

高等学校英语专业系列教材
Textbook Series for Tertiary English Majors



总主编 石 坚

副总主编 杜瑞清 陈建平 黄国文 李 力

Selected Readings from The New Revised Standard Bible 圣经文学选读

主 编 李 毅



重庆大学出版社

<http://www.cqup.com.cn>

Selected Readings from The New Revised Standard Bible 圣经文学选读

主 编 李 毅
参 编 黄 驰 郑博仁

重庆大学出版社

内容提要

本书为“求知”高等学校英语专业系列教材之一。本书选择圣经在现代生活中最有生命力的部分,编排成十六个单元,每一单元供一次授课使用(90分钟),全书供一学期使用。在每一单元圣经引文之后均提供涉及圣经的西方文学作品引文和相关的文化或艺术主题方面的材料,并配有电子课件以帮助授课教师讲解圣经和其对西方文学文化的影响。本书既可供英语专业学生使用,又可作为英语中高级读物,供具有一定基础的英语自学者和英语爱好者使用。

图书在版编目(CIP)数据

圣经文学选读:英文 / 李毅主编. — 重庆: 重庆大学出版社, 2010. 11
(求知高等学校英语专业系列教材)
ISBN 978-7-5624-5664-3

I. ①圣… II. ①李… III. ①英语—阅读教学—高等学校—教材②圣经—宗教文学 IV. ①H319.4: I

中国版本图书馆CIP数据核字(2010)第162522号

圣经文学选读

主编 李 毅

责任编辑: 罗 亚 杨 琪 版式设计: 杨 琪
责任校对: 任卓惠 责任印制: 赵 晟

*

重庆大学出版社出版发行

出版人: 邓晓益

社址: 重庆市沙坪坝正街174号重庆大学(A区)内

邮编: 400030

电话: (023) 65102378 65105781

传真: (023) 65103686 65105565

网址: <http://www.cqup.com.cn>

邮箱: fxk@cqup.com.cn (营销中心)

全国新华书店经销

自贡新华印刷厂印刷

*

开本: 787×960 1/16 印张: 13 字数: 240千

2010年11月第1版 2010年11月第1次印刷

印数: 1-3 000

ISBN 978-7-5624-5664-3 定价: 24.00 元

本书如有印刷、装订等质量问题,本社负责调换

版权所有,请勿擅自翻印和用本书

制作各类出版物及配套用书,违者必究

高等学校英语专业系列教材
Textbook Series for Tertiary English Majors



高等学校英语专业系列教材
Textbook Series for Tertiary English Majors



总 主 编 石 坚

副总主编 杜瑞清 陈建平 黄国文 李 力

编 委 会 (按姓氏笔画排列)

丁廷森	石 坚	刘守兰	刘晓红
吴 念	宋亚菲	张美芳	张维友
李 力	李海丽	杜瑞清	杨瑞英
陈建平	周 仪	周玉忠	姜秋霞
段 峰	高广文	高庆选	黄国文
廖七一			

策 划 张鸽盛 饶邦华 周小群

总 序

进入21世纪,我国高等教育呈现快速扩展的趋势。为适应社会、经济的快速发展,人才的培养问题已经比我国任何一个历史时期都显得更为重要。当今,人才的能力和素质的衡量越来越多地采用国际标准,人才的外语水平自然地也越来越受到培养单位和用人单位的重视,由此引发了对大学外语教学模式、教材和检测机制的新一轮讨论,掀起了新一轮的大学英语教学改革。作为外语师资队伍和外语专业人才培养的高等学校英语专业,相比之下,在教学改革思路、新教材开发和新教学模式探讨等诸方面均显得滞后。尽管高等学校外语专业教学指导委员会英语组针对当前高校发展的新形式和外语专业人才培养的新规格、新模式和新要求,修订出了新的《高等学校英语专业英语教学大纲》,并结合21世纪外语人才培养和需求的新形势,制定了由教育部高等教育司转发的《关于外语专业面向21世纪本科教育改革的若干意见》,就英语专业的建设提出了指导性的意见,但在实际工作中这两个文件的精神尚未落实。

为此,重庆大学出版社和外语教学界的专家们就国内高等学校英语专业建设所面临的新形势做了专题讨论。专家们认为,把“大纲”的设计和“若干意见”的思想和理念变为现实的一个最直接的体现方式,就是编写一套全新理念的英语专业系列教材;随着我国教育体制的改革,特别是基础教育课程标准的实施,适合高等学校英语专业教学需要的教材也应作相应的调整,以应对中小学英语教学改革的新要求;高等学校学生入学时英语水平的逐年提高和就业市场对外语人才需求呈多元化趋势的实际,对高等学校英语专业的人才培养、教学模式、课程设置、教材建设等方面也提出了严峻挑战,应对这些挑战,同样可以通过一套新的教材体系来实现。迄今为止,国内尚无一套完整的、系统的英语专业系列教材;目前已有的教材出自不同的出版社,编写的思路和体例不尽相同;现有的教材因出版时间较早,内容、知识结构、教学方法和手段已经不能适应新的发展要求;传统的教材设计多数基于学科的内在逻辑和系统性,较少考虑学习者

的全面发展和社会对人才需求的多元化。

自2001年开始,在重庆大学出版社的大力支持下,我们成立了由华中、华南、西南和西北地区的知名专家、学者和教学一线教师组成的《求知高等学校英语专业系列教材》编写组,确定了系列教材编写的指导思想和总体目标,即以《高等学校英语专业英语教学大纲》为依据,将社会的需求与培养外语人才的全面发展紧密结合,注重英语作为一个专业的学科系统性和科学性,注重英语教学和习得的方法与规律,突出特色和系列教材的内在逻辑关系,反映当前教学改革的新理念并具有前瞻性;锤炼精品,建立与英语专业课程配套的新教材体系,推动英语专业的教学改革,培养高素质人才和创新人才。

系列教材力求在以下方面有所突破和创新:

第一,教材的整体性。系列教材在课程类型上分为专业技能必修课程、专业知识必修课程、专业技能选修课程、专业知识选修课程和相关专业知识课程等多个板块。在考虑每一种教材针对相应课程的特性和特色的同时,又考虑到系列教材间相互的支撑性。

第二,学生基本技能和实际应用能力的培养。在课程的设计上充分考虑英语作为一个专业来培养学生的基础和基本技能,也充分考虑到英语专业学生应该具备的专业语言、文学和文化素养。同时,教材的设计兼顾到社会需求中对英语专业学生所强调的实际应用能力的培养,除考虑课程和英语专业的培养目的,课程或课程体系应该呈现的学科基本知识和规范外,充分考虑到教材另一方面的功用,即学生通过教材接触真实的语言环境,了解社会,了解文化背景,丰富学生的实践经验。在教材编写中突出强调“enable”,让学习者在实践中学习语言、文学、文化和其他相关知识,更多地强调学习的过程,强调学生的参与,以此提高学生的实际应用技能。

第三,学生的全面发展。对高等学校英语专业学生而言,英语不仅是一门工具,更重要的是一个培养学生人文素质和跨文化意识的学科专业。系

列教材强调合作性学习、探索性学习，培养学生的自主学习性，加强学习策略的指导。通过基础阶段课程的学习，使学生在语言知识、语言技能、文化意识、情感态度和学习策略等方面得到整体发展；在高年级阶段则更多地注重学生的人文精神、专业理论素养、中外文学及文化修养的培养。

第四，教材的开放性。一套好的教材不应该对课堂教学、老师的施教和学生的学习拓展有所制约，应给使用教材的教师和学生留有一定的空间，要让学生感到外语学习是一件愉快的事，通过学习让人思考，给人以自信，引导人走向成功。系列教材的总体设计既考虑严密的学科系统性，也考虑独具特色的开放性。不同地区、不同类型的学校，可以根据自己的生源和培养目标灵活地取舍、选用、组合教材，尤其是结合国内高等学校中正在探讨的学分制，给教与学一个多维度的课程体系。

我们希望通过这套系列教材，来推动高等学校英语专业教学改革，探讨新的教学理念、模式，为英语专业人才的培养探索新的路子，为英语专业的学生拓展求知的空间。

《求知高等学校英语专业系列教材》编委会

2004年8月

编者的话

圣经是一本内容非常丰富但又相当庞杂的书，课堂讲授有相当的难度。如果以全面描述圣经内容或勾勒其整体结构为首要任务，课堂容易变得枯燥无趣，学生最终并不能从中受到较大的教益。因此，本教材选择圣经在现代生活中最有生命力的部分加以讲解，并力图指出这些部分对西方文学文化的影响。

本书十六单元，每一单元供一次授课使用（90分钟）。第一单元和第十单元课文较短，这是考虑到教师第一单元要花相当的时间介绍《圣经》的背景以及旧约的结构；而第十单元新约开始，这需要教师讲解新约的构成以及旧约与新约之间这段时期（公元前二世纪中叶至公元一世纪中叶）的历史演进。每一单元课文之后是对课文的提问。教师可以在上课开始时就这些问题向学生提问，以检查学生课前的阅读准备情况。每一单元最后是延展性的讨论题，便于教师在讲授过程中同学生们一起探讨。

为了便于讲解，选文的顺序大致是根据各卷写作的时间先后安排，而不是严格按照《圣经》原书中的顺序。例如，《但以理书》在旧约中不是排在最后，而教材中却是最后，因为它是最晚完成的旧约经卷。教材中很多源自圣经的英文成语是依据詹姆斯钦定本圣经（KJV），其中一些与现代英文译本有相当大的差异。这种的成语后面都附上了钦定本的译文。为了方便学生阅读，生词释义放在课文每一小章节的后面，并在全书最后设置了词汇表。课文生词注释和词汇表由我的学生熊勤、余婧和王娟帮助我完成，这里向她们表示感谢。

编者

2010年5月

Contents

OLD TESTAMENT

Unit 1 Genesis 1-3	1
Unit 2 Genesis 4, 6-9, 11-12, 15-17, 19, 22	10
Unit 3 Genesis 25, 27, 29, 39; Exodus 2-3, 11-12, 20	24
Unit 4 Exodus 32, 34; Leviticus 16; Joshua 3, 10	38
Unit 5 Judges 16; 1 Samuel 8-10, 16-17	47
Unit 6 2 Samuel 11-12; 1 Kings 3; Amos 5, 7-9	61
Unit 7 Hosea 1, 2, 8; Isaiah 1, 5, 9, 11, 52-53; Jeremiah 9, 13, 20, 22, 31; Ezekiel 3, 36	71
Unit 8 Isaiah 65; Psalms 7, 8, 19, 22, 23, 45, 51, 90, 137	84
Unit 9 Job 1, 2, 3, 14, 19, 42; Ecclesiastes 1, 2, 3, 7, 9; Proverbs 31; Daniel 2-3, 7, 12	95

NEW TESTAMENT

Unit 10 Matthew 1-4	115
Unit 11 Matthew 5-7	120
Unit 12 Matthew 10, 18, 22, 25-27; Luke 1-2, 10, 14-16, 18	131
Unit 13 John 1-2, 5, 8, 13, 14, 15, 18, 19-20	147
Unit 14 Acts 9; 1 Corinthians 1, 4, 7, 13, 15; 2 Corinthians 7	156
Unit 15 Galatians 2-4; Hebrews 11; Romans 3-7; James 2	166
Unit 16 Revelation 1, 4-6, 12, 17-21	176
Vocabulary	188

OLD TESTAMENT

❧ UNIT 1 ❧

Genesis1-3

The Beginning

1 In the beginning when God created the heavens and the earth, ²the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters.

³Then God said, “Let there be light”; and there was light. ⁴And God saw that the light was good; and God separated the light from the darkness. ⁵God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁶And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” ⁷So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. ⁸God called the dome Sky. And there was evening and there was morning, the second day.

⁹And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.”

And it was so. ¹⁰God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. ¹¹Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. ¹²The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. ¹³And there was evening and there was morning, the third day.

¹⁴And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, ¹⁵and let them be lights in the dome of the sky to give light upon the earth.” And it was so. ¹⁶God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷God set them in the dome of the sky to give light upon the earth, ¹⁸to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹And there was evening and there was morning, the fourth day.

²⁰And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the

dome of the sky.”²¹ So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good.²² God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.”²³ And there was evening and there was morning, the fifth day.

²⁴ And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so.²⁵ God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

²⁶ Then God said, “Let us make humankind in our image; according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.”²⁷ So God created humankind in his image, in the image of God he created them; male and female he created them.²⁸ God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea

and over the birds of the air and over every living thing that moves upon the earth.”

²⁹ God said, “See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food.”³⁰ And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so.

³¹ God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

the deep *n.* 深渊, 海洋

dome *n.* 圆顶

dominion *n.* 统治权

multiply *v.* 增加, 繁殖

subdue *v.* 征服

swarm (with) *v.* (被) 充满

vegetation *n.* 植物(总称); 草木

2 Thus the heavens and the earth were finished, and all their multitude.² And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done.³ So God blessed the seventh day and hallowed it, because on it God rested from all the work

that he had done in creation.

Adam and Eve

⁴These are the generations of the heavens and the earth when they were created. In the day that the LORD God made the earth and the heavens, ⁵when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no one to till the ground; ⁶but a stream would rise from the earth, and water the whole face of the ground— ⁷then the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.

⁸And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. ⁹Out of the ground the LORD God made 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 the knowledge of good and evil. ¹⁰A river flows out of Eden to water the garden, and from there it divides and becomes four branches.

¹¹The name of the first is Pishon; it is the one that flows around the whole land of Havilah, where there is gold; ¹²and the gold of that land is good; bdellium and onyx stone are there.

¹³The name of the second river is

Gihon; it is the one that flows around the whole land of Cush. ¹⁴The name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates. ¹⁵The LORD God took the man and put him in the garden of Eden to till it and keep it.

¹⁶And the LORD God commanded the man, “You may freely eat of every tree of the garden; ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

¹⁸Then the LORD God said, “It is not good that the man should be alone; I will make him a helper as his partner.” ¹⁹So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. ²⁰The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner.

²¹So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh.

²²And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

²³Then the man said, “This at last is bone of my bones and flesh of my

flesh; this one shall be called Woman, for out of Man this one was taken.”

²⁴Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. ²⁵And the man and his wife were both naked, and were not ashamed.

Assyria 【地名】亚述（亚洲西南部古国）

bdellium *n.* [圣经]乳香

cling to *v.* 依恋

Euphrates 幼发拉底河

hallow *v.* 把…视为神圣

multitude *n.* 众多的事物，万物

onyx *n.* 玛瑙

rib *n.* 肋骨

Tigris 底格里斯河

till *v.* 耕种

The Fall of Man

3 Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’” ²The woman said to the serpent, ‘We may eat of the fruit of the trees in the garden; ³but God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” ⁴But the serpent said to the woman, “You will not die; ⁵for God knows that when you eat of it your eyes will be opened, and you will be like God,

knowing good and evil.”

⁶So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. ⁷Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

⁸They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

⁹But the LORD God called to the man, and said to him, “Where are you?” ¹⁰He said, “I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.”

¹¹He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” ¹²The man said, “The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.” ¹³Then the LORD God said to the woman, “What is this that you have done?” The woman said, ‘The serpent tricked me, and I ate.’”

¹⁴The LORD God said to the serpent, “Because you have done this, cursed

are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life. ¹⁵I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel.”

¹⁶To the woman he said, “I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.”

¹⁷And to the man he said, “Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in toil you shall eat of it all the days of your life; ¹⁸thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.”

²⁰The man named his wife Eve, because

she was the mother of all living.

²¹And the LORD God made garments of skins for the man and for his wife, and clothed them.

²²Then the LORD God said, ‘See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever’— ²³therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken. ²⁴He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life.

cherub (pl. cherubim) *n.* 小天使

crafty *a.* 狡猾的

enmity *n.* 仇恨, 敌视

fig *n.* 无花果

loincloth *n.* 缠腰布, 束带

offspring *n.* 后代

pang *n.* 疼痛, 剧痛

thistle *n.* 蓟

thorn *n.* 荆棘, 刺

Questions about the text

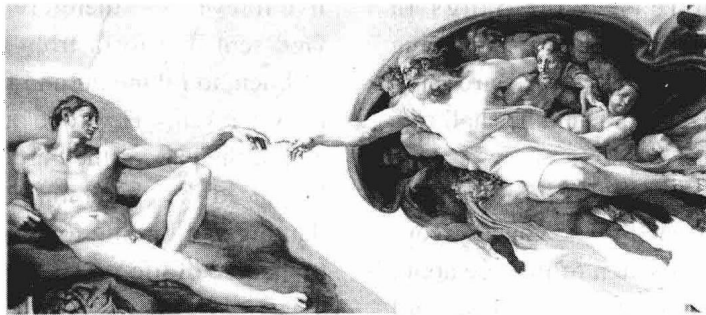
1. Compare (1) Gen. 1:20-27 and Gen. 2:7+2:19 (concerning the order of creation); (2) Gen. 1:26-28 and Gen. 2:8 (concerning the role man plays after creation); (3) Gen. 1:27 and Gen. 2:7+2:21-22 (concerning creation of woman); (4) Gen. 1:24-27 and Gen. 2:19-20 + 3:20 (concerning the naming of creatures), and point out the differences between these pairs.

2. How many creation stories are there in the first three chapters of Genesis?
3. Which creation story do you think is older?
4. “Let us make man in our image, in our likeness” (1:26). Why doesn’t God say “let me make man in my image, in my likeness”?

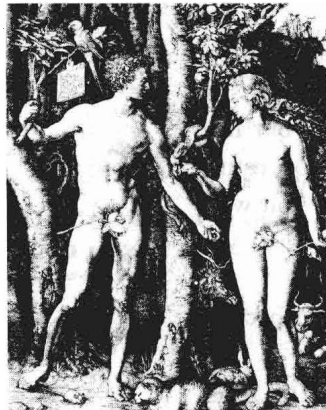
📖 PART 1 Creation Stories (Genesis 1-3)

❖ Culture Link

Painting 1: *The Creation of Adam* by Michelangelo (Italian, 1475-1564)



Painting 2: *Adam and Eve*, 1504, by Albrecht Dürer (German, 1471-1528)



❖ Idiom and Allusion Link

1. Nature and Nature’s laws lay hid in night: God said, ‘Let Newton be!’
and all was light. (cf. Genesis 1:3)

—Alexander Pope (1688-1744)

- 2. Being a teacher is being present at the creation, when the clay begins to breathe. Nothing is more exciting than being nearby when the breathing starts.** (cf. Genesis 2:7)

—from *Why I Teach* by Peter G. Beidler

- 3. Bone of one's bones and flesh of one's flesh** (Genesis 2:23)

I hold myself supremely blest-blest beyond what language can express; because I am my husband's life as fully as he is mine. No woman was ever nearer to her mate than I am: ever more absolutely bone of his bones and flesh of his flesh.

—from Chapter 38 of *Jane Eyre* by Charlotte Bronte

- 4. The sweat of one's face/brow** (Genesis 3:19)

To a professional critic (I have been one myself) theatre-going is the curse of Adam. The play is the evil he is paid to endure in the sweat of his brow; and the sooner it is over, the better.

—“Preface” to *Saint Joan* by George Bernard Shaw

- 5. Adam and Eve**

a. When Adam delved and Eve span, who was then the gentleman? From the beginning all men by nature were created alike, and our bondage or servitude came in by the unjust oppression of naughty men. For if God would have had any bondmen from the beginning, he would have appointed who should be bond, and who free. And therefore I exhort you to consider that now the time is come, appointed to us by God, in which ye may (if ye will) cast off the yoke of bondage, and recover liberty.

—from a sermon by John Ball (English, d. 1381)

b. “God made Adam and Eve, not Adam and Steve.”

“God made Adam and Eve, not Madam and Eve.”

❖ Motifs and Themes

1. Knowledge

Tree of Knowledge conveys one warning, that is, the ruthless pursuit of knowledge is dangerous and eventually results in human beings' destruction and death. We may find evidence to support this idea from different literary works.

a. Divinity, adieu!

These metaphysics of magicians