

言说生命理想：圣经创世神话 的渊源及其历史处境

The Ideal Life: Origins and Historical
Contexts of Biblical Creation Myths

田海华 四川大学

Tian Haihua, Sichuan University

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[Abstract] This paper will consider two biblical creation myths in Genesis 1:1 – 2:4a and Genesis 2:4b – 3:24 by means of literary criticism and historical criticism. These two creation accounts speak of the understanding of human life and the relationship between God and man in distinct contexts. The priestly creation story (Gen 1:1 – 2:4a) reflects the context of the Exile. Its purpose is to provide a people in misery with a new order, and make a home for the homeless and deported in manifest relationship to God. The origin of this story is based on the Babylonian creation myth, *Enuma Elish*. The Yahwist creation story (2:4b – 3:24) deals with the process of man's maturation. Its main concerns are man's becoming human by acquiring knowledge and the problem of his mortality. We find that this creation story has many parallels with the Sumerian myth, *The Epic of Gilgamesh*. The biblical creation myths do not purport to explain the origin of the physical world, but they are principally

concerned with interpreting man's existence, the cultural realities and historical contexts of community.

在圣经里,创世神话(creation myth)有二,一是《创世记》1:1—2:4a,二是《创世记》2:4b—3:24。可以说,这是两个相对独立的不同的有关创造的故事叙述。它们基于各自不同的历史处境(historical context),分别以不同的方式言说宇宙的创造与对生命理想的寻索。我们知道,古代西亚是希伯来文明的发祥地。在圣经之外的历史上,“以色列”的出现相对比较晚,它最早出现于公元前13世纪的埃及象形文献中,直到公元前9世纪,关于以色列早期历史的记载才被具体地提到。^①美索不达米亚文明则可追溯至公元前三、四千年左右。19世纪以来,随着西亚考古发现的日新月异,希伯来圣经中的诸多观念与制度,都可以在更为古老的西亚文明中找到对应的平行(parallel)。这些平行主要表现在叙述主题、文学样式与历史关联等方面。同样,在浩瀚的西亚文献中,我们也找到了有关圣经创世神话的诸多似曾相识的影子,它们主要是古代苏美尔人与巴比伦人的创世神话。在特定的历史处境中,古代以色列人沿袭了这些古老的传统,将这些创世神话重新诠释,并赋予新的意义。

圣经批判研究与诠释的先驱者斯宾诺沙(Benedict de Spinoza, 1632—1677)指出:圣经本质上是人创造力的产物,也是人编修的产物,故此,他强调理性地阅读与诠释圣经,并直截了当地批判启

^① 参 J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach", in S.R. Haynes & S. L. Mckenzie eds., *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Application* (Louisville, Kentucky: Westminster/John Knox Press, 1998), pp. 25 - 26.