如今耶穌所得的職任是更美的、正如他作更美之約的中保。這約原是憑更美之應許立的。

But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which has been enacted on better promises.

and now he hath obtained a more excellent service, how much also of a better covenant is he mediator, which on better promises hath been sanctioned,

- 7 那前約若沒有瑕疵、就無處尋求後約了。

For if that first covenant had been faultless, then no place would have been sought for a second.

for if that first were faultless, a place would not have been sought for a second.

- 8 所以主指著他的百姓說、〔或作所以主指前約的缺欠說〕『日子將到、我要與以色列家、和猶大家、另立新約。』

For finding fault with them, he said, "Behold, the days come," says the Lord, "That I will make a new covenant with the house of Israel and with the house of Judah;

For finding fault, He saith to them, `Lo, days come, saith the Lord, and I will complete with the house of Israel, and with the house of Judah, a new covenant,

- 9 不像我拉著他們祖宗的手、領他們出埃及的時候、與他們所立的約。因為他們不恆心守我的約、我也不理他們。這是主說的。』

Not according to the covenant that I made with their fathers, In the day that I took them by the hand to lead them forth out of the land of Egypt; For they didn't continue in my covenant, And I disregarded them," says the Lord.

not according to the covenant that I made with their fathers, in the day of My taking [them] by their hand, to bring them out of the land of Egypt -- because they did not remain in My covenant, and I did not regard them, saith the Lord, --

- 10 主又說、『那些日子以後、我與以色列家所立的約乃是這樣。我要將我的律法放在他們裡面、寫在他們心上、我要作他們的神、他們要作

"For this is the covenant that I will make with the house of Israel. After those days," says the Lord; "I will put my laws into their mind, I will also write them on their heart. I will be to them a God, And they will be to me a people.

because this [is] the covenant that I will make with the house of Israel, after those days, saith the Lord, giving My laws into their mind, and upon their hearts I will write them, and I will be to them for a God, and they shall be to Me for a people;

- 11 他們不用各人教導自己的鄉鄰、和自己的弟兄、說、你該認識主。因為他們從最小的到至大的、都必認識我。

They will not teach every man his fellow citizen, Every man his brother, saying, 'Know the Lord,' For all will know me, From the least of them to the greatest of them.

and they shall not teach each his neighbour, and each his brother, saying, Know thou the Lord, because they shall all know Me from the small one of them unto the great one of them,

12 我要寬恕他們的不義、不再記念他們的罪愆。』

For I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more."

because I will be merciful to their unrighteousness, and their sins and their lawlessnesses I will remember no more;` --

13 既說新約。就以前約為舊了。但那漸舊漸衰的、就必快歸無有了。

In that he says, "A new covenant," he has made the first old. But that which is becoming old and grows aged is near to vanishing away.

in the saying `new,` He hath made the first old, and what doth become obsolete and is old [is] nigh disappearing.

1 原來前約有禮拜的條例、和屬世界的聖幕。

Now indeed even the first covenant had ordinances of divine service, and an earthly sanctuary.

It had, indeed, then (even the first tabernacle) ordinances of service, also a worldly sanctuary,

2 因為有豫備的帳幕、頭一層叫作聖所。裡面有燈臺、桌子、和陳設餅。

For there was a tent prepared, the first, in which were the lampstand, the table, and the show bread; which is called the Holy Place.

for a tabernacle was prepared, the first, in which was both the lamp-stand, and the table, and the bread of the presence -- which is called `Holy;`

3 第二幔子後、又有一層帳幕、叫作至聖所。

After the second veil, the tent which is called the Holy of Holies, and after the second vail a tabernacle that is called `Holy of holies,`

- 4 有金香爐、〔爐或作壇〕有包金的約櫃、櫃裡有盛嗎哪的金罐、和亞倫發過芽的杖、並兩塊約版。

having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aaron`s rod that budded, and the tables of the covenant;

having a golden censer, and the ark of the covenant overlaid all round about with gold, in which [is] the golden pot having the manna, and the rod of Aaron that budded, and the tables of the covenant,

- 5 櫃上面有榮耀惹韁咬的影罩著施恩座。〔施恩原文作蔽罪〕這幾件我現在不能一一細說。

and above it cherubim of glory overshadowing the mercy seat, of which things we can`t now speak in detail.

and over it cherubim of the glory, overshadowing the mercy-seat, concerning which we are not now to speak particularly.

- 6 這些物件既如此豫備齊了、眾祭司就常進頭一層帳幕、行拜神的禮

Now these things having been thus prepared, the priests go in continually into the first tent, accomplishing the services,

And these things having been thus prepared, into the first tabernacle, indeed, at all times the priests do go in, performing the services,

- 7 至於第二層帳幕、惟有大祭司一年一次獨自進去、沒有不帶著血、為自己 and 百姓的過錯獻上。

but into the second the high priest alone, once in the year, not without blood, which he offers for himself, and for the errors of the people.

and into the second, once in the year, only the chief priest, not apart from blood, which he doth offer for himself and the errors of the people,

- 8 聖靈用此指明、頭一層帳幕仍存的時候、進入至聖所的路還未顯明。

The Holy Spirit is signifying this, that the way into the Holy Place has not yet been revealed, while the first tent is yet standing;

the Holy Spirit this evidencing that not yet hath been manifested the way of the holy [places], the first tabernacle having yet a standing;

- 9 那頭一層帳幕作現今的一個表樣、所獻的禮物和祭物、就著良心說、都不能叫禮拜的人得以完全。

which is an illustration of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect; which [is] a simile in regard to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who

is

servicing,

- 10 這些事連那飲食和諸般洗濯的規矩、都不過是屬肉體的條例、命定到振興的時候為止。

being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation.

only in victuals, and drinks, and different baptisms, and fleshly ordinances -- till the time of reformation imposed upon [them].

- 11 但現在基督已經來到、作了將來美事的大祭司、經過那更大更全備的帳幕、不是人手所造也不是屬乎這世界的。

But Christ having come as a high priest of the coming good things, through the greater and more perfect tent, not made with hands, that is to say, not of this creation,

And Christ being come, chief priest of the coming good things, through the greater and more perfect tabernacle not made with hands -- that is, not of this creation --

- 12 並且不用山羊和牛犢的血、乃用自己的血、只一次進入聖所、成了永遠贖罪的事。

nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption.

neither through blood of goats and calves, but through his own blood, did enter in once into the holy places, age-during redemption having obtained;

- 13 若山羊和公牛的血、並母牛犢的灰、灑在不潔的人身上、尚且叫人成聖、身體潔淨。

For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh:

for if the blood of bulls, and goats, and ashes of an heifer, sprinkling those defiled, doth sanctify to the purifying of the flesh,

- 14 何況基督藉著永遠的靈、將自己無瑕無疵獻給神、他的血豈不更能洗淨你們的心〔原文作良心〕除去你們的死行、使你們事奉那永生神

how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God?

how much more shall the blood of the Christ (who through the age-during Spirit did offer himself unblemished to God) purify your conscience from dead works to serve the living God?

- 15 為此他作了新約的中保。既然受死贖了人在前約之時所犯的罪過、便叫蒙召之人得著所應許永遠的產業。

For this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, those who have been called may receive the promise of the eternal inheritance.

And because of this, of a new covenant he is mediator, that, death having come, for redemption of the transgressions under the first covenant, those called may receive the promise of the age-during inheritance,

- 16 凡有遺命、必須等到留遺命的人死了。（遺命原文與約字同）

For where a last will and testament is, there must of necessity be the death of him who made it.

for where a covenant [is], the death of the covenant-victim to come in is necessary,

- 17 因為人死了、遺命纔有效力、若留遺命的尚在、那遺命還有用處麼。

For a will is in force where there has been death, for it is never in force while he who made it lives.

for a covenant over dead victims [is] stedfast, since it is no force at all when the covenant-victim liveth,

- 18 所以前約也不是不用血立的。

Therefore even the first covenant has not been dedicated without blood.

whence not even the first apart from blood hath been initiated,

19 因為摩西當日照著律法、將各樣誡命傳給眾百姓、就拿朱紅色絨和牛膝草、把牛犢山羊的血和水、灑在書上、又灑在眾百姓身上、說、

For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, for every command having been spoken, according to law, by Moses, to all the people, having taken the blood of the calves and goats, with water, and scarlet wool, and hyssop, he both the book itself and all the people did sprinkle,

20 『這血就是 神與你們立約的憑據。』

saying, "This is the blood of the covenant which God commanded toward you." saying, `This [is] the blood of the covenant that God enjoined unto you,`

21 他又照樣把血灑在帳幕、和各樣器皿上。

Moreover he sprinkled the tent and all the vessels of the ministry in like manner with the blood.

and both the tabernacle and all the vessels of the service with blood in like manner he did sprinkle,

22 按著律法、凡物差不多都是用血潔淨的、若不流血、罪就不得赦免了

According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission.

and with blood almost all things are purified according to the law, and apart from blood-shedding forgiveness doth not come.

- 23 照著天上樣式作的物件、必須用這些祭物去潔淨。但那天上的本物、自然當用更美的祭物去潔淨。

It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.

[It is] necessary, therefore, the pattern indeed of the things in the heavens to be purified with these, and the heavenly things themselves with better sacrifices than these;

- 24 因為基督並不是進了人手所造的聖所、（這不過是真聖所的影像）乃是進了天堂、如今為我們顯在神面前。

**For Christ entered not into a holy place made with hands, similar in pattern to the true, but into heaven itself, now to appear before the face of God for us;
for not into holy places made with hands did the Christ enter -- figures of the true -- but into the heaven itself, now to be manifested in the presence of God for us;**

- 25 也不是多次將自己獻上、像那大祭司每年帶著牛羊的血進入聖所。（牛羊的血原文作不是自己的血）

**nor yet that he should offer himself often, as the high priest enters into the holy place year by year with blood not his own,
nor that he may many times offer himself, even as the chief priest doth enter into the holy places every year with blood of others;**

- 26 如果這樣、他從創世以來、就必多次受苦了。但如今在這末世顯現一次、把自己獻為祭、好除掉罪。

or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself.

since it had behoved him many times to suffer from the foundation of the world, but now once, at the full end of the ages, for putting away of sin through his sacrifice, he hath been manifested;

- 27 按著定命、人人都有一死、死後且有審判。

Inasmuch as it is appointed for men to die once, and after this, judgment, and as it is laid up to men once to die, and after this -- judgment,

- 28 像這樣、基督既然一次被獻、擔當了多人的罪、將來要向那等候他的人第二次顯現、並與罪無關、乃是為拯救他們。

so Christ also, having been once offered to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

so also the Christ, once having been offered to bear the sins of many, a second time, apart from a sin-offering, shall appear, to those waiting for him -- to salvation!

- 1 律法既是將來美事的影兒、不是本物的真像、總不能藉著每年常獻一樣的祭物、叫那近前來的人得以完全。

For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near.

For the law having a shadow of the coming good things -- not the very image of the matters, every year, by the same sacrifices that they offer continually, is never able to make perfect those coming near,

- 2 若不然、獻祭的事豈不早已止住了麼。因為禮拜的人、良心既被潔淨、就不再覺得有罪了。

Or else wouldn't they have ceased to be offered, because the worshippers, having been once cleansed, would have had no more consciousness of sins?

since, would they not have ceased to be offered, because of those serving having no more conscience of sins, having once been purified?

- 3 但這些祭物是叫人每年想起罪來。

But in those sacrifices there is a memory made of sins year by year.

but in those [sacrifices] is a remembrance of sins every year,

- 4 因為公牛和山羊的血、斷不能除罪。

For it is impossible that the blood of bulls and goats should take away sins.

for it is impossible for blood of bulls and goats to take away sins.

- 5 所以基督到世上來的時候、就說、『神阿、祭物和禮物是你不願意的、你曾給我豫備了身體。』

Therefore when he comes into the world, he says, "Sacrifice and offering you didn't desire, But a body did you prepare for me;

Wherefore, coming into the world, he saith, `Sacrifice and offering Thou didst not will, and a body Thou didst prepare for me,

- 6 燔祭和贖罪祭是你不喜歡的。

In whole burnt offerings and sacrifices for sin you had no pleasure.

in burnt-offerings, and concerning sin-offerings, Thou didst not delight,

- 7 那時我說、神阿、我來了為要照你的旨意行。我的事在經卷上已經記載了。』

Then I said, `Behold, I have come (In the scroll of the book it is written of me) To do your will, God.`"

then I said, Lo, I come, (in a volume of the book it hath been written concerning me,) to do, O God, Thy will;`

- 8 以上說、祭物和禮物、燔祭和贖罪祭、是你不願意的、也是你不喜歡的、(這都是按著律法獻的)

Saying above, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them" (those which are offered according to the law),

saying above -- `Sacrifice, and offering, and burnt-offerings, and concerning sin-offering Thou didst not will, nor delight in,` -- which according to the law are offered --

- 9 後又說、我來了為要照你的旨意行。可見他是除去在先的、為要立定

then has he said, "Behold, I have come to do your will." He takes away the first, that he may establish the second,

then he said, `Lo, I come to do, O God, Thy will;` he doth take away the first that the second he may establish;

- 10 我們憑這旨意、靠耶穌基督只一次獻上他的身體、就得以成聖。

by which will we have been sanctified through the offering of the body of Jesus Christ once for all.

in the which will we are having been sanctified through the offering of the body of Jesus Christ once,

- 11 凡祭司天天站著事奉 神、屢次獻上一樣的祭物。這祭物永不能除罪
Every priest indeed stands day by day ministering and often offering the same sacrifices, which can never take away sins, and every priest, indeed, hath stood daily serving, and the same sacrifices many times offering, that are never able to take away sins.
- 12 但基督獻了一次永遠的贖罪祭、就在 神的右邊坐下了。
but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; And He, for sin one sacrifice having offered -- to the end, did sit down on the right hand of God, --
- 13 從此等候他仇敵成了他的腳凳。
henceforth expecting until his enemies to be made the footstool of his feet. as to the rest, expecting till He may place his enemies [as] his footstool,
- 14 因為他一次獻祭、便叫那得以成聖的人永遠完全。
For by one offering he has perfected forever those who are sanctified. for by one offering he hath perfected to the end those sanctified;
- 15 聖靈也對我們作見證。因為他既已說過、
The Holy Spirit also testifies to us, for after he has said, and testify to us also doth the Holy Spirit, for after that He hath said before,

- 16 『主說、那些日子以後、我與他們所立的約乃是這樣。我要將我的律法寫在他們心上、又要放在他們的裡面。』

"This is the covenant that I will make with them: `After those days,` says the Lord, `I will put my laws on their heart, I will also write them on their mind;`" then, `This [is] the covenant that I will make with them after those days, saith the Lord, giving My laws on their hearts, and upon their minds I will write them,`

- 17 以後就說、『我不再記念他們的罪愆、和他們的過犯。』

**"I will remember their sins and their iniquities no more."
and `their sins and their lawlessness I will remember no more;`**

- 18 這些罪過既已赦免、就不用再為罪獻祭了。

**Now where remission of these is, there is no more offering for sin.
and where forgiveness of these [is], there is no more offering for sin.**

- 19 弟兄們、我們既因耶穌的血、得以坦然進入至聖所、

**Having therefore, brothers, boldness to enter into the holy place by the blood of Jesus,
Having, therefore, brethren, boldness for the entrance into the holy places, in the blood of Jesus,**

- 20 是藉著他給我們開了一條又新又活的路從幔子經過、這幔子就是他的

by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;

which way he did initiate for us -- new and living, through the vail, that is, his flesh

--

21 又有一位大祭司治理 神的家 。

**and having a great priest over the house of God;
and a high priest over the house of God,**

22 並我們心中天良的虧欠已經灑去、身體用清水洗淨了、就當存著誠心、和充足的信心、來到 神面前 。

**let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water,
may we draw near with a true heart, in full assurance of faith, having the hearts sprinkled from an evil conscience, and having the body bathed with pure water;**

23 也要堅守我們所承認的指望、不至搖動 ． 因為那應許我們的是信實的 。

let us hold fast the confession of our hope unyieldingly. For he who promised is faithful.

may we hold fast the unwavering profession of the hope, (for faithful [is] He who did promise),

24 又要彼此相顧、激發愛心、勉勵行善 。

**Let us consider how to provoke one another to love and good works,
and may we consider one another to provoke to love and to good works,**

25 你們不可停止聚會、好像那些停止慣了的人、倒要彼此勸勉 ． 既知道〔原文作看見〕那日子臨近、就更當如此 。

not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as you see the Day approaching.

not forsaking the assembling of ourselves together, as a custom of certain [is], but exhorting, and so much the more as ye see the day coming nigh.

26 因為我們得知真道以後、若故意犯罪、贖罪的祭就再沒有了。

For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins,

For we -- willfully sinning after the receiving the full knowledge of the truth -- no more for sins doth there remain a sacrifice,

27 惟有戰懼等候審判和那燒滅眾敵人的烈火。

but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries.

but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers;

28 人干犯摩西的律法、憑兩三個見證人、尚且不得憐恤而死。

A man who has set at nothing Moses` law dies without compassion on the word of two or three witnesses.

any one who did set at nought a law of Moses, apart from mercies, by two or three witnesses, doth die,

29 何況人踐踏 神的兒子、將那使他成聖之約的血當作平常、又褻慢施恩的聖靈、你們想、他要受的刑罰該怎樣加重呢。

How much worse punishment, do you think, will he be judged worthy of, who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace?

of how much sorer punishment shall he be counted worthy who the Son of God did trample on, and the blood of the covenant did count a common thing, in which he was sanctified, and to the Spirit of the grace did despite?

- 30 因為我們知道誰說、『伸冤在我、我必報應。』又說、『主要審判他的百姓。』

For we know him who said, "Vengeance belongs to me," says the Lord, "I will repay." Again, "The Lord will judge his people."

for we have known Him who is saying, `Vengeance [is] Mine, I will recompense, saith the Lord;` and again, `The Lord shall judge His people;` --

- 31 落在永生 神的手裡、真是可怕的。

It is a fearful thing to fall into the hands of the living God.

fearful [is] the falling into the hands of a living God.

- 32 你們要追念往日、蒙了光照以後、所忍受大爭戰的各樣苦難。

But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings;

And call to your remembrance the former days, in which, having been enlightened, ye did endure much conflict of sufferings,

- 33 一面被毀謗、遭患難、成了戲景、叫眾人觀看。一面陪伴那些受這樣苦難的人。

partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so.

partly both with reproaches and tribulations being made spectacles, and partly having become partners of those so living,

- 34 因為你們體恤了那些被捆鎖的人、並且你們的家業被人搶去、也甘心忍受、知道自己有更美長存的家業。

For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.

for also with my bonds ye sympathised, and the robbery of your goods with joy ye did receive, knowing that ye have in yourselves a better substance in the heavens, and an enduring one.

- 35 所以你們不可丟棄勇敢的心。存這樣的心必得大賞賜。

Therefore don't throw away your boldness, which has a great reward.

Ye may not cast away, then, your boldness, which hath great recompense of reward,

- 36 你們必須忍耐、使你們行完了 神的旨意、就可以得著所應許的。

For you need patience, so that, having done the will of God, you may receive the promise.

for of patience ye have need, that the will of God having done, ye may receive the promise,

- 37 『因為還有一點點時候、那要來的就來、並不遲延。』

"For yet a very little while, He who comes will come, and will not wait.

for yet a very very little, He who is coming will come, and will not tarry;

- 38 只是義人必因信得生、〔義人有古卷作我的義人〕他若退後、我心裡就不喜歡他。』

But the righteous will live by faith. If he shrinks back, my soul has no pleasure in him."

and `the righteous by faith shall live,` and `if he may draw back, My soul hath no pleasure in him,`

- 39 我們卻不是退後入沉淪的那等人、乃是有信心以致靈魂得救的人。

But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

and we are not of those drawing back to destruction, but of those believing to a preserving of soul.

- 1 信就是所望之事的實底、是未見之事的確據。

Now faith is assurance of things hoped for, proof of things not seen.

And faith is of things hoped for a confidence, of matters not seen a conviction,

- 2 古人在這信上得了美好的證據。

For by this, the elders obtained testimony.

for in this were the elders testified of;

- 3 我們因著信、就知道諸世界是藉 神話造成的。這樣、所看見的、並不是從顯然之物造出來的。

By faith, we understand that the universe has been framed by the word of God, so that what is seen has not been made out of things which are visible.

by faith we understand the ages to have been prepared by a saying of God, in regard to the things seen not having come out of things appearing;

- 4 亞伯因著信獻祭與 神、比該隱所獻的更美、因此便得了稱義的見證、就是 神指著他禮物作的見證。他雖然死了、卻因這信仍舊說話。

By faith, Abel offered to God a more excellent sacrifice than Cain, through which he had testimony given to him that he was righteous, God bearing witness with respect to his gifts; and through it he, being dead, still speaks.

by faith a better sacrifice did Abel offer to God than Cain, through which he was testified to be righteous, God testifying of his gifts, and through it, he being dead, doth yet speak.

- 5 以諾因著信被接去、不至於見死。人也找不著他、因為 神已經把他接去了。只是他被接去以先、已經得了 神喜悅他的明證。

By faith, Enoch was translated, so that he should not see death, and he was not found, because God translated him. For he has had testimony given to him that before his translation he had been well pleasing to God.

By faith Enoch was translated -- not to see death, and was not found, because God did translate him; for before his translation he had been testified to -- that he had pleased God well,

- 6 人非有信、就不能得 神的喜悅。因為到 神面前來的人、必須信有

Without faith it is impossible to be well pleasing to him, for he who comes to God must believe that he exists, and that he is a rewarder of those who seek him. and apart from faith it is impossible to please well, for it behoveth him who is coming to God to believe that He is, and to those seeking Him He becometh a rewarder.

- 7 挪亞因著信、既蒙 神指示他未見的事、動了敬畏的心、豫備了一隻方舟、使他全家得救。因此就定了那世代的罪、自己也承受了那從信

By faith, Noah, being warned about things not yet seen, moved with godly fear, prepared an ark for the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

By faith Noah, having been divinely warned concerning the things not yet seen, having feared, did prepare an ark to the salvation of his house, through which he did condemn the world, and of the righteousness according to faith he became heir.

- 8 亞伯拉罕因著信、蒙召的時候、就遵命出去、往將來要得為業的地方去。出去的時候、還不知往那裡去。

By faith, Abraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went.

By faith Abraham, being called, did obey, to go forth to the place that he was about to receive for an inheritance, and he went forth, not knowing whither he doth go;

- 9 他因著信、就在所應許之地作客、好像在異地居住帳棚、與那同蒙一個應許的以撒、雅各一樣。

By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.

by faith he did sojourn in the land of the promise as a strange country, in tabernacles having dwelt with Isaac and Jacob, fellow-heirs of the same promise,

- 10 因為他等候那座有根基的城、就是 神所經營所建造的。

For he looked for the city which has the foundations, whose builder and maker is God.

for he was looking for the city having the foundations, whose artificer and constructor [is] God.

- 11 因著信、連撒拉自己、雖然過了生育的歲數、還能懷孕。因他以為那應許他的是可信的。

By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised.

By faith also Sarah herself did receive power to conceive seed, and she bare after the time of life, seeing she did judge Him faithful who did promise;

- 12 所以從一個彷彿已死的人就生出子孫、如同天上的星那樣眾多、海邊的沙那樣無數。

Therefore they were fathered by one, and him as good as dead, as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore.

wherefore, also from one were begotten -- and that of one who had become dead -- as the stars of the heaven in multitude, and as sand that [is] by the sea-shore -- the innumerable.

- 13 這些人都是存著信心死的、並沒有得著所應許的、卻從遠處望見、且歡喜迎接、又承認自己在世上是客旅、是寄居的。

These all died in faith, not having received the promises, but having seen them and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth.

In faith died all these, not having received the promises, but from afar having seen them, and having been persuaded, and having saluted [them], and having confessed that strangers and sojourners they are upon the earth,

- 14 說這樣話的人、是表明自己要找一個家鄉。

For those who say such things make it clear that they are seeking after a country of their own.

for those saying such things make manifest that they seek a country;

15 他們若想念所離開的家鄉、還有可以回去的機會。

If indeed they had been thinking of that country from which they went out, they would have had enough time to return.

and if, indeed, they had been mindful of that from which they came forth, they might have had an opportunity to return,

16 他們卻羨慕一個更美的家鄉、就是在天上的。所以神被稱為他們的神、並不以為恥。因為他已經給他們豫備了一座城。

But now they desire a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for he has prepared a city for them.

but now they long for a better, that is, an heavenly, wherefore God is not ashamed of them, to be called their God, for He did prepare for them a city.

17 亞伯拉罕因著信、被試驗的時候、就把以撒獻上。這便是那歡喜領受應許的、將自己獨生的兒子獻上。

By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his one and only son;

By faith Abraham hath offered up Isaac, being tried, and the only begotten he did offer up who did receive the promises,

18 論到這兒子曾有話說、『從以撒生的纔要稱為你的後裔。』

even he to whom it was said, "In Isaac will your seed be called;"

of whom it was said -- `In Isaac shall a seed be called to thee;`

- 19 他以為 神還能叫人從死裡復活。他也彷彿從死中得回他的兒子來。
accounting that God is able to raise up, even from the dead. Figuratively speaking, he also did receive him back from the dead.
reckoning that even out of the dead God is able to raise up, whence also in a figure he did receive [him].
- 20 以撒因著信、就指著將來的事、給雅各以掃祝福。
By faith, Isaac blessed Jacob and Esau, even concerning things to come.
By faith, concerning coming things, Isaac did bless Jacob and Esau;
- 21 雅各因著信、臨死的時候、給約瑟的兩個兒子各自祝福、扶著杖頭敬
By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped, leaning on the top of his staff.
by faith Jacob dying -- each of the sons of Joseph did bless, and did bow down upon the top of his staff;
- 22 約瑟因著信、臨終的時候、題到以色列族將來要出埃及、並為自己的骸骨留下遺命。
By faith, Joseph, when his end was near, made mention of the departure of the children of Israel; and gave instructions concerning his bones.
by faith, Joseph dying, concerning the outgoing of the sons of Israel did make mention, and concerning his bones did give command.

- 23 摩西生下來、他的父母見他是個俊美的子、就因著信把他藏了三個月、並不怕王命。

By faith, Moses, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king`s commandment.

By faith Moses, having been born, was hid three months by his parents, because they saw the child comely, and were not afraid of the decree of the king;

- 24 摩西因著信、長大了就不肯稱為法老女兒之子。

By faith, Moses, when he had grown up, refused to be called the son of Pharaoh`s daughter,

by faith Moses, having become great, did refuse to be called a son of the daughter of Pharaoh,

- 25 他寧可和 神的百姓同受苦害、也不願暫時享受罪中之樂。

choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a time;

having chosen rather to be afflicted with the people of God, than to have sin`s pleasure for a season,

- 26 他看為基督受的凌辱、比埃及的財物更寶貴。因他想望所要得的賞賜。

accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked to the reward.

greater wealth having reckoned the reproach of the Christ than the treasures in Egypt, for he did look to the recompense of reward;

- 27 他因著信、就離開埃及、不怕王怒。因為他恆心忍耐、如同看見那不能看見的主。

By faith, he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

by faith he left Egypt behind, not having been afraid of the wrath of the king, for, as seeing the Invisible One -- he endured;

- 28 他因著信、就守逾越節、〔守或作立〕行灑血的禮、免得那滅長子的臨近以色列人。

By faith, he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.

by faith he kept the passover, and the sprinkling of the blood, that He who is destroying the first-born might not touch them.

- 29 他們因著信、過紅海如行乾地。埃及人試著要過去、就被吞滅了。

By faith, they passed through the Red sea as by dry land. When the Egyptians tried to do so, they were swallowed up.

By faith they did pass through the Red Sea as through dry land, which the Egyptians having received a trial of, were swallowed up;

- 30 以色列人因著信、圍繞耶利哥城七日、城牆就倒塌了。

By faith, the walls of Jericho fell down, after they had been encircled for seven days.

by faith the walls of Jericho did fall, having been surrounded for seven days;

31 妓女喇合因著信、曾和和平平的接待探子、就不與那些不順從的人一

By faith, Rahab, the prostitute, didn't perish with those who were disobedient, having received the spies in peace.

by faith Rahab the harlot did not perish with those who disbelieved, having received the spies with peace.

32 我又何必再說呢。若要一一細說、基甸、巴拉、參孫、耶弗他、大衛、撒母耳、和眾先知的事、時候就不彀了。

What will I more say? For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets;

And what shall I yet say? for the time will fail me recounting about Gideon, Barak also, and Samson, and Jephthah, David also, and Samuel, and the prophets,

33 他們因著信、制伏了敵國、行了公義、得了應許、堵了獅子的口。

who, through faith, subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,

who through faith did subdue kingdoms, wrought righteousness, obtained promises, stopped mouths of lions,

34 滅了烈火的猛勢、脫了刀劍的鋒刃、軟弱變為剛強、爭戰顯出勇敢、打退外邦的全軍。

quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and turned to flight armies of aliens.

quenched the power of fire, escaped the mouth of the sword, were made powerful out of infirmities, became strong in battle, caused to give way camps of the aliens.

- 35 有婦人得自己的死人復活、又有人忍受嚴刑、不肯苟且得釋放、〔釋放原文作贖〕為要得著更美的復活。

Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection.

Women received by a rising again their dead, and others were tortured, not accepting the redemption, that a better rising again they might receive,

- 36 又有人忍受戲弄、鞭打、捆鎖、監禁、各等的磨煉、

Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment.

and others of mockings and scourgings did receive trial, and yet of bonds and imprisonment;

- 37 被石頭打死、被鋸鋸死、受試探、被刀殺。披著綿羊山羊的皮各處奔跑、受窮乏、患難、苦害、

They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheepskins, in goatskins; being destitute, afflicted, ill-treated

they were stoned, they were sawn asunder, they were tried; in the killing of the sword they died; they went about in sheepskins, in goatskins -- being destitute, afflicted, injuriously treated,

- 38 在曠野、山嶺、山洞、地穴、飄流無定。本是世界不配有的人。

(of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.

of whom the world was not worthy; in deserts wandering, and [in] mountains, and [in] caves, and [in] the holes of the earth;

39 這些人都是因信得了美好的證據、卻仍未得著所應許的。

These all, having had testimony given to them through their faith, didn't receive the promise,

and these all, having been testified to through the faith, did not receive the promise,

40 因為 神給我們豫備了更美的事、叫他們若不與我們同得、就不能完

God having provided some better thing concerning us, so that apart from us they should not be made perfect.

God for us something better having provided, that apart from us they might not be made perfect.

1 我們既有這許多的見證人、如同雲彩圍著我們、就當放下各樣的重擔、脫去容易纏累我們的罪、存心忍耐、奔那擺在我們前頭的路程、

Therefore let us also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let us run with patience the race that is set before us,

Therefore, we also having so great a cloud of witnesses set around us, every weight having put off, and the closely besetting sin, through endurance may we run the contest that is set before us,

2 仰望為我們信心創始成終的耶穌。〔或作仰望那將真道創始成終的耶穌〕他因那擺在前面的喜樂、就輕看羞辱、忍受了十字架的苦難、便坐在 神寶座的右邊。

looking to Jesus, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising shame, and has sat down at the right hand of the throne of God.

looking to the author and perfecter of faith -- Jesus, who, over-against the joy set before him -- did endure a cross, shame having despised, on the right hand also of the throne of God did sit down;

- 3 那忍受罪人這樣頂撞的、你們要思想、免得疲倦灰心。

For consider him who has endured such contradiction of sinners against himself, that you don't grow weary, fainting in your souls.

for consider again him who endured such gainsaying from the sinners to himself, that ye may not be wearied in your souls -- being faint.

- 4 你們與罪惡相爭、還沒有抵擋到流血的地步。

You have not yet resisted to blood, striving against sin;

Not yet unto blood did ye resist -- with the sin striving;

- 5 你們又忘了那勸你們如同勸兒子的話、說、『我兒、你不可輕看主的管教、被他責備的時候、也不可灰心。

and you have forgotten the exhortation which reasons with you as with sons, "My son, don't take lightly the chastening of the Lord, Nor faint when you are reproved by him;

and ye have forgotten the exhortation that doth speak fully with you as with sons, "My son, be not despising chastening of the Lord, nor be faint, being reproved by Him,

- 6 因為主所愛的他必管教、又鞭打凡所收納的兒子。』

For whom the Lord loves, he chastens, And scourges every son whom he receives."

for whom the Lord doth love He doth chasten, and He scourgeth every son whom

**He
receiveth;**

- 7 你們所忍受的、是 神管教你們、待你們如同待兒子。焉有兒子不被父親管教的呢。

It is for discipline that you endure. God deals with you as with sons, for what son is there whom his father doesn't discipline?

if chastening ye endure, as to sons God beareth Himself to you, for who is a son whom a father doth not chasten?

- 8 管教原是眾子所共受的、你們若不受管教、就是私子、不是兒子了。

But if you are without discipline, whereof all have been made partakers, then are you illegitimate, and not sons.

and if ye are apart from chastening, of which all have become partakers, then bastards are ye, and not sons.

- 9 再者、我們曾有生身的父管教我們、我們尚且敬重他、何況萬靈的父、我們豈不更當順服他得生麼。

Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits, and live?

Then, indeed, fathers of our flesh we have had, chastising [us], and we were reverencing [them]; shall we not much rather be subject to the Father of the spirits, and live?

- 10 生身的父都是暫隨己意管教我們。惟有萬靈的父管教我們、是要我們得益處、使我們在他的聖潔上有分。

For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers of his holiness.

for they, indeed, for a few days, according to what seemed good to them, were chastening, but He for profit, to be partakers of His separation;

- 11 凡管教的事、當時不覺得快樂、反覺得愁苦。後來卻為那經練過的人、結出平安的果子、就是義。

All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been exercised thereby.

and all chastening for the present, indeed, doth not seem to be of joy, but of sorrow, yet afterward the peaceable fruit of righteousness to those exercised through it -- it doth yield.

- 12 所以你們要把下垂的手、發酸的腿、挺起來。

Therefore, lift up the hands that hang down and the feeble knees, Wherefore, the hanging-down hands and the loosened knees set ye up;

- 13 也要為自己的腳把道路修直了、使瘸子不至歪腳、反得痊癒。(歪腳或作差路)

and make straight paths for your feet, that that which is lame may not be dislocated, but rather be healed.

and straight paths make for your feet, that that which is lame may not be turned aside, but rather be healed;

- 14 你們要追求與眾人和睦、並要追求聖潔。非聖潔沒有人能見主。

Follow after peace with all men, and the sanctification without which no man will see the Lord,

peace pursue with all, and the separation, apart from which no one shall see the Lord,

- 15 又要謹慎、恐怕有人失了 神的恩。恐怕有毒根生出來擾亂你們、因此叫眾人沾染污穢。

looking carefully lest there be any man who falls short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled;

looking diligently over lest any one be failing of the grace of God, lest any root of bitterness springing up may give trouble, and through this many may be defiled;

- 16 恐怕有淫亂的、有貪戀世俗如以掃的。他因一點食物把自己長子的名

lest there be any sexually immoral person, or profane person, as Esau, who sold his birthright for one meal.

lest any one be a fornicator, or a profane person, as Esau, who in exchange for one morsel of food did sell his birthright,

- 17 後來想要承受父所祝的福、竟被棄絕、雖然號哭切求、卻得不著門路、使他父親的心意回轉、這是你們知道的。

For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for a change of mind though he sought it diligently with tears.

for ye know that also afterwards, wishing to inherit the blessing, he was disapproved of, for a place of reformation he found not, though with tears having sought it.

- 18 你們原不是來到那能摸的山、此山有火焰、密雲、黑暗、暴風、

For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, tempest,

For ye came not near to the mount touched and scorched with fire, and to blackness, and darkness, and tempest,

- 19 角聲與說話的聲音。那些聽見這聲音的、都求不要再向他們說話。
the sound of a trumpet, and the voice of words; which those who heard it begged that not one more word should be spoken to them,
and a sound of a trumpet, and a voice of sayings, which those having heard did entreat that a word might not be added to them,
- 20 因為他們當不起所命他們的話、說、『靠近這山的、即便是走獸、也要用石頭打死。』
for they could not stand that which was enjoined, "If even a animal touch the mountain, it will be stoned;"
for they were not bearing that which is commanded, `And if a beast may touch the mountain, it shall be stoned, or with an arrow shot through,`
- 21 所見的極其可怕、甚至摩西說、『我甚是恐懼戰兢。』
and so fearful was the appearance, that Moses said, "I am terrified and trembling."
and, (so terrible was the sight,) Moses said, `I am fearful exceedingly, and trembling.`
- 22 你們乃是來到錫安山、永生神的城邑、就是天上的耶路撒冷。那裡有千萬的天使、
But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels,
But, ye came to Mount Zion, and to a city of the living God, to the heavenly Jerusalem, and to myriads of messengers,

- 23 有名錄在天上諸長子之會所共聚的總會、有審判眾人的神、和被成全之義人的靈魂、

to the general assembly and assembly of the firstborn who are enrolled in heaven, to God, the Judge of all, to the spirits of just men made perfect, to the company and assembly of the first-born in heaven enrolled, and to God the judge of all, and to spirits of righteous men made perfect,

- 24 並新約的中保耶穌、以及所灑的血。這血所說的比亞伯的血所說的更

to Jesus, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Abel.

and to a mediator of a new covenant -- Jesus, and to blood of sprinkling, speaking better things than that of Abel!

- 25 你們總要謹慎、不可棄絕那向你們說話的。因為那些棄絕在地上警戒他們的、尚且不能逃罪、何況我們違背那從天上警戒我們的呢。

See that you don't refuse him who speaks. For if they didn't escape when they refused him who warned on the Earth, how much more will we not escape who turn away from him who warns from heaven,

See, may ye not refuse him who is speaking, for if those did not escape who refused him who upon earth was divinely speaking -- much less we who do turn away from him who [speaketh] from heaven,

- 26 當時他的聲音震動了地。但如今他應許說、『再一次我不單要震動地、還要震動天。』

whose voice shook the earth, then, but now he has promised, saying, "Yet once more will I shake not only the earth, but also the heavens."

whose voice the earth shook then, and now hath he promised, saying, `Yet once -- I shake not only the earth, but also the heaven;`

- 27 這再一次的話、是指明被震動的、就是受造之物、都要挪去、使那不被震動的常存。

This phrase, "Yet once more," signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.

and this -- `Yet once` -- doth make evident the removal of the things shaken, as of things having been made, that the things not shaken may remain;

- 28 所以我們既得了不能震動的國、就當感恩、照 神所喜悅的、用虔誠敬畏的心事奉 神。

Therefore, receiving a kingdom that can't be shaken, let us have grace, whereby we may offer service well pleasing to God, with reverence and awe,

wherefore, a kingdom that cannot be shaken receiving, may we have grace, through

which we may serve God well-pleasingly, with reverence and religious fear;

- 29 因為我們的 神乃是烈火。

for our God is a consuming fire.

for also our God [is] a consuming fire.

- 1 你們務要常存弟兄相愛的心。

Let brotherly love continue.

Let brotherly love remain;

- 2 不可忘記用愛心接待客旅。因為曾有接待客旅的、不知不覺就接待了
Don't forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it.
of the hospitality be not forgetful, for through this unawares certain did entertain messengers;
- 3 你們要記念被捆綁的人、好像與他們同受捆綁、也要記念遭苦害的人、想到自己也在肉身之內。
Remember those who are in bonds, as bound with them; and those who are ill-treated, since you are also in the body.
be mindful of those in bonds, as having been bound with them, of those maltreated, as also yourselves being in the body;
- 4 婚姻、人人都當尊重、床也不可污穢。因為苟合行淫的人 神必要審
Let marriage be held in honor among all, and let the bed be undefiled: but God will judge the sexually immoral and adulterers.
honourable [is] the marriage in all, and the bed undefiled, and whoremongers and adulterers God shall judge.
- 5 你們存心不可貪愛錢財。要以自己所有的為足。因為主曾說、『我總不撇下你、也不丟棄你。』
Be free from the love of money, content with such things as you have, for he has said, "I will in no way leave you, neither will I in any way forsake you."
Without covetousness the behaviour, being content with the things present, for He hath said, `No, I will not leave, no, nor forsake thee,`

- 6 所以我們可以放膽說、『主是幫助我的、我必不懼怕。人能把我怎麼樣

So that with good courage we say, "The Lord is my helper. I will not fear. What will man do to me?"

so that we do boldly say, `The Lord [is] to me a helper, and I will not fear what man shall do to me.`

- 7 從前引導你們、傳 神之道給你們的人、你們要想念他們、效法他們的信心、留心看他們為人的結局。

Remember your leaders, men who spoke to you the word of God, and considering the results of their conduct, imitate their faith.

Be mindful of those leading you, who did speak to you the word of God, whose faith -- considering the issue of the behaviour -- be imitating,

- 8 耶穌基督、昨日今日一直到永遠是一樣的。

Jesus Christ is the same yesterday, today, and forever.

Jesus Christ yesterday and to-day the same, and to the ages;

- 9 你們要被那諸般怪異的教訓勾引了去。因為人心靠恩得堅固纔是好的。並不是靠飲食。那在飲食上專心的、從來沒有得著益處。

Don` t be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited.

with teachings manifold and strange be not carried about, for [it is] good that by grace the heart be confirmed, not with meats, in which they who were occupied were not profited;

- 10 我們有一祭壇、上面的祭物是那些在帳幕中供職的人不可同喫的。
**We have an altar from which those who serve the holy tent have no right to eat.
we have an altar, of which to eat they have no authority who the tabernacle are
serving,**
- 11 原來牲畜的血、被大祭司帶入聖所作贖罪祭、牲畜的身子、被燒在營
**For the bodies of those animals, whose blood is brought into the holy place by the
high priest as an offering for sin, are burned outside of the camp.
for of those beasts whose blood is brought for sin into the holy places through the
chief priest -- of these the bodies are burned without the camp.**
- 12 所以耶穌、要用自己的血叫百姓成聖、也就在城門外受苦。
**Therefore Jesus also, that he might sanctify the people through his own blood,
suffered outside of the gate.
Wherefore, also Jesus -- that he might sanctify through [his] own blood the people --
without the gate did suffer;**
- 13 這樣、我們也當出到營外就了他去、忍受他所受的凌辱。
**Let us therefore go forth to him outside of the camp, bearing his reproach.
now, then, may we go forth unto him without the camp, his reproach bearing;**
- 14 我們在這裡本沒有常存的城、乃是尋求那將來的城。
**For we don't have here an enduring city, but we seek that which is to come.
for we have not here an abiding city, but the coming one we seek;**

- 15 我們應當靠著那穌、常常以頌讚為祭、獻給 神、這就是那承認主名之人嘴唇的果子。

Through him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.

through him, then, we may offer up a sacrifice of praise always to God, that is, the fruit of lips, giving thanks to His name;

- 16 只是不可忘記行善、和捐輸的事。因為這樣的祭、是 神所喜悅的。

But don't forget to be doing good and sharing, for with such sacrifices God is well pleased.

and of doing good, and of fellowship, be not forgetful, for with such sacrifices God is well-pleased.

- 17 你們要依從那些引導你們的、且要順服。因他們為你們的靈魂時刻儆醒、好像那將來交賬的人。你們要使他們交的時候有快樂、不至憂愁。若憂愁就與你們無益了。

Obey those who have the rule over you, and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you.

Be obedient to those leading you, and be subject, for these do watch for your souls, as about to give account, that with joy they may do this, and not sighing, for this [is] unprofitable to you.

- 18 請你們為我們禱告。因我們自覺良心無虧、願意凡事按正道而行。

Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things.

Pray for us, for we trust that we have a good conscience, in all things willing to behave well,

19 我更求你們為我禱告、使我快些回到你們那裡去。

I strongly urge you to do this, that I may be restored to you sooner.

and more abundantly do I call upon [you] to do this, that more quickly I may be restored to you.

20 但願賜平安的神、就是那憑永約之血使群羊的大牧人我主耶穌、從死裡復活的神、

Now may the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Lord Jesus,

And the God of the peace, who did bring up out of the dead the great shepherd of the sheep -- in the blood of an age-during covenant -- our Lord Jesus,

21 在各樣善事上、成全你們、叫你們遵行他的旨意、又藉著耶穌基督在你們心裡行他所喜悅的事。願榮耀歸給他、直到永永遠遠。阿們。

make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus Christ, to whom [is] the glory -- to the ages of the ages! Amen.

22 弟兄們、我略略寫信給你們、望你們聽我勸勉的話。

But I exhort you, brothers, endure the word of exhortation, for I have written to you in few words.

And I entreat you, brethren, suffer the word of the exhortation, for also through few words I have written to you.

- 23 你們該知道我們的兄弟提摩太已經釋放了。他若快來、我必同他去見
Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you.
Know ye that the brother Timotheus is released, with whom, if he may come more shortly, I will see you.
- 24 請你們問引導你們的諸位和眾聖徒安。從義大利來的人也問你們安。
Greet all of your leaders and all the saints. The Italians Greet you.
Salute all those leading you, and all the saints; salute you doth those from Italy:
- 25 願恩惠常與你們眾人同在。阿們。
Grace be with you all. Amen.
the grace [is] with you all! Amen.