

中文公认文本
Chinese Textus Receptus

書 集

BIBLE

第一册

Volume One

旧遗嘱一

Old Testament I

双语版

Bilingual Version

(简体中文 / 英语)

(Simplified Chinese / English)

CTR Bible / KJV Bible

中文公认文本书集 / 詹姆斯王版书集

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New / Old Testaments
(Simplified Chinese/English Bilingual version)

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关于公认文本

公认文本 (Textus Receptus) 是 1500 年至 1900 年间印刷的一系列基于拜占庭文本的希腊文《新遗嘱》书集的总称；而且它是建立在拜占庭文本类型上之众文本的多数文本，代表了今天仍然存在的 5800 份新遗嘱希腊文手稿的 90% 以上。

威廉·廷代尔 (William Tyndale) 将《新遗嘱》翻译成英文所使用的第一个希腊语译本就是公认文本；并且监督版书集 (Bishops Bible)，日内瓦书集 (Geneva Bible)，和几乎所有西欧和中欧书集的《新遗嘱》都是公认文本，当然，它也是英皇钦定版书集 (King James Bible) 的蓝本。

公认文本没有因少数文本的删除添加和修改而损坏；并且公认文本同意各书集的最早版本，其中包括佩西塔版 Peshitta (AD150)，古拉丁文通俗版 Latin Vulgate (AD157)，意大利语书集 Italic Bible (AD157) 等；而且公认文本也同意早期集会的父辈对书文的绝大多数引用，现在已经计算出来的集会的父辈对《新遗嘱》的这些引用，超过了一百万之众；这些父辈来自一世纪末和中世纪。

“公认文本”这个说法最早被使用，是在埃尔泽维尔弟兄于1633年出版的希腊语《新遗嘱》上。而最早的公认文本，是德西德里乌斯·伊拉斯谟 Desiderius Erasmus 于1516年出版的希腊语《新遗嘱》，该版本之后经过几次完善和改进。因此，伊拉斯谟并没有发明“公认文本”这个说法，他只是整理出了一个出于拜占庭传统的，属《新遗嘱》的，绝大多数手稿之集合。

About The Textus Receptus Bible

The Textus Receptus refers to a collection of Greek New Testament books printed between 1500 and 1900, based on the Byzantine text type. It represents the majority of texts derived from the Byzantine tradition, comprising over 90% of the approximately 5800 Greek manuscripts of the New Testament still in existence today.

The first Greek translation of the New Testament used by William Tyndale for his English translation was based on the Textus Receptus. Furthermore, the Bishops Bible, Geneva Bible, and nearly all Western and Central European translations of the New Testament were based on the Textus

Receptus, serving as the blueprint for the King James Bible.

The Textus Receptus remains largely unchanged despite occasional additions, deletions, and modifications in a minority of texts. It aligns with the earliest versions of various translations, including the Peshitta (AD150), Latin Vulgate (AD157), Italic Bible (AD157), and agrees with the vast majority of textual references made by early church fathers. These references, exceeding a million, date back to the late first century and the medieval period.

The term "Textus Receptus" was first used in 1633 by the Elzevir brothers in their publication of the Greek New Testament. The earliest Textus Receptus was published by Desiderius Erasmus in 1516, with subsequent revisions and improvements. Erasmus did not coin the term "Textus Receptus"; rather, he compiled a collection of manuscripts derived from the Byzantine tradition, belonging to the New Testament.

编译者的话

《中文公认文本书集》（Chinese Textus Receptus Bible）是一个以詹姆斯王本书集（King James Bible）作为蓝本，以字面翻译为主导，翻译而成的译本。

这个版本自 2010 年以来，一共经历过两次重要更新，都是以英皇钦定版作为蓝本，以中文和合本的名词作为主要中文用词来翻译的。而在 2015 年第二版中文詹姆斯王本（CKJV）出版之后，编者开始细想中文名词来源，并本着一颗求实的翻译者之良心，决定对一些熟悉却不准确的中文用法进行修订；其中包括大部分人名，地名，以及部分重要的名词，以符合公认文本书集翻译者们的普遍做法。为了更符合蓝本的原意，我们不惜发明创造了一些新的中文词汇；其中的点滴与思考，在你阅读此书集的过程中将会感受到。

此译本虽然可算为是中文詹姆斯王本的第三次更新，即，中文詹姆斯王本第三版。由于公认文本无需权威的授权，只需大众接受的特点，这更符合本书集的翻译初心，因此笔者认为将其称为中文公认文本更为贴切。

感谢你通过购买《中文公认文本书集》支持了我们的工作，我们愿你通过阅读本书集更明白神的工作。

编译：艾文

2024年1月于香港

Compiler's Note

The "Chinese Textus Receptus Bible" is a translation based on the King James Bible, with literal translation as the guiding principle.

Since 2010, this version has undergone two significant updates, both based on the King James Bible and using terms from the Chinese Union Version as the primary Chinese vocabulary for translation. After the publication of the second edition of the Chinese King James Version (CKJV) in 2015, the compiler began to reconsider the sources of Chinese words. With the conscience of a sincere translator, decisions were made to revise some familiar but inaccurate Chinese usages, including most personal names, place names, and some important nouns, to align with the common practices of translators of the Textus Receptus Bible. In order to better reflect the original intent of the blueprint, we even dared to invent some new Chinese terms; you will experience these nuances and reflections as you

read this Bible.

Although this translation can be considered the third update of the Chinese King James Version, i.e., the third edition of the Chinese King James Version, the term "Chinese Textus Receptus Bible" is deemed more appropriate as it aligns with the original intention of the translation and the characteristic of being accepted by the public, without the need for authoritative authorization.

Thank you for supporting our work by purchasing the "Chinese Textus Receptus Bible". We hope that through reading this Bible, you will draw closer to the work of God.

Compiler: Ivan

January 2024 in Hong Kong

一些注释与申明

Some annotations and statements

译者认为以下注释和申明对于阅读本书集有所裨益：

The translator believes that the following annotations and

statements are beneficial for reading this Bible:

译注 1: 第一天的“天”字 day 直译是“昼”字，即，神称光为昼的这个“昼”字，按照《起始》第一章，“昼”不包括“夜” night，只包括从“早晨” morning 到“傍晚” evening。由于现代中文不习惯把“天”说成“昼”，因此我们还是保留了“天”的说法，没有把 day 直译为书集中的真实意思：“昼”。只是在上下文需要区分“昼”和“夜”的时候才使用“昼”字。古文把天叫作日，这更接近 day，所以有些地方我们也使用了“日”字。

Translation notes 1

The word "天 day"(tiān) on the first day is literally translated as "昼" (zhòu), meaning that God called light "昼 daytime " (zhòu) in Genesis Chapter 1. According to Genesis, "昼" (zhòu) does not include "夜 night," only covering the period from "morning" to "evening." Since modern Chinese does not commonly refer to "天 day" (tiān) as "昼" (zhòu), we still retain the term "天" (tiān) instead of translating "day" to its literal meaning "昼" (zhòu) in the text. We only use "昼" (zhòu) when the context requires distinguishing between "昼" (zhòu) and "夜 night." In ancient texts, "天" (tiān) is called "日 Sun"(rì), which is closer to "day," so in some places, we also use the

character "日" (rì).

译注 2: 今天明天的“天” day 字, 与“众天”的“天” heaven 意思是不同的。英文就比较清晰, 但中文需要根据上下文去判断是在讲“天界”还是讲“日子”。

Translation notes 2

The "天" (tiān) character for "day" and the "天" (tiān) character for "heaven" in "众天" (zhòng tiān) have different meanings. In English, it's clearer, but in Chinese, it depends on the context to determine whether it refers to "天界" (tiānjiè, heavenly realm) or "日子" (rìzi, day).

译注 3: “这地”原文是 earth, “在这地里”也不是指地底下, 而是区别于“在天里” (即, 在天界里), 也就是指, 在地界里。

Translation notes 3

The original text “这地” is “the earth,” and “在这地里” does not refer to underground, but rather distinguishes it from “在天里” (that is, in heavenly realm), indicating in the earthly realm.

译注 4: 在《起始》第一和第二章中使用的“人” man 这个字，从第二章 22 节开始，也被翻译成“男人”；从这里开始，人 man 根据上下文会被翻作“人”或“男人”。

Translation notes 4

In Chapters 1 and 2 of Genesis, the term "人" (human) is used to translate the English word "man", and starting from verse 22 of Chapter 2, it is also translated as "男人" (man). From this point onward, depending on the context, "man" may be translated as "人" (human) or "男人" (man).

译注 5: the fear of…，可以根据上下文理解为：…的畏惧；从…而出的畏惧；属…的畏惧。我们选择了统一直译为：…的畏惧。注意，在没有 the 的情况下，即，fear of …，则不一样，这里的畏惧是作为动词理解，可以是，畏惧…，或对…的畏惧。我们已经把名词和动词形式分别对待了，在阅读中可以轻易感受到我们在其中的用意。

Translation notes 5

The phrase "the fear of…" can be understood contextually as "the fear of…", "the fear arising from…", or "the fear pertaining to…". We have chosen to uniformly translate it as "…的畏惧 the fear of…". Note that without "the", as in "fear

of···", it is different; here, "fear" is understood as a verb, meaning "to fear···" or "to be afraid of···". We have treated the noun and verb forms separately, and readers can easily discern our intention while reading.

译注 6: 英文词“何布” (Herb), 药草; Herb 有多种用途包括: 药用, 芳香, 蔬菜烹饪, 甚至属灵 (精神) 用途; 因此药草可分为, 药草, 香草, 灵草等, 其作为蔬菜的用途虽众所周知, 但不是主用途。因此, 在书集里统一翻译为药草而不是蔬菜。

Translation notes 6

The English word Herb translates to "药草" (yao cao) in Chinese. Herbs have various uses including medicinal, aromatic, culinary, and even spiritual purposes. Therefore, herbs can be categorized as medicinal herbs, aromatic herbs, spiritual herbs, etc. While their culinary use is well-known, it is not their primary use. Therefore, in the text, it is uniformly translated as "药草" (herb) rather than "菜蔬" (vegetable).

译注 7: 英文词“拜博” (Bible) 一词来源于希腊语: “τὰ βιβλία”, 发音是“塔·维维利亚”, 罗马化后的: “ta biblia”

发音是“塔·拜博利亚”，意思是：书。单数维维利亚的字面意思是“书卷”，后来被用作“书”（book）这个普通词，其复数形式为“书集”或“众书”。“Holy Bible”的字面意思就是“神圣书集”。

Translation notes 7

The English word “Bible” originates from the Greek word “τὰ βιβλία”, pronounced as “ta biblia”, which, when romanized, becomes “ta bíblia”. It means “book”. The literal meaning of the singular “βιβλία” (biblia) is “scroll”, later used to mean “book”. Its plural form can be translated as “书集” (shūjí) or “众书” (zhòngshū), meaning “collection of books”. The literal translation of “Holy Bible” is “神圣书集” (shénshèng shūjí).

译注 8: 英文词“克瑞斯特”（Christ），意思是“受膏者”（the anointed），希伯来语发音是“弥赛亚”（messiah）。在公认文本的《新遗嘱》里，这个希伯来语受膏者被翻译成希腊文时，弥赛亚这个希伯来语发音除了几处音译以外，大部分都被意译为“受膏者”（希腊语：χριστός）。在拉丁语和英语翻译的时候，则直接采用了希腊语 χριστός 的发音克瑞斯督斯（chrīstós）。中文在最早的全书译本《神天圣书》中，就采用了英语的音译，把 chrīstós 音译为中文“基利士督”。在

后来的和合本编辑过程中, 为了简化, 就把四个字“基利士督”删减为二个字“基督”。因此“基督”是英文克瑞斯督或克瑞斯特音译后的删减版。如果要直接音译《公认文本书集》的希伯来发音则是“弥赛亚”(messiah), 如果要意译“弥赛亚”(messiah) 则为“受膏者”(the anointed), 因此“基督”二字的确不应该继续出现在中文公认文本中了。编译者认为, 应该采用意译, 正如希腊语公认文本书集翻译者们的做法, 因此, 英文克瑞斯特应该意译为“受膏者”。

Translation notes 8

The English word “Christ” means “the Anointed (受膏者),” which corresponds to the Hebrew term “messiah.”

In the Textus Receptus New Testament, when the Hebrew term for the Anointed was translated into Greek, apart from a few instances of transliteration, it was mostly rendered as “the Anointed (Greek: χριστός).” In Latin and English translations, the Greek pronunciation “christos” was directly adopted as “Christ.” In the earliest complete Chinese translation, “神天圣书”, the English transliteration “Christ” was adopted and transliterated into Chinese as “基利士督”. In subsequent revisions of the Chinese Union Version (CUV), for the sake of

simplification, the four characters “^{jī lǐ shì dū} 基利士督” were reduced to two characters “^{jī dū} 基督” (Jī dū). Therefore, “^{jī dū} 基督” is a shortened transliteration of the English “christos” or “Christ.” If a direct transliteration of the Hebrew pronunciation from the Textus Receptus is desired, it would be “messiah.” If an equivalent translation of “messiah” is preferred, It would be “the Anointed.” Hence, the term “^{jī dū} 基督” should indeed no longer appear in the CTRBible. The translators of the CTRBible suggest using an equivalent translation, following the practice of the translators of the Greek Textus Receptus, thus “Christ” in English should be translated as “^{shòu gāo zhě} 受膏者 (the anointed).”

译注 9: 英文词“彻尺” (church) 与英文 assembly 的希腊原文是同一个词, 意思是聚会, 类似旧遗嘱中的集合。为了把 church 与聚会 assembly 和集合 congregation 这两个词区分开, 同时又表明 church 与它们同源, 我们将之翻译为“集会”。人们熟悉的翻译有“教会”或“教堂”, 而 church 的字面意思与宗教或教导都无关, 只是普通词“聚会”的意思。

Translation notes 9

The English word “church” and the Greek original word

for “assembly” are the same, meaning gathering, similar to the assembly in the Old Testament. In order to distinguish “church” from the words “assembly” and “congregation” while also indicating their common origin, we translate it as “集會” (gathering). Familiar translations include “教会” (a religious meeting) or “教堂” (a religious building), but the literal meaning of “church” has nothing to do with religion or doctrine; it simply means “gathering” in common terms.

一些申明

Some statements

关于标点：英文原文中没有使用双引号（“”），使用最多的标点符号是，；：。四个标点符号。它们的停顿时间从短到长分别是逗号，分号；冒号：句号。其中冒号（：）的使用方法与中文不一致，英文是作为一个停顿时长的符号，而不是中文中的冒号功能，因此，我们将英文中的冒号（：）全部改为了分号（；）特此申明。

Regarding punctuation: In the original English text, double quotation marks (“ ”) are not used. The most commonly

used punctuation marks are comma (,), semicolon (;), colon (:), and period (.). These four punctuation marks represent pauses of varying lengths, from shortest to longest: comma, semicolon, colon, period. The usage of colon (:) differs from Chinese; in English, it serves as a symbol indicating a pause length rather than functioning as it does in Chinese punctuation. Therefore, we have replaced all colons (:) in English with semicolons (;). This statement is hereby made.

关于下划线与黑体字：下划线部分表示在英文中有功能型的首字母大写，例如 Lord，通常是指人名地名与神。**黑体字**部分表示在英文中有功能型的全部字母大写，例如 LORD，通常是表示强调或主神。*斜体字*部分表示诗篇的说明部分，虽是说明但也是属于书集原文的一部分。

Regarding underlining and bold text: Underlined portions indicate functional capitalization in English, such as "Lord," typically referring to names of people, places, and God. Bold text indicates functional capitalization of all letters in English, such as "LORD," typically indicating emphasis or referring to the Almighty. *Italics* indicate explanatory portions of Psalms, which, while explanatory, are still part of the original text of the Bible.

想要了解更多关于公认文本书集的译注，申明，注释，甚至名字背后的故事，请浏览我们的网站，并添加我们的通讯方式，然后关注我们的通知，会有惊喜…

To learn more about the annotations, statements, comments, and even the stories behind the names of the Textus Receptus Bible, please visit our website, add our contact information, and then follow our notifications. There will be surprises...

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GENESIS

1

¹ In the beginning God created the heaven and the earth.

² And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

³ And God said, Let there be light: and there was light.

⁴ And God saw the light, that it was good: and God divided the light from the darkness.

⁵ And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

⁶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

⁷ And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

⁸ And God called the firmament Heaven. And the evening and the morning were the second day.

⁹ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

¹⁰ And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

起始

1

¹ 在开始的时候，神创造了天和这地。

² 这地没有形状，且虚空；黑暗在深处的脸上。神的灵运行在众水的脸上。

³ 神说，让光有了；就有了光。

⁴ 神看到光，它是好的；神就把光与黑暗分开了。

⁵ 神称光为昼，他称黑暗为夜。这傍晚和这早晨是第一天。

⁶ 神说，让众水之间有一个穹苍，并让它把众水与众水分开。

⁷ 神就造了穹苍，并把穹苍以下的众水与穹苍以上的众水分开；就这样了。

⁸ 神称穹苍为天。这傍晚和这早晨是第二天。

⁹ 神说，让天以下的众水聚集一起到一个地方，并让干土地出现；就这样了。

¹⁰ 神把干土地叫作地；他把聚集到一起的众水叫作海洋；神看它是好的。

¹¹ 神说，要在这地上，让这地产出草，结种子的药草，和跟他同

¹¹ And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

¹² And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

¹³ And the evening and the morning were the third day.

¹⁴ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

¹⁵ And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

¹⁶ And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

¹⁷ And God set them in the firmament of the heaven to give light upon the earth,

¹⁸ And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

¹⁹ And the evening and the morning were the fourth day.

²⁰ And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

²¹ And God created great whales, and every living creature that

类的结果子的果树，其种子是在它里面；就这样了。

¹² 然后这地就产出了草，和跟它同类的结种子的药草，并结果子的树，其种子是在它里面；神看它是好的。

¹³ 这傍晚和这早晨是第三天。

¹⁴ 神说，让天的穹苍里有众光，使昼与夜分开；并让它们作众迹象，众时节，众日，众年；

¹⁵ 又让它们在天的穹苍里作众光，去把光给到这地上；就这样了。

¹⁶ 神就造了两个大光；使较大的光去管理昼，使较小的光去管理夜；他也造了众星。

¹⁷ 神就把它们设立在天的穹苍里，去把光给到这地上，

¹⁸ 并管理昼和管理夜，又使黑暗与光分开；神看它是好的。

¹⁹ 这傍晚和这早晨是第四天。

²⁰ 神说，让众水大量出产有生命，会动的被造物，并飞在这地以上，在天穹苍的开阔中的飞禽。

²¹ 神就创造了巨大的鲸，并每一种跟它们同类的，会动的活被造物，就是在众水中大量出产的，并且每一种跟他同类有翅膀的飞禽；神看它是好的。

moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

²² And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

²³ And the evening and the morning were the fifth day.

²⁴ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

²⁵ And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

²⁶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

²⁷ So God created man in his own image, in the image of God created he him; male and female created he them.

²⁸ And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

²⁹ And God said, Behold, I have given you every herb bearing

²² 神就祝福了它们, 说, 成为多果子的, 并且成倍增加, 充满海洋里的众水, 并且让飞禽在这地里成倍增加。

²³ 这傍晚和这早晨是第五天。

²⁴ 神说, 让这地产出跟他同类的活被造物, 牲畜, 爬行物, 跟他同类的属这地的兽; 就这样了。

²⁵ 神就造了跟他同类的属这地的兽, 跟他同类的牲畜, 跟他同类的每一种在这地上爬行的物; 神看它是好的。

²⁶ 神说, 让我们在我们的形象里, 造跟我们同样式的人; 并让他们对海里的鱼有统领权, 空中的飞禽, 牲畜, 这全地, 这地上的每一种爬行物。

²⁷ 所以, 神就照着他自己的形象创造了人, 他照着神的形象创造了他们; 他创造了他们, 男性和女性。

²⁸ 神就祝福了他们, 神对他们说, 成为多果子的, 并成倍增加, 遍满这地, 又制伏它; 还对海里的鱼, 空中的飞禽, 这地上每一种会动的活物有统领权。

²⁹ 神说, 看啊, 我已给了你们在这全地的脸上每一种生产种子的药草, 和树的果子里结出种

seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

³⁰ And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

³¹ And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

2

¹ Thus the heavens and the earth were finished, and all the host of them.

² And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

³ And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

⁴ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

⁵ And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

子的每一种树，这要作你们的食物。

³⁰ 至于所有里面有生命的，属这地的兽，空中的飞禽，所有在这地上的爬行物，我已把所有绿色的药草给它们作食物；就这样了。

³¹ 神看每一个他造的物，看啊，它都非常好。这傍晚和这早晨是第六天。

2

¹ 这样，众天和这地，并它们所有的军队都完成了。

² 在第七天，神结束了他造物的工作；然后他就在第七天从他一切造物的工作中休息了。

³ 神祝福了第七天，并使它成圣；因为在这天里，他从神一切创造和造物的工作中休息了。

⁴ 这些是众天与这地被创造的世世代代，在主神造这地与众天的这天里，

⁵ 田野的每一种植物在这地里之前，田野的每一种药草还没有长起来之前；因主神还没有使雨降在这地上，并且没有一个人去耕种地面。

⁶ 但有薄雾从这地上去，并浇灌整个地面的脸。

⁶ But there went up a mist from the earth, and watered the whole face of the ground.

⁷ And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

⁸ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

⁹ And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

¹⁰ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

¹¹ The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

¹² And the gold of that land is good: there is bdellium and the onyx stone.

¹³ And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

¹⁴ And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

¹⁵ And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

⁷ 主神就用地面的尘土塑造了人，并把生命的呼吸吹进他的鼻孔里；人就成了一个活的魂。

⁸ 主神在伊甸里的东边种了一个园子；然后他把他塑造的那人放在那里。

⁹ 主神使每一种树悦目，并且好作吃的，从地面长出来；生命之树也在这园子当中，还有好与坏的知识之树。

¹⁰ 有一条河从伊甸流出来，浇灌那园子；它从那里被分开，成了四个源头。

¹¹ 第一条的名是派森；它是环绕整块哈卫拉土地的，在那里有金子；

¹² 并且那土地的金子是好的；在那里有香树脂和玛瑙石。

¹³ 第二条河的名是基洪；它是环绕整块埃塞俄比亚土地的。

¹⁴ 第三条河的名是希迪克尔；它是流向阿叙利亚东边的。第四条河是幼发拉底河。

¹⁵ 主神带来那人，把他放在伊甸的园子里，去装饰和照管这园子。

¹⁶ 主神命令那人，说，这园子里属每一棵树的，你都可以自由地吃；