

中文公认文本
Chinese Textus Receptus

書 集

BIBLE

第五册

Volume Five

新遗囑一

New 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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MATTHEW

1

¹ The book of the generation of Jesus Christ, the son of David, the son of Abraham.

² Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

³ And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

⁴ And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

⁵ And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

⁶ And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

⁷ And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

⁸ And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

⁹ And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

¹⁰ And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

¹¹ And Josias begat Jechonias and his brethren, about the

马修福音

1

¹ 耶稣受膏者的家谱之书，他是大卫的儿子，亚伯拉罕的儿子。

² 亚伯拉罕生育了埃撒克；埃撒克生育了雅克布；雅克布生育了犹达斯和他的弟兄们；

³ 犹达斯从她玛生育了法瑞斯和扎拉；法瑞斯生育了埃斯润；埃斯润生育了阿冉；

⁴ 阿冉生育了阿米拿达布；阿米拿达布生育了拿顺；拿顺生育了撒门；

⁵ 撒门从拉哈布生育了布兹；布兹从如斯生育了奥贝得；奥贝得生育了耶西；

⁶ 耶西生育了大卫王；大卫王从曾作过乌瑞亚斯妻子的生育了所罗门；

⁷ 所罗门生育了若伯安；若伯安生育了阿比亚；阿比亚生育了阿撒；

⁸ 阿撒生育了约撒法特；约撒法特生育了约冉；约冉生育了奥兹阿斯；

⁹ 奥兹阿斯生育了约撒姆；约撒姆生育了阿卡兹；阿查兹生育了以泽凯斯；

time they were carried away to Babylon:

¹² And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

¹³ And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

¹⁴ And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

¹⁵ And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

¹⁶ And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

¹⁷ So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

¹⁸ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

¹⁹ Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

²⁰ But while he thought on these things, behold, the

¹⁰ 以泽凯斯生育了马拿西斯;马拿西斯生育了阿门;阿门生育了约西亚斯;

¹¹ 大约在他们被掳到巴比伦的时候,约西亚斯生育了耶克尼亚斯和他的弟兄们;

¹² 他们被带到巴比伦之后,耶克尼亚斯生育了撒拉希尔;撒拉希尔生育了佐若巴布尔;

¹³ 佐若巴布尔生育了阿比犹得;阿比犹得生育了以利雅敬;以利雅敬生育了阿佐;

¹⁴ 阿佐生育了撒多克;撒多克生育了阿秦;阿秦生育了以流得;

¹⁵ 以流得生育了以利阿扎;以利阿扎生育了马森;马森生育了雅克布;

¹⁶ 雅克布生育了约瑟弗,就是马瑞的丈夫,那叫作受膏者的耶稣是从马瑞生产的。

¹⁷ 这样,从亚伯拉罕到大卫的所有世代是十四代;从大卫直到被掳至巴比伦的时候也是十四代;从被掳进巴比伦的时候到受膏者又是十四代。

¹⁸ 现在,耶稣受膏者的出生是这样的;当时他的母亲马瑞许配给了约瑟弗,他们在一起之前,她就被发现从神圣之魄怀了孩子。

¹⁹ 于是她的丈夫约瑟弗,作为一个公正的人,不愿意使她成为一个

angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

²¹ And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

²² Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

²³ Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

²⁴ Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

²⁵ And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

2

¹ Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

² Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

公众的例子，就想要去悄悄地把她休了。

²⁰ 但当他正想这些事情的时候，看啊，主的天使在一个梦里向他显现，说，大卫的儿子约瑟，你不要畏惧娶你的妻子马瑞，因在她里面怀的是从神圣之魄来的。

²¹ 并且她会产下一个儿子，你要称他的名为耶稣；因他会救他的人民脱离他们的众罪。

²² 现在做这一切，是要使主借预言者说的可以应验，说，

²³ 看啊，一个处女会怀孩子，又会生一个儿子，并且他们要称他的名为以马纽尔，它被翻译就是；神和我们在一起。

²⁴ 于是约瑟睡醒了，起来就照着主的天使吩咐的做，娶了他的妻子；

²⁵ 并且没有认识她，直到她产下她首生的儿子；他就称他的名为耶稣。

2

¹ 在海若得王的日子里，那时耶稣被生在犹迪亚的贝斯勒罕里，看啊，有众智慧人从东方来到耶路撒冷，

³ When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

⁴ And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

⁵ And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

⁶ And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

⁷ Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

⁸ And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

⁹ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

¹⁰ When they saw the star, they rejoiced with exceeding great joy.

¹¹ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

² 说，那被生下来作犹太人之王的在哪里？因我们已经在东方看见他的星，就来敬拜他。

³ 当海若得王听见了这些事情，他就烦恼；并且全耶路撒冷都和他一样。

⁴ 当他聚集了所有祭司长和人民的众抄写员到一起，他就向他们提出要求，要知道受膏者会被生产在哪里。

⁵ 然后他们对他说，在犹迪亚的贝斯勒罕里；因被预言者这样写道，

⁶ 在犹太土地里的贝斯勒罕啊，你在犹太众王子中并不是最小的；因为会有一位执政官从你那里出来，管理我的人民以色列。

⁷ 于是海若得悄悄地召来了众智慧人，认真问他们那星是什么时间出现的。

⁸ 然后他就派他们去贝斯勒罕，说，去认真搜索那小孩子；当你们找到他时，再带话给我，我也可以来敬拜他。

⁹ 当他们听了王的话，就离开了；瞧，他们在东方看见的那星在他们前面走，直到它来到小孩子的地方，就在上面停住。

¹⁰ 当他们看见那星，他们就欢喜得不得了。

¹¹ 然后他们进了房子里，他们看见小孩子和他母亲马瑞在一起，就

¹² And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

¹³ And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

¹⁴ When he arose, he took the young child and his mother by night, and departed into Egypt:

¹⁵ And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

¹⁶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

¹⁷ Then was fulfilled that which was spoken by Jeremy the prophet, saying,

¹⁸ In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

俯伏敬拜他；那时他们打开他们的宝物，并把礼物呈献给他；有黄金，乳香，没药。

¹² 然后他们在一个梦里被神警戒，不要回到海若得那里，他们就离开，从别的路进入他们自己的地区。

¹³ 当他们离开后，看啊，主的天使在一个梦里向约瑟显现，说，起来，领着小孩子和他母亲逃进埃及，你就住在那里，直到我带话给你；因为海若得要寻找这小孩子，为要毁灭他。

¹⁴ 他就起来，在夜晚他领着小孩子和他母亲离开进入了埃及；

¹⁵ 然后就住在那里，直到海若得死了；这是要应验主借预言者讲的，说，我从埃及叫出我的儿子来。

¹⁶ 于是，当海若得见他被众智慧人嘲弄，就极其恼怒，然后派人把贝斯勒罕城里及其所有边境里的所有孩子，从两岁及以下的，都杀了，是按照他向众智慧人认真寻问的时间。

¹⁷ 于是就应验了借预言者耶瑞米讲的，说，

¹⁸ 在拉马有一个声音被听见，有哀痛，哭泣，和极大地哀悼，是瑞秋为她的孩子们哭泣，不愿被安慰，因为他们都不在了。