

「双语时代」
英语文学精选书系



圣经故事

[美] 亨德里克·威廉·房龙 著

喻天舒 杨海若 译

英汉对照 单词注释

THE STORY OF THE BIBLE *English*

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H319.4
2766

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图书在版编目（CIP）数据

圣经故事 / (美) 房龙著; 喻天舒, 杨海若译. —北京: 中国国际广播出版社, 2008.1 (2008.8重印)
(双语时代·英语文学精选书系)
ISBN 978-7-5078-2789-7

I. 圣... II. ①房... ②喻... ③杨... III. ①英语-汉语-对照读物 ②圣经-故事 IV. H319.4: B

中国版本图书馆CIP数据核字 (2007) 第 039747 号

圣经故事

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译 者	喻天舒 杨海若
责任编辑	胡杏天
英文编辑	徐丽丽
版式设计	国广设计室
责任校对	徐秀英
出版发行	中国国际广播出版社 (83139469 83139489 [传真])
社 址	北京复兴门外大街 2 号 (国家广电总局内)
	邮编: 100866
网 址	www.chirp.com.cn
经 销	新华书店
印 刷	三河市鑫利来印装有限公司
开 本	720 × 1020 1/16
字 数	631 千字
印 张	28.25
印 数	6001-9000 册
版 次	2008 年 1 月 北京第一版
印 次	2008 年 8 月 第二次印刷
书 号	ISBN 978-7-5078-2789-7/H · 275
定 价	48.00 元

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前言

——给汉斯哲和威廉

亲爱的男孩儿们：

这儿是圣经故事。我写下它，是因为我觉得你们应该对圣经有更多的了解。可说实在的，我不知道到哪儿可以找到我希望你们掌握的信息。当然，我可以要求你们去读原书，但你们是否会读，我没有把握。多年以来，那些自以为负有照管这些神圣经卷专责的人，已经以他们一本正经的面孔和令人生畏的态度，把你们这样大点儿的孩子给吓跑了。然而，如果不知道这些故事，你们就永远算不得是得到了充分的教育。同时，在生活中的某些时候，你们也许会强烈地需要那些隐藏在这一古老历史记事当中的智慧。

这本书曾经是数百代人最忠实的伴侣。其中的某些章节，已写就两千八百年之久了，——其他部分则要晚出得多。在许多世纪中，它是你们的祖先唯一拥有或唯一在意的书籍，它被人们牢记于心，摩西的律法成为这片土地上的最高法律。后来，到现代科学出现的时候，在那些坚持圣经的神圣起源，和那些仅仅将圣经视为某些历史事件的陈述的人们之间，冲突乃至激烈的战争爆发了。有一段时间，圣经被许多男女发自内心地加以痛恨的程度，丝毫不亚于他们的父辈和祖辈对圣经热爱和尊敬的程度。

所有这些，我不打算多说什么。

我不是在向你们布道，不是在维护或者抨击一项事业。我仅告诉你们那些你们理当知道的事情（在我看来如此——如果我有强求别人同意我的看法的意思，上天不容！），你们的 life 将充满更多的理解和宽容，你们将更加热爱那些善的、美的和神圣的事物。

《旧约》写起来相对容易，它是关于某个沙漠部族的故事。这族人经过许多岁月的迁徙，最终征服了亚洲西部的一个小角



落，建立了他们自己的国家。然后我们要谈到新约，这将非常困难。新约的中心围绕着一个人物，——它讲述的是拿撒勒村中一个对生活一无所求、却献出了自己生命里的一切的纯朴木匠的事迹。或许会有比耶稣的生平更有趣的故事，只是我从未读到过。所以我将简述我所知道的他的生平，一字不多，一字不少。我相信，这正是他希望我讲述的方式。

亨德里克·威廉·房龙

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CHAPTER I

A LITERARY INHERITANCE

HOW THE OLD AND THE NEW TESTAMENT CAME TO BE WRITTEN AND WHAT HAPPENED TO THE HOLY BOOK IN THE COURSE OF MANY CENTURIES

THE **pyramids** were a thousand years old.

Babylon and Nineveh had become the centres of vast empires.

The valley of the Nile and that of the broad Euphrates and Tigris were filled with swarming masses of busy people, when a small tribe of desert wanderers, for reasons of their own, decided to leave their home along the sandy wastes of the Arabian desert, and began to travel northward in search of more fertile fields.

In time to come, these wanderers were to be known as the Jews.

Centuries later, they were to give us the most important of all our books, the Bible.

Still later, one of their women was to give birth to the kindest and greatest of all teachers.

And yet, curious to say, we know nothing of the **origin** of those strange folk, who came from nowhere, who played the greatest role ever **allotted** to the race of man, and then departed from the historical stage to become **exiles** among the nations of the world.

What I shall therefore tell you in this chapter is somewhat **vague** in its general character and none too reliable as to detail.

But the **archaeologists** are busily digging in the soil of Palestine. They are learning more and more as time goes by.

A few facts are at our **disposal**, and of these I shall try to give you a trustworthy account.

Through the western part of Asia run two broad rivers.

They take their origin among the high mountains of the north. They lose themselves in the waters of the Persian Gulf.

Along the banks of those two muddy streams, life was very agreeable and quite lazy. Therefore the people who inhabited either the cold mountains of the north or the **scorching** desert of the south all tried to get a foothold in the valleys of the Tigris and the Euphrates. Whenever they had a chance, they left their old homes and wandered into the fertile plain.

第一章

一笔文献遗产

《旧约》和《新约》如何成书，在数世纪的成书过程中，这部圣书又有怎样的境遇。

pyramid

['pirəmid] *n.*

金字塔

origin

['ɔ:ridʒin] *n.*

1. 开端，来源

2. (复数) 背景，出身

allot

[ə'lɒt] *v.*

分配，拨给

exile

['eksail]

1. *n.* 流放

2. *n.* (自愿或被迫) 流亡者

3. *v.* 放逐

vague

[veig] *adj.*

1. 含糊不清的

2. 不具体的，不确切的

3. 犹豫不决的

archaeologist

[,ɑ:ki'ələdʒist] *n.*

n. 考古学家

disposal

[di'spəʊzəl] *n.*

1. 清除，处理

2. (at one's disposal) 供任意使用

scorch

[skɔ:tʃ] *v.*

1. 将(物体表面)烫焦

2. 使(植物)枯萎

金字塔那时有一千^①岁了。

巴比伦和尼尼微已成为某些幅员辽阔的帝国的中心^②。

当漫游于阿拉伯沙漠之中的一个小部族由于自身的缘故，决定离弃家园，北进以寻找更丰饶的土地时，尼罗河谷地以及宽广的幼发拉底河和底格里斯河流域，已经云集了大批忙碌的人民。

到一定的时候，这些漫游者将以犹太人的称谓闻名于世。

这以后的数世纪，他们还将向我们提供《圣经》这部所有书中最重要的作品。

更晚些时候，他们中的某位妇女还将生出一位最善良、最伟大的导师。

不过，说来令人费解，对这个奇异民族的来历，我们一无所知。他们凭空出现，扮演完人类历史上最重要的角色后，就离别这一舞台，流散于天下列国。

由此，我在这一章中告诉你们的东西，就不仅在总体特征上难免模糊，而且细节也不甚可靠。

但考古学家们正在巴勒斯坦的土地上忙碌地挖掘着。随着时光的流逝，他们会了解越来越多的东西。

有一些事实已在我们的掌握之中，我将尽力就此提供一份有价值的叙述：

两条宽阔的河流穿行于亚洲西部。

他们滥觞于北方的崇山峻岭，消融于波斯湾的水域。

在这两条泥沙俱下的水流沿岸，生活相当慵懒宜人。为此，无论是北方寒冷群山间的居民，还是南方灼热沙漠里的住户，都试图在底格里斯和幼发拉底这两河的谷地占得一席之地。一有机会，他们便抛开故土，步入这片肥沃的平原。

They fought each other and conquered each other, and founded one **civilisation** right on top of the ruins of another that had gone before. They built large cities like Babylon and Nineveh, and more than forty centuries ago they turned this part of the world into a **veritable** paradise, the inhabitants of which were envied by all other men.

But when you look at the map you will see many millions of busy little peasants tilling the fields of another powerful country. They live on the banks of the Nile and their country is called Egypt. They are separated from Babylonia and Assyria by a narrow strip of land. There are many things which they need and which they can **obtain** only in the distant countries of the fertile plain. There are many things which the Babylonians and the Assyrians need, and which are **manufactured** only in Egypt. The two nations therefore trade with one another, and the highroad of commerce runs through the narrow strip of land which we have just mentioned.

Nowadays we call that part of the world Syria. In olden days it was known by many names. It is composed of low mountains and broad valleys. It has few trees, and the soil is baked by the sun. But a number of small lakes and many little brooks add a touch of loveliness to the **sombre monotony** of the rocky hills.

From the earliest times on, this region of the ancient highroads has been inhabited by different tribes, who have moved hither from the Arabian desert. They all belong to the Semitic race. They all speak an **identical** language. They worship the same gods. Often they fight each other. Then they make **treaties** of peace with each other, and fight each other again. They steal each other's cities and each other's wives and each other's flocks, and generally behave as such wandering tribes will behave when there is no higher authority in the land than the violence of their own will and the strength of their own good sword.

In a vague way they recognise the authority of the Kings of Egypt or the Kings of Babylonia or Assyria. When the tax-collectors of those mighty **potentates** come down the road with their armed **retinue** of men, the quarrelling herdsmen become very humble. With many profound bows, they **acknowledge** themselves the obedient servants of the Pharaoh of Memphis or the King of Akkad. But when His Excellency, the Governor, together with his soldiers, has gone, then the old life of tribal warfare continues as merrily as before.

Please do not take these struggles too seriously. They were the only outdoor sport these ancient people could enjoy, and the damage done was usually very slight. Besides, it kept the young men in good trim.

The Jews, who were to play such a great role in the history of the human race, began their career as one of the quarrelling, fighting, wandering, stealing little tribes who were trying to **maintain** themselves in the land of the High Roads. Unfortunately, we really know next to nothing of the beginning of their history. Many learned men have made many learned guesses. But a **plausible** guess does not fill an historic gap. And when we read that the Jews originally came from the land of Ur on the Persian Gulf, this may be true, but also it may be false. Rather than tell you many things which were not so, I tell you nothing at all, and only mention a very few facts, upon which all historians agree.

civilisation

[ˌsɪvɪlaɪˈzeɪʃən] *n.*

1. 开化, 教化
2. 文明, 文明阶段
3. (一民族、国家或时期) 文化和生活方式

veritable

[ˈverɪtəbl] *adj.*

真正的

obtain

[əbˈteɪn] *v.*

1. 获得, 得到
2. (规则、风俗等) 流行

manufacture

[ˌmænʃuˈfæktʃə] *v.*

制造

sombre

[ˈsɒmbə] *adj.*

1. 暗淡的, 阴沉的
2. 忧郁的

monotony

[məˈnɒtəni] *n.*

单调, 无聊

identical

[aɪˈdentɪkəl] *adj.*

同样的, 相同的

treaty

[ˈtri:ti] *n.*

条约、协定

potentate

[ˈpəʊtənteɪt] *n.*

君主, 统治者

retinue

[ˈretɪnju:] *n.*

随员

acknowledge

[əkˈnɒlɪdʒ] *v.*

1. 承认 (某事物) 属实
2. 为……表示感谢
3. 接受或承认 (某事物)

maintain

[meɪnˈteɪn] *v.*

1. 保持, 维持
2. 赡养
3. 坚持认为

plausible

[ˈplɔ:zəbl] *adj.*

似乎有理的

他们彼此混战, 互相征服, 在往日文明的废墟上建立起另一个文明。早在四十多个世纪以前, 他们就建造了像巴比伦和尼尼微这样巨大的城市, 把世间的这片土地变成了真正的乐园, 这里的居民也大受外人妒美。

但你看一眼地图就会知道, 成百万忙活着的小农, 正耕作在另一个强国的土地上。他们住在尼罗河两岸, 他们的国家被称作埃及。一条狭长的地界把他们与巴比伦和亚述这两个国家隔开。而埃及人需要的不少东西, 只能从那有着肥沃平原的远方国度 (巴比伦和亚述) 获取, 同样, 巴比伦人和亚述人, 也需要大量的仅仅盛产于埃及的物品。这两地的国家之间于是发展出了贸易, 通商的捷径, 就是穿过我们刚刚提到的那条狭长地界。

今天, 我们管世界上的这部分地区叫叙利亚, 古昔的时节它则名目繁多。它由低山和宽谷构成, 林木稀少, 土地承受着艳阳的炙烤。但阴郁单调的岩丘间, 却喜人地点缀着不大的湖泊和溪流。

远自洪荒时代, 这条商道左近就一直居住着从阿拉伯沙漠迁入的不同部族。他们都属于闪族, 说同样的语言, 拜同样的神祇。他们彼此开战, 然后缔结和平条约, 随之再次开战。他们窃取彼此的城池, 彼此的妻子, 彼此的牛羊。在这个除了人们的暴烈意志和锋利刀剑外, 没有更高权威的地区, 他们的行事方式正如游牧部族通常所为的那样。

他们含糊地认可着埃及、巴比伦或亚述诸王的权威。当那些强大统治者的收税官们带着全副武装的扈从沿途而至时, 这些纷争不已的牧人就会变得万分恭顺。他们一再深深地鞠躬, 自称是 (埃及) 孟非斯法老或 (巴比伦) 阿卡德国王的忠顺仆人。但一俟长官大人和他的士兵们离开, 这里的部族混战生活又会一如既往地热火朝天了。

可别对这些争斗较真儿。它们是这里的古人所能享有的唯一户外运动。除造成的损失微不足道外, 它们还有益于保持青年人的身心平衡。

作为那些争吵着、战斗着、游荡着, 并依靠劫掠保障着自己在这条通商要道之上的立足点的众多小部族中的一支, 日后将在人类历史上扮演极其重要的角色的犹太人的生涯, 就肇始于此。不幸的是, 事实上, 我们对犹太人的早期历史所知无几, 只有许多博学的人所作的各种博学的猜测。而任一看似合理的猜测, 都无法填补史实的空白。当我们读到犹太人来自靠近波斯湾的吾珥地区时, 这一说法或许为真, 但也可能是假的。与其告诉你们许多也许并非如此的事情, 还不如只提那些历史学家们公认的少数事实, 其他的干脆付诸阙如。

The earliest ancestors of the Jews probably lived in the desert of Arabia. We do not know in what century they left their old homesteads, that they might enter the fertile plain of western Asia. We know that they wandered for many centuries, trying to get hold of a bit of land which they could call their own, but the road which they followed has been lost. We also know that at one time or another, the Jews crossed the desert of Mount Sinai and that they lived for a while in Egypt.

From that moment on, however, Egyptian and Assyrian texts begin to throw some light upon the events which are **enumerated** in the Old Testament.

The rest of the story became a familiar tale—how the Jews left Egypt and after an endless trek in the desert, were united into a strong tribe—how that tribe conquered a small part of the land of the High Roads, called Palestine, and there established a nation, and how that nation fought for its independence and survived several centuries until it was absorbed by the empire of the Macedonian King, Alexander, and was then turned into part of one of the minor provinces of the great Roman state.

But when I mention these historical occurrences, bear one thing in mind. This time, I am not writing a book of history. I am not going to tell you what (according to the best historical information) actually happened. I am going to try to show you how a certain people, called the Jews, thought that certain things had happened.

As you all know, there is a great deal of difference between the things that “are facts” and the things which we “believe to be facts.” Every text-book of history of every land tells the story of the past as the people of that particular country believe it to be true, but when you cross the frontier and read the text-book of the nearest neighbour, you will therein find a very different **account**. Yet the little children who read those chapters will believe them to be true until the end of their days.

Here and there, of course, an historian or a philosopher or another queer person will read all the books of all the countries, and perhaps he will come to an **appreciation** of something that **approaches** the absolute truth. But if he wishes to lead a peaceful and happy life, he will keep this information to himself.

What is true of the rest of the world is also true of the Jews. The Jews of thirty centuries ago and those of twenty centuries ago and those of to-day are ordinary human beings, just as you and I. They are no better (as they sometimes claim) and no worse (as their enemies often state) than any one else. They possess certain virtues which are very uncommon, and they also have certain faults which are exceedingly common. But so much has been written about them, good, bad and indifferent, that it is very difficult to come to a correct **estimate** of their just place in history.

We experience the same difficulty when we try to learn the historical value of the **chronicles** which the Jews themselves kept and which tell us their adventures among the men of Egypt and among the men of the land of Canaan and among the men of the land of Babylonia.

Newcomers are rarely popular. In most of the countries which the Jews visited during their endless years of **peregrination**, they were newcomers. The old and settled inhabitants of the valleys of the Nile and of the dales of Palestine and those who lived along the banks of the Euphrates did not receive them with open arms. On the

enumerate
[i'nju:məreit] *v.*
列出

account
[ə'kaunt] *n.*
1. 账单
2. 报告, 叙述
3. 账户

appreciation
[ə,prɪ:'fi'eɪʃən] *n.*
1. 欣赏
2. 感激, 感谢
3. 评价

approach
[ə'prəʊtʃ] *v.*
接近, 靠近

estimate
['estimeɪt] *n.*
1. 估计, 估价
2. (对人/事物性格或质量的) 判断

chronicle
['krɒnɪkl] *n.*
编年史

peregrination
[ˌperɪɡri'neɪʃən] *n.*
旅行, 游历

犹太先民们可能生活在阿拉伯沙漠之中。我们不知道是在哪个世纪前后, 他们离开自己的老家, 进入西亚的肥沃平原的。我们知道的是, 为求取一片属于自己的土地, 他们曾经漫游了数世纪之久。而他们所走过的路径, 如今早已湮没无闻了。我们还知道, 他们曾经于某时穿越西奈山的荒漠, 在埃及住上了一段日子。

而自那时起, 埃及和亚述的文献, 开始部分地有助于人们理解记载于《旧约》当中的事件了。

这些事情的其余部分已经是家喻户晓的传说了——犹太人怎样离开埃及, 又怎样在经过无穷无尽的沙漠迁徙之后, 联合成一个强大的部族——这一部族又如何征服了通商要道上的一小片叫做巴勒斯坦的土地, 在那里建国; 这一国家又如何为它的独立存在奋斗了数世纪之久, 直到后来被并入马其顿国王亚历山大的帝国版图, 随后又成为罗马行省的一小部分。

但在此要记住的是, 在我提到这些历史事件的时候, 我并不是在写史书。我并非依据最可信的历史资料告诉你们事实上发生过的事情, 而是要展示被叫做犹太人的那些人以为发生过的事情。

众所周知, “是事实”与“被相信是事实”的事物之间, 差异甚大。每一地区的每本历史教材所讲授的过去, 都是这一特定国家的人民相信是事实的东西, 而一旦你越过边界去读邻国的教材, 则会发现另一种完全不同的叙述。然而, 自小就读这些篇章的孩子们, 至死都会相信他们所读之事为真。

当然, 这儿, 那儿, 总会有某个历史学家或哲学家或其他什么怪人通读了所有国家的所有书籍, 他或许将由此而接近绝对真理。但他若想过得平安幸福, 最好是对他所知的东西三缄其口。

犹太人也像世界上的其他人——比如你我——一样。三十个世纪前的犹太人、二十个世纪前的犹太人和现在的犹太人, 都是普通人。与别人相比, 他们既不更好 (如他们自己所声称的), 也不更坏 (如他们的敌人所指明的); 既有某些不寻常的美德, 也有某些极普通的毛病。因为关于他们, 曾有那么多东西被记录下来, 善的, 恶的, 介乎善恶之间的, 因此, 给他们以公正、准确的历史评价, 便显得十分困难。

当我们试图了解犹太人所保存的历史记事的史料价值时, 我们体验到了同样的困难。这些历史记事告诉我们的是犹太人在埃及人、迦南人和巴比伦人中间的历险生涯。

移民很少受欢迎。对犹太人在他们无止境的旅程中曾经造访过的大多数国家说来, 他们都是外来户, 早就定居于尼罗河谷、巴勒斯坦溪谷和幼发拉底河沿岸的人们, 不可能对他们张开悦纳的双

contrary, they said, "we have hardly room for our own sons and daughters. Let those foreigners go elsewhere." Then there was trouble.

When the Jewish historians looked back upon those ancient days, they tried to place their own ancestors in the best possible light. Nowadays we do the same thing. We praise the virtues of the Puritan settlers of Massachusetts and we describe the horrors of those first years when the poor white man was forever exposed to the cruel arrow of the savage. But we rarely mention the fate of the red man, who was exposed to the equally cruel bullet of the white man's **blunderbuss**.

An honest history, written from the point of view of the Indians, would make mighty interesting reading. But the Indian is dead and gone, and we shall never know how the coming of the foreigners in the year 1620 impressed him. Which is a pity.

For many centuries, the Old Testament was the only history of old Asia which our grandfathers could **decipher** and understand. But a century ago, we began to learn how to read the **hieroglyphics** of Egypt, and fifty years ago we discovered the key to the mysterious nail-writing of Babylon. We now know that there was a very different side to the stories which were related by the old Jewish chronicle writers.

We see them commit the mistakes of all patriotic historians and we understand how they **perverted** the truth to increase the glory and the splendour of their own race.

All this, however (I repeat it), does not properly belong in my book. I am not writing a history of the Jewish people. I am not defending them, or attacking their motives. I am merely repeating their own version of ancient Asiatic and African history. I shall not study the critical texts of learned historians. A little Bible, bought for a dime, will provide me with all the material I can possibly need.

If you had used the word "Bible" to a Jew of the first century of our era, he would not have known what you were talking about. The word is comparatively new. It was invented in the fourth century by John Chrysostom, the **patriarch** of Constantinople, who referred to the general collection of Holy Books of the Jews as the "Biblia" or the "Books."

This collection had been growing steadily for almost a thousand years. With a few exceptions, the chapters had all been written in Hebrew. But Hebrew was no longer a spoken language when Jesus was born. Aramaic (much simpler and widely known among the common people) had taken its place and several of the **prophetic** utterances of the Old Testament were written in that language. But please don't ask me "when the Bible was written," because I could not answer you.

Every little Jewish village and every little Jewish temple possessed certain accounts of its own which had been copied on the skins of animals or on bits of Egyptian **papyrus** by pious old men, who took an interest in such things. Sometimes small collections were made of different laws and of prophecies for handy use among those who visited the temple.

During the eighth century B. C., when the Jews had settled down to their life in Palestine, those **compilations** grew larger and larger. At some time or other between the third and the first century before our era, they were translated into the Greek language, and were brought to Europe. Since then they have been translated into

blunderbuss

['blʌndə,bʌs] n.

(旧式) 大口径前膛枪

decipher

[di'saifə] v.

破译(密码), 辨认
(字迹)

hieroglyphic

[haɪə'rəu'glɪfɪk] n.

象形文字

pervert

[pə'vɜ:t] v.

1. 滥用, 歪曲
2. 使……入歧途

patriarch

['peɪtriɑ:k] n.

(男性) 家长

prophetic

[prə'fetɪk] adj.

先知的, 预言的

papyrus

[pə'paɪərəs] n.

纸莎草, 纸莎草纸

compilation

[kəm'pi'leɪʃən] n.

编辑, 编撰

臂。反之, 犹太人则说: “我们的子女没有呆的地方, 让这些外国人到其他什么去处去吧。”这一下麻烦就来了。

当犹太历史学家回顾往昔时, 他们努力地美化自己的祖先。我们今天也做同样的事情。我们称颂马萨诸塞州早期清教徒定居者的美德, 描述这些可怜的白种人置身于野蛮人的残忍利箭下的恐怖岁月。但我们几乎不提那些红种人的命运, 他们同样置身于白种人的大口径短枪所射出的残忍子弹之下。

倘以那些印第安人的观点写下一部忠实的历史, 读来一定大有趣味。可惜印第安人已经不复存在, 我们将永远无法知道, 1620 年到来的外国人, 给他们留下了怎样的印象。

多少世纪以来, 《旧约》是我们的祖辈能够辨别和弄懂的唯一一部古代亚洲历史记录。但一个世纪以前, 我们开始学会怎样阅读埃及的象形文字, 五十年以前, 我们又发现了破解神秘的巴比伦楔形文字的关键。我们现在知道, 古代犹太历史记事的作者所讲述的故事, 尚存在着和它们完全不同的侧面。

我们知道他们犯下了所有的爱国史学家都会犯下的错误, 我们明白他们曾怎样地歪曲事实真相, 以夸耀自己族类的荣光。

但我要再说一遍, 所有这些都不属于本书的范围。我不是在写犹太民族的历史。我不为他们辩护, 也不非难他们的动机。我仅仅是在复述亚非史的犹太版。我不会研究那些渊博的史学家的评论文章。一本一角钱买来的小小圣经, 就能提供我所需要全部材料。

如果在我们这个纪元的最初一个世纪里, 你在一个犹太人面前使用“圣经”一词, 他可能不明白你说的是什么。“圣经”这个词相当新, 是四世纪的君士坦丁堡主教约翰·克里索斯托^③发明的, 他将犹太人的圣书汇编称为“诸卷书籍”, 也就是“圣经”。

在近千年的时间里, 这些书籍汇编逐步扩充着自身的篇幅。它们的章节内容基本上是以希伯来语写成的, 只有少数例外。但到耶稣诞生的时代, 希伯来语已经不再是通行的语言, 它的地位已为相对更简单也更为普通人所熟习的阿拉米语所取代。《旧约》中的一部分先知言论, 就是用后一种语言写成的。但千万别问我《圣经》是什么时候写成的, 因为我无法回答你。

每个犹太小村和每座小型犹太庙宇里, 都拥有自己的某些故事叙述片断。它们被一些热衷此道的敬虔老者抄在兽皮或埃及纸草上。有时, 为方便前来庙宇的访客随手取用, 不同的律法条文和先知预言被汇成小册子。

在犹太人定居于巴勒斯坦的公元前八世纪这百年间, 这类汇编越集越大。就在我们这个纪元前第三到第一世纪之间的某个时期里, 它们被译成希腊语, 传入欧洲。自那以后, 它们又被译成世界