中文公認文本
Chinese Textus Receptus

書　集
BIBLE

第一冊

Volume One

舊遺囑一

Old Testament I

雙語版
Bilingual Version
（繁體中文 / 英語）
(Traditional Chinese / English)

CTR Bible / KJV Bible

中文公認文本書集 / 詹姆斯王版書集

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Old Testament I

關於公認文本

公認文本（Textus Receptus）是 1500 年至 1900 年間印刷的一系列基於拜占庭文本的希臘文《新遺囑》書集的總稱；而且它是建立在拜占庭文本類型上之眾文本的多數文本，代表了今天仍然存在的 5800 份新遺囑希臘文手稿的 90%以上。

威廉·廷代爾（William Tyndale）將《新遺囑》翻譯成英文所使用的第一個希臘語譯本就是公認文本；並且監督版書集（Bishops Bible），日內瓦書集（Geneva Bible），和幾乎所有西歐和中歐書集的《新遺囑》都是公認文本，當然，它也是英皇欽定版書集（King James Bible）的藍本。

公認文本沒有因少數文本的刪除添加和修改而損壞；並且公認文本同意各書集的最早版本，其中包括佩西塔版 Peshitta（AD150），古拉丁文通俗版 Latin Vulgate （AD157），義大利語書集 Italic Bible（AD157）等；而且公認文本也同意早期集會的父輩對書文的絕大多數引用，現在已經計算出來的集會的父輩對《新遺囑》的這些引用，超過了一百萬之眾；這些父輩來自一世紀末和中世紀。

"公認文本"這個說法最早被使用，是在埃爾賽維爾弟兄于 1633 年出版的希臘語《新遺囑》上。而最早的公認文本，是德西德裡烏斯·伊拉斯謨 Desiderius Erasmus 於 1516 年出版的希臘語《新遺囑》，該版本之後經過幾次完善和改進。因此，拉斯謨並沒有發明"公認文本"這個說法，他只是整理出了一個出於拜占庭傳統的，屬《新遺囑》的，絕大多數手稿之集合。

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.

編譯者的話

《中文公認文本書集》（Chinese Textus Receptus Bible）是一個以詹姆斯王本書集（King James Bible）作為藍本，以字面翻譯為主導，翻譯而成的譯本。

這個版本自 2010 年以來，一共經歷過兩次重要更新，都是以英皇欽定版作為藍本，以中文和合本的名詞作為主要中文用詞來翻譯的。而在 2015 年第二版中文詹姆斯王本（CKJV）出版之後，編者開始細想中文名詞來源，並本著一顆求實的翻譯者之良心，決定對一些熟悉卻不準確的中文用法進行修訂；其中包括大部分人名，地名，以及部分重要的名詞，以符合公認文本書集翻譯者們的普遍做法。為了更符合藍本的原意，我們不惜發明創造了一些新的中文詞彙；其中的點滴與思考，在你閱讀此書集的過程中將會感受到。

此譯本雖然可算為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。由於公認文本無需權威的授權，只需大眾接受的特點，這更符合本書集的翻譯初心，因此筆者認為將其稱為中文公認文本更為貼切。

感謝你通過購買《中文公認文本書集》支援了我們的工作，我們願你通過閱讀本書集更明白神的工作。

編譯：艾文

2024 年 1 月於香港

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

一些注釋與申明

Some annotations and statements

譯者認為以下注釋和申明對於閱讀本書集有所裨益：
The translator believes that the following annotations and

statements are beneficial for reading this Bible:

譯注 1：第一天的"天"字 day 直譯是"晝"字，即，神稱光為晝的這個"晝"字，按照《起始》第一章，"晝"不包括"夜"night，只包括從"早晨"morning 到"傍晚"evening。由於現代中文不習慣把"天"說成"晝"，因此我們還是保留了"天"的說法，沒有把 day 直譯為書集中的真實意思："晝"。只是在上下文需要區分"晝"和"夜"的時候才使用"晝"字。古文把天叫作日，這更接近 day，所以有些地方我們也使用了"日"字。

Translation notes 1

The word "天 day"(tiān) on the first day is literally translated as "晝" (zhòu), meaning that God called light "晝 daytime " (zhòu) in Genesis Chapter 1. According to Genesis, "晝" (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 "晝" (zhòu), we still retain the term "天" (tiān) instead of translating "day" to its literal meaning "晝" (zhòu) in the text. We only use "晝" (zhòu) when the context requires distinguishing between "晝" (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).

譯注 2：今天明天的 "天" day 字，與 "眾天" 的 "天" heaven 意思是不同的。英文就比較清晰，但中文需要根據上下文去判斷是在講 "天界" 還是講 "日子"。

Translation notes 2

The "天" (tiān) character for "day" and the "天" (tiān) character for "heaven" in "眾天" (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).

譯注 3："這地" 原文是 earth，"在這地裡" 也不是指地底下，而是區別於 "在天裡"（即，在天界裡），也就是指，在地界裡。

Translation notes 3

The original text "這地" is "the earth," and "在這地裡" does not refer to underground, but rather distinguishes it from "在天裡" (that is, in heavenly realm), indicating in the earthly realm.

譯注 4：在《起始》第一和第二章中使用的"人"man 這個字，從第二章 22 節開始，也被翻譯成"男人"；從這裡開始，人 man 根據上下文會被翻作"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).

譯注 5：the fear of…，可以根據上下文理解為：…的畏懼；從…而出的畏懼；屬…的畏懼。我們選擇了統一直譯為：…的畏懼。注意，在沒有 the 的情況下，即，fear of …，則不一樣，這裡的畏懼是作為動詞理解，可以是，畏懼…，或對…的畏懼。我們已經把名詞和動詞形式分別對待了，在閱讀中可以輕易感受到我們在其中的用意。

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 "…的畏懼 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.

譯注 6：英文詞"何布"（Herb），藥草；Herb 有多種用途包括：藥用，芳香，蔬菜烹飪，甚至屬靈（精神）用途；因此藥草可分為，藥草，香草，靈草等，其作為蔬菜的用途雖眾所周知，但不是主用途。因此，在書集裡統一翻譯為藥草而不是蔬菜。

Translation notes 6

The English word Herb translates to "藥草" (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 "藥草" (herb) rather than "菜蔬" (vegetable).

譯注 7：英文詞"拜博"（Bible）一詞來源於希臘語："τὰ βιβλία"，發音是"塔·維維利亞"，羅馬化後的："ta

biblia" 發音是 "塔·拜博利亞"，意思是 ：書。單數維維利亞的字面意思是 "書卷"，後來被用作 "書"（book）這個普通詞，其複數形式為 "書集" 或 "眾書"。 "Holy Bible" 的字面意思就是 "神聖書集"。

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 "書集" (shūjí) or "眾書" (zhòngshū), meaning "collection of books". The literal translation of "Holy Bible" is "神聖書集" (shénshèng shūjí).

譯注 8：英文詞 "克瑞斯特"（Christ），意思是 "受膏者"（the anointed），希伯來語發音是 "彌賽亞"（messiah）。在公認文本的《新遺囑》裡，這個希伯來語受膏者被翻譯成希臘文時，彌賽亞這個希伯來語發音除了幾處音譯以外，大部分都被意譯為 "受膏者"（希臘語：χριστός）。在拉丁語和英語翻譯的時候，則直接採用了希臘語 χριστός 的發音克瑞斯督斯（chrīstós）。中文在最早的全書譯本《神天聖書》中，就採用了英語的音譯，把 chrīstós 音譯為中文 "基利士督"。

在後來的和合本編輯過程中，為了簡化，就把四個字"基利士督"刪減為二個字"基督"。因此"基督"是英文克瑞斯督或克瑞斯特音譯後的刪減版。如果要直接音譯《公認文本書集》的希伯來發音則是"彌賽亞"（messiah），如果要意譯"彌賽亞"（messiah）則為"受膏者"（the anointed），因此"基督"二字的確不應該繼續出現在中文公認文本中了。編譯者認為，應該採用意譯，正如希臘語公認文本書集翻譯者們的做法，因此，英文克瑞斯特應該意譯為 "受膏者"。

Translation notes 8

The English word "Christ" means "the Anointed (受 膏^{shòu gāo} 者^{zhě})," 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" (shén tiān shèng shū), the English transliteration "Christ" was adopted and transliterated into Chinese as "基 利 士 督" (jī lì shì dū). In subsequent revisions of the Chinese Union Version (CUV), for the sake of

simplification, the four characters "基利士督" were reduced to two characters "基督"(Jī dū). Therefore, "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 "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 "受膏者 (the anointed)."

譯注 9： 英文詞"徹尺"（church）與英文 assembly 的希臘原文是同一個詞，意思是聚會，類似舊遺囑中的集合。為了把 church 與聚會 assembly 和集合 congregation 這兩個詞區分開，同時又表明 church 與它們同源，我們將之翻譯為"集會"。人們熟悉的翻譯有"教會"或"教堂"，而 church 的字面意思與宗教或教導都無關，只是普通詞"聚會"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 会" (gathering). Familiar translations include "教會" (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

關於標點：英文原文中沒有使用雙引號（""），使用最多的標點符號是，；：。四個標點符號。它們的停頓時間從短到長分別是逗號，分號；冒號：句號。其中冒號（：）的使用方法與中文不一致，英文是作為一個停頓時長的符號，而不是中文中的冒號功能，因此，我們將英文中的冒號（：）全部改為了分號（；）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.

關於底線與黑體字：底線部分表示在英文中有功能型的首字母大寫，例如 Lord，通常是指人名地名與神。**黑體字**部分表示在英文中有功能型的全部字母大寫，例如 LORD，通常是表示強調或主神。*斜體字*部分表示詩篇的說明部分，雖是說明但也是屬於書集原文的一部分。

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.

想要瞭解更多關於公認文本書集的譯注，申明，注釋，甚至名字背後的故事，請流覽我們的網站，並添加我們的通訊方式，然後關注我們的通知，會有驚喜⋯

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 begisnning 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 在開始的時候，神創造了天和這地。

² 這地沒有形狀，且虛空；黑暗在深處的臉上。神的靈運行在眾水的臉上。

³ 神說，讓光有了；就有了光。

⁴ 神看到光，它是好的；神就把光與黑暗分開了。

⁵ 神稱光為晝，他稱黑暗為夜。這傍晚和這早晨是第一天。

⁶ 神說，讓眾水之間有一個穹蒼，並讓它把眾水與眾水分開。

⁷ 神就造了穹蒼，並把穹蒼以下的眾水與穹蒼以上的眾水分開；就這樣了。

⁸ 神稱穹蒼為天。這傍晚和這早晨是第二天。

⁹ 神說，讓天以下的眾水聚集一起到一個地方，並讓幹土地出現；就這樣了。

¹⁰ 神把幹土地叫作地；他把聚集到一起的眾水叫作海洋；神看它是好的。

¹¹ 神說，要在這地上，讓這地產出草，結種子的藥草，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

類的結果子的果樹，其種子是在它裡面；就這樣了。
12 然後這地就產出了草，和跟它同類的結種子的蘗草，並結果子的樹，其種子是在它裡面；神看它是好的。
13 這傍晚和這早晨是第三天。
14 神說，讓天的穹蒼裡有眾光，使晝與夜分開；並讓它們作眾跡象，眾時節，眾日，眾年；
15 又讓它們在天的穹蒼裡作眾光，去把光給到這地上；就這樣了。
16 神就造了兩個大光；使較大的光去管理晝，使較小的光去管理夜；他也造了眾星。
17 神就把它們設立在天的穹蒼裡，去把光給到這地上，
18 並管理晝和管理夜，又使黑暗與光分開；神看它是好的。
19 這傍晚和這早晨是第四天。
20 神說，讓眾水大量出產有生命，會動的被造物，並飛在這地以上，在天穹蒼的開闊中的飛禽。
21 神就創造了巨大的鯨，並每一種跟它們同類的，會動的活被造物，就是在眾水中大量出產的，並且每一種跟他同類有翅膀的飛禽；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 神就祝福了它們，說，成為多果子的，並且成倍增加，充滿海洋裡的眾水，並且讓飛禽在這地裡成倍增加。

²³ 這傍晚和這早晨是第五天。

²⁴ 神說，讓這地產出跟他同類的活被造物，牲畜，爬行物，跟他同類的屬這地的獸；就這樣了。

²⁵ 神就造了跟他同類的屬這地的獸，跟他同類的牲畜，跟他同類的每一種在這地上爬行的物；神看它是好的。

²⁶ 神說，讓我們在我們的形象裡，造跟我們同樣式的人；並讓他們對海裡的魚有統領權，空中的飛禽，牲畜，這全地，這地上的每一種爬行物。

²⁷ 所以，神就照著他自己的形象創造了人，他照著神的形象創造了他；他創造了他們，男性和女性。

²⁸ 神就祝福了他們，神對他們說，成為多果子的，並成倍增加，遍滿這地，又制伏它；還對海裡的魚，空中的飛禽，這地上每一種會動的活物有統領權。

²⁹ 神說，看啊，我已給了你們在這全地的臉上每一種生產種子的藥草，和樹的果子裡結出種

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.

子的每一種樹，這要作你們的食物。

[30] 至於所有裡面有生命的，屬這地的獸，空中的飛禽，所有在這地上的爬行物，我已把所有綠色的藥草給它們作食物；就這樣了。

[31] 神看每一個他造的物，看啊，它都非常好。這傍晚和這早晨是第六天。

2

[1] 這樣，眾天和這地，並它們所有的軍隊都完成了。

[2] 在第七天，神結束了他造物的工作；然後他就在第七天從他一切造物的工作中休息了。

[3] 神祝福了第七天，並使它成聖；因為在這天裡，他從神一切創造和造物的工作中休息了。

[4] 這些是眾天與這地被創造的世世代代，在主神造這地與眾天的這天裡，

[5] 田野的每一種植物在這地裡之前，田野的每一種藥草還沒有長起來之前；因主神還沒有使雨降在這地上，並且沒有一個人去耕種地面。

[6] 但有薄霧從這地上去，並澆灌整個地面的臉。

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 主神就用地面的塵土塑造了人，並把生命的呼吸吹進他的鼻孔裡；人就成了一個活的魂。⁸主神在伊甸裡的東邊種了一個園子；然後他把他塑造的那人放在那裡。

⁹主神使每一種樹悅目，並且好作吃的，從地面長出來；生命之樹也在這園子當中，還有好與壞的知識之樹。

¹⁰有一條河從伊甸流出來，澆灌那園子；它從那裡被分開，成了四個源頭。

¹¹第一條的名是派森；它是環繞整塊哈衛拉土地的，在那裡有金子；

¹²並且那土地的金子是好的；在那裡有香樹脂和瑪瑙石。

¹³第二條河的名是基洪；它是環繞整塊衣索比亞土地的。

¹⁴第三條河的名是希迪克爾；它是流向阿敘利亞東邊的。第四條河是幼發拉底河。

¹⁵主神帶來那人，把他放在伊甸的園子裡，去裝飾和照管這園子。

¹⁶主神命令那人，說，這園子裡屬每一棵樹的，你都可以自由地吃；