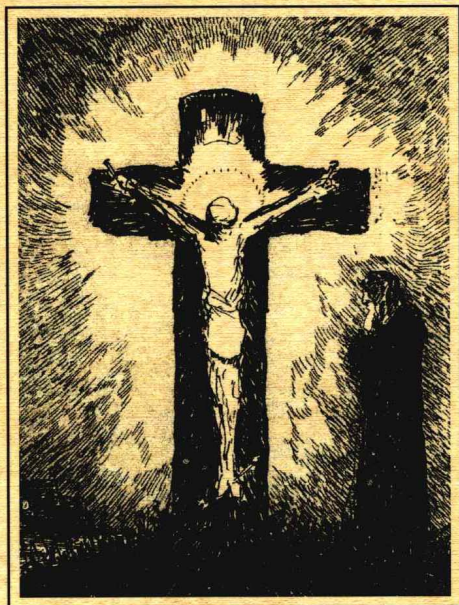


英汉双语 · 经典译丛



THE STORY OF  
THE BIBLE

# 圣经的故事



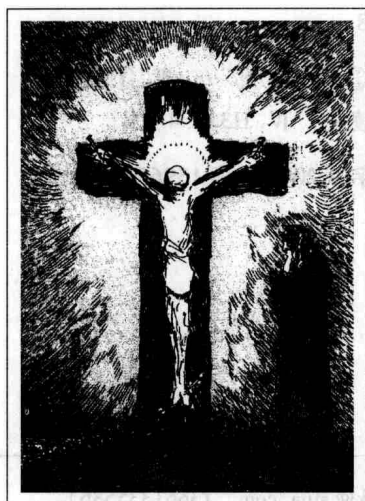
[美] 房龙◎著



中国城市出版社  
CHINA CITY PRESS



英汉双语·经典译丛



(英汉对照)

The Story of The Bible

# 圣经的故事

[美] 房龙◎著

徐昌强 璐璐 邹媛婕◎译

中国城市出版社

·北京·



## 图书在版编目 (CIP) 数据

圣经的故事：英汉对照 / (美) 房龙著；徐昌强，璐璐，邹媛婕译. —北京：中国城市出版社，2008. 10

ISBN 978 - 7 - 5074 - 2041 - 8

I. 圣… II. ①房…②徐…③璐…④邹… III. ①英语—汉语—对照读物②圣经—通俗读物 IV. H319.4: B

中国版本图书馆 CIP 数据核字 (2008) 第 139652 号

---

选题策划 徐昌强 (greatbook@sina.com 13661335586)  
责任编辑 华 风  
装帧设计 美信书籍设计工作室  
责任技术编辑 张建军  
出版发行 中国城市出版社  
地 址 北京市海淀区太平路甲 40 号 (邮编 100039)  
网 址 www.citypress.cn  
发行部电话 (010) 63454857 63289949  
发行部传真 (010) 63421417 63400635  
发行部信箱 zgcsfx@sina.com  
编辑部电话 (010) 52732085 52732055 63421488 (Fax)  
投稿邮箱 city\_editor@sina.com  
总编室电话 (010) 52732057  
总编室信箱 citypress@sina.com  
经 销 新华书店  
印 刷 北京集惠印刷有限责任公司  
字 数 610 千字 印张 25  
开 本 787 × 1092 (毫米) 1/16  
版 次 2009 年 1 月第 1 版  
印 次 2009 年 1 月第 1 次印刷  
定 价 36.00 元

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# 序言 写给汉斯和威廉的话

亲爱的孩子们：

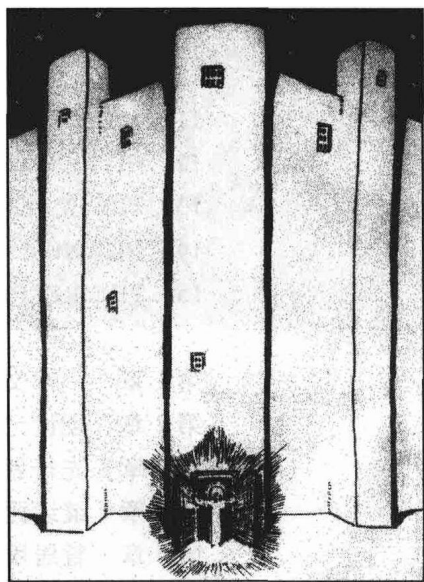
这本书讲的是《圣经》的故事。我写它是因为我觉得你们应该对《圣经》有更多的了解。我的确说不出你们该到何处去得到这类知识，我当然可以要求你们去读原著，但谁敢肯定你们会读呢！许多人将《圣经》当成生命的寄托，一提到它就满脸正经，不许有人亵渎。你们这个年龄的孩子，常常会因此对它敬而远之。但是若不了解这些故事，你们的教育就会有缺憾；何况你们的一生有时非常需要这些古代故事中所蕴含的智慧。

千百年来，《圣经》一直是人们最忠实的伙伴。其中某些章节写于2800年前，其余部分则稍晚些。数百年来，你们的祖先很可能只有这一本书。他们将它读得熟透，将摩西律法当作世间最高法律。现代科学到来后，围绕此书出现了激烈的冲突：一些人以《圣经》为神圣之本，另一些人则将此书当成一本古代的记事书。许多男女曾一度对《圣经》恨之人骨，就如同当年他们的父辈祖辈对它满怀敬畏一样。

关于这些，我并不想谈论。

我不是对你们进行说教，我既不拥护也不攻击某种观点。我只想告诉你们，让你们明白你们该知道的事情（仅以我的观点，绝不强求他人赞同）。明白了这些道理，你们的生活就会充满更多的理解、宽容和仁爱，因为那是善良美好的，自然也是神圣的。

《旧约》的故事相对要容易一些，那是一个沙漠部落的故事。他们在流浪多年之后，终于征服了西亚的一小块地方，并在那里定居下来，建立了自己的国家。可是《新约》就较为困难，它围绕一个中心人物，讲述拿撒勒村一个纯朴木匠的故事，他出身卑微，付出了全部的爱，却从不索取。所以，我将非常简单且毫厘不差地向你们介绍他（耶稣）的生平。我相信，如果他还活着，一定会让我这么做的。



□《新·旧约全书》

亨德里克·威廉·房龙

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# 1 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 rôle 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 archæologists 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.

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 that 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

# 第1章 一部文学遗产

《旧约》和《新约》是如何写成的？数百年来，这部神圣的作品都经历了什么

金字塔已有上千年的历史。

巴比伦和尼尼微已成为庞大帝国的中心。

尼罗河谷和幼发拉底河、底格里斯河那宽阔的谷地中，到处都是忙碌的人群。这时，一支在沙漠中流浪的小部落，为了生存而决定离开位于阿拉伯沙漠边缘的家园，向北迁徙，寻找更加肥沃的土地。

后来，人们称这些流浪者为犹太人。几个世纪后，他们为我们提供了一本最重要的书——《圣经》。

再后来，他们中的一个女子，生了一位最伟大、最善良的导师。

但奇怪的是，我们对这个陌生民族的起源，竟然一无所知。他们不知从何而来。他们扮演了人类民族中最伟大的角色，然后离开了历史舞台，流亡于世界各国。

因此，我在本章所介绍的，总体性质有点儿模糊，具体细节也未必可靠。

但是，考古学家们正在巴勒斯坦的土地上忙碌地挖掘，随着时光的推移，他们知道得越来越多。我们已经获得了一些事实资料，我将尽力如实地告诉你们。

在亚洲西部，流淌着两条大河——底格里斯河与幼发拉底河。它们源于北方的高山，最后汇入波斯湾。在浑浊的两河沿岸，人们过着舒适而悠闲的生活。所以，无论是生活在北方寒冷山区的人，还是住在南方酷热沙漠中的人，都竭力想在底格里斯河和幼发拉底河的河谷拥有一块立足之地。只要有机会，他们就离开故乡，来到这片肥沃的平原。

他们相互争战，相互征服，在前一个文明的废墟上又建立一个新的文明。他们修建了像巴比伦和尼尼微那样的大城市。四千多年前，他们将这里变成了名副其实的乐园，所有人都羡慕这里的居民。

但是，如果看看地图，你就会发现，还有几百万忙碌的身材矮小的农民，正在另一个大国开垦土地。他们住在尼罗河岸边，这个国家叫埃及。一条狭长的地带将他们和巴比伦、亚述隔开了。他们所需要的很多物品，只能从那遥远的肥沃平原上的各个国家获得；而巴比伦人和亚述人所需要的很多东西，也只有埃及出产。这样，两边国家就彼此通商，通商的大路就穿过我们刚才提到的狭长地带。

如今，我们将这一地带称为叙利亚，古时候它有很多名字。它由低矮的丘陵和广阔的平原组成，树木稀少，土地被骄阳烤灼着。但是，一些小湖和溪流为这严峻单调



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 rôle 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.

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

的石山地形增添了些许生机。

自古以来，这一通衢古道上就居住着不同的部族。他们从阿拉伯沙漠迁来，都属于闪族人，使用同一种语言，信奉同样的神。他们经常是战了又和、和了又战。他们互相偷袭对方的城市、妻子和牲口。当一个地方没有更高的权威，而只有人们狂暴的意志和利剑的锋芒时，游牧部落的表现往往就是这样的。

他们模棱两可地承认埃及国王、巴比伦国王或亚述国王的权威。当这些大国的收税官们带着武装随从，沿着大道过来时，这些争吵不休的牧民就会变得很恭顺。他们频频深鞠躬，称自己是埃及法老（居住在孟菲斯）或巴比伦国王（居住在阿卡德）温顺的奴仆。但是，一旦那些官员带着士兵离开后，部族争战又一如既往。

请别把这些混战太当真了，这是古代人唯一能享受到的户外活动，而且所造成的损失通常也很小，反而可以让年轻人身手矫健。

在人类历史上将起巨大作用的犹太人，最初就是这些争吵、打斗、游荡、掠夺的小部族中的一支，他们竭力想在通商大道上站稳脚跟。不幸的是，我们几乎对他们的历史起源一无所知。很多学者作过许多颇有见地的猜测，但一个看似合理的猜测却无法填补历史空白。有人认为，犹太人最初来自波斯湾的乌尔地区，这或许是对的，但也可能是错的。我不想告诉你们那些不真实的东西，所以我干脆什么都不说，而只说一些历史学家都认可的事情。

犹太人最早的祖先可能住在阿拉伯沙漠。至于他们在哪个世纪离开故乡来到西亚肥沃的平原，我们并不知道。我们只知道他们漂流了几个世纪，竭力想拥有一小块属于自己的土地，但他们漂流的路线已经无人知晓。我们还知道，犹太人在某个时期跨越了西奈山的沙漠地带，在埃及住过一段时间。

然而，从那时起，埃及人和亚述人的文献开始让人们了解《旧约》中叙述的一些事情。

其余的故事就是大家都知道的——犹太人怎样离开埃及，然后在沙漠中历尽艰辛，合并成一个强大的部落，如何征服古道上一小块叫巴勒斯坦的土地，建立了一个国家。这个国家又如何为独立而战，长达几个世纪，然后被马其顿国王亚历山大吞并，之后又变成大罗马帝国一个小省的一部分。

但是要记住，在我说这些历史事件时，我不是在写历史书。我不想根据确凿的史料告诉某事的来龙去脉，只想尽力指出一个叫犹太人的民族认为发生了什么。

众所周知，“真正的事实”和我们“相信的事实”之间，有着天壤之别。各个国家的历史教材，只有本国人民确信无疑。但是当你跨越边境，去读邻国的历史教材时，就会发现截然不同的描述。但是，只读本国历史书的孩子，终生都会相信它们是真的。

当然，偶尔会有一个历史学家、哲学家或某个怪人，会读到各国的史书，也许他会觉察到一些事实而接近“绝对真理”。但是，如果他想生活得平安幸福，最好是保持沉默。

犹太人的情况和世界上其他地方一样。三千年前、两千年前直至现在的犹太人，

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 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

都是普通人，和你我一样。比起其他人，他们好不到哪里去（就像他们自称的那样），也坏不到哪里去（就像他们敌人常说的那样）。他们具有某些不寻常的优点，也有某些常见的缺点。但是，讲述他们的书实在太多了，好的、坏的、模棱两可的都有。因此，很难对他们在历史上的地位做出准确的评价。

犹太人有自己的历史，讲述了他们在埃及人、迦南人和巴比伦人中的冒险史。当我们试图弄清楚犹太人这部编年史的历史价值时，我们遇到了同样的难题。

新来者总是不受欢迎的。犹太人在漫长的流浪中到过很多国家，其中许多国家他们都是新来者。尼罗河谷、巴勒斯坦山区及幼发拉底河沿岸的原住居民，并没有张开双臂迎接他们。相反，他们说：“我们自己的子女都不够住的，让那些外来者到别处去吧！”于是矛盾便出现了。

当犹太历史学家在回顾这些历史时，他们总想极力美化自己的祖先。现在我们也仍然如此。我们称赞马萨诸塞早期定居者的美德，描述这些可怜的白人被迫面对那些野蛮人残酷的弓箭时是多么的恐惧；但我们很少提及美洲印第安人的命运，他们同样面临着白人残忍的枪弹。

如果站在印第安人的角度来写一部诚实的历史，一定会引起人们极大的阅读兴趣。但那些印第安人已经死了，我们将永远无法了解 1620 年那些白人的到来如何影响了他们。这真是太遗憾了！

千百年来，《旧约》是我们祖先唯一能读能懂的一部记载古代亚洲历史的书。但是，一百年前，我们开始懂得如何阅读埃及的象形文字；五十年前，我们又发现了破解巴比伦神秘楔形文字的钥匙。至此我们才恍然大悟，原来古代犹太历史学家所讲的故事，还有与之截然不同的说法。

我们看到他们与所有爱国历史学家犯了同样的错误，还知道他们歪曲事实，夸大本民族的荣耀和辉煌。

但是我必须重申，这一切并非本书的内容。我不是在写犹太人的历史，既不为他们辩护，也不会攻击他们的动机，而仅仅是重复他们自己版本的古代亚洲和非洲历史。我不会去研究博学的历史学家的批判性论著。一本一毛钱就可以买到的袖珍《圣经》，就足以为我提供一切所需的材料。

假如你用“圣经”这个词与公元 1 世纪的某个犹太人交谈，他将不明白你在说什么。这个词比较新，是在 4 世纪由君士坦丁堡的大主教约翰·克里索斯托发明的。他把犹太人的圣书汇编称为《圣经》（Biblia），也就是“书”的意思。

《圣经》的篇幅持续增加了一千年之久。除少数章节外，基本用希伯来语写成。但到耶稣出生时，希伯来语已不再是口头语，取代它的是阿拉米语（这种语言更简单、老百姓应用也更广），《旧约》中有几章先知预言就是用阿拉米语写的。但是，请千万不要问我《圣经》是何时写成的，因为我难以回答。

每个犹太小村庄，每座犹太小神庙，都有一些关于其历史的记载，一些热心此道的老人将它们记在兽皮或埃及莎草纸上。有时，人们会把各种律法和预言编成小册子，方便来神庙朝拜的人随手取用。



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 every language of the world.

As for the New Testament, its history is quite simple. During the first two or three centuries after the death of Christ, the followers of the humble carpenter of Nazareth were forever in danger of trouble with the Roman authorities. The doctrines of love and charity were thought to be very dangerous to the safety of the Roman state, which had been founded upon the brute strength of the sword. The early Christians, therefore, could not go to a book store and say: "Please give me a 'Life of Christ' and an account of the acts of his Apostles." They got their information from secret little pamphlets which were passed from hand to hand. Thousands of such pamphlets were copied and recopied, until people lost all track of the truth of their contents.

Meanwhile, the Church had been triumphant. The persecuted Christians became the rulers of the old Roman state. First of all they brought some order into the literary chaos caused by three centuries of persecution. The (head of the) Church called together a number of learned men. They read all the accounts which were popular, and discarded most of them. They decided to keep a few of the gospels and a few of the letters which had been written by the Apostles to the members of distant congregations. All the other stories were discarded.

Then followed several centuries of discussion and dispute. Many famous Synods were held in Rome and in Carthage (a new city built upon the ruins of the famous old seaport) and in Trullo, and seven hundred years after the death of Christ the New Testament (as we know it) was definitely adopted by the Churches of the East and by those of the West. Since then there have been countless translations made from the original Greek, but no very important changes have occurred in the text.

公元前 8 世纪，当犹太人定居在巴勒斯坦时，这类汇编越来越多。公元前 3 世纪到公元前 1 世纪，它们被翻译成希腊语，传到了欧洲；从那以后，它们被译成各种文字。

至于《新约》的历史，就很简单了。基督死后头两三个世纪，卑微木匠拿撒勒（即耶稣）的信徒们，一直处于被罗马当局迫害的危险境地。对于建立在刀剑血腥暴力基础上的罗马帝国来说，仁爱和宽恕的教义被认为会危及国家的安定。所以，早期的基督徒可不能走进一家书店说：“请给我一本《基督传》和描写他的使徒行为的书。”他们的信息都来自手手相传的秘密小册子。成千上万类似的小册子，被传抄了一遍又一遍，直至人们无法获悉其内容的真实性。

在此期间，教会获得了胜利。以前受迫害的基督徒，成了古罗马帝国的统治者。他们的首要任务，就是整理由于三百年的迫害造成的典籍混乱状况。教会领袖召集了一群学者，他们通读了所有流行的版本，剔除了其中大部分。他们决定保留几部福音书和几封使徒写给远方教会成员的信，其余的故事全都被舍弃了。

随后是几百年的讨论和争辩。在罗马、迦太基（在著名的古海港废墟上建起的新城市）和特鲁洛召开了多次重要的宗教会议；到基督死后七百年，东部和西部教会都明确采用了我们现在所知道的通行的《新约》。从那以后，由原有的希腊文翻译而成的版本不计其数，但内容却没有重大变化。

## 2 CREATION

### HOW THE JEWS BELIEVED THAT THE WORLD HAD BEEN CREATED

THE oldest of all questions is this: "Where do we come from?"

Some people ask it until the very day of their death. They do not really expect to get an answer, but they are happy in the courage that makes them face the realities of life, and like brave soldiers, facing a hopeless task, they refuse to surrender and they pass into eternity with the proud word "why" upon their lips.

This world, however, is full of all sorts of men and women. Most of them insist upon a plausible explanation of the things which they do not understand. When no explanation is forthcoming, they invent one of their own.

Five thousand years ago a story which told of the creation of this world in seven days was common among all the people of western Asia. And this was the Jewish version of it.

They vaguely attributed the making of the land and of the sea and of the trees and the flowers and the birds and of man and woman to their different gods.

But it happened that the Jews were the first among all people to recognise the existence of One Single God. Afterwards when we come to talk of the days of Moses, we shall tell you how this came about.

In the beginning, however, the particular Semitic tribe which later was to develop into the Jewish nation, worshipped several divinities, just as all their neighbours had done before them for countless ages.

The stories of the creation, however, which we find in the Old Testament, were written more than a thousand years after the death of Moses, when the idea of One God had been accepted by the Jews as an absolutely established fact, and when doubt of His Existence meant exile or death.

You will now understand how the poet who gave unto the Hebrew people their final version of the beginning of all things, came to describe the gigantic labour of creation as the sudden expression of one single and all-mighty will, and as the work of their own tribal God, whom they called Jehovah, or the Ruler of the High Heavens.

And this is how the story was told to the worshippers in the temple.

In the beginning, this earth floated through space in sombre silence and darkness. There was no land, but the endless waters of the deep ocean covered our vast empires. Then the Spirit of Jehovah came brooding over the sea, contemplating mighty things. And Jehovah said, "Let there be light," and the first rays of dawn appeared amidst the darkness. "This," Jehovah said, "I shall call the Day." But soon the flickering light came to an end and all was as it had been before. "And this," Jehovah said, "shall be called the Night." Then he rested from his labours, and so ended the first of all days.

Then Jehovah said: "Let there be a Heaven, which shall spread its vast dome across the waters below, that there may be a place for the clouds and for the winds which blow across the sea." This was done. Once more there was an evening and a morning, and

## 第2章 创世记

犹太人认为世界是如何创造出来的

最古老的一个问题是：“我们从哪里来？”

有些人至死都在问这个问题。他们并不真的指望得到答案，但是他们为敢于直面生活而高兴。就像勇敢的战士，面对无法取胜的战斗，却拒绝投降。当他们走向永生时，嘴边仍挂着骄傲的“为什么”。

然而，这世界充满着各式各样的人。大多数人对无法理解的事情，都固守一种合理的解释。当没有现成的答案时，他们便自己创造一个。

5000年前，在西亚所有民族中都流传着一个故事，说这个世界是在七天内创造出来的。下面是犹太人的版本。

他们大致地把陆地、海洋、树木花鸟、男人和女人的创造，归功于不同的神。

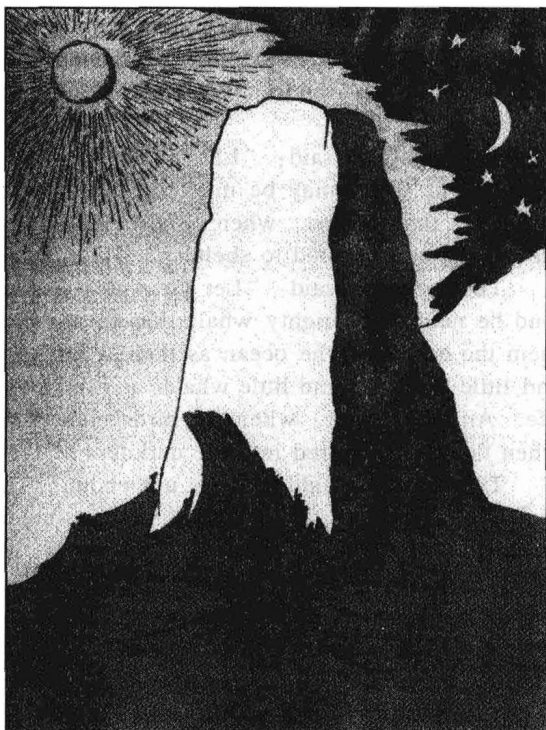
但是，犹太人恰巧是所有民族中最早承认唯一神的民族。后面我们讲到摩西时代时，会叙述事情的经过。

然而，后来发展成为犹太民族的闪族人，一开始也是信奉多神的，就像他们的邻居在此前的漫长岁月中所做的一样。

但是，我们在《旧约》中看到的“创世记”的故事，是摩西死后一千年才写成的。当时，“唯一神”已经作为绝对无疑的既成事实而被犹太人接受。谁怀疑这个神的存在，就意味着被驱逐或处死。

现在你就会明白，那个为希伯来人撰写最终关于万物起源故事的诗人，为何会将创造世界的壮举，说成是一个万能意志的突然表达，是他们自己部落神的功劳。他们称这个神为“耶和華”，即上天的统治者。

下面就是去神庙的信徒们听到的



□ 犹太人的创世故事





□ 要有陆地

there was an end to the second day.

Then Jehovah said, "Let there be land amidst the water." At once the rugged mountains showed their dripping heads above the surface of the ocean, and soon they arose mightily towards the high Heavens and at their feet the plains and the valleys spread far and wide. Then Jehovah said, "Let the land be fertile with plants which bear seed, and with trees that bear flowers and fruit." And the earth was green with a soft carpet of grass and the trees and the shrubs enjoyed the soft caress of the early dawn. And once more the morning was followed by eventide, and so the labour of the third day came to an end.

Then Jehovah said: "Let the Heavens be filled with stars that the seasons and the days and the years may be marked. And let the day be ruled by the sun, but the night shall be a time of rest, when only the silent moon shall show the belated wanderer across the desert the true road to shelter." This too was done, and so ended the fourth day.

Then Jehovah said: "Let the waters be full of fishes and the sky be full of birds." And he made the mighty whale and the tiny minnows, ostriches and sparrows, he gave them the earth and the ocean as their dwelling place and told them to increase, that they and little minnows and little whales and ostriches and sparrows might enjoy the blessings of life. And that night, when the birds tucked their tired heads underneath their wings and when the fishes steered into the darkness of the deep, there was an end to the fifth day.

Then Jehovah said: "It is not enough. Let the world also be full of creatures that creep and such as walk on legs." And he made the cows and the tigers and all the beasts we know unto this very day and many others that since have disappeared from this earth. And when this was done, Jehovah took some of the dust of the soil, and he moulded it into an image, resembling himself, and he gave it life, and he called it man, and he placed it at the head of all creation. So ended the labour of the sixth day, and Jehovah was contented with what he had wrought and on the seventh day he rested from his work.

Then came the eighth day, and Man found himself amidst his new kingdom. His name was Adam, and he lived in a garden filled with lovely flowers, and with peaceful animals who came and brought their kittens and their puppies, that he might play with