中文公認文本
Chinese Textus Receptus

書 集
BIBLE

第五册

Volume Five

新遺囑一

New 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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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"畫"字，即，神稱光為畫的這個"畫"字，按照《起始》第一章，"畫"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"畫"，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："畫"。只是在上下文需要區分"畫"和"夜"的時候才使用"畫"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 "畫" (zhòu), meaning that God called light "畫 daytime " (zhòu) in Genesis Chapter 1. According to Genesis, "畫" (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 "畫" (zhòu), we still retain the term "天" (tiān) instead of translating "day" to its literal meaning "畫" (zhòu) in the text. We only use "畫" (zhòu) when the context requires distinguishing between "畫" (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：<u>底線</u>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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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

馬修福音

1

¹ 耶穌受膏者的家譜之書，他是大衛的兒子，亞伯拉罕的兒子。

² 亞伯拉罕生育了埃撒克；埃撒克生育了雅克布；雅克布生育了猶達斯和他的弟兄們；

³ 猶達斯從她瑪生育了法瑞斯和縶拉；法瑞斯生育了埃斯潤；埃斯潤生育了阿冉；

⁴ 阿冉生育了阿米拿達布；阿米拿達布生育了拿順；拿順生育了撒門；

⁵ 撒門從拉哈布生育了布茲；布茲從如斯生育了奧貝得；奧貝得生育了耶西；

⁶ 耶西生育了大衛王；大衛王從曾作過烏瑞亞斯妻子的生育了所羅門；

⁷ 所羅門生育了若伯安；若伯安生育了阿比亞；阿比亞生育了阿撒；

⁸ 阿撒生育了約撒法特；約撒法特生育了約冉；約冉生育了奧茲阿斯；

⁹ 奧茲阿斯生育了約撒姆；約撒姆生育了阿卡茲；阿查茲生育了以澤凱斯；

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 以澤凱斯生育了馬拿西斯；馬拿西斯生育了阿門；阿門生育了約西亞斯；

¹¹ 大約在他們被擄到巴比倫的時候，約西亞斯生育了耶克尼亞斯和他的弟兄們；

¹² 他們被帶到巴比倫之後，耶克尼亞斯生育了撒拉希爾；撒拉希爾生育了佐若巴布林；

¹³ 佐若巴布林生育了阿比猶得；阿比猶得生育了以利雅敬；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縶；以利阿縶生育了馬森；馬森生育了雅克布；

¹⁶ 雅克布生育了約瑟弗，就是馬瑞的丈夫，那叫作受膏者的耶穌是從馬瑞生產的。

¹⁷ 這樣，從亞伯拉罕到大衛的所有世世代代是十四代；從大衛直到被擄至巴比倫的時候也是十四代；從被擄進巴比倫的時候到受膏者又是十四代。

¹⁸ 現在，耶穌受膏者的出生是這樣的；當時他的母親馬瑞許配給了約瑟弗，他們在一起之前，她就被發現從神聖之魄懷了孩子。

¹⁹ 於是她的丈夫約瑟弗，作為一個公正的人，不願意使她成為一個

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.

公眾的例子，就想要去悄悄地把她休了。

20 但當他正想這些事情的時候，看啊，主的天使在一個夢裡向他顯現，說，大衛的兒子約瑟弗，你不要畏懼娶你的妻子馬瑞，因在她裡面懷的是從神聖之魄來的。

21 並且她會產下一個兒子，你要稱他的名為**耶穌**；因他會救他的人民脫離他們的眾罪。

22 現在做這一切，是要使主借預言者說的可以應驗，說，

23 看啊，一個處女會懷孩子，又會生一個兒子，並且他們要稱他的名為以馬紐爾，它被翻譯就是；神和我們在一起。

24 於是約瑟弗睡醒了，起來就照著主的天使吩咐的做，娶了他的妻子；

25 並且沒有認識她，直到她產下她首生的兒子；他就稱他的名為**耶穌**。

2

1 在海若得王的日子裡，那時耶穌被生在猶迪亞的貝斯勒罕裡，看啊，有眾智慧人從東方來到耶路撒冷，

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 說，那被生下來作猶太人之王的在哪裡？因我們已經在東方看見他的星，就來敬拜他。

3 當海若得王聽見了這些事情，他就煩惱；並且全耶路撒冷都和他一樣。

4 當他聚集了所有祭司長和人民的眾抄寫員到一起，他就向他們提出要求，要知道受膏者會被生產在哪裡。

5 然後他們對他說，在猶迪亞的貝斯勒罕裡；因被預言者這樣寫道，

6 在猶大土地裡的貝斯勒罕啊，你在猶大眾王子中並不是最小的；因為會有一位執政官從你那裡出來，管理我的人民以色列。

7 於是海若得悄悄地召來了眾智慧人，認真問他們那星是什麼時間出現的。

8 然後他就派他們去貝斯勒罕，說，去認真搜索那小孩子；當你們找到他時，再帶話給我，我也可以來敬拜他。

9 當他們聽了王的話，就離開了；瞧，他們在東方看見的那星在他們前面走，直到它來到小孩子的地方，就在上面停住。

10 當他們看見那星，他們就歡喜得不得了。

11 然後他們進了房子裡，他們看見小孩子和他母親馬瑞在一起，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；那時他們打開他們的寶物，並把禮物呈獻給他；有黃金，乳香，沒藥。

12 然後他們在一個夢裡被神警戒，不要回到海若得那裡，他們就離開，從別的路進入他們自己的地區。

13 當他們離開後，看啊，主的天使在一個夢裡向約瑟弗顯現，說，起來，領著小孩子和他母親逃進埃及，你就住在那裡，直到我帶話給你；因為海若得要尋找這小孩子，為要毀滅他。

14 他就起來，在夜晚他領著小孩子和他母親離開進入了埃及；

15 然後就住在那裡，直到海若得死了；這是要應驗主借預言者講的，說，我從埃及叫出我的兒子來。

16 於是，當海若得見他被眾智慧人嘲弄，就極其惱怒，然後派人把貝斯勒罕城裡及其所有邊境裡的所有孩子，從兩歲及以下的，都殺了，是按照他向眾智慧人認真尋問的時間。

17 於是就應驗了借預言者耶瑞米講的，說，

18 在拉馬里有一個聲音被聽見，有哀痛，哭泣，和極大地哀悼，是瑞秋爾為她的孩子們哭泣，不願被安慰，因為他們都不在了。