

彼得后书第二章译文对照

1【和合本】从前在百姓中有假先知起来，将来在你们中间也必有假师傅，私自引进陷害人的异端，连买他们的主他们也不承认，自取速速的灭亡。

【和修订】从前在民间有假先知起来；同样，将来在你们中间也会有假教师，偷偷地引进使人灭亡的异端。他们甚至不认买他们的主人，自取迅速灭亡。

【新译本】从前在人民中，曾有假先知出来；照样，将来在你们中间，也必有假教师出现。他们偷偷把使人灭亡的异端引进来，甚至否认那曾经买赎他们的主，迅速地自取灭亡。

【吕振中】但从前在民间竟有了假的神言人呢；照样子、在你们中间也必有假的教师。这种人必私下引进使人灭亡的派别来，连买他们的主（与‘主宰’一词同字）、他们也否认，自己引着迅速快到的灭亡。

【思高本】从前连在选民中，也有过假先知；同样，将来在你们中，也要出现假教师，他们要倡导使人丧亡的异端，连救赎他们的主，也都敢否认：这是自取迅速的丧亡。

【牧灵本】从前在以色列百姓中有过假先知，现在你们中也将会出现假导师。他们搀进有害的论点；否认救赎他们的主，会很快自取灭亡。

【现代本】从前有假先知在以色列民间出现；同样也将有假教师在你们当中出现。他们技巧地输入毁灭性的异端，不承认救赎他们的主宰，迅速地自取灭亡。

【KJV】But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

【NIV】But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them--bringing swift destruction on themselves.

【BBE】But there were false prophets among the people, as there will be false teachers among you, who will secretly put forward wrong teachings for your destruction, even turning away from the Lord who gave himself for them; whose destruction will come quickly, and they themselves will be the cause of it.

【ASV】But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction.

2【和合本】将有许多人随从他们邪淫的行为，便叫真道因他们的缘故被毁谤。

【和修订】许多人会随从他们淫荡的行为，以致真理之道因他们的缘故被毁谤。

【新译本】许多人会随从他们的淫行，因此真理的道，就因他们的缘故被人毁谤。

【吕振中】许多人一味随从他们的邪荡，真理的路必因他们的缘故而受谤才。

【思高本】有许多人将要随从他们的放荡，甚至真理之道，也要因他们而受到诽谤。

【牧灵本】很多人将模仿他们的恶行，导致真理之道因他们的所作所为而蒙诽谤。

【现代本】虽然这样，仍然有许多人要随从他们邪荡的行为，以致真理因他们的行为遭受毁谤。

【KJV】And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

【NIV】Many will follow their shameful ways and will bring the way of truth into disrepute.

【BBE】And a great number will go with them in their evil ways, through whom the true way will have a bad name.

【ASV】And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of.

3【和合本】他们因有贪心，要用捏造的言语在你们身上取利。他们的刑罚，自古以来并不迟延；他们的灭亡也必速速来到（原文作也不打盹）。

【和修订】他们因贪婪，要用捏造的言语在你们身上取得利益。他们的惩罚，自古以来并不迟延；他们的灭亡也必迅速来到。

【新译本】他们因为有贪心，就用捏造的话，想在你们身上图利；惩罚他们的，自古以来就没有松懈；毁灭他们的，也不会打盹。

【吕振中】他们并且要本着贪婪的心、用捏造的话、在你们身上牟取财利。他们之定受处刑从太古以来就没有懒于执行；他们之定必灭亡并没有打盹过。

【思高本】他们因贪吝成性，要以花言巧语在你们身上营利；可是他们的案件自古以来，就未安，他们的丧亡也决不稍息。

【牧灵本】这些人贪图私欲，花言巧语，想从你们身上营利，不过对他们的审判已经宣布了，不会拖延，灭亡等着他们。

【现代本】这些假先知为了满足自己的贪婪，用捏造的故事向你们榨取财物。自古以来，神的审判总是在等着这种人；他们是逃不了毁灭的！

【KJV】And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

【NIV】In their greed these teachers will exploit you with stories they have made up. Their condemnation has long been hanging over them, and their destruction has not been sleeping.

【BBE】And in their desire for profit they will come to you with words of deceit, like traders doing business in souls: whose punishment has been ready for a long time and their destruction is watching for them.

【ASV】And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not.

4【和合本】就是天使犯了罪，神也没有宽容，曾把他们丢在地狱，交在黑暗坑中，等候审判。

【和修订】既然神没有宽容犯了罪的天使，反而把他们丢在地狱里，囚禁在幽暗中等候审判；

【新译本】神没有姑息犯罪的天使，反而把他们丢入地狱，囚禁在幽暗的坑里，等候审判。

【吕振中】神既不爱惜犯了罪的天使，反而给丢在地狱（音译：鞑鞑人），送到幽冥的坑子（有古卷作：链子）里，拘留着等候审判。

【思高本】天主既然没有宽免犯罪的天使，把他们投入了地狱，囚在幽暗的深坑，拘留到审判之时；

【牧灵本】实际上，天主没有宽免犯罪的天使，而把他们投入黑暗的深渊地狱之中，直待审判之日。

【现代本】神并没有宽容犯罪的天使，却把他们丢进地狱，囚禁在黑暗中，等候审判。

【KJV】For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

【NIV】For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment;

【BBE】For if God did not have pity for the angels who did evil, but sent them down into hell, to be kept in chains of eternal night till they were judged;

【ASV】For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment;

5【和合本】神也没有宽容上古的世代，曾叫洪水临到那不敬虔的世代，却保护了传义道的挪亚一家八口。

【和修订】既然神也没有宽容上古的世界，曾叫洪水临到那不敬虔的世界，只保护了报公义信息的挪亚一家八口；

【新译本】神也没有姑息上古的世界，反而使洪水临到那不敬虔的世人，只保存了传义道的挪亚一家八口。

【吕振中】他既不爱惜上古的时代，反而引进了洪水来灭不虔之人的世代，只保守着正义的报信者第八个人挪亚。

【思高本】既然没有宽免古时的世界，曾引来洪水淹灭了恶人的世界，只保存了宣讲正义的诺厄一家八口；

【牧灵本】天主也没有宽恕远古世界，引来洪水淹没了罪人的世界，只保护传扬正义的诺厄一家八口人。

【现代本】神也没有宽容远古的世代，却用洪水淹没那些心目中没有神的人，只拯救了传扬正义的挪亚和其它七个人。

【KJV】And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

【NIV】if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others;

【BBE】And did not have mercy on the world which then was, but only kept safe Noah, a preacher of righteousness,

with seven others, when he let loose the waters over the world of the evil-doers;

【ASV】and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly;

6【和合本】又判定所多玛、蛾摩拉，将二城倾覆，焚烧成灰，作为后世不敬虔人的鉴戒；

【和修订】既然神判决了所多玛和蛾摩拉，将二城倾覆，焚烧成灰，作为后世不敬虔人的鉴戒，

【新译本】神判定了所多玛、蛾摩拉二城的罪，把它们倾覆，烧成灰烬，作为后世不敬虔的人的鉴戒；

【吕振中】神既叫所多玛蛾摩拉城烧成灰烬，判归倾覆，立做后来不虔事之的借鉴，

【思高本】又降罚了索多玛和哈摩辣城，使之化为灰烬，至于毁灭，以作后世作恶者的戒，

【牧灵本】天主亦判决了索多玛和哈摩辣，把这两座城烧成灰烬，以此作为后世不信者之戒。

【现代本】神惩罚所多玛和蛾摩拉两个城，降火烧毁，作为不信的人的鉴戒。

【KJV】And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

【NIV】if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly;

【BBE】And sent destruction on Sodom and Gomorrah, burning them up with fire as an example to those whose way of life might in the future be displeasing to him;

【ASV】and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly;

7【和合本】只搭救了那常为恶人淫行忧伤的义人罗得。

【和修订】只搭救了那常为恶人的淫荡忧伤的义人罗得一

【新译本】只救了那因恶人的淫行而常受委屈的义人罗得；

【吕振中】只援救了义人罗得，那被逆天者之邪荡生活所压伤的；那义人住在他们中间的时候、

【思高本】只救出了那因不法之徒的放荡生活而悲伤的义人罗得一

【牧灵本】但他救了罗得，这人看见恶人的淫乱行为而痛苦不堪。

【现代本】他抢救了好人罗得；罗得为着坏人的淫乱行为大大地忧伤。

【KJV】And delivered just Lot, vexed with the filthy conversation of the wicked:

【NIV】and if he rescued Lot, a righteous man, who was distressed by the filthy lives of lawless men

【BBE】And kept safe Lot, the upright man, who was deeply troubled by the unclean life of the evil-doers

【ASV】and delivered righteous Lot, sore distressed by the lascivious life of the wicked

8【和合本】因为那义人住在他们中间，看见听见他们不法的事，他的义心就天天伤痛。

【和修订】因为那义人住在他们当中，他正义的心因天天看见和听见他们不法的事而伤痛；

【新译本】（因为这义人住在他们中间，天天看见和听见他们不法的事，他正直的心就感到伤痛。）

【吕振中】〔因所看所听的、其正义之心天天因罪人的不法行为而受苦痛〕——

【思高本】因为这义人住在他们中，他正直的灵魂，天天因所见所闻的不法行为，感到苦恼——

【牧灵本】这义人生活在恶人中间，他的良心日日夜夜都为他所见闻的恶劣行迹而痛苦。

【现代本】那好人住在坏人当中，天天看见，天天听见那些邪恶的事，心里非常痛苦。

【KJV】For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

【NIV】for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)--

【BBE】(Because the soul of that upright man living among them was pained from day to day by seeing and hearing their crimes):

【ASV】(for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds):

9【和合本】主知道搭救敬虔的人脱离试探，把不义的人留在刑罚之下，等候审判的日子。

【和修订】那么，主知道搭救敬虔的人脱离试炼，把不义的人留在惩罚之下等候审判的日子，

【新译本】主知道怎样搭救敬虔的人脱离试探，又把不义的人留下来，等候在审判的日子受刑罚，

【吕振中】既然如此，主当然也晓得怎样援救敬虔的人脱离试炼，怎样拘留不义的人、等候着审判的日子来受刑罚；

【思高本】那么，上主自然也知道拯救虔诚的人，脱离磨难，而存留不义的人，等候审判的日子受处罚，

【牧灵本】上主知道拯救虔敬的人免受磨练，把恶人留在审判的那天才处罚。

【现代本】主知道如何拯救敬虔的人脱离试炼，也知道如何把坏人留下来，尤其是那些放纵肉体情欲、藐视神权威的人，好在审判的日子惩罚他们。这班假教师胆大妄为，不但不尊敬天上的尊荣者，反而侮辱他们；

【KJV】The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

【NIV】if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.

【BBE】The Lord is able to keep the upright safe in the time of testing, and to keep evil-doers under punishment till the day of judging;

【ASV】the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment;

10【和合本】那些随肉身、纵污秽的情欲、轻慢主治之人的，更是如此。他们胆大任性，毁谤在尊位的，也不知惧怕。

【和修订】尤其那些随从肉体、放纵污秽的情欲、藐视主的权威的人更是如此。他们胆大任性，无惧地毁谤众尊荣者；

【新译本】尤其是那些随从肉体，生活在污秽的私欲中，和轻蔑当权的，更是这样。他们胆大任性，毫无畏惧地毁谤在尊位的。

【吕振中】尤其是拘留而刑罚那些随从肉体、行于让人染污的私才中、轻看‘主尊’（或译：主治的天使）的人。嘿，大胆的，任性的，谤才‘众荣耀’的灵也不战才！

【思高本】尤其是存留那些随从肉欲，而生活在污秽情欲中的人，以及那些轻视“主权者”的人。

【牧灵本】尤其是把那些随本性放纵、情欲污秽、蔑视上主的权威的人。他们骄傲自大，肆无忌惮，不怕得罪“尊荣者”。

【现代本】—

【KJV】But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

【NIV】This is especially true of those who follow the corrupt desire of the sinful nature and despise authority. Bold and arrogant, these men are not afraid to slander celestial beings;

【BBE】But specially those who go after the unclean desires of the flesh, and make sport of authority. Ready to take chances, uncontrolled, they have no fear of saying evil of those in high places:

【ASV】but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, self-willed, they tremble not to rail at dignities:

11【和合本】就是天使，虽然力量权能更大，还不用毁谤的话在主面前告他们。

【和修订】就是天使，虽然力量权能更大，在对他们宣告从主来的审判的时候还不用毁谤的话。

【新译本】就是天使，虽有更大的力量与权能，尚且不用毁谤的话在主面前控告他们。

【吕振中】在这里、天使于力量和权能虽然较大，还不拿谤才的定罪在主面前来告他们。

【思高本】就是连力量德能大于他们的天使，也不敢在上主面前，以侮辱的言词对他们下判决。

【牧灵本】即使德能比他们大的天使，也不敢在上主面前对他们说出轻侮的判决。

【现代本】连那些能力强过这班假教师的天使也不用侮辱的话在主面前控告他们。

【KJV】Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

【NIV】yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord.

【BBE】Though the angels, who are greater in strength and power, do not make use of violent language against them before the Lord.

【ASV】whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord.

12【和合本】但这些人好象没有灵性，生来就是畜类，以备捉拿宰杀的。他们毁谤所不晓得的事，正在败坏人的时候，自己必遭遇败坏。

【和修订】但这些人好像没有理性的牲畜，生来就是要被捉拿宰杀的。他们毁谤自己所不知道的事，正在败坏人的时候，自己也遭遇败坏，

【新译本】但这些人，好像没有理性的牲畜，生下来就是给人捉去宰杀的；他们毁谤自己所不知道的事，必在自己的败坏中灭亡。

【吕振中】但这些人呢、像无理性的畜生，属兽性、为被捉拿和败坏而生的！在不知不懂的事上他们竟毁谤，他们必在他们的败坏中被败坏；

【思高本】然而这些人实在如无理性的牲畜，生来就是为受捉拿，受宰杀，凡他们不明白的事就要褻渎；他们必要如牲畜一样丧亡，

【牧灵本】这些人像野兽，生来就是为人捕捉宰杀。他们诋毁无法明了的事，他们必将如野兽般丧亡。

【现代本】可是，这班人像野兽，生来就是要被捕捉屠杀的；他们凭着本能行动，毁谤自己所不了解的事。他们将像野兽一样被毁灭。

【KJV】But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

【NIV】But these men blaspheme in matters they do not understand. They are like brute beasts, creatures of instinct, born only to be caught and destroyed, and like beasts they too will perish.

【BBE】But these men, like beasts without reason, whose natural use is to be taken and put to death, crying out against things of which they have no knowledge, will undergo that same destruction which they are designing for others;

【ASV】But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed,

13【和合本】行的不义，就得了不义的工价。这些人喜爱白昼宴乐，他们已被玷污，又有瑕疵，正与你们一同坐席，就以自己的诡诈为快乐。

【和修订】为所行的不义受不义的工钱。他们喜爱白昼狂欢，他们已被玷污，又有瑕疵，正与你们一同欢宴，以自己的诡诈为乐。

【新译本】他们行不义，就得了不义的工价。他们在白昼纵情作乐，满了污点与瑕疵，和你们一同吃饭的时候，就因自己的诡诈而沾沾自喜。

【吕振中】受伤害、作为伤害人的工钱。他们以白间的宴乐为快乐——嘿，污点和瑕疵！他们同你们宴会的时候、就在他们欺骗性的娱乐（有古卷作：爱席）中沉浸于宴乐；

【思高本】受他们不义的报应。他们只以一日的享受为快乐，实是些污秽肮脏的人；当他们同你们宴乐时，纵情于淫乐；

【牧灵本】他们作恶，必食恶果。他们在光天化日下纵欲，实在是邈邈堕落，他们与你们同桌宴饮时，也以欺诈为乐。

【现代本】他们制造苦难，必然自食其果。对他们来说，所谓快乐便是在光天化日之下做满足肉体欲望的事。他们跟你们同桌吃饭（另有些古卷作：他们在爱筵上），就是你们的羞耻和污辱，因为他们始终以诡诈为乐！

【KJV】 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

【NIV】 They will be paid back with harm for the harm they have done. Their idea of pleasure is to carouse in broad daylight. They are blots and blemishes, reveling in their pleasures while they feast with you.

【BBE】 For the evil which overtakes them is the reward of their evil-doing: such men take their pleasure in the delights of the flesh even in the daytime; they are like the marks of a disease, like poisoned wounds among you, feasting together with you in joy;

【ASV】 suffering wrong as the hire of wrong-doing; men that count it pleasure to revel in the day-time, spots and blemishes, revelling in their deceivings while they feast with you;

14【和合本】他们满眼是淫色（原文作淫妇），止不住犯罪，引诱那心不坚固的人，心中习惯了贪婪，正是被咒诅的种类。

【和修订】他们满眼是淫色，是止不住的罪，引诱心不坚定的人，心中习惯了贪婪，正是被诅咒的种类。

【新译本】他们满眼淫色，而且不住地犯罪。他们引诱心志不坚固的人。他们的心习惯了贪婪，是应当受咒诅的族类。

【吕振中】有充满着淫妇和不止息的罪的眼睛，饵诱着心不坚固的人，持着那习于贪婪的心。点，被咒诅的儿女！

【思高本】他们满眼邪色，犯罪不辍，勾引意志薄弱的人；他们的心习惯了贪吝，真是些应受咒骂的人。

【牧灵本】他们以好色的眼睛看淫妇，犯罪的欲望从得不到满足，他们引诱那些心不坚固的人，惯于贪婪，真是该受咒骂的一类。

【现代本】他们好色的眼睛专看淫妇，犯罪的欲望从来得不到满足。他们诱惑软弱的人；他们的心惯于贪婪；他们是被神咒诅的！

【KJV】 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

【NIV】 With eyes full of adultery, they never stop sinning; they seduce the unstable; they are experts in greed--an accursed brood!

【BBE】 Having eyes full of evil desire, never having enough of sin; turning feeble souls out of the true way; they are children of cursing, whose hearts are well used to bitter envy;

【ASV】 having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing;

15【和合本】他们离弃正路，就走差了，随从比珥之子巴兰的路。巴兰就是那贪爱不义之工价的先知，
【和修订】他们离弃了正路，走入歧途，随从比珥的儿子巴兰的路；巴兰就是那贪爱不义的工钱的人，
【新译本】他们离弃正路，走入歧途，跟从了比珥的儿子巴兰的道路。这巴兰贪爱不义的工价，
【吕振中】他们既离弃了正直的路，就走迷了，一味随从比珥的儿子巴兰的路。巴兰就是那贪爱不义之工钱的，

【思高本】他们离弃正道，走入了歧途，随从了贝敖尔的儿子巴郎的道路，他曾贪爱过不义的酬报，
【牧灵本】他们偏离正道，去追随巴郎的路，巴郎这个贝敖尔的儿子贪恋不义之财，
【现代本】他们离开正路，走入歧途，跟比珥的儿子巴兰走同一条路。巴兰贪爱不义的钱财，
【KJV】 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

【NIV】 They have left the straight way and wandered off to follow the way of Balaam son of Beor, who loved the wages of wickedness.

【BBE】 Turning out of the true way, they have gone wandering in error, after the way of Balaam, the son of Beor, who was pleased to take payment for wrongdoing;

【ASV】 forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing;

16【和合本】他却为自己的过犯受了责备；那不能说话的驴以人言拦阻先知的狂妄。

【和修订】他却为自己的过犯受了责备，而那不能说话的驴以人的声音阻止了先知的狂妄。

【新译本】他曾经因着自己的过犯受了责备：不能说话的驴，竟用人的声音说出话来，制止了这先知的狂妄。

【吕振中】却因自己的违法受了斥责。不能出声说话的驴竟用人的声音发出言论来，拦阻那神言人的疯狂！

【思高本】可是也受了他作恶的责罚：一个不会说话的牲口，竟用人的声音说了话，制止了这先知的妄为。

【牧灵本】为自己的罪受了谴责：他的驴发出人的声音，制止了这先知的疯狂行为。

【现代本】因自己所犯的罪受了谴责。那头不会说话的驴竟发出人的声音，阻止了先知的妄为。

【KJV】 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

【NIV】 But he was rebuked for his wrongdoing by a donkey--a beast without speech--who spoke with a man's voice and restrained the prophet's madness.

【BBE】 But his wrongdoing was pointed out to him: an ass, talking with a man's voice, put a stop to the error of the prophet.

【ASV】 but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness

of the prophet.

17【和合本】这些人是无水的井，是狂风催逼的雾气，有墨黑的幽暗为他们存留。

【和修订】这些人是无水的泉源，是狂风催逼的雾气，有漆黑的幽暗为他们存留。

【新译本】这些人是无水的泉源，是暴风催逼的雾气，有漆黑的幽暗为他们存留。

【吕振中】这些人呢、是无水的泉源，是暴风催迫的雾气，有黑暗的幽冥给他们保留着。

【思高本】他们像无水的泉源，又像为狂风所飘的云雾：为他们所存留的，是黑暗的幽冥。

【牧灵本】这些人像干涸的泉源，又像狂风带来的乌云，往黑暗的天际扩散。

【现代本】这些人像干涸的泉源，像暴风吹散的云雾；神已经为他们在黑暗的深渊里留了地方。

【KJV】These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

【NIV】These men are springs without water and mists driven by a storm. Blackest darkness is reserved for them.

【BBE】These are fountains without water, and mists before a driving storm; for whom the eternal night is kept in store.

【ASV】These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved.

18【和合本】他们说虚妄矜夸的大话，用肉身的情欲和邪淫的事引诱那些刚才脱离妄行的人。

【和修订】他们说虚妄夸大的话，用肉体的情欲和淫荡的事引诱那些刚脱离错谬生活的人。

【新译本】因为他们说虚妄夸大的话，用肉体的私欲和邪荡的事，引诱那些刚刚逃脱了错谬生活的人。

【吕振中】他们发出虚妄之膨胀言论，用肉体的私欲和邪荡饵诱那些仅仅能逃脱在谬妄中过生活的人。

【思高本】因为他们好讲虚伪的大话，用肉欲的放荡为饵，勾引那些刚摆脱错谬生活的人；

【牧灵本】他们用空泛挑拨的言词，挑逗那些刚刚摆脱糜烂生活的人。

【现代本】他们说狂傲愚蠢的话，用肉体的情欲诱惑那些刚刚逃脱生活糜烂之辈的人。

【KJV】For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

【NIV】For they mouth empty, boastful words and, by appealing to the lustful desires of sinful human nature, they entice people who are just escaping from those who live in error.

【BBE】For with high-sounding false words, making use of the attraction of unclean desires of the flesh, they get into their power those newly made free from those who are living in error;

【ASV】For, uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error;

19【和合本】他们应许人得以自由，自己却作败坏的奴仆，因为人被谁制伏就是谁的奴仆。

【和修订】他们应许人自由，自己却作了腐败的奴隶，因为人被谁制伏就是谁的奴隶。

【新译本】他们应许给人自由，自己却作了败坏的奴仆；因为人给谁制伏了，就作谁的奴仆。

【吕振中】应许他们自由，而自己却是败坏之奴仆。因为人被什么（或译：谁）制胜，就给什么（或译：谁）做奴仆。

【思高本】应许他们自由，自己却是败坏的奴隶，因为人被谁制胜，就是谁的奴隶。

【牧灵本】他们答应给人自由，可是自己却是腐败的奴隶。因为凡被什么牵制了的，就是什么的奴隶。

【现代本】他们答应给人自由，自己却作了腐败生活的奴隶；因为人给什么控制住，就是什么的奴隶。

【KJV】 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

【NIV】 They promise them freedom, while they themselves are slaves of depravity--for a man is a slave to whatever has mastered him.

【BBE】 Saying that they will be free, while they themselves are the servants of destruction; because whatever gets the better of a man makes a servant of him.

【ASV】 promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage.

20【和合本】倘若他们因认识主救主耶稣基督，得以脱离世上的污秽，后来又在其中被缠住、制伏，他们末后的景况就比先前更不好了。

【和修订】倘若他们因认识我们的主和救主耶稣基督而得以脱离世上的污秽，后来又被污秽缠住，被制伏，他们末后的景况就比先前更不好了。

【新译本】如果他们因为认识我们的主、救主耶稣基督，可以脱离世上的污秽，后来又在其中被缠住、受制伏，他们末了的景况，就比先前的更不好了。

【吕振中】倘若他们既因认识我们的主、救主耶稣基督、而逃脱了世俗的染污，又在其中被缠住被制伏着，那么他们末后的景况就比先前的更坏了。

【思高本】如果他们因认识主和救世者耶稣基督，而摆脱世俗的污秽以后，再为这些事所缠绕而打败，他们末后的处境，就必比以前的更为恶劣，

【牧灵本】如果人借着对主，救主耶稣基督的认识而摆脱了这些世界的邪恶之后，又再陷入邪恶被它控制，他们后来的处境定比以前更坏。

【现代本】如果人借着认识我们的主——救主耶稣基督，从这世界腐败的势力下逃脱出来，以后又被抓去，被制伏，这种人的结局比先前的更坏了。

【KJV】 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

【NIV】 If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and overcome, they are worse off at the end than they were at the beginning.

【BBE】 For if, after they have got free from the unclean things of the world through the knowledge of the Lord and

Saviour Jesus Christ, they are again taken in the net and overcome, their last condition is worse than their first.

【ASV】For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first.

21【和合本】他们晓得义路，竟背弃了传给他们的圣命，倒不如不晓得为妙。

【和修订】他们知道义路，竟背弃了传授给他们那神圣的诫命，倒不如不知道为妙。

【新译本】既然认识了义路，竟又背弃传给他们的圣诫命，对他们来说，倒不如不认识好得多了。

【吕振中】他们认识了正义之路以后，若从所传授给他们的圣诫上退转下去，那倒不如没有认识过好阿。

【思高本】因为不认识正义之道，比认识后而又背弃那传授给他们的圣诫命，为他们倒好得多。

【牧灵本】他们认识了正义之道，却又舍弃了交付给他们的神圣诫命，那还不如从来不认识正义之道好呢。

【现代本】他们知道有正义的道路，竟又离开他们所承受那神圣的命令；这种人倒不如不知道有正义的道路。

【KJV】For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

【NIV】It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them.

【BBE】For it would have been better for them to have had no knowledge of the way of righteousness, than to go back again from the holy law which was given to them, after having knowledge of it.

【ASV】For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them.

22【和合本】俗语说得真不错：狗所吐的，它转过来又吃；猪洗净了又回到泥里去滚；这话在他们身上正合式。

【和修订】俗语说得好，这话正印证在他们身上了：狗回头吃自己吐出来的东西；又说：猪洗净了，又回到烂泥里打滚。

【新译本】他们的情形，正像俗语所说的：“狗转过来，又吃自己所吐的；猪洗净了，又到污泥中去打滚。”

【吕振中】“狗转过身来，吃自己所呕吐的”；“猪洗了身，又去污泥里打滚！”这真实的俗语所说的、已在这些人身上得证实了。

【思高本】在他们身上正应验了这句恰当的俗语：“狗呕吐的，它又回来再吃；”又“母猪洗净了，又到污泥打滚。”

【牧灵本】俗话说的好：“狗又回来吃它吐的东西。”或说：“猪刚洗干净，又回到泥沼里打滚。”

【现代本】俗语说得对，他们的情况正像：“狗回头吃它吐出来的东西”；或是：“猪洗干净了，又

回到泥沼里打滾。”

【KJV】 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

【NIV】 Of them the proverbs are true: "A dog returns to its vomit," and, "A sow that is washed goes back to her wallowing in the mud."

【BBE】 They are an example of that true saying, The dog has gone back to the food it had put out, and the pig which had been washed to its rolling in the dirty earth.

【ASV】 It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.