

圣经

Bilingual Bible

和合本 (雅伟版)

提摩太前书

汉英对照

和合本(雅) / Lexham English Bible

2017 试读版

雅伟的话

YahwehDeHua.net

圣经

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汉英对照

和合本 (雅) / LEB

Bilingual Bible

Chinese Union Version (Yahweh edition)

Chinese / English

2017 试读版 (Beta edition 2017.04.18)

和合本(雅伟版)

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Email: yahwehdehua@gmail.com

英语圣经

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圣经

和合本(雅伟版)

pdf 电子书

2017 试读版 (Beta edition 2017.04.18)

编者序

圣经是犹太人的文献，成书前后历时一千五百多年。圣经是由四十位不同的作者，在神的感动下，以当时通用的文字、语法书写而成的。圣经包含两个部分：旧约和新约。旧约（39 书卷）主要是用希伯来语写的，新约（27 书卷）则是用希腊语写的。

圣经是基督徒信仰的依据，我们需要认真、仔细地研读，好使我们的信仰能有根有基地建立在圣经的基础上。随着华人教会的发展，近数十年来已有许多圣经汉语译本诞生，但至今最普及的仍然是和合本译本。

为帮助信徒能更好地、更正确地明白圣经，我们特意制作了一部附带原文编号的和合本电子版圣经。这部电子版圣经做了以下的修订：

- 1 希伯来语圣经（旧约）中的神的名字是 יהוה (YHWH)，原文编号是 H3068（例：创 2:4）(H3069 是同字的变化型)。YHWH 的正确读音为 Yahweh（雅伟）。和合本当年采用了错误的英语音译 Jehovah（耶和華），本修订版采用现今学者公认更正确的音译：雅伟。

神的名字的缩写形式是 יה (Yah , 原文编号 H3050) , 也一律修订为 " 雅伟 " (例 : 出 15:2) 。

- 2 原文含 " 雅伟 " 一字 , 却在和合本中未被译出 , 现以 灰字及 [] 修正。例 : 我 [雅伟] (原文含 " 雅伟 " 一字 , 并无 " 我 " 字 , 参看出 24:1) 。
- 3 新约年代的犹太人因为避讳直称神的名字 , 就以 " 主 G2962 " 字来代替神的名字。但希腊语 " 主 " 字用途广泛 , 除了指主雅伟神 , 也可指主耶稣 , 也可指奴隶主或位高权重的人。这就导致了信徒无法区分主 (耶稣) 和神 (雅伟) , 甚至产生将两者混为一谈的乱象。故此 , 本修订版做了以下的修正 :

- ◆ 凡以 " 主 " 意指雅伟的 , 现修订为 " 主 [雅伟] " (例 : 太 1:22) 。
- ◆ 以 " 主 " 称呼耶稣的 , 除直接称 " 主耶稣 " 外 (例 : 可 16:19) , 都一律修订为 " 主* " (例 : 太 7:21) 。
- ◆ 但凡指基督的 " 主 " , 都修订为 " 主# " (例 : 太 22:43, 44, 45) 。
- ◆ 若文意不明显 , 无法明确区分 , 可指主雅伟神或主耶稣 , 则不加标示 (例 : 太 21:3) 。
- ◆ 无原文支持的 " 主 " 字 , 则标示为灰字 " 主 " (例 : 太 2:12, 22) 。
- ◆ 若指人、主人、财主等 , 则不加标示 (例 : 太 6:24 ; 10:24) 。

- 4 和合本 1919 年出版 , 参考了 1885 出版的英语译本 Revised Version (简称 RV , 或称 English Revised Version 【ERV】) , 并以当时最新编辑的 Westcott-Hort 1881 (简称 WH) 作为翻译新约的希腊语文本 (text type) 。

英语钦译本 (King James Version , KJV 1611) 是采用了 " 公认

文本" (Textus Receptus TR 1550、Beza 1588 等，简称 TR) 作为翻译新约的希腊语文本。WH 和 TR 是属于不同体系的希腊语文本，两者有出入和差异是在所难免的。简单地说，WH 与 TR 是文本编者根据不同的希腊语手抄本辑录而成的 (已知的希腊语手抄本共有 5800 本之多) 。

WH 与 TR 的差异，导致和合本与钦译本有诸多的出入。现今网上流传的附带原文编号的和合本新约，都是直接把英语钦译本的编号导入和合本当中，并没有经过全面校对，结果导致多处的文字与编号并不吻合。所以网上流传的版本是不适合用来作严谨的词字查考 (word study) 的。

WH 是当今最可靠的 Nestle-Aland (NA28) 2012 文本的前身，可说是已经功成身退，但因为它跟和合本的关系密切，应给与重视。我们现在提供的附带原文编号、文法编码的和合本，就是参照 WH 修订的。希望这个修订版本能为大家提供一个可靠的原文和翻译的对照，并借用原文编号作为词字查考的查经平台，以补充汉语翻译上的欠缺。

至于旧约，我们是以 Westminster Leningrad Codex (LC) 作为修订的参考。

原文编号是源自史特朗 (James Strong) 1890 年出版的《史特朗经文汇编》。史特朗按原文字根逐字排序，并配上编号：希伯来语由 H1-H8674，希腊语由 G1-G5624。之后有学者再附加 H8675-H8853 及 G5625-G5942 作为原文动词的文法分析 (Tense Voice & Mood 【TVM】) 的编码。

- 5 凡指女性的，及拟人化下的 " 他 " 一律改为 " 她 " 字 (例：太 1:19) 。
- 6 凡不是指人的，一律采用 " 它 " 字 (例：太 5:13) 。

7 本 2007 修订发布两套电子书(pdf) :

◆ 纯文字:

旧、新约汉英对照：和合本(雅伟版)对照英语 Lexham English Bible (LEB) ; LEB 经文中含原有翻译资料，以 ^{Note: ...} 显示；使文意通顺而加上的词字，则以 / 显示。汉语方面没有对和合本进行删改，唯对相关雅伟名字若需补充注明，以 灰字或 [] 显示 (例：代上 29:21) 。

◆ 附原文编号:

新约 汉语/希腊语对照：和合本(雅伟版) 对照希腊语 Westcott-Hort (WH) 。

旧约 汉语/希伯来语对照：和合本(雅伟版) 对照希伯来语 Leningrad Codex (LC) 。

都附带原文编号、原文编码以作比较。

若有反馈或发现错误，请电邮 yahwehdehua@gmail.com。特此感谢曾参与文字校对、提供计算机技术支持的弟兄姐妹及众同工。

孙树民

2017 年 4 月 18 日

你的言语在我上膛何等甘美，在我口中比蜜更甜！

我借着你的训词得以明白，所以我恨一切的假道。

你的话是我脚前的灯，是我路上的光。

诗 119:103-105



提摩太前书

第 1 章

1	奉我们救主神和我们的盼望基督耶稣之命，作基督耶稣使徒的保罗，	Paul, an apostle of Christ Jesus according to the command of God our Savior and of Christ Jesus our hope,
2	写信给那因信主作我真儿子的提摩太。愿恩惠、怜悯、平安从父神和我们主基督耶稣归与你！	to Timothy, <i>[my]</i> true child in the faith. Grace, mercy, <i>[and]</i> peace from God the Father and Christ Jesus our Lord.
3	我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人不可传异教，	Just as I urged you <i>[when I]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("traveled") which is understood as temporal}</small> traveled to Macedonia, remain in Ephesus, so that you may instruct certain people not to teach other doctrine,
4	也不可听从荒渺无凭的话语和无穷的家谱；这等事只生辩论，并不发明神在信上所立的章程。	and not to pay attention to myths and endless genealogies, which cause useless speculations rather than God's plan <i>[that is]</i> by faith.
5	但命令的总归就是爱；这爱是从清洁的心和无亏的良心，无伪的信心生出来的。	But the goal of our instruction is love from a pure heart and a good conscience and a faith without hypocrisy,
6	有人偏离这些，反去讲虚浮的话，	from which some have deviated, <i>[and]</i> have turned away into fruitless discussion,
7	想要作教法师，却不明白自己所讲说的所论定的。	wanting to be teachers of the law, <i>[although they]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("understand") which is understood as concessive}</small> do not understand either <i>[the things]</i> which they are saying or <i>[the things]</i> concerning which they are speaking confidently.
8	我们知道律法原是好的，只要人用得合宜；	But we know that the law <i>[is]</i> good, if anyone makes use of it lawfully,
9	因为律法不是为义人设立的，乃是为不法和不服的，不虔诚和犯罪的，不圣洁和恋世俗的，弑父母和杀人的，	knowing this, that the law <i>[is]</i> not given for a righteous <i>[person]</i> but for the lawless and rebellious, for the ungodly and sinners, for the unholy and totally worldly, for the one who kills his father and the one who kills his mother, for murderers,
10	行淫和亲男色的，抢人口和说谎话的，并起假誓的，或是为别样敌正道的事设立的。	sexually immoral people, homosexuals, kidnappers, liars, perjurers, and whatever <small>{Note: Literally "if anything"}</small> else is opposed to sound teaching,
11	这是照着可称颂之神交托我荣耀福音说的。	according to the glorious gospel of the blessed God that I was entrusted with.

- 12 我感谢那给我力量的我们主基督耶稣，因他以我有忠心，派我服事他。
I give thanks ^{Note: Literally "I have thankfulness"} to the one who strengthens me, Christ Jesus our Lord, because he considered me faithful, placing *[me]* into ministry, ^{Note: Or "service"}
-
- 13 我从前是亵渎神的，逼迫人的，侮慢人的；然而我还蒙了怜悯，因我是不信不明白的时候而做的。
[although I] ^{Note: "Here "[although]" is supplied as a component of the participle ("was") which is understood as concessive} was formerly a blasphemer and a persecutor and a violent man, but I was shown mercy because I acted ignorantly in unbelief,
-
- 14 并且我主的恩是格外丰盛，使我在基督耶稣里有信心和爱心。
and the grace of our Lord abounded with the faith and love *[that are]* in Christ Jesus.
-
- 15 基督耶稣降世，为要拯救罪人。这话是可信的，是十分可佩服的。在罪人中我是个罪魁。
The saying *[is]* trustworthy and worthy of all acceptance: Christ Jesus came into the world to save sinners, of whom I am the foremost.
-
- 16 然而，我蒙了怜悯，是因耶稣基督要在我这罪魁身上显明他一切的忍耐，给后来信他得永生的人作榜样。
But because of this I was shown mercy, in order that in me foremost, Christ Jesus might demonstrate his total patience, for an example for those who are going to believe in him for eternal life.
-
- 17 但愿尊贵、荣耀归与那不能朽坏、不能看见、永世的君王、独一的神，直到永远远。阿们！
Now to the King of the ages, immortal, invisible, to the only God, *[be]* honor and glory forever and ever ^{Note: Literally "to the ages of the ages"}. Amen.
-
- 18 我儿提摩太阿，我照从前指着你的预言，将这命令交托你，叫你因此可以打那美好的仗。
I am setting before you this instruction, Timothy *[my]* child, in accordance with the prophecies spoken long ago about you, in order that by them you may fight the good fight,
-
- 19 常存信心和无亏的良心。有人丢弃良心，就在真道上如同船破坏了一般。
having faith and a good conscience, which some, *[because they]* ^{Note: "Here "[because]" is supplied as a component of the participle ("have rejected") which is understood as causal} have rejected *[these]*, have suffered shipwreck concerning their faith,
-
- 20 其中有许米乃和亚力山大；我已经把他们交给撒但，使他们受责罚就不再谤渎了。
among whom are Hymenaeus and Alexander, whom I have handed over to Satan, in order that they may be taught not to blaspheme.

第 2 章

- 1 我劝你，第一要为万人恳求、祷告、代求、祝谢；
Therefore, I urge first of all *[that]* petitions, prayers, requests, *[and]* thanksgiving be made on behalf of all people,
-
- 2 为君王和一切在位的，也该如此，使我们可以敬虔、端正、平安无事的度日。
on behalf of kings and all those who are in authority, in order that we may live a tranquil and quiet life in all godliness and dignity.
-
- 3 这是好的，在神我们救主面前可蒙悦纳。
This *[is]* good and acceptable before God our Savior,
-
- 4 他愿意万人得救，明白真道。
who wants all people to be saved and to come to a knowledge of the truth.

5	因为只有一位神，在神和人中间，只有一位中保，乃是降世为人的基督耶稣；	For <i>[there is]</i> one God and one mediator between God and human beings, the man Christ Jesus,
6	他舍自己作万人的赎价，到了时候，这事必证明出来。	who gave himself a ransom for all, the testimony at the proper time,
7	我为此奉派作传道的，作使徒，作外邦人的师傅，教导他们相信，学习真道。我说的是真话，并不是谎言。	for which I was appointed a herald and an apostle—I am speaking the truth, <i>[I am]</i> not lying—a teacher of the Gentiles in faith and truth.
8	我愿男人无忿怒，无争论（或作：疑惑），举起圣洁的手，随处祷告。	Therefore I want the men in every place to pray, lifting up holy hands without anger and dispute.
9	又愿女人廉耻、自守，以正派衣裳为妆饰，不以编发、黄金、珍珠，和贵价的衣裳为妆饰；	Likewise also the women should adorn themselves in appropriate clothing, with modesty and self-control, not with braided hair and gold jewelry or pearls or expensive clothing,
10	只要有善行，这才与自称是敬神的女人相宜。	but with good deeds which are fitting for women who profess godliness.
11	女人要沉静学道，一味的顺服。	A woman must learn in quietness with all submission.
12	我不许女人讲道，也不许她辖管男人，只要沉静。	But I do not permit a woman to teach or to exercise authority over a man, but to remain quiet <small>{Note: Literally "to be in quietness"}</small> .
13	因为先造的是亚当，后造的是夏娃；	For Adam was formed first, then Eve,
14	且不是亚当被引诱，乃是女人被引诱，陷在罪里。	and Adam was not deceived, but the woman, <i>[because she]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("was deceived") which is understood as causal}</small> , was deceived, came into transgression.
15	然而，女人若常存信心、爱心，又圣洁自守，就必在生产上得救。	But she will be saved through the bearing of children, if she continues in faith and love and holiness with self-control.

第 3 章

1	人若想要得监督的职分，就是羡慕善工。这话是可信的。	The saying <i>[is]</i> trustworthy: if anyone aspires to supervision, he desires a good work.
2	作监督的，必须无可指责，只作一个妇人的丈夫，有节制，自守，端正，乐意接待远人，善于教导；	Therefore the overseer must be irreproachable, the husband of one wife, temperate, self-controlled, respectable, hospitable, skillful in teaching,
3	不因酒滋事，不打人，只要温和，不争竞，不贪财；	not addicted to wine, not a violent person, but gentle, peaceable, not loving money,
4	好好管理自己的家，使儿女凡事端庄顺服（或作：端端庄庄地使儿女顺服）。	managing his own household well, having children in submission with all dignity

5	人若不知道管理自己的家，焉能照管神的教会呢？	(but if someone does not know how to manage his own household, how will he take care of the church of God?),
6	初入教的不可作监督，恐怕他自高自大，就落在魔鬼所受的刑罚里。	not newly converted, lest he become conceited [and] fall into the condemnation of the devil.
7	监督也必须在教外有好名声，恐怕被人毁谤，落在魔鬼的网罗里。	But [he] must also have a good testimony from those outside, in order that he may not fall into disgrace and the trap of the devil.
8	作执事的，也是如此：必须端庄，不一口两舌，不好喝酒，不贪不义之财；	Deacons likewise [must be] dignified, not insincere, not devoted to much wine, not fond of dishonest gain,
9	要存清洁的良心，固守真道的奥秘。	holding the mystery of the faith with a clear conscience,
10	这等人也要先受试验，若没有可责之处，然后叫他们作执事。	and these also must be tested first; then let them serve [if they] <small>(Note: "Here "[if]" is supplied as a component of the participle ("are") which is understood as conditional)</small> are above reproach.
11	女执事（原文是女人）也是如此：必须端庄，不说谗言，有节制，凡事忠心。	The wives <small>(Note: Or "The women")</small> likewise [must be] dignified, not slanderous, temperate, faithful in all [things].
12	执事只要作一个妇人的丈夫，好好管理儿女和自己的家。	Deacons must be husbands of one wife, managing [their] children and their own households well.
13	因为善作执事的，自己就得到美好的地步，并且在基督耶稣里的真道上大有胆量。	For those who have served well acquire a good standing for themselves, and great boldness in the faith [that is] in Christ Jesus.
14	我指望快到你那里去，所以先将这些事写给你。	I am writing these [things] to you, hoping to come to you in a short time.
15	倘若我耽延日久，你也可以知道在神的家中当怎样行。这家就是永生神的教会，真理的柱石和根基。	But if I am delayed, [I am writing] <small>(Note: "The words "I am writing" are not in the Greek text, but are an understood repetition from the previous clause)</small> in order that you may know how one must conduct oneself in the household of God, which is the church of the living God, the pillar and mainstay <small>(Note: Or "basis"; or "support")</small> of the truth.
16	大哉，敬虔的奥秘！无人不以为然：就是神在肉身显现，被圣灵称义（或作：在灵性称义），被天使看见，被传于外邦，被世人信服，被接在荣耀里。	And most certainly, great is the mystery of godliness: Who was revealed in the flesh, was vindicated by <small>(Note: Or perhaps "in")</small> the Spirit, was seen by angels, was proclaimed among the Gentiles <small>(Note: Or "nations"; the same Greek word can be translated "nations" or "Gentiles" depending on the context)</small> , was believed on in the world, was taken up in glory.

第 4 章

1	圣灵明说，在后来的时候，必有人离弃真道，听从那诱人的邪灵和鬼魔的道理。	Now the Spirit explicitly says that in the last times some will depart from the faith, paying attention to deceitful spirits and teachings of demons,
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2	这是因为说谎之人的假冒；这等人的良心如同被热铁烙惯了一般。	by the hypocrisy of liars, who are seared in their own conscience,
3	他们禁止嫁娶，又禁戒食物（或作：又叫人戒葷），就是神所造、叫那信而明白真道的人感谢着领受的。	who forbid marrying <i>[and insist on]</i> abstaining from foods that God created for sharing in with thankfulness by those who believe and who know the truth,
4	凡神所造的物都是好的，若感谢着领受，就没有一样可弃的，	because everything created by God <i>[is]</i> good and nothing <i>[is to be]</i> rejected <i>[if it is]</i> <small>{Note: "Here "[if]" is supplied as a component of the participle ("received") which is understood as conditional}</small> received with thankfulness,
5	都因神的道和人的祈求成为圣洁了。	for it is made holy by the word of God and prayer.
6	你若将这些事提醒弟兄们，便是基督耶稣的好执事，在真道的话语和你向来所服从的善道上得了教育。	<i>[By]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("teaching") which is understood as means}</small> teaching these <i>[things]</i> to the brothers, you will be a good servant of Christ Jesus, trained in the words of the faith and of the good teaching that you have followed faithfully.
7	只是要弃绝那世俗的言语和老妇荒渺的话，在敬虔上操练自己。	But reject those worthless myths told by elderly women <small>{Note: Literally "worthless and characteristic of an elderly woman myths"}</small> , and train yourself for godliness.
8	操练身体，益处还少；惟独敬虔，凡事都有益处，因有今生和来生的应许。	For the training of the body is somewhat <small>{Note: Literally "for a little"}</small> profitable, but godliness is profitable for everything, <i>[because it]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("holds") which is understood as causal}</small> holds promise for the present life and for the <i>[life]</i> to come.
9	这话是可信的，是十分可佩服的。	The statement <i>[is]</i> trustworthy and deserving of complete acceptance.
10	我们劳苦努力，正是为此，因我们的指望在乎永生的神；他是万人的救主，更是信徒的救主。	For to this <i>[end]</i> we labor and suffer reproach, <small>{Note: Some manuscripts have "and strive"}</small> because we have put our hope in <i>[the]</i> living God, who is the Savior of all people, especially of believers.
11	这些事，你要吩咐人，也要教导人。	Command these <i>[things]</i> and teach <i>[them]</i> .
12	不可叫人小看你年轻，总要在言语、行为、爱心、信心、清洁上，都作信徒的榜样。	Let no one look down on your youth, but be an example for the believers in word, in conduct, in love, in faith, in purity.
13	你要以宣读、劝勉、教导为念，直等到我来。	Until I come, pay attention to the <i>[public]</i> reading, <small>{Note: Many English translations supply "of scripture" here to clarify what is to be read aloud}</small> to exhortation, to teaching.
14	你不要轻忽所得的恩赐，就是从前藉着预言、在众长老按手的时候赐给你的。	Do not neglect the gift <i>[that is]</i> in you, that was granted to you through prophecy with the laying on of hands by the council of elders.
15	这些事你要殷勤去做，并要在此专心，使众人看出你的长进来。	Practice these <i>[things]</i> . Be <i>[diligent]</i> <small>{Note: Literally "be in these [things]," though most English versions supply a predicate here}</small> in these <i>[things]</i> , in order that your progress may be evident to everyone.

16 你要谨慎自己和自己的教训，要在这些事上恒心；因为这样行，又能救自己，又能救听你的人。

Fix *[your]* attention on yourself and on your teaching. Continue in them, for *[by]* {Note: "Here "[by]" is supplied as a component of the participle ("doing") which is understood as means} doing this you will save both yourself and those who hear you.

第 5 章

1 不可严责老年人，只要劝他如同父亲；劝少年人如同弟兄；

Do not rebuke an older man, but appeal to *[him]* as a father, younger men as brothers,

2 劝老年妇女如同母亲；劝少年妇女如同姐妹；总要清清洁洁的。

older women as mothers, younger women as sisters, with all purity.

3 要尊敬那真为寡妇的。

Honor widows *[who are]* truly widows.

4 若寡妇有儿女，或有孙子孙女，便叫他们先在自己家中学着行孝，报答亲恩，因为这在神面前是可悦纳的。

But if any widow has children or grandchildren, they must learn to show profound respect for their own household first, and to pay back recompense to their parents, for this is pleasing in the sight of God.

5 那独居无靠、真为寡妇的，是仰赖神，昼夜不住的祈求祷告。

But the widow *[who is one]* truly, and is left alone, has put her hope in God and continues in her petitions and prayers night and day.

6 但那好宴乐的寡妇正活着的时候也是死的。

But the one who lives for sensual pleasure is dead *[even though she]* {Note: "Here "[even though]" is supplied as a component of the participle ("lives") which is understood as concessive} lives.

7 这些事你要嘱咐她们，叫她们无可指责。

And command these *[things]*, in order that they may be irreproachable.

8 人若不看顾亲属，就是背了真道，比不信的人还不好，不看顾自己家里的人，更是如此。

But if someone does not provide for his own *[relatives]*, and especially the members of his household, he has denied the faith and is worse than an unbeliever.

9 寡妇记在册子上，必须年纪到六十岁，从来只作一个丈夫的妻子，

Let a widow be put on the list *[if she]* {Note: "Here "[if]" is supplied as a component of the participle ("is") which is understood as conditional} is not less than sixty years *[old]*, the wife of one husband,

10 又有行善的名声，就如养育儿女，接待远人，洗圣徒的脚，救济遭难的人，竭力行各样善事。

being well-attested by good works, if she has brought up children, if she has shown hospitality, if she has washed the feet of the saints, if she has helped those who are oppressed, if she has devoted herself to every good work.

11 至于年轻的寡妇，就可以辞她；因为她们的情欲发动，违背基督的时候就想要嫁人。

But refuse younger widows, for whenever their physical desires lead them away from Christ, they want to marry,

12 她们被定罪，是因废弃了当初所许的愿；

[thus] incurring condemnation because they have broken their former pledge.

13	并且她们又习惯懒惰，挨家闲游；不但是懒惰，又说长道短，好管闲事，说些不当说的话。	And at the same time also, going around from house to house, they learn <i>[to be]</i> idle, and not only idle, but also gossipy and busybodies, saying the things <i>[that are]</i> not necessary.
14	所以我愿意年轻的寡妇嫁人，生养儿女，治理家务，不给敌人辱骂的把柄。	Therefore I want younger <i>[widows]</i> to marry, to bear children, to manage a household, to give the adversary no opportunity for reproach.
15	因为已经有转去随从撒但的。	For already some have turned away <i>[and followed]</i> after Satan.
16	信主的妇女，若家中有寡妇，自己就当救济她们，不可累着教会，好使教会能救济那真无倚靠的寡妇。	If any believing woman has widows, she must help them, and the church must not be burdened, in order that it may help those <i>[who are]</i> truly widows.
17	那善于管理教会的长老，当以为配受加倍的敬奉；那劳苦传道教导人的，更当如此。	The elders who lead well must be considered worthy of double honor, especially those who labor by speaking and teaching.
18	因为经上说：牛在场上踹谷的时候，不可笼住它的嘴；又说：工人得工价是应当的。	For the scripture says, "You must not muzzle an ox <i>[while it]</i> <small>(Note: "Here "[while]" is supplied as a component of the participle ("threshing") which is understood as temporal)</small> <i>is</i> threshing," <small>(Note: A quotation from <Deut 25:4>)</small> and "The worker <i>[is]</i> worthy of his wages." <small>(Note: A quotation from <Luke 10:7>)</small>
19	控告长老的呈子，非有两三个见证就不要收。	Do not accept an accusation against an elder except on the evidence of two or three witnesses.
20	犯罪的人，当在众人面前责备他，叫其余的人也可以惧怕。	Reprove those who sin in the presence of all, in order that the rest also may experience fear.
21	我在神和基督耶稣并蒙拣选的天使面前嘱咐你：要遵守这些话，不可存成见，行事也不可有偏心。	I testify solemnly before God and Christ Jesus and the elect angels that you observe these <i>[things]</i> without prejudice, doing nothing according to partiality.
22	给人行按手的礼，不可急促；不要在别人的罪上有分，要保守自己清洁。	Lay hands on no one hastily, and do not participate in the sins of others. Keep yourself pure.
23	因你胃口不清，屡次患病，再不要照常喝水，可以稍微用点酒。	<small>(No longer drink only water, but use a little wine for your stomach and your frequent illnesses.)</small>
24	有些人的罪是明显的，如同先到审判案前；有些人的罪是随后跟了去的。	The sins of some people are evident, preceding <i>[them]</i> to judgment, but for some also they follow after <i>[them]</i> .
25	这样，善行也有明显的，那不明显的也不能隐藏。	Likewise also good works <i>[are]</i> evident, and those considered otherwise are not able to be hidden.

第 6 章

1	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。	All those who are under the yoke as slaves must regard their own masters as worthy of all honor, lest the name of God and the teaching be slandered.
2	仆人有信道的主人，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，是信道蒙爱的。你要以此教训人，劝勉人。	And those who have believing masters must not look down on <i>[them]</i> because they are brothers, but rather they must serve, because those who benefit by their service are believers and dearly loved. Teach and encourage these <i>[things]</i> .
3	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，	If anyone teaches other doctrine and does not devote himself to the sound words of our Lord Jesus Christ and the teaching <i>[that is]</i> in accordance with godliness,
4	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、分争、毁谤、妄疑，	he is conceited, understanding nothing, but having a morbid interest concerning controversies and disputes about words, from which come envy, strife, slanders, evil suspicions,
5	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。	constant wrangling by people of depraved mind and deprived of the truth, who consider godliness to be a means of gain.
6	然而，敬虔加上知足的心便是大利了；	But godliness with contentment is a great means of gain.
7	因为我们没有带什么到世上来，也不能带什么去。	For we have brought nothing into the world, so that neither can we bring anything out.
8	只要有衣有食，就当知足。	But <i>[if we]</i> <small>{Note: "Here "[if]" is supplied as a component of the participle ("having") which is understood as conditional}</small> have food and clothing, with these <i>[things]</i> we will be content.
9	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。	But those who want to be rich fall into temptation and a trap and many foolish and harmful desires, which plunge those people into ruin and destruction.
10	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。	For the love of money is a root of all evil, by which some, <i>[because they]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("desire") which is understood as causal}</small> desire <i>[it]</i> , have gone astray from the faith and have pierced themselves with many pains.
11	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。	But you, O man of God, flee from these <i>[things]</i> , and pursue righteousness, godliness, faith, love, patient endurance, gentleness.
12	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。	Fight the good fight of the faith; take hold of the eternal life to which you were called, and confessed the good confession in the presence of many witnesses.

13 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：	I command you, in the sight of God who gives life to all <i>[things]</i> and Christ Jesus who testified the good confession before Pontius Pilate,
14 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。	<i>[that]</i> you observe the commandment without fault, irreproachable until the appearing of our Lord Jesus Christ,
15 到了日期，那可称颂、独有权能的万王之王、万主之主 ^[雅伟] ，	which he will make known in his own time, the blessed and only Sovereign, the King of those who reign as kings and Lord of those who rule as lords,
16 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！	the <i>[one who]</i> alone possesses immortality, who lives <i>[in]</i> unapproachable light, whom no human being has seen nor is able to see, to whom <i>[be]</i> honor and eternal power. Amen.
17 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。	Command those <i>[who are]</i> rich in this present age not to be proud and not to put their hope in the uncertainty of riches, but in God, who provides us all <i>[things]</i> richly for enjoyment,
18 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，	to do good, to be rich in good works, to be generous, sharing freely,
19 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。	storing up for themselves a good foundation for the future, in order that they may take hold of <i>[what is]</i> truly life.
20 提摩太阿，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。	O Timothy, guard what has been entrusted <i>[to you]</i> . Turn away from pointless empty talk and contradictions of <i>[what is]</i> falsely called knowledge,
21 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！	which some, <i>[by]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("professing") which is understood as means}</small> professing <i>[it]</i> , have deviated concerning the faith. Grace <i>[be]</i> with you <i>[all]</i> .