

希伯來書第九章譯文對照

1【和合本】原來前約有禮拜的條例和屬世界的聖幕。

【和修訂】原來連第一個約都有敬拜的禮儀和屬世界的聖幕。

【新譯本】前約也有它敬拜的規例，和屬世界的聖所。

【呂振中】那先前的固然也有事奉禮之律例和聖幕、是屬物質的（或譯：裝飾齊備的）。

【思高本】第一個盟約固然也有行敬禮的規程，和屬於世界的聖殿，

【牧靈本】前一個盟約的內容有關於禮儀規矩的，也有關於一處屬於這世界的聖殿。

【現代本】頭一個約有禮拜的規例和人造的禮拜場所。

【當代版】原來在舊約裡也有崇拜的禮儀和地上的聖幕。

【KJV】Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

【NIV】Now the first covenant had regulations for worship and also an earthly sanctuary.

【BBE】Now the first agreement had its rules of worship, and a holy order.

【ASV】Now even a first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world.

2【和合本】因為有預備的帳幕，頭一層叫作聖所，裡面有燈檯、桌子，和陳設餅。

【和修訂】因為那支搭好了的帳幕，第一層叫聖所，裡面有燈檯、桌子，和供餅。

【新譯本】因為有一個支搭好了的會幕，第一進叫作聖所，裡面有燈檯、桌子和陳設餅。

【呂振中】因為有帳幕裝備齊全：第一間、那叫做聖所的、裡面有燈檯、桌子和陳設餅。

【思高本】因為有支搭好了的帳幕，前邊的帳幕稱為聖所，面設有燈檯、桌子和供餅；

【牧靈本】人們搭了最初的帳幕，把前面的部分叫作“聖所”，內放燈檯、供桌和獻給天主的餅。

【現代本】那個造成了的聖幕，外部叫做聖所，裡面有燈檯、桌子，和供餅。

【當代版】建成後的聖幕共分兩層，外面的一層稱為聖所，擺設了燈檯和桌子，桌上放著聖餅。

【KJV】For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

【NIV】A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place.

【BBE】For the first Tent was made ready, having in it the vessels for the lights and the table and the ordering of the bread; and this is named the holy place.

【ASV】For there was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the showbread; which is called the Holy place.

3【和合本】第二幔子後又有一層帳幕，叫作至聖所，

【和修訂】第二層幔子後又有一層帳幕，叫至聖所，

【新譯本】在第二層幔子後面還有一個會幕，叫作至聖所，

【呂振中】第二幔子後面又有帳幕、那叫做至聖所的、

【思高本】在第二層帳幔後邊，還有一個帳幕，稱為至聖所，

【牧靈本】後面還有一個帳幕，便是“至聖所”。

【現代本】第二層幔子後面的聖幕叫做至聖所，

【當代版】在第二層幕幔的後邊是至聖所，

【KJV】 And after the second veil, the tabernacle which is called the Holiest of all;

【NIV】 Behind the second curtain was a room called the Most Holy Place,

【BBE】 And inside the second veil was the place which is named the Holy of holies;

【ASV】 And after the second veil, the tabernacle which is called the Holy of holies;

4【和合本】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；

【和修訂】有金香壇和四周包金的約櫃，櫃裡有盛嗎哪的金罐、亞倫那根發過芽的杖，和兩塊約版；

【新譯本】裡面有金香壇，有全部包金的約櫃，櫃裡有盛著嗎哪的金罐、亞倫那發過芽的杖和兩塊約版。

【呂振中】有金香壇（或譯：金香爐）和四面包金的約櫃；櫃裡有盛嗎哪的金罐和亞倫發過芽的杖、和兩塊約版；

【思高本】面設有金香壇和周圍包金的約櫃，櫃內有盛“瑪納”的金罐，和亞郎開花的棍杖及約版。

【牧靈本】內有金制的香壇和包金箔的約櫃，櫃內有金罐盛著瑪納，還有亞郎那根發芽的棍子以及約版。

【現代本】裡面有燒香用的金香壇和整個用金包裹著的約櫃，櫃裡放著盛嗎哪的金罐，又有亞倫那根發過芽的杖和兩塊寫著十誡的石版。

【當代版】裡面有純金的香壇和包金的約櫃，約櫃裡珍藏著盛嗎哪的金罐，亞倫那根發過芽的手杖和兩塊刻有十誡的石版；

【KJV】 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

【NIV】 which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.

【BBE】 Having a vessel of gold in it for burning perfumes, and the ark of the agreement, which was covered with gold and which had in it a pot made of gold for the manna, and Aaron's rod which put out buds, and the stones with the writing of the agreement;

【ASV】 having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein was a

golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant;

5【和合本】櫃上面有榮耀基路伯的影罩著施恩座（施恩：原文作蔽罪）。這幾件我現在不能一一細說。

【和修訂】櫃上面有榮耀的基路伯罩著施恩座。有關這一切我現在不能一一細說。

【新譯本】櫃的上面有榮耀的基路伯罩著施恩座，關於這一切，現在不能一一細說了。

【呂振中】櫃上面有神‘榮現’之象徵、基路伯、覆蔭著除罪蓋的座。關於這幾件、如今不能一一分細說。

【思高本】櫃上有天主榮耀的“革魯賓”，遮著贖罪蓋；關於這一切，現今不必一一細講。

【牧靈本】約櫃之上矗立著榮耀的“革魯賓”，他們的翅膀掩著“贖罪祭”。至於細節，不必詳加解說。

【現代本】約櫃上面有基路伯，象徵著神的臨在；基路伯的翅膀覆蓋著赦罪的座位。關於這些事現在不能一一說明。

【當代版】櫃上面還有基路伯天使的塑像，高展翅膀蓋著櫃上的施恩座；至於其他細節，現在就不一一細說了。

【KJV】And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

【NIV】Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now.

【BBE】And over it were the winged ones of glory with their wings covering the mercy-seat; about which it is not possible now to say anything in detail.

【ASV】and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally.

6【和合本】這些物件既如此預備齊了，眾祭司就常進頭一層帳幕，行拜神的禮。

【和修訂】這些物件既如此預備齊了，眾祭司就不斷地進第一層帳幕行拜神的禮。

【新譯本】這一切物件都這樣預備好了，祭司就常常進入第一進會幕，執行敬拜的事。

【呂振中】這些物件既這樣裝備齊了，第一間帳幕、祭司們不斷地進去，行盡事奉之禮。

【思高本】這一切既如此安置了，司祭們就常進前邊的帳幕去行敬禮；

【牧靈本】如此安排下，司祭可隨時在前面的帳幕裡舉行祭獻儀式，

【現代本】這些物件是這樣安排的。祭司們每天到聖幕的外層舉行禮拜儀式；

【當代版】這些東西都齊備了，祭司們就經常進入聖所崇拜。

【KJV】Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

【NIV】When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry.

【BBE】Now while these things were in existence, the priests went into the first Tent at all times, for prayer and the

making of offerings.

【ASV】 Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services;

7【和合本】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。

【和修訂】至於第二層帳幕，惟有大祭司一年一次獨自進去，沒有一次不帶著血，為自己獻上，也為百姓無意所犯的過錯獻上。

【新譯本】至於第二進會幕，只有大祭司一年一次獨自進去，並且非帶著血不可，好為自己和人民的愚妄把血獻上。

【呂振中】至於第二間呢、惟有大祭司一年一次獨自地進去，沒有不帶著血、替自己和人民的過失而供獻的。

【思高本】至於後邊的帳幕，惟獨大司祭一年一次進去，常帶上血，去為自己和為人民的過犯奉獻。

【牧靈本】唯有大司祭可進入第二個帳幕，每年一次。他必須帶血進去，為自己和他人的過錯作奉獻。

【現代本】只有大祭司進到聖幕的內層，但每年也只有一次，每次都得帶著血進去，為自己和人民因無知而犯的罪獻給神。

【當代版】可是，有資格進入至聖所的，只有大祭司一人，而且只限每年一次；同時，每次還要端著血獨自進去，為他自己和以色列人的過犯獻祭。

【KJV】 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

【NIV】 But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.

【BBE】 But only the high priest went into the second, once a year, not without making an offering of blood for himself and for the errors of the people:

【ASV】 but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people:

8【和合本】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。

【和修訂】聖靈借此指明，第一層帳幕仍存在的時候，進入至聖所的路還沒有顯示。

【新譯本】聖靈借著這事表明，當第一進會幕存在的時候，進入至聖所的路，還沒有顯明出來。

【呂振中】聖靈以此指明：儘先前帳幕還有地位時，進入天上聖所的路總還沒有顯明出來。

【思高本】聖神藉此指明：幾時前邊的帳幕還存在，到天上聖殿的道路就還沒有打開。

【牧靈本】聖神借此指示我們：若前面的帳幕仍在，通往聖殿之路就不能敞開。

【現代本】聖靈藉著這些安排來指明，只要外層的聖幕還在的時候，那通往至聖所的路就不開放。

【當代版】聖靈借著這些指出，頭一層的聖幕仍存在的時候，進入至聖所的路，對於普通人來說，仍然是關閉的。

【KJV】The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

【NIV】The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing.

【BBE】The Holy Spirit witnessing by this that the way into the holy place had not at that time been made open, while the first Tent was still in being;

【ASV】the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing;

9【和合本】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。

【和修訂】那第一層帳幕是現今時代的一個預表，表示所獻的禮物和祭物都不能使敬拜的人在良心上得以完全。

【新譯本】這第一進會幕是現今的時代的預表，其實所獻的禮物和祭品，都不能使敬拜的人在良心上得到完全。

【呂振中】〔那種帳幕原是表樣、象徵這現世時期的〕；按這制度，所供獻的禮物和祭物都不能使禮拜的人良知上完全潔淨，

【思高本】以上所述是現今時期的預表，表示所奉獻的供物和犧牲，不能使行敬禮的人，在良心上得到成全，

【牧靈本】以上所述是今日時代的象徵，獻的供物祭品，不能使那奉獻的人內心達到至善，

【現代本】外層的聖幕預表著此時此刻。這就是說獻給神的禮物和祭品都不能使敬拜的人內心完全。

【當代版】這事給現代人一個表徵，說明所獻的供物和祭物，都不能使人的良心覺得完全，

【KJV】Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

【NIV】This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.

【BBE】And this is an image of the present time; when the offerings which are given are not able to make the heart of the worshipper completely clean,

【ASV】which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect,

10【和合本】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。

【和修訂】這些事只不過是有關飲食和各種潔淨的規矩，是屬肉體的條例，它的功效是直到新次序的時期來到為止。

【新譯本】這些只是關於飲食和各樣潔淨的禮儀，是在“更新的時候”來到之前，為肉體立的規例。

【呂振中】只是關於飲食和幾樣不同的洗濯、不過是屬肉身的律例、制定著改正時期為止罷了。

【思高本】因為這一切都是屬於外表禮節的規程，只著重食品、飲料和各樣的洗禮，立定為等待改良的時期。

【牧靈本】所獻之物不過是食品、飲料和各種形式的洗潔禮，都是徒具外在形式的人為的規矩，在革新的時間來到之後即失效。

【現代本】這些只牽涉到飲食和不同的潔淨儀式罷了，是屬於外表的規例；它們的功效只到神改革一切的時候為止。

【當代版】因為這些不過是外表的條例，只關於飲食、洗濯等規矩，等那革新的日子一到，便不再發生功用了。

【KJV】 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

【NIV】 They are only a matter of food and drink and various ceremonial washings--external regulations applying until the time of the new order.

【BBE】 Because they are only rules of the flesh, of meats and drinks and washings, which have their place till the time comes when things will be put right.

【ASV】 being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

11【和合本】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；

【和修訂】但現在基督已經來到，作了已實現的美事的大祭司，經過那更大更全備的帳幕，不是人手所造，也不是屬於這世界的；

【新譯本】但基督已經來了，作了已經實現的美好事物的大祭司；他經過更大、更完備的會幕（不是人手所做的，也就是不屬於這被造的世界的）。

【呂振中】但基督來到了、做一位已實現的（有古卷作：將來）美事之大祭司、卻通過那較大較完全的帳幕、不是人手造的、就是說、不屬於這被創造之世的、進入天上的聖所，

【思高本】可是基督一到，就作了未來鴻恩的大司祭，經過了那更大、更齊全的，不是人手所造，不屬於受造世界的帳幕，

【牧靈本】但是現在，基督已來到，他是天主賜予的全新恩寵時代的大司祭。他進入的是一個更大、更完美的聖殿，那不是由人建造的，也不屬於這被造的世界。

【現代本】但是基督已經來了；他作大祭司，實現了（有些古卷是：將要實現）那些美事。他的聖幕更大，更完全，不是人手所造的；就是說，不是這被造的世界的一部份。

【當代版】現在基督已經以新約大祭司的身分出現，進入了那更偉大、更完全、非人手蓋造、也不屬於這個世界的聖幕。

【KJV】 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not

made with hands, that is to say, not of this building;

【NIV】When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation.

【BBE】But now Christ has come as the high priest of the good things of the future, through this greater and better Tent, not made with hands, that is to say, not of this world,

【ASV】But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,

12【和合本】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。

【和修訂】他不用山羊和牛犢的血，而是用自己的血，只一次進入至聖所就獲得了永遠的贖罪。

【新譯本】他不是用山羊和牛犢的血，而是用自己的血，只一次進了至聖所，就得到了永遠的救贖。

【呂振中】也沒有藉著山羊和牛犢的血，乃藉著自己的血、盡一次地進去，就立得了永世的贖放。

【思高本】不是帶著公山羊和牛犢的血，而是帶著自己的血，一次而為永遠進入了天上的聖殿，獲得了永遠的救贖。

【牧靈本】他進入聖殿時帶的並非牛和羊的血，而是他自己的血。只一次就為我們贏得了永遠的救恩。

【現代本】當基督通過了聖幕，一舉而竟全功地進到至聖所的時候，他並沒有用山羊和小牛的血作祭物，卻用他自己的血為我們取得了永恆的救贖。

【當代版】祂只要進入至聖所一次，便完成了永遠有效的贖罪工作，為人類帶來永遠的救贖。祂為人類獻上的，是自己的血，而不是山羊血或牛犢血。

【KJV】Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

【NIV】He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.

【BBE】And has gone once and for ever into the holy place, having got eternal salvation, not through the blood of goats and young oxen, but through his blood.

【ASV】nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

13【和合本】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，

【和修訂】若山羊和公牛的血，以及母牛犢的灰，灑在不潔的人身上，尚且使人成聖，身體潔淨，

【新譯本】如果山羊和公牛的血，以及母牛犢的灰，灑在不潔的人身上，尚且可以使他們成為聖潔，身體潔淨，

【呂振中】若山羊和公牛的血、跟母牛犢的灰、灑在被俗汙沾染的人身上、尚且能使他們成聖別（或譯：聖潔）、以致肉身潔淨，

【思高本】假如公山羊和牛犢的血，以及母牛的灰燼，在那些受玷污的人身上，可淨化他們得到肉身

的潔淨，

【牧靈本】如果把牛犢和山羊的血以及母牛的灰灑在那些不潔之人身上，尚且能潔淨他們的肉身；

【現代本】如果把山羊和公牛的血，和焚燒了的母牛的灰，灑在那些在禮儀上不潔淨的人身上，能夠清除他們的污穢，使他們淨化，

【當代版】如果把山羊血、公羊血和母牛犢的灰灑在“污穢的人”身上，就可以使人肉身潔淨成為聖潔，

【KJV】For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

【NIV】The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean.

【BBE】For if the blood of goats and oxen, and the dust from the burning of a young cow, being put on the unclean, make the flesh clean:

【ASV】For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh:

14【和合本】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嗎？

【和修訂】何況基督的血，他借著永遠的靈把自己無瑕疵地獻給神，更能洗淨我們的良心，除去致死的行為，好事奉那位永生的神。

【新譯本】何況基督的血呢？他借著永遠的靈，把自己無瑕無疵的獻給神，他的血不是更能潔淨我們的良心脫離死行，使我們可以事奉永活的神嗎？

【呂振中】何況基督的血呢？基督藉著永恆的靈、將自己無瑕無疵地獻與神，他、的血豈不更能潔淨我們的良知，除去屬死的行為，使我們能事奉永活的神麼？

【思高本】何況基督的血呢？藉著永生的神，已把自己毫無瑕疵的奉獻於天主，的血豈不更能潔淨我們的良心，除去死亡的行為，好去事奉生活的天主？

【牧靈本】基督通過永生的聖神，把自己當作無玷的犧牲奉獻給天主，他的血不是更能潔淨我們的良心，除去死亡的行為，使我們得以服務于永生的天主嗎？

【現代本】那麼，基督的血所能成就的豈不是更多嗎？藉著那永恆的靈，他把自己當作完整的祭物獻給神。他的血要淨化我們（有些古卷是：你們）的良心，除掉我們的腐敗行為，使我們得以事奉永活的神。

【當代版】那麼，基督借著祂永生的靈，把自己無瑕無疵地獻給了神，難道祂的寶血不是更能洗淨你們的良心，使你們脫離死行，轉而服事永活的神嗎？

【KJV】How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

【NIV】How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished

to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

【BBE】How much more will the blood of Christ, who, being without sin, made an offering of himself to God through the Holy Spirit, make your hearts clean from dead works to be servants of the living God?

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

15【和合本】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。

【和修訂】為此，基督作了新約的中保；因為他的死，贖了人在第一個約之時所犯的罪過，使蒙召的人能得著所應許永遠的產業。

【新譯本】因此，他作了新約的中保，借著他的死，使人在前約之下的過犯得到救贖，就叫那些蒙召的人，得著永遠基業的應許。

【呂振中】故此基督做了一個新的約的中保，蒙召的人就可以得到應許的永世基業；因為已經有了受死的事、來贖赦前約之下犯法的罪了。

【思高本】為此，作了新約的中保以的死亡補贖了在先前的盟約之下所有的罪過，好叫那些蒙召的人，獲得所應許的永遠的產業。

【牧靈本】基督是新盟約的中保。他的死亡正補贖了在舊約下所犯的罪，使蒙召的人可以繼承永恆的產業。

【現代本】因此，基督成為這新的約的中間人，為要使神所呼召的人能夠領受他所應許永恆的福澤。這事的成就是藉著死；這死釋放了他們在頭一個約下所犯的罪過。

【當代版】為此，祂作了新約的中間人，借著死而補贖了人在舊約（規例律法）之下所犯的罪；而且使那些被神選召的人，可以獲得祂所應允的永恆的基業。

【KJV】And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

【NIV】For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance--now that he has died as a ransom to set them free from the sins committed under the first covenant.

【BBE】And for this cause it is through him that a new agreement has come into being, so that after the errors under the first agreement had been taken away by his death, the word of God might have effect for those who were marked out for an eternal heritage.

【ASV】And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance.

16【和合本】凡有遺命必須等到留遺命（遺命：原文與約字同）的人死了；

【和修訂】凡有遺囑，必須證實立遺囑的人已經死了。

【新譯本】凡有遺囑（“遺囑”或譯：“約”，與17節同），必須證實立遺囑的人死了；

【呂振中】哪裡有遺囑（與‘約’字同字），哪裡立遺囑（與‘約’字同字）者的死就必須提證出來。

【思高本】凡是遺囑，必須提供立遺囑者的死亡，

【牧靈本】凡遺囑生效，必得等立遺囑者死後。

【現代本】凡遺囑必須證明立遺囑的人已經死了；

【當代版】凡是遺囑，必須等到立遺囑的人死了以後，才能生效。

【KJV】For where a testament is, there must also of necessity be the death of the testator.

【NIV】In the case of a will, it is necessary to prove the death of the one who made it,

【BBE】Because where there is a testament, there has to be the death of the man who made it.

【ASV】For where a testament is, there must of necessity be the death of him that made it.

17【和合本】因為人死了，遺命才有效力，若留遺命的尚在，那遺命還有用處嗎？

【和修訂】因為人死了，遺囑才有效力；立遺囑的人尚在，遺囑就不能生效。

【新譯本】因為人死了，遺囑才能確立，立遺囑的人還活著的時候，遺囑決不生效。

【呂振中】有了死了，遺囑（與‘約’字同字）才算確定；立遺囑（與‘約’字同字）者還活著時，遺囑（與‘約’字同字）總是無效力的。

【思高本】因為有了死亡，遺囑才能生效，幾時立遺囑者還活著，總不得生效。

【牧靈本】若立遺囑者尚在，這遺囑就無效。

【現代本】因為立遺囑的人還活著，遺囑就沒有功效，只有在他死後，遺囑才能生效。

【當代版】如果他依然健在，所立的遺囑是不生效的。

【KJV】For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

【NIV】because a will is in force only when somebody has died; it never takes effect while the one who made it is living.

【BBE】For a testament has effect after death; for what power has it while the man who made it is living?

【ASV】For a testament is of force where there hath been death: for it doth never avail while he that made it liveth.

18【和合本】所以，前約也不是不用血立的；

【和修訂】所以，第一個約也是用血立的。

【新譯本】因此，前約並不是沒有用血立的：

【呂振中】所以就是先前的約也不是沒有用血開創的。

【思高本】因此，連先前的盟約也得用血開創。

【牧靈本】所以，第一個盟約是以血開始的。

【現代本】所以，連頭一個約也是用血訂立才生效的。

【當代版】這就是舊約也要用血去立的理由。

【KJV】 Whereupon neither the first testament was dedicated without blood.

【NIV】 This is why even the first covenant was not put into effect without blood.

【BBE】 So that even the first agreement was not made without blood.

【ASV】 Wherefore even the first covenant hath not been dedicated without blood.

19【和合本】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：

【和修訂】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，

【新譯本】當日摩西按照律法，向所有人民宣佈了各樣的誠命，就拿牛犢（好些抄本在此有“和山羊”）的血和水，用朱紅色的羊毛與牛膝草，灑在律法書上和人民身上，

【呂振中】當時各條誠命既由摩西按照律法向眾民宣講了，他就拿牛犢山羊的血，用水和朱紅絨跟牛膝草、灑在那書卷上，並且灑在眾民身上，

【思高本】當日梅瑟向全民眾按法律宣讀了一切誠命之後，就用朱紅線和牛膝草，蘸上牛犢和公山羊的血和水，在約書和全民眾身上，說：

【牧靈本】當時梅瑟向人民宣講一切必須遵守的律法誠命，拿小公牛和山羊的血摻上水，用紅毛線和牛膝草蘸一蘸，灑在約書和以色列民眾身上，

【現代本】當初，摩西按照法律先把所有的誠命傳給人民，然後拿小牛和山羊的血，摻著水，用深紅色的絨和牛膝草蘸上，灑在法律書上和所有的人民身上。

【當代版】當摩西依照律法向猶太人頒佈神的誠命之後，就用紅色的羊毛和牛膝草，蘸了水和牛犢山羊的血，灑在律法書和百姓的身上，

【KJV】 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

【NIV】 When Moses had proclaimed every commandment of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people.

【BBE】 For when Moses had given all the rules of the law to the people, he took the blood of goats and young oxen, with water and red wool and hyssop, and put it on the book itself and on all the people,

【ASV】 For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

20【和合本】“這血就是神與你們立約的憑據。”

【和修訂】說：“這血就是神與你們立約的憑據。”

【新譯本】說：“這就是 神規定你們立約的血。”

【呂振中】說：“這就是神向你們立誠命的約之血”。

【思高本】“這是天主向你們所命定的盟約的血。”

【牧靈本】並念道：“這是天主向你們命定的盟約之血。”

【現代本】他說：“這血印證了神命令你們遵守的約。”

【當代版】說：“這血是神用來與你們立約的。”

【KJV】 Saying, This is the blood of the testament which God hath enjoined unto you.

【NIV】 He said, "This is the blood of the covenant, which God has commanded you to keep."

【BBE】 Saying, This blood is the sign of the agreement which God has made with you.

【ASV】 saying, This is the blood of the covenant which God commanded to you-ward.

21【和合本】他又照樣把血灑在帳幕和各樣器皿上。

【和修訂】他又照樣把血灑在帳幕和敬拜用的各樣器皿上。

【新譯本】他照樣把血灑在會幕和各樣應用的器皿上。

【呂振中】就是帳幕和禮拜用的一切器冊，他也照樣地用血灑。

【思高本】連帳幕和為敬禮用的一切器皿，也照樣上了血；

【牧靈本】同樣，梅瑟也把血灑在帳幕及所有祭禮用的器皿上。

【現代本】同樣，摩西也把血灑在聖幕和禮拜及禮儀上所用的各樣器皿上面。

【當代版】他又照樣把血灑在聖幕和所有獻祭的器具上。

【KJV】 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

【NIV】 In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies.

【BBE】 And the blood was put on the Tent and all the holy vessels in the same way.

【ASV】 Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood.

22【和合本】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。

【和修訂】按著律法，幾乎每樣東西都是用血潔淨的；沒有流血，就沒有赦罪。

【新譯本】按著律法，幾乎所有都是用血潔淨的，如果沒有流血，就沒有赦免。

【呂振中】其實幾乎可以說，按照律法，凡物都是用血潔淨的；沒有流血的事，就沒有赦免的事。

【思高本】並且按照法律，幾乎一切都是用血潔淨的，若沒有流血，就沒有赦免。

【牧靈本】其實，按律法規定，所有的潔淨禮都得用血。若沒有流血，罪就不得赦免。

【現代本】按照法律，幾乎各樣器皿都是用血潔淨的；沒有流血，就沒有赦罪。

【當代版】根據律法來說，差不多所有的物件都要灑上血，好使它潔淨；因為若不流血，罪就得不到赦免。

【KJV】 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

【NIV】 In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.

【BBE】 And by the law almost all things are made clean with blood, and without blood there is no forgiveness.

【ASV】 And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

23 【和合本】 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。

【和修訂】 這樣，照著天上樣式做的物件必須用這些禮儀去潔淨，但那天上的一切，自然當用更美的祭物去潔淨。

【新譯本】 照著天上樣式作的既然必須這樣去潔淨，天上物體的本身，就應該用更美的祭品去潔淨了。

【呂振中】 這樣，天上之事的仿本既然必須用這些禮節來潔淨，那天上的本物必須用比這些更好的祭獻去潔淨了。

【思高本】 那麼，既然連那些天上事物的模型還必須這樣潔淨，而那天上的本物，自然更須要用比這些更高貴的犧牲，

【牧靈本】 天上事物的外在影像都得用這種方法潔淨，那天上事物的本體，豈不更需要尊貴的犧牲！

【現代本】 這些仿照天上的樣式所造的器皿，必須用這方法潔淨。但是，天上的器皿必須用更好的祭物去潔淨。

【當代版】 照著天上本物的樣式所造的那些物件，既然要靠祭牲的血來潔淨，那天上的本物，當然要用更美好的祭物了。

【KJV】 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

【NIV】 It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.

【BBE】 For this cause it was necessary to make the copies of the things in heaven clean with these offerings; but the things themselves are made clean with better offerings than these.

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

24 【和合本】 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；

【和修訂】 因為基督並沒有進了人手所造的聖所—這不過是真聖所的影像—而是進到天上，如今為我們出現在神面前。

【新譯本】 因為基督不是進了人手所做的聖所（那不過是真聖所的表像），而是進到天上，現在替我們顯露在 神的面前。

【呂振中】 因為基督並不是進了人手造的聖所、真聖所的模型、乃是進了上天本境，如今替我們顯在神面前的。

【思高本】 因為基督並非進入了一座人手所造，為實體模型的聖殿，而是進入了上天本境，今後出現

在天主面前，為我們轉求。

【牧靈本】因為基督進入的不是由人手造的聖殿，那不過是真正聖殿的縮影；基督上天去了，代表我們出現在天主台前。

【現代本】基督並沒有進入人手所造的聖所；那不過是真的聖所的副本。他進到天上，替我們站在神面前。

【當代版】因為基督並非進入了人手所造的聖所——那只不過是真聖所的象徵罷了，祂是進了天堂，為我們的緣故顯在神的面前。

【KJV】For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

【NIV】For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

【BBE】For Christ did not go into a holy place which had been made by men's hands as the copy of the true one; but he went into heaven itself, and now takes his place before the face of God for us.

【ASV】For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us:

25【和合本】也不是多次將自己獻上，象那大祭司每年帶著牛羊的血（牛羊的血：原文作不是自己的血）進入聖所，

【和修訂】他也無須多次將自己獻上，像大祭司每年帶著牛羊的血進入至聖所。

【新譯本】他不必多次把自己獻上，好像大祭司每年帶著不是自己的血進入至聖所一樣。

【呂振中】他也不是必須多次地供獻自己、像大祭司每年靠著不是自己的血的、去進入聖所一樣。

【思高本】無須再三奉獻自己，好像大司祭每年應帶著不是自己的血進入聖殿一樣，

【牧靈本】他無須再三祭獻自己，好像其他大司祭一樣，每年帶著不是自身的血進入聖殿。

【現代本】猶太人的大祭司每年帶著牲畜的血進到至聖所。但是，基督無須多次獻上自己，

【當代版】祂在天上不必一次一次地把自己獻上，像那些大祭司年年都帶著牛羊的血進入至聖所一樣。

【KJV】Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

【NIV】Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own.

【BBE】And he did not have to make an offering of himself again and again, as the high priest goes into the holy place every year with blood which is not his;

【ASV】nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own;

26【和合本】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。

【和修訂】如果這樣，他從創世以來就必須多次受苦了。但如今，他在今世的末期顯現，僅一次把自己獻為祭，好除掉罪。

【新譯本】如果這樣，他從創世以來，就必須受許多次的苦了。可是現在他在這世代的終結，只顯現一次，把自己作為祭品獻上，好除掉罪。

【呂振中】假使如此，從世界創立以來，他就必須多次受苦了！其實他在今世的末期、乃是盡一次地顯現，藉著自己之奉獻為祭、好把罪廢掉的。

【思高本】否則，從創世以來，就必須多次受苦受難了；可是現今，在今世的末期，只出現了一次，以自己作犧牲，除滅了罪過。

【牧靈本】不然的話，從創世以來，基督就得受許多次苦難了。事實上，他只在今世末期才顯現，只一次獻上犧牲，就永遠地除滅了罪惡。

【現代本】否則，從創世以來，他就得多次忍受苦難了。基督一次獻上而竟全功，在這末世，把自己當作祭物獻上，來潔淨罪。

【當代版】不然的話，自創世以來祂必定要一死而再死，不知受苦多少次了。但在這世代的末期，祂只一次把自己獻上，便除去了人的罪。

【KJV】For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

【NIV】Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.

【BBE】For then he would have undergone a number of deaths from the time of the making of the world: but now he has come to us at the end of the old order, to put away sin by the offering of himself.

【ASV】else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.

27【和合本】按著定命，人人都有一死，死後且有審判。

【和修訂】按著命定，人人都有一死，死後且有審判。

【新譯本】按著定命，人人都要死一次，死後還有審判。

【呂振中】按所保留給人的、只有一次死，死後有審判。

【思高本】就如規定人只死一次，這以後就是審判；

【牧靈本】人只死一次，然後面臨審判。

【現代本】到了時候，人人必有一死，死後有神的審判。

【當代版】按著定命，人人都有一死，而且死後還有審判；

【KJV】And as it is appointed unto men once to die, but after this the judgment:

【NIV】Just as man is destined to die once, and after that to face judgment,

【BBE】And because by God's law death comes to men once, and after that they are judged;

【ASV】 And inasmuch as it is appointed unto men once to die, and after this cometh judgment;

28【和合本】象這樣，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。

【和修訂】同樣，基督既然一次獻上，擔當了許多人的罪，將來要第二次顯現，與罪無關，而是為了拯救熱切等候他的人。

【新譯本】照樣，基督為了擔當許多人的罪，也曾經一次把自己獻上；將來他還要再一次顯現，不是為擔當罪，而是要向那些熱切期待他的人成全救恩。

【呂振中】基督也這樣；基督也是只有一次之被供獻、來擔當許多人的罪。將來還要顯現個第二次、卻是與罪無關，是要向切候著他的人施拯救的。

【思高本】同樣，基督也只一次奉獻了自己，為除免大眾的罪過；將來要再次顯現，與罪過無關，而是要向那些期待的人施行救恩。

【牧靈本】為基督亦然，他只奉獻自己一次，就免除了眾人的罪。他將再次顯現，但與罪無關，而是為那些期盼他的人帶來救恩。

【現代本】同樣，基督也一次獻上，除掉了許多人的罪。他要再一次顯現，不是來對付罪，而是來拯救等候他的人。

【當代版】基督也是這樣，曾經一次獻上自己，承擔了世人的罪；然而，祂還要再來，那時不再是為贖罪而來，乃是為了使那些渴望祂再來的人得到完全的救恩。

【KJV】 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

【NIV】 so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

【BBE】 So Christ, having at his first coming taken on himself the sins of men, will be seen a second time, without sin, by those who are waiting for him, for their salvation.

【ASV】 so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.