

希伯来书第九章译文对照

1 【和合本】原来前约有礼拜的条例和属世界的圣幕。

【和修订】原来连第一个约都有敬拜的礼仪和属世界的圣幕。

【新译本】前约也有它敬拜的规例，和属世界的圣所。

【吕振中】那先前的固然也有事奉礼之律例和圣幕、是属物质的（或译：装饰齐备的）。

【思高本】第一个盟约固然也有行敬礼的规程，和属于世界的圣殿，

【牧灵本】前一个盟约的内容有关于礼仪规矩的，也有关于一处属于这世界的圣殿。

【现代本】头一个约有礼拜的规例和人造的礼拜场所。

【当代版】原来在旧约里也有崇拜的礼仪和地上的圣幕。

【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】因为有预备的帐幕，头一层叫作圣所，里面有灯台、桌子，和陈设饼。

【和修订】因为那支搭好了的帐幕，第一层叫圣所，里面有灯台、桌子，和供饼。

【新译本】因为有一个支搭好了的会幕，第一进叫作圣所，里面有灯台、桌子和陈设饼。

【吕振中】因为有帐幕装备齐全：第一间、那叫做圣所的、里面有灯台、桌子和陈设饼。

【思高本】因为有支搭好了的帐幕，前边的帐幕称为圣所，面设有灯台、桌子和供饼；

【牧灵本】人们搭了最初的帐幕，把前面的部分叫作“圣所”，内放灯台、供桌和献给天主的饼。

【现代本】那个造成了的圣幕，外部叫做圣所，里面有灯台、桌子，和供饼。

【当代版】建成后的圣幕共分两层，外面的一层称为圣所，摆设了灯台和桌子，桌上放着圣饼。

【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】第二幔子后又有一层帐幕，叫作至圣所，

【和修订】第二层幔子后又有一层帐幕，叫至圣所，

【新译本】在第二层幔子后面还有一个会幕，叫作至圣所，

【吕振中】第二幔子后面又有帐幕、那叫做至圣所的、

【思高本】在第二层帐幔后边，还有一个帐幕，称为至圣所，

【牧灵本】后面还有一个帐幕，便是“至圣所”。

【现代本】第二层幔子后面的圣幕叫做至圣所，

【当代版】在第二层幕幔的后边是至圣所，

【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】有金香炉（炉：或作坛），有包金的约柜，柜里有盛吗哪的金罐和亚伦发过芽的杖，并两块约版；

【和修订】有金香坛和四周包金的约柜，柜里有盛吗哪的金罐、亚伦那根发过芽的杖，和两块约版；

【新译本】里面有金香坛，有全部包金的约柜，柜里有盛着吗哪的金罐、亚伦那发过芽的杖和两块约版。

【吕振中】有金香坛（或译：金香炉）和四面包金的约柜；柜里有盛吗哪的金罐和亚伦发过芽的杖、和两块约版；

【思高本】面设有金香坛和周围包金的约柜，柜内有盛“玛纳”的金罐，和亚郎开花的棍杖及约版。

【牧灵本】内有金制的香坛和包金箔的约柜，柜内有金罐盛着玛纳，还有亚郎那根发芽的棍子以及约版。

【现代本】里面有烧香用的金香坛和整个用金包裹着的约柜，柜里放着盛吗哪的金罐，又有亚伦那根发过芽的杖和两块写着十诫的石版。

【当代版】里面有纯金的香坛和包金的约柜，约柜里珍藏着盛吗哪的金罐，亚伦那根发过芽的手杖和两块刻有十诫的石版；

【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】柜上面有荣耀基路伯的影罩着施恩座（施恩：原文作蔽罪）。这几件我现在不能一一细说。

【和修订】柜上面有荣耀的基路伯罩着施恩座。有关这一切我现在不能一一细说。

【新译本】柜的上面有荣耀的基路伯罩着施恩座，关于这一切，现在不能一一细说了。

【吕振中】柜上面有神‘荣现’之象征、基路伯、覆荫着除罪盖的座。关于这几件、如今不能一一分细说。

【思高本】柜上有天主荣耀的“革鲁宾”，遮着赎罪盖：关于这一切，现今不必一一细讲。

【牧灵本】约柜之上矗立着荣耀的“革鲁宾”，他们的翅膀掩着“赎罪祭”。至于细节，不必详加解说。

【现代本】约柜上面有基路伯，象征着神的临在；基路伯的翅膀覆盖着赦罪的座位。关于这些事现在不能一一说明。

【当代版】柜上面还有基路伯天使的塑像，高展翅膀盖着柜上的施恩座；至于其他细节，现在就不一一细说了。

【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】这些对象既如此预备齐了，众祭司就常进头一层帐幕，行拜神的礼。

【和修订】这些对象既如此预备齐了，众祭司就不断地进第一层帐幕行拜神的礼。

【新译本】这一切对象都这样预备好了，祭司就常常进入第一进会幕，执行敬拜的事。

【吕振中】这些对象既这样装备齐了，第一间帐幕、祭司们不断地进去，行尽事奉之礼。

【思高本】这一切既如此安置了，司祭们就常进前边的帐幕去行敬礼；

【牧灵本】如此安排下，司祭可随时在前面的帐幕里举行祭献仪式，

【现代本】这些对象是这样安排的。祭司们每天到圣幕的外层举行礼拜仪式；

【当代版】这些东西都齐备了，祭司们就经常进入圣所崇拜。

【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】至于第二层帐幕，惟有大祭司一年一次独自进去，没有不带着血为自己和百姓的过错献上。

【和修订】至于第二层帐幕，惟有大祭司一年一次独自进去，没有一次不带着血，为自己献上，也为百姓无意所犯的过错献上。

【新译本】至于第二进会幕，只有大祭司一年一次独自进去，并且非带着血不可，好为自己和人民的愚妄把血献上。

【吕振中】至于第二间呢、惟有大祭司一年一次独自地进去，没有不带着血、替自己和人民的过失而供献的。

【思高本】至于后边的帐幕，惟独大司祭一年一次进去，常带上血，去为自己和为人民的过犯奉献。

【牧灵本】唯有大司祭可进入第二个帐幕，每年一次。他必须带血进去，为自己和他人的过错作奉献。

【现代本】只有大祭司进到圣幕的内层，但每年也只有一次，每次都带着血进去，为自己和人民因无知而犯的罪献给神。

【当代版】可是，有资格进入至圣所的，只有大祭司一人，而且只限每年一次；同时，每次还要端着血独自进去，为他自己和以色列人的过犯献祭。

【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】圣灵用此指明，头一层帐幕仍存的时候，进入至圣所的路还未显明。

【和修订】圣灵借此指明，第一层帐幕仍存在的时候，进入至圣所的路还没有显示。

【新译本】圣灵借着这事表明，当第一进会幕存在的时候，进入至圣所的路，还没有显明出来。

【吕振中】圣灵以此指明：尽先前帐幕还有地位时，进入天上圣所的路总还没有显明出来。

【思高本】圣神藉此指明：几时前边的帐幕还存在，到天上圣殿的道路就还没有打开。

【牧灵本】圣神借此指示我们：若前面的帐幕仍在，通往圣殿之路就不能敞开。

【现代本】圣灵借着这些安排来指明，只要外层的圣幕还在的时候，那通往至圣所的路就不开放。

【当代版】圣灵借着这些指出，头一层的圣幕仍存在的时候，进入至圣所的路，对于普通人来说，仍然是关闭的。

【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】那头一层帐幕作现今的一个表样，所献的礼物和祭物，就着良心说，都不能叫礼拜的人得以完全。

【和修订】那第一层帐幕是现今时代的一个预表，表示所献的礼物和祭物都不能使敬拜的人在良心上得以完全。

【新译本】这第一进会幕是现今的时代的预表，其实所献的礼物和祭品，都不能使敬拜的人在良心上得到完全。

【吕振中】[那种帐幕原是表样、象征这现世时期的]; 按这制度，所供献的礼物和祭物都不能使礼拜的人良知上完全洁净，

【思高本】以上所述是现今时期的预表，表示所奉献的供物和牺牲，不能使行敬礼的人，在良心上得到成全，

【牧灵本】以上所述是今日时代的象征，献的供物祭品，不能使那奉献的人内心达到至善，

【现代本】外层的圣幕预表着此时此刻。这就是说献给神的礼物和祭品都不能使敬拜的人内心完全。

【当代版】这事给现代人一个表征，说明所献的供物和祭物，都不能使人的良心觉得完全，

【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】这些事，连那饮食和诸般洗濯的规矩，都不过是属肉体的条例，命定到振兴的时候为止。

【和修订】这些事只不过是有关饮食和各种洁净的规矩，是属肉体的条例，它的功效是直到新次序的时期来到为止。

【新译本】这些只是关于饮食和多样洁净的礼仪，是在“更新的时候”来到之前，为肉体立的规例。

【吕振中】只是关于饮食和几样不同的洗濯、不过是属肉身的律例、制定着改正时期为止罢了。

【思高本】因为这一切都是属于外表礼节的规程，只着重食品、饮料和各式各样的洗礼，立定为等待改良的时期。

【牧灵本】所献之物不过是食品、饮料和各种形式的洗洁礼，都是徒具外在形式的人为的规矩，在革新的时间来到之后即失效。

【现代本】这些只牵涉到饮食和不同的洁净仪式罢了，是属于外表的规例；它们的功效只到神改革一切的时候为止。

【当代版】因为这些不过是外表的条例，只关于饮食、洗濯等规矩，等那革新的日子一到，便不再发生功用了。

【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】但现在基督已经来到，作了将来美事的大祭司，经过那更大更全备的帐幕，不是人手所造、也不是属乎这世界的；

【和修订】但现在基督已经来到，作了已实现的美事的大祭司，经过那更大更全备的帐幕，不是人手所造，也不是属于这世界的；

【新译本】但基督已经来了，作了已经实现的美好事物的大祭司；他经过更大、更完备的会幕（不是人手所做的，也就是不属于这被造的世界的）。

【吕振中】但基督来到了、做一位已实现的（有古卷作：将来）美事之大祭司、却通过那较大较完全的帐幕、不是人手造的、就是说、不属于这被创造之世的、进入天上的圣所，

【思高本】可是基督一到，就作了未来鸿恩的大司祭，经过了那更大、更齐全的，不是人手所造，不属于受造世界的帐幕，

【牧灵本】但是现在，基督已来到，他是天主赐予的全新恩宠时代的大司祭。他进入的是一个更大、更完美的圣殿，那不是由人建造的，也不属于这被造的世界。

【现代本】但是基督已经来了；他作大祭司，实现了（有些古卷是：将要实现）那些美事。他的圣幕更大，更完全，不是人手所造的；就是说，不是这被造的世界的一部份。

【当代版】现在基督已经以新约大祭司的身分出现，进入了那更伟大、更完全、非人手盖造、也不属于这个世界的圣幕。

【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】并且不用山羊和牛犊的血，乃用自己的血，只一次进入圣所，成了永远赎罪的事。

【和修订】他不用山羊和牛犊的血，而是用自己的血，只一次进入至圣所就获得了永远的赎罪。

【新译本】他不是用山羊和牛犊的血，而是用自己的血，只一次进了至圣所，就得到了永远的救赎。

【吕振中】也没有借着山羊和牛犊的血，乃借着自己的血、尽一次地进去，就立得了永世的赎放。

【思高本】不是带着公山羊和牛犊的血，而是带着自己的血，一次而为永远进入了天上的圣殿，获得了永远的救赎。

【牧灵本】他进入圣殿时带的并非牛和羊的血，而是他自己的血。只一次就为我们赢得了永远的救恩。

【现代本】当基督通过了圣幕，一举而竟全功地进到至圣所的时候，他并没有用山羊和小牛的血作祭物，却用他自己的血为我们取得了永恒的救赎。

【当代版】祂只要进入至圣所一次，便完成了永远有效的赎罪工作，为人类带来永远的救赎。祂为人类献上的，是自己的血，而不是山羊血或牛犊血。

【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，并母牛犊的灰，洒在不洁的人身上，尚且叫人成圣，身体洁净，

【和修订】若山羊和公牛的血，以及母牛犊的灰，洒在不洁的人身上，尚且使人成圣，身体洁净，

【新译本】如果山羊和公牛的血，以及母牛犊的灰，洒在不洁的人身上，尚且可以使他们成为圣洁，身体洁净，

【吕振中】若山羊和公牛的血、跟母牛犊的灰、洒在被俗污沾染的人身上、尚且能使他们成圣别（或译：圣洁）、以致肉身洁净，

【思高本】假如公山羊和牛犊的血，以及母牛的灰烬，在那些受玷污的人身上，可净化他们得到肉身

的洁净，

【牧灵本】如果把牛犊和山羊的血以及母牛的灰洒在那些不洁之人身上，尚且能洁净他们的肉身；

【现代本】如果把山羊和公牛的血，和焚烧了的母牛的灰，洒在那些在礼仪上不洁净的人身上，能够清除他们的污秽，使他们净化，

【当代版】如果把山羊血、公羊血和母牛犊的灰洒在“污秽的人”身上，就可以使人肉身洁净成为圣洁，

【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】何况基督借着永远的灵，将自己无瑕无疵献给神，他的血岂不更能洗净你们的心（原文作良心），除去你们的死行，使你们事奉那永生神吗？

【和修订】何况基督的血，他借着永远的灵把自己无瑕无疵地献给神，更能洗净我们的良心，除去致死的行为，好事奉那位永生的神。

【新译本】何况基督的血呢？他借着永远的灵，把自己无瑕无疵的献给神，他的血不是更能洁净我们的良心脱离死行，使我们可以事奉永活的神吗？

【吕振中】何况基督的血呢？基督借着永恒的灵、将自己无瑕无疵地献与神，他、的血岂不更能洁净我们的良知，除去属死的行为，使我们能事奉永活的神么？

【思高本】何况基督的血呢？借着永生的神，已把自己毫无瑕疵的奉献于天主，的血岂不更能洁净我们的良心，除去死亡的行为，好去事奉生活的天主？

【牧灵本】基督通过永生的圣神，把自己当作无玷的牺牲奉献给天主，他的血不是更能洁净我们的良心，除去死亡的行为，使我们得以服务于永生的天主吗？

【现代本】那么，基督的血所能成就的岂不是更多吗？借着那永恒的灵，他把自己当作完整的祭物献给神。他的血要净化我们（有些古卷是：你们）的良心，除掉我们的腐败行为，使我们得以事奉永活的神。

【当代版】那么，基督借着祂永生的灵，把自己无瑕无疵地献给了神，难道祂的宝血不是更能洗净你们的良心，使你们脱离死行，转而服事永活的神吗？

【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】为此，他作了新约的中保，既然受死赎了人在前约之时所犯的罪过，便叫蒙召之人得着所应许永远的产业。

【和修订】为此，基督作了新约的中保；因为他的死，赎了人在第一个约之时所犯的罪过，使蒙召的人能得着所应许永远的产业。

【新译本】因此，他作了新约的中保，借着他的死，使人在前约之下的过犯得到救赎，就叫那些蒙召的人，得着永远基业的应许。

【吕振中】故此基督做了一个新的约的中保，蒙召的人就可以得到应许的永世基业；因为已经有了受死的事、来赎赦前约之下犯法的罪了。

【思高本】为此，作了新约的中保以的死亡补赎了在先前的盟约之下所有的罪过，好叫那些蒙召的人，获得所应许的永远的产业。

【牧灵本】基督是新盟约的中保。他的死亡正补赎了在旧约下所犯的罪，使蒙召的人可以继承永恒的产业。

【现代本】因此，基督成为这新的约的中间人，为要使神所呼召的人能够领受他所应许永恒的福泽。这事的成就是借着死；这死释放了他们在头一个约下所犯的罪过。

【当代版】为此，祂作了新约的中间人，借着死而补赎了人在旧约（规例律法）之下所犯的罪；而且使那些被神选召的人，可以获得祂所应允的永恒的基业。

【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】凡有遗命必须等到留遗命（遗命：原文与约字同）的人死了；

【和修订】凡有遗嘱，必须证实立遗嘱的人已经死了。

【新译本】凡有遗嘱（“遗嘱”或译：“约”，与17节同），必须证实立遗嘱的人死了；

【吕振中】哪里有遗嘱（与‘约’字同字），哪里立遗嘱（与‘约’字同字）者的死就必须提证出来。

【思高本】凡是遗嘱，必须提供立遗嘱者的死亡，

【牧灵本】凡遗嘱生效，必得等立遗嘱者死后。

【现代本】凡遗嘱必须证明立遗嘱的人已经死了；

【当代版】凡是遗嘱，必须等到立遗嘱的人死了以后，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】因为人死了，遗命才有效力，若留遗命的尚在，那遗命还有用处吗？

【和修订】因为人死了，遗嘱才有效力；立遗嘱的人尚在，遗嘱就不能生效。

【新译本】因为人死了，遗嘱才能确立，立遗嘱的人还活着的时候，遗嘱决不生效。

【吕振中】有了死了，遗嘱（与‘约’字同字）才算确定；立遗嘱（与‘约’字同字）者还活着时，遗嘱（与‘约’字同字）总是无效力的。

【思高本】因为有了死亡，遗嘱才能生效，几时立遗嘱者还活着，总不得生效。

【牧灵本】若立遗嘱者尚在，这遗嘱就无效。

【现代本】因为立遗嘱的人还活着，遗嘱就没有功效，只有在他死后，遗嘱才能生效。

【当代版】如果他依然健在，所立的遗嘱是不生效的。

【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，前约也不是不用血立的；

【和修订】所以，第一个约也是用血立的。

【新译本】因此，前约并不是没有用血立的：

【吕振中】所以就是先前的约也不是没有用血开创的。

【思高本】因此，连先前的盟约也得用血开创。

【牧灵本】所以，第一个盟约是以血开始的。

【现代本】所以，连头一个约也是用血订立才生效的。

【当代版】这就是旧约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】 因为摩西当日照着律法将各样诫命传给众百姓，就拿朱红色绒和牛膝草，把牛犊山羊的血和水洒在书上，又洒在众百姓身上，说：

【和修订】 因为摩西当日照着律法将各样诫命传给众百姓，就拿朱红色绒和牛膝草，把牛犊、山羊的血，和水洒在书上，又洒在众百姓身上，

【新译本】 当日摩西按照律法，向所有人民宣布了各样的诫命，就拿牛犊（好些抄本在此有“和山羊”）的血和水，用朱红色的羊毛与牛膝草，洒在律法书上和人民身上，

【吕振中】 当时各条诫命既由摩西按照律法向众民宣讲了，他就拿牛犊山羊的血，用水和朱红绒跟牛膝草、洒在那书卷上，并且洒在众民身上，

【思高本】 当日梅瑟向全民众按法律宣读了一切诫命之后，就用朱红线和牛膝草，蘸上牛犊和公山羊的血和水，在约书和全民众身上，说：

【牧灵本】 当时梅瑟向人民宣讲一切必须遵守的律法诫命，拿小公牛和山羊的血掺上水，用红毛线和牛膝草蘸一蘸，洒在约书和以色列民众身上，

【现代本】 当初，摩西按照法律先把所有的诫命传给人民，然后拿小牛和山羊的血，掺着水，用深红色的绒和牛膝草蘸上，洒在法律书上和所有的人民身上。

【当代版】 当摩西依照律法向犹太人颁布神的诫命之后，就用红色的羊毛和牛膝草，蘸了水和牛犊山羊的血，洒在律法书和百姓的身上，

【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】 “这血就是神与你们立约的凭据。”

【和修订】 说：“这血就是神与你们立约的凭据。”

【新译本】 说：“这就是 神规定你们立约的血。”

【吕振中】 说：“这就是神向你们立诫命的约之血”。

【思高本】“这是天主向你们所命定的盟约的血。”

【牧灵本】并念道：“这是天主向你们命定的盟约之血。”

【现代本】他说：“这血印证了神命令你们遵守的约。”

【当代版】说：“这血是神用来与你们立约的。”

【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】他又照样把血洒在帐幕和各样器皿上。

【和修订】他又照样把血洒在帐幕和敬拜用的各样器皿上。

【新译本】他照样把血洒在会幕和各样应用的器皿上。

【吕振中】就是帐幕和礼拜用的一切器册，他也照样地用血洒。

【思高本】连帐幕和为敬礼用的一切器皿，也照样上了血；

【牧灵本】同样，梅瑟也把血洒在帐幕及所有祭礼用的器皿上。

【现代本】同样，摩西也把血洒在圣幕和礼拜及礼仪上所用的各样器皿上面。

【当代版】他又照样把血洒在圣幕和所有献祭的器具上。

【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】按着律法，凡物差不多都是用血洁净的；若不流血，罪就不得赦免了。

【和修订】按着律法，几乎每样东西都是用血洁净的；没有流血，就没有赦罪。

【新译本】按着律法，几乎所有都是用血洁净的，如果没有流血，就没有赦免。

【吕振中】其实几乎可以说，按照律法，凡物都是用血洁净的：没有流血的事，就没有赦免的事。

【思高本】并且按照法律，几乎一切都是用血洁净的，若没有流血，就没有赦免。

【牧灵本】其实，按律法规定，所有的洁净礼都得用血。若没有流血，罪就不得赦免。

【现代本】按照法律，几乎各样器皿都是用血洁净的；没有流血，就没有赦罪。

【当代版】根据律法来说，差不多所有的对象都要洒上血，好使它洁净；因为若不流血，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】照着天上样式作的对象必须用这些祭物去洁净；但那天上的本物自然当用更美的祭物去洁净。

【和修订】这样，照着天上样式做的对象必须用这些礼仪去洁净，但那天上的一切，自然当用更美的祭物去洁净。

【新译本】照着天上样式作的既然必须这样去洁净，天上物体的本身，就应该用更美的祭品去洁净了。

【吕振中】这样，天上之事的仿本既然必须用这些礼节来洁净，那天上的本物必须用比这些更好的祭献去洁净了。

【思高本】那么，既然连那些天上事物的模型还必须这样洁净，而那天上的本物，自然更须要用比这些更高贵的牺牲，

【牧灵本】天上事物的外在影像都得用这种方法洁净，那天上事物的本体，岂不更需要尊贵的牺牲！

【现代本】这些仿照天上的样式所造的器皿，必须用这方法洁净。但是，天上的器皿必须用更好的祭物去洁净。

【当代版】照着天上本物的样式所造的那些对象，既然要靠祭牲的血来洁净，那天上的本物，当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】因为基督并不是进了人手所造的圣所（这不过是真圣所的影像），乃是进了天堂，如今为我们显在神面前；

【和修订】因为基督并没有进了人手所造的圣所——这不过是真圣所的影像——而是进到天上，如今为我们出现在神面前。

【新译本】因为基督不是进了人手所做的圣所（那不过是真圣所的表像），而是进到天上，现在替我们显露在神的面前。

【吕振中】因为基督并不是进了人手造的圣所、真圣所的模型、乃是进了上天本境，如今替我们显在神面前的。

【思高本】因为基督并非进入了一座人手所造，为实体模型的圣殿，而是进入了上天本境，今后出现

在天主面前，为我们转求。

【牧灵本】因为基督进入的不是由人手造的圣殿，那不过是真正圣殿的缩影；基督上天去了，代表我们出现在天主台前。

【现代本】基督并没有进入人手所造的圣所；那不过是真的圣所的副本。他进到天上，替我们站在神面前。

【当代版】因为基督并非进入了人手所造的圣所——那只不过是真圣所的象征罢了，祂是进了天堂，为我们的缘故显在神的面前。

【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】也不是多次将自己献上，象那大祭司每年带着牛羊的血（牛羊的血：原文作不是自己的血）进入圣所，

【和修订】他也无须多次将自己献上，像大祭司每年带着牛羊的血进入至圣所。

【新译本】他不必多次把自己献上，好像大祭司每年带着不是自己的血进入至圣所一样。

【吕振中】他也不是必须多次地供献自己、像大祭司每年靠着不是自己的血的、去进入圣所一样。

【思高本】无须再三奉献自己，好像大司祭每年应带着不是自己的血进入圣殿一样，

【牧灵本】他无须再三祭献自己，好像其他大司祭一样，每年带着不是自身的血进入圣殿。

【现代本】犹太人的大祭司每年带着牲畜的血进到至圣所。但是，基督无须多次献上自己，

【当代版】祂在天上不必一次又一次地把自己献上，像那些大祭司年年都带着牛羊的血进入至圣所一样。

【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】如果这样，他从创世以来，就必多次受苦了。但如今在这末世显现一次，把自己献为祭，

好除掉罪。

【和修订】如果这样，他从创世以来就必须多次受苦了。但如今，他在今世的末期显现，仅一次把自己献为祭，好除掉罪。

【新译本】如果这样，他从创世以来，就必须受许多次的苦了。可是现在他在这世代的终结，只显现一次，把自己作为祭品献上，好除掉罪。

【吕振中】假使如此，从世界创立以来，他就必须多次受苦了！其实他在今世的末期、乃是尽一次地显现，借着自己之奉献为祭、好把罪废掉的。

【思高本】否则，从创世以来，就必须多次受苦受难了；可是现今，在今世的末期，只出现了一次，以自己作牺牲，除灭了罪过。

【牧灵本】不然的话，从创世以来，基督就得受许多次苦难了。事实上，他只在今世末期才显现，只一次献上牺牲，就永远地除灭了罪恶。

【现代本】否则，从创世以来，他就得多次忍受苦难了。基督一次献上而竟全功，在这末世，把自己当作祭物献上，来洁净罪。

【当代版】不然的话，自创世以来祂必定要一死而再死，不知受苦多少次了。但在这世代的末期，祂只一次把自己献上，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】按着定命，人人都有一死，死后且有审判。

【和修订】按着命定，人人都有一死，死后且有审判。

【新译本】按着定命，人人都要死一次，死后还有审判。

【吕振中】按所保留给人的、只有一次死，死后有审判。

【思高本】就如规定人只死一次，这以后就是审判；

【牧灵本】人只死一次，然后面临审判。

【现代本】到了时候，人人必有一死，死后有神的审判。

【当代版】按着定命，人人都有一死，而且死后还有审判；

【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】象这样，基督既然一次被献，担当了多人的罪，将来要向那等候他的人第二次显现，并与罪无关，乃是为拯救他们。

【和修订】同样，基督既然一次献上，担当了许多人的罪，将来要第二次显现，与罪无关，而是为了拯救热切等候他的人。

【新译本】照样，基督为了担当许多人的罪，也曾经一次把自己献上；将来他还要再一次显现，不是为担当罪，而是要向那些热切期待他的人成全救恩。

【吕振中】基督也这样；基督也是只有一次之被供献、来担当许多人的罪。将来还要显现个第二次、却是与罪无关，是要向切候着他的人施拯救的。

【思高本】同样，基督也只一次奉献了自己，为除免大众的罪过；将来要再次显现，与罪过无关，而是要向那些期待的人施行救恩。

【牧灵本】为基督亦然，他只奉献自己一次，就免除了众人的罪。他将再次显现，但与罪无关，而是为那些期盼他的人带来救恩。

【现代本】同样，基督也一次献上，除掉了许多人的罪。他要再一次显现，不是来对付罪，而是来拯救等候他的人。

【当代版】基督也是这样，曾经一次献上自己，承担了世人的罪；然而，祂还要再来，那时不再是为赎罪而来，乃是为了使那些渴望祂再来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.