

## 希伯來書

## Hebrews

## 第一章

緒論： 神藉著祂兒子完全的、最後的說話

- 1 神既在古時藉著眾先知、多次多方的曉諭列祖、
- 2 就在這末世、藉著祂兒子曉諭我們、又早已立祂為承受萬有的、也曾藉著祂創造諸世界、
- 3 祂是 神榮耀所發的光輝、是 神本體的真像、常用祂權能的命令托住萬有、祂洗淨了人的罪、就坐在高天至大者的右邊、
- 4 祂所承受的名、既比天使的名更尊貴、就遠超過天使。

## 聖子遠超天使

- 5 所有的天使、 神從來對那一個說、『你是我的兒子、我今日生你。』又指著那一個說、『我要作他的父、他要作我的子。』
- 6 再者、 神使長子到世上來的時候、〔或作 神再使長子到世上來的時候〕就說、『神的使者都要拜他。』
- 7 論到使者、又說、『 神以風為使者、以火焰為僕役。』
- 8 論到子卻說、『 神阿、你的寶座是永永遠遠的、你的國權是正直的。』
- 9 你喜愛公義、恨惡罪惡、所以 神、就是你的 神、用喜樂油膏你、勝過膏你的同伴。』
- 10 又說、『主阿、你起初立了地的根基、天也是你手所造的、
- 11 天地都要滅沒、你卻要長存、天地都要像衣服漸漸舊了、
- 12 你要將天地捲起來、像一件外衣、天地就都改變了、惟有你永不改變、你的年數沒有窮盡。』
- 13 所有的天使、 神從來對那一個說、『你坐在我的右邊、等我使你仇敵作你的腳凳。』
- 14 天使豈不都是服役的靈、奉差遣為那將要承受救恩的人效力麼。

*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

## 警誡不要隨流失去

- 1 所以我們當越發鄭重所聽見的道理、恐怕我們隨流失去。
- 2 那藉著天使所傳的話、既是確定的、凡干犯悖逆的、都受了該受的報應。
- 3 我們若忽略這麼大的救恩、怎能逃罪呢、這救恩起先是主親自講的、後來是聽見的人給我們證實了。
- 4 神又按自己的旨意、用神蹟奇事、和百般的異能、並聖靈的恩賜、同們作見證。

## 解釋詩篇第八篇：耶穌與人類的定局

- 5 我們所說將來的世界、神原沒有交給天使管轄。
- 6 但有人在經上某處證明說、『人算甚麼、你竟顧念他、世人算甚麼、你竟眷顧他。』
- 7 你叫他比天使微小一點、〔或作你叫他暫時比天使小〕賜他榮耀尊貴為冠冕、並將你所造的都派他管理。
- 8 叫萬物都服在他的腳下。』既叫萬物都服他、就沒有剩下一樣不服他的。只是如今我們還不見萬物都服他。
- 9 惟獨見那成為比天使小一點的耶穌、〔或作惟獨見耶穌暫時比天使小〕因為受死的苦、就得了尊貴榮耀為冠冕、叫他因著神的恩、為人人嘗了死味。
- 10 原來那為萬物所屬、為萬物所本的、要領許多的兒子進榮耀裡去、使救他們的元帥、因受苦難得以完全、本是合宜的。
- 11 因那使人成聖的、和那些得以成聖的、都是出於一、所以他稱他們為弟兄、也不以為恥、
- 12 說、『我要將你的名傳與我的弟兄、在會中我要頌揚你。』
- 13 又說、『我要倚賴他。』又說、『看哪、我與神所給我的兒女。』
- 14 兒女既同有血肉之體、他也照樣親自成了血肉之體、特要藉著死、敗壞那掌死權的就是魔鬼。
- 15 並要釋放那些一生因怕死而為奴僕的人。
- 16 他並不救拔天使、乃是救拔亞伯拉罕的後裔。
- 17 所以他凡事該與他的弟兄相同、為要在神的事上、成為慈悲忠信的大祭司、為百姓的罪獻上挽回祭。
- 18 他自己既然被試探而受苦、就能搭救被試探的人。

## 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

## 耶穌和摩西

- 1 同蒙天召的聖潔弟兄阿、你們應當思想我們所認為使者、為大祭司的耶穌。
- 2 他為那設立他的盡忠、如同摩西在 神的全家盡忠一樣。
- 3 他比摩西算是更配多得榮耀、好像建造房屋的比房屋更尊榮。
- 4 因為房屋都必有人建造、但建造萬物的就是 神。
- 5 摩西為僕人、在 神的全家誠然盡忠、為要證明將來必傳說的事。
- 6 但基督為兒子、治理 神的家、我們若將可誇的盼望和膽量、堅持到底、便是他的家了。

## 解釋詩篇第九十五篇：靠信聽 神的話語

- 7 聖靈有話說、『你們今日若聽他的話、
- 8 就不可硬著心、像在曠野惹他發怒、試探他的時候一樣。
- 9 在那裡、你們的祖宗試我探我、並且觀看我的作為、有四十年之久。
- 10 所以我厭煩那世代的人、說、他們心裡常常迷糊、竟不曉得我的作為。
- 11 我就在怒中起誓說、他們斷不可進入我的安息。』
- 12 弟兄們、你們要謹慎、免得你們中間、或有人存著不信的惡心、把永生 神離棄了。
- 13 總要趁著還有今日、天天彼此相勸、免得你們中間、有人被罪迷惑、心裡就剛硬了。
- 14 我們若將起初確實的信心、堅持到底、就在基督裡有分了。
- 15 經上說、『你們今日若聽他的話、就不可硬著心、像惹他發怒的日子一樣。』
- 16 那時聽見他話惹他發怒的是誰呢、豈不是跟著摩西從埃及出來的眾人麼。
- 17 神四十年之久、又厭煩誰呢、豈不是那些犯罪屍首倒在曠野的人麼。
- 18 又向誰起誓、不容他們進入他的安息呢、豈不是向那些不信從的人麼。
- 19 這樣看來、他們不能進入安息、是因為不信的緣故了。

## 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

## 神應許的安息

- 1 我們既蒙留下有進入他安息的應許、就當畏懼、免得我們中間、〔我們原文作你們〕或有人似乎是趕不上了。
- 2 因為有福音傳給我們、像傳給他們一樣、只是所聽見的道與他們無益、因為他們沒有信心與所聽見的道調和。
- 3 但我們已經相信的人、得以進入那安息、正如 神所說、『我在怒中起誓說、他們斷不可進入我的安息。』其實造物之工、從創世以來已經成全了。
- 4 論到第七日、有一處說、『到第七日 神就歇了他一切的工。』
- 5 又有一處說、『他們斷不可進入我的安息。』
- 6 既有必進安息的人、那先前聽見福音的、因為不信從、不得進去。
- 7 所以過了多年、就在大衛的書上、又限定一日、如以上所引的說、『你們今日若聽他的話、就不可硬著心。』
- 8 若是約書亞已叫他們享了安息、後來 神就不再題別的日子了。
- 9 這樣看來、必另有一安息日的安息、為神的子民存留。
- 10 因為那進入安息的、乃是歇了自己的工、正如 神歇了他的工一樣。
- 11 所以我們務必竭力進入那安息、免得有人學那不信從的樣子跌倒了。
- 12 神的道是活潑的、是有功效的、比一切兩刃的劍更快、甚至魂與靈、骨節與骨髓、都能刺入剖開、連心中的思念和主意、都能辨明。
- 13 並且被造的、沒有一樣在他面前不顯然的、原來萬物、在那與我們有關係的主眼前、都是赤露敞開的。

## 耶穌是體恤我們的大祭司

- 14 我們既然有一位已經升入高天尊榮的大祭司、就是 神的兒子耶穌、便當持定所承認的道。
- 15 因我們的大祭司、並非不能體恤我們的軟弱、他也曾凡事受過試探、與我們一樣、只是他沒有犯罪。
- 16 所以我們只管坦然無懼的、來到施恩的寶座前、為要得憐恤、蒙恩惠作隨時的幫助。

## 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 凡從人間挑選的大祭司、是奉派替人辦理屬神的事、為要獻上禮物、和贖罪祭、〔或作要為罪獻上禮物和祭物〕
- 2 他能體諒那愚蒙的、和失迷的人、因為他自己也是被軟弱所困、
- 3 故此他理當為百姓和自己獻祭贖罪。
- 4 這大祭司的尊榮、沒有人自取、惟要蒙神所召、像亞倫一樣。
- 5 如此、基督也不是自取榮耀作大祭司、乃是在乎向他說『你是我的兒子、我今日生你。』的那一位。
- 6 就如經上又有一處說、『你是照著麥基洗德的等次永遠為祭司。』
- 7 基督在肉體的時候、既大聲哀哭、流淚禱告懇求那能救他免死的主、就因他的虔誠、蒙了應允。
- 8 他雖然為兒子、還是因所受的苦難學了順從。
- 9 他既得以完全、就為凡順從他的人、成了永遠得救的根源。
- 10 並蒙神照著麥基洗德的等次稱他為大祭司。

## 長進的必須

- 11 論到麥基洗德、我們有好些話、並且難以解明、因為你們聽不進去。
- 12 看你們學習的工夫、本該作師傅、誰知還得有人將神聖言小學的開端、另教導你們、並且成了那必須喫奶、不能喫乾糧的人。
- 13 凡只能喫奶的、都不熟練仁義的道理、因為他是嬰孩。
- 14 惟獨長大成人的、纔能喫乾糧、他們的心竅、習練得通達、就能分辨好歹了。

## 第六章

- 1 所以我們應當離開基督道理的開端、竭力進到完全的地步、不必再立根基、就如那懊悔死行、信靠神、
- 2 各樣洗禮、按手之禮、死人復活、以及永遠審判、各等教訓。
- 3 神若許我們、我們必如此行。
- 4 論到那些已經蒙了光照、嘗過天恩的滋味、又於聖靈有分、
- 5 並嘗過神善道的滋味、覺悟來世權能的人、
- 6 若是離棄道理、就不能叫他們從新懊悔了、因為他們把神的兒子重釘十字架、明明的羞辱他。

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 就如一塊田地、喫過屢次下的雨水、生長菜蔬合乎耕種的人用、就從 神得福、  
 8 若長荆棘和蒺藜、必被廢棄、近於咒語、結局就是焚燒。  
 9 親愛的弟兄們、我們雖是這樣說、卻深信你們的行為強過這些、而且近乎得救。  
 10 因為 神並非不公義、竟忘記你們所作的工、和你們為他名所顯的愛心、就是先前伺候聖徒、如今還是伺候。  
 11 我們願你們各人都顯出這樣的殷勤、使你們有滿足的指望、一直到底。  
 12 並且不懈怠、總要效法那些憑信心和忍耐承受應許的人。  
 13 當初 神應許亞伯拉罕的時候、因為沒有比自己更大可以指著起誓的、就指著自己起誓、說、  
 14 『論福、我必賜大福給你、論子孫、我必叫你的子孫多起來。』  
 15 這樣、亞伯拉罕既恆久忍耐、就得了所應許的。  
 16 人都是指著比自己大的起誓、並且以起誓為實據、了結各樣的爭論。  
 17 照樣、 神願意為那承受應許的人、格外顯明他的旨意是不更改的、就起誓為證、藉這兩件不更改的事、 神決不能說謊、好叫我們這逃往避難所、持定擺在我們前頭指望的人、可以大得勉勵。  
 19 我們有這指望如同靈魂的錨、又堅固又牢靠、且通入幔內。  
 20 作先鋒的耶穌、既照著麥基洗德的等次、成了永遠的大祭司、就為我們進入幔內。

## 第七章

### 麥基洗德等次的祭司

1 這麥基洗德、就是撒冷王、又是至高 神的祭司、本是長遠為祭司的、他當亞伯拉罕殺敗諸王回來的時候、就迎接他、給他祝福。  
 2 亞伯拉罕也將自己所得來的、取十分之一給他、他頭一個名繙出來、就是仁義王、他又名撒冷王、就是平安王的意思。  
 3 他無父、無母、無族譜、無生之始、無命之終、乃是與 神的兒子相似。  
 4 你們想一想、先祖亞伯拉罕、將自己所擄來上等之物取十分之一給他、這人是何等尊貴呢。  
 5 那得祭司職任的利未子孫、領命照例向百姓取十分之一、這百姓是自己的弟兄、雖是從亞伯拉罕身中生的、〔身原文作腰〕還是照例取十分之一。

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 獨有麥基洗德、不與他們同譜、倒收納亞伯拉罕的十分之一、為那蒙應許的亞伯拉罕祝福。
- 7 從來位分大的給位分小的祝福、這是駁不倒的理。
- 8 在這裡收十分之一的都是必死的人、但在那裡收十分之一的、有為他作見證的說、他是活的。
- 9 並且可說、那受十分之一的利未、也是藉著亞伯拉罕納了十分之一。
- 10 因為麥基洗德迎接亞伯拉罕的時候、利未已經在他先祖的身中。〔身原文作腰〕

#### 耶穌和麥基洗德的祭司等次

- 11 從前百姓在利未人祭司職任以下受律法、倘若藉這職任能得完全、又何用另外興起一位祭司、照麥基洗德的等次、不照亞倫的等次呢。
- 12 祭司的職任既已更改、律法也必須更改。
- 13 因為這話所指的人、本屬別的支派、那支派裡從來沒有一人伺候祭壇。
- 14 我們的主分明是從猶大出來的、但這支派、摩西並沒有題到祭司。
- 15 倘若照麥基洗德的樣式、另外興起一位祭司來、我的話更是顯而易見的了。
- 16 他成為祭司、並不是照屬肉體的條例、乃是照無窮之生命的大能。〔無窮原文作不能毀壞〕
- 17 因為有給他作見證的說、『你是照著麥基洗德的等次永遠為祭司。』
- 18 先前的條例、因軟弱無益、所以廢掉了。
- 19 (律法原來一無所成)就引進了更美的指望、靠這指望我們便可以進到神面前。
- 20 再者、耶穌為祭司、並不是不起誓立的。
- 21 至於那些祭司、原不是起誓立的、只有耶穌是起誓立的、因為那立他的對他說、『主起了誓決不後悔、你是永遠為祭司。』
- 22 既是起誓立的、耶穌就作了更美之約的中保。
- 23 那些成為祭司的、數目本來多、是因為有死阻隔不能長久。
- 24 這位既是永遠常存的、他祭司的職任、就長久不更換。
- 25 凡靠著他進到神面前的人、他都能拯救到底、因為他是長遠活著、替他們祈求。
- 26 像這樣聖潔、無邪惡、無玷污、遠離罪人、高過諸天的大祭司、原是與我們合宜的。
- 27 他不像那些大祭司、每日必須先為自己的罪、後為百姓的罪獻祭、因為他只一次將自己獻上、就把這事成全了。

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

## 第八章

### 更美之約的大祭司

- 1 我們所講的事，其中第一要緊的，就是我們有這樣的大祭司，已經坐在天上至大者的右邊、
- 2 在聖所，就是真帳幕裡，作執事，這帳幕是主所支的、不是人所支的。
- 3 凡大祭司都是為獻禮物和祭物設立的，所以這位大祭司也必須有所獻的。
- 4 他若在地上，必不得為祭司，因為已經有照律法獻禮物的祭司。
- 5 他們供奉的事，本是天上事的形狀和影像，正如摩西將要造帳幕的時候，蒙神警戒他、說、『你要謹慎、作各樣的物件、都要照著在山上指示你的樣式。』
- 6 如今耶穌所得的職任是更美的、正如他作更美之約的中保，這約原是憑更美之應許立的。
- 7 那前約若沒有瑕疵，就無處尋求後約了。
- 8 所以主指著他的百姓說、〔或作所以主指前約的缺欠說〕『日子將到，我要與以色列家、和猶大家、另立新約，
- 9 不像我拉著他們祖宗的手、領他們出埃及的時候、與他們所立的約，因為他們不恆心守我的約、我也不理他們，這是主說的。』
- 10 主又說、『那些日子以後，我與以色列家所立的約乃是這樣，我要將我的律法放在他們裡面、寫在他們心上、我要作他們的神、他們要作我的子民，
- 11 他們不用各人教導自己的鄉鄰、和自己的弟兄、說、你該認識主，因為他們從最小的到至大的、都必認識我。
- 12 我要寬恕他們的不義、不再記念他們的罪愆。』
- 13 既說新約。就以前約為舊了。但那漸舊漸衰的、就必快歸無有了。

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

### *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

## 地上聖所的陳設和禮儀

- 1 原來前約有禮拜的條例、和屬世界的聖幕。
- 2 因為有豫備的帳幕、頭一層叫作聖所、裡面有燈臺、桌子、和陳設餅。
- 3 第二幔子後、又有一層帳幕、叫作至聖所。
- 4 有金香爐、〔爐或作壇〕有包金的約櫃、櫃裡有盛嗎哪的金罐、和亞倫發過芽的杖、並兩塊約版。
- 5 櫃上面有榮耀□□□的影罩著施恩座、〔施恩原文作蔽罪〕這幾件我現在不能一一細說。
- 6 這些物件既如此豫備齊了、眾祭司就常進頭一層帳幕、行拜 神的禮。
- 7 至於第二層帳幕、惟有大祭司一年一次獨自進去、沒有不帶著血、為自己和百姓的過錯獻上。
- 8 聖靈用此指明、頭一層帳幕仍存的時候、進入至聖所的路還未顯明。
- 9 那頭一層帳幕作現今的一個表樣、所獻的禮物和祭物、就著良心說、都不能叫禮拜的人得以完全。
- 10 這些事連那飲食和諸般洗濯的規矩、都不過是屬肉體的條例、命定到振興的時候為止。

## 基督在天上聖所的工作

- 11 但現在基督已經來到、作了將來美事的大祭司、經過那更大更全備的帳幕、不是人手所造也不是屬乎這世界的。
- 12 並且不用山羊和牛犢的血、乃用自己的血、只一次進入聖所、成了永遠贖罪的事。
- 13 若山羊和公牛的血、並母牛犢的灰、灑在不潔的人身上、尚且叫人成聖、身體潔淨。
- 14 何況基督藉著永遠的靈、將自己無瑕無疵獻給 神、他的血豈不更能洗淨你們的心〔原文作良心〕除去你們的死行、使你們事奉那永生 神麼。
- 15 為此他作了新約的中保、既然受死贖了人在前約之時所犯的罪過、便叫蒙召之人得著所應許永遠的產業。
- 16 凡有遺命、必須等到留遺命的人死了、〔遺命原文與約字同〕
- 17 因為人死了、遺命纔有效力、若留遺命的尚在、那遺命還有用處麼。
- 18 所以前約也不是不用血立的。

*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 因為摩西當日照著律法、將各樣誠命傳給眾百姓、就拿朱紅色絨和牛膝草、把牛犢山羊的血和水、灑在書上、又灑在眾百姓身上、說、
- 20 『這血就是 神與你們立約的憑據。』
- 21 他又照樣把血灑在帳幕、和各樣器皿上。
- 22 按著律法、凡物差不多都是用血潔淨的、若不流血、罪就不得赦免了。
- 23 照著天上樣式作的物件、必須用這些祭物去潔淨、但那天上的本物、自然當用更美的祭物去潔淨。
- 24 因為基督並不是進了人手所造的聖所、（這不過是真聖所的影像）乃是進了天堂、如今為我們顯在 神面前。
- 25 也不是多次將自己獻上、像那大祭司每年帶著牛羊的血進入聖所、〔牛羊的血原文作不是自己的血〕
- 26 如果這樣、他從創世以來、就必多次受苦了、但如今在這末世顯現一次、把自己獻為祭、好除掉罪。
- 27 按著定命、人人都有一死、死後且有審判。
- 28 像這樣、基督既然一次被獻、擔當了多人的罪、將來要向那等候他的人第二次顯現、並與罪無關、乃是為拯救他們。

## 第十章

解釋的結語：新舊祭物的對比

- 1 律法既是將來美事的影兒、不是本物的真像、總不能藉著每年常獻一樣的祭物、叫那近前來的人得以完全。
- 2 若不然、獻祭的事豈不早已止住了麼、因為禮拜的人、良心既被潔淨、就不再覺得有罪了。
- 3 但這些祭物是叫人每年想起罪來。
- 4 因為公牛和山羊的血、斷不能除罪。
- 5 所以基督到世上來的時候、就說、『神阿、祭物和禮物是你不願意的、你曾給我豫備了身體。
- 6 燔祭和贖罪祭是你不喜歡的。
- 7 那時我說、神阿、我來了為要照你的旨意行、我的事在經卷上已經記載了。』

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 以上說、祭物和禮物、燔祭和贖罪祭、是你不願意的、也是你不喜歡的、（這都是按著律法獻的）  
 9 後又說、我來了為要照你的旨意行、可見他是除去在先的、為要立定在後的。  
 10 我們憑這旨意、靠耶穌基督只一次獻上他的身體、就得以成聖。  
 11 凡祭司天天站著事奉 神、屢次獻上一樣的祭物、這祭物永不能除罪。  
 12 但基督獻了一次永遠的贖罪祭、就在 神的右邊坐下了。  
 13 從此等候他仇敵成了他的腳凳。  
 14 因為他一次獻祭、便叫那得以成聖的人永遠完全。  
 15 聖靈也對我們作見證、因為他既已說過、  
 16 『主說、那些日子以後、我與他們所立的約乃是這樣、我要將我的律法寫在他們心上、又要放在他們的裡面。』  
 17 以後就說、『我不再記念他們的罪愆、和他們的過犯。』  
 18 這些罪過既已赦免、就不用再為罪獻祭了。

#### 持守信心靠近 神

19 弟兄們、我們既因耶穌的血、得以坦然進入至聖所、  
 20 是藉著他給我們開了一條又新又活的路從幔子經過、這幔子就是他的身體、  
 21 又有一位大祭司治理 神的家、  
 22 並我們心中天良的虧欠已經灑去、身體用清水洗淨了、就當存著誠心、和充足的信心、來到 神面前、  
 23 也要堅守我們所承認的指望、不至搖動、因為那應許我們的是信實的、  
 24 又要彼此相顧、激發愛心、勉勵行善。  
 25 你們不可停止聚會、好像那些停止慣了的人、倒要彼此勸勉、既知道〔原文作看見〕那日子臨近、就更當如此。  
 26 因為我們得知真道以後、若故意犯罪、贖罪的祭就再沒有了、  
 27 惟有戰懼等候審判和那燒滅眾敵人的烈火。  
 28 人干犯摩西的律法、憑兩三個見證人、尚且不得憐恤而死、  
 29 何況人踐踏 神的兒子、將那使他成聖之約的血當作平常、又褻慢施恩的聖靈、你們想、他要受的刑罰該怎樣加重呢。  
 30 因為我們知道誰說、『伸冤在我、我必報應。』又說、『主要審判他的百姓。』  
 31 落在永生 神的手裡、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 你們要追念往日、蒙了光照以後、所忍受大爭戰的各種苦難、
- 33 一面被毀謗、遭患難、成了戲景、叫眾人觀看、一面陪伴那些受這樣苦難的人。
- 34 因為你們體恤了那些被捆鎖的人、並且你們的家業被人搶去、也甘心忍受、知道自己有更美長存的家業。
- 35 所以你們不可丟棄勇敢的心、存這樣的心必得大賞賜。
- 36 你們必須忍耐、使你們行完了 神的旨意、就可以得著所應許的。
- 37 『因為還有一點點時候、那要來的就來、並不遲延。』
- 38 只是義人必因信得生、〔義人有古卷作我的義人〕他若退後、我心裡就不喜歡他。』
- 39 我們卻不是退後入沉淪的那等人、乃是有信心以致靈魂得救的人。

## 第十一章

### 信心的證人

- 1 信就是所望之事的實底、是未見之事的確據。
- 2 古人在這信上得了美好的證據。
- 3 我們因著信、就知道諸世界是藉 神話造成的、這樣、所看見的、並不是從顯然之物造出來的。
- 4 亞伯因著信獻祭與 神、比該隱所獻的更美、因此便得了稱義的見證、就是 神指著他禮物作的見證、他雖然死了、卻因這信仍舊說話。
- 5 以諾因著信被接去、不至於見死、人也找不著他、因為 神已經把他接去了、只是他被接去以先、已經得了 神喜悅他的明證。
- 6 人非有信、就不能得 神的喜悅、因為到神面前來的人、必須信有
- 7 挪亞因著信、既蒙 神指示他未見的事、動了敬畏的心、豫備了一隻方舟、使他全家得救、因此就定了那世代的罪、自己也承受了那從信而來的義。
- 8 亞伯拉罕因著信、蒙召的時候、就遵命出去、往將來要得為業的地方去、出去的時候、還不知往那裡去。
- 9 他因著信、就在所應許之地作客、好像在異地居住帳棚、與那同蒙一個應許的以撒、雅各一樣。
- 10 因為他等候那座有根基的城、就是 神所經營所建造的。

**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、連撒拉自己、雖然過了生育的歲數、還能懷孕、因他以爲那應許他的是可信的。
- 12 所以從一個彷彿已死的人就生出子孫、如同天上的星那樣眾多、海邊的沙那樣無數。
- 13 這些人都是存著信心死的、並沒有得著所應許的、卻從遠處望見、且歡喜迎接、又承認自己在世上是客旅、是寄居的。
- 14 說這樣話的人、是表明自己要找一個家鄉。
- 15 他們若想念所離開的家鄉、還有可以回去的機會。
- 16 他們卻羨慕一個更美的家鄉、就是在天上的、所以神被稱爲他們的神、並不以爲恥、因爲他已經給他們豫備了一座城。
- 17 亞伯拉罕因著信、被試驗的時候、就把以撒獻上、這便是那歡喜領受應許的、將自己獨生的兒子獻上。
- 18 論到這兒子曾有話說、『從以撒生的纔要稱爲你的後裔。』
- 19 他以爲神還能叫人從死裡復活、他也彷彿從死中得回他的兒子來。
- 20 以撒因著信、就指著將來的事、給雅各以掃祝福。
- 21 雅各因著信、臨死的時候、給約瑟的兩個兒子各自祝福、扶著杖頭敬拜神。
- 22 約瑟因著信、臨終的時候、題到以色列族將來要出埃及、並爲自己的骸骨留下遺命。
- 23 摩西生下來、他的父母見他是個俊美的子、就因著信把他藏了三個月、並不怕王命。
- 24 摩西因著信、長大了就不肯稱爲法老女兒之子。
- 25 他寧可和神的百姓同受苦害、也不願暫時享受罪中之樂。
- 26 他看爲基督受的凌辱、比埃及的財物更寶貴、因他指望所要得的賞賜。
- 27 他因著信、就離開埃及、不怕王怒、因爲他恆心忍耐、如同看見那不能看見的主。
- 28 他因著信、就守逾越節、〔守或作立〕行灑血的禮、免得那滅長子的臨近以色列人。
- 29 他們因著信、過紅海如行乾地、埃及人試著要過去、就被吞滅了。
- 30 以色列人因著信、圍繞耶利哥城七日、城牆就倒塌了。
- 31 妓女喇合因著信、曾和和平平的接待探子、就不與那些不順從的人一同滅亡。
- 32 我又何必再說呢、若要一一細說、基甸、巴拉、參孫、耶弗他、大衛、撒母耳、和眾先知的事、時候就不敷了。
- 33 他們因著信、制伏了敵國、行了公義、得了應許、堵了獅子的口。

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 滅了烈火的猛勢、脫了刀劍的鋒刃、軟弱變為剛強、爭戰顯出勇敢、打退外邦的全軍。
- 35 有婦人得自己的死人復活、又有人忍受嚴刑、不肯苟且得釋放、〔釋放原文作贖〕為要得著更美的復活。
- 36 又有人忍受戲弄、鞭打、捆鎖、監禁、各等的磨煉、
- 37 被石頭打死、被鋸鋸死、受試探、被刀殺、披著綿羊山羊的皮各處奔跑、受窮乏、患難、苦害、
- 38 在曠野、山嶺、山洞、地穴、飄流無定、本是世界不配有的人。
- 39 這些人都是因信得了美好的證據、卻仍未得著所應許的。
- 40 因為 神給我們預備了更美的事、叫他們若不與我們同得、就不能完全。

## 第十二章

### 主的管教

- 1 我們既有這許多的見證人、如同雲彩圍著我們、就當放下各樣的重擔、脫去容易纏累我們的罪、存心忍耐、奔那擺在我們前頭的路程、
- 2 仰望為我們信心創始成終的耶穌、〔或作仰望那將真道創始成終的耶穌〕他因那擺在前面的喜樂、就輕看羞辱、忍受了十字架的苦難、便坐在 神寶座的右邊。
- 3 那忍受罪人這樣頂撞的、你們要思想、免得疲倦灰心。
- 4 你們與罪惡相爭、還沒有抵擋到流血的地步。
- 5 你們又忘了那勸你們如同勸兒子的話、說、『我兒、你不可輕看主的管教、被他責備的時候、也不可灰心、
- 6 因為主所愛的他必管教、又鞭打凡所收納的兒子。』
- 7 你們所忍受的、是 神管教你們、待你們如同待兒子、焉有兒子不被父親管教的呢。
- 8 管教原是眾子所共受的、你們若不受管教、就是私子、不是兒子了。
- 9 再者、我們曾有生身的父管教我們、我們尚且敬重他、何況萬靈的父、我們豈不更當順服他得生麼。
- 10 生身的父都是暫隨己意管教我們、惟有萬靈的父管教我們、是要我們得益處、使我們在他的聖潔上有分。
- 11 凡管教的事、當時不覺得快樂、反覺得愁苦、後來卻為那經練過的人、結出平安的果子、就是義。

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 所以你們要把下垂的手、發酸的腿、挺起來。  
 13 也要為自己的腳把道路修直了、使瘸子不至歪腳、反得痊癒。〔歪腳或作差路〕

#### 不能抗拒 神的警誡

- 14 你們要追求與眾人和睦、並要追求聖潔、非聖潔沒有人能見主。  
 15 又要謹慎、恐怕有人失了 神的恩、恐怕有毒根生出來擾亂你們、因此叫眾人沾染污穢。  
 16 恐怕有淫亂的、有貪戀世俗如以掃的、他因一點食物把自己長子的名分賣了。  
 17 後來想要承受父所祝的福、竟被棄絕、雖然號哭切求、卻得不著門路、使他父親的心意回轉、這是你們知道的。  
 18 你們原不是來到那能摸的山、此山有火焰、密雲、黑暗、暴風、  
 19 角聲與說話的聲音、那些聽見這聲音的、都求不要再向他們說話。  
 20 因為他們當不起所命他們的話、說、『靠近這山的、即便是走獸、也要用石頭打死。』  
 21 所見的極其可怕、甚至摩西說、『我甚是恐懼戰兢。』  
 22 你們乃是來到錫安山、永生 神的城邑、就是天上的耶路撒冷、那裡有千萬的天使、  
 23 有名錄在天上諸長子之會所共聚的總會、有審判眾人的 神、和被成全之義人的靈魂、  
 24 並新約的中保耶穌、以及所灑的血、這血所說的比亞伯的血所說的更美。  
 25 你們總要謹慎、不可棄絕那向你們說話的、因為那些棄絕在地上警戒他們的、尚且不能逃罪、何況我們違背那從天上警戒我們的呢。  
 26 當時他的聲音震動了地、但如今他應許說、『再一次我不單要震動地、還要震動天。』  
 27 這再一次的話、是指明被震動的、就是受造之物、都要挪去、使那不被震動的常存。  
 28 所以我們既得了不能震動的國、就當感恩、照 神所喜悅的、用虔誠敬畏的心事奉 神。  
 29 因為我們的 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

## 最後的勸勉

- 1 你們務要常存弟兄相愛的心。
- 2 不可忘記用愛心接待客旅，因為曾有接待客旅的、不知不覺就接待了天使。
- 3 你們要記念被捆綁的人、好像與他們同受捆綁、也要記念遭苦害的人、想到自己也在肉身之內。
- 4 婚姻、人人都當尊重、床也不可污穢，因為苟合行淫的人，神必要審判。
- 5 你們存心不可貪愛錢財，要以自己所有的為足，因為主曾說、『我總不撇下你、也不丟棄你。』
- 6 所以我們可以放膽說、『主是幫助我的、我必不懼怕，人能把我怎麼樣呢。』
- 7 從前引導你們、傳 神之道給你們的人、你們要想念他們、效法他們的信心、留心看他們為人的結局。
- 8 耶穌基督、昨日今日一直到永遠是一樣的。
- 9 你們不要被那諸般怪異的教訓勾引了去，因為人心靠恩得堅固纔是好的，並不是靠飲食，那在飲食上專心的、從來沒有得著益處。
- 10 我們有一祭壇、上面的祭物是那些在帳幕中供職的人不可同喫的。
- 11 原來牲畜的血、被大祭司帶入聖所作贖罪祭、牲畜的身子、被燒在營外。
- 12 所以耶穌、要用自己的血叫百姓成聖、也就在城門外受苦。
- 13 這樣、我們也當出到營外就了他去、忍受他所受的凌辱。
- 14 我們在這裡本沒有常存的城、乃是尋求那將來的城。
- 15 我們應當靠著耶穌、常常以頌讚為祭、獻給 神、這就是那承認主名之人嘴唇的果子。
- 16 只是不可忘記行善、和捐輸的事，因為這樣的祭、是 神所喜悅的。
- 17 你們要依從那些引導你們的、且要順服，因他們為你們的靈魂時刻儆醒、好像那將來交賬的人，你們要使他們交的時候有快樂、不至憂愁，若憂愁就與你們無益了。
- 18 請你們為我們禱告，因我們自覺良心無虧、願意凡事按正道而行。
- 19 我更求你們為我禱告、使我快些回到你們那裡去。

## 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.



## 祝福和問安

- 20 但願賜平安的神、就是那憑永約之血使群羊的大牧人我主耶穌、從死裡復活的神、
- 21 在各樣善事上、成全你們、叫你們遵行他的旨意、又藉著耶穌基督在你們心裡行他所喜悅的事、願榮耀歸給他、直到永永遠遠。阿們。
- 22 弟兄們、我略略寫信給你們、望你們聽我勸勉的話。
- 23 你們該知道我們的兄弟提摩太已經釋放了、他若快來、我必同他去見你們。
- 24 請你們問引導你們的諸位和眾聖徒安。從義大利來的人也問你們安。
- 25 願恩惠常與你們眾人同在。阿們。

*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.