

圣经

Bilingual Bible

和合本 (雅伟版)

希伯来书

汉英对照

和合本(雅) / Lexham English Bible

2017 试读版

雅伟的话

YahwehDeHua.net

圣经

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汉英对照

和合本 (雅) / LEB

Bilingual Bible

Chinese Union Version (Yahweh edition)

Chinese / English

2017 试读版 (Beta edition 2017.04.18)

和合本(雅伟版)

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英语圣经

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圣经

和合本(雅伟版)

pdf 电子书

2017 试读版 (Beta edition 2017.04.18)

编者序

圣经是犹太人的文献，成书前后历时一千五百多年。圣经是由四十位不同的作者，在神的感动下，以当时通用的文字、语法书写而成的。圣经包含两个部分：旧约和新约。旧约（39 书卷）主要是用希伯来语写的，新约（27 书卷）则是用希腊语写的。

圣经是基督徒信仰的依据，我们需要认真、仔细地研读，好使我们的信仰能有根有基地建立在圣经的基础上。随着华人教会的发展，近数十年来已有许多圣经汉语译本诞生，但至今最普及的仍然是和合本译本。

为帮助信徒能更好地、更正确地明白圣经，我们特意制作了一部附带原文编号的和合本电子版圣经。这部电子版圣经做了以下的修订：

- 1 希伯来语圣经（旧约）中的神的名字是 יהוה (YHWH)，原文编号是 H3068（例：创 2:4）(H3069 是同字的变化型)。YHWH 的正确读音为 Yahweh（雅伟）。和合本当年采用了错误的英语音译 Jehovah（耶和華），本修订版采用现今学者公认更正确的音译：雅伟。

神的名字的缩写形式是 יה (Yah , 原文编号 H3050) , 也一律修订为 " 雅伟 " (例 : 出 15:2) 。

- 2 原文含 " 雅伟 " 一字 , 却在和合本中未被译出 , 现以 灰字及 [] 修正。例 : 我 [雅伟] (原文含 " 雅伟 " 一字 , 并无 " 我 " 字 , 参看出 24:1) 。
- 3 新约年代的犹太人因为避讳直称神的名字 , 就以 " 主 G2962 " 字来代替神的名字。但希腊语 " 主 " 字用途广泛 , 除了指主雅伟神 , 也可指主耶稣 , 也可指奴隶主或位高权重的人。这就导致了信徒无法区分主 (耶稣) 和神 (雅伟) , 甚至产生将两者混为一谈的乱象。故此 , 本修订版做了以下的修正 :
 - ◆ 凡以 " 主 " 意指雅伟的 , 现修订为 " 主 [雅伟] " (例 : 太 1:22) 。
 - ◆ 以 " 主 " 称呼耶稣的 , 除直接称 " 主耶稣 " 外 (例 : 可 16:19) , 都一律修订为 " 主* " (例 : 太 7:21) 。
 - ◆ 但凡指基督的 " 主 " , 都修订为 " 主# " (例 : 太 22:43, 44, 45) 。
 - ◆ 若文意不明显 , 无法明确区分 , 可指主雅伟神或主耶稣 , 则不加标示 (例 : 太 21:3) 。
 - ◆ 无原文支持的 " 主 " 字 , 则标示为灰字 " 主 " (例 : 太 2:12, 22) 。
 - ◆ 若指人、主人、财主等 , 则不加标示 (例 : 太 6:24 ; 10:24) 。
- 4 和合本 1919 年出版 , 参考了 1885 出版的英语译本 Revised Version (简称 RV , 或称 English Revised Version 【ERV】) , 并以当时最新编辑的 Westcott-Hort 1881 (简称 WH) 作为翻译新约的希腊语文本 (text type) 。

英语钦译本 (King James Version , KJV 1611) 是采用了 " 公认

文本" (Textus Receptus TR 1550、Beza 1588 等，简称 TR) 作为翻译新约的希腊语文本。WH 和 TR 是属于不同体系的希腊语文本，两者有出入和差异是在所难免的。简单地说，WH 与 TR 是文本编者根据不同的希腊语手抄本辑录而成的 (已知的希腊语手抄本共有 5800 本之多) 。

WH 与 TR 的差异，导致和合本与钦译本有诸多的出入。现今网上流传的附带原文编号的和合本新约，都是直接把英语钦译本的编号导入和合本当中，并没有经过全面校对，结果导致多处的文字与编号并不吻合。所以网上流传的版本是不适合用来作严谨的词字查考 (word study) 的。

WH 是当今最可靠的 Nestle-Aland (NA28) 2012 文本的前身，可说是已经功成身退，但因为它跟和合本的关系密切，应给与重视。我们现在提供的附带原文编号、文法编码的和合本，就是参照 WH 修订的。希望这个修订版本能为大家提供一个可靠的原文和翻译的对照，并借用原文编号作为词字查考的查经平台，以补充汉语翻译上的欠缺。

至于旧约，我们是以 Westminster Leningrad Codex (LC) 作为修订的参考。

原文编号是源自史特朗 (James Strong) 1890 年出版的《史特朗经文汇编》。史特朗按原文字根逐字排序，并配上编号：希伯来语由 H1-H8674，希腊语由 G1-G5624。之后有学者再附加 H8675-H8853 及 G5625-G5942 作为原文动词的文法分析 (Tense Voice & Mood 【TVM】) 的编码。

- 5 凡指女性的，及拟人化下的 " 他 " 一律改为 " 她 " 字 (例：太 1:19) 。
- 6 凡不是指人的，一律采用 " 它 " 字 (例：太 5:13) 。

7 本 2007 修订发布两套电子书(pdf) :

◆ 纯文字:

旧、新约汉英对照：和合本(雅伟版)对照英语 Lexham English Bible (LEB) ; LEB 经文中含原有翻译资料，以 ^{Note: ...} 显示；使文意通顺而加上的词字，则以 / 显示。汉语方面没有对和合本进行删改，唯对相关雅伟名字若需补充注明，以 灰字或 [] 显示 (例：代上 29:21) 。

◆ 附原文编号:

新约 汉语/希腊语对照：和合本(雅伟版) 对照希腊语 Westcott-Hort (WH) 。

旧约 汉语/希伯来语对照：和合本(雅伟版) 对照希伯来语 Leningrad Codex (LC) 。

都附带原文编号、原文编码以作比较。

若有反馈或发现错误，请电邮 yahwehdehua@gmail.com。特此感谢曾参与文字校对、提供计算机技术支持的弟兄姐妹及众同工。

孙树民

2017 年 4 月 18 日

你的言语在我上膛何等甘美，在我口中比蜜更甜！

我借着你的训词得以明白，所以我恨一切的假道。

你的话是我脚前的灯，是我路上的光。

诗 119:103-105



希伯来书

第 1 章

1	神既在古时藉着众先知多次多方的晓谕列祖，	<i>[Although]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("spoke") which is understood as concessive}</small> God spoke long ago in many parts <small>{Note: Or "portions"}</small> and in many ways to the fathers by the prophets,
2	就在这末世藉着他儿子晓谕我们；又早已立他为承受万有的，也曾藉着他创造诸世界。	in these last days he has spoken to us by a Son, whom he appointed heir of all <i>[things]</i> , through whom also he made the world, <small>{Note: Or "the universe"; literally "the ages"}</small>
3	他是神荣耀所发的光辉，是神本体的真像，常用他权能的命令托住万有。他洗净了人的罪，就坐在高天至大者的右边。	who is the radiance of his glory and the representation of his essence, sustaining all <i>[things]</i> by the word of power. <small>{Note: Some manuscripts have "by the word of his power. [When he] had made purification for sins, he sat down"}</small> <i>[When he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("had made") which is understood as temporal}</small> had made purification for sins through him, he sat down at the right hand of the Majesty on high,
4	他所承受的名，既比天使的名更尊贵，就远超过天使。	having become by so much better than the angels, by as much as he has inherited a more excellent name than theirs.
5	所有的天使，神从来对那一个说，你是我的儿子，我今日生你？又指着那一个说：我要作他的父，他要作我的子？	For to which of the angels did he ever say, "You are my son, today I have begotten you," <small>{Note: A quotation from <Ps 2:7>}</small> and again, "I will be his father" <small>{Note: Literally "to him for a father"}</small> , and he will be my son" <small>{Note: Literally "to me for a son"}</small> ?" <small>{Note: A quotation from <2 Sam 7:14 >(cf. <1 Chr 17:13>)}</small>
6	再者，神使长子到世上来的时候（或作：神再使长子到世上来的时候），就说：神的使者都要拜他。	And again, when he brings the firstborn into the world, he says, "And let all <i>[the]</i> angels of God worship him." <small>{Note: A quotation from <Deut 32:43 >and <Ps 97:7>}</small>
7	论到使者，又说：神以风为使者，以火焰为仆役；	And concerning the angels he says, "The one who makes his angels winds, and his servants a flame of fire," <small>{Note: A quotation from <Ps 104:4>}</small>
8	论到子却说：神阿，你的宝座是永永远远的；你的国权是正直的。	but concerning the Son, "Your throne, O God, <i>[is]</i> forever and ever" <small>{Note: Literally "for the age of the age"}</small> , and the scepter of righteous <i>[is the]</i> scepter of your kingdom.
9	你喜爱公义，恨恶罪恶；所以神，就是你的神，用喜乐油膏你，胜过膏你的同伴；	You have loved righteousness and hated lawlessness; because of this God, your God, has anointed you with the olive oil of joy more than your companions. <small>{Note: A quotation from <Ps 45:6-7>}</small>
10	又说：主[雅伟]阿，你起初立了地的根基；天也是你手所造的。	And, "You, Lord, laid the foundation of the earth in the beginning, and the heavens are the works of your hands;
11	天地都要灭没，你却要长存。天地都要像衣服渐渐旧了；	they will perish, but you continue, and they will all become old like a garment,
12	你要将天地卷起来，像一件外衣，天地就都改变了。惟有你永不改变；你的年数没有穷尽。	and like a robe you will roll them up, and like a garment they will be changed; but you are the same, and your years will not run out." <small>{Note: A quotation from <Ps 102:25-27>}</small>

13 所有的天使，神从来对那一个说：你坐在我的右边，等我使你仇敌作你的脚凳？

But to which of the angels has he ever said, "Sit down at my right hand, until I make your enemies a footstool for your feet." {Note: A quotation from <Ps 110:1>}

14 天使岂不都是服役的灵、奉差遣为那将要承受救恩的人效力么？

Are they not all spirits engaged in special service, sent on assignment for the sake of those who are going to inherit salvation?

第 2 章

1 所以，我们当越发郑重所听见的道理，恐怕我们随流失去。

Because of this, *[it is]* all the more necessary *[that]* we pay attention to the *[things]* we have heard, lest we drift away.

2 那藉着天使所传的话既是确定的；凡犯悖逆的都受了该受的报应。

For if the word spoken through angels was binding and every transgression and act of disobedience received a just penalty,

3 我们若忽略这么大的救恩，怎能逃罪呢？这救恩起先是主*亲自讲的，后来是听见的人给我们证实了。

how will we escape *[if we]* {Note: "Here "[if]" is supplied as a component of the participle ("neglect") which is understood as conditional}
neglect so great a salvation which had *[its]* beginning *[when it]* {Note: "Here "[when]" is supplied as a component of the temporal infinitive ("was spoken")} was spoken through the Lord *[and]* was confirmed to us by those who heard,

4 神又按自己的旨意，用神迹、奇事和百般的异能，并圣灵的恩赐，同他们作见证。

[while] {Note: "Here "[while]" is supplied as a component of the temporal genitive absolute participle ("was testifying at the same time")} God was testifying at the same time by signs and wonders and various miracles and distributions of the Holy Spirit according to his will.

5 我们所说将来的世界，神原没有交给天使管辖。

For he did not subject to angels the world to come, about which we are speaking.

6 但有人在经上某处证明说：人算什么，你竟顾念他？世人算什么，你竟眷顾他？

But someone testified somewhere, saying, "What is man, that you remember him, or the son of man, that you care for him?"

7 你叫他比天使微小一点（或作：你叫他暂时比天使小），赐他荣耀尊贵为冠冕，并将你手所造的都派他管理，

You made him for a short *[time]* lower than the angels; you crowned him with glory and honor; {Note: Several important manuscripts add "and placed him over the works of your hands" to the end of v. <7>}

8 叫万物都服在他的脚下。既叫万物都服他，就没有剩下一样不服他的。只是如今我们还不见万物都服他。

you subjected all *[things]* under his feet. {Note: A quotation from <Ps 8:4-6>} For in subjecting all *[things]*, {Note: Some manuscripts have "subjecting all things to him"} he left nothing *[that was]* not subject to him. But now we do not yet see all *[things]* subjected to him,

9 惟独见那成为比天使小一点的耶稣（或作：惟独见耶稣暂时比天使小）；因为受死的苦，就得了尊贵荣耀为冠冕，叫他因着神的恩，为人人尝了死味。

but we see Jesus, for a short *[time]* made lower than the angels, because of the suffering of death crowned with glory and honor, so that apart from God {Note: Some manuscripts have "so that by the grace of God"} he might taste death on behalf of everyone.

10 原来那为万物所属为万物所本的，要领许多的儿子进荣耀里去，使救他们的元帅，因受苦难得以完全，本是合宜的。

For it was fitting for him for whom *[are]* all *[things]* and through whom *[are]* all *[things]* in bringing many sons to glory to perfect the originator of their salvation through sufferings.

11	因那使人成圣的和那些得以成圣的，都是出于一。所以，他称他们为弟兄也不以为耻，	For both the one who sanctifies and the ones who are sanctified <i>[are]</i> all from one, for which reason he is not ashamed to call them brothers,
12	说：我要将你的名传与我的弟兄，在会中我要颂扬你；	saying, "I will proclaim your name to my brothers; in the midst of the assembly I will sing in praise of you." <small>{Note: A quotation from <Ps 22:22>}</small>
13	又说：我要倚赖他；又说：看哪，我与神所给我的儿女。	And again, "I will trust in him." <small>{Note: A quotation from <Isa 8:17>}</small> And again, "Behold, I and the children God has given me." <small>{Note: A quotation from <Isa 8:18>}</small>
14	儿女既同有血肉之体，他也照样亲自成了血肉之体，特要藉着死败坏那掌死权的，就是魔鬼，	Therefore, since the children share in blood and flesh, he also in like manner shared in these <i>[same things]</i> , in order that through death he could destroy the one who has the power of death, that is, the devil,
15	并要释放那些一生因怕死而为奴仆的人。	and could set free these who through fear of death were subject to slavery throughout all their lives.
16	他并不救拔天使，乃是救拔亚伯拉罕的后裔。	For surely he is not concerned with angels, but he is concerned with the descendants of Abraham.
17	所以，他凡事该与他的弟兄相同，为要在神的事上成为慈悲忠信的大祭司，为百姓的罪献上挽回祭。	Therefore he was obligated to be made like his brothers in all <i>[respects]</i> , in order that he could become a merciful and faithful high priest in the things relating to God, in order to make atonement for the sins of the people.
18	他自己既然被试探而受苦，就能搭救被试探的人。	For in that which he himself suffered <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("was tempted") which is understood as temporal)}</small> was tempted, he is able to help those who are tempted.

第 3 章

1	同蒙天召的圣洁弟兄阿，你们应当思想我们所认为使者、为大祭司的耶稣。	Therefore, holy brothers, sharers in a heavenly calling, consider Jesus, the apostle and high priest of our confession,
2	他为那设立他的尽忠，如同摩西在神的全家尽忠一样。	who was faithful to the one who appointed him, as Moses also <i>[was]</i> in his household. <small>{Note: Some manuscripts have "in all his household"}</small>
3	他比摩西算是更配多得荣耀，好像建造房屋的比房屋更尊荣；	For this one is considered worthy of greater glory than Moses, inasmuch as the one who builds it has greater honor than the house.
4	因为房屋都必有人建造，但建造万物的就是神。	For every house is built by someone, but the one who built all <i>[things]</i> <i>[is]</i> God.
5	摩西为仆人，在神的全家诚然尽忠，为要证明将来必传说的事。	And Moses <i>[was]</i> faithful in all his house as a servant, for a testimony to the things that would be spoken,
6	但基督为儿子，治理神的家；我们若将可夸的盼望和胆量坚持到底，便是他的家了。	but Christ <i>[was faithful]</i> <small>{Note: "The words "[was faithful]" are not in the Greek text, but are an understood repetition from the previous verse and v. <2>}</small> as a son over his house, whose house we are, if <small>{Note: Some manuscripts have "if indeed"}</small> we hold fast to our confidence and the hope we can be proud of.

7	圣灵有话说：你们今日若听他的话，	Therefore, just as the Holy Spirit says, “Today, if you hear his voice,
8	就不可硬着心，像在旷野惹他发怒、试探他的时候一样。	do not harden your hearts as in the rebellion, in the day of testing in the wilderness,
9	在那里，你们的祖宗试我探我，并且观看我的作为有四十年之久。	where your fathers tested <i>[me]</i> by trial and saw my works
10	所以，我厌烦那世代的人，说：他们心里常常迷糊，竟不晓得我的作为！	<i>[for]</i> forty years. Therefore I was angry with this generation, and I said, ‘They always go astray in their heart, and they do not know my ways.’
11	我就在怒中起誓说；他们断不可进入我的安息。	As I swore in my anger, ‘ They will never enter ^(Note: Literally “if they will enter”) into my rest.’ ^(Note: A quotation from <Ps 95:7b-11>)
12	弟兄们，你们要谨慎，免得你们中间或有人存着不信的恶心，把永生神离弃了。	Watch out, brothers, lest there be in some of you an evil, unbelieving heart, <i>[with the result that you] fall away</i> ^{(Note: “Here [with the result that]” is supplied as a component of the infinitive (“fall away”) which is understood as result)} from the living God.
13	总要趁着还有今日，天天彼此相劝，免得你们中间有人被罪迷惑，心里就刚硬了。	But encourage one another day by day ^(Note: Literally “by each day”) , as long as it is called “today,” so that none of you become hardened ^(Note: Literally “not anyone of you be hardened”) by the deception of sin.
14	我们若将起初确实的信心坚持到底，就在基督里有分了。	For we have become partners of Christ, if indeed we hold fast the beginning of <i>[our]</i> commitment steadfast until the end,
15	经上说：你们今日若听他的话，就不可硬着心，像惹他发怒的日子一样。	while it is said ^(Note: Literally “in the saying”) , “Today, if you hear his voice, do not harden your hearts as in the rebellion.” ^(Note: A quotation from <Ps 95:7b-8>)
16	那时，听见他话惹他发怒的是谁呢？岂不是跟着摩西从埃及出来的众人么？	For who, <i>[when they]</i> ^{(Note: “Here “[when]” is supplied as a component of the participle (“heard”) which is understood as temporal)} heard <i>[it]</i> , were disobedient? Surely <i>[it was]</i> not all who went out from Egypt through Moses?
17	神四十年之久，又厌烦谁呢？岂不是那些犯罪、尸首倒在旷野的人么？	And with whom was he angry <i>[for]</i> forty years? <i>[Was it]</i> not with those who sinned, whose dead bodies fell in the wilderness?
18	又向谁起誓，不容他们进入他的安息呢；岂不是向那些不信从的人么？	And to whom did he swear <i>[they would]</i> not enter into his rest, except those who were disobedient?
19	这样看来，他们不能进入安息是因为不信的缘故了。	And <i>[so]</i> we see that they were not able to enter because of unbelief.

第 4 章

1	我们既蒙留下，有进入他安息的应许，就当畏惧，免得我们（原文是你们）中间或有人似乎是赶不上了。	Therefore let us fear, <i>[while there]</i> ^{(Note: “Here “[while]” is supplied as a component of the participle (“remains”) which is understood as temporal)} remains a promise of entering into his rest, that none of you appear to fall short of <i>[it]</i> .
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2 因为有福音传给我们，像传给他们一样；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。	For we also have had the good news proclaimed to us <small>{Note: Literally "for we are also having had the good news proclaimed"}</small> , just as those also <i>[did]</i> , but the message they heard <small>{Note: Literally "of hearing"}</small> did not benefit them, <i>[because they]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("united") which is understood as causal}</small> were not united with those who heard <i>[it]</i> in faith.
3 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。	For we who have believed enter into rest, <small>{Note: Some manuscripts have "that rest"}</small> just as he has said, "As I swore in my anger, 'They will never enter <small>{Note: Literally "if they will enter"}</small> into my rest.' " <small>{Note: A quotation from <Ps 95:11></small> And yet these works have been accomplished from the foundation of the world.
4 论到第七日，有一处说，到第七日神就歇了他一切的工。	For he has spoken somewhere about the seventh <i>[day]</i> in this way: "And God rested on the seventh day from all his works," <small>{Note: A quotation from <Gen 2:2></small>
5 又有一处说：他们断不可进入我的安息！	and in this <i>[passage]</i> again, 'They will never enter <small>{Note: Literally "if they will enter"}</small> into my rest.' " <small>{Note: A quotation from <Ps 95:11></small>
6 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。	Since therefore it remains <i>[for]</i> some to enter into it, and the ones to whom the good news was proclaimed previously did not enter because of disobedience,
7 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。	again he ordains a certain day, today, speaking by David after so long a time, just as had been said before, "Today, if you hear his voice, do not harden your hearts." <small>{Note: A quotation from <Ps 95:7b-8> (see also <Heb 3:7-8>, <15>)}</small>
8 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。	For if Joshua had caused them to rest, he would not have spoken about another day after these <i>[things]</i> .
9 这样看来，必另有一安息日的安息为神的子民存留。	Consequently a sabbath rest remains for the people of God.
10 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。	For the one who has entered into his rest has also himself rested from his works, just as God <i>[did]</i> from his own <i>[works]</i> .
11 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。	Therefore, let us make every effort to enter into that rest, in order that no one may fall in the same pattern of disobedience.
12 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。	For the word of God <i>[is]</i> living and active and sharper than any double-edged sword, and piercing as far as the division of soul and spirit, both joints and marrow, and able to judge the reflections and thoughts of the heart.
13 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。	And no creature is hidden in the sight of him, but all <i>[things are]</i> naked and laid bare to the eyes of him to whom we must give our account <small>{Note: Literally "our account"}</small> .
14 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。	Therefore, <i>[because we]</i> have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold fast to our confession.

15 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。

For we do not have a high priest who is not able to sympathize with our weaknesses, but who has been tempted in all *[things]* in the same way, without sin.

16 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。

Therefore let us approach with confidence to the throne of grace, in order that we may receive mercy and find grace to help in time of need.

第 5 章

1 凡从人间挑选的大祭司，是奉派替人办理属神的事，为要献上礼物和赎罪祭（或作：要为罪献上礼物和祭物）。

For every high priest taken from among men is appointed on behalf of people in the things relating to God, in order that he can offer both gifts and sacrifices on behalf of sins,

2 他能体谅那愚蒙的和失迷的人，因为他自己也是被软弱所困。

being able to deal gently with those who are ignorant and led astray, since he himself also is surrounded by weakness,

3 故此，他理当为百姓和自己献祭赎罪。

and because of it he is obligated to offer *[sacrifices]* for sins for himself also, as well as for the people {Note: Literally "as for the people so also for himself"}.

4 这大祭司的尊荣，没有人自取。惟要蒙神所召，像亚伦一样。

And someone does not take for himself the honor, but is called by God, just as Aaron also *[was]* .

5 如此，基督也不是自取荣耀作大祭司，乃是在乎向他说你是我的儿子，我今日生你的那一位；

Thus also Christ did not glorify himself to become high priest, but the one who said to him, "You are my Son, today I have begotten you," {Note: A quotation from <Ps 2:7>}

6 就如经上又有一处说：你是照着麦基洗德的等次永远为祭司。

just as also in another *[place]* he says, "You *[are]* a priest forever {Note: Literally "for the age"} according to the order of Melchizedek," {Note: A quotation from <Ps 110:4>}

7 基督在肉体的时候，既大声哀哭，流泪祷告，恳求那能救他免死的主[雅伟]，就因他的虔诚蒙了应允。

who in the days of his flesh offered up both prayers and supplications, with loud crying and tears, to the one who was able to save him from death, and he was heard as a result of his reverence.

8 他虽然为儿子，还是因所受的苦难学了顺从。

Although he was a son, he learned obedience from what he suffered,

9 他既得以完全，就为凡顺从他的人成了永远得救的根源、

and being perfected, he became the source of eternal salvation to all those who obey him,

10 并蒙神照着麦基洗德的等次称他为大祭司。

being designated by God a high priest according to the order of Melchizedek.

11 论到麦基洗德，我们有好些话，并且难以解明，因为你们听不进去。

Concerning this {Note: Literally "which"} we have much to say and it is difficult to explain {Note: Literally "great for us the message and hard to explain to say"}, since you have become sluggish in hearing.

12 看你们学习的工夫，本该作师傅，谁知还得有人将神圣言小学的开端另教导你们，并且成了那必须吃奶，不能吃干粮的人。

For indeed, *[although you]* {Note: "Here "[although]" is supplied as a component of the participle ("ought") which is understood as concessive}
ought to be teachers by this time {Note: Literally "because of the time"}, you have need of someone to teach you again the beginning elements of the oracles of God, and you have need of {Note: Literally "you are having need of"} milk, not {Note: Some manuscripts have "and not"} solid food.

13 凡只能吃奶的都不熟练仁义的道理，因为他是婴孩；

For everyone who partakes of milk *[is]* unacquainted with the message of righteousness, because he is an infant.

14 惟独长大成人的才能吃干粮；他们的心窍习练得通达，就能分辨好歹了。

But solid food is for the mature, who because of practice have trained their faculties for the distinguishing of both good and evil.

第 6 章

1 所以，我们应当离开基督道理的开端，竭力进到完全的地步，不必再立根基，就如那懊悔死行，信靠神、

Therefore, leaving behind the elementary message about Christ, let us move on to maturity, not laying again a foundation of repentance from dead works and faith in God,

2 各样洗礼、按手之礼、死人复活，以及永远审判各等教训。

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

3 神若许我们，我们必如此行。

And this we will do, if God permits.

4 论到那些已经蒙了光照、尝过天恩的滋味、又于圣灵有分，

For *[it is]* impossible *[concerning]* those who have once been enlightened, and have tasted the heavenly gift, and become sharers of the Holy Spirit,

5 并尝过神善道的滋味、觉悟来世权能的人，

and have tasted the good word of God and the powers of the coming age,

6 若是离弃道理，就不能叫他们从新懊悔了。因为他们把神的儿子重钉十字架，明明的羞辱他。

and having fallen away, to renew *[them]* again to repentance, *[because they]* {Note: "Here "[because]" is supplied as a component of the participle ("have crucified again") which is understood as causal} have crucified again for themselves the Son of God and held him up to contempt.

7 就如一块田地，吃过屡次下的雨水，生长菜蔬，合乎耕种的人用，就从神得福；

For ground that drinks the rain that comes often upon it, and brings forth vegetation usable to those *[people]* for whose sake {Note: Literally "for the sake of whom"} *[it is]* also cultivated, shares a blessing from God.

8 若长荆棘和蒺藜，必被废弃，近于咒诅，结局就是焚烧。

But *[if it]* {Note: "Here "[if]" is supplied as a component of the participle ("produces") which is understood as conditional} produces thorns and thistles, *[it is]* worthless and near to a curse, whose end *[is]* for burning.

9 亲爱的弟兄们，我们虽是这样说，却深信你们的行为强过这些，而且近乎得救。

But even if we are speaking in this way, dear friends, we are convinced of better *[things]* concerning you, and belonging to salvation.

10 因为神并非不公义，竟忘记你们所做的工和你们为他名所显的爱心，就是先前伺候圣徒，如今还是伺候。

For God *[is]* not unjust, *[so as]* to forget your work and the love which you demonstrated for his name *[by]* {Note: "Here "[by]" is supplied as a component of the participle ("having served") which is understood as means} having served the saints, and continuing to serve *[them]*.

11	我们愿你们各人都显出这样的殷勤，使你们有满足的指望，一直到底。	And we desire each one of you to demonstrate the same diligence for the full assurance of <i>[your]</i> hope until the end,
12	并且不懈怠，总要效法那些凭信心和忍耐承受应许的人。	in order that you may not be sluggish, but imitators of those who inherit the promises through faith and patience.
13	当初神应许亚伯拉罕的时候，因为没有比自己更大可以指着起誓的，就指着自已起誓，说：	For <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal participle ("made a promise")}</small> God made a promise to Abraham, since he had no one greater to swear by, he swore by himself,
14	论福，我必赐大福给你；论子孙，我必叫你的子孙多起来。	saying, "Surely I will greatly bless <small>{Note: Literally "blessing I will bless"}</small> you, and I will greatly multiply <small>{Note: Literally "multiplying I will multiply"}</small> you."
15	这样，亚伯拉罕既恒久忍耐，就得了所应许的。	And so, <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("persevering") which is understood as means}</small> persevering, he obtained the promise.
16	人都是指着比自己大的起誓，并且以起誓为实据，了结各样的争论。	For people swear by what is greater <i>[than themselves]</i> , and the oath for confirmation <i>[is the]</i> end of all dispute for them.
17	照样，神愿意为那承受应许的人格外显明他的旨意是不更改的，就起誓为证。	In the same way God, <i>[because he]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("wanted") which is understood as causal}</small> wanted to show even more to the heirs of the promise the unchangeableness of his resolve, guaranteed <i>[it]</i> with an oath,
18	藉这两件不更改的事，神决不能说谎，好叫我们这逃往避难所、持定摆在我们前头指望的人可以大得勉励。	in order that through two unchangeable things, in which <i>[it is]</i> impossible for God to lie, we who have taken refuge may have powerful encouragement to hold fast to the hope set before <i>[us]</i> ,
19	我们有这指望，如同灵魂的锚，又坚固又牢靠，且通入幔内。	which we have like an anchor of the soul, both firm and steadfast, and entering into the inside of the curtain,
20	作先锋的耶稣，既照着麦基洗德的等次成了永远的大祭司，就为我们进入幔内。	where Jesus, the forerunner for us, entered, <i>[because he]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("became") which is understood as causal}</small> became a high priest forever <small>{Note: Literally "to the age"}</small> according to the order of Melchizedek.

第 7 章

1	这麦基洗德就是撒冷王，又是至高神的祭司，本是长远为祭司的。他当亚伯拉罕杀败诸王回来的时候，就迎接他，给他祝福。	For this Melchizedek, king of Salem, priest of the most high God, who met Abraham <i>[as he]</i> <small>{Note: "Here "[as]" is supplied as a component of the participle ("was returning") which is understood as temporal}</small> was returning from the slaughter of the kings and blessed him, <small>{Note: This verse contains a number of quotations from <Gen 14:17-19>}</small>
2	亚伯拉罕也将自己所得来的，取十分之一给他。他头一个名翻出来就是仁义王，他又名撒冷王，就是平安王的意思。	to whom also Abraham apportioned a tenth of everything <small>{Note: A quotation from <Gen 14:20>}</small> —in the first place, <i>[his name]</i> is translated "king of righteousness," and then also "king of Salem," that is, "king of peace";
3	他无父，无母，无族谱，无生之始，无命之终，乃是与神的儿子相似。	without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God—he remains a priest for all time.

4	你们想一想，先祖亚伯拉罕将自己所掳来上等之物取十分之一给他，这人是何等尊贵呢！	But see how great this man <i>[was]</i> , to whom Abraham <small>{Note: Some manuscripts have "even Abraham"}</small> the patriarch gave a tenth from the spoils!
5	那得祭司职任的利未子孙，领命照例向百姓取十分之一，这百姓是自己的弟兄，虽是从亚伯拉罕身（原文是腰）中生的，还是照例取十分之一；	And indeed those of the sons of Levi who receive the priesthood have a commandment to collect a tenth from the people according to the law, that is, from their brothers, although they are descended from Abraham <small>{Note: Literally "coming forth from the loins of Abraham"}</small> .
6	独有麦基洗德，不与他们同谱，倒收纳亚伯拉罕的十分之一，为那蒙应许的亚伯拉罕祝福。	But the one who did not trace <i>[his]</i> descent from them collected tithes from Abraham and blessed the one who had the promises.
7	从来位分大的给位分小的祝福，这是驳不倒的理。	Now without any dispute the inferior is blessed by the more prominent.
8	在这里收十分之一的都是必死的人；但在那里收十分之一的，有为他作见证的说，他是活的；	And in this case mortal men receive tithes, but in that case it is testified that he lives.
9	并且可说那受十分之一的利未，也是藉着亚伯拉罕纳了十分之一。	And, so to speak <small>{Note: Literally "as if to say a word"}</small> , even Levi, the one who receives tithes, has paid tithes through Abraham.
10	因为麦基洗德迎接亚伯拉罕的时候，利未已经在他先祖的身（原文是腰）中。	For he was still in the loins of his father when Melchizedek met him.
11	从前百姓在利未人祭司职任以下受律法，倘若藉这职任能得完全，又何用另外兴起一位祭司，照麦基洗德的等次，不照亚伦的等次呢？	Thus if perfection was through the Levitical priesthood, for on the basis of it the people received the law, what further need <i>[is there]</i> for another priest to arise according to the order of Melchizedek and not said to be according to the order of Aaron?
12	祭司的职任既已更改，律法也必须更改。	For <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal genitive absolute participle ("changes")}</small> the priesthood changes, of necessity there is a change of the law also.
13	因为这话所指的人本属别的支派，那支派里从来没有一人伺候祭坛。	For the one about whom these <i>[things]</i> are spoken belongs to another tribe from which no one has officiated at the altar.
14	我们的主*分明是从犹大出来的；但这支派，摩西并没有提到祭司。	For <i>[it is]</i> evident that our Lord is a descendant of Judah, a tribe <i>[with reference]</i> to which Moses said nothing concerning priests.
15	倘若照麦基洗德的样式，另外兴起一位祭司来，我的话更是显而易见的了。	And it is still more clear, if another priest according to the likeness of Melchizedek arises,
16	他成为祭司，并不是照属肉体的条例，乃是照无穷（原文是不能毁坏）之生命的大能。	who has become <i>[a priest]</i> not according to a law of physical requirement, but according to the power of an indestructible life.
17	因为有给他作见证的说：你是照着麦基洗德的等次永远为祭司。	For it is testified, "You <i>[are]</i> a priest forever <small>{Note: Literally "for the age"}</small> according to the order of Melchizedek." <small>{Note: A quotation from <Ps 110:4> (see also <Heb 5:6>: <6.20>)}</small>

18	先前的条例，因软弱无益，所以废掉了，	For on the one hand a preceding commandment is set aside because of its weakness and uselessness
19	（律法原来一无所成）就引进了更美的指望；靠这指望，我们便可以进到神面前。	(for the law <i>[made]</i> nothing perfect), but on the other hand <i>[there is]</i> the introduction of a better hope through which we draw near to God.
20	再者，耶稣为祭司，并不是不起誓立的。	And by as much as <i>[this was]</i> not without an oath (for these on the one hand have become priests <small>{Note: Literally "are having become priests"}</small> without an oath,
21	至于那些祭司，原不是起誓立的，只有耶稣是起誓立的；因为那立他的对他说：主[雅伟]起了誓，决不后悔，你是永远为祭司。	but he with an oath by the one who said to him, "The Lord has sworn and will not change his mind, 'You <i>[are]</i> a priest forever' <small>{Note: Literally "for the age"}</small> , " <small>{Note: A quotation from <Ps 110:4 >(see also <Heb 5:6>; <6:20>; <7:17>}</small>),
22	既是起誓立的，耶稣就作了更美之约的中保。	by so much more <small>{Note: Some manuscripts have "so much more also"}</small> Jesus has become the guarantee of a better covenant.
23	那些成为祭司的，数目本来多，是因为有死阻隔，不能长久。	And indeed many have become <small>{Note: Literally "are having become"}</small> priests, because they were prevented by death from continuing <i>[in office]</i> ,
24	这位既是永远常存的，他祭司的职任就长久不更换。	but he, because he continues forever <small>{Note: Literally "for the age"}</small> , holds the priesthood permanently.
25	凡靠着 he 进到神面前的人，他都能拯救到底；因为他是长远活着，替他们祈求。	Therefore also he is able to save completely those who draw near to God through him, <i>[because he]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("lives") which is understood as causal}</small> always lives in order to intercede on their behalf.
26	像这样圣洁、无邪恶、无玷污、远离罪人、高过诸天的大祭司，原是与 we 合宜的。	For a high priest such as this indeed is fitting for us, holy, innocent, undefiled, separated from sinners, and having become exalted <i>[above]</i> the heavens,
27	他不像那些大祭司，每日必须先为自己的罪，后为百姓的罪献祭；因为他只一次将自己献上，就把这事成全了。	who does not need every day <small>{Note: Literally "have necessity every day"}</small> like the former high priests to offer up sacrifices for his own sins <i>[and]</i> then for the <i>[sins]</i> of the people, because he did this once for all <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal participle ("offered up")}</small> offered up himself.
28	律法本是立软弱的人为大祭司；但在律法以后起誓的话，是立儿子为大祭司，乃是成全到永远的。	For the law appoints men <i>[as]</i> high priests who have weakness, but the statement of the oath, after the law, <i>[appoints]</i> a Son, who is made perfect forever <small>{Note: Literally "for the age"}</small> .

第 8 章

1	我们所讲的事，其中第一要紧的，就是我们有这样的大祭司，已经坐在天上至大者宝座的右边，	Now <i>[this is]</i> the main point in what has been said: we have a high priest such as this, who sat down at the right hand of the throne of the Majesty in heaven,
2	在圣所，就是真帐幕里，作执事；这帐幕是主[雅伟]所支的，不是人所支的。	a minister of the sanctuary and of the true tabernacle which the Lord set up, not man.

3 凡大祭司都是为献礼物和祭物设立的，所以这位大祭司也必须有所献的。	For every high priest is appointed in order to offer both gifts and sacrifices; therefore <i>[it was]</i> <small>{Note: "Or "[it is]"; either a present or a past tense verb may be supplied here}</small> necessary <i>[for]</i> this one also to have something that he offers.
4 他若在地上，必不得为祭司，因为已经有照律法献礼物的祭司。	Now if he were on earth, he would not even be a priest, <i>[because there]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("are") which is understood as causal}</small> are those who offer the gifts according to the law,
5 他们供奉的事本是天上事的形状和影像，正如摩西将要造帐幕的时候，蒙神警戒他，说：你要谨慎，作各样的物件都要照着在山上指示你的样式。	who serve a sketch and shadow of the heavenly <i>[things]</i> , just as Moses was warned <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal participle ("about")}</small> was about to complete the tabernacle, for he says, "See to it that you make everything according to the pattern which was shown to you on the mountain." <small>{Note: A quotation from <Exod 25:40>}</small>
6 如今耶稣所得的职任是更美的，正如他作更美之约的中保；这约原是凭更美之应许立的。	But now he has attained a more excellent ministry, by as much as he is also mediator of a better covenant which has been enacted upon better promises.
7 那前约若没有瑕疵，就无处寻求后约了。	For if that first <i>[covenant]</i> had been faultless, occasion would not have been sought for a second.
8 所以主[雅伟]指责他的百姓说（或作：所以主[雅伟]指前约的缺欠说）：日子将到，我要与以色列家和犹太大家另立新约，	For in finding fault with them he says, "Behold, days are coming, says the Lord, when I will complete a new covenant with the house of Israel and with the house of Judah,
9 不像我拉着他们祖宗的手，领他们出埃及的时候，与他们所立的约。因为他们不恒心守我的约，我也不理他们。这是主[雅伟]说的。	not like the covenant which I made with their fathers on the day I took hold of them by my hand to lead them out of the land of Egypt, because they did not continue in my covenant and I disregarded them, says the Lord.
10 主[雅伟]又说：那些日子以后，我与以色列家所立的约乃是怎样：我要将我的律法放在他们里面，写在他们心上；我要作他们的神；他们要作我的子民。	For this <i>[is]</i> the covenant that I will decree with the house of Israel after those days, says the Lord: I am putting my laws in their minds and I will write them on their hearts, and I will be their <small>{Note: Literally "to them for"}</small> God and they will be my <small>{Note: Literally "to me for"}</small> people.
11 他们不用各人教导自己的乡邻和自己的弟兄，说：你该认识主[雅伟]；因为他们从最小的到至大的，都必认识我。	And they will not teach each one his fellow citizen and each one his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest.
12 我要宽恕他们的不义，不再记念他们的罪愆。	For I will be merciful toward their wrongdoings, and I will not remember their sins <i>[any]</i> longer."
13 既说新约。就以前约为旧了；但那渐旧渐衰的，就必快归无有了。	In calling <i>[it]</i> new, he has declared the former <i>[to be old]</i> . Now what is becoming obsolete and growing old <i>[is]</i> near to disappearing.

第 9 章

1 原来前约有礼拜的条例和属世界的圣幕。	Now <small>{Note: Some manuscripts have "Now even"}</small> the first <i>[covenant]</i> had regulations for worship and the earthly sanctuary.
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2	因为有预备的帐幕，头一层叫作圣所，里面有灯台、桌子，和陈设饼。	For a tent was prepared, the first <i>[one]</i> , in which <i>[were]</i> the lampstand and the table and the presentation of the loaves, which is called the holy place.
3	第二幔子后又有一层帐幕，叫作至圣所，	And after the second curtain <i>[was]</i> a tent called the holy of holies,
4	有金香炉（或作：坛），有包金的约柜，柜里有盛吗哪的金罐和亚伦发过芽的杖，并两块约版；	containing the golden incense altar and the ark of the covenant covered on all sides with gold, in which <i>[were]</i> a golden jar containing the manna and the rod of Aaron that budded and the tablets of the covenant.
5	柜上面有荣耀基路伯的影罩着施恩（原文作：蔽罪）座。这几件我现在不能一一细说。	And above it <i>[were]</i> the cherubim of glory overshadowing the mercy seat, about which it is not now <i>[possible]</i> to speak in detail.
6	这些物件既如此预备齐了，众祭司就常进头一层帐幕，行拜神的礼。	Now these things having been prepared in this way, the priests enter into the first tent continually ^{Note: Literally "throughout all"} <i>[as they]</i> ^{Note: "Here "[as]" is supplied as a component of the temporal participle ("accomplish")} accomplish their service,
7	至于第二层帐幕，惟有大祭司一年一次独自进去，没有不带着血为自己和百姓的过错献上。	but only the high priest <i>[enters]</i> into the second <i>[tent]</i> once a year, not without blood, which he offers on behalf of himself and the <i>[sins]</i> of the people committed in ignorance.
8	圣灵用此指明，头一层帐幕仍存的时候，进入至圣所的路还未显明。	The Holy Spirit <i>[was]</i> making this clear, <i>[that]</i> the way <i>[into]</i> the holy place <i>[was]</i> not yet revealed, <i>[while]</i> ^{Note: "Here "[while]" is supplied as a component of the temporal participle ("was")} the first tent was still in existence,
9	那头一层帐幕作现今的一个表样，所献的礼物和祭物，就着良心说，都不能叫礼拜的人得以完全。	which <i>[was]</i> a symbol for the present time, in which both the gifts and sacrifices which were offered were not able to perfect the worshiper with respect to the conscience,
10	这些事，连那饮食和诸般洗濯的规矩，都不过是属肉体的条例，命定到振兴的时候为止。	concerning <i>[instead]</i> only food and drink and different washings, regulations of outward things imposed until the time of setting <i>[things]</i> right.
11	但现在基督已经来到，作了将来美事的大祭司，经过那更大更全备的帐幕，不是人手所造、也不是属乎这世界的；	But Christ has arrived <i>[as]</i> a high priest of the good <i>[things]</i> to come. Through the greater and more perfect tent not made by hands, that is, not of this creation,
12	并且不用山羊和牛犊的血，乃用自己的血，只一次进入圣所，成了永远赎罪的事。	and not by the blood of goats and calves, but by his own blood, he entered once for all into the <i>[most]</i> holy place, obtaining eternal redemption.
13	若山羊和公牛的血，并母牛犊的灰，洒在不洁的人身上，尚且叫人成圣，身体洁净，	For if the blood of goats and bulls and the ashes of a young cow sprinkled on those who are defiled sanctify <i>[them]</i> for the ritual purity of the flesh,
14	何况基督藉着永远的灵，将自己无瑕无疵献给神，他的血岂不更能洗净你们的心（原文是良心），除去你们的死行，使你们事奉那永生神么？	how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse our consciences from dead works to serve <i>[the]</i> living God?

15 为此，他作了新约的中保，既然受死赎了人在前约之时所犯的罪过，便叫蒙召之人得着所应许永远的产业。	And because of this, he is the mediator of a new covenant, in order that, <i>[because]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("has taken place") which is understood as causal}</small> a death has taken place for the redemption of transgressions <i>[committed]</i> during the first covenant, those who are the called may receive the promise of the eternal inheritance.
16 凡有遗命必须等到留遗命（遗命：原文与约字同）的人死了；	For where <i>[there is]</i> a will, <i>[it is]</i> a necessity <i>[for]</i> the death of the one who made the will to be established.
17 因为人死了，遗命才有效力，若留遗命的尚在，那遗命还有用处么？	For a will <i>[is]</i> in force concerning those who are dead, since <i>[it is]</i> never in force when the one who made the will is alive.
18 所以，前约也不是不用血立的；	Therefore not even the first <i>[covenant]</i> was ratified without blood.
19 因为摩西当日照着律法将各样诫命传给众百姓，就拿朱红色绒和牛膝草，把牛犊山羊的血和水洒在书上，又洒在众百姓身上，说：	For <i>[when]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal participle ("had been spoken")}</small> every commandment had been spoken by Moses to all the people according to the law, <i>[he]</i> took the blood of calves <small>{Note: Some manuscripts have "calves and goats"}</small> with water and scarlet wool and hyssop <i>[and]</i> sprinkled both the scroll itself and all the people,
20 这血就是神与你们立约的凭据。	saying, "This <i>[is]</i> the blood of the covenant that God has commanded for you." <small>{Note: A quotation from <Exod 24:8>}</small>
21 他又照样把血洒在帐幕和各样器皿上。	And likewise he sprinkled both the tabernacle and all the utensils of service with the blood.
22 按着律法，凡物差不多都是用血洁净的；若不流血，罪就不得赦免了。	Indeed, nearly everything is purified with blood according to the law, and apart from the shedding of blood there is no forgiveness.
23 照着天上样式作的物件必须用这些祭物去洁净；但那天上的本物自然当用更美的祭物去洁净。	Therefore <i>[it was]</i> necessary <i>[for]</i> the sketches of the <i>[things]</i> in heaven to be purified with these <i>[sacrifices]</i> , but the heavenly <i>[things]</i> themselves <i>[to be purified]</i> with better sacrifices than these.
24 因为基督并不是进了人手所造的圣所（这不过是真圣所的影像），乃是进了天堂，如今为我们显在神面前；	For Christ did not enter into a sanctuary made by hands, a <i>[mere]</i> copy of the true <i>[one]</i> , but into heaven itself, now to appear in the presence of God on our behalf,
25 也不是多次将自己献上，像那大祭司每年带着牛羊的血（牛羊的血：原文作不是自己的血）进入圣所，	and not in order that he can offer himself many times, as the high priest enters into the sanctuary year by year <small>{Note: Literally "according to year"}</small> with blood not his own,
26 如果这样，他从创世以来，就必多次受苦了。但如今在这末世显现一次，把自己献为祭，好除掉罪。	since it would have been necessary for him to suffer many times from the foundation of the world, but now he has appeared once at the end of the ages for the removal of sin by the sacrifice of himself.
27 按着定命，人人都有一死，死后且有审判。	And just as <small>{Note: Literally "in as much as"}</small> it is destined for people to die once, and after this, judgment,
28 像这样，基督既然一次被献，担当了多人的罪，将来要向那等候他的人第二次显现，并与罪无关，乃是为拯救他们。	thus also Christ, having been offered once in order to bear the sins of many, will appear for the second time without reference to sin to those who eagerly await him for salvation.

第 10 章

1	律法既是将来美事的影儿，不是本物的真像，总不能藉着每年常献一样的祭物叫那近前来的人得以完全。	For the law, possessing a shadow of the good <i>[things]</i> that are about to come, not the form of things itself, <i>[is]</i> never able year by year <small>{Note: Literally "according to year"}</small> by means of the same sacrifices which they offer without interruption to make perfect those who draw near.
2	若不然，献祭的事岂不早已止住了么？因为礼拜的人，良心既被洁净，就不再觉得有罪了。	For otherwise, would they not have ceased to be offered, because the ones who worship, having been purified once and for all, would no longer have any consciousness of sins?
3	但这些祭物是叫人每年想起罪来；	But in them <i>[there is]</i> a reminder of sins year by year <small>{Note: Literally "according to year"}</small> .
4	因为公牛和山羊的血，断不能除罪。	For <i>[it is]</i> impossible <i>[for]</i> the blood of bulls and goats to take away sins.
5	所以基督到世上来的时候，就说：神阿，祭物和礼物是你不愿意的；你曾给我预备了身体。	Therefore, <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal participle ("came")}</small> came into the world, he said, "Sacrifice and offering you did not want, but a body you prepared for me;
6	燔祭和赎罪祭是你不喜欢的。	you did not delight in whole burnt offerings and <i>[offerings]</i> for sins.
7	那时我说：神阿，我来了，为要照你的旨意行；我的事在经卷上已经记载了。	Then I said, 'Behold, I have come— in the roll of the book it is written about me— to do your will, O God.'
8	以上说：祭物和礼物，燔祭和赎罪祭，是你不愿意的，也是你不喜欢的（这都是按着律法献的）；	<i>[When he]</i> says above, "Sacrifices and offerings and whole burnt offerings and <i>[offerings]</i> for sin you did not want, nor did you delight in," <small>{Note: Various phrases from the quotation of <Ps 40:6 >in <Heb 10:5-6 >are repeated here}</small> which are offered according to the law,
9	后又说：我来了为要照你的旨意行；可见他是除去在先的，为要立定在后的。	then he has said, "Behold, I have come to do your will." <small>{Note: A repetition of <Ps 40:8 >from <Heb 10:7; >many later manuscripts add "O God," making the quotation conform to <Heb 10:7 >more closely}</small> He takes away the first in order to establish the second,
10	我们凭这旨意，靠耶稣基督，只一次献上他的身体，就得以成圣。	by which will we are made holy through the offering of the body of Jesus Christ once for all.
11	凡祭司天天站着事奉神，屡次献上同样的祭物，这祭物永不能除罪。	And every priest stands every day serving and offering the same sacrifices many times, which are never able to take away sins.
12	但基督献了一次永远的赎罪祭，就在神的右边坐下了。	But this one, <i>[after he]</i> <small>{Note: "Here "[after]" is supplied as a component of the temporal participle ("had offered")}</small> had offered one sacrifice for sins for all time, sat down at the right hand of God,
13	从此，等候他仇敌成了他的脚凳。	from now on waiting until his enemies are made a footstool for his feet.
14	因为他一次献祭，便叫那得以成圣的人永远完全。	For by one offering he has perfected for all time those who are made holy.
15	圣灵也对我们作见证；因为他既已说过：	And the Holy Spirit also testifies to us, for after saying,

16	主[雅伟]说：那些日子以后，我与他们所立的约乃是这样：我要将我的律法写在他们心上，又要放在他们的里面。	“This <i>[is]</i> the covenant that I will decree for them after those days, says the Lord: I am putting my laws on their hearts, and I will write them on their minds.” <small>{Note: A quotation from <Jer 31:33>}</small>
17	以后就说：我不再记念他们的罪愆和他们的过犯。	<i>[He]</i> also <i>[says]</i> , “Their sins and their lawless deeds I will never remember again.” <small>{Note: A quotation from <Jer 31:34>}</small>
18	这些罪过既已赦免，就不用再为罪献祭了。	Now where <i>[there is]</i> forgiveness of these, <i>[there is]</i> no longer an offering for sin.
19	弟兄们，我们既因耶稣的血得以坦然进入至圣所，	Therefore, brothers, <i>[since we]</i> <small>{Note: *Here “[since]” is supplied as a component of the participle (“have”) which is understood as causal}</small> have confidence for the entrance into the sanctuary by the blood of Jesus,
20	是藉着他给我们开了一条又新又活的路，从幔子经过，这幔子就是他的身体。	<i>[by the]</i> new and living way which he inaugurated for us through the curtain, that is, his flesh,
21	又有一位大祭司治理神的家！	and <i>[since we have]</i> <small>{Note: These words are an implied repetition from v. <19> for clarity}</small> a great priest over the house of God,
22	并我们心中天良的亏欠已经洒去，身体用清水洗净了，就当存着诚心和充足的信心来到神面前；	let us approach with a true heart in the full assurance of faith, our hearts sprinkled <i>[clean]</i> from an evil conscience and our bodies washed with pure water.
23	也要坚守我们所承认的指望，不至摇动，因为那应许我们的是信实的。	Let us hold fast to the confession of <i>[our]</i> hope without wavering, for the one who promised <i>[is]</i> faithful.
24	又要彼此相顾，激发爱心，勉励行善。	And let us think about how to stir one another up to love <small>{Note: Literally *one another for the stirring up of love*}</small> and good works,
25	你们不可停止聚会，好像那些停止惯了的人，倒要彼此劝勉，既知道（原文是看见）那日子临近，就更当如此。	not abandoning our meeting together <small>{Note: Literally “the meeting of ourselves”}</small> , as <i>[is]</i> the habit of some, but encouraging <i>[each other]</i> , and by so much more as you see the day drawing near.
26	因为我们得知真道以后，若故意犯罪，赎罪的祭就再没有了；	For <i>[if]</i> <small>{Note: *Here “[if]” is supplied as a component of the conditional genitive absolute participle (“keep on sinning”)}</small> we keep on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,
27	惟有战惧等候审判和那烧灭众敌人的烈火。	but a certain fearful expectation of judgment and a fury of fire that is about to consume the adversaries.
28	人干犯摩西的律法，凭两三个见证人，尚且不得怜恤而死，	Anyone who rejected the law of Moses dies without mercy on <i>[the testimony of]</i> two or three witnesses.
29	何况人践踏神的儿子，将那使他成圣之约的血当作平常，又亵慢施恩的圣灵，你们想，他要受的刑罚该怎样加重呢！	How much worse punishment do you think the person will be considered worthy of who treats with disdain the Son of God and who considers ordinary the blood of the covenant by which he was made holy and who insults the Spirit of grace?
30	因为我们知道谁说：伸冤在我，我必报应；又说：主[雅伟]要审判他的百姓。	For we know the one who said, “Vengeance <i>[is]</i> mine, I will repay,” <small>{Note: A quotation from <Deut 32:35>}</small> and again, “The Lord will judge his people.” <small>{Note: A quotation from <Deut 32:36>}</small>

31	落在永生神的手里，真是可怕的！	<i>[It is]</i> a terrifying <i>[thing]</i> to fall into the hands of the living God.
32	你们要追念往日，蒙了光照以后所忍受大争战的各样苦难：	But remember the former days in which, <i>[after you]</i> <small>{Note: "Here "[after]" is supplied as a component of the temporal participle ("were enlightened")}</small> were enlightened, you endured a great struggle with sufferings,
33	一面被毁谤，遭患难，成了戏景，叫众人观看；一面陪伴那些受这样苦难的人。	sometimes being publicly exposed both to insults and to afflictions, and sometimes becoming sharers with those who were treated in this way.
34	因为你们体恤了那些被捆锁的人，并且你们的家业被人抢去，也甘心忍受，知道自己有更美长存的家业。	For you both sympathized with the prisoners and put up with the seizure of your belongings with joy <i>[because you]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("knew") which is understood as causal}</small> knew that you yourselves had a better and permanent possession.
35	所以，你们不可丢弃勇敢的心；存这样的心必得大赏赐。	Therefore do not throw away your confidence, which has great reward.
36	你们必须忍耐，使你们行完了神的旨意，就可以得着所应许的。	For you have need of endurance, in order that <i>[after you]</i> <small>{Note: "Here "[after]" is supplied as a component of the temporal participle ("have done")}</small> have done the will of God, you may receive what was promised.
37	因为还有一点时候，那要来的就来，并不迟延；	For yet "a very, very little <i>[while]</i> , <i>[and]</i> the one who is coming will come and will not delay.
38	只是义人（有古卷：我的义人）必因信得生。他若退后，我心里就不喜欢他。	But my righteous one will live by faith, and if he shrinks back, my soul is not well pleased with him." <small>{Note: A quotation from <Hab 2:3-4>}</small>
39	我们却不是退后入沉沦的那等人，乃是有信心以致灵魂得救的人。	But we are not among those who shrink back to destruction, but among those who have faith to the preservation of <i>[our]</i> souls.

第 11 章

1	信就是所望之事的实底，是未见之事的的确据。	Now faith is the realization of what is hoped for, the proof of things not seen.
2	古人在这信上得了美好的证据。	For by this the people of old were approved.
3	我们因着信，就知道诸世界是藉神话造成的；这样，所看见的，并不是从显然之物造出来的。	By faith we understand the worlds were created by the word of God, in order that what is seen did not come into existence from what is visible.
4	亚伯因着信，献祭与神，比该隐所献的更美，因此便得了称义的见证，就是神指他礼物作的见证。他虽然死了，却因这信，仍旧说话。	By faith Abel offered to God a greater sacrifice than Cain, by which he was approved that he was righteous, <i>[because]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal participle ("was")}</small> God approved <i>[him]</i> for his gifts, and through it <small>{Note: I.e., his faith}</small> he still speaks, <i>[although he]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("is dead") which is understood as concessive}</small> is dead.

5	以诺因着信，被接去，不至于见死，人也找不着他，因为神已经把他接去了；只是他被接去以先，已经得了神喜悦他的明证。	By faith Enoch was taken up, so that he did not experience death, and he was not found, because God took him up. For before his removal, he had been approved as having been pleasing <small>{Note: Literally "to be pleasing"}</small> to God.
6	人非有信，就不能得神的喜悦；因为到神面前来的人必须信有神，且信他赏赐那寻求他的人。	Now without faith <i>[it is]</i> impossible to please <i>[him]</i> , for the one who approaches God must believe that he exists and is a rewarder of those who seek him.
7	挪亚因着信，既蒙神指示他未见的事，动了敬畏的心，预备了一只方舟，使他全家得救。因此就定了那世代的罪，自己也承受了那从信而来的义。	By faith Noah, having been warned about things not yet seen, out of reverence constructed an ark for the deliverance of his family, by which he pronounced sentence on the world and became an heir of the righteousness that comes by faith.
8	亚伯拉罕因着信，蒙召的时候就遵命出去，往将来要得为业的地方去；出去的时候，还不知往那里去。	By faith Abraham, <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal participle ("was called")}</small> was called, obeyed to go out to a place that he was going to receive for an inheritance, and he went out, not knowing where he was going.
9	他因着信，就在所应许之地作客，好像在异地居住帐棚，与那同蒙一个应许的以撒、雅各一样。	By faith he lived in the land of promise as a stranger, living in tents with Isaac and Jacob, the fellow heirs of the same promise.
10	因为他等候那座有根基的城，就是神所经营所建造的。	For he was expecting the city that has foundations, whose architect and builder <i>[is]</i> God.
11	因着信，连撒拉自己，虽然过了生育的岁数，还能怀孕，因她以为那应许她的是可信的。	By faith also, with Sarah <small>{Note: Literally "with her, Sarah"}</small> <small>{Note: Some manuscripts have "even though Sarah herself was barren"}</small> he received the ability to procreate <small>{Note: Literally "power to deposit seed"}</small> even past the normal age <small>{Note: Literally "beyond the time of maturity"}</small> , because he regarded the one who had promised <i>[to be]</i> faithful.
12	所以从一个仿佛已死的人就生出子孙，如同天上的星那样众多，海边的沙那样无数。	And therefore these were fathered from one man, and <i>[he]</i> being as good as dead, as the stars of heaven in number and like the innumerable sand by the shore of the sea.
13	这些人都是存着信心死的，并没有得着所应许的；却从远处望见，且欢喜迎接，又承认自己在世上是客旅，是寄居的。	These all died in faith without receiving the promises, but seeing them from a distance and welcoming <i>[them]</i> , and admitting that they were strangers and temporary residents on the earth.
14	说这样话的人是表明自己要找家乡。	For those who say such <i>[things]</i> make clear that they are seeking a homeland.
15	他们若想念所离开的家乡，还有可以回去的机会。	And if they remember <small>{Note: Some manuscripts have "they had been remembering"}</small> that <i>[land]</i> from which they went out, they would have had opportunity to return.
16	他们却羡慕一个更美的家乡，就是在天上的。所以神被称为他们的神，并不以为耻，因为他已经给他们预备了一座城。	But now they aspire to a better <i>[land]</i> , that is, a heavenly <i>[one]</i> . Therefore God is not ashamed of them, to be called their God, for he has prepared for them a city.
17	亚伯拉罕因着信，被试验的时候，就把以撒献上；这便是那欢喜领受应许的，将自己独生的儿子献上。	By faith Abraham, <i>[when he]</i> was tested, offered Isaac, and the one who received the promises was ready to offer his one and only <i>[son]</i> ,

18	论到这儿子，曾有话说：从以撒生的才要称为你的后裔。	with reference to whom it was said, "In Isaac your descendants will be named," <small>{Note: A quotation from <Gen 21:12>}</small>
19	他以为神还能叫人从死里复活；他也仿佛从死中得回他的儿子来。	having reasoned that God <i>[was]</i> able even to raise <i>[him]</i> from the dead, from which he received him back also as a symbol.
20	以撒因着信，就指着将来的事给雅各、以扫祝福。	By faith also Isaac blessed Jacob and Esau concerning things that were going to happen.
21	雅各因着信，临死的时候，给约瑟的两个儿子各自祝福，扶着杖头敬拜神。	By faith Jacob, <i>[as he]</i> <small>{Note: "Here "[as]" is supplied as a component of the temporal participle ("was dying")}</small> was dying, blessed each of the sons of Joseph and worshiped, <i>[leaning]</i> on the top of his staff.
22	约瑟因着信，临终的时候，提到以色列族将来要出埃及，并为自己的骸骨留下遗命。	By faith Joseph, <i>[as he]</i> <small>{Note: "Here "[as]" is supplied as a component of the temporal participle ("was dying")}</small> was dying, mentioned about the exodus of the sons of Israel and gave instructions about his bones.
23	摩西生下来，他的父母见他是个俊美的孩子，就因着信，把他藏了三个月，并不怕王命。	By faith Moses, <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal participle ("afraid of")}</small> was born, was hidden for three months by his parents, because they saw the child <i>[was]</i> handsome, and they were not afraid of the edict of the king.
24	摩西因着信，长大了就不肯称为法老女儿之子。	By faith Moses, <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal participle ("was")}</small> was grown up, refused to be called the son of Pharaoh's daughter,
25	他宁可和神的百姓同受苦害，也不愿暂时享受罪中之乐。	choosing instead to be mistreated with the people of God <i>[rather]</i> than to experience the transitory enjoyment of sin,
26	他看为基督受的凌辱比埃及的财物更宝贵，因他想望所要得的赏赐。	considering reproach endured for the sake of Christ <small>{Note: Literally "the reproach of Christ"}</small> greater wealth than the treasures of Egypt, for he was looking to the reward.
27	他因着信，就离开埃及，不怕王怒；因为他恒心忍耐，如同看见那不能看见的主。	By faith he left Egypt, not fearing the anger of the king, for he persevered as <i>[if he]</i> <small>{Note: "Here "[if]" is supplied as a component of the participle ("saw") which is understood as conditional}</small> saw the invisible one.
28	他因着信，就守（或作：立）逾越节，行洒血的礼，免得那灭长子的临近以色列人。	By faith he kept the Passover and the sprinkling of blood, in order that the one who destroyed the firstborn would not touch them.
29	他们因着信，过红海如行干地；埃及人试着要过去，就被吞灭了。	By faith they crossed the Red Sea as if on dry land; the Egyptians, when they made the attempt <small>{Note: Literally "of which attempt making"}</small> , were drowned.
30	以色列人因着信，围绕耶利哥城七日，城墙就倒塌了。	By faith the walls of Jericho fell down <i>[after they]</i> <small>{Note: "Here "[after]" is supplied as a component of the temporal participle ("had been marched around")}</small> had been marched around for seven days.
31	妓女喇合因着信，曾和和平平的接待探子，就不与那些不顺从的人一同灭亡。	By faith Rahab the prostitute did not perish with those who were disobedient, <i>[because she]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("welcomed") which is understood as causal}</small> welcomed the spies in peace.

32	我又何必再说呢？若要一一细说，基甸、巴拉、参孙、耶弗他、大卫、撒母耳，和众先知的事，时候就不够了。	And what more shall I say? For time would fail me to tell about Gideon, Barak, Samson, Jephthah, David, and Samuel and the prophets,
33	他们因着信，制伏了敌国，行了公义，得了应许，堵了狮子的口，	who through faith conquered kingdoms, accomplished justice, obtained what was promised, shut the mouths of lions,
34	灭了烈火的猛势，脱了刀剑的锋刃；软弱变为刚强，争战显出勇敢，打退外邦的全军。	extinguished the effectiveness of fire, escaped the edge of the sword, were made strong from weakness, became mighty in battle, put to flight enemy battle lines.
35	有妇人得自己的死人复活。又有人忍受严刑，不肯苟且得释放（原文是赎），为要得着更美的复活。	Women received back their dead by resurrection. But others were tortured, not accepting release, in order that they might gain a better resurrection.
36	又有人忍受戏弄、鞭打、捆锁、监禁、各等的磨炼，	And others experienced mocking and flogging ^{Note: Literally "received experience of mocking and flogging"} , and in addition bonds and imprisonment.
37	被石头打死，被锯锯死，受试探，被刀杀，披着绵羊山羊的皮各处奔跑，受穷乏、患难、苦害，	They were stoned, they were sawed in two, they died by murder with a sword, they wandered about in sheepskins, in goatskins, impoverished, afflicted, mistreated,
38	在旷野、山岭、山洞、地穴，飘流无定，本是世界不配有的人。	of whom the world was not worthy, wandering about on deserts and mountains and in caves and in holes in the ground.
39	这些人都是因信得了美好的证据，却仍未得着所应许的；	And <i>[although they]</i> ^{Note: "Here "[although]" is supplied as a component of the participle ("were approved") which is understood as concessive} all were approved ^{Note: Some manuscripts have "And all these, [although they] were approved"} through their faith, they did not receive what was promised,
40	因为神给我们预备了更美的事，叫他们若不与我们同得，就不能完全。	<i>[because]</i> ^{Note: "Here "[because]" is supplied as a component of the causal genitive absolute participle ("had provided")} God had provided something better for us, so that they would not be made perfect without us.

第 12 章

1	我们既有这许多的见证人，如同云彩围着我们，就当放下各样的重担，脱去容易缠累我们的罪，存心忍耐，奔那摆在我们前头的路程，	Therefore, <i>[since]</i> ^{Note: "Here "[since]" is supplied as a component of the participle ("have") which is understood as causal} we also have such a great cloud of witnesses surrounding us, putting aside every weight and the sin that so easily ensnares us ^{Note: Literally "the easily ensnaring sin"} , let us run with patient endurance the race that has been set before us,
2	仰望为我们信心创始成终的耶稣（或作：仰望那将真道创始成终的耶稣）。他因那摆在前面的喜乐，就轻看羞辱，忍受了十字架的苦难，便坐在神宝座的右边。	fixing our eyes on Jesus, the originator and perfecter of faith, who for the joy that was set before him endured the cross, disregarding the shame, and has sat down at the right hand of the throne of God.
3	那忍受罪人这样顶撞的，你们要思想，免得疲倦灰心。	For consider the one who endured such hostility by sinners against himself, ^{Note: "The plural reflexive pronoun can still be translated as singular; see Louw-Nida 92.25"} so that you will not grow weary in your souls <i>[and]</i> give up.

4	你们与罪恶相争，还没有抵挡到流血的地步。	You have not yet resisted to the point of <i>[shedding your]</i> <small>{Note: "The words "shedding your" are not in the Greek text but are supplied for clarity}</small> blood <i>[as you]</i> <small>{Note: "Here "[as]" is supplied as a component of the temporal participle ("struggle")}</small> struggle against sin.
5	你们又忘了那劝你们如同劝儿子的话，说：我儿，你不可轻看主[雅伟]的管教，被他责备的时候也不可灰心；	And have you completely forgotten the exhortation which instructs you as sons? "My son, do not make light of the Lord's discipline, or give up <i>[when you]</i> are corrected by him.
6	因为主[雅伟]所爱的，他必管教，又鞭打凡所收纳的儿子。	For the Lord disciplines the one whom he loves, and punishes every son whom he accepts." <small>{Note: A quotation from <Prov 3:11-12>}</small>
7	你们所忍受的，是神管教你们，待你们如同待儿子。焉有儿子不被父亲管教的呢？	Endure <i>[it]</i> for discipline. God is dealing with you as sons. For what son <i>[is there]</i> whom a father does not discipline?
8	管教原是众子所共受的，你们若不受管教，就是私子，不是儿子了。	But if you are without discipline, in which all <i>[legitimate sons]</i> <small>{Note: "The phrase "legitimate sons" is not in the Greek text but is implied}</small> have become participants, then you are illegitimate and not sons.
9	再者，我们曾有生身的父管教我们，我们尚且敬重他，何况万灵的父，我们岂不更当顺服他得生么？	Furthermore, we have had our earthly fathers <small>{Note: Literally "the flesh of our fathers"}</small> who disciplined <i>[us]</i> , and we respected <i>[them]</i> . Will we not much rather subject ourselves to the Father of spirits and live?
10	生身的父都是暂随己意管教我们；惟有万灵的父管教我们，是要我们得益处，使我们在他的圣洁上有分。	For they disciplined <i>[us]</i> for a few days according to what seemed <i>[appropriate]</i> to them, but he <i>[does so]</i> for our benefit, in order that <i>[we]</i> can have a share in his holiness.
11	凡管教的事，当时不觉得快乐，反觉得愁苦；后来却为那经练过的人结出平安的果子，就是义。	Now all discipline seems for the moment not to be joyful but painful, but later it yields the peaceful fruit of righteousness for those who are trained by it.
12	所以，你们要把下垂的手、发酸的腿、挺起来；	Therefore strengthen your slackened hands and your weakened knees,
13	也要为自己的脚，把道路修直了，使瘸子不至歪脚（或作：差路），反得痊愈。	and make straight paths for your feet, so that what is lame will not be dislocated, but rather be healed.
14	你们要追求与众人和睦，并要追求圣洁；非圣洁没有人能见主[雅伟]。	Pursue peace with everyone, and holiness, without which no one will see the Lord.
15	又要谨慎，恐怕有人失了神的恩；恐怕有毒根生出来扰乱你们，因此叫众人沾染污秽；	Take care <i>[that]</i> no one falls short of the grace of God; <i>[that]</i> no one growing up <i>[like]</i> a root of bitterness causes trouble, and by it many become defiled;
16	恐怕有淫乱的，有贪恋世俗如以扫的，他因一点食物把自己长子的名分卖了。	<i>[that]</i> no one <i>[be]</i> a sexually immoral or totally worldly <i>[person]</i> like Esau, who for one meal traded his own birthright.
17	后来想要承受父所祝的福，竟被弃绝，虽然号哭切求，却得不着门路使他父亲的心意回转。这是你们知道的。	For you know that also afterwards, <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the temporal participle ("wanted")}</small> wanted to inherit the blessing, he was rejected, because he did not find an occasion for repentance, although he sought it with tears.
18	你们原不是来到那能摸的山；此山有火焰、密云、黑暗、暴风、	For you have not come to something that can be touched, and to a burning fire, and to darkness, and to gloom, and to a whirlwind,

19	角声与说话的声音。那些听见这声音的，都求不要再向他们说话；	and to the noise of a trumpet, and to the sound of words which those who heard begged <i>[that]</i> not <i>[another]</i> word be spoken to them.
20	因为他们当不起所命他们的话，说：靠近这山的，即便是走兽，也要用石头打死。	For they could not endure what was commanded: "If even an animal touches the mountain, it must be stoned." <small>{Note: A quotation from <Exod 19:12-13>}</small>
21	所见的极其可怕，甚至摩西说：我甚是恐惧战兢。	And the spectacle was so terrifying <i>[that]</i> Moses said, "I am terrified and trembling." <small>{Note: A quotation from <Deut 9:19>}</small>
22	你们乃是来到锡安山，永生神的城邑，就是天上的耶路撒冷。那里有千万的天使，	But you have come to Mount Zion, and to the city of the living God, to the heavenly Jerusalem, and to tens of thousands of angels, to the festal gathering
23	有名录在天上诸长子之会所共聚的总会，有审判众人的神和被成全之义人的灵魂，	and assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of righteous <i>[people]</i> made perfect,
24	并新约的中保耶稣，以及所洒的血；这血所说的比亚伯的血所说的更美。	and to Jesus, the mediator of a new covenant, and to the sprinkled blood <small>{Note: Literally "to the blood of sprinkling"}</small> that speaks better than Abel's <i>[does]</i> .
25	你们总要谨慎，不可弃绝那向你们说话的。因为，那些弃绝在地上警戒他们的尚且不能逃罪，何况我们违背那从天上警戒我们的呢？	Watch out that you do not refuse the one who is speaking! For if those did not escape <i>[when they]</i> <small>{Note: "Here [when]" is supplied as a component of the temporal participle ("refused")}</small> refused the one who warned <i>[them]</i> on earth, much less <i>[will]</i> we <i>[escape]</i> , <small>{Note: "Here the verb "will ... escape" is an understood repetition from the previous clause}</small> <i>[if we]</i> <small>{Note: "Here [if]" is supplied as a component of the participle ("reject") which is understood as conditional}</small> reject the <i>[one who warns]</i> from heaven,
26	当时他的声音震动了地，但如今他应许说：再一次我不单要震动地，还要震动天。	whose voice shook the earth at that time, but now he has promised, saying, "Yet once <i>[more]</i> I will shake not only the earth but also heaven." <small>{Note: A quotation from <Hag 2:6>}</small>
27	这再一次的话，是指明被震动的，就是受造之物都要挪去，使那不被震动的常存。	Now the <i>[phrase]</i> "yet once <i>[more]</i> " indicates the removal of what is shaken, namely, things that have been created, in order that the things that are not shaken may remain.
28	所以我们既得了不能震动的国，就当感恩，照神所喜悦的，用虔诚、敬畏的心事奉神。	Therefore, <i>[since we]</i> <small>{Note: "Here [since]" is supplied as a component of the participle ("are receiving") which is understood as causal}</small> are receiving an unshakable kingdom, let us be thankful, through which let us serve God acceptably, with awe and reverence.
29	因为我们的神乃是烈火。	For indeed our God <i>[is]</i> a consuming fire.

第 13 章

1	你们务要常存弟兄相爱的心。	Brotherly love must continue.
2	不可忘记用爱心接待客旅；因为曾有接待客旅的，不知不觉就接待了天使。	Do not neglect hospitality, because through this some have received angels as guests without knowing <i>[it]</i> .

3 你们要记念被捆绑的人，好像与他们同受捆绑；，也要记念遭苦害的人，想到自己也在肉身之内。	Remember the prisoners, as <i>[though you were]</i> fellow-prisoners; <i>[remember]</i> <small>{(Note: *This is an understood repetition of the verb from the previous clause)}</small> the mistreated, as <i>[though] [you]</i> yourselves also are being <i>[mistreated]</i> <small>{(Note: *This is an understood repetition of the participle from the previous clause)}</small> in the body.
4 婚姻，人人都当尊重，床也不可污秽；因为苟合行淫的人，神必要审判。	Marriage <i>[must be]</i> held in honor by all, and the marriage bed <i>[be]</i> undefiled, because God will judge sexually immoral people and adulterers.
5 你们存心不可贪爱钱财，要以自己所有的为足；因为主曾说：我总不撇下你，也不丢弃你。	Your lifestyle <i>[must be]</i> free from the love of money, being content with what you have. For he himself has said, "I will never desert you, and I will never abandon you." <small>{(Note: A quotation from <Deut 31:6>, <8>)}</small>
6 所以我们可以放胆说：主[雅伟]是帮助我的，我必不惧怕；人能把我怎么样呢？	So then, we can say with confidence, "The Lord <i>[is]</i> my helper, I will not be afraid." <small>{(Note: Some manuscripts have "and I will not be afraid")}</small> What will man do to me?" <small>{(Note: A quotation from <Ps 118:6>)}</small>
7 从前引导你们、传神之道给你们的人，你们要想念他们，效法他们的信心，留心看他们为人的结局。	Remember your leaders, who spoke the word of God to you; considering the outcome of their way of life <small>{(Note: Literally "of whom considering the outcome of the way of life")}</small> , imitate their faith.
8 耶稣基督，昨日、今日、一直到永远、是一样的。	Jesus Christ <i>[is]</i> the same yesterday and today and forever <small>{(Note: Literally "to the ages")}</small> .
9 你们不要被那诸般怪异的教训勾引了去；因为人心靠恩得坚固才是好的，并不是靠饮食。那在饮食上专心的从来没有得着益处。	Do not be carried away by various and strange teachings, for <i>[it is]</i> good <i>[for]</i> the heart to be strengthened by grace, not by foods by which those who participate have not benefited.
10 我们有一祭坛，上面的祭物是那些在帐幕中供职的人不可同吃的。	We have an altar from which those who serve in the tabernacle do not have the right to eat.
11 原来牲畜的血被大祭司带入圣所作赎罪祭；牲畜的身子被烧在营外。	For the bodies of those animals whose blood is brought into the sanctuary by the high priest for sins are burned up outside the camp.
12 所以，耶稣要用自己的血叫百姓成圣，也就在城门外受苦。	Therefore Jesus also suffered outside the gate, in order that he might sanctify the people by his own blood.
13 这样，我们也当出到营外，就了他去，忍受他所受的凌辱。	So we must go out to him outside the camp, bearing his reproach.
14 我们在这里本没有常存的城，乃是寻求那将来的城。	For here we do not have a permanent city, but we seek the <i>[city]</i> that is to come.
15 我们应当靠着耶稣，常常以颂赞为祭献给神，这就是那承认主名之人嘴唇的果子。	Therefore through him let us offer up a sacrifice of praise continually <small>{(Note: Literally "through all")}</small> to God, that is, the fruit of lips that confess his name.
16 只是不可忘记行善和捐输的事；因为这样的祭，是神所喜悦的。	And do not neglect doing good and generosity, for God is pleased with such sacrifices.

17 你们要依从那些引导你们的，且要顺服；因他们为你们的灵魂时刻儆醒，好像那将来交账的人。你们要使他们交的时候有快乐，不至忧愁；若忧愁就与你们无益了。	Obey your leaders and submit <i>[to them]</i> , for they keep watch over your souls as those who will give an account, so that they can do this with joy and not <i>[with]</i> groaning, for this <i>[would be]</i> unprofitable for you.
18 请你们为我们祷告，因我们自觉良心无亏，愿意凡事按正道而行。	Pray for us, for we are convinced that we have a good conscience, <i>[and]</i> want to conduct ourselves commendably in every <i>[way]</i> .
19 我更求你们为我祷告，使我快些回到你们那里去。	And I especially urge <i>[you]</i> to do this, so that I may be restored to you more quickly.
20 但愿赐平安的神，就是那凭永约之血、使群羊的大牧人——我主耶稣从死里复活的神，	Now may the God of peace, who brought up from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant,
21 在各样善事上成全你们，叫你们遵行他的旨意；又藉着耶稣基督在你们心里行他所喜悦的事。愿荣耀归给他，直到永远永远。阿们！	equip you with every good <i>[thing]</i> to do his will, carrying out in us <i>[what is]</i> pleasing before him through Jesus Christ, to whom <i>[be]</i> the glory forever <small>{Note: Literally "to the ages"}</small> <small>{Note: Some manuscripts have "forever and ever" (literally, "to the ages of the ages")}</small> Amen.
22 弟兄们，我略略写信给你们，望你们听我劝勉的话。	Now I urge you, brothers, bear with my word of exhortation, for indeed I have written to you briefly <small>{Note: Literally "through few words"}</small> .
23 你们该知道，我们的兄弟提摩太已经释放了；他若快来，我必同他去见你们。	Know <i>[that]</i> our brother Timothy has been released, with whom I will see you, if he comes quickly <i>[enough]</i> .
24 请你们问引导你们的诸位和众圣徒安。从义大利来的人也问你们安。	Greet all your leaders and all the saints. Those from Italy greet you.
25 愿恩惠常与你们众人同在。阿们！	Grace <i>[be]</i> with all of you.