

提摩太前书第六章译文对照

1【和合本】凡在轭下作仆人的，当以自己主人配受十分的恭敬，免得神的名和道理被人亵渎。

【和修订】凡负轭作奴隶的，要认为自己的主人配受各样的尊敬，免得神的名和教导被人亵渎。

【新译本】凡负轭作奴仆的，应当看自己的主人是配受十分的敬重，免得神的名和道理被人亵渎。

【吕振中】凡负轭为仆人的、应当以自己的主人为配受各样尊敬的，免得神的名、以及教义、受谤才。

【思高本】凡负轭为奴隶的，应认为自己的主人堪受各种尊敬，以免天主的名号和道理被人亵渎。

【牧灵本】身为奴隶的，应该对主人致以最高敬意；不然的话，会有人指责天主的名和天主的道理。

【现代本】作奴仆的，应当尊敬自己的主人，免得有人借口毁谤神的名和我们的教训。

【当代版】若有弟兄是身为奴仆的，就要尽忠职守，尊重主人，否则，神和祂的道理便会被人亵渎了。

【KJV】Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

【NIV】All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered.

【BBE】Let all who are servants under the yoke give all honour to their masters, so that no evil may be said against the name of God and his teaching.

【ASV】Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed.

2【和合本】仆人有通道的主人，不可因为与他是弟兄就轻看他；更要加意服事他；因为得服事之益处的，是通道蒙爱的。你要以此教训人，劝勉人。

【和修订】奴隶若有信主的主人，不可因他是主内弟兄就轻看他们，更要越发服侍他们，因为得到服侍的益处的正是信徒，是蒙爱的人。你要教导人和劝勉这些事。

【新译本】奴仆有信主的主人，不可因为他们是弟兄而轻看他们；倒要加意服事他们，因为这些受到服事的益处的，是信主蒙爱的人。你要把这些事教导人，劝勉人。

【吕振中】做主人的若是信徒，做仆人的不可因他们是弟兄就轻看他们；倒要因那享得服事之益的是信徒、是蒙爱的人、而加意服事他们。你要将这些事教训人，劝勉人。

【思高本】奴隶若是有信教的主人，也不可因他们是弟兄，便加以轻视，反要越发服事他们，因为得服事之惠的是信徒，是可爱的弟兄。你要拿这些事教训人，劝勉人。

【牧灵本】如果主人是信徒，奴隶不能因为他们是兄弟就对之缺少敬意。相反，更应殷勤侍候，因为那些受侍候之惠的是信徒和亲爱的兄弟。把握那真正的生命，这些是你应该宣扬和教导的。

【现代本】如果主人是信徒，作奴仆的不要因他们是主内弟兄便怠慢他们，反要更殷勤地伺候，因为

那些受伺候得益处的人正是他们所爱的信徒。你应该教训和劝导这些事：

【当代版】倘若他的主人是基督徒，切不可因他们是弟兄就尊卑不分，平等相看，反而要加倍服事得更好，因为这些受服事的人，是蒙主所爱的基督徒。提摩太啊！你必须用这些事教训人，叫他们留心！

【KJV】And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

【NIV】Those who have believing masters are not to show less respect for them because they are brothers. Instead, they are to serve them even better, because those who benefit from their service are believers, and dear to them. These are the things you are to teach and urge on them.

【BBE】And let those whose masters are of the faith have respect for them because they are brothers, working for them the more readily, because those who take part in the good work are of the faith and are dear. Give orders and teaching about these things.

【ASV】And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.

3 【和合本】若有人传异教，不服从我们主耶稣基督纯正的话与那合乎敬虔的道理，

【和修订】若有人传别的教义，不符合我们主耶稣基督纯正的话语与合乎敬虔的教导，

【新译本】如果有人传别的教义，不接受我们的主耶稣基督纯正的话语，和那敬虔的道理，

【吕振中】若有人传别的教义，不归顺健全之道、跟那合乎敬虔教义之道，

【思高本】若有人讲异端道理，不顺从我们的主耶稣基督的健全道理，与那合乎虔敬的教训，

【牧灵本】如果有人用另一派学说讲道，不遵循我们的主耶稣基督的完美教导和虔敬的训诲，

【现代本】如果有人宣传不正确的教义，跟我们主耶稣基督那健全的信息以及我们的教义不相符合，

【当代版】如果有人传一些不同的道理，是不符我们主耶稣基督纯正的道和虔敬的真理的，

【KJV】If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

【NIV】If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching,

【BBE】If any man gives different teaching, not in agreement with the true words of our Lord Jesus Christ, and with the teaching which is in agreement with true religion,

【ASV】If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 【和合本】他是自高自大，一无所知，专好问难，争辩言词，从此就生出嫉妒、纷争、毁谤、妄疑，

【和修订】他是自高自大，一无所知，专好争辩，擅于舌战，因而生出嫉妒、纷争、毁谤、恶意猜疑，

【新译本】他是自高自大，一无所知，反而专好问难争辩，由此产生妒忌、纷争、毁谤、恶意的猜疑，

【吕振中】他是蒙于傲气，什么也不懂，只有好辩论和斗争言词的弊病；从而生出嫉妒、纷争、毁谤（或译：谤才）、恶性猜疑，

【思高本】他必是妄自尊大，一无所知，患有辩论和舌战之癖的人；由此而生出嫉妒、争吵、谩骂、恶意的猜疑，

【牧灵本】他就是个妄自尊大的无知之人。这些人好争辩，好说反话，从而产生嫉妒、分歧、诽谤、恶意的猜疑，

【现代本】就是自高自大，极端的无知。这种人显然喜欢辩论，喜欢在字句上吹毛求疵，因而造成嫉妒、纷争、毁谤、猜疑，

【当代版】他就是自作聪明，其实却是一无所知。他们专好问难，只会争辩字眼，结果只会引起嫉妒、纷争、毁谤和猜忌。

【KJV】He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

【NIV】he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions

【BBE】He has an over-high opinion of himself; being without knowledge, having only an unhealthy love of questionings and wars of words, from which come envy, fighting, cruel words, evil thoughts,

【ASV】he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings,

5 【和合本】并那坏了心术、丧失真理之人的争竞。他们以敬虔为得利的门路。

【和修订】和心术不正与丧失真理的人不停地争吵，以敬虔为得利的门路。

【新译本】就和那些心术败坏，丧失真理的人不断地争竞。他们视敬虔为得利的门路。

【吕振中】不断喧争、于心思败坏、真理被剥夺、以敬虔为利源的人中间。

【思高本】以及心思败坏和丧失真理者的口角；他们以为虔敬是获利之源。

【牧灵本】引起那些心术不正和丧失真理者没完没了的争吵。他们认为宗教只是获取钱财的手段。

【现代本】引起那些心术不正、丧失真理的人无休无止地争吵。在他们的心目中，宗教不过是发财的门径罢了！

【当代版】他们的思想腐败，离了真理，把福音当作生财的工具；这种人你千万要远离他们。

【KJV】Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

【NIV】and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.

【BBE】Bitter talk of men who, being evil in mind and dead to what is true, take the faith to be a way of making profit.

【ASV】wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain.

6【和合本】然而，敬虔加上知足的心便是大利了；

【和修订】其实，敬虔加上知足就是大利。

【新译本】其实敬虔而又知足，就是得大利的途径，

【吕振中】其实敬虔加上知足、便是大利源。

【思高本】的确，虔敬是一种获利的富源，但应有知足的心，

【牧灵本】的确，宗教是一笔不错的生意，如果我们能对自己拥有的感到满足。

【现代本】是的，一个人若知足，宗教的确可以使他富有。

【当代版】其实，敬虔而又知足，才是真正的富有。

【KJV】But godliness with contentment is great gain.

【NIV】But godliness with contentment is great gain.

【BBE】But true faith, with peace of mind, is of great profit:

【ASV】But godliness with contentment is great gain:

7【和合本】因为我们没有带什么到世上来，也不能带什么去。

【和修订】因为我们没有带什么到世上来，也不能带什么去；

【新译本】因为我们没有带什么到世上来，也不能带什么去。

【吕振中】我们没有带着什么进世间来；我们也不能把什么带出去；

【思高本】因为我们没有带什么到世界上，同样也不能带走什么，

【牧灵本】因为我们没给世界带来什么，也不会带走什么。

【现代本】我们到这世界，没有带来什么；我们又能从这世界带走什么呢？

【当代版】我们生时既没有带甚么来，死时又不能带甚么东西走，

【KJV】For we brought nothing into this world, and it is certain we can carry nothing out.

【NIV】For we brought nothing into the world, and we can take nothing out of it.

【BBE】For we came into the world with nothing, and we are not able to take anything out;

【ASV】for we brought nothing into the world, for neither can we carry anything out;

8【和合本】只要有衣有食，就当知足。

【和修订】只要有衣有食，我们就该知足。

【新译本】只要有衣有食，就应当知足。

【吕振中】只要有养生和遮身之物，就该以此为足。

【思高本】只要有吃有穿，就当知足。

【牧灵本】只要有温饱，我们就应该满足了。

【现代本】如果我们有得吃，有得穿，就该知足。

【当代版】因此，只要有吃有穿的，就该知足了。

【KJV】 And having food and raiment let us be therewith content.

【NIV】 But if we have food and clothing, we will be content with that.

【BBE】 But if we have food and a roof over us, let that be enough.

【ASV】 but having food and covering we shall be therewith content.

9【和合本】但那些想要发财的人，就陷在迷惑、落在网罗和许多无知有害的私欲里，叫人沉在败坏和灭亡中。

【和修订】但那些想要发财的人就陷在诱惑、罗网，和许多无知有害的欲望中，使人沉沦，以致败坏和灭亡。

【新译本】但那些想要发财的人，就落在试探中和陷阱里；又落在许多无知而有害的私欲里，使人沉沦在败坏和灭亡中；

【吕振中】但那些定意要致富的人就陷落试诱和网罗、跟许多无知而有害的私欲、令人沉没于败坏和灭亡中的私欲。

【思高本】至于那些想望致富的人，却陷于诱惑，堕入罗网和许多背理有害的欲望中，这欲望叫人沉溺于败坏和灭亡中，

【牧灵本】凡欲敛财的人，会陷于诱惑，跌入罗网以及种种愚蠢和有害的欲念之中，最终沉沦灭亡。

【现代本】那些想发财的人是掉在诱惑里，被许多无知和有害的欲望抓住，终于沉没毁灭了。

【当代版】至于那些渴望发财的人，因为利欲熏心，很容易就受到迷惑，结果只有自取灭亡。

【KJV】 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

【NIV】 People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction.

【BBE】 But those who have a desire for wealth are falling into danger, and are taken as in a net by a number of foolish and damaging desires, through which men are overtaken by death and destruction.

【ASV】 But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition.

10【和合本】贪财是万恶之根。有人贪恋钱财，就被引诱离了真道，用许多愁苦把自己刺透了。

【和修订】贪财是万恶之根。有人因贪恋钱财而背离信仰，用许多愁苦把自己刺透了。

【新译本】因为贪财是万恶之根。有人贪爱钱财，就被引诱离开真道，用许多痛苦把自己刺透了。

【吕振中】因为贪财即是万恶之根；有人一心要贪财，就受迷离背了信仰，拿许多伤痛刺透了自己。

【思高本】因为贪爱钱财乃万恶的根源；有些人曾因贪求钱财而离弃了信德，使自己受了许多刺心的痛苦。

【牧灵本】贪恋金钱是恶之根源。有些人因贪财，终致离弃信仰，饱尝种种痛苦，心灵破碎。

【现代本】贪财是万恶的根源。有些人因贪慕钱财而离开了信仰的道路，饱尝痛苦，心灵破碎。

【当代版】贪财乃是万恶之根，有些人就是因为贪财而背弃了真道，结果饱尝愁苦刺心的痛楚。

【KJV】For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

【NIV】For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

【BBE】For the love of money is a root of all evil: and some whose hearts were fixed on it have been turned away from the faith, and been wounded with unnumbered sorrows.

【ASV】For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

11【和合本】但你这属神的人要逃避这些事，追求公义、敬虔、信心、爱心、忍耐、温柔。

【和修订】但你这属神的人哪，要逃避这些事；要追求公义、敬虔、信心、爱心、忍耐、温柔。

【新译本】但你这属神的人啊，应该逃避这些事，要追求公义、敬虔、信心、爱心、忍耐和温柔。

【吕振中】但是你呢、属神的人哪，你要逃避这些事：你要追求正义、敬虔、忠信、仁爱、坚忍、柔和之情。

【思高本】至于你，天主的人哪！你要躲避这些事；但要追求正义、虔敬、信德、爱德、坚忍和良善，

【牧灵本】而你，天主的人，抛弃这些吧！修持正直、虔敬、信德、爱心、坚忍和良善之德。

【现代本】至于你，你是神所重用的人，你要远避这一切。要追求正义、敬虔、信心、爱心、忍耐，和温柔。

【当代版】可是，提摩太啊！你是属神的人，所以必须洁身自爱，远离这些罪恶。要追求公义、虔诚、信心、爱心、忍耐和温柔，

【KJV】But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

【NIV】But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness.

【BBE】But you, O man of God, keep yourself from these things, and go after righteousness, religion, faith, love, a quiet mind, gentle behaviour.

【ASV】But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12【和合本】你要为真道打那美好的仗，持定永生。你为此被召，也在许多见证人面前，已经作了那美好的见证。

【和修订】你要为信仰打那美好的仗；要持定永生，你为此被召，也已经在许多见证人面前作了那美好的见证。

【新译本】要为信仰打那美好的仗，持定永生；你是为这永生而蒙召的，又在许多的证人面前承认过

美好的信仰。

【吕振中】信仰上的美好竞斗、你要奋力斗胜，将永生把握住。你承认了那美好的信认在许多见证人面前时，就是蒙了召而得永生的。

【思高本】要奋力打这场有关信仰的好仗，要争取永生：你正是为此而蒙召，并为此在许多证人前宣示了你那美好的誓言。

【牧灵本】在信德的竞赛中，打好漂亮的一仗，赢得永生。你正是为此蒙召，并在许多证人面前表白了这个信仰。

【现代本】在信仰的竞赛上要尽力奔跑，为自己赢得永恒的生命；就是为了这个目的，你蒙神呼召，在许多证人面前公开宣认了那美好的信仰。

【当代版】并要为真道打一场精采的胜仗，持守着永生的赏赐。原先你是为了这个职责而被召的，同时也曾在许多人面前作过美好的见证。

【KJV】Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

【NIV】Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.

【BBE】Be fighting the good fight of the faith; take for yourself the life eternal, for which you were marked out, and of which you gave witness in the eyes of all.

【ASV】Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

13【和合本】我在叫万物生活的神面前，并在向本丢彼拉多作过那美好见证的基督耶稣面前嘱咐你：

【和修订】我在那赐生命给万物的神面前，并在向本丢·彼拉多作过那美好见证的基督耶稣面前嘱咐你^注：

【新译本】我在赐生命给万物的 神面前，并那在本丢·彼拉多面前见证过美好的信仰的基督耶稣面前嘱咐你，

【吕振中】我在那使万物存活的神面前、和那向本丢彼拉多作美好信认之见证的基督耶稣面前、嘱咐你、

【思高本】我在使万有生活的天主前和曾对般雀比拉多宣过美好誓言的基督耶稣前命令你，

【牧灵本】我在赐万物生命的天主前，和曾对比拉多宣过崇高誓言的基督耶稣前命令你：

【现代本】其实，基督耶稣在庞修彼拉多面前作证时，也同样做过美好的宣认。在赐生命给万物的神和这位耶稣面前，我吩咐你：

【当代版】我在那使万物生存的神和曾向彼拉多为真理作过有力见证的基督耶稣面前，

【KJV】I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

【NIV】In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius

Pilate made the good confession, I charge you

【BBE】 I give you orders before God, the giver of life, and Christ Jesus, who before Pontius Pilate gave witness to the faith,

【ASV】 I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession;

14 【和合本】要守这命令，毫不玷污，无可指责，直到我们的主耶稣基督显现。

【和修订】要守这命令，毫不玷污，无可指责，直到我们的主耶稣基督显现。

【新译本】你当毫无玷污，无可指摘地持守这命令，直到我们主耶稣基督的显现。

【吕振中】要谨守所受的任命、毫无玷污、无可指摘，直到我们主耶稣基督之显现、

【思高本】务要保守这训令，不受玷污，无可指摘，直到我们的主耶稣基督的显现：

【牧灵本】要毫无指摘与歪曲地遵守所受的诫命，直到我们的主，耶稣基督显现的那一天。

【现代本】要忠诚，无可指责地遵守所受的命令，直到我们的主耶稣基督显现的那一天。

【当代版】嘱咐你要谨守这命令，使你要不被玷污，无可指摘，直到我们的主耶稣再来。

【KJV】 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

【NIV】 to keep this command without spot or blame until the appearing of our Lord Jesus Christ,

【BBE】 To keep the word untouched by evil, clear from all shame, till the revelation of our Lord Jesus Christ:

【ASV】 that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ:

15 【和合本】到了日期，那可称颂、独有权能的万王之王、万主之主，

【和修订】到了适当的时候都要显明出来：他是那可称颂、独一的权能者，万王之王，万主之主，

【新译本】到了适当的时候，那可称颂的、独一的全能者，万王之王，万主之主，必把基督的显现表明出来。

【吕振中】这显现、到了适当时机、那当被祝颂的、独一有权力者、必指显出来。他是万王之王，万主之主，

【思高本】在预定的时期使人看见这显现的，是那真福，惟一全能者，万王之王，万主之主，

【牧灵本】在预定的时刻，天主将显现，使人看见这显现的，是那真福，唯一全能者，万王之王，万主之主的天主。

【现代本】神要在时机成熟的时候使他显现；神是可受颂赞、独一无二的主宰，万王的王、万主的主。

【当代版】因为到了时候，我们所信奉配受称颂、独有权能的万王之王、万主之主，要叫基督再显现出来。

【KJV】 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

【NIV】 which God will bring about in his own time--God, the blessed and only Ruler, the King of kings and Lord of

lords,

【BBE】 Which at the right time he will make clear, who is the eternal and only Ruler, King of kings, and Lord of lords;

【ASV】 which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16【和合本】就是那独一不死、住在人不能靠近的光里，是人未曾看见、也是不能看见的，要将他显明出来。但愿尊贵和永远的权能都归给他。阿们！

【和修订】就是那独一不死、住在人不能靠近的光里，是人未曾看见，也是不能看见的。愿尊贵和永远的权能都归给他。阿们！

【新译本】只有他永远不死，住在不能接近的光里，没有人见过他，人也不能看见他。愿尊荣和永远的权能都归给他。阿们。

【吕振中】是那独一有着不死、住在人不能靠近的光里、没有人看见过、也不能看见的。愿尊贵和永世的权能都归于他！阿们（即：诚心所愿）。

【思高本】是那独享不死不灭，住于不可接近的光中，没有人看见过，也不能看见的天主。愿尊崇和永远的威权归于！阿们。

【牧灵本】唯天主是不死不灭的，住在人不可触及的光明中，没人见过他，也没有人能看见他。愿荣耀与永远的权能永归于他！阿们。

【现代本】惟有他是不朽不灭的。他住在人所不能靠近的光里；没有人见过他，也没有人能看见他。愿尊贵和永恒的主权都归于他！阿们。

【当代版】祂就是独一而永存、住在人不能接近的荣光中的神；从来没有人见过祂，也没有人能够看见祂。但愿尊荣和永远的权柄，都归给祂，诚心所愿。

【KJV】 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

【NIV】 who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.

【BBE】 Who only has life for ever, living in light to which no man may come near; whom no man has seen or is able to see: to whom be honour and power for ever. So be it.

【ASV】 who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal. Amen.

17【和合本】你要嘱咐那些今世富足的人，不要自高，也不要倚靠无定的钱财；只要倚靠那厚赐百物给我们享受的神。

【和修订】至于那些今世富足的人，你要嘱咐他们不要自高，也不要倚赖靠不住的钱财；要倚靠那厚赐万物给我们享受的神。

【新译本】你要嘱咐那些今世富有的人，叫他们不要心高气傲，也不要寄望在浮动的财富上，却要仰望那厚赐百物给我们享用的神。

【吕振中】现今世富足的人呢、你要嘱咐他们别存着高傲的心，不要把盼望钉住于财富之无定上，却要钉住于那将万物丰丰富富供给我们享受、的神；

【思高本】至于今世的富人，你要劝告他们，不要心高气傲，也不要寄望于无常的财富，惟独寄望于那将万物丰富地供给我们享用的天主。

【牧灵本】你该提醒现今世上的富家，千万别自视甚高，别迷恋无常的财富，而要依靠天主，是他赐给我们一切，供我们丰富的享用。

【现代本】对那些今世富足的人，你要警戒他们不可骄傲。不要把希望寄托在不可靠的财物上面，而要倚靠那把万物丰丰富富地赐给我们享受的神。

【当代版】你又要劝戒有钱的人，不要高傲，也不要倚仗那些不可靠的钱财，只要信靠那将万物厚赐给我们享用的神。

【KJV】Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

【NIV】Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment.

【BBE】Give orders to those who have money and goods in this life, not to be lifted up in their minds, or to put their hope in the uncertain chances of wealth, but in God who gives us in full measure all things for our use;

【ASV】Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy;

18【和合本】又要嘱咐他们行善，在好事上富足，甘心施舍，乐意供给（或作：体贴）人，

【和修订】又要嘱咐他们行善，在好事上富足，甘心施舍，乐意分享，

【新译本】又要嘱咐他们行善，在善事上富足，慷慨好施。

【吕振中】嘱咐他们要行善，要在好事上富足，甘心施舍，乐意同人分享，

【思高本】又要劝他们行善，在善工上致富，甘心施舍，乐意通财，

【牧灵本】要他们多做善事，多积功德，乐善好施，与众有福同享。

【现代本】要吩咐他们行善，多做好事，慷慨施舍，随时济助。

【当代版】你更要劝他们多多行善，甘心施舍，乐意助人；

【KJV】That they do good, that they be rich in good works, ready to distribute, willing to communicate;

【NIV】Command them to do good, to be rich in good deeds, and to be generous and willing to share.

【BBE】And to do good, having wealth in good works, being quick to give, taking part with one another;

【ASV】that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate;

19【和合本】为自己积成美好的根基，预备将来，叫他们持定那真正的生命。

【和修订】为自己积存财富，而为将来打美好的根基，好使他们能把握那真正的生命。

【新译本】这样，就为自己在来世积聚财富，作美好的基础，好叫他们能够得着那真正的生命。

【吕振中】为自己积存着善行做美好的根基、以备将来，好将那真是生命的把握住。

【思高本】为自己积蓄良好的根基，以备将来能享受那真正的生命。

【牧灵本】如此，他们就能为将来奠定良好根基，把握那真正的生命。

【现代本】这样，他们就是在为自己积存财宝，为将来建立坚固的根基，来把握着那真正的生命。

【当代版】便为自己的将来建立美好的基础，且可以持守着真正的生命。

【KJV】Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

【NIV】In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

【BBE】Making ready for themselves a safe place for the time to come, so that the true life may be theirs.

【ASV】laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

20 【和合本】提摩太啊，你要保守所托付你的，躲避世俗的虚谈和那敌真道、似是而非的学问。

【和修订】提摩太啊，要持守所给你的托付。要躲避世俗的空谈和那假冒知识的矛盾言论。

【新译本】提摩太啊，你要保守所交托你的，避免世俗的空谈和冒称是知识的那种反调；

【吕振中】提摩太阿，你要保守住所受的托付，要躲避凡俗的空谈、和假称为‘知识’之对比论。

【思高本】弟茂德啊！要保管所受的寄托，要躲避凡俗的空谈，和假冒知识之名的反论。

【牧灵本】弟茂德呵！要保管所受的寄托！避免那些空泛俗论和假冒真知的论辩。

【现代本】提摩太啊！你要好好地保守你所接受的托付。要避免那些不敬虔的空谈和所谓“知识”的荒谬争论。

【当代版】提摩太啊！我还要劝告你，要谨守神所托付你的事情，不要卷入世俗的空谈和似是而非、跟真理相违背的学问中去。

【KJV】O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

【NIV】Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge,

【BBE】O Timothy, take good care of that which is given to you, turning away from the wrong and foolish talk and arguments of that knowledge which is falsely so named;

【ASV】O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called;

21 【和合本】已经有人自称有这学问，就偏离了真道。愿恩惠常与你们同在！

【和修订】 有人自称有这知识而偏离了信仰。 愿恩惠与你们同在！

【新译本】 有些人自称有这知识，就偏离了真道。愿恩惠与你们同在。

【吕振中】 有人自许有这知识，就在信仰的事上失了正鹄。愿恩惠与你们同在！

【思高本】 有些人自充有这知识，但终于失落了信德。愿恩宠与你们同在！

【牧灵本】 有些人自认有这些知识，结果却失落了信德。愿恩宠与你们大家同在！

【现代本】 有些人以为他们已经有了这种知识，以致在信仰上迷失了方向。愿神赐恩典给你们！

【当代版】 有不少自称有这种学问的人，都已经偏离真理了！祝主恩永偕

【KJV】 Which some professing have erred concerning the faith. Grace be with thee. Amen.

【NIV】 which some have professed and in so doing have wandered from the faith. Grace be with you.

【BBE】 Through which some, who gave their minds to it, have been turned away from the faith. Grace be with you.

【ASV】 which some professing have erred concerning the faith. Grace be with you.