



英汉对照大师经典文库



Classical Library

English-Chinese Comparison of Great Classical Library

English-Chinese Comparison of Great Classical Library

English-Chinese Comparison of Great Classical Library

English-Chinese Comparison of Great Classical Library

English-Chinese Comparison of Great Classical Library

English-Chinese Comparison of Great Classical Library

English-Chinese Comparison of Great Classical Library

English-Chinese Comparison of Great Classical Library

Library

Library

Library

Library

English-Chinese Comparison of Great Classical Library

Library

English-Chinese Comparison of Great Classical Library

English-Chinese Comparison of Great Classical Library

English-Chinese Comparison of Great Classical Library

English-Chinese Comparison of Great Classical Library

English-Chinese Comparison of Great Classical Library

Library

English-Chinese Comparison of Great Classical Library

英汉 对照全译

圣经的故事 THE STORY OF THE BIBLE

[美]亨德里克·房龙 著
周春彦 译



英语学习
大书虫

英汉对照大师经典作品

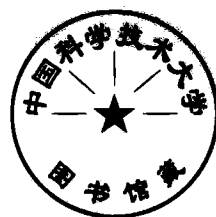
策划:张奋成

主编:王惠君 王 恪

圣经的故事

(美)房 龙 著

周春彦 译



新疆科学技术出版社·XINJIANG
SCIENCE AND TECHNOLOGY PRESS

责任编辑:孙 虎

图书在版编目(CIP)数据

圣经的故事/王惠君,王恪主编. —乌鲁木齐:新疆
科学技术出版社,2003.5

(英汉对照大师经典作品选)

ISBN 7-80693-009-4

I. 圣… II. ①王… ②王… III. 英语——对照读物,
—英、汉 IV. H319.4

中国版本图书馆 CIP 数据核字(2003)第 035100 号

圣经的故事

周春彦 译

新疆科学技术出版社

(乌鲁木齐市延安路 21 号 邮编 830001)

各地新华书店经销 郑州文华印刷厂印刷

880×1230 毫米 32 开 195 印张 5068 千字

2003 年 7 月第 1 版 2003 年 7 月第 1 次印刷

印数:1—5000 套

ISBN 7-80693-009-4

定价:298.00 元

如有印装问题,请直接同承印厂调换

FOREWORD
of
读

亨德里克·威廉·房龙(1882—1944)是荷裔美国作家和历史学家。1882年1月14日出生于荷兰鹿特丹,1903年赴美国,在康奈尔大学完成本科课程。1911年获德国慕尼黑大学博士学位后,先在美国几所大学任教,后充当日记者、编辑、播音员等,游历过世界许多地方。1944年3月11日,对纳粹势力深恶痛绝的房龙未及看到盟军的胜利即于美国康涅狄格去世。

在房龙一生中,他在写作方面所取得的成就最令人瞩目。1913年,他出版了第一部专著《荷兰共和国衰亡史》。1921年《人类的故事》使他一举成名。由此开始,房龙在文学上的创作一发不可收拾。他的著述《人的解放》(即《宽容》)、《文明的开端》、《奇迹与人》、《圣经的故事》、《发明的故事》、《人类的家园》、《伦勃朗的人生苦旅》等,基本上都是围绕人类生存发展最本质的问题,贯穿其中的精神是理性、宽容和进步。他的目标是向人类的无知与偏执挑战。他采取的方式是普及知识与真理,使它们成为人所皆知的常识。

房龙善于撰写通俗历史著作,为各国读者所喜爱。

早在 20 世纪二、三十年代，房龙的《人类的故事》、《房龙地理》、《发明的故事》、《圣经的故事》和《上古人》即被译成中文出版，影响了当时整整一代年轻人。

千百年来，《圣经》一直是中外文化领域所关注的焦点，且不说它在西方社会的发展中起了无法估量的作用，并且被译成世界各国的文字，广泛流传。即使在今天，哲学家、文学家对《圣经》的兴趣依然不减，它深入人们的生活，影响着人们的思想。

《圣经的故事》一书出版于 1923 年，是为美国青少年读者写的，目的在于帮助他们对《圣经》这部世界性著作有一个大纲式的了解；因此他是根据自己的想法并用他自己的语言来写《圣经》的有关内容，把他认为和《圣经》有关的背景知识提供给读者。

他以简洁、优美的文笔为读者勾勒了一幅犹太人的历史画卷，纷繁的历史人物、争夺领地的频频征战，经他一番梳理，变得清晰可读。深奥的教义，复杂的戒律，在他的笔下变得浅显易懂。这正是读者喜爱它的缘故。

不过，房龙在行文之际常有不拘泥于《圣经》原有情节之处，在叙述背景知识的时候，也有不完全符合历史事实的地方。好在这些文字都无伤于读者对《圣经》的了解，译者不一一列出注明了。

此次翻译，力求保持原作的风格和气势。但由于译者学识有限，不足之处，希望读者们提出批评指正。

译 者

CONTENTS

目录

- 1 FOREWORD FOR HANSJE AND WILLEM
序·致汉斯杰与威廉
- 3 CHAPTER I A LITERARY INHERITANCE
第一章 一部文学遗产
- 12 CHAPTER II CREATION
第二章 创世
- 27 CHAPTER III THE PIONEERS
第三章 先驱者
- 53 CHAPTER IV FURTHER WESTWARD
第四章 继续西行
- 71 CHAPTER V A HOME IN EGYPT
第五章 暂居埃及
- 75 CHAPTER VI THE ESCAPE FROM SLAVERY
第六章 逃脱奴役
- 86 CHAPTER VII WANDERING IN THE WILDERNESS
第七章 旷野漂泊

101	CHAPTER VIII FINDING NEW PASTURES
	第八章 寻找新牧场
115	CHAPTER IX THE CONQUEST OF CANAAN
	第九章 征服迦南
147	CHAPTER X THE STORY OF RUTH
	第十章 路得的故事
152	CHAPTER XI A JEWISH KINGDOM
	第十一章 一个犹太王国
196	CHAPTER XII CIVIL WAR
	第十二章 内战
206	CHAPTER XIII THE WARNING OF THE PROPHETS
	第十三章 先知的警告
249	CHAPTER XIV DOWNFALL AND EXILE
	第十四章 覆灭和流放
263	CHAPTER XV THE RETURN HOME
	第十五章 重返家乡
284	CHAPTER XVI THE MISCELLANEOUS BOOKS
	第十六章 各种各样的书卷
291	CHAPTER XVII THE COMING OF THE GREEKS
	第十七章 希腊人的到来
296	CHAPTER XVIII JUDAEA, A GREEK PROVINCE
	第十八章 犹太:希腊的一个省
302	CHAPTER XIX REVOLUTION AND INDEPENDENCE
	第十九章 革命和独立

328	CHAPTER XX THE BIRTH OF JESUS
	第二十章 耶稣降生
352	CHAPTER XXI JOHN THE BAPTIST
	第二十一章 施洗者约翰
365	CHAPTER XXII THE CHILDHOOD OF JESUS
	第二十二章 耶稣的童年
370	CHAPTER XXIII THE DISCIPLES
	第二十三章 门徒
376	CHAPTER XXIV THE NEW TEACHER
	第二十四章 新导师
388	CHAPTER XXV THE OLD ENEMIES
	第二十五章 宿敌
396	CHAPTER XXVI THE DEATH OF JESUS
	第二十六章 耶稣之死
423	CHAPTER XXVII THE STRENGTH OF AN IDEA
	第二十七章 理想的力量
428	CHAPTER XXVIII THE TRIUMPH OF AN IDEA
	第二十八章 理想的胜利
441	CHAPTER XXIX THE ESTABLISHED CHURCH
	第二十九章 国教

FOREWORD FOR HANSJE AND WILLEM

Dear Boys:

THIS is the story of the Bible. I have written it because I think that you ought to know more about the Bible than you do, and I really could not tell you where to go for just the sort of information I want you to have. Of course, I might ask you to read the original, but I am not certain that you would. For many years, little boys of your age have been frightened away from it by the solemn faces and forbidding attitude of those who believe that the Holy Volume has been entrusted to their particular care. And yet you never can be thoroughly educated without knowing these stories. Besides, at one time or another in your lives, you may badly need the wisdom that lies hidden in these ancient chronicles.

This book had been a most faithful companion of man for several hundred generations. A few of the chapters were written as long as twenty-eight hundred years ago. Others are of much more recent date. For many centuries, it was almost the only book your ancestors possessed or cared to read. They knew it by heart. They made the Law of Moses the highest law of the land. Then, when the age of modern science came, there arose a conflict which gave rise to a bitter warfare between those who held the book to be of Divine origin, and those who regarded it merely as an account of certain historical events. And for a time, the Bible was hated as cordially by many men and many women as it had been loved and revered before by their fathers and grandfathers.

序·致汉斯杰与威廉

亲爱的孩子们：

这本书讲叙的是圣经的故事。我之所以写它，是因为我觉得你们应当具有更多的有关圣经的知识，而我又实在无法告诉你们可以到何处去得到我要求你们知道的那些知识。当然，我可能要求你们去读原著，但是我不能肯定你们会这么做。许多年来，像你们这个年龄段的孩子，常常因为那些庄严的面孔和那些相信圣书只被特定人而信仰的禁止态度，而对它敬而远之。然而，不了解这些故事，你们就没有受过完善的教育。更何况，在你们的一生中，会时常感到迫切需要蕴涵在这些古代记事里的智慧。

千百年来，这本书一直是人们最忠实可靠的伴侣。其中的某些章节早在 2800 年前就已写成。而另外的一些章节则是较晚的年代完成的。在许多世纪里，《圣经》是你们的祖先所拥有的或所爱读的惟一一部书，他们对它熟记于心。并且，把“摩西律法”当成世上最高的法律。后来，随着现代科学的发展，有些人把《圣经》仅仅看成是古代历史事件的叙述。他们与坚持《圣经》来自于神的那些人发生了冲突，导致了剧烈的战争。有一段时间，许多人仇视《圣经》，就像他们的先辈对它敬畏热爱一样。

Of all this, I shall tell you nothing.

I am not preaching to you. I am not defending or attacking a cause. I shall merely tell you what you ought to know (in my own opinion—and Heaven forbid that I should ask others to agree!) that your lives may be more full of understanding, of tolerance and of love for that which is good and beautiful, and therefore holy.

It will be comparatively easy to write about the Old Testament. It is the story of a certain tribe of desert people who after many years of wandering, finally conquered a little corner of Western Asia where they settled down, and founded a nation of their own. Then we come to the New Testament. That is going to be very difficult. The New Testament centres around one single figure. It tells the story of a simple carpenter of the village of Nazareth, who asked nothing of life and gave all. There may be other stories more interesting than that of Jesus, but I have never read any. And so I shall give you a very simple account of his life as I see it, not a word more and not a word less. For that, I am sure, is the way he would like to have me tell it.

HENDRIK WILLEM VAN LOON.

关于这些,我不想谈论。

我不是给你们讲道。我不会辩护或攻击某个理由。我只想告诉你们,让你们明白(以我的观点——上天绝不允许我请求他人赞同!),你们的生活会充满更多的理解、宽容和爱,因为那是善良、美好的,自然也是神圣的。

《旧约》的故事写起来比较容易,那是一个沙漠部落的故事,他们在经历长期飘泊不定的流浪生活之后,终于占领了西亚的一小块领土,定居下来并建立了自己的国家。我们再说《新约》。它却非常困难。《新约》的故事围绕一个中心人物。讲述了关于拿撒勒镇的一个纯朴木匠的故事。他献出了自己的一切,却对生活一无所求。也许有比耶稣的生平故事更有趣的故事,但我从未读到过。所以我将为你们非常简单地叙述他的事迹,就我所知的事实,不增加,也不减少。我确信,这也正是他喜欢的方式。

亨德里克·威廉·房龙

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

第一章

一部文学遗产

《旧约》和《新约》是如何写成的？许多世纪以来这部圣书有哪些传奇经历？

金字塔群矗立已达千年之久。

巴比伦和尼尼微已成为庞大帝国的中心。

尼罗河谷、宽广的幼发拉底河和底格里斯河流域，处处是忙碌的人群，此时，一支在沙漠中飘泊的小小部落，为了生存，正决定离开家园，沿着满是尘沙荒芜的阿拉伯沙漠北上，去寻找更加肥沃的田园。

这群飘泊者就是日后的犹太人。

几个世纪以后，他们向我们提供了所有书籍中最重要的一部——《圣经》。

再晚些时候，他们之中的一个女人生育了所有导师中最仁慈最伟大的一位。

然而，奇怪的是，我们对这群陌生人的始祖一无所知，他们不知从何而来，却在人类的种族中起过最伟大的作用，后来离开了历史舞台，流落到世界各地。

所以，在这一章中，我要讲的东西总的来说有些含糊，细节也许并不真实。

不过，考古学家们在巴勒斯坦的土地上忙碌地挖掘着，随着时间的消逝，他们得知的东西越来越多。

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 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 high-road 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 val-

根据我们已经掌握的资料,我将为你们做尽可能真实的叙述。

在亚洲的西部有二条大河。

它们源于北方的高山,流入波斯湾。

居住在两条浑浊的河流沿岸的人们过着惬意而闲适的日子。所以,无论是生活在北方寒冷山区还是南方酷暑沙漠中的人们,都想方设法在底格里斯河和幼发拉底河流域拥有立足之地。只要一有机会,他们便离开故乡,在这肥沃的平原上流浪。

他们相互争斗,相互征服,在上代文明的废墟上建立了又一个文明。他们建立了像巴比伦和尼尼微那样的大城市。四千多年前,他们将世界的这一地区变成一个名副其实的乐园,令其他各地居民羡慕不已。

但当你看地图时,你会在旁边找到另外的一个强国,数以百万计身材矮小的农民在田野辛勤地劳动着。他们居住在尼罗河两岸,他们的国家名字叫埃及。这个国家与巴比伦、亚述之间被一个狭长的地带隔开。他们所需要的许多物品只能从遥远的、肥沃的平原各国得到。而巴比伦和亚述人也有许多物品来自埃及。所以,两边的国家互通贸易,在上面我们所提到的那个狭长的地带开辟了通商大道。

这一地带现在叫做叙利亚,在古代则名称不一。它由低矮的山地和广阔的平原组成。树木稀少,烈日烤

leys. 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, had 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

地,只是几座小湖和众多小溪流为这阴沉单调的嶙峋山丘略添生机而已。

自古以来,这一古老的通商大道周围,居住着从阿拉伯沙漠迁移来的不同部落。他们都属闪族人,说同样的语言,信奉同样的神。他们经常争斗,订和约,然后,再争斗;他们互相偷袭对方的城市、妻子和牲口,就像一般游牧部落的行为一样,在这片土地上,他们将自己的强权和利剑作为至高无上的权威。

他们含含糊糊地承认埃及国王或者巴比伦、亚述国王的权威。当这些大国的税务官们带着武装的侍卫沿着通商大道而来时,争吵中的牧民们即刻变得异常恭顺,他们频频鞠躬,以示自己是孟菲斯法老或阿卡德国王的顺仆。一旦那些官员们带着兵离开,部落争战的生活便故态复萌。

对于这些争斗,不必看得太认真。这是古代人能享受到的惟一的户外运动,这些争斗往往损失轻微,而它却可以使年轻人的身手更为敏捷。

在人类历史上起重要作用的犹太人,就是从这样一个争吵不休,打斗不止、四处漂泊、偷窃并试图在通商大道上站稳脚跟的小部落开始的。可惜,我们对其历史起源几乎一无所

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 had 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 in-

知。不少学者做了一些学术上的猜测,但似乎正确的猜测并无法填补历史的空白。有人说犹太人最初是来自波斯湾的一个叫做乌尔的地方,这可能是真的,但是也可能是假的。与其告诉你们许多不落实的事情,还不如我一件也不提,而只提极少量经过所有历史学者认可的事实。

犹太人最早的祖先大概是住在阿拉伯沙漠上。我们不知道他们在哪一世纪离开故居而进入西亚的肥沃平原。我们知道他们曾经飘泊了数世纪之久,想取得一块为己所有的土地,但他们的飘泊路线已不得而知。我们也知道犹太人在某一时期跨越了西奈山脉的沙漠地带,并在埃及定居了一阵子。

从那时起,《旧约》中所列举的种种事件,都在埃及和亚述的史书中有所反映。

其余的故事已家喻户晓——犹太人怎样离开埃及、怎样在沙漠中历尽艰辛、怎样合并成一支强大的部落——这部落如何征服了通商大道上一块叫巴勒斯坦的土地,建立了一个国家,这国家又怎样为独立和生存而战斗长达数世纪,直到被马其顿国王亚历山大征服,再往后又成为大罗马帝国一个小省的一部分。

但是要记住,我在提到这些历史事件的时候,我并不是在写历史书。我不打算告诉你们实际上发生过什么事情,(根据最可信的历史资料)。

formation) 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.

我只是试图陈述一个被称为犹太的民族心目中,对于曾经发生的事情有着怎样的看法。

你们都知道,“真正的事实”与我们相信“是真正的事实”之间有很大的差距。每一国家的史书所记载的历史,该国人民相信是事实,而当你跨过边界去读一读邻国的史书,你就会发现所记载的完全不一样。读那些书的小孩子至死都相信他们所读的是事实。

当然,总会有某个历史学家或博学之士,或者有那么一个怪人,会去读所有国家的所有史书,他可能会察觉到一些东西而接近绝对真理。但是,如果他想过安静幸福的日子,还是守口如瓶为妙。

犹太人和世界上的其他人相同。三千年前的犹太人、两千年前的犹太人直至当今的犹太人,都是普通人,如同你我一样。比起其他人,他们不怎么好(就像自称的那样),也不那么坏(如同他们的敌人所言)。他们具有某些不寻常的优点,也有某些极平常的缺点。但是,已经有那么多书讲述犹太人,褒的、贬的、漠不关心的都有。因此,难以对他们在历史上的地位做出准确的判断。

对犹太人生活在埃及人、迦南人和巴比伦人中的冒险经历,犹太人有自己的编年史。但当我们试图理解它的历史价值时,遇到同样的难题。

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.

后来者一般是不受欢迎的。在犹太人漫长的流浪生活中所经历的大多数国家里,他们总是外来人。尼罗河流域、巴勒斯坦山谷、幼发拉底河两岸的原住居民并没有张开臂膀欢迎他们。相反他们说,“我们的孩子都没有地方住,让这些外来者到别的地方去吧。”于是发生了冲突。

犹太历史学者在回顾古代那些日子时,总是尽量把自己的祖先放在最耀眼的位置。我们今天依旧如此。我们赞美定居在马萨诸塞州的开拓者的美德,描述早期那些可怜的白人因为遭到野蛮人残酷的弓箭攻击而带来的恐惧。但是我们却很少提到红种人的命运,他们总是遭到白人大口径短枪的残酷的子弹攻击。

从印第安人的角度写一部真实可信的历史,读起来一定会非常有趣。但是印第安人已经故去,我们永远无法得知1620年那帮外族人是如何到来的,这真是一个遗憾。

好多世纪以来,《旧约》是我们的祖先能辨认和读懂的惟一的一本有关古代亚洲历史的书。但是,在一个世纪前,我们开始学会读埃及的象形文字,五十年前,又发现了辨认神秘的巴比伦楔形文字的门径。我们这才知道在古代犹太编年史作者所讲的故事之外,另有全然不同的说法。

我们知道他们犯了所有爱国的历史学者犯过的错误,我们理解他们为什么歪曲事实而为本民族增光。

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

但是我必须重复一遍,本书绝无类似的错误。我不是在写犹太人民的历史。我既不为他们辩护,也不会有攻击他们的动机。我仅仅是重复他们关于古代亚洲和非洲历史的说法。我不去研究博学的史学家的论著。一本用一角购买的袖珍版《圣经》,足以为我提供一切所需的材料。

假如你向某个公元一世纪的犹太人提到“圣经”这个字眼,他会不知所云。相对而言,这个词比较新。它是在4世纪,由君士坦丁堡的大主教约翰·克里索斯通首创。他把犹太人的圣书全集称为“圣经”或是“群书”。

大约在1000年的时间里,这个文集的篇幅不断增加。除少数章节外,大部分都是用希伯来语写成的。但到了耶稣出生时,希伯来语已经不再是口语了。取而代之的是使用阿拉米语(更加简单,而且为普通人所熟悉),《旧约》中的一些先知启示就是用阿拉米语写的。但是,请不要问我“《圣经》是什么时候写的”,因为我无法回答。

每个犹太小村庄,每座犹太小神庙,都由自己的文字作一些有关的记载,虔诚的长老孜孜不倦地把它们记在兽皮或埃及草纸上。有时候一些朝拜神庙的人也会把各种法典和预言制成小册子以便随时应用。

在公元前8世纪犹太人定居巴勒斯坦时,集辑起来的各种记载越来越多。到公元前3世纪和公元前1世纪之间,这些记载就被译成希腊