

# 圣经故事选读

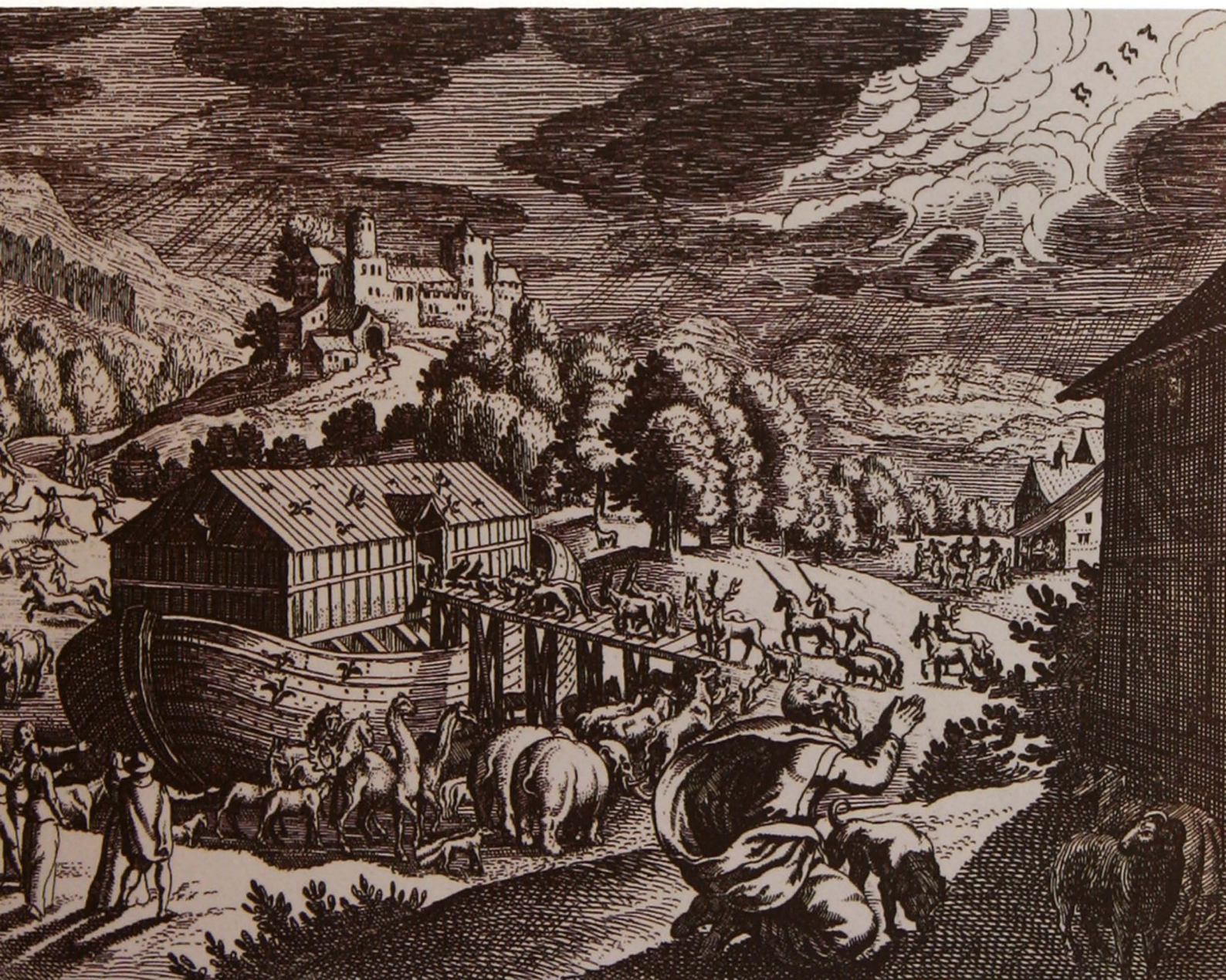
## *Selected Readings of Bible Stories*

邢 凌

编著

Susan M. Felch

云南大学出版社






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## 前 言

本教材适用于高级英语教学。全书共十二个单元，每个单元包括课文(一篇圣经故事的三个英文版本)、重点词汇表、课后词汇练习、同义词练习、讨论题目及背景材料。

## 课 文

本教材中的课文全部选自《圣经》，一本源自近东却对西方文化有着深远影响的书。“圣经”的英文词“Bible”是希腊词“biblia”的音译，意为“书集”。《圣经》包括了很多小书，是由众多不同作者在跨越了许多世纪的岁月长河中完成的。基督徒认为这些书是上帝赋予这些作者灵感，让他们写下的关于他自己、世界和人类的真理。《圣经》在西方，乃至全世界都仍在产生影响，时至今日，很多非信徒也深深为圣经记载的故事而感动。

西方文学作品大多直接或间接涉及了圣经故事。约翰·米尔顿的史诗巨著《失乐园》重新讲述了人类始祖亚当、夏娃在伊甸园里从受造到违背神旨而受罚的经过。米尔顿创作所依据的故事原形被收于本教材的第二单元。威廉·莎士比亚也常常用到《圣经》：《威尼斯商人》的情节是根据“浪子回头”的故事(第一单元)建构的，《哈姆雷特》的故事回应了《圣经》所载的人类第一桩谋杀，即“该隐杀弟”的故事(第三单元)。在美国经典小说《白鲸》中，作者赫尔曼·梅尔维尔运用了大量有关“大洪水”故事(第四单元)的圣经元素。音乐家亨德尔创作了纪念耶稣诞生(第八单元)的清唱剧《弥赛亚》，其唱词完全出自《圣经》。亨德尔还有一部清唱剧是关于被兄弟们卖作奴隶的约瑟的故事(第五单元)。C. S. 鲁益士也在他的《纳尼亚传奇》中重新讲述了耶稣被钉十字架和复活的故事(第十一单元)。

阅读圣经故事能帮助读者加深对很多西方文学作品的理解。除此之外，圣经故事和圣经语言对大众文化也有影响。英语中有很多常用表达出自《圣经》，例如“in the cool of the day”(一天中最凉爽，最美好的时候)(第二单元)，“am I my brother's keeper?”(难道我是我弟弟的看护人吗?)(第三单元)，“a coat of many colors”(多彩的外衣)(第五单元)，等等。甚至报纸标题中也会提到圣经故事，例如体育报道会以“David”或“Goliath”(“大卫”或“歌利亚”)(第六单元)代指某一参赛队伍，或以“a good Samaritan”(好撒玛利亚人)(第十单元)指代某人。一些当代电影也从《圣经》中取材，如电影《2012》。由于西方文化是如此受惠于《圣经》，可以说，本教材不仅

是一本语言教材，也是一本文化教材。学习这些圣经故事会帮助学生更好地了解西方文化的种种要素，同时也提高对英语成语的认识。每个单元中的背景材料会就圣经故事和西方文化的关系有更多的讨论。

基督教《圣经》分《旧约》、《新约》两部分。《旧约》含三十九部书，讲述犹太人的种种事迹，也常称做“希伯来圣经”，犹太人也被称为希伯来人或以色列人。《新约》含二十七部书，讲述耶稣和他的门徒的故事，这些人即为世人所知的基督徒。《旧约》原文为希伯来语，《新约》则为希腊语。后来的编辑者用数字为每本书增添了章、节标示，以便查找经文。因此，本教材第一单元的“Luke 15”，便是指该故事在“路加福音第十五章”(《新约》部分)。在故事第一行出现的阿拉伯数字“11”(“11 耶稣又说，‘一个人有两个儿子……’”)表示第十五章里的第十一节经文。本教材所选三个英文版本都是有章节标示的。

每个故事采用三种不同的英文版本，给读者提供了学习英语同义词、近义词的机会以及翻译技巧的实践。学生将发现同一样事物可以有不同的说法，只是不同的说法会有些微妙的意义差别。每个单元的第三个版本是英文《圣经》“好消息译本”，其语言直白，力图以日常英语为目的语实现翻译的“动态对等”原则。这种翻译遵循的是译文和原文的“思想”的对应，而不是“词”的对应。第二个版本是英文《圣经》“英语标准译本”，其用词较为正式、复杂，尽量忠于原文语言。第三个版本是 Eugene H. Peterson 所著的英文圣经“信息本”，其特点是充分使用美语俗语展开对文本的解释翻译，因此，严格地说，“信息本”不是翻译，而是释义。

## 课后练习

每单元课后包括三种形式词汇练习。“复述故事”和“选词填空”旨在巩固词汇表中的重点词，同时训练学生使用正确的语法句法。“会话造句”练习的是美语俗语和口语化表达，旨在提高学生的会话英语，因此用到的多为日常普通的句子而不是标准的教材例句。

同义词练习将帮助学生面对一个学习英语时的大挑战，即英语语言已超过一百万的庞大词汇量。没有人会用到这其中的每一个词，也没有人能认识每一个单词，但是，讲英语的人的确在讲话或写作时用到很多的同义词。“寻找同义词”这一练习让学生去课文的三个版本中发现那些意思“一样”的不同的词。“了解同义词的不同”这一练习会帮助学生认识到正式与非正式的用法区别、意义的微妙差别，以及单个单词的意义外延。

## 讨论问题

讨论问题是可以口头讨论也可以用写作回答的问题。其中一些可以用来做小组

讨论的题目，另外一些则适合于学生独立思考；有一些问题旨在考查学生对课文的熟悉和理解，因此只涉及课文中的某些“事实”，另外一些则让学生去思考或写下故事的深层意义。

## 背景材料

背景材料将帮助读者了解每个单元的故事在《圣经》里的上下文关系。“在《圣经》中找到它(所选故事)”使学生可以在整本《圣经》的总体叙事中为每个具体故事找到定位，同时也介绍了一些关键词。学生会发现，自己所读的每个独立的故事都可以嵌入一个大故事之中，而这个大故事是从《圣经》中的第一本书《创世纪》开始，一直延伸到最后一本书《启示录》的。“在西方文化中发现它”解释了这些《圣经》中的人物、主题和故事是怎样反复出现在西方文化中的。“在艺术作品中欣赏它”呈现给学生的是一幅艺术作品，或素描，或板刻，或油画，都创造性地采用了该圣经故事中的某些元素，也往往添加了其他成分。谈论这些图画将促进学生了解相关故事以及它们在西方文化中的影响。针对这些艺术作品，各单元还提出了一些讨论问题，并且在教材最后的练习答案部分给出了参考讨论。

## 使用本教材

本教材中的2~12单元是按照《圣经》大叙事中的时间顺序排列的，即以第一对男人和女人开始，以基督教会的诞生结束。第1单元则是耶稣所讲的最出名的寓言故事之一“浪子回头”。第1单元和第8~12单元涉及的故事都是出自《新约》，阅读起来相对容易。第2~7单元的故事均出自《旧约》，其中第7单元是《圣经》中的一部完整的书。尽管所选故事可以按不同顺序使用，但按照它们在教材中的先后顺序学习将使读者更好地了解《圣经》的总体叙事语境。

本教材的一个主要特点是传授会话美语。每篇课文的三种版本都经由三位美国教授诵读并制成与教材配套使用的CD。学生可以边听录音，边模仿发音，同时朗读课文。每个单元里介绍的俗语、非正式语、会话都应被谨慎使用。

## Introduction

This textbook is intended for use in advanced English classes. Each unit includes three versions of an English—language story, as well as a glossary of key words, vocabulary exercises, synonym exercises, discussion questions, and contextual materials.

### The Texts

The texts used in this book are selections from the Bible, a book that originated in the Near East but that has had a profound effect upon Western culture. The word “Bible” is a transliteration of the Greek word “*biblia*,” which simply means “books.” The Bible is composed of 66 smaller books that were written over several centuries by many different human authors. Christians believe that God inspired these authors to write the truth about himself, the world, and human beings. Even people who are not Christians, however, have been deeply moved by the stories in the Bible, and the Bible itself continues to have an influence not only in the West, but also throughout the world.

Much of Western literature is based on or alludes to stories from the Bible. John Milton’s great epic poem, *Paradise Lost*, is a retelling of the story of the first human persons, Adam and Eve, from their creation in the Garden of Eden to their disobedience and punishment. The original story, from which Milton derived his poem, is included here in Unit 2. William Shakespeare often refers to the Bible: *The Merchant of Venice* is structured around the story of “the prodigal son” (Unit 1) and the plot of *Hamlet* echoes the first murder recorded in the Bible, in which a brother kills a brother (Unit 3). *Moby-Dick*, a classic American novel written by Herman Melville, uses elements from the Bible story about the great flood (Unit 4). The words to George Frideric Handel’s oratorio *Messiah*, which celebrates the birth of Jesus (Unit 8), are taken entirely from the Bible. Handel also wrote an oratorio about the life of Joseph, a man who was sold by his own brothers into slavery (Unit 5). C. S. Lewis retold the story of Jesus’ crucifixion and resurrection in his *Narnia* series (Unit 11).

To read Bible stories is to gain a deeper understanding of many Western literary works, but stories and phrases from the Bible also influence popular culture. Common sayings in English may be derived from Bible stories “in the cool of the day” (Unit 2), “am I my

brother's keeper?" ( Unit 3 ) , or "a coat of many colors" ( Unit 5 ) . Even headlines in the newspapers may refer to stories from the Bible , as when sports teams are labeled "David" or "Goliath" ( Unit 6 ) or someone is called a "good Samaritan" ( Unit 10 ) . Some contemporary movies , such as *2012* , draw their plots from the Bible ( Unit 4 ) . Because so much of Western culture is indebted to Bible stories , this book is not only a language textbook , but also a cultural textbook. Learning these stories will help students better understand many elements of Western culture , as well as improve their comprehension of English idioms. Connections between the Bible stories and Western culture are developed in more detail in the contextual materials provided in each unit.

The Christian Bible itself is divided into two parts. The Old Testament , consisting of 39 books , tells the story of the Jewish people. Sometimes it is called the Hebrew Bible , and the Jewish people are also known as Jews , Hebrews , or Israelites. The New Testament , consisting of 27 books , tells the story of Jesus and his followers , who became known as Christians. The Old Testament was originally written primarily in Hebrew , and the New Testament was written in Greek. Later editors added chapter divisions and verse numbers to help readers find their place more quickly in the text. Thus when the first unit of this book refers to "Luke 15 , " it means that the story is found in the fifteenth chapter of the book of Luke ( in the New Testament ) . The number "11" in the first line of the story , "11 Jesus went on to say that there was once a man who had two sons , " refers to the eleventh verse in the fifteenth chapter. Verse numbers are included in each of the three Bible versions used in this text.

The use of three different English versions for the same story gives readers an opportunity to learn English synonyms and practice important translation skills. Students will quickly learn that it is possible to say the "same" thing in different ways , but that these different ways often involve slight changes in meaning. The first version in each unit is taken from the *Good News Translation* , which uses straightforward , everyday English to give what is called a "dynamic equivalent" translation. A "dynamic equivalent" translation provides a "thought for thought" rather than a "word for word" rendition of the text. The second version in each unit is taken from the *English Standard Version* , which uses more formal and complex language to produce a more literal translation. The third version in each unit is taken from *The Message* , written by Eugene H. Peterson. It uses informal American idioms to freely render and explain the text; because it is less tied to the original languages , it is considered a paraphrase rather than a translation.



## The Exercises

There are three types of vocabulary exercises in each unit. The “Retelling the Story” and “Choosing the Correct Word” exercises reinforce the meaning of each word in the glossary. These exercises also train students to use the correct grammatical form in English sentences. The “Creating Conversational Sentences” exercise teaches American idioms and informal language. Because this exercise has been designed to improve conversational English, it uses ordinary, everyday sentences rather than standard textbook examples.

The synonym exercises in each unit help students face a big challenge in learning English, namely mastery of its large vocabulary, which now exceeds one million words. Although no single person uses, or even knows, all these words, English-speakers do use many synonyms both in speaking and in writing. “Finding Synonyms” asks students to locate the words that are the “same” in each of the three versions of the text. “Understanding Nuances among Synonyms” helps students understand formal and informal usage, subtle differences of meaning, and the connotations of individual words.

## Discussion Questions

Discussion questions may be answered orally or in writing. Some questions may be used in a group; others are designed to be considered privately by the student. Some questions ask for basic facts from the text and are intended to test comprehension. Others allow students to think or write about the implications of the story.

## The Contextual Materials

The contextual materials help readers better understand the individual stories within a larger context. “Finding this Story in the Bible” orients students to the location of a particular story within the narrative of the whole Bible and introduces them to key terms. Students will learn how each individual story they read fits into a larger story that stretches from Genesis, the first book in the Bible, to the last book of Revelation. “Finding this Story in Culture” explains how biblical characters, themes, and stories appear and reappear in Western culture. “Finding this Story in Art” presents the student with a drawing, woodcut, sculpture, or painting that creatively employs elements of the biblical story, while often introducing additional components. Talking about the picture increases the student’s comprehension of the story and its influence in Western culture. Questions about the artwork are included in each unit. A discussion of each piece of art is included in

the Key to Exercises that concludes the textbook.

## **Using this Book**

Units 2 – 12 in this book are organized chronologically according to the overarching narrative of the Bible, beginning with the first man and woman and ending with the beginning of the Christian church. Unit 1 is based on one of Jesus' most famous stories, called parables, The Story of the Prodigal Son. Units 1 and Units 8 – 12 present stories from the New Testament and may be somewhat easier to read. Units 2 – 7 present stories from the Old Testament, with Unit 7 including an entire book of the Bible. Although units may be used in any order, it is suggested that they be studied sequentially so that readers can better understand the context of the whole biblical narrative.

One of the primary features of this book is that it teaches conversational American English. Each version in each unit is recorded by an American professor on the accompanying CDs. Students should listen to the recordings and imitate the pronunciation as they read the texts aloud. Careful attention should be paid to using the idioms and the informal, conversational language that is introduced in each unit.

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## Unit 1 The Father and His Two Sons( from Luke 15)

### Texts

#### Version 1

11 Jesus went on to say that there was once a man who had two sons.

12 The younger one said to him, “Father, give me my share of the property now. ”

So the man divided his property between his two sons. 13 After a few days the younger son sold his part of the property and left home with the money.

He went to a country far away, where he wasted his money in reckless living. 14 He spent everything he had. Then a severe famine spread over that country, and he was left without a thing. 15 So he went to work for one of the citizens of that country, who sent him out to his farm to take care of the pigs. 16 He wished he could fill himself with the bean pods the pigs ate, but no one gave him anything to eat.

17 At last he came to his senses and said, “All my father’s hired workers have more than they can eat, and here I am about to starve! 18 I will get up and go to my father and say, ‘Father, I have sinned against God and against you. 19 I am no longer fit to be called your son; treat me as one of your hired workers. ’ ”

20 So he got up and started back to his father.

He was still a long way from home when his father saw him; his heart was filled with pity, and he ran, threw his arms around his son, and kissed him.

21 “Father,” the son said, “I have sinned against God and against you. I

am no longer fit to be called your son. ”

22 But the father called to his servants. “Hurry!” he said. “Bring the best robe and put it on him. Put a ring on his finger and shoes on his feet. 23 Then go and get the prize calf and kill it, and let us celebrate with a feast! 24 For this son of mine was dead, but now he is alive; he was lost, but now he has been found. ”

And so the feasting began.

25 In the meantime, the older son was out in the field. On his way back, when he came close to the house, he heard the music and dancing. 26 So he called one of the servants and asked him, “What’s going on?”

27 “Your brother has come back home,” the servant answered, “and your father has killed the prize calf, because he got him back safe and sound. ”

28 The older brother was so angry that he would not go into the house; so his father came out and begged him to come in.

29 But he spoke back to his father, “Look, all these years I have worked for you like a slave, and I have never disobeyed your orders. What have you given me? Not even a goat for me to have a feast with my friends! 30 But this son of yours wasted all your property on prostitutes, and when he comes back home, you kill the prize calf for him! ”

31 “My son,” the father answered, “you are always here with me, and everything I have is yours. 32 But we had to celebrate and be happy, because your brother was dead, but now he is alive; he was lost, but now he has been found. ”

## Version 2

11 And he said that there was a man who had two sons.

12 And the younger of them said to his father, “Father, give me the share of property that is coming to me. ”

And he divided his property between them.