

希伯來書第十一章譯文對照

1【和合本】信就是所望之事的實底，是未見之事的確據。

【和修訂】信就是對所盼望之事有把握，對未見之事有確據。

【新譯本】信就是對所盼望的事的把握，是還沒有看見的事的明證。

【呂振中】信就是對所盼望的事物有把握，對沒有看見的事物能確斷。

【思高本】信德是所希望之事的擔保，是未見之事的確證。

【牧靈本】信德就是對所持的希望堅持不懈，對看不見的事確信不疑。

【現代本】那麼，信心是什麼呢？信心是對所盼望的事有把握，對不能看見的事能肯定。

【當代版】信心是我們所盼望之事的保證和未見之事的憑據。

【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】古人在這信上得了美好的證據。

【和修訂】古人因著這信獲得了贊許。

【新譯本】因著這信心，古人得到了稱許。

【呂振中】因這緣故、前人就得了贊許的證言。

【思高本】因這信德，先人們都曾得了褒揚。

【牧靈本】我們的先祖因信德而獲贊許。

【現代本】古人能夠贏得神的贊許就是由於他們相信神。

【當代版】古時的人因有這樣的信心而得到了美譽。

【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。

【和修訂】因著信，我們知道這宇宙是借神的話造成的。這樣，看得見的是從看不見的造出來的。

【新譯本】因著信，我們就明白宇宙（“宇宙”或譯：“諸世界”或“眾世代”）是因著神的話造

成的。這樣，那看得見的就是從那看不見的造出來的。

【呂振中】因著信、我們了悟今世乃由神的話設備成的，進而領會看得見的東西從不顯露之物造出來。

【思高本】因著信德，我們知道普世是藉天主的話形成的，看得見的是由看不見的化成的。

【牧靈本】由於信德，我們相信，宇宙是借著天主的聖言而得創造與安排的；可見的萬物都出自看不見的實體。

【現代本】由於信心，我們知道宇宙是藉著神的話造成的；這樣，那看得見的是從那看不見的造出來的。

【當代版】我們憑著信心，就知道所看見的宇宙是借著神的話造成的，並不是由看得見的物質造出來的。

【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】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，就是神指他禮物作的見證。他雖然死了，卻因這信，仍舊說話。

【和修訂】因著信，亞伯獻祭給神比該隱所獻的更美，因此獲得了贊許為義人，神親自悅納了他的禮物。他雖然死了，卻因這信仍舊在說話。

【新譯本】因著信，亞伯比該隱獻上更美的祭品給神；借著這信心，他被神稱許為義人，這是神指著他的禮物所作的見證；他雖然死了，卻借著信仍然說話。

【呂振中】因著信、亞伯供獻了祭物與神、比該隱所供獻的美好，就藉著信得了贊許的證言稱他為義；神對他的禮物作證了（此未句有異文，意難確定），因此他死了、還藉著信而說話。

【思高本】因著信德，亞伯爾向天主奉獻了比加音更高貴的祭品；因這信德，亞伯爾被褒揚為義人，因為有天主為的供品作證；因這信德，雖死了，卻仍發言。

【牧靈本】由於信德，亞伯爾的祭獻比加音的更好。而且也因著他的信德，亞伯爾被稱為義人，天主親自悅納了他的祭獻。他雖然死了，依然借著信德向天主呼求。

【現代本】由於信心，亞伯比該隱獻了更好的祭物給神。他藉著信心，贏得神的贊許，被稱為義人，因為神親自悅納他的禮物。他雖然死了，仍舊藉著這信心說話。

【當代版】亞伯因著有信心，他奉獻給神的祭物，就比該隱所奉獻的更美好；於是神就悅納了他的祭物，稱他為義人。後來亞伯雖然死了，但他因著信心而有的行動，今天仍然在向我們說話。

【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；只是他被接去以前，已經得了神喜悅他的明證。

【和修訂】因著信，以諾被接去，得以不見死，人也找不著他，因為神已經把他接去了；只是他被接去以前，已討得神的喜悅而蒙贊許。

【新譯本】因著信，以諾被遷去了，使他不至於死，人也找不著他，因為 神把他遷去了。原來在遷去以前，他已經得了 神喜悅他的明證。

【呂振中】因著信、以諾被遷移而不見死；人找不著他，因為神把他遷移了。在遷移之前、他已經得了贊許的證言、稱為神所喜歡的了。

【思高本】因著信德，哈諾客被接去了，叫他不見死亡，世人也找不著他了，因為天主已將他接去；原來被接去之前，已有了中悅天主的明證。

【牧靈本】由於信德，哈諾客被接上天而得以不死：“沒有人能找到他，因為天主把他接去了。”他被接升前，已得到被天主喜愛的明證。

【現代本】由於信心，以諾得以不死。他被提升到神那裡去，沒有人能找到他，因為神接了他去。聖經上說，他被提升以前已經得到了神的歡心。

【當代版】以諾因著有信心，不經死亡便被神接到天上去，世上的人再也找不到他。其實，在神將他接去之前，他已經得到神的喜悅。

【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，就不能得神的喜悅；因為到神面前來的人必須信有神，且信他賞賜那尋求他的人。

【和修訂】沒有信，就不能討神的喜悅，因為到神面前來的人必須信有神，並且信他會賞賜尋求他的人。

【新譯本】沒有信，就不能得到 神的喜悅；因為來到 神面前的人，必須信 神存在，並且信他會賞賜那些尋求他的人。

【呂振中】沒有信、要讓神喜歡是不可能的，因為上神面前去的人必須信他存在，能真地賞報尋求他的人。

【思高本】沒有信德，是不可能中悅天主的，因為凡接近天主的人，應該信他存在，且信他對尋求他的人是賞報者。

【牧靈本】若沒有信德，就不能令天主喜愛。凡要接近天主的人，必須相信他的存在，也相信天主必賞賜尋求他的人。

【現代本】人沒有信心就不能得到神的歡心。凡是到神面前來的人都必須信神的存在，而且信他要報賞尋求他的人。

【當代版】人沒有信心，就不能得到神的喜悅，因為來到神面前的人，必須相信神存在，也相信祂會賞賜一切尋求祂的人。

【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】挪亞因著信，既蒙神指示他未見的事，動了敬畏的心，預備了一隻方舟，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。

【和修訂】因著信，挪亞既蒙神指示他未見的事，動了敬畏的心，造了方舟，使他全家得救。借此他定了那世代的罪，自己也承受了那從信而來的義。

【新譯本】因著信，挪亞在還沒有看見的事上，得了 神的警告，就動了敬畏的心，做了一艘方舟，使他全家得救。借著這信心，他就定了那世代的罪，自己也承受了那因信而來的義。

【呂振中】因著信、挪亞得了神諭關於還未看到的事，就動了虔敬的心而建備樓船、來救他的家，便藉著信而定了那世代的罪，自己也承受了依信而稱的義。

【思高本】因著信德，諾厄對尚未見的事得了啟示，懷著敬畏製造了方舟，為救自己的家庭；因著信德，定了世界的罪，且成了由信德得正義的承繼者。

【牧靈本】由於信德，諾厄得知將發生從未見過的事，他造了方舟，用來救他自己和他的家人。他的信德定了那世界的罪，而他自己則繼承了公義，那是信德的成果。

【現代本】由於信心，挪亞在還沒有見到的事情上面，聽從神的警告，造了一條方舟，使他和全家得到安全。這樣，他定了那世代的罪，而他自己從神領受了因信而有的義。

【當代版】挪亞有信心，神就把未來的事情指示給他。他因為敬畏神，就預備了一隻方舟，使全家得救。這信心便無形中判定了當代人不信的罪；他自己也承受了因信心而得到的義。

【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】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，還不知往哪裡去。

【和修訂】因著信，亞伯拉罕蒙召的時候就遵命出去，往將來要承受為基業的地方去；他出去的時候還不知往哪裡去。

【新譯本】因著信，亞伯拉罕在蒙召的時候，就聽命往他將要承受為業的地方去；他出去的時候，還不知道要往哪裡去。

【呂振中】因著信、亞伯拉罕蒙了召，就聽從而出去，到他將要受為基業的地方去；他出去，不知道要往哪裡去！

【思高本】因著信德，亞巴郎一蒙召選，就聽命往他將要承受為產業的地方去了；他出走時，還不知道要到那去。

【牧靈本】由於信德，亞伯郎被召叫時，從命出發，往一處他將領受產業的地方去。他啟程時，尚不知何處是目的地。

【現代本】由於信心，亞伯拉罕順服神的召喚，去到神應許要賜給他的地方。他離開本國的時候，並不知道要到哪裡去。

【當代版】亞伯拉罕聽到神的呼召，雖然未知去向，但因為有信心，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】他因著信，就在所應許之地作客，好象在異地居住帳棚，與那同蒙一個應許的以撒、雅各一樣。

【和修訂】因著信，他就在所應許之地作客，好像在異鄉，居住在帳棚裡，與蒙同一個應許的以撒和雅各一樣。

【新譯本】因著信，他在應許之地寄居，好像是在異鄉，與承受同樣應許的以撒、雅各一樣住在帳棚裡。

【呂振中】因著信、他僑居在應許之地做外人，在帳棚裡居住；跟同做後嗣而承受這同一應許的以撒雅各在一起；

【思高本】因著信德，他旅居在所應許的地域，好像是在外邦，與有同樣恩許的承繼人依撒格和雅各伯寄居在帳幕內，

【牧靈本】全憑信德，他作為外鄉人居留在應許之地。他住在帳篷裡，承受同樣恩許的依撒格和雅各伯也是如此。

【現代本】藉著信心，他居住在神所應許的地方，異地作客，跟領受神同樣應許的以撒和雅各一起住在帳棚。

【當代版】他又因著有信心，便好像旅客一樣，僑居在神所應許給他的那個陌生的地方。他住在帳棚裡，正好像和他一樣得到神應許的以撒和雅各。

【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】因為他等候那座有根基的城，就是神所經營所建造的。

【和修訂】因為他等候著那座有根基的城，就是神所設計和建造的。

【新譯本】因為他等待那座有根基的城，就是 神所設計所建造的。

【呂振中】因為他期待著那有根基的城，就是神做其設計者和建造者的。

【思高本】因為他期待著那有堅固基礎的城，此城的工程師和建師是天主。

【牧靈本】他們期待著一座堅固的、由天主設計並建造的城市。

【現代本】因為亞伯拉罕盼望著那座神所設計建造、根基永固的城。

【當代版】而他所熱切盼望的，是一座由神親自建造，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】因著信，連撒拉自己，雖然過了生育的歲數，還能懷孕，因她以為那應許她的是可信的。

【和修訂】因著信，撒拉自己已過了生育的年齡還能懷孕，因為她認為應許她的那位是可信的^註；

【新譯本】因著信，甚至撒拉，她雖然過了生育的年齡，還是能夠懷孕，因為她認為那應許她的是信實的。

【呂振中】因著信、連撒拉雖過了生育歲數的時期，還能獲得能力而孕懷後裔，因為她以那應許的為可信可靠；

【思高本】因著信德，連石女撒辣雖然過了適當的年齡，也蒙受了懷孕生子的能力，因為她相信那應許者是忠信的。

【牧靈本】由於信德，莎拉能夠在過了生育年齡之後，生得一子。因為她堅信許諾她的那一位是守信的。

【現代本】由於信心，雖然莎拉不孕，也過了生育的年齡，她仍然得到生育的能力，因為她（或譯：雖然莎拉不孕，亞伯拉罕也過了生育的年齡，他仍能作父親，因為他）相信神會持守他的應許。

【當代版】撒拉雖然過了生育的年齡，仍能懷孕，也完全是因為她有信心，認為那位應允她的神言出必行。

【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。

【和修訂】所以，從一個彷彿已死的人竟生出子孫，如同天上的星那樣眾多，海邊的沙那樣無數。

【新譯本】所以從一個好像已死的人，竟然生出許多子孫來，仿佛天上的星那麼眾多，海邊的沙那麼無數。

【呂振中】故此竟從一個人、又是仿佛死了的、生出子孫來，像天上的星辰那麼眾多，像海濱的沙那

麼無數。

【思高本】為此由一個人，且是由一個已近於死的人，生了子孫，有如天上的星辰那麼多，又如海岸上的沙粒那麼不可勝數。

【牧靈本】於是由一個已衰老的人身上，傳下“繁如星辰，廣如岸沙”的子孫。

【現代本】雖然亞伯拉罕似乎已經死了，從他一個人所傳下來的子孫卻像天上的星星和海邊無數的沙粒那麼多。

【當代版】所以，她丈夫亞伯拉罕雖然也已經無法生育，卻和她生了孩子。他們的後裔，就好像天上的星，海邊的沙那麼多。

【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】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。

【和修訂】這些人都是存著信心死的，並沒有得著所應許的，卻從遠處觀望，且歡喜迎接。他們承認自己在地上是旅客，是寄居的。

【新譯本】這些人都是存著信心死了的，還沒有得著所應許的，只不過是從遠處看見，就表示歡迎，又承認他們在世上是異鄉人，是客旅。

【呂振中】這些人都是存著信心而死，沒有領受所應許的，乃是遠遠望見而致敬，承認自己在地上是旅客是寄居的。

【思高本】這些人都懷著信德死了，沒有獲得所應許的，只由遠處觀望，表示歡迎明認自己在世上只是外方人和旅客。

【牧靈本】這些人都懷著信德死去了，他們並沒嘗到諾言實現的快樂。只是遠遠地觀望並且期盼著，知道自己在世上只是旅居外邦的過客。

【現代本】這些人是至死有信心的人。他們並沒有領受到神所應許的；可是從遠處觀望，心裡喜歡，又承認他們在世上不過是異鄉人和流浪的旅客。

【當代版】這些人死的時候，雖然尚未得到神應允給他們的，卻是滿懷希望。他們好像從遠處看見這些應許實現，就歡然上前接受；而且又認定自己在世界上，不過是寄居的旅客。

【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】 說這樣話的人是表明自己要找一個家鄉。

【和修訂】 說這樣話的人是表明自己要尋找一個家鄉。

【新譯本】 因為說這樣話的人，是表明他們在尋求一個家鄉。

【呂振中】 說這樣話的人是顯出自己在切求著一個家鄉。

【思高本】 的確，那些說這樣話的人，表示自己是在尋求一個家鄉。

【牧靈本】 他們說這話的語氣，顯示出他們盼望一處家園。

【現代本】 說這話的人顯然地表示他們在替自己尋求一個家鄉。

【當代版】 像他們採取這種態度的人。是表明自己正在嚮往一個家鄉。

【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】 他們若想念所離開的家鄉，還有可以回去的機會。

【和修訂】 他們若想念所離開的家鄉，還有回去的機會。

【新譯本】 如果他們懷念已經離開了的地方，還有可以回去的機會。

【呂振中】 假使他們是想念著所離開的家鄉，總還有機會可以折回去的。

【思高本】 如果他們是懷念所離開的家鄉，他們還有返回的機會；

【牧靈本】 如果他們懷念已離開的家鄉，他們仍可以回去。

【現代本】 他們並不懷念已經離開了的地方，否則，他們還有回去的機會。

【當代版】 事實上，他們並不是緬懷在地上的故鄉，因為如果是的話，他們還有回去的機會。

【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】他們卻羨慕一個更美的家鄉，就是在天上的。所以神被稱為他們的神，並不以為恥，因為他已經給他們預備了一座城。

【和修訂】其實他們所羨慕的是一個更美的，就是在天上的家鄉。所以，神並不因他們稱他為神^神而覺得羞恥，因為他已經為他們預備了一座城。

【新譯本】但是現在他們所嚮往的，是一個更美的、在天上的家鄉。所以，神不以他們稱他為神而覺得羞恥；因為他已經為他們預備了一座城。

【呂振中】其實呢、他們是希求一個較好的、就是天上的。故此神稱為他們的神、也不以為恥；因為他已經給他們豫備了一座城了。

【思高本】其實他們如今所渴望的，實是一個更美麗的家鄉，即天上的家鄉。為此，天主自稱為他們的天主，不以他們為羞恥，因為已給他們預備了一座城。

【牧靈本】但是他們渴望的是一處更好的地方，那便是天上的家園。天主並不因被稱為“他們的”天主而羞恥，因為他已為他們準備了一座城市。

【現代本】他們所渴慕的是那在天上更美好的家鄉；所以，神並不因他們稱他為神而覺得恥辱，因為他已經為他們預備了一座城。

【當代版】他們所渴慕的，乃是在天上更美麗的家鄉。所以，神稱為他們的神，也不以為恥；原來祂已經為他們預備了一座城。

【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】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。

【和修訂】因著信，亞伯拉罕被試驗的時候把以撒獻上，這就是那領受了應許的人甘心把自己獨生的兒子獻上。

【新譯本】因著信，亞伯拉罕在受試驗的時候，就把以撒獻上；這就是那歡喜領受應許的人，獻上了自己的獨生子；

【呂振中】因著信、亞伯拉罕被試驗的時候，就把以撒供獻了；並且那領受了應許的是想要供獻個獨生子呢；

【思高本】因著信德，亞巴郎在受試探的時候，獻上了依撒格，就是那承受了恩許的人，獻上了自己

的獨生子；

【牧靈本】由於信德，亞伯郎在接受考驗時，願意獻出獨子，犧牲依撒格。他是得天主恩許的人，

【現代本】由於信心，亞伯拉罕在神考驗他的時候，把兒子以撒獻上，當作祭物。亞伯拉罕乃是領受神應許的人，可是他情願把獨子作為祭物獻上。

【當代版】神又曾經對亞伯拉罕說：“從以撒生的才可以稱為你的後裔。”亞伯拉罕就歡歡喜喜地接受了這個應許。後來當他的信心被考驗時，仍然憑著信心獻上獨子。

【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】論到這兒子，曾有話說：“從以撒生的才要稱為你的後裔。”

【和修訂】論到這兒子，神曾說：“從以撒生的才要稱為你的後裔。”

【新譯本】論到這個兒子，曾經有話說：“以撒生的，才可以稱為你的後裔。”

【呂振中】而關於這兒子並且有話說：“是本於以撒生的、才得以稱為你的後裔”的。

【思高本】原來天主曾向他說過：“只有由依撒格所生的，才稱為你的後裔。”

【牧靈本】因為天主對他說過：“依撒格的子嗣才是你真正的後裔。”

【現代本】神曾對他說：“你要從以撒得到我所應許的子孫。”

【當代版】神又曾經對亞伯拉罕說：“從以撒生的才可以稱為你的後裔。”亞伯拉罕就歡歡喜喜地接受了這個應許。後來當他的信心被考驗時，仍然憑著信心獻上獨子。

【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】他以為神還能叫人從死裡復活；他也彷彿從死中得回他的兒子來。

【和修訂】他認為神甚至能使人從死人中復活，意味著他得回了他的兒子。

【新譯本】亞伯拉罕認定，神能使人從死人中復活，因此，就喻意說，他的確從死裡得回他的兒子。

【呂振中】亞伯拉罕心裡想，就是從死人中、神也能叫人才活起來；因此在表樣的意義上說、他也真地得回了以撒呀。

【思高本】他想天主也有使人從死者中復活的能力，為此他又把依撒格得了回來以作預像。

【牧靈本】亞伯郎相信天主能復活死者，具有未來象徵意義的是，他把依撒格從死亡中領了回來。

【現代本】他認為神能夠使以撒從死裡復活。其實，我們也可以說，亞伯拉罕的確曾經把以撒從死裡領了回來。

【當代版】他深信神能使死人復活；而對於亞伯拉罕來說，以撒在形式上已經死了，然後又活過來。

【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】以撒因著信，就指著將來的事給雅各、以掃祝福。

【和修訂】因著信，以撒指著將來的事給雅各、以掃祝福。

【新譯本】因著信，以撒給雅各和以掃祝福，論到將來的事。

【呂振中】因著信、以撒給雅各以掃祝福、論到將來的事。

【思高本】因著信德，依撒格也關於未來的事祝福了雅各伯和厄撒烏。

【牧靈本】由於信德，依撒格給了雅各伯和厄撒烏未來的祝福。

【現代本】由於信心，以撒為了將來的事給雅各和以掃祝福。

【當代版】以撒因為有信心，就給雅各和以掃祝福，論到後來必定發生的事。

【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。

【和修訂】因著信，雅各臨死的時候給約瑟的兩個兒子個別祝福，扶著拐杖敬拜神。

【新譯本】因著信，雅各臨死的時候，分別為約瑟的兒子祝福，又倚著杖頭敬拜神。

【呂振中】因著信、雅各臨死的時候、分別給約瑟的兩個兒子祝福，倚著自己的杖頭而敬拜。

【思高本】因著信德，臨死的雅各伯祝福了若瑟的每一個兒子，也扶著若瑟的頭朝拜了天主。

【牧靈本】還是基於信德，雅各伯臨死前分別降福了若瑟的兩個兒子；並拄著拐杖來敬拜天主。

【現代本】由於信心，雅各在臨終的時候分別為約瑟的兩個兒子祝福；他扶著自己的拐杖敬拜神。

【當代版】雅各也因為有信心，在臨終之時為約瑟兩個兒子個別祝福，而且扶著杖頭敬拜神。

【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】約瑟因著信，臨終的時候，提到以色列族將來要出埃及，並為自己的骸骨留下遺命。

【和修訂】因著信，約瑟臨終的時候提到以色列族將來要出埃及，並為自己的骸骨留下遺言。

【新譯本】因著信，約瑟臨終的時候，提到以色列子民出埃及的事，並且為自己的骸骨留下遺言。

【呂振中】因著信、約瑟臨死的時候、提起以色列子孫出埃及的事，並為自己的骸骨有所囑咐。

【思高本】因著信德，臨終的若瑟提及以色列子民出離埃及的事，並對他自己的骨骸有所吩咐。

【牧靈本】也是由於信德，若瑟臨死前對以色列族人談起出離埃及的事，並為自己的遺體作了交待。

【現代本】由於信心，約瑟在臨終的時候提起以色列族將來要離開埃及的事，並對自己遺體的埋葬有所囑咐。

【當代版】約瑟將要離世時，也憑著信心預言以色列族將來要離開埃及，並且囑咐子孫要如何處理他的骸骨。

【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】摩西生下來，他的父母見他是個俊美的孩子，就因著信，把他藏了三個月，並不怕王命。

【和修訂】因著信，摩西生下來，他的父母見他是個俊美的孩子，把他藏了三個月，並不怕王的命令。

【新譯本】因著信，摩西的父母在摩西生下來以後，因為看見孩子俊美，就把他藏了三個月，不怕王的命令。

【呂振中】因著信、摩西生下來時被父母藏了三個月，因為他們見那孩子俊美；他們不怕王的諭旨。

【思高本】因著信德，梅瑟一誕生就被他的父母隱藏了三個月，因為他們見嬰孩俊美，便不怕君王的諭令。

【牧靈本】由於信德，梅瑟出生後就被他的父母藏了三個月。因見這嬰孩可愛俊美，就不怕國王的諭

令了。

【現代本】由於信心，摩西出生後，他的父母看見嬰兒俊美，把他隱藏了三個月；他們不怕王的命令。

【當代版】摩西的父母也有信心。他們見摩西生下來時十分可愛，就不怕違抗埃及王的命令，把他藏了三個月。

【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】摩西因著信，長大了就不肯稱為法老女兒之子。

【和修訂】因著信，摩西長大了不肯稱為法老女兒之子。

【新譯本】因著信，摩西長大了以後，就拒絕被稱為法老女兒的兒子。

【呂振中】因著信、摩西長大的時候、拒絕稱為法老女兒的兒子；

【思高本】因著信德，梅瑟長大以後，拒絕被稱為法郎公主的兒子，

【牧靈本】也因著信德，梅瑟長大後，不願被當作法老公主的兒子。

【現代本】由於信心，摩西長大後，拒絕被稱為埃及公主的兒子。

【當代版】摩西長大成人之後，也憑著信心拒絕作埃及公主的兒子；

【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】他寧可和神的百姓同受苦害，也不願暫時享受罪中之樂。

【和修訂】他寧可和神的百姓一同受苦，也不願在罪中享受片刻的歡樂。

【新譯本】他寧願選擇和 神的子民一同受苦，也不肯享受罪惡中暫時的快樂。

【呂振中】寧可選擇跟神的子民同受虐待，也不願意有罪惡中暫時的享受。

【思高本】他寧願同天主的百姓一起受苦，也不願有犯罪的暫時享受，

【牧靈本】他寧願跟天主的子民一塊兒吃苦，也不願享受罪惡裡的片刻歡樂。

【現代本】他寧願跟神的子民一同受苦，不願在罪惡中享受片刻的歡樂。

【當代版】且寧願與神的子民一同受苦，也不肯享受一時的罪中之樂。

【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】他看為基督受的凌辱比埃及的財物更寶貴，因他想望所要得的賞賜。

【和修訂】他把為彌賽亞受凌辱看得比埃及的財物更寶貴，因為他想望所要得的賞賜。

【新譯本】在他看來，為著基督受的凌辱，比埃及的財物更寶貴，因為他注視將來的賞賜。

【呂振中】因為他看被膏者所要受的辱罵、比埃及的寶藏為更大的財富；他轉臉注視著那賞報。

【思高本】因為他以默西亞的恥辱比埃及的寶藏更為寶貴，因為他所注目的是天主的賞報。

【牧靈本】因為他期盼著天主的賞報，明白為默西亞受辱比享盡埃及財富更有價值。

【現代本】在他的眼中，為基督受凌辱，比埃及所有的財寶更可貴，因為他盼望著將來的獎賞。

【當代版】在他看來，為基督受凌辱遠比埃及的財富寶貴，因為他所渴望的是將來的賞賜。

【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】他因著信，就離開埃及，不怕王怒；因為他恒心忍耐，如同看見那不能看見的主。

【和修訂】因著信，他離開埃及，不怕王的憤怒，因為他恒心忍耐，如同看見那不能看見的神。

【新譯本】因著信，他離開了埃及，不怕王的忿怒；因為他堅定不移，就像看見了人不能看見的神。

【呂振中】因著信、他離棄了埃及，不怕王的暴怒；因為他堅心持守，如同看見了人目所不能見的。

【思高本】因著信德，他不害怕君王的憤怒，而離開了埃及，因為他好像看見了那看不見的一位，而堅定不移。

【牧靈本】也是基於信德，他離開埃及，不怕地上君王的憤怒，因他的眼中只有不可見的天主義怒。

【現代本】由於信心，摩西離開了埃及，不怕王的震怒；，因為他似乎看見了眼睛所看不見的神，堅忍到底，不肯回去。

【當代版】於是，他不怕埃及王的憤怒，憑著信心離開了埃及。他是那樣堅忍不拔，好像看見了那位肉眼不能看見的主一樣。

【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】他因著信，就守（或作：立）逾越節，行灑血的禮，免得那滅長子的臨近以色列人。

【和修訂】因著信，他設立逾越節，在門上灑血，免得那毀滅者加害以色列人的長子。

【新譯本】因著信，他立了逾越節和灑血的禮，免得那滅命的侵犯以色列人的長子。

【呂振中】因著信、他立了逾越節，行灑血禮，免得那毀滅者觸害著他們的首生者。

【思高本】因著信德，他舉行了逾越節，行了血禮，免得那消滅首生者觸犯以色列子民的首生者。

【牧靈本】由於信德，他遵守逾越節，灑血在門上，以避免“死亡的執行者”擊殺他們的長子。

【現代本】由於信心，他設立逾越節，並吩咐將血灑在門上，使那執行毀滅的天使不至於殺了以色列人的長子。

【當代版】他因著信心，又守逾越節，行灑血的禮，使那些殺長子的天使不會傷害以色列人。

【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】他們因著信，過紅海如行幹地；埃及人試著要過去，就被吞滅了。

【和修訂】因著信，他們過紅海如行幹地；埃及人試著要過去就被淹沒了。

【新譯本】因著信，他們走過了紅海，好像走過旱地一樣；埃及人也試著要過去，就被淹沒了。

【呂振中】因著信、以色列人過蘆葦海，像過旱地；埃及人一試，就被吞滅了。

【思高本】因著信德，他們渡過了紅海，如過旱地；埃及人一嘗試，就被淹沒了。

【牧靈本】因著信德，他們穿越紅海時，恰似走過一塊平地；而埃及人一走進，就全部被淹死。

【現代本】由於信心，以色列人得以渡過紅海，好像走在幹地上；埃及人一試，水就把他們淹沒了。

【當代版】以色列人也因為有信心，渡過紅海，如履幹地。當埃及人試著要過去，卻被海水淹沒了。

【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】以色列人因著信，圍繞耶利哥城七日，城牆就倒塌了。

【和修訂】因著信，以色列人圍繞耶利哥城七日，城牆就倒塌了。

【新譯本】因著信，耶利哥的城牆被圍繞了七天，就倒塌了。

【呂振中】因著信、耶利哥的牆被圍了七天，城就陷了。

【思高本】因著信德，耶利哥城牆，被繞行七天之後，就倒塌了。

【牧靈本】由於信德，以色列人繞著耶裡哥城走了七天，城牆便倒塌。

【現代本】由於信心，以色列人繞著耶利哥城走了七天以後，城牆倒塌了。

【當代版】以色列人又憑著信心，繞著耶利哥城走了七天，直到城牆倒塌。

【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。

【和修訂】因著信，妓女喇合曾友善地接待探子，就沒有跟那些不順從的人一同滅亡。

【新譯本】因著信，妓女喇合和和平平接待了偵察的人，就沒有和那些不順從的人一起滅亡。

【呂振中】因著信、廟妓喇合以和平的風度接待探子，就沒有跟硬不信的人一同滅亡。

【思高本】因著信德，妓女辣哈布平安地接待了偵探，沒有同抗命的人一起滅亡。

【牧靈本】也由於信德，妓女辣哈布善待了探子，沒有像不信者那般被殺。

【現代本】由於信心，妓女喇合不至於跟那些不服從神的人一起被殺，因為她友善地接待了探子。

【當代版】作妓女的喇合，也因著信心善待以色列的探子，而不至於與那些不服從神的人一同滅亡。

【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，時候就不夠了。

【和修訂】我還要說什麼呢？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，時間就不夠了。

【新譯本】我還要再說什麼呢？如果再要述說基甸、巴拉、參孫、耶弗他、大衛、撒母耳和眾先知的事，時間就不夠了。

【呂振中】我還要說什麼呢？要敘說基甸、巴拉、參孫、耶弗他、大衛、和撒母耳、以及眾神言人的事，時間就不敷了。

【思高本】此外，我還要說什麼呢？我的確沒有足夠的時間再論述吉德紅、巴辣克、三松、依弗大、達味和撒慕爾以及眾先知的事：

【牧靈本】我還需補充什麼呢？我沒有足夠的時間詳細談論有關吉德紅、巴辣克、三松、依弗大、達味和撒慕爾以及眾先知的事蹟。

【現代本】我還得說下去嗎？我沒有足夠的時間去提基甸、巴拉、參孫、耶弗他、大衛、撒母耳，和先知們的事蹟呢。

【當代版】我還要再多費唇舌嗎？若要一一細說，時間就不夠了。例如基甸、巴拉、參孫、耶弗他、大衛、撒母耳和眾先知.....

【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】他們因著信，制伏了敵國，行了公義，得了應許，堵了獅子的口，

【和修訂】他們借著信，制伏了敵國，行了公義，得了應許，堵住了獅子的口，

【新譯本】他們借著信，就戰勝了敵國，伸張了正義，得到了應許，堵住了獅子的口，

【呂振中】因著信、他們制勝了列國，執行了公義政治，得了所應許的，堵住了獅子的口，

【思高本】他們藉著信德征服列國，執行正義，得到恩許，杜住獅子的口，

【牧靈本】因著信德，他們征服了列國，主持正義，承領恩許的實現。他們堵住獅子的大口，

【現代本】他們藉著信心，戰勝了周圍的國家。他們施行正義，領受神的應許。他們堵住獅子的口，

【當代版】他們都是有信心，以致能征服敵國，秉行公義，使應許得以實現；並且能堵塞獅子的口，

【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】 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。

【和修訂】 滅了烈火的威力，在鋒利的刀劍下逃生，從軟弱變為剛強，爭戰中顯出勇猛，打退外邦的全軍。

【新譯本】 消滅了烈火的威力，逃脫了刀劍的鋒刃，軟弱變成剛強，在戰爭中顯出大能，把外國的軍隊擊退。

【呂振中】 撲滅了烈火之威力，躲脫了刀劍的鋒刃，從軟弱中得了能力，在戰爭中顯為勇猛，使外國的隊伍掉頭逃竄。

【思高本】 熄滅烈火的威力，逃脫利劍，轉弱為強，成為戰爭中的英雄，擊潰外國的軍隊。

【牧靈本】 撲滅烈火，躲過刀劍，轉弱為強，奮勇征戰，擊退了外邦的侵略。

【現代本】 撲滅了烈火，逃脫了刀劍的殺戮。他們變軟弱為剛強，在戰陣上發揮威力，擊敗了外國的軍隊。

【當代版】 熄滅猛烈的火焰，刀下逃生，由軟弱變為剛強，在作戰時顯出威武，擊退外敵的軍隊。

【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】 有婦人得自己的死人復活。又有人忍受嚴刑，不肯苟且得釋放（原文作贖），為要得著更美的復活。

【和修訂】 有些婦人得回從死人中復活的親人。又有人忍受嚴刑，拒絕被釋放，為要得著更美好的復活。

【新譯本】 有些婦女得回從死裡復活的親人；但也有些人忍受了酷刑，不肯接受釋放，為的是要得著更美的復活。

【呂振中】 有婦人得了他們死去的親人復活過來。另有人被張如鼓、受重擊而死，不接受贖放，為要得復活到較好的生活。

【思高本】 有些女人得了她們的死者復活，有些人受了酷刑拷打，不願接受釋放，為獲得更好的復活；

【牧靈本】有些婦女們得回了死而復生的親人，然而也有些人飽受虐待，痛不欲生，因為他們盼望得到更高更美的復活。

【現代本】藉著信心，有些婦女接納那些從死裡活過來的親人。另有些人拒絕被釋放，寧願死在酷刑下，為要得到更美好的新生命。

【當代版】又有些婦女因著信心，使自己的親人得以從死裡復活；有些人雖然受盡嚴刑的折磨，仍不肯苟且偷生，接受釋放，因為他們渴望獲得一個更美好的復活；

【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】又有人忍受戲弄、鞭打、捆鎖、監禁、各等的磨煉，

【和修訂】又有人忍受戲弄、鞭打、捆鎖、監禁、各等的磨煉；

【新譯本】又有些人遭受了戲弄、鞭打，甚至捆鎖、監禁；

【呂振中】又另有人受了戲弄和鞭打、甚至捆鎖和監禁的經驗。

【思高本】另有些人遭受了凌辱和鞭打，甚至鎖押和監禁，

【牧靈本】有些人受凌辱，受鞭打，帶上枷鎖，送入牢獄；

【現代本】又有人忍受戲弄，鞭打；也有人被捆綁，囚禁獄中。

【當代版】又有些人遭受戲弄、鞭打、捆鎖、囚禁和各種磨煉。

【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，

【和修訂】他們被石頭打死，被鋸鋸死，^註被刀殺，披著綿羊山羊的皮各處奔跑，受貧窮、患難、虐待。

【新譯本】被石頭打死，被鋸鋸死，（後期抄本在此加上“受試探”）被刀殺死。他們披著綿羊山羊的皮到處奔跑、受窮乏、遭患難、被虐待；

【呂振中】他們被人用石頭打死，被鋸鋸死，（在‘被鋸鋸死’前後有古卷加‘受著試煉’一詞。按此二詞形狀甚相似）死在兇殺刀下，披著綿羊山羊的皮、各處奔跑，受窮乏，受苦難，受虐待；

【思高本】被石頭砸死，被鋸死，被拷問，被利劍殺死，披著山羊皮到處流浪，受貧乏，受磨難，受虐待。

【牧靈本】他們或被石頭砸死，或被鋸成兩段，或被利劍刺死，他們只披著綿羊皮和山羊皮，到處流浪，受盡貧困、迫害和屈辱。

【現代本】還有人被石頭擊斃，被鋸子鋸斷，被刀劍殺死。再有人披著綿羊山羊的皮，到處奔跑，忍受窮困，迫害，和虐待。

【當代版】他們被人用石頭打死，被鋸成兩截，受威逼利誘，喪生刀劍之下；更有些要披著綿羊和山羊的皮，四處奔跑，受盡貧乏、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】在曠野、山嶺、山洞、地穴，飄流無定，本是世界不配有的人。

【和修訂】這世界配不上他們，他們在曠野、山嶺、山洞、地穴，飄流無定。

【新譯本】原是這世界不配有的人。他們飄流無定，在曠野、山嶺、石洞和地穴棲身。

【呂振中】世界配不上他們：他們在曠野、在山嶺、在洞窟、在地穴、飄流無定。

【思高本】世界原配不上他們，他們遂在曠野、山嶺、山洞和地穴中漂流無定。

【牧靈本】這世界配不上他們，於是他們在荒山野地遊蕩，棲息在岩洞和地穴之中。

【現代本】這世界不值得他們居留！他們像難民一樣，在荒野和山嶺間流浪，在山洞和地穴裡棲身。

【當代版】他們在荒漠崇山之間，巨穴小洞之內，漂流無定.....唉！這世界怎麼配有這樣的人呢！

【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】這些人都是因信得了美好的證據，卻仍未得著所應許的；

【和修訂】這些人都是因信獲得了贊許，卻仍未得著所應許的，

【新譯本】所有這些人都借著信得了稱許，卻還沒有得著所應許的；

【呂振中】這些人雖然都藉著信得了贊許的證言，卻沒有領受所應許的；

【思高本】這一切人雖然因著信德獲得了褒揚，但是沒有獲得恩許的，

【牧靈本】所有這些人雖都堪稱信德的表率，但他們沒領受到天主的承諾。

【現代本】這些人的信心都有著很不平凡的記錄；可是他們並沒有領受到神所應許的，

【當代版】這些人的信心都得了神的贊許，只是未曾得著所應許他們的。

【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。

【和修訂】因為神給我們預備了更美好的事，若沒有我們，他們就不能達到完全。

【新譯本】因為 神已經為我們預備了更美的事，使他們若不跟我們在一起，就不能完全。

【呂振中】因為神已經為了們豫先供備更美好的事，要使他們、沒有我們、就不能得完全。

【思高本】因為天主為我們早已預備了一種更好的事，以致若沒有我們，他們決得不到成全。

【牧靈本】因為天主為我們想得更遠：若他們沒和我們在一起，自身就得不到成全。

【現代本】因為神決定給我們作更美好的安排。他的旨意是：他們必須跟我們一道才能達到完全。

【當代版】原來神為我們預備了更美的事，叫他們要與我們一同得著，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.