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## 序言

聖經是神的話語，為世人帶來生命的亮光。信主的人要從其中明白神的心意，遵照真理的教導而行；未信主的朋友更要從其中認識獨一的主和關乎自己的永恆歸宿。

中文聖經和合本自一九一九年出版以來，其精煉簡潔的文字，準確達意的翻譯，已為中國教會帶來莫大的祝福，也為普世華人教會建立一個不可動搖的合一基礎。為此，值得每一位信徒俯伏敬拜神，獻上感恩為祭。

在英語教會中，為信徒普遍使用的聖經譯本新國際版（New International Version, NIV）於二〇一〇年作出全面的修訂。這個推陳出新的修訂版本配合現代英語的步伐，其中的修改兼顧了現代人對常用英語的理解與運用，故此，表達神的話語更見清晰。而且，這個全新修訂的譯本結集了聖經翻譯學者近期的研究成果，對原文聖經的翻譯更為精準，更能有效地傳遞經文的意思，讓信徒明白聖經中不變的真理。

我們把和合本聖經和二〇一〇年全新修訂的NIV放在一起出版，目的是讓眾信徒從這兩個優秀的中、英文譯本中領受神的話語，充實靈命之際，更願為主作見證。

為此，我們為中文聖經配上現代漢語標點，並以最新的電腦排版技術排列中、英經文，段落對照段落，大部分詩歌體經文逐節對照，讓讀者藉段落劃分和對比排列，清晰明瞭地掌握經文的推陳演繹。此外，我們更製作了中英對照地圖及表格近四十幅，方便弟兄姊妹作研習之用。

漢語聖經協會的事工目標是提供優質、合用的聖經讀本，支援教會的傳播福音和栽培信徒事工，好讓普世華人能夠信福音，並在基督裏成長。

在整個出版過程中，我們遇到各種困難，但也時時嚐到主同在與帶領的甜美，每一位參與製作的同工，心中都感到為主作工的喜樂。我們感謝主，更求主賜福每一位讀者，讓他們體驗主話語的實在、適切於每個新時代。

在此，我們謹向大力支持我們事工的教會與弟兄姊妹表示深切的感謝。

願榮耀歸給那位至高的主，阿們！

漢語聖經協會

二〇一七年十二月



## Introduction to the New International Version

The goal of the New International Version (NIV) is to enable English-speaking people from around the world to read and hear God's eternal Word in their own language. Our work as translators is motivated by our conviction that the Bible is God's Word in written form. We believe that the Bible contains the divine answer to the deepest needs of humanity, sheds unique light on our path in a dark world and sets forth the way to our eternal well-being. Out of these deep convictions, we have sought to recreate as far as possible the experience of the original audience—blending transparency to the original text with accessibility for the millions of English speakers around the world. We have prioritized accuracy, clarity and literary quality with the goal of creating a translation suitable for public and private reading, evangelism, teaching, preaching, memorizing and liturgical use. We have also sought to preserve a measure of continuity with the long tradition of translating the Scriptures into English.

The complete NIV Bible was first published in 1978. It was a completely new translation made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts. The translators came from the United States, Great Britain, Canada, Australia and New Zealand, giving the translation an international scope. They were from many denominations and churches—including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Covenant, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and others. This breadth of denominational and theological perspective helped to safeguard the translation from sectarian bias. For these reasons, and by the grace of God, the NIV has gained a wide readership in all parts of the English-speaking world.

The work of translating the Bible is never finished. As good as they are, English translations must be regularly updated so that they will continue to communicate accurately the meaning of God's Word. Updates are needed in order to reflect the latest developments in our understanding of the biblical world and its languages and to keep pace with changes in English usage. Recognizing, then, that the NIV would retain its ability to communicate God's Word accurately only if it were regularly updated, the original translators established The Committee on Bible Translation (CBT). The committee is a self-perpetuating group of biblical scholars charged with keeping abreast of advances in biblical scholarship and changes in English and issuing periodic updates to the NIV. CBT is an independent, self-governing body and has sole responsibility for the NIV text. The committee mirrors the original group of translators in its diverse international and denominational makeup and in its unifying commitment to the Bible as God's inspired Word.

In obedience to its mandate, the committee has issued periodic updates to the NIV. An initial revision was released in 1984. A more thorough revision process was completed in 2005, resulting in the separately published Today's New International Version (TNIV). The updated NIV you now have in your hands builds on both the

original NIV and the TNIV and represents the latest effort of the committee to articulate God's unchanging Word in the way the original authors might have said it had they been speaking in English to the global English-speaking audience today.

The first concern of the translators has continued to be the accuracy of the translation and its faithfulness to the intended meaning of the biblical writers. This has moved the translators to go beyond a formal word-for-word rendering of the original texts. Because thought patterns and syntax differ from language to language, accurate communication of the meaning of the biblical authors demands constant regard for varied contextual uses of words and idioms and for frequent modifications in sentence structures.

As an aid to the reader, sectional headings have been inserted. They are not to be regarded as part of the biblical text and are not intended for oral reading. It is the committee's hope that these headings may prove more helpful to the reader than the traditional chapter divisions, which were introduced long after the Bible was written.

For the Old Testament the standard Hebrew text, the Masoretic Text as published in the latest edition of *Biblia Hebraica*, has been used throughout. The Masoretic Text tradition contains marginal notations that offer variant readings. These have sometimes been followed instead of the text itself. Because such instances involve variants within the Masoretic tradition, they have not been indicated in the textual notes. In a few cases, words in the basic consonantal text have been divided differently than in the Masoretic Text. Such cases are usually indicated in the textual footnotes. The Dead Sea Scrolls contain biblical texts that represent an earlier stage of the transmission of the Hebrew text. They have been consulted, as have been the Samaritan Pentateuch and the ancient scribal traditions concerning deliberate textual changes. The translators also consulted the more important early versions—the Greek Septuagint, Aquila, Symmachus and Theodotion, the Latin Vulgate, the Syriac Peshitta, the Aramaic Targums and, for the Psalms, the *Juxta Hebraica* of Jerome. Readings from these versions, the Dead Sea Scrolls and the scribal traditions were occasionally followed where the Masoretic Text seemed doubtful and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading. In rare cases, the committee has emended the Hebrew text where it appears to have become corrupted at an even earlier stage of its transmission. These departures from the Masoretic Text are also indicated in the textual footnotes. Sometimes the vowel indicators (which are later additions to the basic consonantal text) found in the Masoretic Text did not, in the judgment of the committee, represent the correct vowels for the original text. Accordingly, some words have been read with a different set of vowels. These instances are usually not indicated in the footnotes.

The Greek text used in translating the New Testament is an eclectic one, based on the latest editions of the Nestle-Aland/United Bible Societies' Greek New Testament.



The committee has made its choices among the variant readings in accordance with widely accepted principles of New Testament textual criticism. Footnotes call attention to places where uncertainty remains.

The New Testament authors, writing in Greek, often quote the Old Testament from its ancient Greek version, the Septuagint. This is one reason why some of the Old Testament quotations in the NIV New Testament are not identical to the corresponding passages in the NIV Old Testament. Such quotations in the New Testament are indicated with the footnote “(see Septuagint).”

Other footnotes in this version are of several kinds, most of which need no explanation. Those giving alternative translations begin with “Or” and generally introduce the alternative with the last word preceding it in the text, except when it is a single-word alternative. When poetry is quoted in a footnote, a slash mark indicates a line division.

It should be noted that references to diseases, minerals, flora and fauna, architectural details, clothing, jewelry, musical instruments and other articles cannot always be identified with precision. Also, linear measurements and measures of capacity can only be approximated. Although *Selah*, used mainly in the Psalms, is probably a musical term, its meaning is uncertain. Since it may interrupt reading and distract the reader, this word has not been kept in the English text, but every occurrence has been signaled by a footnote.

One of the main reasons the task of Bible translation is never finished is the change in our own language, English. Although a basic core of the language remains relatively stable, many diverse and complex linguistic factors continue to bring about subtle shifts in the meanings and/or connotations of even old, well-established words and phrases. One of the shifts that creates particular challenges to writers and translators alike is the manner in which gender is presented. The original NIV (1978) was published in a time when “a man” would naturally be understood, in many contexts, to be referring to a person, whether male or female. But most English speakers today tend to hear a distinctly male connotation in this word. In recognition of this change in English, this edition of the NIV, along with almost all other recent English translations, substitutes other expressions when the original text intends to refer generically to men and women equally. Thus, for instance, the NIV (1984) rendering of 1 Corinthians 8:3, “But the man who loves God is known by God” becomes in this edition “But whoever loves God is known by God.” On the other hand, “man” and “mankind,” as ways of denoting the human race, are still widely used. This edition of the NIV therefore continues to use these words, along with other expressions, in this way.

A related shift in English creates a greater challenge for modern translations: the move away from using the third-person masculine singular pronouns — “he/him/his” — to refer to men and women equally. This usage does persist at a low level in some forms of English, and this revision

therefore occasionally uses these pronouns in a generic sense. But the tendency, recognized in day-to-day usage and confirmed by extensive research, is away from the generic use of “he,” “him” and “his.” In recognition of this shift in language and in an effort to translate into the “common” English that people are actually using, this revision of the NIV generally uses other constructions when the biblical text is plainly addressed to men and women equally. The reader will frequently encounter a “they,” “them” or “their” to express a generic singular idea. Thus, for instance, Mark 8:36 reads: “What good is it for someone to gain the whole world, yet forfeit their soul?” This generic use of the “indefinite” or “singular” “they/them/their” has a venerable place in English idiom and has quickly become established as standard English, spoken and written, all over the world. Where an individual emphasis is deemed to be present, “anyone” or “everyone” or some other equivalent is generally used as the antecedent of such pronouns.

Sometimes the chapter and/or verse numbering in English translations of the Old Testament differs from that found in published Hebrew texts. This is particularly the case in the Psalms, where the traditional titles are often included in the Hebrew verse numbering. Such differences are indicated in the footnotes at the bottom of the page. In the New Testament, verse numbers that marked off portions of the traditional English text not supported by the best Greek manuscripts now appear in brackets, with a footnote indicating the text that has been omitted (see, for example, Matthew 17:[21]).

Mark 16:9-20 and John 7:53-8:11, although long accorded virtually equal status with the rest of the Gospels in which they stand, have a very questionable — and confused — standing in the textual history of the New Testament, as noted in the bracketed annotations with which they are set off. A different typeface has been chosen for these passages to indicate even more clearly their uncertain status.

Basic formatting of the text, such as lining the poetry, paragraphing (both prose and poetry), setting up of (administrative-like) lists, indenting letters and lengthy prayers within narratives and the insertion of sectional headings, has been the work of the committee.

The committee has again been reminded that every human effort is flawed — including this revision of the NIV. We trust, however, that many will find in it an improved representation of the Word of God, through which they hear his call to faith in our Lord Jesus Christ and to service in his kingdom. We offer this version of the Bible to him in whose name and for whose glory it has been made.

The Committee on Bible Translation  
September 2010

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# Genesis

# 創世記

## The Beginning

**1** In the beginning God created the heavens and the earth. <sup>2</sup>Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

<sup>3</sup>And God said, “Let there be light,” and there was light. <sup>4</sup>God saw that the light was good, and he separated the light from the darkness. <sup>5</sup>God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day.

<sup>6</sup>And God said, “Let there be a vault between the waters to separate water from water.” <sup>7</sup>So God made the vault and separated the water under the vault from the water above it. And it was so. <sup>8</sup>God called the vault “sky.” And there was evening, and there was morning—the second day.

<sup>9</sup>And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. <sup>10</sup>God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good.

<sup>11</sup>Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. <sup>12</sup>The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup>And there was evening, and there was morning—the third day.

## 起初

**1** 起初 神創造天地。<sup>2</sup>地是空虛混沌，淵面黑暗； 神的靈運行在水面上。

<sup>3</sup>神說：“要有光。”就有了光。  
<sup>4</sup>神看光是好的，就把光暗分開了。<sup>5</sup> 神稱光為晝，稱暗為夜。有晚上，有早晨，這是頭一日。

<sup>6</sup>神說：“諸水之間要有空氣，將水分為上下。”<sup>7</sup> 神就造出空氣，將空氣以下的水、空氣以上的水分開了。事就這樣成了。<sup>8</sup> 神稱空氣為天。有晚上，有早晨，是第二日。

<sup>9</sup>神說：“天下的水要聚在一處，使旱地露出來。”事就這樣成了。<sup>10</sup> 神稱旱地為地，稱水的聚處為海。 神看着是好的。

<sup>11</sup>神說：“地要發生青草和結種子的菜蔬，並結果子的樹木，各從其類，果子都包着核。”事就這樣成了。<sup>12</sup>於是地發生了青草和結種子的菜蔬，各從其類；並結果子的樹木，各從其類，果子都包着核。 神看着是好的。<sup>13</sup>有晚上，有早晨，是第三日。

<sup>14</sup>神說：“天上要有光體，可以分晝夜，作記號，定節令、日子、年歲，<sup>15</sup>並要發光在天空，普照在地上。”事就這樣成了。<sup>16</sup>於是神造了兩個大光，大的管晝，小的管夜，又造眾星，<sup>17</sup>就把這些光擺列在天空，普照在地上，<sup>18</sup>管理晝夜，分別明暗。神看着是好的。<sup>19</sup>有晚上，有早晨，是第四日。

<sup>20</sup>神說：“水要多多滋生有生命的物，要有雀鳥飛在地面以上，天空之中。”<sup>21</sup>神就造出大魚和水中所滋生各樣有生命的動物，各從其類；又造出各樣飛鳥，各從其類。神看着是好的。<sup>22</sup>神就賜福給這一切說：“滋生繁多，充滿海中的水；雀鳥也要多生在地上。”<sup>23</sup>有晚上，有早晨，是第五日。

<sup>24</sup>神說：“地要生出活物來，各從其類；牲畜、昆蟲、野獸，各從其類。”事就這樣成了。<sup>25</sup>於是神造出野獸，各從其類；牲畜，各從其類；地上一切昆蟲，各從其類。神看着是好的。

<sup>26</sup>神說：“我們要照着我們的形像，按着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜和全地，

<sup>14</sup>And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, <sup>15</sup>and let them be lights in the vault of the sky to give light on the earth.” And it was so. <sup>16</sup>God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. <sup>17</sup>God set them in the vault of the sky to give light on the earth, <sup>18</sup>to govern the day and the night, and to separate light from darkness. And God saw that it was good. <sup>19</sup>And there was evening, and there was morning—the fourth day.

<sup>20</sup>And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.” <sup>21</sup>So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. <sup>22</sup>God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.” <sup>23</sup>And there was evening, and there was morning—the fifth day.

<sup>24</sup>And God said, “Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.” And it was so. <sup>25</sup>God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

<sup>26</sup>Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,<sup>a</sup> and over all the creatures that

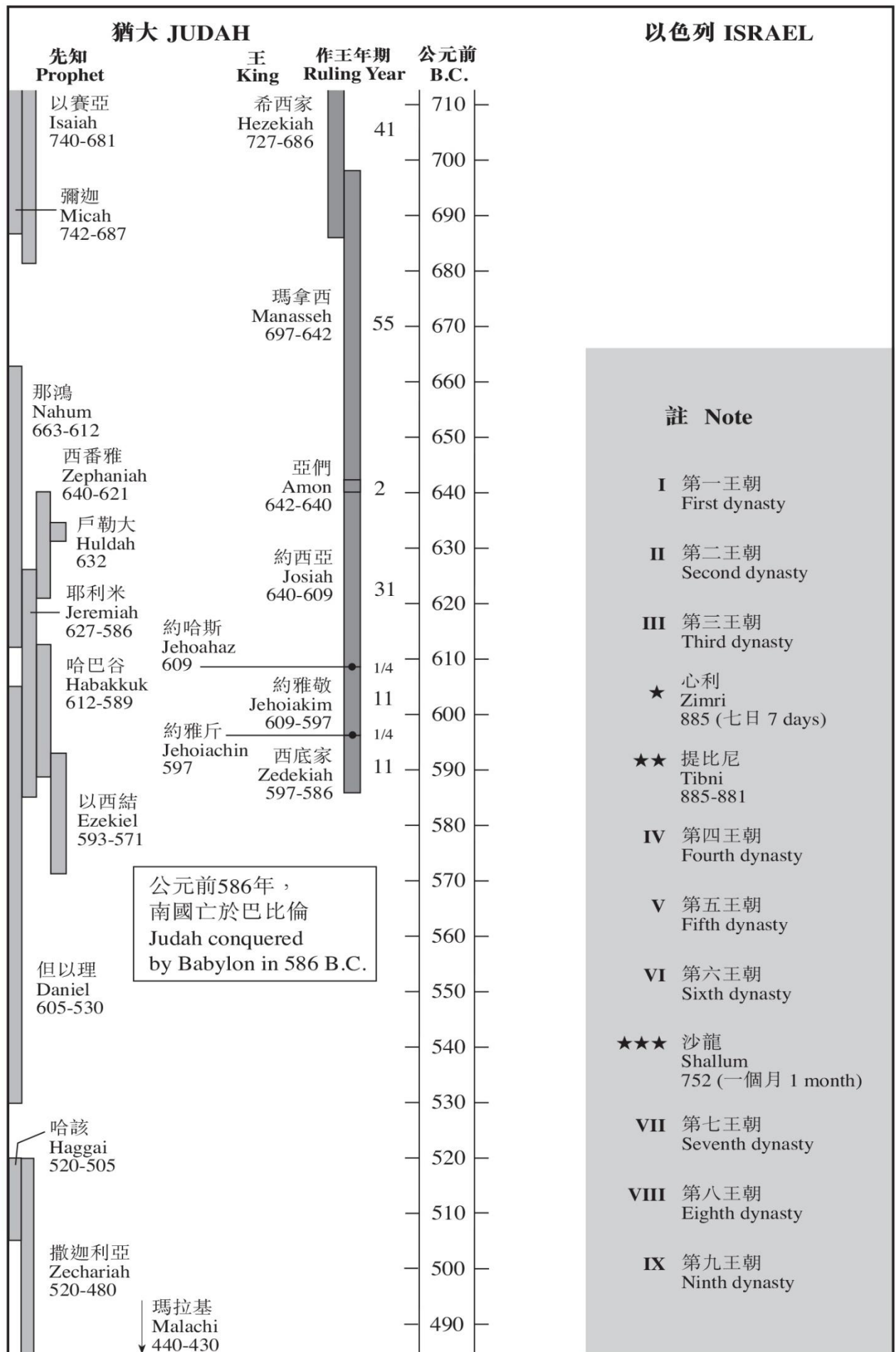
<sup>a</sup> 26 Probable reading of the original Hebrew text (see Syriac); Masoretic Text *the earth*



猶大 JUDAH				以色列 ISRAEL		
先知 Prophet	王 King	作王 年期	公元前 B.C.	Ruling Year	王 King	先知 Prophet
易多 Iddo 935-911	羅波安 Rehoboam 930-913	17	930		耶羅波安一世 Jeroboam I 930-909	亞希雅 Ahijah 934-909
示瑪雅 Shemaiah 931-911	亞比雅 Abijah 913-910	3	910	22 I	拿答 Nadab 909-908	
亞撒利雅 Azariah 911-885			900	24	巴沙 Baasha 908-886	
哈拿尼 Hanani 890-870	亞撒 Asa 910-869	41	890	2	以拉 Elah 886-885	耶戶 Jehu 890-848
耶戶 Jehu 890-848			880	12	暗利 Omri 885-874	
雅哈悉 Jahaziel around 853前後	約沙法 Jehoshaphat 872-848	25	860	22 IV	亞哈 Ahab 874-853	以利亞 Elijah 875-848
以利以謝 Eliezer around 853前後	約蘭 Jehoram 853-841	8	850	2	亞哈謝 Ahaziah 853-852	
俄巴底亞 Obadiah 855-840(?)	亞哈謝 Ahaziah 841	1	840	12	約蘭 Joram 852-841	
	亞她利雅 Athaliah 841-835	6	830	28	耶戶 Jehu 841-814	以利沙 Elisha 848-797
約珥 Joel 835-796(?)	約阿施 Joash 835-796	40	820	17 V	約哈斯 Jehoahaz 814-798	
	亞瑪謝 Amaziah 796-767	29	800	16	約阿施 Jehoash 798-782	
			780		耶羅波安二世 Jeroboam II 793-753	約拿 Jonah 793-753
	亞撒利雅 Azariah (烏西雅) 792-740	52	770	41		
彌迦 Micah 742-687	約坦 Jotham 750-735	16	760	1/2 VI	撒迦利雅 Zechariah 753	阿摩司 Amos 760-750
	亞哈斯 Ahaz 735-715	20	750	10 VII	米拿現 Menahem 753-742	比加轄 Pekahiah 742-740
以賽亞 Isaiah 740-681	希西家 Hezekiah 727-686	41	740	2 VIII	比加 Pekah 750-730	何西阿 Hosea 753-715
			730	20 IX	何細亞 Hoshea 730-722	
			720	9		
			710			
公元前722年，北國亡於亞述 Israel conquered by Assyria in 722B.C.						

# 列王先知對照表 (續)

## Kings and Prophets (continued)





# 以色列地十二支派分佈圖

## Land of the Twelve Tribes

