

## 希伯来书第十一章译文对照

1【和合本】信就是所望之事的实底，是未见之事的的确据。

【和修订】信就是对所盼望之事有把握，对未见之事有确据。

【新译本】信就是对所盼望的事的把握，是还没有看见的事的明证。

【吕振中】信就是对所盼望的事物有把握，对没有看见的事物能确断。

【思高本】信德是所希望之事的担保，是未见之事的确证。

【牧灵本】信德就是对所持的希望坚持不懈，对看不见的事确信不疑。

【现代本】那么，信心是什么呢？信心是对所盼望的事有把握，对不能看见的事能肯定。

【当代版】信心是我们所盼望之事的保证和未见之事的凭据。

【KJV】 Now faith is the substance of things hoped for, the evidence of things not seen.

【NIV】 Now faith is being sure of what we hope for and certain of what we do not see.

【BBE】 Now faith is the substance of things hoped for, and the sign that the things not seen are true.

【ASV】 Now faith is assurance of things hoped for, a conviction of things not seen.

2【和合本】古人在这信上得了美好的证据。

【和修订】古人因着这信获得了赞许。

【新译本】因着这信心，古人得到了称许。

【吕振中】因这缘故、前人就得了赞许的证言。

【思高本】因这信德，先人们都曾得了褒扬。

【牧灵本】我们的先祖因信德而获赞许。

【现代本】古人能够赢得神的赞许就是由于他们相信神。

【当代版】古时的人因有这样的信心而得到了美誉。

【KJV】 For by it the elders obtained a good report.

【NIV】 This is what the ancients were commended for.

【BBE】 For by it our fathers had God's approval.

【ASV】 For therein the elders had witness borne to them.

3【和合本】我们因着信，就知道诸世界是藉神话造成的；这样，所看见的，并不是从显然之物造出来的。

【和修订】因着信，我们知道这宇宙是借神的话造成的。这样，看得见的是从看不见的造出来的。

【新译本】因着信，我们就明白宇宙（“宇宙”或译：“诸世界”或“众世代”）是因着神的话造

成的。这样，那看得见的就是从那看不见的造出来的。

【吕振中】因着信、我们了悟今世乃由神的话设备成的，进而领会看得见的东西从不显露之物造出来。

【思高本】因着信德，我们知道普世是藉天主的话形成的，看得见的是由看不见的化成的。

【牧灵本】由于信德，我们相信，宇宙是借着天主的圣言而得创造与安排的；可见的万物都出自看不见的实体。

【现代本】由于信心，我们知道宇宙是借着神的话造成的；这样，那看得见的是从那看不见的造出来的。

【当代版】我们凭着信心，就知道所看见的宇宙是借着神的话造成的，并不是由看得见的物质造出来的。

【KJV】Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

【NIV】By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

【BBE】By faith it is clear to us that the order of events was fixed by the word of God, so that what is seen has not been made from things which only seem to be.

【ASV】By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.

4【和合本】亚伯因着信，献祭与神，比该隐所献的更美，因此便得了称义的见证，就是神指他礼物作的见证。他虽然死了，却因这信，仍旧说话。

【和修订】因着信，亚伯献祭给神比该隐所献的更美，因此获得了赞许为义人，神亲自悦纳了他的礼物。他虽然死了，却因这信仍旧在说话。

【新译本】因着信，亚伯比该隐献上更美的祭品给 神；借着这信心，他被 神称许为义人，这是 神指着他的礼物所作的见证；他虽然死了，却借着信仍然说话。

【吕振中】因着信、亚伯供献了祭物与神、比该隐所供献的美好，就借着信得了赞许的证言称他为义；神对他的礼物作证了（此未句有异文，意难确定），因此他死了、还借着信而说话。

【思高本】因着信德，亚伯尔向天主奉献了比加音更高贵的祭品；因这信德，亚伯尔被褒扬为义人，因为有天主为的供品作证；因这信德，虽死了，却仍发言。

【牧灵本】由于信德，亚伯尔的祭献比加音的更好。而且也因着他的信德，亚伯尔被称为义人，天主亲自悦纳了他的祭献。他虽然死了，依然借着信德向天主呼求。

【现代本】由于信心，亚伯比该隐献了更好的祭物给神。他借着信心，赢得神的赞许，被称为义人，因为神亲自悦纳他的礼物。他虽然死了，仍旧借着这信心说话。

【当代版】亚伯因着有信心，他奉献给神的祭物，就比该隐所奉献的更美好；于是神就悦纳了他的祭物，称他为义人。后来亚伯虽然死了，但他因着信心而有的行动，今天仍然在向我们说话。

【KJV】By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he

was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

【NIV】By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings. And by faith he still speaks, even though he is dead.

【BBE】By faith Abel made a better offering to God than Cain, and he had witness through it of his righteousness, God giving his approval of his offering: and his voice still comes to us through it though he is dead.

【ASV】By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh.

5【和合本】以诺因着信，被接去，不至于见死，人也找不着他，因为神已经把他接去了；只是他被接去以先，已经得了神喜悦他的明证。

【和修订】因着信，以诺被接去，得以不见死，人也找不着他，因为神已经把他接去了；只是他被接去以前，已讨得神的喜悦而蒙赞许。

【新译本】因着信，以诺被迁去了，使他不至于死，人也找不着他，因为神把他迁去了。原来在迁去以前，他已经得了神喜悦他的明证。

【吕振中】因着信、以诺被迁移而不见死；人找不着他，因为神把他迁移了。在迁移之前、他已经得了赞许的证言、称为神所喜欢的了。

【思高本】因着信德，哈诺客被接去了，叫他不死，世人找不着他了，因为天主已将他接去；原来被接去之前，已有了中悦天主的明证。

【牧灵本】由于信德，哈诺客被接上天而得以不死：“没人能找到他，因为天主把他接去了。”他被接升前，已得到被天主喜爱的明证。

【现代本】由于信心，以诺得以不死。他被提升到神那里去，没有人能找到他，因为神接了他去。圣经上说，他被提升以前已经得到了神的欢心。

【当代版】以诺因着有信心，不经死亡便被神接到天上去，世上的人再也找不到他。其实，在神将他接去之前，他已经得到神的喜悦。

【KJV】By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

【NIV】By faith Enoch was taken from this life, so that he did not experience death; he could not be found, because God had taken him away. For before he was taken, he was commended as one who pleased God.

【BBE】By faith Enoch was taken up to heaven so that he did not see death; he was seen no longer, for God took him away: for before he was taken, witness had been given that he was well-pleasing to God:

【ASV】By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God:

6【和合本】人非有信，就不能得神的喜悦；因为到神面前来的人必须信有神，且信他赏赐那寻求他的人。

【和修订】没有信，就不能讨神的喜悦，因为到神面前来的人必须信有神，并且信他会赏赐寻求他的人。

【新译本】没有信，就不能得到神的喜悦；因为来到神面前的人，必须信神存在，并且信他会赏赐那些寻求他的人。

【吕振中】没有信、要让神喜欢是不可能的，因为上神面前去的人必须信他存在，能真地赏报寻求他的人。

【思高本】没有信德，是不可能中悦天主的，因为凡接近天主的人，应该信他存在，且信他对寻求他的人是赏报者。

【牧灵本】若没有信德，就不能令天主喜爱。凡要接近天主的人，必须相信他的存在，也相信天主必赏赐寻求他的人。

【现代本】人没有信心就不能得到神的欢心。凡是到神面前来的人都必须信神的存在，而且信他要报赏寻求他的人。

【当代版】人没有信心，就不能得到神的喜悦，因为来到神面前的人，必须相信神存在，也相信祂会赏赐一切寻求祂的人。

【KJV】But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

【NIV】And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

【BBE】And without faith it is not possible to be well-pleasing to him, for it is necessary for anyone who comes to God to have the belief that God is, and that he is a rewarder of all those who make a serious search for him.

【ASV】And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.

7【和合本】挪亚因着信，既蒙神指示他未见的事，动了敬畏的心，预备了一只方舟，使他全家得救。因此就定了那世代的罪，自己也承受了那从信而来的义。

【和修订】因着信，挪亚既蒙神指示他未见的事，动了敬畏的心，造了方舟，使他全家得救。借此他定了那世代的罪，自己也承受了那从信而来的义。

【新译本】因着信，挪亚在还没有看见的事上，得了神的警告，就动了敬畏的心，做了一艘方舟，使他全家得救。借着这信心，他就定了那世代的罪，自己也承受了那因信而来的义。

【吕振中】因着信、挪亚得了神谕关于还未看到的事，就动了虔敬的心而建备楼船、来救他的家，便借着信而定了那世代的罪，自己也承受了依信而称的义。

【思高本】因着信德，诺厄对尚未见的事得了启示，怀着敬畏制造了方舟，为救自己的家庭；因着信德，定了世界的罪，且成了由信德得正义的承继者。

【牧灵本】由于信德，诺厄得知将发生从未见过的事，他造了方舟，用来救他自己和他的家人。他的信德定了那世界的罪，而他自己则继承了公义，那是信德的成果。

【现代本】由于信心，挪亚在还没有见到的事情上面，听从神的警告，造了一条方舟，使他和全家得到安全。这样，他定了那世代的罪，而他自己从神领受了因信而有的义。

【当代版】挪亚有信心，神就把未来的事情指示给他。他因为敬畏神，就预备了一只方舟，使全家得救。这信心便无形中判定了当代人不信的罪；他自己也承受了因信心而得到的义。

【KJV】By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

【NIV】By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith.

【BBE】By faith Noah, being moved by the fear of God, made ready an ark for the salvation of his family, because God had given him news of things which were not seen at the time; and through it the world was judged by him, and he got for his heritage the righteousness which is by faith.

【ASV】By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

8 【和合本】亚伯拉罕因着信，蒙召的时候就遵命出去，往将来要得为业的地方去；出去的时候，还不知往哪里去。

【和修订】因着信，亚伯拉罕蒙召的时候就遵命出去，往将来要承受为基业的地方去；他出去的时候还不知往哪里去。

【新译本】因着信，亚伯拉罕在蒙召的时候，就听命往他将要承受为业的地方去；他出去的时候，还不知道要往哪里去。

【吕振中】因着信、亚伯拉罕蒙了召，就听从而出去，到他将要受为基业的地方去；他出去，不知道要往哪里去！

【思高本】因着信德，亚巴郎一蒙召选，就听命往他将要承受为产业的地方去了：他出走时，还不知道要到那去。

【牧灵本】由于信德，亚伯郎被召叫时，从命出发，往一处他将领受产业的地方去。他启程时，尚不知何处是目的地。

【现代本】由于信心，亚伯拉罕顺服神的召唤，去到神应许要赐给他的地方。他离开本国的时候，并不知道要到哪里去。

【当代版】亚伯拉罕听到神的呼召，虽然未知去向，但因为有信心，就遵命出去了。

【KJV】By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

【NIV】By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going.

【BBE】By faith Abraham did as God said when he was ordered to go out into a place which was to be given to him

as a heritage, and went out without knowledge of where he was going.

【ASV】By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

9【和合本】他因着信，就在所应许之地作客，好象在异地居住帐棚，与那同蒙一个应许的以撒、雅各一样。

【和修订】因着信，他就在所应许之地作客，好像在异乡，居住在帐棚里，与蒙同一个应许的以撒和雅各一样。

【新译本】因着信，他在应许之地寄居，好像是在异乡，与承受同样应许的以撒、雅各一样住在帐棚里。

【吕振中】因着信、他侨居在应许之地做外人，在帐棚里居住；跟同做后嗣而承受这同一应许的以撒雅各在一起；

【思高本】因着信德，他旅居在所应许的地域，好像是在外邦，与有同样恩许的承继人依撒格和雅各伯寄居在帐幕内，

【牧灵本】全凭信德，他作为外乡人居留在应许之地。他住在帐篷里，承受同样恩许的依撒格和雅各伯也是如此。

【现代本】借着信心，他居住在神所应许的地方，异地作客，跟领受神同样应许的以撒和雅各一起住在帐棚。

【当代版】他又因着有信心，便好像旅客一样，侨居在神所应许给他的那个陌生的地方。他住在帐棚里，正好像和他一样得到神应许的以撒和雅各。

【KJV】By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

【NIV】By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise.

【BBE】By faith he was a wanderer in the land of the agreement, as in a strange land, living in tents with Isaac and Jacob, who had a part with him in the same heritage:

【ASV】By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:

10【和合本】因为他等候那座有根基的城，就是神所经营所建造的。

【和修订】因为他等候着那座有根基的城，就是神所设计和建造的。

【新译本】因为他等待那座有根基的城，就是神所设计所建造的。

【吕振中】因为他期待着那有根基的城，就是神做其设计者和建造者的。

【思高本】因为他期待着那有坚固基础的城，此城的工程师和建师是天主。

【牧灵本】他们期待着一座坚固的、由天主设计并建造的城市。

【现代本】因为亚伯拉罕盼望着那座神所设计建造、根基永固的城。

【当代版】而他所热切盼望的，是一座由神亲自建造，根基牢固的城邑。

【KJV】For he looked for a city which hath foundations, whose builder and maker is God.

【NIV】For he was looking forward to the city with foundations, whose architect and builder is God.

【BBE】For he was looking for the strong town, whose builder and maker is God.

【ASV】for he looked for the city which hath the foundations, whose builder and maker is God.

11【和合本】因着信，连撒拉自己，虽然过了生育的岁数，还能怀孕，因她以为那应许她的是可信的。

【和修订】因着信，撒拉自己已过了生育的年龄还能怀孕，因为她认为应许她的那位是可信的<sup>28</sup>；

【新译本】因着信，甚至撒拉，她虽然过了生育的年龄，还是能够怀孕，因为她认为那应许她的是信实的。

【吕振中】因着信、连撒拉虽过了生育岁数的时期，还能获得能力而孕怀后裔，因为她以那应许的为可信可靠；

【思高本】因着信德，连石女撒辣虽然过了适当的年龄，也蒙受了怀孕生子的能力，因为她相信那应许者是忠信的。

【牧灵本】由于信德，莎拉能够在过了生育年龄之后，生得一子。因为她坚信许诺她的那一位是守信的。

【现代本】由于信心，虽然莎拉不孕，也过了生育的年龄，她仍然得到生育的能力，因为她（或译：虽然莎拉不孕，亚伯拉罕也过了生育的年龄，他仍能作父亲，因为他）相信神会持守他的应许。

【当代版】撒拉虽然过了生育的年龄，仍能怀孕，也完全是因为她有信心，认为那位应允她的神言出必行。

【KJV】Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

【NIV】By faith Abraham, even though he was past age--and Sarah herself was barren--was enabled to become a father because he considered him faithful who had made the promise.

【BBE】And by faith Sarah herself had power to give birth, when she was very old, because she had faith in him who gave his word;

【ASV】By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised:

12【和合本】所以从一个仿佛已死的人就生出子孙，如同天上的星那样众多，海边的沙那样无数。

【和修订】所以，从一个仿佛已死的人竟生出子孙，如同天上的星那样众多，海边的沙那样无数。

【新译本】所以从一个好像已死的人，竟然生出许多子孙来，仿佛天上的星那么众多，海边的沙那么无数。

【吕振中】故此竟从一个人、又是仿佛死了的、生出子孙来，像天上的星辰那么众多，像海滨的沙那

么无数。

【思高本】为此由一个人，且是由一个已近于死的人，生了子孙，有如天上的星辰那么多，又如海岸上的沙粒那么不可胜数。

【牧灵本】于是由一个已衰老的人身上，传下“繁如星辰，广如岸沙”的子孙。

【现代本】虽然亚伯拉罕似乎已经死了，从他一个人所传下来的子孙却像天上的星星和海边无数的沙粒那么多。

【当代版】所以，她丈夫亚伯拉罕虽然也已经无法生育，却和她生了孩子。他们的后裔，就好像天上的星，海边的沙那么多。

【KJV】Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

【NIV】And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.

【BBE】So that from one man, who was near to death, came children in number as the stars in heaven, or as the sand by the seaside, which may not be numbered.

【ASV】wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.

13【和合本】这些人都是存着信心死的，并没有得着所应许的；却从远处望见，且欢喜迎接，又承认自己在世上是客旅，是寄居的。

【和修订】这些人都是存着信心死的，并没有得着所应许的，却从远处观望，且欢喜迎接。他们承认自己在地上是旅客，是寄居的。

【新译本】这些人都是存着信心死了的，还没有得着所应许的，只不过是从远处看见，就表示欢迎，又承认他们在世上是异乡人，是客旅。

【吕振中】这些人都是存着信心而死，没有领受所应许的，乃是远远望见而致敬，承认自己在地上是旅客是寄居的。

【思高本】这些人都怀着信德死了，没有获得所应许的，只由远处观望，表示欢迎承认自己在世上只是外方人和旅客。

【牧灵本】这些人都怀着信德死去了，他们并没尝到诺言实现的快乐。只是远远地观望并且期盼着，知道自己在世上只是旅居外邦的过客。

【现代本】这些人是至死有信心的人。他们并没有领受到神所应许的；可是从远处观望，心里喜欢，又承认他们在世上不过是异乡人和流浪的旅客。

【当代版】这些人死的时候，虽然尚未得到神应允给他们的，却是满怀希望。他们好像从远处看见这些应许实现，就欢然上前接受；而且又认定自己在世界上，不过是寄居的旅客。

【KJV】These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.



【NIV】 All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth.

【BBE】 All these came to their end in faith, not having had the heritage; but having seen it with delight far away, they gave witness that they were wanderers and not of the earth.

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

14 【和合本】 说这样话的人是表明自己要找一个家乡。

【和修订】 说这样话的人是表明自己要寻找一个家乡。

【新译本】 因为说这样话的人，是表明他们在寻求一个家乡。

【吕振中】 说这样话的人是显出自己在切求着一个家乡。

【思高本】 的确，那些说这样话的人，表示自己是在寻求一个家乡。

【牧灵本】 他们说这话的语气，显示出他们盼望一处家园。

【现代本】 说这话的人显然地表示他们在替自己寻求一个家乡。

【当代版】 像他们采取这种态度的人。是表明自己正在向往一个家乡。

【KJV】 For they that say such things declare plainly that they seek a country.

【NIV】 People who say such things show that they are looking for a country of their own.

【BBE】 For those who say such things make it clear that they are searching for a country for themselves.

【ASV】 For they that say such things make it manifest that they are seeking after a country of their own.

15 【和合本】 他们若想念所离开的家乡，还有可以回去的机会。

【和修订】 他们若想念所离开的家乡，还有回去的机会。

【新译本】 如果他们怀念已经离开了的地方，还有可以回去的机会。

【吕振中】 假使他们是想念着所离开的家乡，总还有机会可以折回去的。

【思高本】 如果他们是怀念所离开的家乡，他们还有返回的机会；

【牧灵本】 如果他们怀念已离开的家乡，他们仍可以回去。

【现代本】 他们并不怀念已经离开了的地方，否则，他们还有回去的机会。

【当代版】 事实上，他们并不是缅怀在地上的故乡，因为如果是的话，他们还有回去的机会。

【KJV】 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

【NIV】 If they had been thinking of the country they had left, they would have had opportunity to return.

【BBE】 And truly if they had kept in mind the country from which they went out, they would have had chances of turning back.

【ASV】 And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return.

16【和合本】他们却羡慕一个更美的家乡，就是在天上的。所以神被称为他们的神，并不以为耻，因为他已经给他们预备了一座城。

【和修订】其实他们所羡慕的是一个更美的，就是在天上的家乡。所以，神并不因他们称他为神<sup>神</sup>而觉得羞耻，因为他已经为他们预备了一座城。

【新译本】但是现在他们所向往的，是一个更美的、在天上家乡。所以，神不以他们称他为神而觉得羞耻；因为他已经为他们预备了一座城。

【吕振中】其实呢、他们是希求一个较好的、就是天上的。故此神称为他们的神、也不以为耻；因为他已经给他们预备了一座城了。

【思高本】其实他们如今所渴望的，实是一个更美丽的家乡，即天上的家乡。为此，天主自称为他们的天主，不以他们为羞耻，因为已给他们预备了一座城。

【牧灵本】但是他们渴望的是一处更好的地方，那便是天上的家园。天主并不因被称为“他们的”天主而羞耻，因为他已为他们准备了一座城市。

【现代本】他们所渴慕的是那在天上更美好的家乡；所以，神并不因他们称他为神而觉得耻辱，因为他已经为他们预备了一座城。

【当代版】他们所渴慕的，乃是在天上更美丽的家乡。所以，神称为他们的神，也不以为耻；原来祂已经为他们预备了一座城。

【KJV】But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

【NIV】Instead, they were longing for a better country--a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

【BBE】But now their desire is for a better country, that is to say, for one in heaven; and so it is no shame to God to be named their God; for he has made ready a town for them.

【ASV】But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.

17【和合本】亚伯拉罕因着信，被试验的时候，就把以撒献上；这便是那欢喜领受应许的，将自己独生的儿子献上。

【和修订】因着信，亚伯拉罕被试验的时候把以撒献上，这就是那领受了应许的人甘心把自己独生的儿子献上。

【新译本】因着信，亚伯拉罕在受试验的时候，就把以撒献上；这就是那欢喜领受应许的人，献上了自己的独生子；

【吕振中】因着信、亚伯拉罕被试验的时候，就把以撒供献了；并且那领受了应许的是想要供献个独生子呢；

【思高本】因着信德，亚巴郎在受试探的时候，献上了依撒格，就是那承受了恩许的人，献上了自己

的独生子；

【牧灵本】由于信德，亚伯郎在接受考验时，愿意献出独子，牺牲依撒格。他是得天主恩许的人，

【现代本】由于信心，亚伯拉罕在神考验他的时候，把儿子以撒献上，当作祭物。亚伯拉罕乃是领受神应许的人，可是他情愿把独子作为祭物献上。

【当代版】神又曾经对亚伯拉罕说：“从以撒生的才可以称为你的后裔。”亚伯拉罕就欢欢喜喜地接受了这个应许。后来当他的信心被考验时，仍然凭着信心献上独子。

【KJV】By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

【NIV】By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son,

【BBE】By faith Abraham made an offering of Isaac, when he was tested: and he with whom the agreement had been made gave up as an offering the only son of his body,

【ASV】By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son;

18【和合本】论到这儿子，曾有话说：“从以撒生的才要称为你的后裔。”

【和修订】论到这儿子，神曾说：“从以撒生的才要称为你的后裔。”

【新译本】论到这个儿子，曾经有话说：“以撒生的，才可以称为你的后裔。”

【吕振中】而关于这儿子并且有话说：“是本于以撒生的、才得以称为你的后裔”的。

【思高本】原来天主曾向他说过：“只有由依撒格所生的，才称为你的后裔。”

【牧灵本】因为天主对他说过：“依撒格的子嗣才是你真正的后裔。”

【现代本】神曾对他说：“你要从以撒得到我所应许的子孙。”

【当代版】神又曾经对亚伯拉罕说：“从以撒生的才可以称为你的后裔。”亚伯拉罕就欢欢喜喜地接受了这个应许。后来当他的信心被考验时，仍然凭着信心献上独子。

【KJV】Of whom it was said, That in Isaac shall thy seed be called:

【NIV】even though God had said to him, "It is through Isaac that your offspring will be reckoned."

【BBE】Of whom it had been said, From Isaac will your seed take their name:

【ASV】even he to whom it was said, In Isaac shall thy seed be called:

19【和合本】他以为神还能叫人从死里复活；他也仿佛从死中得回他的儿子来。

【和修订】他认为神甚至能使人从死人中复活，意味着他得回了他的儿子。

【新译本】亚伯拉罕认定，神能使人从死人中复活，因此，就喻意说，他的确从死里得回他的儿子。

【吕振中】亚伯拉罕心里想，就是从死人中、神也能叫人才活起来；因此在表样的意义上说、他也真地得回了以撒呀。

【思高本】他想天主也有使人从死者中复活的能力，为此他又把依撒格得了回来以作预像。

【牧灵本】亚伯郎相信天主能复活死者，具有未来象征意义的是，他把依撒格从死亡中领了回来。

【现代本】他认为神能够使以撒从死里复活。其实，我们也可以说，亚伯拉罕的确曾经把以撒从死里领了回来。

【当代版】他深信神能使死人复活；而对于亚伯拉罕来说，以撒在形式上已经死了，然后又活过来。

【KJV】Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

【NIV】Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death.

【BBE】Judging that God was able to give life even to the dead; and because of this he did get him back as if from death.

【ASV】accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back.

20【和合本】以撒因着信，就指着将来的事给雅各、以扫祝福。

【和修订】因着信，以撒指着将来的事给雅各、以扫祝福。

【新译本】因着信，以撒给雅各和以扫祝福，论到将来的事。

【吕振中】因着信、以撒给雅各以扫祝福、论到将来的事。

【思高本】因着信德，依撒格也关于未来的事祝福了雅各伯和厄撒乌。

【牧灵本】由于信德，依撒格给了雅各伯和厄撒乌未来的祝福。

【现代本】由于信心，以撒为了将来的事给雅各和以扫祝福。

【当代版】以撒因为有信心，就给雅各和以扫祝福，论到后来必定发生的事。

【KJV】By faith Isaac blessed Jacob and Esau concerning things to come.

【NIV】By faith Isaac blessed Jacob and Esau in regard to their future.

【BBE】By faith Isaac, blessing Jacob and Esau, gave news of things to come.

【ASV】By faith Isaac blessed Jacob and Esau, even concerning things to come.

21【和合本】雅各因着信，临死的时候，给约瑟的两个儿子各自祝福，扶着杖头敬拜神。

【和修订】因着信，雅各临死的时候给约瑟的两个儿子个别祝福，扶着拐杖敬拜神。

【新译本】因着信，雅各临死的时候，分别为约瑟的儿子祝福，又倚着杖头敬拜神。

【吕振中】因着信、雅各临死的时候、分别给约瑟的两个儿子祝福，倚着自己的杖头而敬拜。

【思高本】因着信德，临死的雅各伯祝福了若瑟的每一个儿子，也扶着若瑟的头朝拜了天主。

【牧灵本】还是基于信德，雅各伯临死前分别降福了若瑟的两个儿子；并拄着拐杖来敬拜天主。

【现代本】由于信心，雅各在临终的时候分别为约瑟的两个儿子祝福；他扶着自己的拐杖敬拜神。

【当代版】雅各也因为有信心，在临终之时为约瑟两个儿子个别祝福，而且扶着杖头敬拜神。

【KJV】By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top

of his staff.

【NIV】By faith Jacob, when he was dying, blessed each of Joseph's sons, and worshiped as he leaned on the top of his staff.

【BBE】By faith Jacob gave a blessing to the two sons of Joseph, when he was near to death; and gave God worship, supported by his stick.

【ASV】By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff.

22【和合本】约瑟因着信，临终的时候，提到以色列族将来要出埃及，并为自己的骸骨留下遗命。

【和修订】因着信，约瑟临终的时候提到以色列族将来要出埃及，并为自己的骸骨留下遗言。

【新译本】因着信，约瑟临终的时候，提到以色列子民出埃及的事，并且为自己的骸骨留下遗言。

【吕振中】因着信、约瑟临死的时候、提起以色列子孙出埃及的事，并为自己的骸骨有所嘱咐。

【思高本】因着信德，临终的若瑟提及以色列子民出离埃及的事，并对他自己的骨骸有所吩咐。

【牧灵本】也是由于信德，若瑟临死前对以色列族人谈起出离埃及的事，并为自己的遗体作了交待。

【现代本】由于信心，约瑟在临终的时候提起以色列族将来要离开埃及的事，并对自己遗体的埋葬有所嘱咐。

【当代版】约瑟将要离世时，也凭着信心预言以色列族将来要离开埃及，并且嘱咐子孙要如何处理他的骸骨。

【KJV】By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

【NIV】By faith Joseph, when his end was near, spoke about the exodus of the Israelites from Egypt and gave instructions about his bones.

【BBE】By faith Joseph, when his end was near, said that the children of Israel would go out of Egypt; and gave orders about his bones.

【ASV】By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones.

23【和合本】摩西生下来，他的父母见他是个俊美的孩子，就因着信，把他藏了三个月，并不怕王命。

【和修订】因着信，摩西生下来，他的父母见他是个俊美的孩子，把他藏了三个月，并不怕王的命令。

【新译本】因着信，摩西的父母在摩西生下来以后，因为看见孩子俊美，就把他藏了三个月，不怕王的命令。

【吕振中】因着信、摩西生下来时被父母藏了三个月，因为他们见那孩子俊美；他们不怕王的谕旨。

【思高本】因着信德，梅瑟一诞生就被他的父母隐藏了三个月，因为他们见婴孩俊美，便不怕君王的谕令。

【牧灵本】由于信德，梅瑟出生后就被他的父母藏了三个月。因见这婴孩可爱俊美，就不怕国王的谕

令了。

【现代本】由于信心，摩西出生后，他的父母看见婴儿俊美，把他隐藏了三个月；他们不怕王的命令。

【当代版】摩西的父母也有信心。他们见摩西生下来时十分可爱，就不怕违抗埃及王的命令，把他藏了三个月。

【KJV】By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

【NIV】By faith Moses' parents hid him for three months after he was born, because they saw he was no ordinary child, and they were not afraid of the king's edict.

【BBE】By faith Moses was kept secretly by his father and mother for three months after his birth, because they saw that he was a fair child; and they had no fear of the king's orders.

【ASV】By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment.

24【和合本】摩西因着信，长大了就不肯称为法老女儿之子。

【和修订】因着信，摩西长大了不肯称为法老女儿之子。

【新译本】因着信，摩西长大了以后，就拒绝被称为法老女儿的儿子。

【吕振中】因着信、摩西长大的时候、拒绝称为法老女儿的儿子；

【思高本】因着信德，梅瑟长大以后，拒绝被称为法郎公主的儿子，

【牧灵本】也因着信德，梅瑟长大后，不愿被当作法老公主的儿子。

【现代本】由于信心，摩西长大后，拒绝被称为埃及公主的儿子。

【当代版】摩西长大成人之后，也凭着信心拒绝作埃及公主的儿子；

【KJV】By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

【NIV】By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter.

【BBE】By faith Moses, when he became a man, had no desire to be named the son of Pharaoh's daughter;

【ASV】By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter;

25【和合本】他宁可和神的百姓同受苦害，也不愿暂时享受罪中之乐。

【和修订】他宁可和神的百姓一同受苦，也不愿在罪中享受片刻的欢乐。

【新译本】他宁愿选择和神的子民一同受苦，也不肯享受罪恶中暂时的快乐。

【吕振中】宁可选择跟神的子民同受虐待，也不愿意有罪恶中暂时的享受。

【思高本】他宁愿同天主的百姓一起受苦，也不愿有犯罪的暂时享受，

【牧灵本】他宁愿跟天主的子民一块儿吃苦，也不愿享受罪恶里的片刻欢乐。

【现代本】他宁愿跟神的子民一同受苦，不愿在罪恶中享受片刻的欢乐。

【当代版】且宁愿与神的子民一同受苦，也不肯享受一时的罪中之乐。

【KJV】Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

【NIV】He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time.

【BBE】Feeling that it was better to undergo pain with the people of God, than for a short time to have a taste of the pleasures of sin;

【ASV】choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season;

26【和合本】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。

【和修订】他把为弥赛亚受凌辱看得比埃及的财物更宝贵，因为他想望所要得的赏赐。

【新译本】在他看来，为着基督受的凌辱，比埃及的财物更宝贵，因为他注视将来的赏赐。

【吕振中】因为他看被膏者所要受的辱骂、比埃及的宝藏为更大的财富：他转脸注视着那赏报。

【思高本】因为他以默西亚的耻辱比埃及的宝藏更为宝贵，因为他所注目的是天主的赏报。

【牧灵本】因为他期盼着天主的赏报，明白为默西亚受辱比享尽埃及财富更有价值。

【现代本】在他的眼中，为基督受凌辱，比埃及所有的财宝更可贵，因为他盼望着将来的奖赏。

【当代版】在他看来，为基督受凌辱远比埃及的财富宝贵，因为他所渴望的是将来的赏赐。

【KJV】Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

【NIV】He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.

【BBE】Judging a part in the shame of Christ to be better than all the wealth of Egypt; for he was looking forward to his reward.

【ASV】accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward.

27【和合本】他因着信，就离开埃及，不怕王怒；因为他恒心忍耐，如同看见那不能看见的主。

【和修订】因着信，他离开埃及，不怕王的愤怒，因为他恒心忍耐，如同看见那不能看见的神。

【新译本】因着信，他离开了埃及，不怕王的忿怒；因为他坚定不移，就像看见了人不能看见的神。

【吕振中】因着信、他离弃了埃及，不怕王的暴怒；因为他坚心持守，如同看见了人目所不能见的。

【思高本】因着信德，他不害怕君王的愤怒，而离开了埃及，因为他好像看见了那看不见的一位，而坚定不移。

【牧灵本】也是基于信德，他离开埃及，不怕地上君王的愤怒，因他的眼中只有不可见的天主义怒。

【现代本】由于信心，摩西离开了埃及，不怕王的震怒；，因为他似乎看见了眼睛所看不见的神，坚忍到底，不肯回去。

【当代版】于是，他不怕埃及王的愤怒，凭着信心离开了埃及。他是那样坚忍不拔，好像看见了那位肉眼不能看见的主一样。

【KJV】By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

【NIV】By faith he left Egypt, not fearing the king's anger; he persevered because he saw him who is invisible.

【BBE】By faith he went out of Egypt, not being turned from his purpose by fear of the wrath of the king; for he kept on his way, as seeing him who is unseen.

【ASV】By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 【和合本】他因着信，就守（或作：立）逾越节，行洒血的礼，免得那灭长子的临近以色列人。

【和修订】因着信，他设立逾越节，在门上洒血，免得那毁灭者加害以色列人的长子。

【新译本】因着信，他立了逾越节和洒血的礼，免得那灭命的侵犯以色列人的长子。

【吕振中】因着信、他立了逾越节，行洒血礼，免得那毁灭者触害着他们的首生者。

【思高本】因着信德，他举行了逾越节，行了血礼，免得那消灭首生者触犯以色列子民的首生者。

【牧灵本】由于信德，他遵守逾越节，洒血在门上，以避免“死亡的执行者”击杀他们的长子。

【现代本】由于信心，他设立逾越节，并吩咐将血洒在门上，使那执行毁灭的天使不至于杀了以色列人的长子。

【当代版】他因着信心，又守逾越节，行洒血的礼，使那些杀长子的天使不会伤害以色列人。

【KJV】Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

【NIV】By faith he kept the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel.

【BBE】By faith he kept the Passover, and put the sign of the blood on the houses, so that the angel of destruction might not put their oldest sons to death.

【ASV】By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.

29 【和合本】他们因着信，过红海如行干地；埃及人试着要过去，就被吞灭了。

【和修订】因着信，他们过红海如行干地；埃及人试着要过去就被淹没了。

【新译本】因着信，他们走过了红海，好像走过旱地一样；埃及人也试着要过去，就被淹没了。

【吕振中】因着信、以色列人过芦苇海，像过旱地；埃及人一试，就被吞灭了。

【思高本】因着信德，他们渡过了红海，如过旱地；埃及人一尝试，就被淹没了。

【牧灵本】因着信德，他们穿越红海时，恰似走过一块平地；而埃及人一走进，就全部被淹死。

【现代本】由于信心，以色列人得以渡过红海，好像走在干地上；埃及人一试，水就把他们淹没了。

【当代版】以色列人也因为有信心，渡过红海，如履干地。当埃及人试着要过去，却被海水淹没了。

【KJV】By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

【NIV】By faith the people passed through the Red Sea as on dry land; but when the Egyptians tried to do so, they were drowned.

【BBE】By faith they went through the Red Sea as if it had been dry land, though the Egyptians were overcome by



the water when they made an attempt to do the same.

【ASV】By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up.

30【和合本】以色列人因着信，围绕耶利哥城七日，城墙就倒塌了。

【和修订】因着信，以色列人围绕耶利哥城七日，城墙就倒塌了。

【新译本】因着信，耶利哥的城墙被围绕了七天，就倒塌了。

【吕振中】因着信、耶利哥的墙被围了七天，城就陷了。

【思高本】因着信德，耶利哥城墙，被绕行七天之后，就倒塌了。

【牧灵本】由于信德，以色列人绕着耶里哥城走了七天，城墙便倒塌。

【现代本】由于信心，以色列人绕着耶利哥城走了七天以后，城墙倒塌了。

【当代版】以色列人又凭着信心，绕着耶利哥城走了七天，直到城墙倒塌。

【KJV】By faith the walls of Jericho fell down, after they were compassed about seven days.

【NIV】By faith the walls of Jericho fell, after the people had marched around them for seven days.

【BBE】By faith the walls of Jericho came down, after they had been circled for seven days.

【ASV】By faith the walls of Jericho fell down, after they had been compassed about for seven days.

31【和合本】妓女喇合因着信，曾和和平平的接待探子，就不与那些不顺从的人一同灭亡。

【和修订】因着信，妓女喇合曾友善地接待探子，就没有跟那些不顺从的人一同灭亡。

【新译本】因着信，妓女喇合和和平平接待了侦察的人，就没有和那些不顺从的人一起灭亡。

【吕振中】因着信、庙妓喇合以和平的风度接待探子，就没有跟硬不信的人一同灭亡。

【思高本】因着信德，妓女辣哈布平安地接待了侦探，没有同抗命的人一起灭亡。

【牧灵本】也由于信德，妓女辣哈布善待了探子，没有像不信者那般被杀。

【现代本】由于信心，妓女喇合不至于跟那些不服从神的人一起被杀，因为她友善地接待了探子。

【当代版】作妓女的喇合，也因着信心善待以色列的探子，而不至于与那些不服从神的人一同灭亡。

【KJV】By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

【NIV】By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient.

【BBE】By faith Rahab, the loose woman, was not put to death with those who had gone against God's orders, because she had taken into her house in peace those sent to see the land.

【ASV】By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.

32【和合本】我又何必再说呢？若要一一细说，基甸、巴拉、参孙、耶弗他、大卫、撒母耳，和众先

知的事，时候就不够了。

【和修订】我还要说什么呢？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，时间就不够了。

【新译本】我还要再说什么呢？如果再要述说基甸、巴拉、参孙、耶弗他、大卫、撒母耳和众先知的事，时间就不够了。

【吕振中】我还要说什么呢？要叙说基甸、巴拉、参孙、耶弗他、大卫、和撒母耳、以及众神言人的事，时间就不够了。

【思高本】此外，我还要说什么呢？我的确没有足够的时间再论述基德红、巴辣克、三松、依弗大、达味和撒慕尔以及众先知的事：

【牧灵本】我还需补充什么呢？我没有足够的时间详细谈论有关基德红、巴辣克、三松、依弗大、达味和撒慕尔以及众先知的事迹。

【现代本】我还得说下去吗？我没有足够的时间去提基甸、巴拉、参孙、耶弗他、大卫、撒母耳，和先知们的事迹呢。

【当代版】我还要再多费唇舌吗？若要一一细说，时间就不够了。例如基甸、巴拉、参孙、耶弗他、大卫、撒母耳和众先知.....

【KJV】 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

【NIV】 And what more shall I say? I do not have time to tell about Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets,

【BBE】 What more am I to say? For there would not be time to give the stories of Gideon, Barak, Samson, and Jephthah, of David and Samuel and the prophets:

【ASV】 And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets:

33 【和合本】他们因着信，制伏了敌国，行了公义，得了应许，堵了狮子的口，

【和修订】他们借着信，制伏了敌国，行了公义，得了应许，堵住了狮子的口，

【新译本】他们借着信，就战胜了敌国，伸张了正义，得到了应许，堵住了狮子的口，

【吕振中】因着信、他们制胜了列国，执行了公义政治，得了所应许的，堵住了狮子的口，

【思高本】他们借着信德征服列国，执行正义，得到恩许，杜住狮子的口，

【牧灵本】因着信德，他们征服了列国，主持正义，承领恩许的实现。他们堵住狮子的大口，

【现代本】他们借着信心，战胜了周围的国家。他们施行正义，领受神的应许。他们堵住狮子的口，

【当代版】他们都是有信心，以致能征服敌国，秉行公义，使应许得以实现；并且能堵塞狮子的口，

【KJV】 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

【NIV】 who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the

mouths of lions,

【BBE】 Who through faith overcame kingdoms, did righteousness, got their reward, kept the mouths of lions shut,

【ASV】 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 【和合本】 灭了烈火的猛势，脱了刀剑的锋刃；软弱变为刚强，争战显出勇敢，打退外邦的全军。

【和修订】 灭了烈火的威力，在锋利的刀剑下逃生，从软弱变为刚强，争战中显出勇猛，打退外邦的全军。

【新译本】 消灭了烈火的威力，逃脱了刀剑的锋刃，软弱变成刚强，在战争中显出大能，把外国的军队击退。

【吕振中】 扑灭了烈火之威力，躲脱了刀剑的锋刃，从软弱中得了能力，在战争中显为勇猛，使外国的队伍掉头逃窜。

【思高本】 熄灭烈火的威力，逃脱利剑，转弱为强，成为战争中的英雄，击溃外国的军队。

【牧灵本】 扑灭烈火，躲过刀剑，转弱为强，奋勇征战，击退了外邦的侵略。

【现代本】 扑灭了烈火，逃脱了刀剑的杀戮。他们变软弱为刚强，在战阵上发挥威力，击败了外国的军队。

【当代版】 熄灭猛烈的火焰，刀下逃生，由软弱变为刚强，在作战时显出威武，击退外敌的军队。

【KJV】 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

【NIV】 quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies.

【BBE】 Put out the power of fire, got safely away from the edge of the sword, were made strong when they had been feeble, became full of power in war, and put to flight the armies of the nations.

【ASV】 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens.

35 【和合本】 有妇人得自己的死人复活。又有人忍受严刑，不肯苟且得释放（原文作赎），为要得着更美的复活。

【和修订】 有些妇人得回从死人中复活的亲人。又有人忍受严刑，拒绝被释放，为要得着更美好的复活。

【新译本】 有些妇女得回从死里复活的亲人；但也有些人忍受了酷刑，不肯接受释放，为的是要得着更美的复活。

【吕振中】 有妇人得了他们死去的亲人复活过来。另有人被张如鼓、受重击而死，不接受赎放，为要得复活到较好的生活。

【思高本】 有些女人得了她们的死者复活，有些人受了酷刑拷打，不愿接受释放，为获得更好的复活；

【牧灵本】有些妇女们得回了死而复生的亲人，然而也有些人饱受虐待，痛不欲生，因为他们盼望得到更高更美的复活。

【现代本】借着信心，有些妇女接纳那些从死里活过来的亲人。另有些人拒绝被释放，宁愿死在酷刑下，为要得到更美好的新生命。

【当代版】又有些妇女因着信心，使自己的亲人得以从死里复活；有些人虽然受尽严刑的折磨，仍不肯苟且偷生，接受释放，因为他们渴望获得一个更美好的复活；

【KJV】Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

【NIV】Women received back their dead, raised to life again. Others were tortured and refused to be released, so that they might gain a better resurrection.

【BBE】Women had their dead given back to them living; others let themselves be cruelly attacked, having no desire to go free, so that they might have a better life to come;

【ASV】Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection:

36【和合本】又有人忍受戏弄、鞭打、捆绑、监禁、各等的磨炼，

【和修订】又有人忍受戏弄、鞭打、捆绑、监禁、各等的磨炼；

【新译本】又有些人遭受了戏弄、鞭打，甚至捆绑、监禁；

【吕振中】又另有人受了戏弄和鞭打、甚至捆绑和监禁的经验。

【思高本】另有些人遭受了凌辱和鞭打，甚至锁押和监禁，

【牧灵本】有些人受凌辱，受鞭打，带上枷锁，送入牢狱；

【现代本】又有人忍受戏弄，鞭打；也有人被捆绑，囚禁狱中。

【当代版】又有些人遭受戏弄、鞭打、捆绑、囚禁和各种磨炼。

【KJV】And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

【NIV】Some faced jeers and flogging, while still others were chained and put in prison.

【BBE】And others were tested by being laughed at or by blows, and even with chains and prisons:

【ASV】and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment:

37【和合本】被石头打死，被锯锯死，受试探，被刀杀，披着绵羊山羊的皮各处奔跑，受穷乏、患难、苦害，

【和修订】他们被石头打死，被锯锯死，<sup>37</sup>被刀杀，披着绵羊山羊的皮各处奔跑，受贫穷、患难、虐待。

【新译本】被石头打死，被锯锯死，（后期抄本在此加上“受试探”）被刀杀死。他们披着绵羊山羊的皮到处奔跑、受穷乏、遭患难、被虐待；

【吕振中】他们被人用石头打死，被锯锯死，（在‘被锯锯死’前后有古卷加‘受着试炼’一词。按此二词形状甚相似）死在凶杀刀下，披着绵羊山羊的皮、各处奔跑，受穷乏，受苦难，受虐待；

【思高本】被石头砸死，被锯死，被拷问，被利剑杀死，披着山羊皮到处流浪，受贫乏，受磨难，受虐待。

【牧灵本】他们或被石头砸死，或被锯成两段，或被利剑刺死，他们只披着绵羊皮和山羊皮，到处流浪，受尽贫困、迫害和屈辱。

【现代本】还有人被石头击毙，被锯子锯断，被刀剑杀死。再有人披着绵羊山羊的皮，到处奔跑，忍受穷困，迫害，和虐待。

【当代版】他们被人用石头打死，被锯成两截，受威逼利诱，丧生刀剑之下；更有些要披着绵羊和山羊的皮，四处奔跑，受尽贫乏、痛苦和虐待

【KJV】 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

【NIV】 They were stoned ; they were sawed in two; they were put to death by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated--

【BBE】 They were stoned, they were cut up with knives, they were tested, they were put to death with the sword, they went about in sheepskins and in goatskins; being poor and in pain and cruelly attacked,

【ASV】 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated

38 【和合本】在旷野、山岭、山洞、地穴，飘流无定，本是世界不配有的人。

【和修订】这世界配不上他们，他们在旷野、山岭、山洞、地穴，飘流无定。

【新译本】原是这世界不配有的人。他们飘流无定，在旷野、山岭、山洞和地穴栖身。

【吕振中】世界配不上他们：他们在旷野、在山岭、在洞窟、在地穴、飘流无定。

【思高本】世界原配不上他们，他们遂在旷野、山岭、山洞和地穴中漂流无定。

【牧灵本】这世界配不上他们，于是他们在荒山野地游荡，栖息在岩洞和地穴之中。

【现代本】这世界不值得他们居留！他们像难民一样，在荒野和山岭间流浪，在山洞和地穴里栖身。

【当代版】他们在荒漠崇山之间，巨穴小洞之内，漂流无定.....唉！这世界怎么配有这样的人呢！

【KJV】 Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

【NIV】 the world was not worthy of them. They wandered in deserts and mountains, and in caves and holes in the ground.

【BBE】 Wandering in waste places and in mountains and in holes in the rocks; for whom the world was not good enough.

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

39 【和合本】这些人都是因信得了美好的证据，却仍未得着所应许的；

【和修订】这些人都是因信获得了赞许，却仍未得着所应许的，

【新译本】所有这些都借着信得了称许，却还没有得着所应许的；

【吕振中】这些人虽然都借着信得了赞许的证言，却没有领受所应许的；

【思高本】这一切人虽然因着信德获得了褒扬，但是没有获得恩许的，

【牧灵本】所有这些人虽都堪称信德的表率，但他们没领受到天主的承诺。

【现代本】这些人的信心都有着很不平凡的记录；可是他们并没有领受到神所应许的，

【当代版】这些人的信心都得了神的赞许，只是未曾得着所应许他们的。

【KJV】 And these all, having obtained a good report through faith, received not the promise:

【NIV】 These were all commended for their faith, yet none of them received what had been promised.

【BBE】 And not one of these got the good things of the agreement, though they all had a good record through faith,

【ASV】 And these all, having had witness borne to them through their faith, received not the promise,

40 【和合本】因为神给我们预备了更美的事，叫他们若不与我们同得，就不能完全。

【和修订】因为神给我们预备了更美好的事，若没有我们，他们就不能达到完全。

【新译本】因为 神已经为我们预备了更美的事，使他们若不跟我们在一起，就不能完全。

【吕振中】因为神已经为了他们豫先预备了更美好的事，要使他们、没有我们、就不能得完全。

【思高本】因为天主为我们早已预备了一种更好的事，以致若没有我们，他们决得不到成全。

【牧灵本】因为天主为我们想得更多：若他们没和我们在一起，自身就得不到成全。

【现代本】因为神决定给我们作更美好的安排。他的旨意是：他们必须跟我们一道才能达到完全。

【当代版】原来神为我们预备了更美的事，叫他们要与我们一同得着，才能完全。

【KJV】 God having provided some better thing for us, that they without us should not be made perfect.

【NIV】 God had planned something better for us so that only together with us would they be made perfect.

【BBE】 Because God had kept some better thing for us, so that it was not possible for them to become complete without us.

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