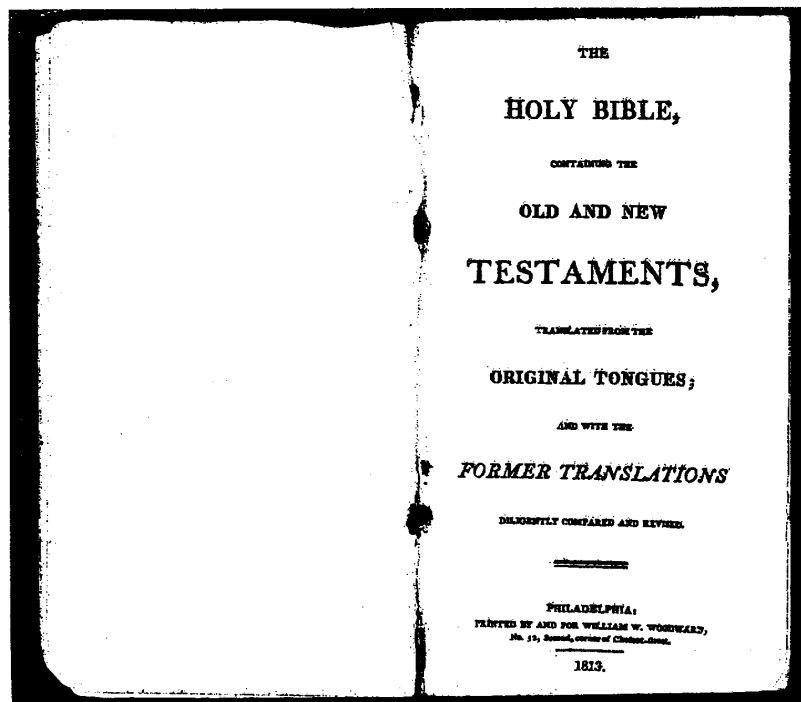


Illustration Page One

An Analysis of References to Jesus' *Sermon on the Mount* in American Novels



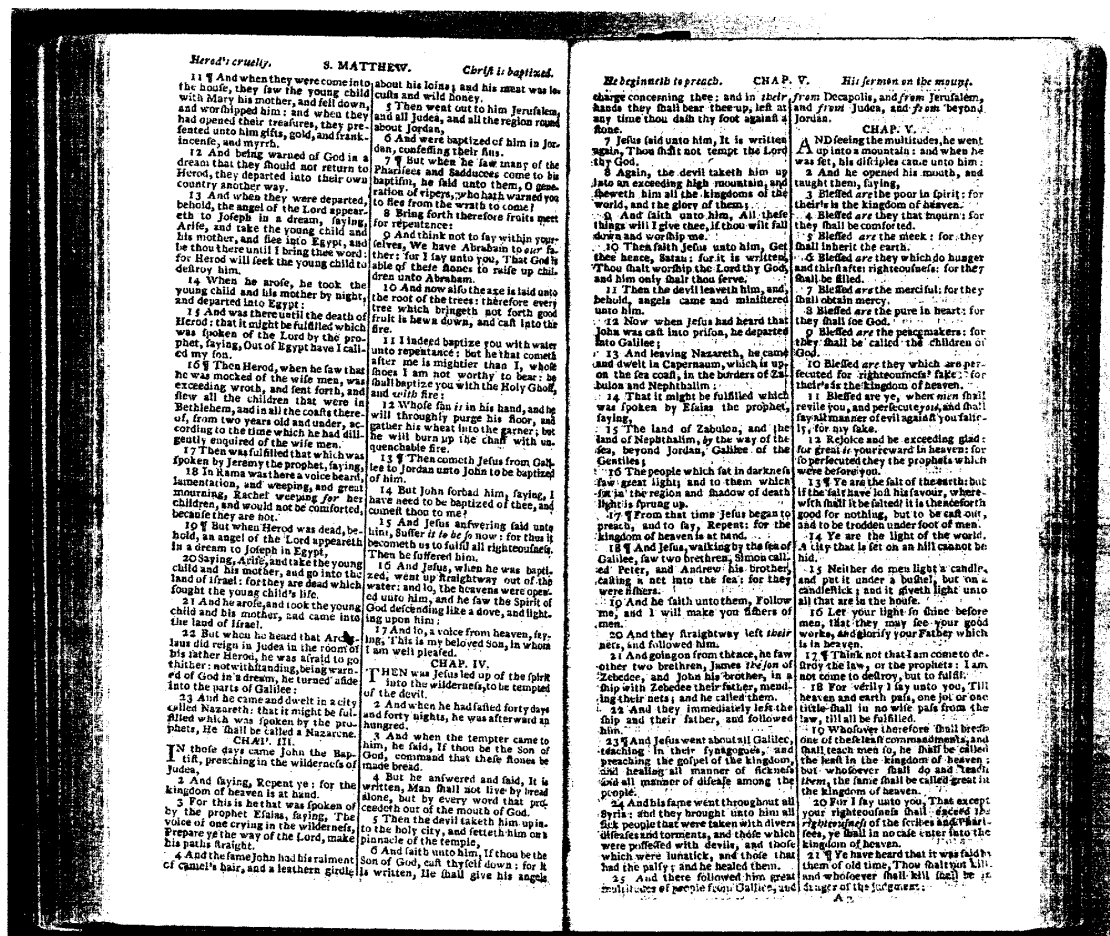
Ibaraki Christian University owns a replica of the Gutenberg Bible which, though a copy, is nevertheless quite precious. Decorated with gold-gilt illuminations, the work contains many of the books which are cited by American authors.



This picture is of the original 1813 edition of the William Woodward (Philadelphia), Bible. I found this fraying book in a garage sale in Florida in 1986. It is one of my precious possessions. The print is entirely too small to be read for long periods, indicative of the tendency of many people of the time to depend solely on short oral readings in Church for their inspiration. Today, with the popularity of house Bible studies, such an edition is worthless. Still, this volume finds a respected place on my office shelf.

Illustration Page Two

An Analysis of References to Jesus' Sermon on the Mount in American Novels



Here we see *The Sermon on Mount* as printed in the 1813 William Woodward edition. Although the print is too small to read, the volume is opened at the famous *Beatitudes* section. This is one of the most quoted passages from the New Testament. American novels, as this study indicates, abound with direct quotations from these words of Jesus.

"Christianity replaced The Ten Commandments with the Sermon on the Mount."

From Here to Eternity, a massive novel by James Jones¹

"You do see that (they) think that they have established a society of the Sermon on the Mount?"

The Birth of the People's Republic of Antarctica, by John Calvin Batchelor²

An Analysis of References to Jesus' *Sermon on the Mount* in American Novels

(With a Catalogue of *Sermon on The Mount* Citations and Other Scriptural References in Significant Works)

Harris G. Ives

I. INTRODUCTION: A SERENDIPITOUS ENCOUNTER WITH THE SCRIPTURES

We are never right in our boastings, of course. But if we are honest, we would all have to confess to owning a few "trump cards" which we play when we feel "bested" by the bright and the beautiful. Among my ego salves are: (1) having read all of The Norton Critical Edition of Moby Dick, including the notoriously boring and unnecessary cetology section, and (2) having read the entire King James Translation of the Bible several times, including the wonderful, but often ignored Preface, (3) having read the entire Chaucer text at Pepperdine University (and yes, Dr. Smythe,³ I confess I did "ride the pony,"⁴ but only after I had thoroughly studied the original middle

1. James Jones, *From Here to Eternity*, Rinsen Book Company (Kyoto, 1986), p.646.

2. John Calvin Batchelor, *The Birth of the People's Republic of Antarctica* (Penguin Books, New York, 1997), p.289.

3. Dr. James Smythe, currently archivist at Pepperdine University in Malibu, California, is my former professor. Later, when I became a professor at that same university, he was my department chairman. We are still in contact; I often attend the Church of Christ where he is the preacher. Through the years he has continued to read my various publications.

4. "Riding the pony" was an expression which meant using modern English translations of texts in older English. As every English literature student knows, bookstores offer affordable and very readable editions of Chaucer. It is a tradition for every English teacher to warn, quite futilely, his students to avoid the "cheater editions." Integrity, such teachers tell us, demands that we struggle with the original language and thereby know the joy of studying the poetry in its pure form.

English text) and (4) having climbed the Grand Canyon many years ago in a rare moment of physical fitness—all this because I cannot swim, dance, sing or do calculus.

I have always been a reader, and I have always been religious—and yet my first reading of that most sublime of all literature did not occur until I reached 27 years of age, my own mezzo camin.⁵ My first leafing through the Bible convinced me that The Book was truly inaccessible—one could just as well find a story in the New York City Telephone Book. But a serendipitous set of circumstances placed me at a lunch table where I happened upon a truly mystical conversation between two people who were only minimally aware that I had joined them. One spoke to the other, “How can you reconcile Romans 8:28 with Romans 8:36?”⁶ The Bible was so accessible to these people that they could discuss it using only the reference numbers to paragraphs and lines;⁷ I was charmed.

Soon after witnessing that fascinating exchange of Biblical references by the numbers, I elected to find myself a Bible teacher. Amusingly, the scholar that I chose just happened to be named James Eugene Priest.⁸ I could not think of a better teacher than someone so named. Within a few years, I was to know the accessibility of the Bible, too. Since those days, I have appointed unto myself a three-fold mission: (1) to teach the best works of American literature, (2) to show, particularly, to people outside of American and Christian culture, how the King James Bible richly influences American literature, and (3) to make both of these literatures accessible to students who do not have a background in them.

This paper is one in a long series of research projects which trace Christian and Biblical influences in American literature.⁹

The particular topic of this paper, References to Jesus’ Sermon on the Mount in

5. *Mezzo Camin* means the half way point. It is the title, of course, of the famous Longfellow poem in which he muses on having reached middle age. In my case, reading the Bible at the half way point between my birth and my present age proved to be a defining moment.

6. Romans 8:28 is the often cited New Testament passage which seems to assert that faithful Christians will eventually emerge victorious in all their endeavors. Romans 8:36 is an allusion to an earlier passage of Scripture in which the people of God complain that they are suffering for their faith. The traditional answer to this paradox is that Christians will ultimately be victorious—they will eventually enter Heaven.

7. In recent centuries, reference numbers to chapters and verses in the Bible were inserted to facilitate study. Because there are hundreds of different translations of the Bible into English, the pagination varies according to printings and editions. The leader of a Bible study group usually cannot refer his students to the page number of a specific passage. He can simply identify the passage under scrutiny by citing the book, chapter and verse. Members in the class can turn to the passage immediately.

8. Dr. Priest was professor of Bible at Pepperdine University in Los Angeles during the 1970s. He was the first person to “break the Bread of Life” with me; he was a mesmerizing professor—thorough, if unemotional.

9. See listing of other papers in the bibliography.

American novels, is my latest effort at exciting within international audiences a love of the important novels, and an appreciation for the allusions to Scripture. I long to make students realize that The Word is imminently more readable and more profound than the New York Telephone Book.

II. STATISTICAL OBSERVATIONS OF THIS PAPER

At the end of this paper there is a catalogue of over 55 American authors whose works were analyzed for this study. Many of the authors have multiple entries. There are more than 75 titles included in the catalogue.

The catalogue culls direct quotations from the complete Bible (allusions and references to scenes from the Bible in American novels is the planned topic for a paper in next year's journal by this writer). There are 300 scriptural entries recorded here. Of that number, 50 are direct quotations from *The Sermon on the Mount*.

There are 66 books in the Bible—38 of them found mention in various American novels used in this study. The greater number of direct quotes from the Bible in the American novels used in this study come from *The Sermon on the Mount* which covers chapters 5, 6, and 7 of *The Book of Matthew*. That Gospel, *The Book of Matthew*, has a total of 28 chapters. If a reader takes a cursory glance at the catalogue, he will see that *The Book of Matthew* accounts for a major portion of quotations in American novels (which means that not only is *The Sermon on the Mount* often cited in American novels, but the entire *Book of Matthew* is a popular source of quotations).

III. WHY ARE AMERICAN AUTHORS SO FASCINATED WITH THE BIBLE, PARTICULARLY WITH *THE SERMON ON THE MOUNT* ?

There is a tradition of Biblical allusions in American novels. A quick consultation of the catalogue appended to this paper would make that apparent. What needs to be asked is, Why are American authors so fascinated with the Bible, particularly with *The Sermon on the Mount*?¹⁰ The short answer is that the United States began as a pilgrim nation, summoning to its shores people who saw themselves as starting all over again in the Garden of Eden. Our culture has a beginning that coincides beautifully with some of the elements in *Genesis*. The longer answer can be found in a

10. At a recent lunch with my friend and Bible scholar, Edward "Lynn" Heinlein in Torrance, California, I mentioned this study to him. "You wouldn't believe how many direct quotations from *The Sermon on the Mount* I was able to find in American novels," I said. Dampening my enthusiasm in the way only a good friend can, Lynn responded: "I would not be surprised. The Bible is a major element in our American heritage, and *The Sermon on the Mount* is the great condensation of the thoughts of Jesus—of course it would be quoted profusely." Perhaps these things are intuitively obvious to my good friend. I maintain, however, that this fact must be impressed upon all would-be-students of American literature.

paper which I wrote for this journal in 1995.¹¹ Some rehearsal of that discussion is included in the following sections of this paper.

In previous papers, I have addressed this issue of the pervasiveness of Christian culture in American literature. All of the various elements of Christianity have found ample mention in the novels: prayers,¹² hymns,¹³ immersion baptism,¹⁴ preachers,¹⁵ direct quotations from the Bible, etc.

A. Three Important Dates: The 1599 Edition of the Geneva Bible; The Founding of Jamestown, 1607; The King James Bible Publication, 1611

The colonizing of America by Europeans in Jamestown, Virginia in 1607 is sandwiched by the publication dates of the two most important English translations of the Bible—The Geneva Bible edition in 1599, and the King James Translation in 1611. The Geneva Bible began the tradition of dividing the chapters into specific verses (smaller units of thought) that could be cited in group studies. The happy coincidence of a beautiful new land and of more accessibility to the Bible contributed to America's lasting affinity for the Scripture. Much scholarship has been written about alternating periods of religiosity and disbelief in America (or Great Awakenings versus Periods of Great Secularization). Probably, such classifications are too facile; truth be known, there have been articulate cynics and believers at all times in America. What is fascinating is that God and the Bible, and *The Sermon on the Mount* have been topics of conversation by ordinary Americans from every part of the faith continuum. A study of American novels shows that Americans have been compulsive talkers about God whether they have believed in Him or not. American novels are reflective of that on-going dialogue.

Undoubtedly, America began as a Faith Experience. The early poetry of the country reflected the pilgrim's perspective. Imagine Europeans encountering the

11. Harris G. Ives, *The Changing Perspectives of the Image of American Boyhood in Literature, Painting and Film as Indicative of the Sociological and Psychological Trends in United States History*, Journal of Ibaraki Christian College, Vol.29, 1995, p.81-144.

12. Ibid. *Prayers in American Novels-- Poetic, Liturgical, Spontaneous, and Personal: A Study of the Religious Expression of Characters in Recognizable Literary Titles*, Ibaraki Christian Journal, Vol.32, December, 1998, p.33-49.

13. Ibid., *The Use of Protestant Hymns as Commentary on the Plot and Theme in American Literature*, Ibaraki Christian University Journal, Vol.30., December, 1996, p.93-125.

14. Ibid., *Coming Up With a Shout-- Baptism by Immersion as a Device in American Literature Indicating Character Change and Determination*, Ibaraki Christian University Journal, Vol.33., December, 1999, p.33-58.

15. Ibid., *Erotic "Angels" --Sensuality and the Protestant American Preacher in Literature, Film, and Jazz Ballad*, Symposium, Journal of the Institute of Language and Culture, Vol.1., March 1996, p.5-50.

pristine beauty of the abundant land, experiencing even new flora and fauna to which they had to give names. Undoubtedly they read the Bible on their passage over; their dawn in the new land must have called to mind the many Bible themes of "starting over" in yet another green freshness.

The establishment of Jamestown in 1607 was just a few years ahead of the 1611 publication of the King James Translation of the Bible (appreciated by many scholars as the most literary of the many versions and translations).

Much of early American literature was sermonic and didactic. Despite waves of cynicism that swept over America in the ensuing years, the collective memory of the nation is that our fathers and mothers were set amidst waterfalls and wide fields. Though the setting was idyllic, the American pioneers were not lulled into a sleep, they were excited about the challenge and opportunity of nation building.

Our most patriotic songs evoke this paradisaical imagery: "America, America, God shed His grace on Thee—And crowned thy good with brotherhood from sea to shining sea."¹⁶ At the reopening of Wall Street following the terrorist attacks on the World Trade Center, brawny firemen surrounded a diminutive comrade who sang, *America the Beautiful* with considerable fervor.

B. Dreiser's Last Novel Ends with Jesus' Exhortation: "Seek Ye First The Kingdom of God"

There are those who are quick to point out that America has lost its faith, but even the most eloquently cynical writers seem not to escape the religious imagery. Theodore Dreiser recalls in his haunting and huge autobiography, *Dawn*,¹⁷ that his rigidly Roman Catholic father was fanatical, giving away money to the church, further impoverishing his family.¹⁸ James Baldwin, documents the sad story of an unloving stepfather who forced the family to attend the Protestant services of his youth. Baldwin was himself a Pentecostal preacher for while, before abandoning his faith and acknowledging his homosexuality. And the writings of both of these authors are filled with references to the Bible. In his last work, apparently uncompleted, Dreiser, tells the tale of a character who is searching for some commonality in world religions. An Indian Guru in the novel speaks in the language of Jesus' *Sermon on the Mount*: Seek ye first the kingdom of God."¹⁹

Our writers are "hounded by heaven."²⁰

16. Katharine Lee Bates, *O Beautiful For Spacious Skies*, in *The Army and Navy Hymnal*, Ivan L. Bennett, ed., United States Government Printing Office, (Washington, D.C., 1942), p.483.

17. Theodore Dreiser, *Dawn*, Rinsen Book Company, (Kyoto, 1981).

18. Theodore Dreiser, *Dawn*, Rinsen Book Company, (Kyoto, 1981), p.4, 5, 6.

19. Theodore Dreiser, *The Stoic*, Rinsen Book Company, (Kyoto, 1981), p.639.

20. Francis Thompson, *The Hound of Heaven*; see the entry in *The Oxford Companion to English Literature*, Margaret Drabble, ed., Oxford University Press, 1995, p.989.

C. The Sermon on the Mount Is a Call to Specialness

As the appended catalogue reveals, an overwhelming proportion of Biblical quotations in American novels comes from *The Sermon on the Mount*. Several reasons may be offered for this affinity.

First, *The Sermon* is aphoristic. It is filled with "sound bytes," to use the current parlance. Phrases such as "Blessed are they who mourn",²¹ or "You are the salt of the earth,"²² or "Ask and you shall receive,"²³ are still familiar to a large segment of American society. Baby Boomers may recall their childhood in the 1950s when many homes were decorated with inexpensive plaques that had these inscriptions. Grandmothers made samplers (crocheted ovals) which were emblazoned with the famous words of Jesus. *The Sermon on the Mount* has played the kitsch circuit. Among the deeper thinkers of American society, *The Sermon* has been a source of disturbed contemplation.

Second, *The Sermon* is a call to specialness. In addition to being a society with a religious background (there are references in early American literature to the "New Jerusalem" that the United States promised to be), America is also a country that has attracted bold adventurers to its shores. Coming on the great ships to the New World required a character that did not flinch from hardship. To be a pilgrim or settler is to be a non-conformist, a seeker of challenge as opposed to a seeker of comfort. Imagine then, the appeal of *The Sermon* to those early Americans. They heard Jesus declare a higher ethic which the great number of convenience-and-comfort seekers could not muster. Jesus appeals to a certain stoicism when he says, "Blessed are they who mourn." Those words may appear on the kitsch samplers, but they are definitely not easy words. Jesus sets up the division between the special people and the comfort-besotted group: "...And if anyone would sue you and take your coat, let him have your cloak as well."²⁴ Think about the self-control implied in those words. The famous command to "Turn the other cheek,"²⁵ has turned many would-be followers of Jesus away.

Jimmy Carter, former president of the United States, caused a public sensation in 1976 when gave an interview with *Playboy Magazine*. Always expressive of deep Christian convictions, Carter chose to use that magazine, one of the most unabashed disseminators of hedonism, to explicate a portion of *The Sermon on the Mount*. It

21. Matthew 5:4.

22. Matthew 5:13.

23. Matthew 7:7.

24. Matthew 5:40.

25. Matthetw 5:39.

really appears that he was not trying to preach to the readers of *Playboy*; he seems merely to have wanted to confess both his admiration for *The Sermon* and his feelings of inadequacy in the light of its teachings. He chose to explicate the famous passage in which Jesus denounces sex outside of marriage. Carter rightly perceived the Higher Ethic: not only is adultery wrong, but entertaining lustful thoughts is also wrong. The soon-to-be president confessed to having succumbed to the latter. Immediately he was made a laughing stock. Many Americans, though they probably had heard those words all of their lives, were amused that someone would take them so to heart. Here is Carter on *The Sermon on the Mount*:

I try not to commit a deliberate sin. I recognize that I am going to do it anyhow, because I'm human and I'm tempted. And Christ set some almost impossible standards for us. Christ said, 'I tell you that anyone who looks on a woman with lust in his heart has already committed adultery.'

I've looked on a lot of women with lust. I've committed adultery in my heart many times. This is something that God recognizes I will do and I have done it—and God forgives me for it.²⁶

Whether one is Christian or not, whether one is religious or not, the Carter episode must convince him of *The Sermon's* power. This power lies in its three aspects: (1) *The Sermon* is immediately engaging because Jesus presents the figure of a God whose is as loving as our earthly fathers are, (2) It entices us with its rigidity—we feel special because it calls on us to have strength that most "other" people do not have, (3) And finally, it disturbs us because we gradually realize that we may not have what it takes to live so pure and so selfless a life. There it is—creative tension. American novelists of all time periods have seen the literary implications of *The Sermon on the Mount*.

D. The Sermon Finds a Special Place in Novels With a War Background—James Jones' *From Here to Eternity*, William Saroyan's *The Human Comedy*

The sermon may sound "nice" to an inattentive hearer, but its demands are rigorous. It may be that none but the Savior has really lived up to its Ideal. But to those who hunger for specialness, it is compelling. The analogy that comes to mind is

26. *Playboy Magazine*, Interview with Jimmy Carter, November 1976.

banal in comparison, but maybe it will give some sense of what I am talking about. During the Viet Nam War, the Special Forces were the elite fighters. They were known to be tougher than the common lot of fighters—they wore the special Green Beret. There was no shortage of men who applied for membership—many applicants did not pass muster, however. It is no surprise, then, that *The Sermon* finds mention in novels with a war background. William Saroyan's *The Human Comedy*, James Jones' *From Here to Eternity*, and William Styron's *Sophie's Choice* are among novels which make reference, however lengthy or brief, to Jesus' sermon.

IV. A WORD ABOUT ACCESSIBILITY

At the invitation of Professor Zhao Lizhu, Dean of the College of Foreign Languages at Tianjin Normal University in China, I presented twenty-two hours of lectures on Ernest Hemingway from March 5-19, 2001. While on that campus, I was introduced to two English teachers from New Zealand, Jim and Kay Titchener. During a series of delightful dinners with the Titcheners and Ms Barbara Burton of England, I was asked about the topic of my lectures. I explained that I was presenting a series of studies of Hemingway. Mr. Titchener commented, "Yes, that's good. Hemingway is accessible for our students." He referred to the celebrity that Hemingway enjoys in Asia and the fact that Hemingway's profound concepts are couched in a relatively easy sentence style. It seemed to me that Titchener's *accessible* was a word fitly spoken. I liked it; it appeared a unique usage to me at the time. However, as I mused over the appropriateness of the term, it seemed to me that good teaching does precisely that: *it makes* important literature and concepts accessible to people who through language or cultural barriers might miss the great stories.

A. Reaffirmation of Mission

I had a reaffirmation of mission—to communicate choice selections from the English Bible and American literature in the most effective way possible. Every committed teacher has his methods. For me, I depend upon careful readings with the students. Often I will tell anecdotes from my own life which reinforce the ideas in the literature at hand. I have on occasion asked students to study key passages over the weekend and then go out and use a camera to capture scenes suggestive of the literature studied in class. At times in my classes we enjoy great laughs over the ingenious pictures made by some students. I have encouraged students to doodle as I lecture. My objective in these exercises is to get the students to envision the literature. I am striving to make these wonderful passages unforgettable. Comments from former students give me hope that my mission just might be successful. Making literature from another time and culture accessible to students requires a teacher who knows joy. Saint Paul salutes the impassioned teacher: "And how are they to hear without a

preacher.”²⁷ The passage refers to religious teaching, of course, but I want to read secular application into it as well.

B. Integrity and Literary Analysis

As I was departing for China, I made a mental note not to refer to the Bible in my discussion of Hemingway and other American writers. It is not my mission to evangelize when I am teaching American literature at universities. I want to be sensitive to my audience. However, several hours into my Tianjin lectures, I realized that integrity required me to make some mention of how Scripture has influenced our American writing. It is really impossible to do a thorough job of communicating literature without some acknowledgement of culture. And American culture and literature are inextricably involved in the English Bible.

C. “Consider the Lilies...”

Although I did include a reference to *The Sermon on the Mount*, it was not extensive or belabored. Mr. Li photographed me constantly throughout the presentations. It pleases me greatly that he just happened to record my aside on Matthew 28-31, “Consider the lilies of the field, they toil not; they spin not...” Later, during immensely enjoyable after-the-lecture chatter with students, I apologized should it have seemed that I was attempting to interject “Christian propaganda” into the lectures. I explained that it is difficult to discuss good American novels without some reference to the Biblical allusions within them. The students were gracious, “We found that most interesting, and you were following the pattern of our regular Chinese teacher who, though not a Christian, always tells us of the profound influence of Christianity on American writers.” I was at home, then.

Before we analyze the impact of *The Sermon on the Mount* on American literature, we must place it within the context of the entire Bible. There might be some readers of this paper whose attendance in university classes and Sunday Schools gives them a good grasp of Bible Basics. For those who do not have that advantage, the following sections are offered.

V. A THUMBNAIL SKETCH OF THE BIBLE FOR THOSE WHO MIGHT NOT BE FAMILIAR WITH IT

There was a time in American society when any basic explanation of the Bible outline would have been unnecessary; however, it is becoming increasingly evident that many Americans are no longer able to recite a few lines from the famous passages or to recite the titles of the sixty-six books that comprise the Scriptures. For those

27. Romans 10:14.

people in America and Japan, I offer this very simple definition of the Bible and *The Sermon on the Mount*.

A. Sixty-Six Books of a Variety of Literary Types

The sixty-six books mentioned contain a variety of literature types: history, poetry, short stories, battle-ballads, catalogues of aphorisms, epistles (letters addressed to specific individuals), and prophecy (mystical views of heaven).

The Bible is divided in two sections: Old Testament and New Testament. The division is certainly not equal; the Old Testament has 39 books, and it covers more than two-thirds of the complete work. The New Testament has 27 books and is a much smaller portion of the complete Bible. The inexpensive and ubiquitous American Bible Society edition (easily recognizable by its simple black cover, gold-stamped title --*The Bible*-- and red edges) is 1087 pages long. The Old Testament is presented between page 1 and page 831. The New Testament is presented between page 835 and page 1087. It does seem formidable, but anybody who has read both Dostoyevsky's *Crime and Punishment* and Dickens' *A Tale of Two Cities* (or any novels of equal length) has covered as much "territory."

B. The Old Testament Anticipates Christ

The Old Testament includes a history of the formation of the world, the establishment of the Hebrew nation, the wars between various groups in the Middle East, the heroic lives of particular men (Moses, Abraham, Solomon, David, etc.). In particular there are two short stories which are marvelous insights into women who seem remarkably modern: *The Book of Ruth*, and *The Book of Esther*. The usual Christian interpretation of The Old Testament is that it is an anticipation of Jesus Christ. Its many events and characters are often seen as prefigurings of the of birth, life, sacrifice, death and resurrection of Jesus. The Old Testament does not blush: there are portions of it that an overly prudish reader would choose not to recite aloud. There are scenes of tremendous violence; there are references to sex; there are confessions and depictions of the most embarrassing sins. And yet, for all of the sensational details, there is an overwhelming sense of majesty and victory. The message, for those who would hear it, is that we are a flawed and fallen creation on our way to a perfection. The image of the Potter and the Clay recurs beautifully within the pages of the complete Bible. We are being shaped. There is the constant reference to the love of God for His people.

C. The New Testament Records Life and Teachings of Christ

The New Testament records the life of Jesus Christ and the spread of His teachings. Though none of the Bible was actually written by The Lord, his Way of Life

is definitely detailed. The New Testament begins with the biography of Jesus as witnessed by four different writers. It is an ingenious approach to a life—having four different biographers record their separate impressions. That means, of course, that there is much repetition. It also means that there are some unique elements of perspective. The biographers, sometimes called “The Four Evangelists”, are: Matthew, Mark, Luke, and John. If it is permissible, I must confess to a preference for The Gospel According to John.²⁸ Definitely a poet, John interprets the life of Jesus in wonderful images and metrical language. His opening line resonates for me: “In the beginning was the Word, and the Word was with God, and the Word was God.”²⁹ How dramatic—and how different from pedestrian biographies (not those of the other evangelists, but modern treatments of contemporary heroes) that begin with birth dates, reference to the weather, and mundane details about parentage.

D. *The Sermon on The Mount*—A Collection of the Great Teachings

The Sermon on The Mount is a compilation of the great teachings of Jesus Christ presented in a continuous narrative. Several scholars confirm that the work is not a single day's delivery, but a collection of the sayings of Jesus.³⁰ Some editions of *The New Testament* have all of the words of Jesus printed in red ink—*The Sermon* (in those editions) is a solid block of red ink. It spans three chapters of *The Gospel According to Matthew*. Chapters 5, 6, and 7 of that work are the “home” of such famous sentences as: “Blessed are the poor in spirit...,”³¹ and “Ye are the salt of the earth,”³² and “...Every one that looketh on a woman to lust after her hath already committed adultery with her in his heart.”³³

By far, *The Beatitudes* section of *The Sermon on the Mount* is among the most frequently cited Scriptures in American novels as the catalogue at the end of this paper indicates. However, there are other sections of the three-chapter sermon which have caught the attention of American novelists. Notably, many have seen the drama of internal conflicts of people who have illicit desires. Many wrestle with the difficulty involved in Jesus' statement that if our eyes are a serious vehicle to temptation, we should pluck them out. At least one American novelist, Flannery O'Connor depicts a religious fanatic whose dissatisfaction with his continuing lust prompts him to perform the horrible operation.

28. Some Christians may take offense at indicating favorite portions of the Bible, believing that it violates the teaching “All Scripture is sufficient for reproof, correction, and instruction...” -II Timothy 3:16.

29. John 1:1.

30. Greely, *Blessed Are the Merciful*, p.ix.

31. Matthew 5:3.

32. Matthew 5:13.

33. Matthew 5:28.

Outline of the Sermon on the Mount

Matthew Chapter 5

- I. The Beatitudes (Aphorisms regarding the people who have the favor of God)
"Blessed or the merciful..., etc. --Matthew 5:7.

- II. The Metaphors of Salt and Light
"Ye are the salt of the earth." "Ye are the light of the world." Matthew 5:13.

- III. The Higher Ethic
 - A. Not only murder is wrong, anger towards a brother is wrong.
"But I say unto you that everyone who is angry with his brother is liable to judgment..." --Matthew 5:21.

 - B. Not only adultery is wrong, but looking lustfully upon a woman is wrong.
"Everyone who looks at a woman lustfully has already committed adultery..." Matthew 5:28.

 - C. Not only is divorce wrong, but marrying a divorced person is wrong.
"And whoever marries a divorced woman commits adultery..." Matthew 5:32.

 - D. Divorce is only permitted in cases of infidelity.
Everyone who divorces his wife, except on the ground of unchastity makes her an adulteress... --Matthew 5:32.

 - E. Not only is swearing falsely wrong, but all swearing is wrong.
"Do not swear at all..." --Matthew 5:34.

 - F. In the old days, "an eye for an eye" was legitimate revenge, but the New Ethic declares we must not repay evil for evil.
"Do not resist one who is evil..." --Matthew 5:39.

 - G. We must love our enemies.
"I say to you love your enemies and pray for those who persecute you..." Matthew 5:43.

Matthew Chapter 6

- IV. Avoid making a spectacle

A. Don't practice your piety in public.

"Beware of practicing your piety before men..." --**Matthew 6:1**

B. Give alms without ostentation.

"When you give alms, sound no trumpet before you..." --**Matthew 6:2.**

C. Don't make a spectacle of public prayer.

"When you pray, go into your room and shut the door..."

Matthew 6:6.

D. Don't cultivate the habit of eloquent but insincere prayer.

"Do not heap up empty phrases as the Gentiles do..." **Matthew 6:7.**

E. The Lord's Prayer is an example of an acceptable prayer:

"Our Father who art in Heaven..." --**Matthew 6:9.**

F. Don't make a public display of fasting.

"And when you fast, do not look dismal..." --**Matthew 6:16.**

G. Don't depend upon a stockpile of wealth

"Do not lay up for yourselves treasures on earth..." --**Matthew 6:19.**

H. Cultivate spiritual lives.

"But lay up for yourselves treasures in heaven..." --**Matthew 6:20.**

I. Don't be anxious and paranoid.

"Do not be anxious about your life..." --**Matthew 6:25.**

J. Recognize that God protects us all.

"Seek first His Kingdom... and all these things will be yours." **Matthew 6:33**

Matthew Chapter 7

V. Don't judge other people (make assumptions about their relationship with God).

"Judge not that you be not judged." --**Matthew 7:1.**

VI. Take stock of your own flaws.

"Why do you see the speck that is in your brother's eye?" --**Matthew 7:3.**

VII. Associate with people who encourage your spirituality.

Do not give dogs what is holy. --Matthew 7:6

VIII. Regard God as your Father.

"...Your father which is heaven will give good things to those who ask..."

--Matthew 7:11

IX. Don't listen to false teachers.

Beware of false prophets... --Matthew 7:15.

X. Do good works.

Thus you will know them by their fruits. --Matthew 7:20.

VI. ANDREW GREELY'S NOVELS AND THE TRANSLATIONS FOR THE GREEK WORD, *MAKARIOS*

The fifth chapter of Matthew begins with the famous *Beatitudes*. This is a short catalogue of sayings. Each saying celebrates a particular heroic group. Jesus honors the persistently faithful people by saying that they are "Blessed." There has been considerable scholarship on what the word means in this context. Simply put, it means that the people who find themselves in these situations have the special attention of God. Modern translations of the Bible often use the word "Happy." Many sermons have been preached on "Blessed are the poor in spirit." The general consensus is that those people who focus on spiritual matters rather than being obsessed by money have the favor of God. Andrew Greely, the popular American novelist, has published a series of murder mysteries which are individually titled with one of the *Beatitudes*.

Greely creates a series of books which have a good place in secular literature; he is not primarily interested in proselytizing in his murder mysteries. But in alluding to Scripture, he reveals the broad scope of the Sacred Writings; the themes in the Bible relate to all humanity. He explains his use of titles from the *Beatitudes*:

This series of stories... is orchestrated around the Beatitudes from Jesus' Sermon on the Mount. A variant form is found in Luke's so-called Sermon on the Plain, which is accompanied by parallel woes. I chose Matthew's version, which probably later and derivative, because it is so much better known.³⁴

34. Andrew Greely, *Blessed Are the Merciful*, Jove Books (New York, 1992), p. ix.

VII. *THE SERMON ON THE MOUNT*—SYNTHESIS AND ACCESSIBILITY

Many Christians recommend *The Sermon on the Mount* as a good outline of Christianity for someone who will not, or cannot, commit himself to a reading of the complete Bible. Many characters within American novels express this idea.

The scholar and the casually interested reader do have at least one thing in common: both have an appreciation for the simple synthesis of a complex thought. The scholar, having acquainted himself with long and complex books can appreciate the beauty of a synthesis; the casually interested reader, having no real interest in a profound engagement of a work, can be happy that he has a grasp of the "thumbnail sketch" of the classic. The Bible scholar relishes in the length and intricacy of Scripture. He finds *The Sermon on the Mount* an eloquent condensation of the entire Bible which he loves. The casual reader, perhaps only wanting just enough exposure to the Bible to be fairly conversant, can find *The Sermon on Mount* wonderfully accessible

The Metaphors of Salt and Light

Jesus employs the metaphors of Salt and Light in the fifth chapter of Matthew. The imagery suggests that Christians are invested with a twofold commission: (1) to spread understanding and compassion throughout the world, and (2) to be a preservative of the world; their message of salvation through Jesus Christ is intended to preserve and protect the world from the corruption which accompanies selfishness and unbridled lusts.

VIII. SINCLAIR LEWIS' CHARACTER, FRANK SHALLARD, REGARDS *THE SERMON ON THE MOUNT* AS THE GREAT DISTILLATION OF WISDOM

Increasingly, people have become less patient with elaboration. The demand is for simplicity—and for outlines. English professors have known this for years; the popularity of Cliff Notes underscores the attitude of many modern students that only the bare bones are necessary when studying long, classic texts. Sinclair Lewis highlights this tendency in his depiction of a conversation between two clergymen. Frank, apparently having lost his faith in Christianity and the Bible, says that Jesus is contradictory. In his argument with Phil, a more convinced Christian, Frank cites disparities in *The Sermon on the Mount*. No matter his disagreement with *The Sermon*, Frank's focus is typical: many people consider it the Great Distillation of The New Testament.

What did he teach? One place in the Sermon on the Mount he

advises—let me get my Bible—here it is: ‘Let your light so shine before men that they may see your good works and glorify your Father which is in heaven,’ and then five minutes later he’s saying, ‘Take heed that ye do not your alms before men to be seen of them, otherwise ye have reward of your Father which is in heaven.’³⁵

Frank Shallard, whose disillusionment is detailed in *Elmer Gantry*, would have had a more thorough reading of the Bible than that of many modern students. In his end-of-the-novel, despair however, he reduces his analysis of Christianity to *The Sermon*.

IX. THE BEATITUDES ARE AMONG THE MOST CITED PORTIONS OF THE SERMON ON THE MOUNT

Anyone who has visited certain American homes in the 1950s might remember the fashion of decorating walls with cheap cardboard plaques carrying the inscription: “Blessed are the peacemakers for they shall see God.” Despite the escalating cases of domestic violence in America, there are still many people who have memorized all of *The Beatitudes*, including the famous blessing upon peacemakers. We find reference to *The Beatitudes* in many outstanding American novels.

Research for this project has detected *The Beatitudes* in varying degrees of completion in several novels:

- (1) William Saroyan, *The Human Comedy*
- (2) John Irving, *A Prayer for Owen Meaney*
- (3) Harriet Beecher Stow, *Uncle Tom’s Cabin*
- (4) John Updike, *In The Beauty of the Lilies*
- (5) Jane Hamilton *The Book of Ruth*
- (6) William Kennedy, *Ironweed*

X. THE SERMON ON THE MOUNT IS TOPIC OF CONVERSATION BY ORDINARY CHARACTERS IN THE NOVELS OF WILLIAM STYRON, JAMES JONES AND OTHERS.

At the top of this paper, there is a single line from James Jones’ novel. The Rinsen Book edition of this novel, published in Japan, is 864 pages long. The reference

35. Sinclair Lewis, *Elmer Gantry*, reproduced by Rinsen Book Company (Kyoto, 1984), p.378.

occurs in a conversation in which a religiously inclined character addresses the topic of multiple world religions. His view is that religions are somewhat evolutionary in the sense that God and the Truth are revealed in stages and through successive religious ideas. In fact, he concludes that God is Change and Evolution. This idea, of course, is not the usual orthodox creed of Christians, but is one expressed often enough by people who want to claim some spirituality but who want to avoid making a commitment that would prevent "further growth." The character explains that Christianity is an extension of Judaism and is an evolution. He makes a remarkable statement that the voluminous *Old Testament* could best be narrowed down to the *Ten Commandments* ("Thou shalt not steal," etc.). Similarly, he implies that *The New Testament* is best summarized in *The Sermon on the Mount*. His interesting comment is that *The Sermon on the Mount* is a progression from *The Ten Commandments*. The conversation covers about five pages, and is authentic in its depiction of the frequency with which religious topics occur between "ordinary" people.

XI. CONCLUSION

American novelists have had an on-going affinity for *The Sermon on Mount* since the days of colonization. That fascination with the complex teachings of Jesus has not ended. The following catalogue indicates novels from all periods in the nation's history. *The Sermon* has had ample citation in all time periods. Most of the works in this list are not intentionally religious. Many of the conversations in which these direct quotations from the Bible appear are ordinary exchanges between Americans. Some of the writers might be surprised that their works contained so many direct quotations from *The Sermon on the Mount* and other famous Bible passages. These expressions are so engrained in the minds of the people that they might not be well aware what portion of Scripture finds mention in their daily conversation.

A Catalogue of American Novels With Scriptural References

(Direct References from *The Sermon on the Mount* are indicated by their position in the box and with an asterisk)

NOTE: Readers will recognize some of the most important names in American literature in this list. However, the catalogue is by no means complete. I have culled these Scriptures from the books available to me in:

The Ibaraki Christian University
Library, Hitachi, Japan
The Ibaraki Prefectural University
Library, Mito, Japan
The Oxford Public Library, Oxford

England
The Inglewood Public Library,
Inglewood, California
The Angeles-Mesa Library, Los
Angeles, California

And uniquely,
A Model Home in Slidell, Louisiana

A large house with a view of the
Louisiana swamps was opened for viewing to

prospective buyers. As I walked around the house, I espied a bookcase with volumes artfully arranged. The section was roped off, but I was immediately drawn to a reachable edition of Norman Mailer's *The Gospel According to the Son*. Losing interest in the house, which was too expensive for me, I browsed through the book which has an extensive section on *The Sermon on the Mount*. The agent, probably rebuking me, mentioned, "those are for decoration only; I don't think I have ever seen a prospective customer actually pick one up for reading." I replied, "Excuse me, it is a new phenomenon for me to regard books as merely decoration." We parted amiably.

Further, the list is restricted to novels. Had I allowed myself to research references in short stories and non-fiction, the list would have been interminable. All of these listings are of direct quotes. Writers such as William Faulkner and James Baldwin depend upon a spiritual tension in their novels—often they achieve this by allusions to Biblical scenes and not by direct quotations.

The year indicated to the immediate right of the title is the original publication date. The year indicated further right marks the edition available for this study.

Anderson, Sherwood

Dark Laughter (1925), Rinsen Book Company, Kyoto, Japan, 1988:

Genesis 25:10:

- (1) The field which Abraham purchased of the sons of Heth, there was Abraham buried and Sarah his wife... p.161.

Genesis 25:11:

- (2) And it came to pass after the death of Abraham that God blessed his son, Isaac; and Isaac dwelt by the well of LaHaroi... p.161.

Baldwin, James

Tell Me How Long the Train's Been Gone

(1968), Dell Publishing Company, New York, 1978:

Psalms 139:6:

- (1) Such knowledge is too wonderful for me... p.299.

Batchelor, John Calvin

The Birth of the People's Republic of Antarctica, The Penguin Contemporary American Fiction Series, New York, 1966:

Luke 3:4:

- (1) I am a voice crying out of the wilderness, "Make the Lord's path straight," p.136.

Psalms 61:1-2:

- (2) Hear our cry, Jehovah. From the end of the earth I call thee with fainting heart, lift me up and set me upon a rock... p.156.

Psalms 19:4:

- (3) Their music goes out through all the world, their words reach to the end of the earth, p.239

Psalms 23:4:

- (4) Even though I walk through the shadow of the valley of death... p.339.

Brown, William Wells

Clotel; Or, The President's Daughter (1853), in *Three African-American Novels*, Vintage Classics, New York, 1990:

Matthew 6:12

- *(1) All things whatsoever ye would that men do unto to you do ye even unto them.

Caldwell, Taylor

I, Judas, Atheneum Press, New York, 1977:

Matthew 16:17:

- (1) You are blessed Simon Bar-Jonah for this was revealed to you not by flesh

and blood... p.165.

Matthew 16:18:

(2) On this rock, I will build my church...
p.165.

Matthew 15:15:

(3) Henceforth, I call you not servants...
I shall call you friends... p.124

Matthew 6:12: (slightly rearranged):

*(4) Your Father knows what you
need before you ask... p.83

Mathew 6:9:

*(5) Pray then in this manner... 'Our
Father...' , p.83

Matthew 16:13:

(6) Who do men say that I am... p.164

Cash, Johnny

Man in White, Harper and Rowe, New York,
1986:

II Chronicles 7:4:

(1) If my people which are called by my
name shall humble themselves, and
pray and seek my face...I...will heal
their land... p.72.

Psalms 14:2:

(2) The Lord is my rock,... p.72

Matthew 6:9:

*(3) Our Father who art in Heaven...
p.108.

Psalms 24:1:

(4) The earth is the Lord's... p.112.

Psalms 51:10:

(5) Create in me a clean heart... p.126.

Cather, Willa

Old Mrs. Harris, in *Collected Stories*,
Vintage Press, New York, 1992:

Psalms 23:1:

(1) The Lord is my shepherd... p.27.

Sapphira and the Slave Girl, (1940), in
Collected Stories, Vintage Press, New York,
1992:

Hebrews 13:3:

(1) Remember them in bonds... p.840

Death Comes to the Archbishop, (1927),
The Library of America, New York, 1993:

Matthew 5:19:

*(1) And whoever is least among you,
the same shall be first in the
kingdom of heaven... p.409

Cooper, James Fenimore

The Last of the Mohicans, (1826), Bantam
Classic, New York, 1981:

Psalms 133:1:

(1) How good it is, O' see, And how
pleasant well, Together, even in unity
For brethren so to dwell (arranged
metrically)... p.19.

Acts 4:25:

(2) Why rage the heathen furiously?...
p.178.

The Deerslayer, (1841), Signet Classic, New
York, 1980:

Matthew 12:31:

(1) Love thy neighbor as thyself... p.182.

Matthew 5:39:

*(2) Whoever shall smite thee on thy
right cheek, turn to him the other
also... p.182.

Matthew 5:44:

*(3) Love, your enemies, bless them
that curse you... p.183.

Dos Passos, John

1919, Harcourt and Brace, 1932:

Matthew 6:9:

*(1) Our Father who art in Heaven...
p.470.

Dreiser, Theodore

The Bulwark, (1946), Doubleday, New York, 1946:

James 1:27:

(1) Pure religion and undefiled before God is this, to visit the fatherless and widows in their affliction... p.323.

Song of Solomon 2:12:

(2) The time of singing birds is come and the voice of the turtle dove is heard in our land... p. (v).

Job 13:15 (slightly rearranged)

(3) Though He slay me, yet will I trust Him... p. (vi).

Song of Solomon 2:12:

(4) The time of the singing of birds is come, and the voice of the turtledove is heard in our land... p.1.

Matthew 27:46:

(5) My God, my God, why hast thou forsaken me... p.299 (in the Rinsen Book Company edition, Kyoto, 1981.)

The Stoic, (1947) Rinsen Book Company, Kyoto, 1981:

Matthew 6:33

*(1) Seek ye first the kingdom of God...
p.639.

John 11:25:

(2) I am the resurrection and the life...
p.613.

Job 19:25:

(3) I know that my Redeemer liveth...
p.613.

Psalms 90:1:

(4) Lord, Thou hast been our refuge from generation to another... p.613.

Psalms 90:4:

(5) For a thousand years in thy sight are but as yesterday... p.613.

Psalms 90:12:

(6) O teach us to number our days...
p.614.

Psalms 90:2:

(7) Before the mountains were brought forth or ever the earth and the world were made; Thou art God from everlasting world without end... p.613.

(8) We brought nothing into this world, and it is certain we carry nothing out...
p.613.

An American Tragedy Vol.1 (1925), Rinsen Book Company, Kyoto, 1981:

Psalms 35:2:

(1) Take hold of the shield and buckler, and stand up for mine help... p.11.

Ezekiel 34:31:

(2) And ye, my flock, this flock of my pasture, are men, and I am your God, saith the Lord God... p.11.

Psalms 69:5:

(3) O God, thou knowest my foolishness, and my sins are not hid from Thee...
p.11.

Matthew 17:20:

(4) If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall move... p.11.

Obadiah 15:

(5) For the day of the Lord is near... p.11.

Proverbs 23:31:

(6) Look then, not upon the wine when it is red, it biteth like a serpent... p.11

An American Tragedy, Vol.II, (1925), Rinsen Book Company, Kyoto, 1981*

John 14:27:

- (1) Let not your heart be troubled...
p.405.

Ellison, Ralph

Juneteenth, Random House, New York, 1999:

Psalms 22:1 and Mark 27: 46:

- (1) My God, my God, why hast thou
forsaken me? Pp 25, 2, 27, 37

Matthew 8:20 and Luke 9:58:

- (2) The foxes have holes in the ground,
but the Son of Man hath not where to
lay his head.

Faulkner, William

As I Lay Dying, (1930), Penguin Modern Classics, New York, 1975:

Job 1:21:

- (1) The Lord giveth (and the Lord taketh
away), p.68.

Soldiers' Pay, (1926), Penguin Modern Classics, New York, 1976:

John 11:25:

- (1) I am the Resurrection and the Life,
saith the Lord,... p.248.

John 11:26:

- (2) Whosoever believeth in me though he
were dead... p.248.

Greely, Andrew

*Each of Andrew Greely's Father Ryan Murder Mysteries carries one of the famous Blessed Are They... titles. In old versions of the Bible, these famous sentences begin with the word "Blessed." Greely uses the modern translation "Happy." His novels are not religious treatises but are popular American literature which makes allusion to the famous *Beatitudes* in The *Sermon on the Mount* of Jesus only in the titles:

Matthew 5:4:

- *(1) **Happy Are Those Who Mourn**

Matthew 5:9:

- *(2) **Happy Are The Peacemakers**

Matthew 5:7:

- *(7) **Happy Are the Merciful**

Matthew 5:3:

- *(8) **Happy Are the Poor in Spirit**

Matthew 5:6:

- *(5) **Happy are Those who Thirst
for Justice**

Matthew 5:10:

- *(6) **Happy Are the Oppressed**

Hamilton, Jane

The Book of Ruth (1988), (the title of Hamilton's book is also a title of a famous Bible Book)

Matthew 5:5:

- *(1) Blessed are the meek for they
shall inherit the earth, p.216

Matthew 5:6:

- *(2) Blessed are they which do hunger
and thirst after righteousness for
they shall be filled, p.216

Matthew 5:8:

- *(3) Blessed are the pure of heart for
they shall see God, p.216.

Ephesians 5:8:

- (4) For ye were sometimes darkness, but
now are ye light in the Lord. Walk as
children of light, p.275

Psalms 118:24:

- (5) This is the day the Lord has made,
rejoice and be glad in it, p.286.

Psalms 42:1:

- (6) As the hart panteth after the water
brooks, so panteth my soul after thee.

p.311

Matthew 5:19:

- *(7) And whoever is least among you,
the same shall be first in the
kingdom of Heaven. (slightly
rearranged).

Holmes, Oliver Wendell

The Guardian Angel, (1867), Riverside
Press, Cambridge, Massachusettes, :

Esther 2:7:

- (1) For she had neither father nor mother,
and the maid was fair and beautiful...
p.122.

Ecclesiastes 12:1:

- (2) Remember thy Creator in the days of
thy youth... p.145.

Hurston, Zora Neale

Jonah's Gourd, (1934), Harper Row, New
York, 1990:

I John 3:2:

- (1) Beloved, now we are the sons of of
God, and it doth not yet appear what
we shall be... p.174.

Isaiah 53:5:

- (2) He was wounded for our
transgressions... p.174.

Mark 4:39

- (3) Peace be still... p.179.

Matthew 27:46:

- (4) My God, my God, why hast thou
forsaken me? p.179.

Matthew 27:54:

- (5) Surely this is the Son of God. P.180.

Mark 14:34:

- (6) My soul is exceedingly sorrowful unto
death... p.180

Irving, John

A Prayer for Owen Meaney, (1989),
Ballantine Books, New York, 1990:

Mathew 5:3:

- *(1) Blessed are the poor in spirit, for
theirs is the kingdom of heaven,
p.143.

Matthew 5:4:

- *(2) Blessed are those who mourn, for
they shall be comforted, p.143

Matthew 5:5:

- *(3) Blessed are the meek, for they
shall inherit the earth, p.143

Matthew 5:8:

- *(4) Blessed are the pure in heart for
they shall see God, p.144.

Jakes, John

North and South, (1982), Harcourt, Brace
and Jovanovich, New York, 1983:

Psalms 88:18:

- (1) Lover and friend has thou put far
from me, and mine acquaintance into
darkness, cover page.

Jones, James

Some Came Running, (1957), Dell Books
(abridged edition), New York, 1957:

Mark 10:17-22:

- (1) And when he was gone forth into the
way, there came one running, and
kneeled to him, and asked him, Good
Master, what shall I do that I may
inherit eternal life... (the entire section
of Mark 10:17-22 is quoted). Cover
page.

Johnston, Mary

Sweet Rocket, in *Six Novels of the
Supernatural*, Edward Wagenknecht, ed.,
Viking Press, New York, 1948:

Psalms 23:9:

- (1) Thou settest me a table in the presence of mine enemies... p.699.

Matthew 25:45:

- (2) If ye do it unto one of the least of these, ye do it unto me... p.752.

Ephesians 4:25:

- (3) For we are all members of one another... p.746.

I John 4:7:

- (4) Little children, love one another... p.747

John 3:16:

- (5) For God so loved the world... p.746.

Galatians 3:28:

- (6) Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all... p.743.

Karon, Jan

A New Song, Viking Press, New York, 1999:

Colossians 3:13:

- (1) Forgive one another as Christ forgave you, (slightly rearranged), p.276

Philippians 4:6:

- (2) But in everything with prayer and supplication with thanksgiving let your requests be made known to God... p.353.

I John 3:2:

- (3) We shall be like him... p.1.

Matthew 11:28:

- (4) Come unto me... p.391.

Psalms 33:3:

- (5) Sing unto the Lord a new song... p.

Kennedy, William

Ironweed, Penguin Books, New York: 1984

Matthew 5:4:

- *(1) Blessed are they who mourn, for they shall be comforted... p.122.

Matthew 5:11:

- *(2) Blessed are ye when they shall revile you, and persecute you, and speak evil against you untruly, for my sake. Be glad and rejoice... p.122.

Lamb, Wally

I Know This Much is True, Harper Collins, London, 1999:

Matthew 5:30

- *(1) If thy right hand offend thee, cut it off and cast it from thee... p.505.

Genesis 1:1:

- (2) In the beginning God created the heavens and the earth... p.410.

Psalms 27:1:

- (3) The Lord is my light and my salvation, whom shall I fear? P.53.

Psalms 27:2:

- (4) When evildoers come at me to devour my flesh, my foes and my enemies themselves stumble and fall... p.53.

Lee, Harper

To Kill a Mockingbird, (1960), Warner Books, New York, 1982:

I John 4:8:

- (1) God is love... p.120

Lea, Andrea

Sarah Phillips, Penguin Books, New York, 1985

Matthew 17:5:

- (1) This is my beloved son in whom I am well pleased, p.25.

Numbers 6:24:

- (2) The Lord bless you and keep you... p.28.

Lewis, Sinclair

Elmer Gantry, (1927), Rinsen Book Company, Kyoto, 1984:

I Corinthians 11:27:

- (1) Whosoever shall eat of this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord... p.88

Song of Solomon 7:1:

- (2) How beautiful are thy feet with shoes... p.187.

Matthew 5:29

- *(3) Thy whole body should be cast into hell... p.320

Matthew 5:16

- *(4) Let your light so shine before men that may see your good works and glorify your Father which is in Heaven... p.37.

- (5) These are they that have come out of great tribulation... p.296

The God-Seeker (1949),

Habakkuk 1:6:

- (1) I raise up the Chaldeans, that bitter hasty nation... p.272.

Joel 2:18(?):

- (2) Then will the Lord be jealous of his land... p.272.

Matthew 26:52:

- (3) They that take up the sword shall perish by the sword... p.294.

Revelation 6:5:

- (4) When he had opened the third seal, I heard the third beast say 'Come and see...' p..255.

I John 5:21:

- (5) Keep yourself from idols... p.233.

Matthew 3:7:

- (6) Flee from the wrath to come... (slightly rearranged) p.205.

Ecclesiastes 1:14(?):

- (7) I considered all the oppressions that are done under the sun... p.203.

Ecclesiastes 1:14(?):

- (8) Raging waves of the sea, foaming out their shame wandering stars to whom is reserved the blackness of darkness forever... p.203.

Psalms 63:

- (9) My flesh longeth for thee... p.201.

II Samuel 17:8:

- (10) Thou knowest thy father and his men, that they be mighty men, and he chafed in their minds as a bear robbed of her whelps in the fields, and thy father is a man of war and will not lodge with the people... p.201

Main Street, (1920),

Psalms 110:1:

- (1) Sit thou on my right hand till I make thine enemies a footstool of my feet, p.318.

Isaiah 1:18:

- (2) Come let us reason together, p.318

McCullers. Carson

The Heart is a Lonely Hunter, (1940), Penguin 1961:

Psalms 23:5:

- (1) My cup runneth over... p.297.

Mailer, Norman

The Gospel According to the Son, Ballantine Books, New York, 1997:

Note: The entire work is a re-telling of the life of Jesus and is therefore filled with direct quotes of Jesus. Here are a few of the most

prominent sayings:

Matthew 5:3

*(1) Blessed are the poor in spirit...
p.112.

Matthew 5:6

*(2) Blessed are those who thirst after
righteousness... p.112.

Matthew 5:43

*(3) Love your enemy... p.113.

Matthew 5:44

*(4) Bless him who curses you... p.113.

Matthew 5:44

*(5) Pray for them who persecute
you... p.113.

Matthew 5:48

*(6) Be perfect, therefore, even as
your father in heaven in perfect...
p.113.

Matthew 5:14

*(7) You are the light of the world...
p.113.

Matthew 5:39

*(8) If someone strikes you on your
right cheek, turn the other cheek,
p.113.

Matthew 6:9

*(9) Our Father who art in Heaven...
p.114.

Matthew 16:23

(11) Get thee behind me Satan, p.128.

Luke 18:18

(12) Good Master, what shall I do to
inherit eternal life?... p.128.

Mark 12:17

(13) Render to Caesar, the things that
are Caesar's... p.128.

Melville, Herman

***Moby Dick*, (1851)**

Jonah 1:9:

(1) I am a Hebrew... p.56.

Jonah 1:3

(2) I fear the Lord God of Heaven who
hath made the sea and the dry land...
p.56.

Jonah 1:17:

(3) He paid the fare thereof... p.56.

Jonah 1:17:

(4) Now the Lord had prepared a great
fish to swallow up Jonah... p. xiii

Isaiah 27:1:

(5) In that day the Lord with sore, and
great, and strong sword shall punish
Leviathan... p. xiii

Psalms 104:26:

(6) There go the ships, there is that
Leviathan who God has made to play
therein... p. xiii

Mitchener, James

Recessional, Random House, New York,
1994:

I Corinthians 14:34

(1) Women should remain silent in the
church, p.130

Ezekiel 40:17:

(2) Then the man brought me back to the
outer gate... p.133

Leviticus 14:15

(3) And the priest shall pour the oil into
the palm of his own left hand, p.312

Leviticus 14:21

(4) And if he be poor, and cannot get so
much, then he shall take a log of oil

I Corinthians 7:2

(5) It is good for a man not to marry...
p.130.

I Corinthians 11:8

- (6) For man did not come from woman,
but woman from man... p.130.

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James 2:17:

- (1) Faith, if it hath not works, is dead
being alone...,

I Peter 2:18

- (2) Servants obey in all things..., p.198.

Leviticus 20:21

- (3) No man shall marry his brother's
widow... p.58.

Deuteronomy 25:5:

- (4) If two brothers dwell together and one
of them shall die childless, the widow
of the dead man must not marry a
stranger... p.58.

Genesis 28:16:

- (5) Surely the Lord lives in this place...
p.90.

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sister in the day when she shall be
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build upon her a turret of silver; and if
she be a door, we will enclose her with
boards of cedar... p.151.

Deuteronomy 6:4:

- (2) Hear O Israel, The Lord is our God...
p.146

Deuteronomy 6:7:

- (3) And these words which I command
thee this day... p.146

Genesis 17:9-11:

- (4) And God said unto Abraham, Thou

shalt keep my Covenant... p.147.

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- (5) The words of King Lemuel... who can
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variance against his father... p.137

I Peter 1:24:

- (2) All flesh is as grass... p.138.

Luke 14:26:

- (3) If any man come unto me and hate
not his father... p.322.

- (4) Be ye in the world and not of it...
p.327.

John 3:8:

- (5) The wind bloweth where it listeth...
p.342.

Matthew 10:28:

- (6) Be not afraid of them that can kill the
body... p.352.

Matthew 13:35:

- (7) I will open my mouth in parables... p.
p.1.

Matthew 16:14:

- (8) And afterward he appeared to the
eleven as they sat at meat... p.94

Luke 4:18:

- (9) The Spirit of the Lord is upon me...
p.99

Mark 16:18:

- (10) They shall lift up serpents... p.102

Matthew 19:21:

- (11) If thou wilt be perfect, go and sell all
that thou hast... p.123.

Matthew 7:14:

- *(12) Strait is the gate and narrow is
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rearranged)

Matthew 6:25:

- *(13) Take no thought how or what ye
shall eat... p.176.

John 20:17

- (14) Touch me not for I am not yet
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John 10:9:

- (15) I am the door... p.230.

Matthew 5:29:

- *(16) If thine eye offend thee... p.230.

Matthew 27:46:

- (17) My God, my God, why hast thou
forsaken me... p.233

Matthew 18:7:

- (18) Woe unto the world because of
offenses... p.235.

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Matthew 5:8:

*(4) Blessed are the pure in heart; for they shall see God.

Matthew 5:9:

*(5) Blessed are the peacemakers, for they shall be called the children of God.

Matthew 5:12:

*(6) Rejoice and be exceeding glad...

Matthew 5:13

*(7) Ye are the salt of the earth...

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(3) Thou shalt know also thy seed... p.81.

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(4) For that which befalleth the sons of men befalleth beasts... p.10.

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- (1) For there are some eunuchs which were born so... p.202.

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- I Corinthians 15:19:
 (3) We are of all men most miserable, p.12.
- Mark 15:34 and Psalms 22:1:
 (4) My God, my God, why hast thou forsaken me? p.12
- Matthew 25:40:
 (5) Done unto one of the least of these, p.33.
- Acts 20:35:
 (6) It is more blessed to give than to receive, p.56.
- Matthew 19:26:
 (7) With God all things are possible, p.62.
- Exodus 15:6:
 (8) Thy right hand oh Lord, is become glorious in power. P.420
- Ezekiel 9:1:
 (9) Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand p.420
- Revelation 21:23:
 (10) And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. P.420
- Luke 23:3:
 (11) Thou sayest it, p.422
- Luke 23:14:
 (12) I find no fault in this man, p.422
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 (13) I am the Alpha and the Omega, p.442.
- Matthew 6:30:
 *(14) If God so clothe the grass of the field which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? P.444.
- Psalms 23:4:
 (15) Through the valley of the shadow of death, p.475
- Revelation 14:10:
 (16) The same shall drink of the wine of the wrath of God., p.475
- Mark 16:15:
 (17) Go ye into all the world, p.424
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 (18) And if any man shall say to you, Lo, here is Christ... p.472.
- Matthew 26:39:
 (19) Let this cup pass from me, p.473.
- Mark 15:34:
 (20) Why hast thou forsaken me, p.474.
- Luke 23:43:
 (21) Today, thou shalt be with me in Paradise, 474
- Matthew 26:27:
 (22) Drink ye all of it, this is the blood of the New Testament, p., 476.
- Matthew 13:44:
 (23) The Kingdom of heaven is like unto a treasure hid in a field, p.477
- Matthew 5:29:
 *(24) And if thy right eye offend thee, pluck it out... p.52
- Matthew 8:12:
 (25) But the children of the Kingdom, Matthew 8... p.53

Matthew 5:27:

*(26) Ye have heard it said of old that thou shalt not commit adultery, p.52

Matthew 5:28

*(27) But I say unto you, That whosoever looketh on a woman to lust... p.52

Matthew 7:19:

(28) Every tree which bringeth not forth good fruit..., p.51

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(29) As therefore the tares are gathered..., p.49

Luke 23:43:

(30) Today, thou shalt be with me in Paradise, p.46.

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(31) For the Jews require a sign...62

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(32) Whosoever was not found in the book of life, p.448

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I Corinthians 15:53-55:

(2) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass that saying that is written, 'Death is swallowed up in victory...' p.206

I Corinthians 15:19:

(3) And if Christ be not raised... we are of all men most miserable... p.205.

I Corinthians 15:6:

(4) The greater part remain unto the present, but some are fallen asleep... p.205.

Matthew 5:3:

*(5) Blessed are the poor in spirit... p.166.

John 12:24:

(6) Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit... p.166.

Psalms 23:2:

(7) He leadeth me beside the still waters... p.166.

Matthew 14:31:

(8) O thou of little faith (the sinking of Peter)... 162.

Matthew 17:15:

(9) ...falleth into the fire and oft into the water... p.106.

Matthew 17:20:

(10) If you have faith as a grain of mustard seed... p.106.

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(11) Many lepers were in Israel at the time of Eliseus the prophet... p.104.

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(12) Mine hour is not yet come... p.102.

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(13) Render unto Caesar, the things that are Caesar's... p.89.

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(14) So ought men to love their wives as their own bodies... p.46.

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(15) The two shall be one flesh... p.45.

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(16) Lord, by this time he stinketh... p.43

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- (1) If Christ be not raised, your faith is in vain... p.81.

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- (2) Whether in the body, I cannot tell, or whether out of the body I cannot tell... p.81...

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- (3) He that loveth son or daughter more than me is not worthy of me... p.276.

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- (4) Thou shalt not tempt the Lord thy God... p.276.

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- (1) Love never ends... p.158.

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- (2) No man having put his hands to the plow and looks back is fit for the kingdom of God. P.269.

John 11:25:

- (3) I am the Resurrection and the Life, he that believeth on me, though he were dead, yet shall he live... p.293.

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- (4) He shall feed his flock like a shepherd, he shall gather the lambs with his arms... p.293.

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- (2) know ye not that your bodies are members of Christ? p.294.

Philippians 4:7:

- (3) The peace of God which passeth understanding... p.296

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- (1) Who shall deliver me from this body
of death? P.28

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アメリカ小説に見える「山上の垂訓」からの引用について

Harris G. Ives

新訳聖書「マタイによる福音書」中の『山上の垂訓』は、その第5、6、7章にまたがる長いもので、多くの人が文学上の傑作と見做している。その中に現われる有名な聖句のいくつかを引用できない西欧人はまずいない。論争の的となっている聖句の一つ、「だれかが右の頬をうつなら、左の頬も向けよ」というイエスの訓えもここにでてくる。

アメリカ小説には、『山上の垂訓』から直接引用しているものが多々ある。この小論では、聖書から直接に引用しているアメリカ小説のリストを挙げておいたが、引用の大部分は『山上の垂訓』からである。70以上の作品をとりあげてみると、多くの著名な作家がここから直接の引用をしている。検討したものの中には、Norman Mailer、Harriet Beecher Stowe、John Irving、William Faulknerなどの作家による作品が含まれている。