

希伯來書第二章譯文對照

1【和合本】所以，我們當越發鄭重所聽見的道理，恐怕我們隨流失去。

【和修訂】所以，我們必須越發注意所聽見的道，免得我們隨流失去。

【新譯本】因此，我們必須更加密切注意所聽過的道理，免得我們隨流失去。

【呂振中】故此我們必須越發注意到所聽的，恐怕我們被潮流所沖走。

【思高本】為此，我們必須更應注重所聽的道理，免得為潮流所沖去。

【牧靈本】因而，我們要極重視我們所聽的道，免得隨波逐流。

【現代本】因此，我們必須更加堅守所聽到的真理，免得被潮流沖走。

【當代版】因此，我們對所聽到的真理，必須加倍留心，不然就會大意地失去。

【KJV】 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

【NIV】 We must pay more careful attention, therefore, to what we have heard, so that we do not drift away.

【BBE】 For this reason there is the more need for us to give attention to the things which have come to our ears, for fear that by chance we might be slipping away.

【ASV】 Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them.

2【和合本】那藉著天使所傳的話既是確定的；凡干犯悖逆的都受了該受的報應。

【和修訂】既然那借著天使所傳的話是確定的，凡違背不聽從的，都受了該受的報應；

【新譯本】那透過天使所傳講的信息既然是確定的，所有干犯和不聽從的，都受了應得的報應。

【呂振中】因為那由天使宣講之道既這麼確定，以致一切犯法和不聽從的事都當受該受的報應，

【思高本】如果藉著天使所傳示的話，發生了效力，凡違犯抗命的，都得了公平的報復；

【牧靈本】天使所傳達的信息已證實是可靠的，一切抗命的人都已得到相應的懲罰；

【現代本】天使所傳給我們的信息已經證實是可靠的；所有不遵從這信息的人已經受到應得的懲罰。

【當代版】如果那藉天使傳下來的話全是正確無誤，而那些干犯違背的人，都受到了該得的報應。

【KJV】 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

【NIV】 For if the message spoken by angels was binding, and every violation and disobedience received its just punishment,

【BBE】 Because if the word which came through the angels was fixed, and in the past every evil act against God's orders was given its full punishment;

【ASV】For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward;

3【和合本】我們若忽略這麼大的救恩，怎能逃罪呢？這救恩起先是主親自講的，後來是聽見的人給我們證實了。

【和修訂】我們若忽略這麼大的救恩，怎能逃避呢？這拯救起先是主親自講的，後來是聽見的人給我們證實了。

【新譯本】如果我們忽略了這麼大的救恩，怎麼能逃罪呢？這救恩起初是由主親自宣講的，後來聽見的人給我們證實了。

【呂振中】那麼我們若輕忽了這麼大的拯救，怎能逃罪呢？因為這拯救是起初由主親自宣講，而被聽見的人向我們證為確定，

【思高本】那麼，我們這些忽視這樣偉大救恩的人，怎能逃脫懲罰呢？這救恩原是主親自開始宣講的，是那些聽講的人給我們證實的，

【牧靈本】那麼，若我們輕視這麼偉大的救恩，又豈能避免懲罰嗎？主親自開始宣講這個救恩，後來那些親耳聽見的人又給我們證實了。

【現代本】既然這樣，如果我們忽略這麼大的拯救，怎能逃避懲罰呢？主本身首先宣告了這拯救；那些聽見的人也已經向我們證實。

【當代版】那麼，起初由主耶穌親口講的、後來由親耳聽見的人向我們證實，是神按自己旨意用神跡、奇事、異能、聖靈的恩賜和他們一同作證的那救恩，如果我們置若罔聞，漫不經心，怎能逃避懲罰、不被定罪呢？

【KJV】How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

【NIV】how shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him.

【BBE】What will come on us, if we do not give our minds to such a great salvation? a salvation of which our fathers first had knowledge through the words of the Lord, and which was made certain to us by those to whom his words came;

【ASV】how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard;

4【和合本】神又按自己的旨意，用神跡、奇事和百般的異能，並聖靈的恩賜，同他們作見證。

【和修訂】神又按自己的旨意，更用神跡奇事，百般的異能，和聖靈所給的恩賜，與他們一同作見證。

【新譯本】神又照著自己的旨意，用神跡、奇事和各種異能，以及聖靈的恩賜，與他們一同作見證。

【呂振中】又是神、用神跡奇事和各種異能、以及隨他主意而分給人的聖靈之恩賜、所一同證實的。

【思高本】又是天主以神跡、奇事和各種異能，以及照的旨意所分配的聖神的奇恩，所一同證實的。

【牧靈本】天主自己用異象、異事和各種奇跡，並按自己的意旨所賜的聖神的恩寵，來加強他們的見證。

【現代本】同時，神自己用異能、奇事，和各樣的神跡來加強他們的見證。他又按照自己的旨意，把聖靈的恩賜分給我們。

【當代版】那麼，起初由主耶穌親口講的、後來由親耳聽見的人向我們證實，是神按自己旨意用神跡、奇事、異能、聖靈的恩賜和他們一同作證的那救恩，如果我們置若罔聞，漫不經心，怎能逃避懲罰、不被定罪呢？

【KJV】God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

【NIV】God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.

【BBE】And God was a witness with them, by signs and wonders, and by more than natural powers, and by his distribution of the Holy Spirit at his pleasure.

【ASV】God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.

5【和合本】我們所說將來的世界，神原沒有交給天使管轄。

【和修訂】我們所說將來的世界，神沒有交給天使管轄。

【新譯本】神並沒有把我們所說的“將來的世界”，交給天使管轄；

【呂振中】神並沒有叫我們所說的將來天下順服于天使呀。

【思高本】的確，天主沒有把我們所討論的未來的世界，隸屬於天使之下，

【牧靈本】我們所提的那個將來的世界，並不由天使掌管。

【現代本】神並沒有把他將要創造的世界，就是我們所說的那個世界，置於天使的管轄下。

【當代版】我們所談論的將來的世界，神並沒有交給天使掌管；

【KJV】For unto the angels hath he not put in subjection the world to come, whereof we speak.

【NIV】It is not to angels that he has subjected the world to come, about which we are speaking.

【BBE】For he did not make the angels rulers over the world to come, of which I am writing.

【ASV】For not unto angels did he subject the world to come, whereof we speak.

6【和合本】但有人在經上某處證明說：人算什麼，你竟顧念他？世人算什麼，你竟眷顧他？

【和修訂】但有人在經上某處證明說：人算什麼，你竟顧念他；世人算什麼，你竟眷顧他。

【新譯本】但是有人在聖經上某一處證實說：“人算什麼，你竟紀念他？世人算什麼，你竟眷顧他？

【呂振中】乃是有人在某處鄭重地明證說：“人是什麼，你竟顧念他？人類是什麼，你竟眷顧他？

【思高本】但有一個人在聖經某處曾證明說：“人算什麼，你竟顧念；人子算什麼，你竟看顧？

【牧靈本】聖經有處寫著：“人算什麼？你竟念念不忘？人子又算什麼？你卻照顧他！

【現代本】相反地，正如聖經上某處所說的：神啊！人算什麼，你竟顧念他；世人算什麼，你竟關懷他。

【當代版】而另一方面，大衛王曾在舊約聖經作證：“人算甚麼，竟蒙你眷顧？人算甚麼，竟蒙你關心？”

【KJV】But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him?

【NIV】But there is a place where someone has testified: "What is man that you are mindful of him, the son of man that you care for him?"

【BBE】But a certain writer has given his witness, saying, What is man, that you keep him in mind? what is the son of man, that you take him into account?

【ASV】But one hath somewhere testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him?

7【和合本】你叫他比天使微小一點（或作：你叫他暫時比天使小），賜他榮耀尊貴為冠冕，並將你手所造的都派他管理，

【和修訂】你使他暫時比天使微小^註，賜他榮耀尊貴為冠冕，並將你手所造的都派他管理，

【新譯本】你使他比天使稍低微一點，卻賜給他榮耀尊貴作冠冕，（有些古卷在此有“並立他統管你手所造的一切”一句）

【呂振中】你叫他比暫時比天使小（或譯：比天使稍微小點兒），就用榮耀尊貴給他做華冠，

【思高本】你使稍微遜于天使賜給尊崇和光榮當冠冕〔令統治你手的造化〕，

【牧靈本】你使他僅遜于天使，給他榮耀尊崇作為華冠，

【現代本】你造了他，使他一時比天使低微；你用榮耀、尊貴作他的華冠；

【當代版】你雖暫時使人比天使稍為低微，卻賜他尊貴榮耀為華冕；又授權給他——管理一切受造之物，

【KJV】Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

【NIV】You made him a little lower than the angels; you crowned him with glory and honor

【BBE】You made him a little lower than the angels; you gave him a crown of glory and honour, and made him ruler over all the works of your hands:

【ASV】Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, And didst set him over the works of thy hands:

8【和合本】叫萬物都服在他的腳下。既叫萬物都服他，就沒有剩下一樣不服他的。只是如今我們還不見萬物都服他。

【和修訂】使萬物都服在他的腳下。既然使萬物都服他^註，就沒有剩下一樣不服他的了。只是如今我們

還不見萬物都服他；

【新譯本】使萬物都服在他的腳下。”既然萬有都服了他，就沒有剩下一樣不服他的了。但是現在我們還沒有看見萬有都服他。

【呂振中】叫萬有都順服在他腳下。”既說‘叫萬有都順服於他’，就沒有剩下一樣不順服於他了。其實呢、我們還沒有見著萬有都順服於人呢。

【思高本】將一切放在的腳下。”“將一切放在的腳下”一句，是說天主沒有留下一樣，不隸屬於權下的；但是現今我們還沒有看見一切全隸屬於權下。

【牧靈本】你把一切都置於他腳下了。”既然天主讓他管轄一切，什麼就都包括在內，但現今我們還未見他管轄一切。

【現代本】你使他統轄萬有。這裡說，神使人“統轄萬有”，這明顯地是包括一切。可是，我們現在並沒有看見人統轄萬有。

【當代版】叫萬有服在他權力之下。”既然說萬物都服在人的管理之下，就沒有一樣是例外的了。不過，我們到現在還沒有看到萬物都服在人的管理之下；

【KJV】Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

【NIV】and put everything under his feet." In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him.

【BBE】You put all things under his feet. For in making man the ruler over all things, God did not put anything outside his authority; though we do not see everything under him now.

【ASV】Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him.

9【和合本】惟獨見那成為比天使小一點的耶穌（或作：惟獨見耶穌暫時比天使小）；因為受死的苦，就得了尊貴榮耀為冠冕，叫他因著神的恩，為人人嘗了死味。

【和修訂】惟獨見那成為暫時比天使微小的耶穌，因為受了死的痛苦，得了尊貴榮耀為冠冕，好使他因著神的恩，為人人經歷了死亡。

【新譯本】不過，我們看見那位暫時成了比天使卑微的耶穌，因為受了死的痛苦，就得了榮耀尊貴作冠冕，好叫他因著 神的恩典，為萬人嘗了死味。

【呂振中】我們只看見那被派為暫時比天使小（或譯：比天使稍微小點兒）的耶穌；因受了死的苦，就接受榮耀尊貴做華冠給戴上，好叫他、因著神的恩（有古卷作：神除外。全句或譯：‘好叫他替萬人——神除外——嘗了嘗死’）、替萬人嘗了嘗死。

【思高本】我們卻看見了那位“稍微遜于天使”的耶穌，因所受的死亡之苦，接受了尊崇和光榮的冠冕；這原是出於天主的恩寵，使為每個人嘗到死味。

【牧靈本】可我們看見了一時遜于眾天使的耶穌，借著天主的恩惠，為萬人死，現在由於他已親嘗死亡的痛苦，而被戴上崇高尊貴的榮冠。

【現代本】我們倒是看見耶穌，他一時被置於比天使低微的地位上，好藉著神的恩典，為萬人死。如今，我們看見他經過了死的痛苦而獲得榮耀、尊貴的華冠。

【當代版】只看到那位暫時降卑，成為比天使微小的耶穌，祂靠著神的恩典，為全人類親自嘗受了死亡的滋味，忍受了死亡的痛苦，得到了尊貴和榮耀的冠冕。

【KJV】But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

【NIV】But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

【BBE】But we see him who was made a little lower than the angels, even Jesus, crowned with glory and honour, because he let himself be put to death so that by the grace of God he might undergo death for all men.

【ASV】But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man.

10【和合本】原來那為萬物所屬為萬物所本的，要領許多的兒子進榮耀裡去，使救他們的元帥，因受苦難得以完全，本是合宜的。

【和修訂】原來那為萬物所屬、為萬物所本的，為要領許多兒子進入榮耀，使救他們的元帥因受苦難而得以完全，本是合宜的。

【新譯本】萬有因他而有、借他而造的那位，為了要帶領許多兒子進入榮耀裡去，使救他們的元首借著受苦而得到成全，本是合適的。

【呂振中】因為萬有所為、萬有所藉而存在的神，在領著許多兒子進入榮耀，使拯救他們的開創者（或譯：領袖）藉著受苦而得完全，本是適當的。

【思高本】其實，那為萬物的終向和萬物根源的天主，既領導眾子進入光榮，藉苦難來成全拯救眾子的首領，也是適當的，

【牧靈本】那為萬有根源又是萬有歸向的天主，要領著眾子進入光榮之中。他認為他們救恩的領袖借由痛苦，而達到完美是很適宜的。

【現代本】那位創造和維持萬有的神使耶穌經歷苦難，成為完全，為要使許多兒子一起享受他的榮耀；神這樣做是適當的。因為耶穌原是帶領他們進入拯救的先鋒。

【當代版】這位是萬物的歸宿，又是萬有之根源的神，祂叫耶穌經歷了人世間的苦難，使祂因而成為一位完美的領袖，帶領更多的兒女，進到榮耀裡去，祂這樣的安排是極為恰當的。

【KJV】For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

【NIV】In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.

【BBE】Because it was right for him, for whom and through whom all things have being, in guiding his sons to glory, to make the captain of their salvation complete through pain.

【ASV】 For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings.

11【和合本】因那使人成聖的和那些得以成聖的，都是出於一。所以，他稱他們為弟兄也不以為恥，

【和修訂】因那使人成聖的，和那些得以成聖的，都是出於一。所以，他稱他們為弟兄也不以為恥。

【新譯本】因為那位使人成聖的，和那些得到成聖的，同是出於一個源頭；所以他稱他們為弟兄也不以為恥。

【呂振中】因為那使人聖別的祭司、和那些蒙聖別的人、都出於一原；因這緣故，他不以為恥地稱他們為弟兄，

【思高本】因為，祝聖者與被祝聖者都是出於一源；為這個原故，耶穌稱們為弟兄，並不以為恥，說：

【牧靈本】因為使人成聖的他和得以成聖的我們，共有一位父親，他便不以稱他們弟兄為恥。

【現代本】他洗淨人的罪；他和那些得到潔淨的人有同一位父親。所以，耶穌不以認他們作弟兄為恥。

【當代版】因為那使人成聖的基督和那些得以成聖的人，都是從同一位父親而出的，所以耶穌雖然稱呼他們為弟兄，也不以為羞恥。

【KJV】 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

【NIV】 Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers.

【BBE】 For he who makes holy and those who are made holy are all of one family; and for this reason it is no shame for him to give them the name of brothers,

【ASV】 For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren,

12【和合本】說：我要將你的名傳與我的弟兄，在會中我要頌揚你；

【和修訂】他說：我要將你的名傳給我的弟兄，在會眾中我要頌揚你。

【新譯本】他說：“我要向我的弟兄宣揚你的名，我要在聚會中歌頌你。”

【呂振中】說：“我要向我的弟兄傳報你的名，我要在公會（與‘教會’一詞同字）中歌頌你”。

【思高本】“我要向我的弟兄，宣揚你的聖名；在集會中，我要讚揚你。”又說：“我要依靠天主。”

【牧靈本】他說：“我要向我的兄弟宣揚你的名，我要在大眾面前歌頌你！”

【現代本】他說：神啊，我要向我的弟兄傳揚你的名；我要在全會眾面前歌頌你。

【當代版】基督說：“我要向弟兄宣揚你名，在聖會中歌唱頌贊你。”

【KJV】 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

【NIV】 He says, "I will declare your name to my brothers; in the presence of the congregation I will sing your praises."

【BBE】 Saying, I will give the knowledge of your name to my brothers, I will make a song of praise to you before

the church.

【ASV】 saying, I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise.

13【和合本】又說：我要倚賴他；又說：看哪，我與神所給我的兒女。

【和修訂】他又說：我要依賴他。他又說：看哪！我與神所給我的兒女都在這裡。

【新譯本】又說：“我要信靠他。”又說：“看哪，我和神所賜給我的孩子們。”

【呂振中】又說：“我要信靠他”。又說：“看哪，我和神所賜給我的孩子們都在這裡呢。”

【思高本】又說：“看，我和天主所賞給我的孩子。”

【牧靈本】接著他又說：“我完全信賴天主。”又說：“看哪，有我和天主賜給我的子女。”

【現代本】他也說：我要信靠神；又說：看哪！我和神所賜給我的兒女都在這裡！

【當代版】又說：“我要倚靠天父。”更說：“看啊，我和神賜給我的兒女都在這裡！”

【KJV】 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

【NIV】 And again, "I will put my trust in him." And again he says, "Here am I, and the children God has given me."

【BBE】 And again he says, I will put my faith in him. And again, See, I am here, and the children which God has given to me.

【ASV】 And again, I will put my trust in him. And again, Behold, I and the children whom God hath given me.

14【和合本】兒女既同有血肉之體，他也照樣親自成了血肉之體，特要藉著死敗壞那掌死權的，就是魔鬼，

【和修訂】既然兒女同有血肉之體，他也照樣親自成了血肉之體，為能借著死敗壞那掌管死權的，就是魔鬼，

【新譯本】孩子們既然同有血肉之體，他自己也照樣成為血肉之體，為要借著死，消滅那掌握死權的魔鬼，

【呂振中】這樣，孩子們既有分於血與肉，他自己也同樣與分於血與肉，這是要讓他藉著死叫那掌有死權的——就是魔鬼——無能為力，

【思高本】那麼，孩子既然都有同樣的血肉，照樣也取了一樣的血肉，為能藉著死亡，毀滅那握有死亡的權勢者——魔鬼，

【牧靈本】既然這些子女都是血肉之身，耶穌和他們一樣也擁有了血肉之身。這樣他能借死亡來摧毀掌握死亡的魔鬼，

【現代本】既然這些兒女都是有血肉的人，耶穌本身也同樣有了人性。這樣，由於他的死，他能夠毀滅那掌握死亡權勢的魔鬼，

【當代版】因為眾兒女都是有血有肉的人，所以祂也同樣取了血肉之軀，為要親身經歷死亡，藉此摧毀那掌握死權的魔鬼；

【KJV】 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

【NIV】 Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death--that is, the devil--

【BBE】 And because the children are flesh and blood, he took a body himself and became like them; so that by his death he might put an end to him who had the power of death, that is to say, the Evil One;

【ASV】 Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil;

15【和合本】並要釋放那些一生因怕死而為奴僕的人。

【和修訂】並要釋放那些一生因怕死而作奴隸的人。

【新譯本】並且要釋放那些因為怕死而終身作奴僕的人。

【呂振中】並解放那些因怕死而一生受制於奴轄中的人。

【思高本】並解救那些因死亡的恐怖，一生當奴隸的人。

【牧靈本】並解救那些因為害怕死亡而一生做奴隸的人。

【現代本】並釋放了那些因為怕死而一生處在奴役下的人。

【當代版】並解放那些懼怕死亡、一生活在死亡的陰影之下、像奴隸一樣過活的人。

【KJV】 And deliver them who through fear of death were all their lifetime subject to bondage.

【NIV】 and free those who all their lives were held in slavery by their fear of death.

【BBE】 And let those who all their lives were in chains because of their fear of death, go free.

【ASV】 and might deliver all them who through fear of death were all their lifetime subject to bondage.

16【和合本】他並不救拔天使，乃是救拔亞伯拉罕的後裔。

【和修訂】誠然，他並沒有幫助天使，而是幫助了亞伯拉罕的後裔。

【新譯本】其實，他並沒有救援天使，只救援亞伯拉罕的後裔。

【呂振中】當然確，他並不是救拔天使阿，他乃是救拔亞伯拉罕的後裔。

【思高本】其實都知道，沒有援助天使，而援助了亞巴郎的後裔。

【牧靈本】他沒有救助天使，而是救助了亞伯郎的子孫。

【現代本】很明顯地，他不是幫助天使，而是幫助亞伯拉罕的子孫。

【當代版】很明顯的，基督是要拯救亞伯拉罕的後裔，而不是拯救天使。

【KJV】 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

【NIV】 For surely it is not angels he helps, but Abraham's descendants.

【BBE】 For, truly, he does not take on the life of angels, but that of the seed of Abraham.

【ASV】 For verily not to angels doth he give help, but he giveth help to the seed of Abraham.

17【和合本】所以，他凡事該與他的弟兄相同，為要在神的事上成為慈悲忠信的大祭司，為百姓的罪獻上挽回祭。

【和修訂】所以，他凡事應當與他的弟兄相同，為要在神的事上成為慈悲忠信的大祭司，為百姓的罪獻上贖罪祭。

【新譯本】所以，他必須在各方面和他的弟兄們相同，為了要在神的事上，成為仁慈忠信的大祭司，好為人民贖罪。

【呂振中】所以他應該在各方面被形成為和弟兄們一樣，好在關於神的事做能憐恤人而可信可靠的大祭司，永為人民的罪做除罪祭。

【思高本】因此，應當在各方面相似弟兄們，好能在關於天主的事上，成為一個仁慈和忠信的大司祭，以補贖人民的罪惡。

【牧靈本】他應該在各方面都跟他弟兄相似，才能成為一位充滿仁慈、忠心服侍天主的大司祭，以補贖人們的罪過。

【現代本】所以，他必須在各方面跟他的弟兄們相同，在神面前作他們仁慈而可靠的祭司，好使人的罪得到赦免。

【當代版】所以祂必須在每一方面都與祂的弟兄相同，使祂在與神有關的事上，成為一位仁慈忠信的大祭司，替眾人獻上贖罪的祭。

【KJV】 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

【NIV】 For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.

【BBE】 Because of this it was necessary for him to be made like his brothers in every way, so that he might be a high priest full of mercy and keeping faith in everything to do with God, making offerings for the sins of the people.

【ASV】 Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

18【和合本】他自己既然被試探而受苦，就能搭救被試探的人。

【和修訂】既然他自己被試探而受苦，他能幫助被試探的人。

【新譯本】因為他自己既然經過試探，受了苦，就能夠幫助那些被試探的人。

【呂振中】因為他自己既受了被試誘之苦，就能援助被試誘的人。

【思高本】既然親自經過試探受了苦，也必能扶助受試探的人。

【牧靈本】正因他經歷過痛苦的考驗，他必能扶助受試探的人。

【現代本】因為他親自經歷過被考驗、受折磨的痛苦；他現在能夠幫助那些被考驗的人。

【當代版】祂既然受過被試探和磨煉的痛苦，就能救那些正陷在試探中的人了。

【KJV】 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

【NIV】 Because he himself suffered when he was tempted, he is able to help those who are being tempted.

【BBE】 For having been put to the test himself, he is able to give help to others when they are tested.

【ASV】 For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

