

希伯来书第二章译文对照

1【和合本】所以，我们当越发郑重所听见的道理，恐怕我们随流失去。

【和修订】所以，我们必须越发注意所听见的道，免得我们随流失去。

【新译本】因此，我们必须更加密切注意所听过的道理，免得我们随流失去。

【吕振中】故此我们必须越发注意到所听的，恐怕我们被潮流所冲走。

【思高本】为此，我们必须更应注重所听的道理，免得为潮流所冲去。

【牧灵本】因而，我们要极重视我们所听的道，免得随波逐流。

【现代本】因此，我们必须更加坚守所听到的真理，免得被潮流冲走。

【当代版】因此，我们对所听到的真理，必须加倍留心，不然就会大意地失去。

【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】那借着天使所传的话既是确定的；凡干犯悖逆的都受了该受的报应。

【和修订】既然那借着天使所传的话是确定的，凡违背不听从的，都受了该受的报应；

【新译本】那透过天使所传讲的信息既然是确定的，所有干犯和不听从的，都受了应得的报应。

【吕振中】因为那由天使宣讲之道既这么确定，以致一切犯法和不听从的事都当受该受的报应，

【思高本】如果借着天使所传示的话，发生了效力，凡违犯抗命的，都得了公平的报复；

【牧灵本】天使所传达的信息已证实是可靠的，一切抗命的人都已得到相应的惩罚；

【现代本】天使所传给我们的信息已经证实是可靠的；所有不遵从这信息的人已经受到应得的惩罚。

【当代版】如果那藉天使传下来的话全是正确无误，而那些干犯违背的人，都受到了该得的报应。

【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】我们若忽略这么大的救恩，怎能逃罪呢？这救恩起先是主亲自讲的，后来是听见的人给我们证实了。

【和修订】我们若忽略这么大的救恩，怎能逃避呢？这拯救起先是主亲自讲的，后来是听见的人给我们证实了。

【新译本】如果我们忽略了这么大的救恩，怎么能逃罪呢？这救恩起初是由主亲自宣讲的，后来听见的人给我们证实了。

【吕振中】那么我们若轻忽了这么大的拯救，怎能逃罪呢？因为这拯救是起初由主亲自宣讲，而被听见的人向我们证为确定，

【思高本】那么，我们这些忽视这样伟大救恩的人，怎能逃脱惩罚呢？这救恩原是主亲自开始宣讲的，是那些听讲的人给我们证实的，

【牧灵本】那么，若我们轻视这么伟大的救恩，又岂能避免惩罚吗？主亲自开始宣讲这个救恩，后来那些亲耳听见的人又给我们证实了。

【现代本】既然如此，如果我们忽略这么大的拯救，怎能逃避惩罚呢？主本身首先宣告了这拯救；那些听见的人也已经向我们证实。

【当代版】那么，起初由主耶稣亲口讲的、后来由亲耳听见的人向我们证实，是神按自己旨意用神迹、奇事、异能、圣灵的恩赐和他们一同作证的那救恩，如果我们置若罔闻，漫不经心，怎能逃避惩罚、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，用神迹、奇事和百般的异能，并圣灵的恩赐，同他们作见证。

【和修订】神又按自己的旨意，更用神迹奇事，百般的异能，和圣灵所给的恩赐，与他们一同作见证。

【新译本】神又照着自己的旨意，用神迹、奇事和各种异能，以及圣灵的恩赐，与他们一同作见证。

【吕振中】又是神、用神迹奇事和各种异能、以及随他主意而分给人的圣灵之恩赐、所一同证实的。

【思高本】又是天主以神迹、奇事和各种异能，以及照的旨意所分配的圣神的奇恩，所一同证实的。

【牧灵本】天主自己用异象、异事和各种奇迹，并按自己的意旨所赐的圣神的恩宠，来加强他们的见证。

【现代本】同时，神自己用异能、奇事，和各样的神迹来加强他们的见证。他又按照自己的旨意，把圣灵的恩赐分给我们。

【当代版】那么，起初由主耶稣亲口讲的、后来由亲耳听见的人向我们证实，是神按自己旨意用神迹、奇事、异能、圣灵的恩赐和他们一同作证的那救恩，如果我们置若罔闻，漫不经心，怎能逃避惩罚、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】我们所说将来的世界，神原没有交给天使管辖。

【和修订】我们所说将来的世界，神没有交给天使管辖。

【新译本】神并没有把我们所说的“将来的世界”，交给天使管辖；

【吕振中】神并没有叫我们所说的将来天下顺服于天使呀。

【思高本】的确，天主没有把我们所讨论的未来的世界，隶属于天使之下，

【牧灵本】我们所提的那个将来的世界，并不由天使掌管。

【现代本】神并没有把他将要创造的世界，就是我们所说的那个世界，置于天使的管辖下。

【当代版】我们所谈论的将来的世界，神并没有交给天使掌管；

【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】但有人在经上某处证明说：人算什么，你竟顾念他？世人算什么，你竟眷顾他？

【和修订】但有人在经上某处证明说：人算什么，你竟顾念他；世人算什么，你竟眷顾他。

【新译本】但是有人在圣经上某一处证实说：“人算什么，你竟纪念他？世人算什么，你竟眷顾他？”

【吕振中】乃是有人在某处郑重地明证说：“人是什么，你竟顾念他？人类是什么，你竟眷顾他？”

【思高本】但有一个人在圣经某处曾证明说：“人算什么，你竟顾念；人子算什么，你竟眷顾？”

【牧灵本】圣经有处写着：“人算什么？你竟念念不忘？人子又算什么？你却照顾他！”

【现代本】相反地，正如圣经上某处所说的：神啊！人算什么，你竟顾念他；世人算什么，你竟关怀他。

【当代版】而另一方面，大卫王曾在旧约圣经作证：“人算甚么，竟蒙你眷顾？人算甚么，竟蒙你关心？”

【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点（或作：你叫他暂时比天使小），赐他荣耀尊贵为冠冕，并将你手所造的都派他管理，

【和修订】你使他暂时比天使微小^些，赐他荣耀尊贵为冠冕，并将你手所造的都派他管理，

【新译本】你使他比天使稍低微一点，却赐给他荣耀尊贵作冠冕，（有些古卷在此有“并立他统管你手所造的一切”一句）

【吕振中】你叫他比暂时比天使小（或译：比天使稍微小点儿），就用荣耀尊贵给他做华冠，

【思高本】你使稍微逊于天使赐给尊崇和光荣当冠冕（令统治你手的造化），

【牧灵本】你使他仅逊于天使，给他荣耀尊崇作为华冠，

【现代本】你造了他，使他一时比天使低微；你用荣耀、尊贵作他的华冠；

【当代版】你虽暂时使人比天使稍为低微，却赐他尊贵荣耀为华冕；又授权给他——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】叫万物都服在他的脚下。既叫万物都服他，就没有剩下一样不服他的。只是如今我们还不见万物都服他。

【和修订】使万物都服在他的脚下。既然使万物都服他^些，就没有剩下一样不服他的了。只是如今我们

还不见万物都服他；

【新译本】使万物都服在他的脚下。”既然万有都服了他，就没有剩下一样不服他的了。但是现在我们还没有看见万有都服他。

【吕振中】叫万有都顺服在他脚下。”既说‘叫万有都顺服于他’，就没有剩下一样不顺服于他了。其实呢、我们还没有见着万有都顺服于人呢。

【思高本】将一切放在的脚下。”“将一切放在的脚下”一句，是说天主没有留下一样，不隶属于权下的；但是现今我们还没有看见一切全隶属于权下。

【牧灵本】你把一切都置于他脚下了。”既然天主让他管辖一切，什么就都包括在内，但现今我们还未见他管辖一切。

【现代本】你使他统辖万有。这里说，神使人“统辖万有”，这明显地是包括一切。可是，我们现在并没有看见人统辖万有。

【当代版】叫万有服在他权力之下。”既然说万物都服在人的管理之下，就没有一样是例外的了。不过，我们到现在还没有看到万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】惟独见那成为比天使小一点的耶稣（或作：惟独见耶稣暂时比天使小）；因为受死的苦，就得了尊贵荣耀为冠冕，叫他因着神的恩，为万人尝了死味。

【和修订】惟独见那成为暂时比天使微小的耶稣，因为受了死的痛苦，得了尊贵荣耀为冠冕，好使他因着神的恩，为万人经历了死亡。

【新译本】不过，我们看见那位暂时成了比天使卑微的耶稣，因为受了死的痛苦，就得了荣耀尊贵作冠冕，好叫他因着神的恩典，为万人尝了死味。

【吕振中】我们只看见那被派为暂时比天使小（或译：比天使稍微小点儿）的耶稣；因受了死的苦，就接受荣耀尊贵做华冠给戴上，好叫他、因着神的恩（有古卷作：神除外。全句或译：‘好叫他替万人——神除外——尝了尝死’）、替万人尝了尝死。

【思高本】我们却看见了那位“稍微逊于天使”的耶稣，因所受的死亡之苦，接受了尊崇和光荣的冠冕；这原是出于天主的恩宠，使为每个人尝到死味。

【牧灵本】可我们看见了一时逊于众天使的耶稣，借着天主的恩惠，为万人死，现在由于他已亲尝死亡痛苦，而被戴上崇高尊贵的荣冠。

【现代本】我们倒是看见耶稣，他一时被置于比天使低微的地位上，好借着神的恩典，为万人死。如今，我们看见他经过了死的痛苦而获得荣耀、尊贵的华冠。

【当代版】只看到那位暂时降卑，成为比天使微小的耶稣，祂靠着神的恩典，为全人类亲自尝受了死亡的滋味，忍受了死亡痛苦，得到了尊贵和荣耀的冠冕。

【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】原来那为万物所属为万物所本的，要领许多的儿子进荣耀里去，使救他们的元帅，因受苦难得以完全，本是合宜的。

【和修订】原来那为万物所属、为万物所本的，为要领许多儿子进入荣耀，使救他们的元帅因受苦难而得以完全，本是合宜的。

【新译本】万有因他而有、借他而造的那位，为了要带领许多儿子进入荣耀里去，使救他们的元首借着受苦而得到成全，本是合适的。

【吕振中】因为万有所为、万有所藉而存在的神，在领着许多儿子进入荣耀，使拯救他们的开创者（或译：领袖）借着受苦而得完全，本是适当的。

【思高本】其实，那为万物的终向和万物根源的天主，既领导众子进入光荣，藉苦难来成全拯救众子的首领，也是适当的，

【牧灵本】那为万有根源又是万有归向的天主，要领着众子进入光荣之中。他认为他们救恩的领袖借由痛苦，而达到完美是很适宜的。

【现代本】那位创造和维持万有的神使耶稣经历苦难，成为完全，为要使许多儿子一起享受他的荣耀；神这样做是适当的。因为耶稣原是带领他们进入拯救的先锋。

【当代版】这位是万物的归宿，又是万有之根源的神，祂叫耶稣经历了人世间的苦难，使祂因而成为一位完美的领袖，带领更多的儿女，进到荣耀里去，祂这样的安排是极为恰当的。

【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】 因那使人成圣的和那些得以成圣的，都是出于一。所以，他称他们为弟兄也不以为耻，

【和修订】 因那使人成圣的，和那些得以成圣的，都是出于一。所以，他称他们为弟兄也不以为耻。

【新译本】 因为那位使人成圣的，和那些得到成圣的，同是出于一个源头；所以他称他们为弟兄也不以为耻。

【吕振中】 因为那使人圣别的祭司、和那些蒙圣别的人、都出于一原；因这缘故，他不以为耻地称他们为弟兄，

【思高本】 因为，祝圣者与被祝圣者都是出于一源；为这个原故，耶稣称们为弟兄，并不以为耻，说：

【牧灵本】 因为使人成圣的他和得以成圣的我们，共有一位父亲，他便不以称他们弟兄为耻。

【现代本】 他洗净人的罪；他和那些得到洁净的人有同一位父亲。所以，耶稣不以认他们作弟兄为耻。

【当代版】 因为那使人成圣的基督和那些得以成圣的人，都是从同一位父亲而出的，所以耶稣虽然称呼他们为弟兄，也不以为羞耻。

【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】 说：我要将你的名传与我的弟兄，在会中我要颂扬你；

【和修订】 他说：我要将你的名传给我的弟兄，在会众中我要颂扬你。

【新译本】 他说：“我要向我的弟兄宣扬你的名，我要在聚会中歌颂你。”

【吕振中】 说：“我要向我的弟兄传报你的名，我要在公会（与‘教会’一词同字）中歌颂你”。

【思高本】 “我要向我的弟兄，宣扬你的圣名；在集会中，我要赞扬你。”又说：“我要依靠天主。”

【牧灵本】 他说：“我要向我的兄弟宣扬你的名，我要在大众面前歌颂你！”

【现代本】 他说：神啊，我要向我的弟兄传扬你的名；我要在全会众面前歌颂你。

【当代版】 基督说：“我要向弟兄宣扬你名，在圣会中歌唱颂赞你。”

【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】又说：我要倚赖他；又说：看哪，我与神所给我的儿女。

【和修订】他又说：我要依赖他。他又说：看哪！我与神所给我的儿女都在这里。

【新译本】又说：“我要信靠他。”又说：“看哪，我和神所赐给我的孩子们。”

【吕振中】又说：“我要信靠他”。又说：“看哪，我和神所赐给我的孩子们都在这里呢。

【思高本】又说：“看，我和天主所赏给我的孩子。”

【牧灵本】接着他又说：“我完全信赖天主。”又说：“看哪，有我和天主赐给我的子女。”

【现代本】他也说：我要信靠神；又说：看哪！我和神所赐给我的儿女都在这里！

【当代版】又说：“我要倚靠天父。”更说：“看啊，我和神赐给我的儿女都在这里！”

【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】儿女既同有血肉之体，他也照样亲自成了血肉之体，特要借着死败坏那掌死权的，就是魔鬼，

【和修订】既然儿女同有血肉之体，他也照样亲自成了血肉之体，为能借着死败坏那掌管死权的，就是魔鬼，

【新译本】孩子们既然同有血肉之体，他自己也照样成为血肉之体，为要借着死，消灭那掌握死权的魔鬼，

【吕振中】这样，孩子们既有分于血与肉，他自己也同样与分于血与肉，这是要让他借着死叫那掌有死权的——就是魔鬼——无能为力，

【思高本】那么，孩子既然都有同样的血肉，照样也取了一样的血肉，为能借着死亡，毁灭那握有死亡的权势者——魔鬼，

【牧灵本】既然这些子女都是血肉之身，耶稣和他们一样也拥有了血肉之身。这样他能借死亡来摧毁掌握死亡的魔鬼，

【现代本】既然这些儿女都是有血肉的人，耶稣本身也同样有了人性。这样，由于他的死，他能够毁灭那掌握死亡权势的魔鬼，

【当代版】因为众儿女都是有血有肉的人，所以祂也同样取了血肉之躯，为要亲身经历死亡，藉此摧毁那掌握死权的魔鬼；

【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】 并要释放那些一生因怕死而为奴仆的人。

【和修订】 并要释放那些一生因怕死而作奴隶的人。

【新译本】 并且要释放那些因为怕死而终身作奴仆的人。

【吕振中】 并解放那些因怕死而一生受制于奴辖中的人。

【思高本】 并解救那些因死亡的恐怖，一生当奴隶的人。

【牧灵本】 并解救那些因为害怕死亡而一生做奴隶的人。

【现代本】 并释放了那些因为怕死而一生处在奴役下的人。

【当代版】 并解放那些惧怕死亡、一生活在死亡的阴影之下、像奴隶一样过活的人。

【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】 他并不救拔天使，乃是救拔亚伯拉罕的后裔。

【和修订】 诚然，他并没有帮助天使，而是帮助了亚伯拉罕的后裔。

【新译本】 其实，他并没有救援天使，只救援亚伯拉罕的后裔。

【吕振中】 当然确，他并不是救拔天使阿，他乃是救拔亚伯拉罕的后裔。

【思高本】 其实都知道，没有援助天使，而援助了亚巴郎的后裔。

【牧灵本】 他没有救助天使，而是救助了亚伯郎的子孙。

【现代本】 很明显地，他不是帮助天使，而是帮助亚伯拉罕的子孙。

【当代版】 很明显的，基督是要拯救亚伯拉罕的后裔，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，他凡事该与他的弟兄相同，为要在神的事上成为慈悲忠信的大祭司，为百姓的罪献上挽回祭。

【和修订】所以，他凡事应当与他的弟兄相同，为要在神的事上成为慈悲忠信的大祭司，为百姓的罪献上赎罪祭。

【新译本】所以，他必须在各方面和他的弟兄们相同，为了要在神的事上，成为仁慈忠信的大祭司，好为人民赎罪。

【吕振中】所以他应该在各方面被形成为和弟兄们一样，好在关于神的事做能怜恤人而可信可靠的大祭司，永为人民的罪做除罪祭。

【思高本】因此，应当在各方面相似弟兄们，好能在关于天主的事上，成为一个仁慈和忠信的大司祭，以补赎人民的罪恶。

【牧灵本】他应该在各方面都跟他弟兄相似，才能成为一位充满仁慈、忠心服侍天主的大司祭，以补赎人们的罪过。

【现代本】所以，他必须在各方面跟他的弟兄们相同，在神面前作他们仁慈而可靠的祭司，好使人的罪得到赦免。

【当代版】所以祂必须在每一方面都与祂的弟兄相同，使祂在与神有关的事上，成为一位仁慈忠信的大祭司，替众人献上赎罪的祭。

【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】他自己既然被试探而受苦，就能搭救被试探的人。

【和修订】既然他自己被试探而受苦，他能帮助被试探的人。

【新译本】因为他自己既然经过试探，受了苦，就能够帮助那些被试探的人。

【吕振中】因为他自己既受了被试诱之苦，就能援助被试诱的人。

【思高本】既然亲自经过试探受了苦，也必能扶助受试探的人。

【牧灵本】正因他经历过痛苦的考验，他必能扶助受试探的人。

【现代本】因为他亲自经历过被考验、受折磨的痛苦；他现在能够帮助那些被考验的人。

【当代版】祂既然受过被试探和磨炼的痛苦，就能救那些正陷在试探中的人了。

【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.

