



21 世纪英语专业系列教材

普通高等教育“十二五”规划教材



The Bible and Western Culture

《圣经》与西方文化

王磊 编著

北京大学出版社



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序

《圣经》不仅是宗教文本，也是西方文明的一大渊源和基石，它以显性或隐性的方式存在于几千年西方文学、艺术、文化、政治和意识形态中，其重要性在我国改革开放后便逐渐得到了共识。除了从宗教、历史和《圣经》与文学、艺术的关系开展学术研究，发表文章和专著外，20世纪90年代中期我国高等院校同欧美高校一样，也开始设立了《圣经》课程，这是有深远意义的举措。欧美高等院校自上个世纪80年代开始普遍开设《圣经》的文学、文化阐释课程，其目的是为了挽救这部经典在年轻一代人中间逐渐失去的影响，因为不熟悉《圣经》他们就不可能理解从乔叟到乔伊斯的整个西方文学作品和艺术，就意味着西方文明传统将在未来年月丧失殆尽。一句话，开设《圣经》阐释课程对欧美国家来说是维护传统的大事。我国开设相关课程的目的自然不同，但也是当务之急，因为以新兴大国出现在世界舞台上的中国必须真正了解西方的思维逻辑、行事准则与方式。要达此目的，我国民众，特别是高校学生就必须熟悉《圣经》。当然，不同于欧美类似课程，我们主要是普及性的任务，授课程度比他们浅显得多。

进入21世纪后，随着对外学术交流的展开，围绕《圣经》研究的刊物、著作和论文增多，不止一所高校建立了《圣经》研究机构，设立相关课程的学校也多了起来。特别是近10年来，在开设课程的基础上，又先后出现了几套从《圣经》的文学阐释、文化内涵和对文化和艺术的影响等方面编写的教材，如《〈圣经〉文学阐释教程》（北京大学出版社）和《圣经文化导论》（上海外语教育出版社）等。这类教材的出版说明我国的《圣经》研习正式进入高校课堂，通过开设非宗教目的的《圣经》课，我们培养的学生将会改变对西方无知或表面化的认识，对西方过去和目前的文化及政治现象能够做到知根知底。具备这样知识结构的年轻一代将大大有利于我国在国际事务中施展身手，驾驭风云变幻。

正是在这样的大好形势下，我欣喜地又看到了一部高校《圣经》课教材，它就是北京大学出版社即将出版的《〈圣经〉与西方文化》，编者上海外国语大学的教师王磊博士。王磊是一个科研和著述很有建树的年轻学者，不但教授课程涉及认知语言学、希腊罗马神话、莎士比亚及《圣经》，而且先后发表过这些方面的论文和著作。在编写《〈圣经〉与西方文化》之前，他已经成功地出版过“十一五”国家级规划教材《希腊罗马神话欣赏》（上海外语教育出版社）。这次的《圣经》教材是他多年教授和研究《圣经》的结晶，不仅在体例、结构和布局上充满新意，而且内容厚重，含金量很高，综合并深入地向学生和有兴趣的读者们介绍了这部经典文本。基于对这部教材的品质和意义的认识，我欣然同意为它作序。

开设《圣经》课的首要任务是让学生了解和熟悉该文本宣传的人类起源，上帝与人类的关

系，希伯来民族的形成和发展，以色列建国和朝代更迭，它与周边民族和国家的争斗及亡国，还有耶稣生平和早期基督教会历史。这样的重点考虑，决定了教材一般以历史为主线，穿插关照一些希伯来诗歌、传记和哲理故事等精华内容，而割舍掉先知书和律法等与文学关系较远的卷章。当然，国内外也不乏有以神话、传奇、历史、短篇小说、智慧文学、诗歌、箴言、律法等文类为纲目来进行编排的教材。《〈圣经〉与西方文化》属于前者，它比较全面地涵括了上述重点内容，在章节编排上突显个人的成长和民族的历史发展，比如没有把第一部分《创世记》按文类编排分割为神话和传奇两部分，再比如教材的中段六个部分按时间顺序及族长和领袖的命运讲授了犹太人从出埃及到建国，再到以色列国分裂和灭亡的过程，呈现了一个较系统和完整的古代以色列民族史；最后用第八部分处理了四福音书，即耶稣的生平和早期的基督教会历史。这样的编排脉络清晰，重点突出，也符合我们学生的需求。

但是，这部教材既然称作《〈圣经〉与西方文化》，就不能只梳理历史。它不按照文类编排，又怎样来体现《圣经》的文学性和它与西方文学、艺术和文化的密切关系呢？这方面编者还是费了一番苦心的。（1）编者独出心裁地在每个单元设立了I.“开篇”（Points of Departure）交代本单元的相关信息，背景和内容；II.“选段”（Selected Readings），选自《钦定圣经》，一般每单元有数个选段，并配有内容标题、注释以及姓名和地名的音标；III.“思考内容”（Food for Thought），即思考题；IV.“圣经相关内容”（Biblical Relevance），包括“圣经典故”（Biblical Terms in Everyday English），“圣经对文学的影响”（Biblical References in Literature）和“圣经与艺术”（The Bible and Arts）；V.最后还给出这一单元的音像和书籍等参考资料的名目。（2）教材配入了近两百幅插图，这本身就是《圣经》对西方艺术深远影响的明证，而且大大地提高了这部教材的趣味性。（3）最让我喜欢的是每单元以方框形式插入的“文化链接”（Cultural Connections）或“文学里的圣经”（The Bible in Literature）这种小栏目。它们形式灵活，内容丰富，既有我们熟悉的但丁的《神曲》和弥尔顿的《失乐园》，也有我们不大熟悉的巴比伦神话*The Enuma Elish*和不太注意的好莱坞电影《出埃及记》。这样的设置无疑大大拓宽了教材涵盖面，并以活泼的形式在进行选段解读的同时教授了《圣经》的文化和文学影响。（4）这部教材还有不少附加地图和表格，如十多幅古代近东、出埃及、以色列王国和保罗传教的地图，《圣经》各卷缩节名称表，《钦定圣经》英文的人称代词和动词变化表，《圣经》时期的历史年表等。这些设置给使用者提供了极大的方便，体现了编者严谨认真的学术态度。

这样一部丰富且潜力很大的教材，对教师们也是个挑战。首先，它不像其他同类教材除去选段是英文，其余用中文写就，而是全部用英文解释和注释的。因此，它要求教师具备较好的英语水平，甚至能相应地用英文授课。但正因为教材全部用英语写成，这门课程也就可以提高学生的英语阅读和表达能力。其次，处理与文学和文化链接的小方框时可深可浅，最简单的做法是仅仅解释所提供的知识信息，但也可以就比较重要的文学作品和文化现象进行拓宽和全面讨论。文学作品比如上面提到的《失乐园》，社会和文化现象比如诺亚儿子含被父亲诅咒、赶走后成为黑人的祖先，都是可以大做文章的议题。但讲解和阐释《圣经》文本选段才是此课程的核心，是开课成功与否的关键。做得好时，这门课不仅普及了历史和宗教知识，它还能综合

训练学生细读文本和分析的能力，培养和熟悉西方的思维方式，学会使用西方现当代的语言、文化、文学和哲学理论，如神话原型理论、女权主义、解构主义、心理分析和叙事学理论等等。在这个意义上，《〈圣经〉与西方文化》提供给我们一个带领学生综合操练的平台，可以起到一石多鸟的作用。

19世纪，当英国资本主义大发展而带来社会精神和道德危机时，马修·阿诺德在《文化与无政府状态》一书中提倡希伯来精神和希腊精神并重，指出它们对规范英国社会言行和提升百姓素质的必要性。两希传统对西方无疑是不可或缺的，但它们也各有负面作用。希腊精神追求自由思想，阿诺德在强调它可以改变非利士人的物质主义的同时，也指出绝对的自由是有害于社会的。至于希伯来传统主要是以法律人，强调道德规范，阿诺德认为它有扼杀精神的危险。然而，进入20世纪和21世纪后，越来越多的人认识到《圣经》在国别关系和世界事务中的隐性作用，《圣经》里的选民思想和上帝赐地等宗教理念和意识形态不但长期存在于西方民族的集体潜意识中，并直接进入了当今世界的政治，比如在美国和西方的对外政策和态度及以色列和巴勒斯坦的矛盾斗争里都看得到《圣经》的影响。中国是东方古老的文明之乡，与西方在宗教和哲学、伦理和治国等理念上差异很大。正因如此，在中国快步迈进世界经济、政治格局的今天，我们的高等院校必须设置非宗教目的的《圣经》课程，以便彻底了解西方。而正是《〈圣经〉与西方文化》这样的教材为这类课程的普遍开设提供了条件，因此值得大力肯定和推广。

刘意青

2012年春，于北京

前言

《圣经》之于西方文明史的意义不言而喻，其中所蕴含的知识和智慧应为欲了解中西文化交流来龙去脉，并有志于担当文化交流桥梁的人士所必备。但面对这样一本历经数千年，先经口口相传，后由多代作者、抄经人呕心沥血、锲而不舍所铸就的恢弘巨著，读者大多经历了由当初的摩拳擦掌、兴趣盎然到最后的偃旗息鼓、掩卷叹息的令人遗憾的阅读体验。究其原因，无外乎有这么几条：一是没做先行性的“功课”，不了解《圣经》的主要内容和意旨便贸然进入；二是仅仅把《圣经》当作犹太教或基督教的宗教文本进行阅读，忽略了该著作的文学性、历史性乃至现实性等的内涵。而这种《圣经》阅读中的缺失也就使得阅读本身枯燥乏味、举步维艰。实际上，对《圣经》的解读和研究早已不再囿于宗教和经院的视阈。左右18世纪西方学术、以重构作者及受众所处的历史环境为目标的高等批评（higher criticism），19世纪的圣经考古（biblical archaeology）以及繁荣于20世纪80年代的圣经文学研究（the Bible as literature）更是把我们的视野引向了生动真实的历史大世界和瑰丽多彩的文学百花园。作为《圣经》阅读难以为继的另一个原因是阅读的单一或单调性，即把对《圣经》的了解仅仅局限于文本的阅读，而疏于关注它在绘画、音乐、文学（the Bible in literature），甚至日常语言等西方文化诸方面的生动表现，也就失去了提高对西方文化敏感度，加强跨文化交流能力的良好机会。

基于以上认识，本书作者于六年前在任教的学校申请立项并开设了面向英语专业本科生的“《圣经》与西方文化”课程。该门课程基于英文《圣经》的文本阅读和讨论，同时兼顾《圣经》在文学、绘画、音乐、日常英语等文化方面的影响。随着课程年复一年的进行，作为课程讲义的《〈圣经〉与西方文化》也在不断的使用中得到逐步的完善，并最终能够由以“学术的尊严，精神的魅力”著称的北京大学出版社出版，从而能够在更大的范围内分享《圣经》文本及其文化的魅力。以下拟从教材材料的选择、编排特点、各章栏目等做几点说明。

教材的《圣经》原文部分选自被誉为“英语散文最伟岸的丰碑”（the noblest monument of English prose）的英文版《钦定圣经》（King James Bible），原因在于它作为迄今为止销量最大、流通最广、引用最多的圣经版本的深远和广泛的影响。去年，英美两国的教会、大学及研究机构为纪念该《圣经》诞生四百周年所纷纷举办的系列讲座、展览等活动便充分地说明了这一点。《钦定圣经》行文晓畅，语言平易近人。据说，当初翻译的初衷之一是使即便是扶犁的农夫（the boy at the plow）听起来也毫无困难。该版本《圣经》影响了几个世纪的各代英美作家，不了解《圣经》实际上就很难理解充斥其作品的《圣经》的典故和习语的含义，甚

至人物形象的寓意。限于篇幅，本教材选材的原则是以叙事文本为主，关照相关重要篇目，所以《旧约》“摩西五经”中的《利未记》、《民数记》和《申命记》，“先知书”中的《何西阿书》、《约珥书》、《阿莫四司书》等“小先知书”，以及《新约》中的“书信”部分未加选录。同样的原因，记载着智勇双全的巾帼英雄犹滴（Judith）、受恶人诬告但终得昭雪的良家妇女苏撒娜（Susanna）和犹太民族英雄马卡比（Maccabees）等诸多生动故事的《次经》（Apocrypha）的相关篇目也只得忍痛割爱。

教材没有完全依据《圣经》通常的编排做法（即《旧约》和《新约》分别按“律法书”、“历史书”、“诗歌和智慧书”、“先知书”和“四福音书”、“书信”、“启示录”的顺序），而是在保持以上顺序基本不变的基础上，根据各部书所反映的时代情状，按照历史的顺序和内在的关联进行编排。这样做的好处是能够为所阅读的文本提供一个历史的参照纬度，从而加深对原文的理解。所以，原文本中“诗歌和智慧书”的《诗篇》、《箴言》、《传道书》和《雅歌》，因其与大卫王和所罗门王的关系而被分别调整至与这两位君王相关的部分中。时代划分的主要依据为Paul Roche (2001)。

教材各章按以下各部分编排：第一部分为《圣经》导读（Points of Departure），扼要介绍所选原文的主要内容以及需要重点关注的方面。第二部分（Selected Readings）为《圣经》原文阅读（节选）。该部分除《圣经》原文外，还设计以下内容：《圣经》题材西洋艺术插图；人名、地名、难点及文化等的脚注；相关《圣经》链接，包括：圣经典故（The Bible in Everyday English）、圣经文学（The Bible as Literature）、文学中的圣经（The Bible in Literature）、文化链接（Cultural Connections）（与圣经相关的文化提示）等栏目。第三部分（Food for Thought）根据选文的内容设计若干事实及延伸性的思考问题。第四部分（Biblical Relevance）为《圣经》在日常英语、文学及艺术作品中呈现形式的识别与赏析。最后一部分（Sources for Reference）提供深入探讨的书籍、音像资料及网站，为读者的自主学习提供便利。

最后，衷心感谢北京大学出版社将本人多年的心愿变成了现实，使得自己的这桩labor of love（语出1 Thessalonians 1:3; Hebrews 6:10）终究没有付之东流；感谢德高望重的刘意青教授奖掖后学，悉心指导并欣然为序。

王磊

2011年冬于上海外国语大学

THE BOOKS OF THE BIBLE

Old Testament (OT)¹

Gen.	Genesis	2 Chr.	2 Chronicles	Dan.	Daniel
Exod.	Exodus	Ezr.	Ezra	Hos.	Hosea
Lev.	Leviticus	Neh.	Nehemiah	Jl.	Joel
Num.	Numbers	Est.	Esther	Am.	Amos
Dt.	Deuteronomy	Job	Job	Ob.	Obadiah
Jos.	Joshua	Ps.	Psalms	Jon.	Jonah
Jg.	Judges	Prov.	Proverbs	Mic.	Micah
Ru.	Ruth	Ec.	Ecclesiastes	Nah.	Nahum
1 Sam.	1 Samuel	S.	Song of Songs	Hab.	Habakkuk
2 Sam.	2 Samuel	Isa.	Isaiah	Zeph.	Zephaniah
1 Kg.	1 Kings	Jer.	Jeremiah	Hag.	Haggai
2 Kg.	2 Kings	Lam.	Lamentations	Zech.	Zechariah
1 Chr.	1 Chronicles	Ezek.	Ezekiel	Mal.	Malachi

New Testament (NT)

Mt.	Matthew	Eph.	Ephesians	Heb.	Hebrews
Mk.	Mark	Phil.	Philippians	Jas.	James
Lk.	Luke	Col.	Colossians	1 Pet.	1 Peter
Jn.	John	1 Th.	1 Thessalonians	2 Pet.	2 Peter
Ac.	Acts of the Apostles	2 Th.	2 Thessalonians	1 Jn.	1 John
Rom.	Romans	1 Tim.	1 Timothy	2 Jn.	2 John
1 C.	1 Corinthians	2 Tim.	2 Timothy	3 Jn.	3 John
2 C.	2 Corinthians	Tit.	Titus	Jude	Jude
Gal.	Galatians	Phm.	Philemon	Rev.	Revelation

¹ Abbreviations of the books of the Bible are based on Black (2001:xiii).

PRONOUNS & VERBS IN KING JAMES BIBLE

1. 2nd Person Pronouns

	Singular	Plural
Subjective Case	<i>thou</i>	<i>you ye</i>
Possessive Case	<i>thy thine</i>	<i>your yours</i>
Objective Case	<i>thee</i>	<i>you ye</i>

NB.

Thine is often used

- (1) before a word beginning with a vowel sound or the letter “h”, as in: *thine eye, thine ass, thine head, thine heart*;
- (2) as a possessive pronoun.

2. Verbs

to be	2 nd person singular present: <i>art</i> 2 nd person singular past: <i>wast</i>
to have	2 nd person singular present: <i>hast</i> 3 rd person singular present: <i>hath</i>
<p>Normal verbs</p> <p>2nd person singular present: verb+<i>st/est</i>, as in: <i>dost/does, sayest, blessest, beholdest</i></p> <p>2nd person singular past: verb(past form)+<i>st/est</i>, as in: <i>didst, calledst, sawest, camest</i></p> <p>3rd person singular present: verb+<i>th/eth</i>, as in: <i>doth/doeth, seeth, cometh, liveth, goeth</i></p> <p>NB.</p> <p>(1) For verbs ending with a vowel sound + y: y → i + th, as in: <i>saith</i>;</p> <p>(2) When <i>thou</i> is used after <i>shall</i>, <i>shall</i> should be changed into <i>shalt</i>;</p> <p>(3) When <i>thou</i> is used after <i>will</i>, <i>will</i> should be changed into <i>wilt</i>.</p>	

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PART ONE

IN THE BEGINNING

(C. 40,000—1,700 B.C.E)

THE BOOK OF GENESIS

1. THE CREATION AND THE FALL OF MAN

.....

I POINTS OF DEPARTURE

As the first book of the five books known as the Pentateuch (Greek for “five-volume” work, or 摩西五经 in Chinese), Genesis (Greek for “coming into being”) begins with words that have now become famous: “In the beginning God created...” It relates the divine origin of the universe, but also skillfully anticipates the future story of Israel, with the events in Eden foreshadowing the life, travails, and hopes of the historical biblical community. As a matter of fact, the first three chapters of Genesis link to the last book of the Bible, Revelation, in that they are both like brackets of perfection around the sadness of life marked by sin, death, suffering and hatred, thus forming a U-shaped plot.

Genesis 1 divides creation into six days signifying a world carefully designed and imbued with order. This impression is further reinforced by a clear literary pattern appearing in all of the six days: (1) the announcement “and God said”; (2) a command “let there be” or some other forms of “let”; (3) the fulfillment; (4) the approval “God saw that it was good”; (5) the placement of time “the evening and the morning were the ____ day.” Another pattern is the balanced pairing of days and works; God first creates three places or settings, and then he fills each setting with the appropriate creatures as shown below.

PAIRING OF DAYS AND WORKS	
Day One	Day Four
Light	Sun, moon, and stars
Day Two	Day Five
Sky and sea	Birds and sea creatures
Day Three	Day Six
Dry land and vegetation	Land animals and people

So, the world created by God was essentially good and orderly, that is, until human rebellion marred it. The place of man in the grand design of God merits an equal attention; he was made in the image of God and has dominion over other species — the crowning glory of God’s creation.

Chapter 2, starting from 2:4, is not a duplicate of the creation story in the previous chapter: the order of creation, men and women’s relation to it and their relation to each other, and the different names for God: Yahweh Elohim (the Lord God), the personal and covenant name of God, in Chapter 2, and the remote and detached name Elohim in Chapter 1. This suggests that there are two versions of the same story. Such phenomenon characterized by repetitions,

inconsistencies and anachronisms keeps propping up throughout the first five books of the Bible. The consensus of scholarship (initiated by Julius Wellhausen with his Documentary hypothesis) is that the stories were taken from four different written sources and that these were brought together over the course of time to form the Pentateuch (or Torah, as it is known to Jews). The four sources are J, the Jahwist source (from the German transliteration of the Hebrew YHWH), E, the Elohist source, P, the Priestly source, and D, the Deuteronomist source.

The first chapters of Genesis show a world in harmony, blessing, and goodness, with humanity and the natural world coexisting in peaceful abundance and delight. But everything was turned topsy-turvy after the first couple committed the original sin by eating of the tree of the knowledge of good and evil. All the ills from which the earthly Paradise had been exempt — toil, pain, aging, conflict, corruption, and loss — were now realities. The tempter was the “subtil” serpent, which has ever since been associated with the personification of evil later known as the Devil or Satan. And the forbidden fruit has long been linked with illicit sexual desire, suggesting a connection between tasting the fruit, awareness of nakedness, and shame. Jews and Christians differ in their interpretation of *Genesis* 3. Most Jews focus on such questions as “Is knowledge of good and evil preferable to innocence?” and regard moral choice as a step down from a state of innocence, where nobody is tempted to do evil. Others see in this narrative an affirmation of the importance of free will, of the capacity to choose between good and evil. Christians read this chapter as the story of “the fall” of human beings from God’s presence and favor into suffering and sin; hence the original sin. In other words, it was Adam and Eve who through their disobedience brought physical and emotional suffering, moral evil, and death into the world (Schippe & Stetson, 2005:38).

For as by one man’s disobedience many were made sinners, so by the obedience of one [i. e. Jesus] shall many be made righteous. (Romans 5:19)

II SELECTED READINGS

The Beginning

Genesis 1

¹ *In the beginning God^① created the heaven and the earth.*

² *And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

³ *And God said, “Let there be light,” and there was light.⁴ And God saw the light, that it was good: and God divided the light from the darkness.⁵ And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.*

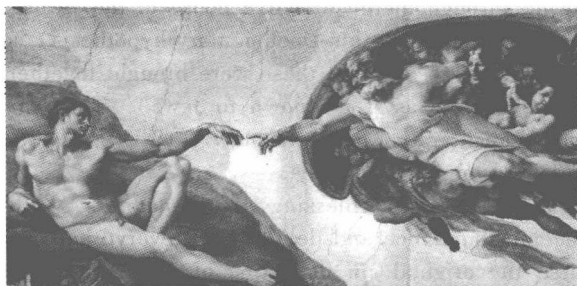
⁶ *And God said, “Let there be a firmament^② in the midst of the waters, and let it divide the waters from the waters.”⁷ And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.⁸ And God called the firmament Heaven.*

And the evening and the morning were the second day.

⁹ *And God said, “Let the waters under the heaven be gathered together unto one place, and let the dry land appear.” And it was so.¹⁰ And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.¹¹ And God said, “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth.” And it*

① **God Elohim** (the Mighty One) in Hebrew.

② **firmament** expanse or canopy.



Creation of Adam, the Sistine Chapel Ceiling paintings, Michelangelo (1475—1564)

two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. ¹⁷And God set them in the firmament of the heaven to give light upon the earth, ¹⁸And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. ¹⁹And the evening and the morning were the fourth day.

²⁰And God said, "Let the waters bring forth abundantly the moving creature that hath^③ life, and fowl that may fly above the earth in the open firmament of heaven." ²¹And God created great whales, and every living creature that moveth^④, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. ²²And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." ²³And the evening and the morning were the fifth day.

²⁴And God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind." And it was so.

²⁵And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

Cultural Connections: *The Enuma Elish*

The *Enuma Elish* is a Babylonian or Mesopotamian myth of creation recounting the struggle between cosmic order and chaos. It was written sometime in the 12th century B.C.E. in cuneiform on seven clay tablets and brought to light through an archeological excavation made in the mid-19th century in the ruins of the palace of Ashurbanipal in Nineveh. The many parallels between this version and the Genesis account point to the great likelihood that biblical writers had drawn upon the cultural and religious legacy of their Ancient Near Eastern neighbors. In spite of the obvious similarities, differences are also salient.

²⁶And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

²⁷So God created man in his own image, in the image of God created he him; male and female created he them.

²⁸And God blessed them, and God said unto the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

③ hath See PRONOUNS & VERBS IN KING JAMES BIBLE.

④ moveth *ibid.*

²⁹ And God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." ³⁰ And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat." And it was so.

³¹ And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Another Creation Story

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. ³ And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Adam and Eve

⁴ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God^⑤ made the earth and the heavens.

⁵ And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

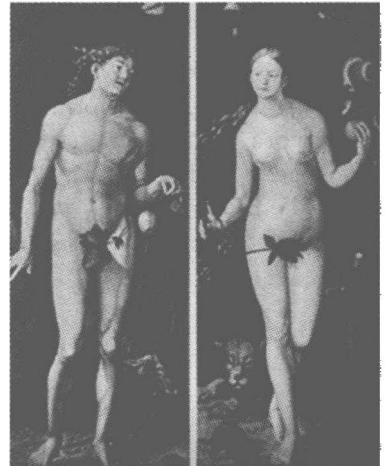
⁶ But there went up a mist from the earth, and watered the whole face of the ground. ⁷ And the LORD God formed man^⑥ of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

⁸ And the LORD God planted a garden eastward in Eden^⑦; and there he put the man whom he had formed. ⁹ And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

¹⁰ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. ¹¹ The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; ¹² And the gold of that land is good: there is bdellium and the onyx stone. ¹³ And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. ¹⁴ And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

¹⁵ And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it^⑧. ¹⁶ And the LORD God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: ¹⁷ But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

¹⁸ And the LORD God said, "It is not good that the man should be alone; I will make him an help meet



Adam and Eve, Hans Grien
Baldung (c. 1484—1545)

⑤ the LORD God Yahweh Elohim in Hebrew. Yahweh (/ˈjɑːveɪ/, 耶和華) came from the Hebrew Tetragrammaton representing the name of God with added vowels.

⑥ man The Hebrew for man (Adam) sounds like the Hebrew for ground (adamah); it is also the name Adam.

⑦ a garden eastward in Eden the Garden of Eden was possibly located in the Mesopotamian valley.

⑧ to dress it and to keep it to work it and take care of it.