

希伯来书

Hebrews

第一章

绪论： 神藉著 儿子完全的、最后的话

- 1 神既在古时藉著众先知、多次多方的晓谕列祖、
- 2 就在这末世、藉著他儿子晓谕我们、又早已立他为承受万有的、也曾藉著他创造诸世界、
- 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、
- 4 他所承受的名、既比天使的名更尊贵、就远超过天使。

圣子远超天使

- 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。』又指著那一个说、『我要作他的父、他要作我的子。』
- 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。』
- 7 论到使者、又说、『 神以风为使者、以火焰为仆役。』
- 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。』
- 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。』
- 10 又说、『主阿、你起初立了地的根基、天也是你手所造的、』
- 11 天地都要灭没、你却要长存、天地都要像衣服渐渐旧了、』
- 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。』
- 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。』
- 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。

Introduction: God Has Spoken Fully and Finally in His Son

1:1 After God spoke long ago in various portions and in various ways to our ancestors through the prophets, 1:2 in these last days he has spoken to us in a son, whom he appointed heir of all things, and through whom he created the world. 1:3 The Son is the radiance of his glory and the representation of his essence, and he sustains all things by his powerful word, and so when he had accomplished cleansing for sins, he sat down at the right hand of the Majesty on high. 1:4 Thus he became so far better than the angels as he has inherited a name superior to theirs.

The Son Is Superior to Angels

1:5 For to which of the angels did God ever say, “*You are my son! Today I have fathered you!*”? And in another place he says, “*I will be his father and he will be my son.*” 1:6 But when he again brings his firstborn into the world, he says, “*Let all the angels of God worship him!*” 1:7 And he says of the angels, “*He makes his angels spirits and his ministers a flame of fire,*” 1:8 but of the Son he says,

“Your throne, O God, is forever and ever, and a righteous scepter is the scepter of your kingdom.

1:9 You have loved righteousness and hated lawlessness.

So God, your God, has anointed you over your companions with the oil of rejoicing.”

1:10 And,

“You founded the earth in the beginning, Lord, and the heavens are the works of your hands.

1:11 They will perish, but you continue.

And they will all grow old like a garment,

1:12 and like a robe you will fold them up

and like a garment they will be changed, but you are the same and your years will never run out.”

1:13 But to which of the angels has he ever said, “*Sit at my right hand until I make your enemies a footstool for your feet!*”? 1:14 Are they not all ministering spirits, sent out to serve those who will inherit salvation?

第二章

警戒不要随流失去

- 1 所以我们当越发郑重所听见的道理、恐怕我们随流失去。
- 2 那藉著天使所传的话、既是确定的、凡干犯悖逆的、都受了该受的报应。
- 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。
- 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、同们作见证。

解释诗篇第八篇：耶稣与人类的定局

- 5 我们所说将来的世界、神原没有交给天使管辖。
- 6 但有人在经上某处证明说、『人算甚么、你竟顾念他、世人算甚么、你竟眷顾他、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。
- 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。
- 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、叫他因著神的恩、为人人尝了死味。
- 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。
- 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、
- 12 说、『我要将你的名传与我的弟兄、在会中我要颂扬你。』
- 13 又说、『我要倚赖他。』又说、『看哪、我与神所给我的儿女。』
- 14 儿女既同有血肉之体、他也照样亲自成了血肉之体、特要藉著死、败坏那掌死权的魔鬼。
- 15 并要释放那些一生因怕死而为奴仆的人。
- 16 他并不救援天使、乃是救援亚伯拉罕的后裔。
- 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。
- 18 他自己既然被试探而受苦、就能搭救被试探的人。

Warning Against Drifting Away

2:1 Therefore we must pay closer attention to what we have heard, so that we do not drift away. 2:2 For if the message spoken through angels proved to be so firm that every violation or disobedience received its just penalty, 2:3 how will we escape if we neglect such a great salvation? It was first communicated through the Lord and was confirmed to us by those who heard him, 2:4 while God confirmed their witness with signs and wonders and various miracles and gifts of the Holy Spirit distributed according to his will.

Exposition of Psalm 8: Jesus and the Destiny of Humanity

2:5 For he did not put the world to come, about which we are speaking, under the control of angels. 2:6 Instead someone testified somewhere:

“What is man that you think of him or the son of man that you care for him?”

2:7 *You made him lower than the angels for a little while.*

You crowned him with glory and honor.

2:8 *You put all things under his control.”*

For when he **put all things under his control**, he left nothing outside of his control. At present we do not yet see **all things under his control**, 2:9 but we see Jesus, who was made **lower than the angels for a little while**, now crowned with glory and honor because he suffered death, so that by God’s grace he would experience death on behalf of everyone. 2:10 For it was fitting for him, for whom and through whom all things exist, in bringing many sons to glory, to make the pioneer of their salvation perfect through sufferings. 2:11 For indeed he who makes holy and those being made holy all have the same origin, and so he is not ashamed to call them brothers and sisters, 2:12 saying, **“I will proclaim your name to my brothers; in the midst of the assembly I will praise you.”** 2:13 Again he says, “I will be confident in him,” and again, **“Here I am, with the children God has given me.”** 2:14 Therefore, since the children share in flesh and blood, he likewise shared in their humanity, so that through death he could destroy the one who holds the power of death (that is, the devil), 2:15 and set free those who were held in slavery all their lives by their fear of death. 2:16 For surely his concern is not for angels, but he is concerned for Abraham’s descendants. 2:17 Therefore he had to be made like his brothers and sisters in every respect, so that he could become a merciful and faithful high priest in things relating to God, to make atonement for the sins of the people. 2:18 For since he himself suffered when he was tempted, he is able to help those who are tempted.

第三章

耶稣和摩西

- 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。
- 2 他为那设立他的尽忠、如同摩西在 神的全家尽忠一样。
- 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崇。
- 4 因为房屋都必有人建造、但建造万物的就是 神。
- 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。
- 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。

解释诗篇第九十五篇：靠信听 神的话语

- 7 圣灵有话说、『你们今日若听他的话、
- 8 就不可硬著心、像在旷野惹他发怒、试探他的时候一样。
- 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。
- 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。
- 11 我就在怒中起誓说、他们断不可进入我的安息。』
- 12 弟兄们、你们要谨慎、免得你们中间、或有人存著不信的恶心、把永生 神离弃了。
- 13 总要趁著还有今日、天天彼此相劝、免得你们中间、有人被罪迷惑、心里就刚硬了。
- 14 我们若将起初确实的信心、坚持到底、就在基督里有分了。
- 15 经上说、『你们今日若听他的话、就不可硬著心、像惹他发怒的日子一样。』
- 16 那时听见他话惹他发怒的是谁呢、岂不是跟著摩西从埃及出来的众人么。
- 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。
- 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。
- 19 这样看来、他们不能进入安息、是因为不信的缘故了。

Jesus and Moses

3:1 Therefore, holy brothers and sisters, partners in a heavenly calling, take note of Jesus, the apostle and high priest whom we confess, 3:2 who is faithful to the one who appointed him, as Moses was also in God's house. 3:3 For he has come to deserve greater glory than Moses, just as the builder of a house deserves greater honor than the house itself! 3:4 For every house is built by someone, but the builder of all things is God. 3:5 Now Moses was **faithful in all God's house** as a servant, to testify to the things that would be spoken. 3:6 But Christ is faithful as a son over God's house. We are of his house, if in fact we hold firmly to our confidence and the hope we take pride in.

Exposition of Psalm 95: Hearing God's Word in Faith

- 3:7 Therefore, as the Holy Spirit says, **“Oh, that today you would listen as he speaks!”**
- 3:8 **“Do not harden your hearts as in the rebellion, in the day of testing in the wilderness.”**
- 3:9 **“There your fathers tested me and tried me, and they saw my works for forty years.”**
- 3:10 **“Therefore, I became provoked at that generation and said, ‘Their hearts are always wandering and they have not known my ways.’”**
- 3:11 **“As I swore in my anger, ‘They will never enter my rest!’”**

3:12 See to it, brothers and sisters, that none of you has an evil, unbelieving heart that forsakes the living God. 3:13 But exhort one another each day, as long as it is called “Today,” that none of you may become hardened by sin's deception. 3:14 For we have become partners with Christ, if in fact we hold our initial confidence firm until the end. 3:15 As it says, **“Oh, that today you would listen as he speaks! Do not harden your hearts as in the rebellion.”** 3:16 For which ones heard and rebelled? Was it not all who came out of Egypt under Moses' leadership? 3:17 And against whom was God provoked for forty years? Was it not those who sinned, **whose dead bodies fell in the wilderness?** 3:18 And to whom did he swear they would never enter into his rest, except those who were disobedient? 3:19 So we see that they could not enter because of unbelief.

第四章

神应许的安息

- 1 我们既蒙留下有进入他安息的应许、就当畏惧、免得我们中间、〔我们原文作你们〕或有人似乎是赶不上了。
- 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。
- 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。
- 4 论到第七日、有一处说、『到第七日神就歇了他一切的工。』
- 5 又有一处说、『他们断不可进入我的安息。』
- 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。
- 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、就不可硬著心。』
- 8 若是约书亚已叫他们享了安息、后来神就不再题别的日子了。
- 9 这样看来、必另有一安息日的安息、为神的子民存留。
- 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。
- 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。
- 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。
- 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。

耶稣是体恤我们的大祭司

- 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。
- 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。
- 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。

God's Promised Rest

4:1 Therefore we must be wary that, while the promise of entering his rest remains open, none of you may seem to have come short of it. 4:2 For we had good news proclaimed to us just as they did. But the message they heard did them no good, since they did not join in with those who heard it in faith. 4:3 For we who have believed enter that rest, as he has said, "**As I swore in my anger, 'They will never enter my rest!'**" And yet God's works were accomplished from the foundation of the world. 4:4 For he has spoken somewhere about the seventh day in this way: "**And God rested on the seventh day from all his works.**" 4:5 but to repeat the text cited earlier: "**They will never enter my rest!'**" 4:6 Therefore it remains for some to enter it, yet those to whom it was previously proclaimed did not enter because of disobedience. 4:7 So God again ordains a certain day, "Today," speaking through David after so long a time, as in the words quoted before, "**O, that today you would listen as he speaks! Do not harden your hearts.**" 4:8 For if Joshua had given them rest, God would not have spoken afterward about another day. 4:9 Consequently a Sabbath rest remains for the people of God. 4:10 For the one who enters God's rest has also rested from his works, just as God did from his own works. 4:11 Thus we must make every effort to enter that rest, so that no one may fall by following the same pattern of disobedience. 4:12 For the word of God is living and active and sharper than any double-edged sword, piercing even to the point of dividing soul from spirit, and joints from marrow; it is able to judge the desires and thoughts of the heart. 4:13 And no creature is hidden from God, but everything is naked and exposed to the eyes of him to whom we must render an account.

Jesus Our Compassionate High Priest

4:14 Therefore since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast to our confession. 4:15 For we do not have a high priest incapable of sympathizing with our weaknesses, but one who has been tempted in every way just as we are, yet without sin. 4:16 Therefore let us confidently approach the throne of grace to receive mercy and find grace whenever we need help.

第五章

- 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〕
- 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、
- 3 故此他理当为百姓和自己献祭赎罪。
- 4 这大祭司的尊荣、没有人自取、惟要蒙神所召、像亚伦一样。
- 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、
- 6 就如经上又有一处说、『你是照著麦基洗德的等次永远为祭司。』
- 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、就因他的虔诚、蒙了应允。
- 8 他虽然为儿子、还是因所受的苦难学了顺从、
- 9 他既得以完全、就为凡顺从他的人、成了永远得救的根源、
- 10 并蒙神照著麦基洗德的等次称他为大祭司。

长进的必须

- 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。
- 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、不能吃乾粮的人。
- 13 凡只能吃奶的、都不熟练仁义的道理、因为他是婴孩。
- 14 惟独长大成人的、才能吃乾粮、他们的心窍、习练得通达、就能分辨好歹了。

第六章

- 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、
- 2 各样洗礼、按手之礼、死人复活、以及永远审判、各等教训。
- 3 神若许我们、我们必如此行。
- 4 论到那些已经蒙了光照、尝过天恩的滋味、又于圣灵有分、
- 5 并尝过神善道的滋味、觉悟来世权能的人、
- 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。

5:1 For every high priest is taken from among the people and appointed to represent them before God, to offer both gifts and sacrifices for sins. 5:2 He is able to deal compassionately with those who are ignorant and erring, since he also is subject to weakness, 5:3 and for this reason he is obligated to make sin offerings for himself as well as for the people. 5:4 And no one assumes this honor on his own initiative, but only when called to it by God, as in fact Aaron was. 5:5 So also Christ did not glorify himself in becoming high priest, but the one who glorified him was God, who said to him, "**You are my Son! Today I have fathered you,**" 5:6 as also in another place God says, "**You are a priest forever in the order of Melchizedek.**" 5:7 During his earthly life Christ offered both requests and supplications, with loud cries and tears, to the one who was able to save him from death and he was heard because of his devotion. 5:8 Although he was a son, he learned obedience through the things he suffered. 5:9 And by being perfected in this way, he became the source of eternal salvation to all who obey him, 5:10 and he was designated by God as high priest **in the order of Melchizedek.**

The Need to Move on to Maturity

5:11 On this topic we have much to say and it is difficult to explain, since you have become sluggish in hearing. 5:12 For though you should in fact be teachers by this time, you need someone to teach you the beginning elements of God's utterances. You have gone back to needing milk, not solid food. 5:13 For everyone who lives on milk is inexperienced in the message of righteousness, because he is an infant. 5:14 But solid food is for the mature, whose perceptions are trained by practice to discern both good and evil.

6:1 Therefore we must progress beyond the elementary instructions about Christ and move on to maturity, not laying this foundation again: repentance from dead works and faith in God, 6:2 teaching about baptisms, laying on of hands, resurrection of the dead, and eternal judgment. 6:3 And this is what we intend to do, if God permits. 6:4 For it is impossible in the case of those who have once been enlightened, tasted the heavenly gift, become partakers of the Holy Spirit, 6:5 tasted the good word of God and the miracles of the coming age, 6:6 and then have committed apostasy, to renew them again to repentance, since they are crucifying the Son of God for themselves all over again and holding him up to contempt. 6:7 For the ground that has soaked

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、
8 若长荆棘和蒺藜、必被废弃、近于咒诅、结局就是焚烧。
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。
10 因为 神并非不公义、竟忘记你们所作的工、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。
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。
12 并且不懈怠、总要效法那些凭信心和忍耐承受应许的人。
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著起誓的、就指著自己起誓、说、
14 『论福、我必赐大福给你、论子孙、我必叫你的子孙多起来。』
15 这样、亚伯拉罕既恒久忍耐、就得了所应许的。
16 人都是指著比自己大的起誓、并且以起誓为实据、了结各样的争论。
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、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。
19 我们有这指望如同灵魂的锚、又坚固又牢靠、且通入幔内。
20 作先锋的耶稣、既照著麦基洗德的等次、成了永远的大祭司、就为我们进入幔内。

第七章

麦基洗德等次的祭司

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。
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。
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。
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。
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、虽是从亚伯拉罕身中生的、〔身原文作腰〕还是照例取十分之一。

up the rain that frequently falls on it and yields useful vegetation for those who tend it receives a blessing from God. 6:8 But if it produces thorns and thistles, it is useless and about to be cursed; its fate is to be burned. 6:9 But in your case, dear friends, even though we speak like this, we are convinced of better things relating to salvation. 6:10 For God is not unjust so as to forget your work and the love you have demonstrated for his name, in having served and continuing to serve the saints. 6:11 But we passionately want each of you to demonstrate the same eagerness for the fulfillment of your hope until the end, 6:12 so that you may not be sluggish, but imitators of those who through faith and perseverance inherit the promises.

6:13 Now when God made his promise to Abraham, since he could swear by no one greater, he swore by himself, 6:14 saying, “*Surely I will bless you greatly and multiply your descendants abundantly.*” 6:15 And so by persevering, Abraham inherited the promise. 6:16 For people swear by something greater than themselves, and the oath serves as a confirmation to end all dispute. 6:17 In the same way God wanted to demonstrate more clearly to the heirs of the promise that his purpose was unchangeable, and so he intervened with an oath, 6:18 so that we who have found refuge in him may find strong encouragement to hold fast to the hope set before us through two unchangeable things, since it is impossible for God to lie. 6:19 We have this hope as an anchor for the soul, sure and steadfast, which reaches inside behind the curtain, 6:20 where Jesus our forerunner entered on our behalf, since he became *a priest forever in the order of Melchizedek.*

The Nature of Melchizedek's Priesthood

7:1 Now this *Melchizedek, king of Salem, priest of the most high God, met Abraham as he was returning from defeating the kings and blessed him.* 7:2 To him also *Abraham apportioned a tithe of everything.* His name first means king of righteousness, then *king of Salem*, that is, king of peace. 7:3 Without father, without mother, without genealogy, he has neither beginning of days nor end of life but is like the son of God, and he remains a priest for all time. 7:4 But see how great he must be, if Abraham the patriarch gave him a tithe of his plunder. 7:5 And those of the sons of Levi who receive the priestly office have authorization according to the law to collect a tithe from the people, that is, from their fellow countrymen, although they too are descendants of Abraham. 7:6 But Melchizedek who does not share their ancestry collected a tithe from Abraham and

- 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。
- 7 从来位分大的给位分小的祝福、这是駁不倒的理。
- 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。
- 9 并且可说、那受十分之一的利未、也是藉著亚伯拉罕纳了十分之一。
- 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中。〔身原文作腰〕

耶稣和麦基洗德的祭司等次

- 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。
- 12 祭司的职任既已更改、律法也必须更改。
- 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。
- 14 我们的主分明是从犹太出来的、但这支派、摩西并没有提到祭司。
- 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。
- 16 他成为祭司、并不是照属肉体的条例、乃是照无穷之生命的大能。〔无穷原文作不能毁坏〕
- 17 因为有给他作见证的说、『你是照著麦基洗德的等次永远为祭司。』
- 18 先前的条例、因软弱无益、所以废掉了。
- 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。
- 20 再者、耶稣为祭司、并不是不起誓立的。
- 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、『主起了誓决不后悔、你是永远为祭司。』
- 22 既是起誓立的、耶稣就作了更美之约的中保。
- 23 那些成为祭司的、数目本来多、是因为有死阻隔不能长久。
- 24 这位既是永远常存的、他祭司的职任、就长久不更换。
- 25 凡靠著他进到神面前的人、他都能拯救到底、因为他是长远活著、替他们祈求。
- 26 像这样圣洁、无邪恶、无玷污、远离罪人、高过诸天的大祭司、原是与我们合宜的。
- 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。

blessed the one who possessed the promise. 7:7 Now without dispute the inferior is blessed by the superior, 7:8 and in one case tithes are received by mortal men, while in the other by him who is affirmed to be alive. 7:9 And it could be said that Levi himself, who receives tithes, paid a tithe through Abraham. 7:10 For he was still in his ancestor Abraham's loins when Melchizedek met him.

Jesus and the Priesthood of Melchizedek

7:11 So if perfection had in fact been possible through the Levitical priesthood—for on that basis the people received the law—what further need would there have been for another priest to arise, said to be in the order of Melchizedek and not in Aaron's order? 7:12 For when the priesthood changes, a change in the law must come as well. 7:13 Yet the one these things are spoken about belongs to a different tribe, and no one from that tribe has ever officiated at the altar. 7:14 For it is clear that our Lord is descended from Judah, yet Moses said nothing about priests in connection with that tribe. 7:15 And this is even clearer if another priest arises in the likeness of Melchizedek, 7:16 who has become a priest not by a legal regulation about physical descent but by the power of an indestructible life. 7:17 For here is the testimony about him: “**You are a priest forever in the order of Melchizedek.**” 7:18 On the one hand a former command is set aside because it is weak and useless, 7:19 for the law made nothing perfect. On the other hand a better hope is introduced, through which we draw near to God. 7:20 And since this was not done without a sworn affirmation—for the others have become priests without a sworn affirmation, 7:21 but Jesus did so with a sworn affirmation by the one who said to him, “**The Lord has sworn and will not change his mind, ‘You are a priest forever.’**”— 7:22 accordingly Jesus has become the guarantee of a better covenant. 7:23 And the others who became priests were numerous, because death prevented them from continuing in office, 7:24 but he holds his priesthood permanently since he lives forever. 7:25 So he is able to save completely those who come to God through him, because he always lives to intercede for them. 7:26 For it is indeed fitting for us to have such a high priest: holy, innocent, undefiled, separate from sinners, and exalted above the heavens. 7:27 He has no need to do every day what those priests do, to offer sacrifices first for their own sins and then for the sins of the people, since he did this in offering himself once for all. 7:28 For the law appoints as high

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。

priests men subject to weakness, but the word of solemn affirmation that came after the law appoints a son made perfect forever.

第八章

更美之约的大祭司

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的右边、
 2 在圣所、就是真帐幕里、作执事·这帐幕是主所支的、不是人所支的。
 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。
 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。
 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、都要照著在山上指示你的样式。』
 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。
 7 那前约若没有瑕疵、就无处寻求后约了。
 8 所以主指著他的百姓说、〔或作所以主指前约的缺欠说〕『日子将到、我要与以色列家、和犹太家、另立新约·
 9 不像我拉著他们祖宗的手、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·这是主说的。』
 10 主又说、『那些日子以后、我与以色列家所立的约乃是这样·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·
 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·因为他们从最小的到至大的、都必认识我。
 12 我要宽恕他们的不义、不再记念他们的罪恶。』
 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。

The High Priest of a Better Covenant

8:1 Now the main point of what we are saying is this: We have such a high priest, one who *sat down at the right hand of the throne of the Majesty in heaven*, 8:2 a minister in the sanctuary and the true tabernacle that the Lord, not man, set up. 8:3 For every high priest is appointed to offer both gifts and sacrifices. So this one too had to have something to offer. 8:4 Now if he were on earth, he would not be a priest, since there are already priests who offer the gifts prescribed by the law. 8:5 The place where they serve is a sketch and shadow of the heavenly sanctuary, just as Moses was warned by God as he was about to complete the tabernacle. For he says, “**See that you make everything according to the design shown to you on the mountain.**” 8:6 But now Jesus has obtained a superior ministry, since the covenant that he mediates is also better and is enacted on better promises.

8:7 For if that first covenant had been faultless, no one would have looked for a second one. 8:8 But showing its fault, God says to them,

“**Look, the days are coming, says the Lord, when I will complete a new covenant with the house of Israel and with the house of Judah.**

8:9 “**It will not be like the covenant that I made with their fathers, on the day when I took them by the hand to lead them out of Egypt, because they did not continue in my covenant and I had no regard for them, says the Lord.**

8:10 “**For this is the covenant that I will establish with the house of Israel after those days, says the Lord. I will put my laws in their minds and I will inscribe them on their hearts. And I will be their God and they will be my people.**

8:11 “**And there will be no need at all for each one to teach his countryman or each one to teach his brother saying, ‘Know the Lord,’ since they will all know me, from the least to the greatest.**

8:12 “**For I will be merciful toward their evil deeds, and their sins I will remember no longer.**”

8:13 When he speaks of a new covenant, he makes the first obsolete. Now what is growing obsolete and aging is about to disappear.

第九章

地上圣所的陈设和礼仪

- 1 原来前约有礼拜的条例、和属世界的圣幕。
- 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。
- 3 第二幔子后、又有一层帐幕、叫作至圣所·
- 4 有金香炉、〔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·
- 5 柜上面有荣耀基路伯的影罩著施恩座·〔施恩原文作蔽罪〕这几件我现在不能一一细说。
- 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·
- 7 至于第二层帐幕、惟有大祭司一年一次独自进去、没有不带著血、为自己和百姓的过错献上·
- 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·
- 9 那头一层帐幕作现今的一个表样、所献的礼物和祭物、就著良心说、都不能叫礼拜的人得以完全·
- 10 这些事连那饮食和诸般洗濯的规矩、都只不过是属肉体的条例、命定到振兴的时候为止。

基督在天上圣所的工作

- 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·
- 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。
- 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·
- 14 何况基督藉著永远的灵、将自己无瑕无疵献给神、他的血岂不更能洗净你们的心〔原文作良心〕除去你们的死行、使你们事奉那永生神么。
- 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、便叫蒙召之人得著所应许永远的产业。
- 16 凡有遗命、必须等到留遗命的人死了·〔遗命原文与约字同〕
- 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。
- 18 所以前约也不是不用血立的。

The Arrangement and Ritual of the Earthly Sanctuary

9:1 Now the first covenant, in fact, had regulations for worship and its earthly sanctuary. 9:2 For a tent was prepared, the outer one, which contained the lampstand, the table, and the presentation of the loaves; this is called the holy place. 9:3 And after the second curtain there was a tent called the holy of holies. 9:4 It contained the golden altar of incense and the ark of the covenant covered entirely with gold. In this ark were the golden urn containing the manna, Aaron's rod that budded, and the stone tablets of the covenant. 9:5 And above the ark were the cherubim of glory overshadowing the mercy seat. Now is not the time to speak of these things in detail. 9:6 So with these things prepared like this, the priests enter continually into the outer tent as they perform their duties. 9:7 But only the high priest enters once a year into the inner tent, and not without blood that he offers for himself and for the sins of the people committed in ignorance. 9:8 The Holy Spirit is making clear that the way into the holy place had not yet appeared as long as the old tabernacle was standing. 9:9 This was a symbol for the time then present, when gifts and sacrifices were offered that could not perfect the conscience of the worshiper. 9:10 They served only for matters of food and drink and various washings; they are external regulations imposed until the new order came.

Christ's Service in the Heavenly Sanctuary

9:11 But now Christ has come as the high priest of the good things to come. He passed through the greater and more perfect tent not made with hands, that is, not of this creation, 9:12 and he entered once for all into the most holy place not by the blood of goats and calves but by his own blood, and so he himself secured eternal redemption. 9:13 For if the blood of goats and bulls and the ashes of a young cow sprinkled on those who are defiled consecrated them and provided ritual purity, 9:14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our consciences from dead works to worship the living God.

9:15 And so he is the mediator of a new covenant, so that those who are called may receive the eternal inheritance he has promised, since he died to set them free from the violations committed under the first covenant. 9:16 For where there is a will, the death of the one who made it must be proven. 9:17 For a will takes effect only at death, since it carries no force while the one who made it is alive. 9:18 So

- 19 因为摩西当日照著律法、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、
- 20 『这血就是 神与你们立约的凭据。』
- 21 他又照样把血洒在帐幕、和各样器皿上。
- 22 按著律法、凡物差不多都是用血洁净的、若不流血、罪就不得赦免了。
- 23 照著天上样式作的物件、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。
- 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。
- 25 也不是多次将自己献上、像那大祭司每年带著牛羊的血进入圣所、〔牛羊的血原文作不是自己的血〕
- 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。
- 27 按著定命、人人都有一死、死后且有审判。
- 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。

第十章

解释的结语：新旧祭物的对比

- 1 律法既是将来美事的影儿、不是本物的真像、总不能藉著每年常献一样的祭物、叫那近前来的人得以完全。
- 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。
- 3 但这些祭物是叫人每年想起罪来。
- 4 因为公牛和山羊的血、断不能除罪。
- 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。
- 6 燔祭和赎罪祭是你不喜欢的、
- 7 那时我说、 神阿、我来了为要照你的旨意、我的事在经卷上已经记载了。』

even the first covenant was inaugurated with blood. 9:19 For when Moses had spoken every command to all the people according to the law, he took the blood of calves and goats with water and scarlet wool and hyssop and sprinkled both the book itself and all the people, 9:20 and said, “*This is the blood of the covenant that God has commanded you to keep.*” 9:21 And both the tabernacle and all the utensils of worship he likewise sprinkled with blood. 9:22 Indeed according to the law almost everything was purified with blood, and without the shedding of blood there is no forgiveness. 9:23 So it was necessary for the sketches of the things in heaven to be purified with these sacrifices, but the heavenly things themselves required better sacrifices than these. 9:24 For Christ did not enter a sanctuary made with hands—the representation of the true sanctuary—but into heaven itself, and he appears now in God’s presence for us. 9:25 And he did not enter to offer himself again and again, the way the high priest enters the sanctuary year after year with blood that is not his own, 9:26 for then he would have had to suffer again and again since the foundation of the world. But now he has appeared once for all at the consummation of the ages to put away sin by his sacrifice. 9:27 And just as people are appointed to die once, and then to face judgment, 9:28 so also, after Christ was offered once to *bear the sins of many*, to those who eagerly await him he will appear a second time, not to bear sin but to bring salvation.

Concluding Exposition: Old and New Sacrifices Contrasted

10:1 For the law possesses a shadow of the good things to come but not the reality itself, and is therefore completely unable, by the same sacrifices offered continually, year after year, to perfect those who come to worship. 10:2 For otherwise would they not have ceased to be offered, since the worshipers would have been purified once for all and so have no further consciousness of sin? 10:3 But in those sacrifices there is a reminder of sins year after year. 10:4 For the blood of bulls and goats cannot take away sins. 10:5 So when he came into the world, he said,

“*Sacrifice and offering you did not desire, but a body you prepared for me.*”

10:6 “*Whole burnt offerings and sin-offerings you took no delight in.*”

10:7 “*Then I said, ‘Here I am: I have come—it is written of me in the scroll of the book—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、（这都是按著律法献的）
 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。
 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。
 11 凡祭司天天站著事奉 神、屡次献上一样的祭物、这祭物永不能除罪。
 12 但基督献了一次永远的赎罪祭、就在 神的右边坐下了。
 13 从此等候他仇敌成了他的脚凳。
 14 因为他一次献祭、便叫那得以成圣的人永远完全。
 15 圣灵也对我们作见证、因为他既已说过、
 16 『主说、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。』
 17 以后就说、『我不再记念他们的罪愆、和他们的过犯。』
 18 这些罪过既已赦免、就不用再为罪献祭了。

持守信心靠近 神

19 弟兄们、我们既因耶稣的血、得以坦然进入至圣所、
 20 是藉著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、
 21 又有一位大祭司治理 神的家、
 22 并我们心中天良的亏欠已经洗去、身体用清水洗净了、就当存著诚心、和充足的信心、来到 神面前、
 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、
 24 又要彼此相顾、激发爱心、勉励行善。
 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〔原文作看见〕那日子临近、就更当如此。
 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、
 27 惟有战惧等候审判和那烧灭众敌人的烈火。
 28 人干犯摩西的律法、凭两三个见证人、尚且不得怜恤而死、
 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。
 30 因为我们知道谁说、『伸冤在我、我必报应。』又说、『主要审判他的百姓。』
 31 落在永生 神的手里、真是可怕的。

10:8 When he says above, "*Sacrifices and offerings and whole burnt offerings and sin-offerings you did not desire nor did you take delight in them*" (which are offered according to the law), 10:9 then he says, "*Here I am: I have come to do your will.*" He does away with the first to establish the second. 10:10 By his will we have been made holy through the offering of the body of Jesus Christ once for all. 10:11 And every priest stands day after day serving and offering the same sacrifices again and again—sacrifices that can never take away sins. 10:12 But when this priest had offered one sacrifice for sins for all time, *he sat down at the right hand of God*, 10:13 where he is now waiting *until his enemies are made a footstool for his feet*. 10:14 For by one offering he has perfected for all time those who are made holy. 10:15 And the Holy Spirit also witnesses to us, for after saying, 10:16 "*This is the covenant that I will establish with them after those days, says the Lord. I will put my laws on their hearts and I will inscribe them on their minds,*" 10:17 then he says, "*Their sins and their lawless deeds I will remember no longer.*" 10:18 Now where there is forgiveness of these, there is no longer any offering for sin.

Drawing Near to God in Enduring Faith

10:19 Therefore, brothers and sisters, since we have confidence to enter the sanctuary by the blood of Jesus, 10:20 by the fresh and living way that he inaugurated for us through the curtain, that is, through his flesh, 10:21 and since we have a great priest over the house of God, 10:22 let us draw near with a sincere heart in the assurance that faith brings, because we have had our hearts sprinkled clean from an evil conscience and our bodies washed in pure water. 10:23 And let us hold unwaveringly to the hope that we confess, for the one who made the promise is trustworthy. 10:24 And let us take thought of how to spur one another on to love and good works, 10:25 not abandoning our own meetings, as some are in the habit of doing, but encouraging each other, and even more so because you see the day drawing near.

10:26 For if we deliberately keep on sinning after receiving the knowledge of the truth, no further sacrifice for sins is left for us, 10:27 but only a certain fearful expectation of judgment and a *fury of fire that will consume God's enemies*. 10:28 Someone who rejected the law of Moses was put to death without mercy *on the testimony of two or three witnesses*. 10:29 How much greater punishment do you think that person deserves who has contempt for the Son of God, and profanes the blood of the covenant that made him holy, and insults the Spirit of grace? 10:30 For we know the one who said, "*Vengeance is mine, I will repay,*" and again, "*The Lord will judge his people.*" 10:31 It is a terrifying thing 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、
- 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。
- 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。
- 35 所以你们不可丢弃勇敢的心、存这样的心必得大赏赐。
- 36 你们必须忍耐、使你们行完了 神的旨意、就可以得著所应许的。
- 37 『因为还有一点时候、那要来的就来、并不迟延。
- 38 只是义人必因信得生、〔义人有古卷作我的义人〕他若退后、我心里就不喜欢他。』
- 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。

第十一章

信心的证人

- 1 信就是所望之事的实底、是未见之事的的确据。
- 2 古人在这信上得了美好的证据。
- 3 我们因著信、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。
- 4 亚伯因著信献祭与 神、比该隐所献的更美、因此便得了称义的见证、就是 神指著他礼物作的见证、他虽然死了、却因这信仍旧说话。
- 5 以诺因著信被接去、不至于见死、人也找不著他、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。
- 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
- 7 挪亚因著信、既蒙 神指示他未见的事、动了敬畏的心、豫备了一只方舟、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。
- 8 亚伯拉罕因著信、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。
- 9 他因著信、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。
- 10 因为他等候那座有根基的城、就是 神所经营所建造的。

10:32 But remember the former days when you endured a harsh conflict of suffering after you were enlightened. 10:33 At times you were publicly exposed to abuse and afflictions, and at other times you came to share with others who were treated in that way. 10:34 For in fact you shared the sufferings of those in prison, and you accepted the confiscation of your belongings with joy, because you knew that you certainly had a better and lasting possession. 10:35 So do not throw away your confidence, because it has great reward. 10:36 For you need endurance in order to do God's will and so receive what is promised. 10:37 For *just a little longer and he who is coming will arrive and not delay.* 10:38 *But my righteous one will live by faith, and if he shrinks back, I take no pleasure in him.* 10:39 But we are not among those who shrink back and thus perish, but are among those who have faith and preserve their souls.

People Commended for Their Faith

11:1 Now faith is being sure of what we hope for, being convinced of what we do not see. 11:2 For by it the people of old received God's commendation. 11:3 By faith we understand that the worlds were set in order at God's command, so that the visible has its origin in the invisible. 11:4 By faith Abel offered God a greater sacrifice than Cain, and through his faith he was commended as righteous, because God commended him for his offerings. And through his faith he still speaks, though he is dead. 11:5 By faith Enoch was taken up so that he did not see death, and he was not to be found because God took him up. For before his removal he had been commended as having pleased God. 11:6 Now without faith it is impossible to please him, for the one who approaches God must believe that he exists and that he rewards those who seek him. 11:7 By faith Noah, when he was warned about things not yet seen, with reverent regard constructed an ark for the deliverance of his family. Through faith he condemned the world and became an heir of the righteousness that comes by faith.

11:8 By faith Abraham obeyed when he was called to go out to a place he would later receive as an inheritance, and he went out without understanding where he was going. 11:9 By faith he lived as a foreigner in the promised land as though it were a foreign country, living in tents with Isaac and Jacob, who were fellow heirs of the same promise. 11:10 For he was looking forward to the city with firm

11 因著信、连撒拉自己、虽然过了生育的岁数、还能怀孕、因他以为那应许他的是可信的。

12 所以从一个彷彿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。

13 这些人都是存著信心死的、并没有得著所应许的、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。

14 说这样话的人、是表明自己要找一个家乡。

15 他们若想念所离开的家乡、还有可以回去的机会。

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、因为他已经给他们豫备了一座城。

17 亚伯拉罕因著信、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。

18 论到这儿子曾有话说、『从以撒生的才要称为你的后裔。』

19 他以为神还能叫人从死里复活、他也彷彿从死中得回他的儿子来。

20 以撒因著信、就指著将来的事、给雅各以扫祝福。

21 雅各因著信、临死的时候、给约瑟的两个儿子各自祝福、扶著杖头敬拜神。

22 约瑟因著信、临终的时候、题到以色列族将来要出埃及、并为自己的骸骨留下遗命。

23 摩西生下来、他的父母见他是个俊美的子、就因著信把他藏了三个月、并不怕王命。

24 摩西因著信、长大了就不肯称为法老女儿之子。

25 他宁可和神的百姓同受苦害、也不愿暂时享受罪中之乐。

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。

27 他因著信、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。

28 他因著信、就守逾越节、〔守或作立〕行洒血的礼、免得那灭长子的临近以色列人。

29 他们因著信、过红海如行乾地、埃及人试著要过去、就被吞灭了。

30 以色列人因著信、围绕耶利哥城七日、城墙就倒塌了。

31 妓女喇合因著信、曾和和平平的接待探子、就不与那些不顺从的人一同灭亡。

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、时候就不彀了。

33 他们因著信、制伏了敌国、行了公义、得了应许、堵了狮子的口。

foundations, whose architect and builder is God. **11:11** By faith, even though Sarah herself was barren and he was too old, he received the ability to procreate, because he regarded the one who had given the promise to be trustworthy. **11:12** So in fact children were fathered by one man—and this one as good as dead—*like the number of stars in the sky and like the innumerable grains of sand on the seashore.* **11:13** These all died in faith without receiving the things promised, but they saw them in the distance and welcomed them and acknowledged that they were strangers and foreigners on the earth. **11:14** For those who speak in such a way make it clear that they are seeking a homeland. **11:15** In fact, if they had been thinking of the land that they had left, they would have had opportunity to return. **11:16** But as it is, they aspire to a better land, that is, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them. **11:17** By faith Abraham, when he was tested, offered up Isaac. He had received the promises, yet he was ready to offer up his only son. **11:18** God had told him, “*Through Isaac descendants will carry on your name,*” **11:19** and he reasoned that God could even raise him from the dead, and in a sense he received him back from there. **11:20** By faith also Isaac blessed Jacob and Esau concerning the future. **11:21** By faith Jacob, as he was dying, blessed each of the sons of Joseph and *worshiped as he leaned on his staff.* **11:22** By faith Joseph, at the end of his life, mentioned the exodus of the sons of Israel and gave instructions about his burial.

11:23 By faith, when Moses was born, his parents hid him for three months, because they saw the child was beautiful and they were not afraid of the king's edict. **11:24** By faith, when he grew up, Moses refused to be called the son of Pharaoh's daughter, **11:25** choosing rather to be ill-treated with the people of God than to enjoy sin's fleeting pleasure. **11:26** He regarded abuse suffered for Christ to be greater wealth than the treasures of Egypt, for his eyes were fixed on the reward. **11:27** By faith he left Egypt without fearing the king's anger, for he persevered as though he could see the one who is invisible. **11:28** By faith he kept the Passover and the sprinkling of the blood, so that the one who destroyed the first-born would not touch them. **11:29** By faith they crossed the Red Sea as if on dry ground, but when the Egyptians tried it, they were swallowed up. **11:30** By faith the walls of Jericho fell after the people marched around them for seven days. **11:31** By faith Rahab the prostitute escaped the destruction of the disobedient, because she welcomed the spies in peace.

11:32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets. **11:33** Through faith they conquered kingdoms, administered justice, gained what was promised, shut the

- 34 灭了烈火的猛兽、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。
- 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、〔释放原文作赎〕为要得著更美的复活。
- 36 又有人忍受戏弄、鞭打、捆锁、监禁、各等的磨炼、
- 37 被石头打死、被锯锯死、受试探、被刀杀、披著绵羊山羊的皮各处奔跑、受穷乏、患难、苦害、
- 38 在旷野、山岭、山洞、地穴、飘流无定、本是世界不配有的人。
- 39 这些人都是因信得了美好的证据、却仍未得著所应许的。
- 40 因为 神给我们豫备了更美的事、叫他们若不与我们同得、就不能完全。

第十二章

主的管教

- 1 我们既有这许多的见证人、如同云彩围著我们、就当放下各样的重担、脱去容易缠累我们的罪、存心忍耐、奔那摆在我们前面的路程、
- 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。
- 3 那忍受罪人这样顶撞的、你们要思想、免得疲倦灰心。
- 4 你们与罪恶相争、还没有抵挡到流血的地步。
- 5 你们又忘了那劝你们如同劝儿子的话、说、『我儿、你不可轻看主的管教、被他责备的时候、也不可灰心、
- 6 因为主所爱的他必管教、又鞭打凡所收纳的儿子。』
- 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。
- 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。
- 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。
- 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。
- 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。

mouths of lions, **11:34** quenched raging fire, escaped the edge of the sword, gained strength in weakness, became mighty in battle, put foreign armies to flight, **11:35** and women received back their dead raised to life. But others were tortured, not accepting release, to obtain resurrection to a better life. **11:36** And others experienced mocking and flogging, and even chains and imprisonment. **11:37** They were stoned, sawed apart, murdered with the sword; they went about in sheepskins and goatskins; they were destitute, afflicted, ill-treated **11:38** (the world was not worthy of them); they wandered in deserts and mountains and caves and openings in the earth. **11:39** And these all were commended for their faith, yet they did not receive what was promised. **11:40** For God had provided something better for us, so that they would be made perfect together with us.

The Lord's Discipline

12:1 Therefore, since we are surrounded by such a great cloud of witnesses, we must get rid of every weight and the sin that clings so closely, and run with endurance the race set out for us, **12:2** keeping our eyes fixed on Jesus, the pioneer and perfecter of our faith. For the joy set out for him he endured the cross, disregarding its shame, and *has taken his seat at the right hand of the throne* of God. **12:3** Think of him who endured such opposition against himself by sinners, so that you may not grow weary in your souls and give up. **12:4** You have not yet resisted to the point of bloodshed in your struggle against sin. **12:5** And have you forgotten the exhortation addressed to you as sons?

“My son, do not scorn the Lord's discipline or give up when he corrects you.

12:6 “For the Lord disciplines the one he loves and chastises every son he accepts.”

12:7 Endure your suffering as discipline; God is treating you as sons. For what son is there that a father does not discipline? **12:8** But if you do not experience discipline, something all sons have shared in, then you are illegitimate and are not sons. **12:9** Besides, we have experienced discipline from our earthly fathers and we respected them; shall we not submit ourselves all the more to the Father of spirits and receive life? **12:10** For they disciplined us for a little while as seemed good to them, but he does so for our benefit, that we may share his holiness. **12:11** Now all discipline seems painful at the time, not joyful. But later it produces the fruit of peace and righteousness for those trained by it. **12:12** Therefore, ***strengthen your listless hands and your weak knees,***

- 12 所以你们要把下垂的手、发酸的腿、挺起来。
 13 也要为自己的脚把道路修直了、使瘸子不至歪脚、反得痊愈。〔歪脚或作差路〕

不能抗拒 神的警戒

- 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。
 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。
 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。
 17 后来想要承受父所祝的福、竟被弃绝、虽然号哭切求、却得不著门路、使他父亲的心意回转、这是你们知道的。
 18 你们原不是来到那能摸的山、此山有火焰、密云、黑暗、暴风、
 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。
 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。』
 21 所见的极其可怕、甚至摩西说、『我甚是恐惧战兢。』
 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、
 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、
 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。
 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。
 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。』
 27 这再一说的话、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。
 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。
 29 因为我们的神乃是烈火。

12:13 and *make straight paths for your feet*, so that what is lame may not be put out of joint but be healed.

Do Not Reject God's Warning

12:14 Pursue peace with everyone, and holiness, for without it no one will see the Lord. 12:15 See to it that no one comes short of the grace of God, that no one be like *a bitter root springing up* and causing trouble, and through him many become defiled. 12:16 And see to it that no one becomes an immoral or godless person like Esau, who *sold his own birth-right for a single meal*. 12:17 For you know that later when he wanted to inherit the blessing, he was rejected, for he found no opportunity for repentance, although he sought the blessing with tears. 12:18 For you have not come to something that can be touched, to a burning fire and darkness and gloom and a whirlwind 12:19 and the blast of a trumpet and a voice uttering words such that those who heard begged to hear no more. 12:20 For they could not bear what was commanded: "***If even an animal touches the mountain, it must be stoned.***" 12:21 In fact, the scene was so terrifying that Moses said, "***I shudder with fear.***" 12:22 But you have come to Mount Zion, the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the assembly 12:23 and congregation of the firstborn, who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous, who have been made perfect, 12:24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks of something better than Abel's does.

12:25 Take care not to refuse the one who is speaking! For if they did not escape when they refused the one who warned them on earth, how much less shall we, if we reject the one who warns from heaven? 12:26 Then his voice shook the earth, but now he has promised, "***I will once more shake not only the earth but heaven too.***" 12:27 Now this phrase "***once more***" indicates the removal of what is shaken, that is, of created things, so that what is unshaken may remain. 12:28 So since we are receiving an unshakable kingdom, let us give thanks, and through this let us offer worship pleasing to God in devotion and awe. 12:29 For our ***God is indeed a devouring fire.***

第十三章

最后的劝勉

- 1 你们务要常存弟兄相爱的心。
- 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。
- 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。
- 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。
- 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。』
- 6 所以我们可以放胆说、『主是帮助我的、我必不惧怕·人能把我怎么样呢。』
- 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。
- 8 耶稣基督、昨日今日一直到永远是一样的。
- 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、从来没有得著益处。
- 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。
- 11 原来牲畜的血、被大祭司带人圣所作赎罪祭、牲畜的身子、被烧在营外。
- 12 所以耶稣、要用自己的血叫百姓成圣、也就在城门外受苦。
- 13 这样、我们也当出到营外就了他去、忍受他所受的凌辱。
- 14 我们在这里本没有常存的城、乃是寻求那将来的城。
- 15 我们应当靠著那耶稣、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。
- 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。
- 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。
- 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。
- 19 我更求你们为我祷告、使我快些回到你们那里去。

Final Exhortations

13:1 Brotherly love must continue. 13:2 Do not neglect hospitality, because through it some have entertained angels without knowing it. 13:3 Remember those in prison as though you were in prison with them, and those ill-treated as though you too felt their torment. 13:4 Marriage must be honored among all and the marriage bed kept undefiled, for God will judge sexually immoral people and adulterers. 13:5 Your conduct must be free from the love of money and you must be content with what you have, for he has said, "***I will never leave you and I will never abandon you.***" 13:6 So we can say with confidence, "***The Lord is my helper, and I will not be afraid. What can man do to me?***" 13:7 Remember your leaders, who spoke God's message to you; reflect on the outcome of their lives and imitate their faith. 13:8 Jesus Christ is the same yesterday and today and forever! 13:9 Do not be carried away by all sorts of strange teachings. For it is good for the heart to be strengthened by grace, not ritual meals, which have never benefited those who participated in them. 13:10 We have an altar that those who serve in the tabernacle have no right to eat from. 13:11 For the bodies of those animals whose blood the high priest brings into the sanctuary as an offering for sin are burned outside the camp. 13:12 Therefore, to sanctify the people by his own blood, Jesus also suffered outside the camp. 13:13 We must go out to him, then, outside the camp, bearing the abuse he experienced. 13:14 For here we have no lasting city, but we seek the city that is to come. 13:15 Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of our lips, acknowledging his name. 13:16 And do not neglect to do good and to share what you have, for God is pleased with such sacrifices.

13:17 Obey your leaders and submit to them, for they keep watch over your souls and will give an account for their work. Let them do this with joy and not with complaints, for this would be no advantage for you. 13:18 Pray for us, for we are sure that we have a clear conscience and desire to conduct ourselves rightly in every respect. 13:19 I especially ask you to pray that I may be restored to you very soon.

祝福和问安

- 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、
- 21 在各样善事上、成全你们、叫你们遵行他的旨意、又藉著耶稣基督在你们心里行他所喜悦的事、愿荣耀归给他、直到永永远远。阿们。
- 22 弟兄们、我略略写信给你们、望你们听我劝勉的话。
- 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。
- 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。
- 25 愿恩惠常与你们众人同在。阿们。

Benediction and Conclusion

13:20 Now may the God of peace who by the blood of the eternal covenant brought back from the dead the great shepherd of the sheep, our Lord Jesus Christ, **13:21** equip you with every good thing to do his will, working in us what is pleasing before him through Jesus Christ, to whom be glory forever. Amen.

13:22 Now I urge you, brothers and sisters, bear with my message of exhortation, for in fact I have written to you briefly. **13:23** You should know that our brother Timothy has been released. If he comes soon, he will be with me when I see you. **13:24** Greetings to all your leaders and all the saints. Those from Italy send you greetings. **13:25** Grace be with you all.