



Mohamed Khider University of Biskra
Faculty of Letters and Languages
Department of Foreign Languages

MASTER THESIS

Letters and Foreign Languages
English Language
Literature and Civilization

Submitted and Defended by:

ZEKRI Nadhir

On: Monday, 25 June 2019

Biblical Manifestations in Hawthorne's *Young Goodman Brown: Thematic Analysis and Biblical Diction*

Board of Examiners:

Mrs. AMRI CHENINI Boutheina	M.A.B	University of Biskra	Supervisor
Mrs. HAMED Halima	M.A.B	University of Biskra	Chair
Mrs. ZERIGUI Naima	M.A.B	University of Biskra	Examiner
Mrs. BOUGOFA Zeyneb	M.A.B	University of Biskra	Examiner

2018/2019

Dedication

In the Name of God, Most Gracious, Most Merciful

All the Praise is due to God alone, the Sustainer of all the worlds

The finest words expressing my profound gratitude are particularly granted to my dear family who have shown me what nobody else would ever have, and have provided me with their encouragement, love and understanding. This dissertation is dedicated to:

To My beloved mother: Maryam

My brothers: Taher and Abdirahman

My sisters: Fatima, Salima and Taws

My beloved fiancée: Karima

My faithful friends and all those who supported me along my studies.

Acknowledgments

I would like to thank almighty God for his guidance to accomplish this research. My deep and sincere gratitude and thanks are due to my teacher and supervisor Mrs. AMRI CHENINI Boutheina for her valuable direction, without whom this work could not see the light.

I am extremely thankful to the board of examiners: Mme. Zerigui Naima, Mme. Bougofa Zeyneb and Mme. Hamed Halima for accepting to read my work and to examine this dissertation. I am also so thankful for their precious pieces of advice during the academic year.

A profound debt of gratitude is owed to Mr. Benabderazak Abdenacer who had been my source of motivation to work on this topic directly and indirectly. I express my infinite gratitude and respect to Mr. Boulegroune Adel. Also, I would never forget to address my most sincere thanks to all those who have been my teachers throughout my university studies at the Division of English at Biskra.

Abstract

As one of the leading figures of American literature, Nathaniel Hawthorne's writings have a prolonged reputation. His writings shed light on a number of aspects in American culture and history. Consequently, his familiarity with Transcendentalism and Puritanism makes him an interesting and valuable subject for researchers. It is supposed that the Biblical influence is a fountainhead for Hawthorne's fiction. Thus, the present research attempts to trace the biblical manifestations that could be found in Hawthorne's tale *Young Goodman Brown*. It provides the logical interpretation for Hawthorne's tale in accordance with its biblical analogs. It links the author's tale with its religious and cultural context. This study is based on the New historicism approach in which the researcher deals with historical and cultural events. In addition, the present research is based on the Hermeneutics approach in which the researcher traces the theme of temptation, journey and atonement as biblical themes. Additionally, this study traces the biblical dictionary. The researcher classifies three types of biblical words i.e. biblical words of the Christian creed, biblical words of the Christian environment, and biblical words of the Christian practices.

Keywords: Biblical influence, Biblical manifestation, Puritanism, Transcendentalism
Young Goodman Brown

List of abbreviations and Acronyms

YGB: Young Goodman Brown

EBD: Easton's Bible Dictionary

Table of contents

Dedication.....	I
Acknowledgments	II
Abstract.....	III
List of abbreviations and Acronyms.....	IV
Table of contents	V
I. General Introduction.....	7
II. Chapter One: Nathaniel Hawthorne and his Religious Tradition	
A. Introduction	11
B. About Nathaniel Hawthorne	12
C. Puritanism.....	14
D. Transcendentalism	19
E. Bible.....	21
F. About <i>Young Goodman Brown</i>	22
G. Conclusion	28
III. Chapter Two: Smite the Rock	
A. Introduction	30
B. Theme of Temptation	30
C. Theme of Journey	38
D. Theme of Atonement	46
E. Conclusion	50
IV. Chapter Three: Sins be as Scarlet	
A. Introduction	53
B. Words of the Christian Creed	53
C. Words of the Christian Environment.....	62

D.	Words of the Christian Practices	66
E.	Conclusion	73
V.	General Conclusion	74
	References	76

ملخص

I. General Introduction

Young Goodman Brown is an allegorical tale; Written in 1835 and published in 1846 within Hawthorne's collection of tales *Mosses from the Old Manse*. Readers may possibly notice the biblical influence on of Hawthorne's literary works. He exploits the biblical verses to give the human experiences a religious tone. In this regard, the Bible can be considered as a means of connection between the writer and the readers.

It is possible that the Bible gives Hawthorne fertile soil with a variety of moral themes and stylistic concerns. A theme is the meaning of a story and what this story stands for. A theme is a central idea that the tale deals with. Hawthorne shows interest in the themes related to the Bible. Thus, the biblical influence colors Hawthorne's writings with a wide range of themes.

The biblical manifestation can be traced in Hawthorne's writing style. Yet, it can take the shape of references, allusions, borrowing, and other stylistic features and literary devices. His writing style points out his understanding with an appreciation of the Bible. Hence, the biblical diction probably can illustrate Hawthorne's writings with a tenor of religion.

Statement of the Problem

Religion is widely recognized in Hawthorne's writings. Thus, the biblical manifestations in Hawthorne's YGB are numerous. For Hawthorne, the Bible can be a fine source of stories, events, characters, and even words. It serves as a spiritual fountainhead for Hawthorne's imagination and perhaps goes further to be a source of his creativity. In this regard, the present work is an attempt to study the thematic and the stylistic aspects that could be found in such representation.

Research Questions

This work attempts to reveal the biblical themes that might be used by Hawthorne in his YGB. It attempts to highlight Hawthorne's words choice i.e. the biblical diction. Thus, the researcher is going to investigate the biblical manifestations that could be found in YGB. Hence, it is an attempt in light of the following questions:

- 1- What are the reasons behind the author 's influence by the Bible?
- 2- What are the biblical values that the author is influenced by?
- 3- To what extent the biblical themes are manifested in Hawthorne's YGB?
- 4- To what extent Hawthorne uses the biblical diction in his tale?

As a personal interest, I want to discover the author's writings about spirituality and whether their perceptions found in Hawthorne's writings are truly influenced imitating the Bible or its rules. I want to move on from superficial understanding and interpretations of the author's words choice and the implemented themes in YGB. But we go in-depth in the biblical interpretations in its direct impact on Hawthorne's writings.

The present research targets multiple aims. One is about to explore and provide a logical interpretation for the biblical thematic representations. The study aims to provide a biblical dictionary that is manifested in YGB. This research is to confirm the idea that Hawthorne is influenced by the Bible. Furthermore, the study gives the logical reasons behind the biblical influence; and it provides the logical links between the author's writings and the Bible.

The researcher is going to use qualitative research applying New Historicism and Hermeneutics approaches. New Historicism approach is based on the study of literature in accordance with history. It is based on the idea that thoughts, phenomena, works of art, and literary texts must be analyzed with a historical perspective. Texts cannot be analyzed in isolation of the historical process. Texts are determined by a specific historical circumstance

in terms of the form and the content. Thus, New Historicism approach is a literary theory that examines literature through history and cultural context. This research cannot be done without the process of analyzing Hawthorne's tale in accordance with Hawthorne's historical and cultural context.

Hermeneutics as an approach is based on giving the logical interpretations for a certain religious and spiritual texts particularly in the context of biblical studies. The fundamental scope of hermeneutics is to assess the validity of the religious aspects in literature. Hermeneutics is about to reveal the hidden message of the literary texts through a systematic analysis of allegories. This study is based on hermeneutics approach. Hence, the researcher is going to investigate spiritual writings to provide possible interpretations.

The present dissertation contains three chapters. The first chapter is devoted to the relationships of Hawthorne and his religious, cultural and historical context. The second chapter is devoted to the thematic analysis of Hawthorne's tale. In this chapter, I attempt to trace the biblical themes that Hawthorne probably borrowed from the Bible. My third chapter is devoted to the stylistic analysis. However, the analysis is limited to trace the biblical diction in Hawthorne's tale YGB.

This study suggests that biblical influence is a significant aspect of Hawthorne's fiction. It is a suggestion that the Bible serves as a source of Hawthorne's skills and creativity. Hence, I use the most likely familiar version of the Bible to Hawthorne which is The King James version of 1611. Furthermore, I use Easton's Bible Dictionary to facilitate the process of analyzing YGB.

II. Chapter One: Nathaniel Hawthorne and his Religious Tradition

- A. Introduction
- B. About Nathaniel Hawthorne
- C. Puritanism
- D. Transcendentalism
- E. Bible
- F. About *Young Goodman Brown*
- G. Conclusion

A. Introduction

Nathaniel Hawthorne is one of the American canons of literature. It is supposed that the Bible is an important influence on his literary works. Perhaps the Bible is a fountain of Events, characters, ideas, and even themes for Hawthorn's imagination. Despite the fact that the Bible is a book of stories, possibly it influences the author's artistic style of writing. Furthermore, the centrality of the Bible colors his writings with a religious tone. It gives Hawthorne a depth insight on the human experience with the self and the other.

This chapter is devoted to the establishment of the relationships between Hawthorne and his religious, cultural and historical context. The author's personal life can play a role in grasping his writings. Throughout the attempt of exploring Hawthorne's works for example, YGB. It is likely to take a look on his personal life such as events happened to him which might be considered a turning point in his life. Though YGB is probably a dream by the protagonist, it reflected the author's consciousness and the unconsciousness. Thus, it is essential to provide a probable explanation of his literary work.

The historical context has a significant part to highlight the possible interpretations. The fact that people are influenced by their physical environment leads Hawthorne to be influenced by his own environment. Especially, with the emergence of influential religious groups and literary and philosophical movements i.e. Puritanism and Transcendentalism are seen an influential aspect of society on Hawthorne's character.

Hawthorne can be considered as a prominent author to scrutinize the inner spiritual side of characters. Hence, he goes from the superficial understanding of human character to the in-depth of his inspection. Also, he is characterized by a number of writings that are loaded with spirituality and religious concerns related to the Bible. Incidentally, this load gives his writings an artistic weight.

B. About Nathaniel Hawthorne

Among the nineteenth-century American essayists, novelists, and stories writers, Nathaniel Hawthorne appears to be one of the American leading figures. His achievements make history for him in the American literary realm. This author is known for his work *The Scarlet Letter* (1850). Nathaniel Hawthorne is the second child of Nathaniel Hawthorne and Elizabeth Clarke Manning. He was born on July 04, 1804, in Salem Village, Massachusetts.

Hawthorne's father died of yellow fever. His mother is obliged to abandon their house to rely on her relatives for support. Thus, Hawthorne is raised by his mother's family i.e. the Mannings. Conor Michael Walsh states that:

As is already well documented, Nathaniel was of a long established Salem family with deep Puritan roots. However, during the early 1800s many New Englanders began switching to Unitarianism, and the Manning family also experienced such changes in doctrine as the widow Hawthorne and others began to attend Unitarian services. (Walsh 02).

According to EBD, Unitarianism is a form of Christianity. Its members do not believe in the Trinity and any official teaching. Trinity is the belief on the union of Son, Holy Spirit, and Father as one God (Nelson). To put in a nutshell, Hawthorne's childhood witnesses a change in the religious doctrine. He is raised with the Mannings which are Puritans. However, they start converting to Unitarianism.

The community in which Hawthorne lives is characterized by the influence of religion. Hawthorne is raised in a family with Puritan roots. As a consequence, He implements the Bible in the majority of his works. Walsh explains that:

The household and the community in which Hawthorne existed were steeped in religion and as such he became quite familiar not just with the services and mannerism that accompanied religion but also with the source: The Bible. It

was a ubiquitous household item in Salem and the center piece of Hawthorne's early education. (Walsh 02).

As Hawthorne is raised in the Puritan community, he adopts the Puritan manners. Walsh goes further to say that Hawthorne is not only familiar with Puritanism. However, Hawthorne supports this familiarity with the source i.e. the Bible. In this regard, Walsh describes the Bible as a central piece in Hawthorne's childhood and education.

Hawthorne is descendant of Puritan family. His ancestors are the first colonists of the American lands. His great grandfather John Hathorne is one of the judges of the witchcraft trial of 1692. Certainly, this incident ignites Hawthorne's strong interest in Puritanism. As a consequence, his tales and novels deal with notions related to the Puritan period. While reading *Young Goodman Brown*, it seems based on religion. His tale focuses mainly on religious thinking and humans as a race of wickedness. Walsh states that:

More than any other writer of his time, Hawthorne was a God-concerned writer. He was innately religious, as his profound reverence for the mysteries of Christianity demonstrate. Many of his stories deal with religious subjects, with prayer, and with man's relation to God. His personal notebooks are filled with many habitual references to God. That he often wrote about religious subjects is not strange, for he felt that religion was not the property of the professional and exclusive religionists (Quotd in Walsh 126).

Walsh stresses the idea that Hawthorne is deeply religious. As a reflection of this influence, he portrays a set of religious concerns, prayers, and the relationship between man and God. Walsh holds that Hawthorne's notebooks as an example contains references to the Lord God. Hawthorne believes in equal opportunities for all people to practice religion. In this case, religion is not limited to the professionals and exclusive religionists.

According to Conor Michael Walsh, the Bible is a source of Hawthorne's inspiration. He claims that: "For Hawthorne, recognizing the Bible as a source of "fine stories" at such a young age carried over to his adulthood where the Bible served not just as spiritual fountainhead but a creative one as well." (Walsh 03). This reference shows the constant contact of Hawthorne with the Bible. At an early age, the Bible is a source of stories. Thus, it helps Hawthorne to form his literary works in his adulthood.

Hawthorne interest in religions is not only on Christianity. It goes further to cover even Islam and sects of Christianity. Walsh in his dissertation declares that: "Hawthorne read books on Mohamed and the Koran, as well as books covering Catholicism, the Shakers, and the Quakers. All of these texts enriched Hawthorne's understanding of the Bible and no doubt helped him refine his own thoughts and understanding." (Walsh 09). Hawthorne's familiarity with different religions and sects makes him able to reshape his mode of thinking.

Hawthorne's style plays a significant role in his fiction. Walsh takes into consideration Hawthorne's style and techniques in a relationship with the Bible. He argues that:

Hawthorne's sources and techniques come from an artistic biblical tradition. Although the Puritan ministers Hawthorne had read were principally theological in their focus, they nonetheless attempted to be artistic in their ability to interweave the Bible in their own everyday lives and thus makes sense of both the Bible and life." (Walsh 13-14).

Walsh recognizes the Bible as a common source of Hawthorne's style and fountainhead of literary techniques.

C. Puritanism

Hawthorne's works outline his life as a prominent chronicler of American history. The context plays a significant role in the familiarization of his works among his contemporaries. His tendency towards Puritanism is relevant to give possible interpretations

to his works. On one hand, Puritanism becomes the background source of information. Elizabeth H. Oakes argues that: “Like his contemporaries RALPH WALDO EMERSON, HENRY DAVID THOREAU, and HERMAN MELVILLE, Hawthorne looked to America’s Puritan past for inspiration and to create a uniquely American voice.” (Oakes 153). As it is a purely American tendency, Hawthorne devotes an amount of interest in the American Puritan history. Hence, Puritanism becomes a central issue in his writings. On the other hand, Niken Anggraeni claims in his journal article *Hawthorne's Attitudes Toward His Ancestors' Religious Belief as Reflected In "Young Goodman Brown"* that:

Hawthorne was born in a family with a Puritan tradition in England. Although he himself was not a Puritan, he could not escape the influence of Puritan society. His best work usually has a strong feeling for the Puritanism. However, most of his literary writing reflects his ambivalence toward his Puritan ancestors' religious belief (Anggraeni 51).

Niken Anggraeni stresses the idea that Hawthorne is not that Puritan man. However, the influence of Puritanism as an aspect of society leads him to portray the influence of this religious reform. As a matter of personal belief, Hawthorne colors his writings with Puritanism.

Hawthorne is one of the major figures who criticize the misrepresentations of such doctrine. In other words, His YGB refers to his ancestor’s legacy. William Hathorne is Hawthorne’s great grandfather. In 1636, William is a leading figure in Salem village. However, he ordered to whip Quaker women” Ann Coleman”. On the other hand, William’s brother, John Hathorne, is one of the judges in Salam’s witchcraft trial in 1692. Sarah Bird Wright states in her book *Critical Companion to Nathaniel Hawthorne: A Literary Reference to His Life and Work* that:

William Hathorne, Hawthorne's great grandfather, immigrated to Boston from England in 1630, with John Winthrop. Hathorne was a soldier, legislator, Puritan, and persecutor of Quakers. After 1633, when he lived in Salem, he took a prominent part in colonial affairs. He became a magistrate, and in this capacity, he ordered the public whipping of Anne Coleman and four other Quakers (Wright 296).

Hawthorne's ancestors are characterized by a dark history in which they sentence innocent people to death. Hence, Hawthorne feels shame as a relative of that family. Puritanism as an aspect of society can play a role in Hawthorne's fiction. Accordingly, understanding Puritanism indeed is to understand Hawthorne's writings.

Puritanism is a religious reform of Christianity. It is started in England by protestant extremists. They want to purify the Church of England and make their religious practices simpler. Its aim is to eliminate Catholic domination over the Church of England. Above all, Puritans place an emphasis on the Bible. In this regard, Edward Quinn in his *Dictionary of literary and thematic terms* argues that:

The impact of Puritanism on American culture, particularly in its emphasis on the centrality of the BIBLE, has been profound and powerful. *The Bay Psalm Book* (1640), a translation of the Book of Psalms for congregational singing (and the first book printed in America) was enormously popular and influential throughout the Colonial period (Quinn 346).

Edward Quinn explains that Puritans give priority to the Bible as a central issue. He provides an example that the book of Psalms is highly popular at that time. Puritans believe in the power of divine grace operating in their souls rather than the prior sacraments and the transmitted doctrine of the church. Therefore, they believe that the church is a religious community united by faith and God's granted deliverance, rather than spiritual leaders like

the Pope or the Bishop. Thomas G. Bergin in his book *the Renaissance and the Reformation* states That: “The Puritans objected to what they saw as superstition in church services, including religious images and the wearing of VESTMENTS by priests, and propagated a form of worship stripped bare of the ceremonial and trappings of the Old Catholic faith, for which they said there was no biblical warrant.” (G. Bergin 397). Puritans refuse some religious manifestations. They reject the practices of ceremonial rituals and wearing of liturgical vestment by the Pope.

Puritans establish an alternative religious organization like a church named congregationalism. As far as it is proposed by them, leaders are elected by this congregation. However, congregants are directed to follow religious and civic manners. Membership is restricted to congregants who acquire rigid requirements. Karen Meyers in her book *Colonialism and the Revolutionary Period* claims that:

Because only church members could vote in Massachusetts, church membership was of overriding importance in the community. In order to join a Puritan congregation, one had to be justified—or converted or born again into faith. However, JUSTIFICATION was not sufficient for church membership. To join the Saints, one had to be certified by the minister and the congregation. The prospective church member had to testify to a conversion experience that impressed his or her audience as genuine. SANCTIFICATION followed justification and was the continuing proof that the person was, in fact, a member of the elect (Meyers 20).

Karen Meyers explains the requirements for joining the congregation. She states two steps. Justification is to convert. Sanctification is to prove your conversion. As it is a sect of Protestantism, Puritanism is based on the creed of the covenant of grace. The covenant is the link between spiritual and civic relationships, for instance, the covenant of God and Moses,

God and Adam, and God and Abraham. Hence, Puritans see themselves as saints. They reject the mediation of the priest and the pope between them and God. Karen Meyers states that:

Among the things early Protestants, including the Puritans, disliked about Catholicism was the idea that priests and other representatives of the Church hierarchy mediated, or transmitted information, between the individual and God. Protestants believed, instead, in direct relationships between individuals and God. This idea is of profound importance because once it is acknowledged that a lowly peasant, for example, can approach God independently without the mediation of a priest, it is not far to the evolution of ideas such as individualism, equality, and democracy (Meyers 18).

Karen Meyers shows that Puritans rejects the mediation between them and God. Alternatively, they see themselves as saints who can contact God directly without mediation.

Rewording Meyers claim that Puritans are Congregationalists. Meanwhile, they are Calvinists. Calvinism is a religious movement founded by John Calvin. The doctrine of Puritanism works using the five tenets of Calvinism. Puritans believe in Predestination. It is the belief that everything happens to them is planned in advance by the Lord's sovereignty. The second principle is providence. It is God's power which controls their life and eventually protects them. They believe in the total depravity which is a theory that due to the sin of Adam and Eve, humankind is corrupted by sins. In addition, the limited atonement is the theory that Christ's death is for the elects, not the sinners. The irresistible grace is the fact that the member of the elect cannot resist grace given by God, even if he still committing sins. The grace will overcome him to the conversion (Meyers 18-19). To put in a nutshell, the five tenets of Calvinism become the pillars of the Puritan believe. Calvin's values are transmitted to become also Puritan's values.

One of the outcomes of Puritanism is Puritan literature. According to Karen Meyers, it is based on three branches, sermons, poetry, and history. Another view about literature from the Puritan glance is presented by Karen. In this regard, Puritans believe that drama and fiction are corrupted. The fact that Puritans believe in predestination, they believe that God's plan makes them listen to the sermon and accept the irresistible grace.

Their sermon is divided into three parts. It starts with explicating the biblical passages. The second part is about grasping the lessons, laws, and wisdom from those biblical messages. Third, the preacher teaches them the application of those lessons and laws in their lives. Accordingly, with a strict kind of religion, Puritanism is the raw material from which Hawthorne crafts his works.

D. Transcendentalism

Another movement that shapes Hawthorne's life is Transcendentalism. It begins with the publication of Ralph Waldo Emerson's pamphlet *Nature* in 1836. This movement is aesthetic, social, and partially religious. It embraces new ideas in religion, literature, and culture. However, this movement opposes the doctrine of the Unitarian Church. It gives priority to intuition, not the religious doctrine to achieve a spiritual state. Insofar, Emerson is the leading figure of this movement, Transcendentalism might be considered as part of Romanticism and Idealism.

Hawthorne sheds light on the psychological and social effects of humans. He is famous for exploring the inner and spiritual side of the characters. The author is more skeptic, and suspicious about human circumstances. Hawthorne is pessimistic about the world conditions. Starting from this point, the author is concerned with Transcendentalism. According to Werlock in *Companion to the American Novel* states that: "[...] He also wrote some of the finest short stories in American literature and shared with his friend Herman

MELVILLE a pessimistic view of the human condition.” (Werlock 568). Furthermore, Elizabeth H. Oakes in her book *American Writers* states that:

Hawthorne was a major figure among the transcendentalists, but he was a more thorough skeptic, deeply suspicious of the mysticism and blind optimism that he felt Emerson and Alcott often embraced. This position left him always a bit on the outside, where he could examine the contradictions of transcendental thought. He was most inspired by the doctrines of self-reliance and compensation, and his most famous works examine the philosophical underpinnings of these doctrines with rigor and detachment that distinguished him among his peers (Oakes 153).

Both of Werlock and Oakes shares the idea that Hawthorne is pessimistic. However, Oakes goes further to say that Hawthorne’s isolation Gives him the opportunity to examine the contradictory thoughts of Transcendentalism. In this regard, the publication of his novels, essays, and stories grant him a remarkable rank in American literature as one of the prominent authors of Transcendentalism.

According to Harlow G. Unger in the *Encyclopedia of American Education*, Transcendentalism is defined as a literary and philosophical movement in the early 19th century. It is started in New England. This later rejects the Puritan doctrine and the idea of the original sin. However, it embraces a couple of different ideas such as the idea of beauties of the individual like an element of nature (1134). The movement is an intellectual rebellion against Puritanism, Calvinism, and other dogmatic doctrines.

Hawthorne lives in a society with the most two influential movements. However, they are characterized by an opposite view of the human race. Puritanism highlights the doctrine of the original sin i.e. the sin of disobedience that is committed by Adam and Eve. This later gives Puritanism a pessimistic tendency, view, and tone. On the other side,

Transcendentalism partially highlights the ideas of Romanticism. This movement embraces the human race. It is characterized by an optimistic view of the world. Thus, Hawthorne is selective in choosing what suits his thinking and even what suits his fiction.

E. Bible

According to EBD, the word Bible is derived from the Greek word Biblia. It means a collection of books. In the fifth century, the whole collection of the sacred books is named the Bible. Thus, gradually the Bible came to be used in the English language. The Bible contains sixty-six books. They are written by different writers. Those books are written using three different languages with various circumstances because it is written in period estimated by 1600 years.

According to EBD, the division of the Bible is a human invention. It is for the purpose to facilitate the references. The Bible is divided into the Old and New Testament. The Old Testament contains thirty-nine books. It is named the Law, the Law of Moses, the law of Prophets and the Old Covenant in the New Testament. The Old Testament is also divided into three sections. The first section called The Law i.e. Torah and the Pentateuch which contains the first five books, Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

The second section is The Prophets. It contains the books of Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, and 2 Kings, Isaiah, Jeremiah, Ezekiel and the rest of the twelve minor prophets. The third section is The Hagiographa. It contains the rest of the books. The New Testament contains twenty-seven books. It consists of historical books i.e. the Gospels contains the first four books of the New Testament, and the Acts of the Apostles. In addition to the Epistles and the books of Revelation and Prophecy (Nelson).

F. About *Young Goodman Brown*

Hawthorne's YGB is one of the outstanding pieces of writing of this prominent author. This tale is about a Puritan man Goodman Brown who makes a covenant with the devil. Later, he attends a devilish gathering in the woods. At this point, the protagonist sees a number of his religious town's people and their leaders. He witnesses the attendance of his wife Faith. As a result, he returns doubting about what he witnesses, whether it is true or just hallucination. Thus, he becomes suspicious about goodness in his fellows and humanity in general.

Hawthorne's tale receives a number of critical debates. As a starting point, Conor Michael Walsh in his dissertation *Nathaniel Hawthorne and His Biblical Contexts* deals with the majority of Hawthorne's works. However, Walsh focuses on biblical analogs. He deals with the Babylonian Captivity and Boston in YGB. He states that: "The role and features of Boston are similar to that of Babylon." (Walsh 57). Walsh mentions some biblical similarities between Hawthorne's Boston and the Babylonian city of the ancient Israelites.

Another biblical analog that Walsh mentions in his doctorate dissertation is the religious manifestation of Jerusalem and Salem in YGB. He explains that Hawthorne's tale YGB errand into the wilderness is the same as the Puritan's errand in which both are for spreading the Lord's words and the true faith. He shows that Salem is derived from Jerusalem which can be considered as the holy land for the Jews. Furthermore, it is the central city of Judaism. He states that:

The first direction Hawthorne takes then in understanding and representing his hometown of Salem, is to consider how present righteousness and peace are in his Salem and its namesake Jerusalem, both of which influence the person and experience of "Young Goodman Brown." (Walsh 84).

According to Walsh, Hawthorne means that his Salem village of YGB is the same as Jerusalem the holy land of the Jews. Additionally, he compares the protagonist to the major prophets Jeremiah and Isaiah. Walsh explains the symbol of Brown's wife Faith and her pink ribbon. He gives an explanation that there is a need for faith in God, with total obedience in the Lord's commands. When Goodman Brown neglects his wife; in fact, he neglects his faith in God. Moreover, the protagonist Goodman Brown symbolizes the loss of faith. In general, he symbolizes neglecting God's commands.

Naim Ezghoul and Malek Zuraikat deal with Y G B in their article '*Young Goodman Brown*': *The close lane*. They intend to present Hawthorne's tale as a satire of the Puritan's doctrine. It is a prejudiced and intolerable system of belief shown by Goodman Brown. However, Puritanism considers all non-conformists as sinners. As far as Brown is the incarnation of the Puritan ideology, he became the spokesman of all Puritans. Indeed, the protagonist's interactions with characters develops a full-fledged doctrine.

The view that is presented in their work is a satirical one. As long as Puritans believe that only the elect who deserves to be a member of the congregation, this idea determines that Puritanism is one-sided religion. Thus, its wickedness is neglecting the others. Ezghoul and Zuraikat argue that:

By not accepting others, puritanism associates with the devil against humanity in general. Such extremism which some of the Puritan principles demonstrate circumscribe the spread of Puritan ideology and its acceptance among people. Again, being biased, Puritanism prompts hatred, distrust, and division among human beings (Ezghoul and Zuraikat 01-02).

Malek Zuraikat and Naim Ezghoul criticize the Puritan doctrine based on Hawthorne's tale YGB. In fact, even Hawthorne is skeptic about Puritanism. He uses the protagonist as a satirical embodiment of such doctrine. However, he attempts to reflect his

own dissatisfaction and disillusionment in his tale. Zuraikat and Ezghoul states in their journal article '*Young Goodman Brown*': *The close lane* that: "Therefore, his experience and knowledge of the history of Puritanism and his liberal temperament all together prompt Hawthorne to look at 'Young Goodman Brown' as a satire of Puritanism and at Brown as an incarnation of the Puritan ideology." (Ezghoul and Zuraikat 02). To put in a nutshell, YGB is a reflection of Hawthorne's own belief. However, this belief is colored with a satirical view against Puritanism. It is a sharp critic against this sort of creed.

Ezghoul and Zuraikat conclude that the tale is a satire of Puritanism. They came to the conclusion that Puritanism in YGB is to widen the division between all Christian sects. It is a one-sided doctrine. It accepts only the elect as a member and excommunicates the others. This act enhances the possibility of a divided society. In this regard, the satirical view can be seen at the end of Brown as a desperate and skeptical man. Following his same line of thinking, Brown guides himself to his doom.

Puritanism prevents Brown to see the bigger picture. Hence, he cannot enjoy freedom and become ignorant of human desire. Hawthorne's YGB sheds a spotlight on Hawthorne's own dissatisfaction about Puritanism. He criticizes this doctrine as an outdated ideology. However, it must be updated to cope with this world by accepting others.

Another work that deals with Hawthorne's tale is Thafar Y. Assaraira's article *Young Goodman Brown's Errand into the Wilderness*. He depicts this tale as one of Hawthorne's piece of writings that occupies a significant place in the American wilderness literature. Assaraira attempts to introduce the genre of Errand and provide its common archetypal characteristics. In parallel, he gives incident texts that thematically in relationship with YGB.

His article highlights Hawthorne's tale as one of the most significant literary work in the entire genre of the American wilderness literature. He explains that YGB is a journey in the depth of the virgin landscape. In parallel, he links it to the Calvinist doctrine of the

original sin and predestination. Also, Assaraira set Hawthorne's tale in comparison to *The Waste Land* poem by T.S. Eliot (1922), Jessie L. Weston's *From Ritual to Romance* (1920), Melville's *Moby-Dick* (1851), Thoreau's *Walden* (1854), Mark Twain's *Huckleberry Finn* (1884) and Willa Cather's *My Antonia* (1918). In this regard, Assaraira states in his article *Young Goodman Brown's Errand into the Wilderness* that:

In short, "Young Goodman Brown" uniquely succeeds in reinforcing the importance of the errand into the wilderness as the unifying mythos of American-literature, past, present, and future. If the traditional "hero journey" works represent a common, imported belief in the worthiness and necessity or the errand among characters of generally similar cultural backgrounds, Hawthorne's work assumes critical importance as a means of extending that motif cross-culturally and making it truly representative of America (Assaraira 67).

Assaraira concludes that YGB will have a lasting reputation for future readers. It will gain prolonged debates on its important place in the American wilderness literature. With his trenchant examination of YGB, it gains its remarkable place in Hawthorne's series.

One further, *Hawthorne's Attitudes Toward His Ancestors' Religious Belief As Reflected In "Young Goodman Brown"* is an article by Niken Anggraeni. The author attempts to reveal Hawthorne's attitudes toward his Puritan ancestor's belief that is implanted by Hawthorne in his tale. He gives priority to the social context and its meanings. Thus, he tries to grasp the experience of Goodman Brown according to the historical climate of Hawthorne.

Despite the fact that Goodman Brown is a religious man, he makes a covenant with the devil in Salem's woods. While holding a conversation with the devil, Brown realizes that the covenant is morally incorrect. In this regard, Anggraeni states that: "This shows how in

this part Brown undergoes an inner conflict. This conflict is resulted from his moral belief, for what he is doing is actually in contradiction with his faith.” (Anggraeni 84). Brown creates an inner conflict which later is represented as Hawthorne’s inner conflict towards Puritanism.

After the meeting in the forest, Brown discovers that humans are sinful including his hometown people and even his wife. At this point, Brown loses his religious faith. Brown becomes skeptic about goodness in people till he died. However, Brown’s mode of thinking depicts Hawthorne’s attitude toward his ancestor’s belief i.e. Puritanism.

Hawthorne’s tale YGB reveals his attitudes toward his ancestors’ Puritanism. Thus, he portrays Brown’s downfall as a parallel to the values of Puritanism. Hawthorne expresses an anti-Puritan view through the setting. Hence, a setting of Salem witchcraft trail of 1692, in which his ancestors are the judges.

The Dimensions Of Light And Darkness In Hawthorne: A View Of Young Goodman Brown And The Minister's Black Veil is an article written by Francis Mowang Ganyie. He attempts to deal with Hawthorne’s symbolic tales. Thus, he deals with YGB and *The Minister’s Black Veil*.

Francis Mowang Ganyi classifies Hawthorne, Millville, and Edger Allan Poe on one side. They share the same notion of pessimism and a lack of idealism. They are characterized by a gloomy writing in which they attempt to question the essence of human existence. In his article, Francis Mowang Ganyi states that:

Instead of optimism, their writings were gloomy and inconclusively probing the very essence of human existence. In spite of the profuse admiration and praise to which Hawthorne was exposed as evidenced in Poe’s and Melville’s encomiums upon his writing, Hawthorne, we perceive, was prone to a sad and brooding countenance reminiscent of the impression that he possessed a

knowledge deeper and darker, of the world and the human potential for evil (Ganyi 18).

Melville's, Poe's, and Hawthorne's views are dark. They see man as a sinner and his actions are self-destruction. A wide range of conclusions like man's evil capacities can be interpreted from their literary pieces of writings. Ganyi explains that Hawthorne is an artist with a very strong moral orientation.

Both of YGB and *The Minister's Black Veil* reveals Hawthorne's mode of thinking and his relationship with his companions. Hawthorne's capability to manage the usage of light and darkness raises the suspense. He is able to manipulate the atmosphere of scenes from light to darkness as a means of an interpretation of the covered truth. In his article, Francis Mowang Ganyi argues that:

As an exponent of romantic Literature, Hawthorne was prone to melancholy and altered states of consciousness which favored a cynical study of the psychic disposition of humanity. This, in turn, opened up a corresponding exploration of dark aesthetics. Young Goodman Brown is thus open to several complex interpretations as the reader's mind fluctuates between a complex system of meanings and sensations alluded to by the artist. Thus, in Young Goodman Brown our ability to distinguish reality from fantasy is marred by the narrative action which fluctuates between light and darkness both of which are symbolic of different kinds of knowledge (Ganyi 20).

Ganyi interprets that light is the world of lies. Thus, people hide these evil capacities in that world. On the other hand, darkness is the key to decipher the covered truth and human essence. In *The Ministers' Black Veil* and YGB, Hawthorne in the light of Puritan doctrine depicts the concept of the inherited sin. Hence, light and darkness are important to reveal the truth. In a juxtaposition, Hawthorne reaffirms the fall of man is identical to the Puritan

beliefs. Ganyi believes that only darkness can examine our true nature. Therefore, Hawthorne effectively uses both darkness and light to explore the human capabilities of evil.

G. Conclusion

Hawthorne grants himself a remarkable place in American literature as one prominent writer that his writings are characterized by a religious tone. The Puritans gives priority to the Bible. Thus, Puritans guides him to be one of them. However, he is not that Puritan; in fact, he reaches an intellectual status that allows him to see life and fate differently. He shapes his ancestor's beliefs into another level of comprehension of its values.

Hawthorne's context affects his mode of thinking. The existence of some religious and literary movement such as Puritanism and Transcendentalism takes part in the enhancement of his writings. Despite the fact that Puritanism and Transcendentalism are different and to some degrees they oppose each other lead Hawthorne critically choose what suites his thinking. In this regard, he is able to cope with the differences of both.

The centrality of the Bible in Puritanism effects Hawthorne's writings. He is influenced by the sacred books, but he rejects some Puritanical basic beliefs. In this regard, Hawthorne creates specific parallels to some passages from the Bible to scrutinize the essence of the Puritan belief. He provides a critical view of Puritanism. He means to reflect some religious notions and concepts such as sins, faith, and morals. He uses the Bible as a source of thematic and stylistic concerns. He borrows themes related to the Bible, for instance, journey, temptation, and atonement. The reflection of Hawthorne's influence also can be traced in his artistic style. He implements religious words, precisely the biblical diction. Hence, it would characterize his style with biblical tone.

III. Chapter Two: Smite the Rock

- A. Introduction
- B. Theme of Temptation
- C. Theme of Journey
- D. Theme of Atonement
- E. Conclusion

A. Introduction

Hawthorne's YGB tackles the subject of religion. It evokes a number of reactionary interpretations. At first, Hawthorne employs a set of religious themes. Consequently, this implementation of religion plays a significant role in his writings. He spotlights a muddle of human nature and wickedness. Furthermore, he manages to highlight the fusion of religion and his context.

This chapter is devoted to the thematic analysis of Hawthorne's tale YGB. Usually, the Bible is a book of stories, themes, and values. The author's tale carries a weight of moral concern. As long as Hawthorne is influenced by the Bible, he illustrates his tale with the themes of temptation, journey, and atonement. However, he uses what suites his tale in terms of the characters. He exploits the Scripture to write Brown's journey. Eventually, the biblical influence guides him to depict his ancestor's legacy with a religious tone.

B. Theme of Temptation

According to Cambridge Dictionary, the temptation is the desire to do or have something you know is wrong, immoral, or bad "Temptation". According to Easton's Bible Dictionary, temptation takes two meanings; temptation means a trial. It is the state of being tested and the act of testing itself. Temptation also means solicitation to evil actions "Temptation". To put in a nutshell, the temptation is an act of persuading someone to do something which is immoral.

The theme of temptation plays a significant role in the Christian doctrine. The word tempt is repeated forty-seven times, tempter repeated twice, and temptation repeated thirty times in the Bible. The theme of temptation is mentioned in different places in the Bible in the Old Testament in Genesis, Abraham Commanded to Offer Isaac verse number one "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am." (*King James Bible*, Genesis 22. 1). The book of Exodus

also mentions temptation in Exodus Water from the Rock. The Bible says: “And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?” (Exodus 17. 7). It is mentioned in E B D that: Massah means temptation. It is the name of a place that the Israelites whispered because they want water. This act of whispering made Jehovah angry against Israelites.

Temptation also is mentioned in the New Testament. The book of Matthew mentions the temptation of Jesus. Matthew says: “And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.” (Matthew 4. 3). The tempter is mentioned in 1 Thessalonians. Timothy sent to the Thessalonians verse number five “For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor is in vain.” (Thessalonians 4. 5). In E B D, the tempter is explained as a name given to Satan.

The story of Adam and Eve is one of the examples in which temptation found. This story takes place in Genesis chapter two Adam and Eve, and chapter three The Fall of Man or Man’s Disobedience in the Bible. At first, Almighty God created wild animals, livestock and creatures that move along the ground in the sixth day. After the creation of heavens and earth, Almighty God watered earth by sending rain. At this moment, the creation of Adam happened. It is the beginnings of the creation of man on earth. Hence, Almighty God created Adam from dust.

The Lord created Eden’s garden. Then, God planted every pleasant tree and good for eating in the middle of this garden beside the tree of knowledge of good and evil, and the tree of life. It is mentioned in Genesis that “And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

(Genesis 2. 16-17). Starting from this point, God ordered Adam to not eat from the tree of knowledge of good and evil. Thus, Adam obeyed the Lord's command.

The Lord God made Adam fall into sleep. Then, the Lord created Eve from Adam's rib. Eve becomes Adam's companion. Then, Adam called his companion woman, because she was created from man. The bible mentioned that "And they were both naked, the man and his wife, and were not ashamed." (Genesis 2. 25). Adam and Eve were naked, but they were not aware of their reality.

The serpent tempted Eve to eat from the tree of knowledge of good and evil. The serpent asked Eve if Almighty God really prevented them from eating the fruits of the tree of knowledge. In the Bible Eve replied to the serpent saying that "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:", "but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." (Genesis 3. 2-3). The serpent persuaded Eve to eat the fruits. The serpent said if you eat, you will not die and you will have the ability to distinguish good and evil like God. Thus, Eve ate and gave some of the fruits to Adam. The fact that Adam and Eve ate from the tree of knowledge made them aware of being naked. Thus, they started to cover themselves. However, previously they were not able to differentiate between good and evil or naked and covered.

The serpent deceived Adam and Eve to eat from the tree of knowledge. As a consequence, The Lord God cursed the serpent by crawling on the ground and eternal enmity between the serpent and the women. Additionally, Almighty God punished Eve with an increase of pain in childbirth and said to Adam that the ground cursed because you have listened to Eve. However, Adam will work the ground to eat. Almighty God banished Adam and Eve from the Garden of Eden. In this regard, pursuing knowledge took Adam and Eve

to their exile. It is the fact that the serpent guided Eve to disobey the Lord by falling in temptation ruined their life.

In Hawthorne's YGB, the relationship of the protagonist and his wife Faith parallels Adam and Eve relationship. Hawthorne's tale is an allusion to the temptation that occurred in Eden's garden. Thus, Brown and Faith are a reference to Adam and Eve. The fact that both stories are based on temptation, they mirror the result of temptation that can ruin man's life. At the beginning of Hawthorne's tale, Brown and Faith have a good relationship.

Faith asks her husband Goodman Brown not to go to the woods at night saying that: "prithee put off your journey until sunrise and sleep in your own bed tonight. A lone woman is troubled with such dreams and such thoughts that she's afraid of herself sometimes. Pray tarry with me this night, dear husband, of all nights in the year." (Hawthorne 02). Faith begs her husband Brown to prevent him from traveling into the forest at night and postpone it to the sunrise. This indicates that Faith is troubled with Brown's errand. Alternatively, she feels comfortable with Brown's companionship. Brown tells her "My love and my Faith." (Hawthorne 02). Faith is a reference to his wife and also a reference to his faith in God. With a good relationship between Brown and Faith, he is starting a journey into the woods.

At first, Adam is alone in Eden's garden. In order to make Adam feels comfortable, Almighty God created Eve as a companion for him. In Genesis the Lord God says: "And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him." (Genesis 2. 18). In this regard, the relationship between Adam and Eve parallels the relationship between Brown and Faith. Hence, both relationships are characterized by companionship and love.

Brown's errand into the wilderness takes place in a gloomy forest. Hawthorne describes the setting of Brown's errand with a dreary road full of darkness because of the gloomiest trees of that forest. Thus, it symbolizes evil and danger. This view does not much

the context of Adam and Eve. However, Eden's garden is characterized by the pleasant and best trees for food. The Bible says that: "And out of the ground made the Lord God 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 knowledge of good and evil." (Genesis 2. 9). To put in a nutshell, Hawthorne's tale setting is totally different from Adam and Eve's story. It is the fact that temptation can occur in different places for different people. Hence, an interpretation can be given that no one and no place is immune to temptation.

While Goodman Brown is journeying into the woods, he encounters a devilish man. The most remarkable thing in that figure is his staff. It bears a resemblance to a great black snake. Hawthorne in his tale states that: "But the only thing about him that could be fixed upon as remarkable was his staff, which bore the likeness of a great black snake, so curiously wrought that it might almost be seen to twist and wriggle itself like a living serpent" (Hawthorne 02). This staff that resembles a snake is an allusion to the serpent of Eden's garden. The serpent that tempts Adam and Eve and lead them both to their exile.

According to the Bible, Eve confessed that the serpent deceived her to eat from the tree of knowledge. The Bible says that: "And the Lord God said unto the woman, What is this that thou hast did? And the woman said, The serpent beguiled me, and I did eat." (Genesis 3. 13). Parenthetically, Hawthorne's influence by the Bible leads him to implement a reference to the serpent. Its temptation caused destruction in Adam and Eve's life. In juxtaposition, the devilish man and his serpent staff will cause destruction in Brown and Faith's life.

The devilish man tries to persuade Goodman Brown to go deep in the forest. But he rejects to go deeper awhile. Then Brown unconsciously continues his journey. This act parallels Eve's act when the serpent asks her if God forbid eating fruits from the garden's trees. Eve tries to resist by saying that they are able to eat of every tree of the garden. But if

we eat from the midst tree i.e. the tree of knowledge, we will die. However, the serpent tempts her to eat from the tree by saying that: “And the serpent said unto the woman, Ye shall not surely die:” (Genesis 3. 4). The serpent tries to persuade Eve that no harm will come to her if she eats the fruits. The serpent tries further to seduce Eve to eat.

The story of Brown and Faith is similar to the story of Adam and Eve. The devil with the serpent deceives Adam and Eve to be expelled from paradise. In parallel, the devilish man with the serpent-stuff like deceives Brown to continue his journey to the devilish ceremony. Therefore, Goodman Brown loses his Faith in his fellows and being expelled from his community.

In fact, Brown resists the temptation of the devil saying that: “We have been a race of honest men and good Christians since the days of the martyrs; shall be the first of the name of Brown that ever took this path and kept.” (Hawthorne 2). The devil persuades him that he helps Brown's grandfather to wipe a Quaker woman. Also, the devil helps his father to set the fire in an Indian village. By acknowledging these evil acts, Brown resists saying that: “we are people of prayers”. (Hawthorne 2). Brown resumes his journey with the devil. Hawthorne attempts to depict the image of resistance the same as Eve's resistance of temptation. However, in the end, both of them cannot resist.

The fact that Brown falls in the temptation of the devilish man makes him knowledgeable about the devil's acquaintance with certain religious fellows. In this tale, the devil confesses that the deacons of church drunk wine with him, the selectman of divers towns appointed the devil as their chairman, and a number of Great and General Court are strong supporters of the devil's interest. In juxtaposition, when Adam and Eve fall in the temptation of the serpent, they got an amount of knowledge. This later makes them aware of being naked. Thus, they try to cover themselves with fig tree leaves.

At a certain moment, the devil vanished. Then Brown hide behind a tree. Brown hears the voices of Deacon Gookin and the minister speaking about taking a young woman to the congregation that night. At this moment, Brown thinks that the young woman might be his Faith. As a result, Goodman Brown feels a heavy burden with heartsickness. He doubts if there is heaven above him in the skies. Nevertheless, he tries to resist declaring that: "With heaven above and Faith below, I will yet stand firm against the devil!" (Hawthorne 6). Here again the protagonist attempt to resist the temptation of the devil. As long as Brown declares that he will stand strong against the temptation, he declares his obedience in God's faithfulness. In the beginnings of Adam's life, he resists the temptation of the beauty of Eden's trees, precisely tree of life and tree of knowledge. But, the weakness of his companion i.e. Eve drives them to their doom.

Brown witnesses the existence of a black mass of clouds. He listens to familiar voices of man and woman. Then the desperate shouts "Faith". However, there is Faith's pink ribbon fluttering in the air in which Brown grabs it. At this moment he realizes that his Faith is disappeared. He says: "My Faith is gone!" and "There is no good on earth; sin is but a name. Come, the devil; for to thee is this world given." (Hawthorne 6). Hawthorne uses faith with a double meaning. The first indicates that Brown's wife is lost in the woods in which he is afraid of losing her. The second indicates that with the temptation of the devil, Brown's creed and set of beliefs are gone. It is similar to that Adam and Eve lost their faith by their disobedience. When Almighty God commands Adam and Eve to not eat the fruits of the tree of knowledge, the serpent deceived them. As a consequence, they lost their faith by falling in temptation.

While Brown resumes his journey in the woods, Hawthorne describes the weakness of the human race by stating that: "The road grew wilder and drearier and more faintly traced, and vanished at length, leaving him in the heart of the dark wilderness, still rushing onward

with the instinct that guides mortal man to evil.” (Hawthorne 6). It is the fact that falling in temptation and following Satan leads Brown to orient his tendency toward evil. It is the human instinct that guides him to fall in temptation. On the other hand, this act of resuming his journey is an allusion to Adam and Eve exile from heaven. In fact, Brown quit his community by the temptation of the devilish man and his serpent-like staff is similar to that Adam and Eve get out of Eden’ garden by the temptation of the devil and the serpent.

After a sermon given by the spiritual figure, he asks the members of the congregation to see each other saying that: “And now, my children, look upon each other.” (Hawthorne 9). At this moment, Brown sees his Faith. However, the spiritual leader addresses the member: “Evil is the nature of mankind. Evil must be your only happiness.” (Hawthorne 9). Hawthorne’s transcendental tendency is characterized by a skeptic and pessimistic view of human nature. Thus, he states in his tale that the nature of humankind is evil. However, they must cope with such orientation, because it is the only happiness can acquire.

The leader puts his hand in red liquid to lay the baptism mark on Faith’s forehead. This act makes Brown yells addressing Faith: “Faith! Faith!” cried the husband, “look up to heaven, and resist the wicked one.” (Hawthorne 9). An interpretation can be given that Brown is addressing his wife to resist and not to accept baptism. On the other hand, it is a suggestion that Brown addressing his faith in God that must resist. Thus, she must not accept being a member of this congregation of sinners. The logical allusion in Adam’s story is that he follows his wife, Eve. It is the same when Brown follows his wife Faith. Thus, both stories suggest that illogically being a follower leads to self-destruction.

Adam did not address Eve to resist the temptation and to not eat the forbidden fruit. Instead, he ate the fruits. The Bible says that: “when the woman saw that the tree was good for food and pleasing to the eyes, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.” (Genesis 3. 6).

According to the Bible, Adam was with Eve when she ate the fruit. However, there is no reference that he prevented her from eating.

The protagonist wakes up from this illusion that he witnesses. He finds himself in the middle of the forest listening to sounds of the winds. He doubts if Faith listened to him or not. The next morning Brown walks in the street of the village. He is staring like a bewildered man. This suggests that a total change happens to Brown. He sees a number of devil worshippers in the village. When he meets his wife, he sadly looks to her face and then passes on without salutation. From that night Brown becomes an unhappy, skeptical, and desperate man until his dying hour is gloom.

Both stories of Brown and Adam sheds light on temptation. Hence, they suggest that falling in temptation can ruin a man's life. At the end of Adam's story, Almighty God punished the serpent, Eve, and Adam. Consequently, The Lord God punished Adam by painful work he will eat. Temptation ruins Brown's life the same as Adam's life. Hawthorne describes Brown as: "A stern, a sad, a darkly meditative, a distrustful, if not a desperate man did he become from the night of that fearful dream." (Hawthorne 9). Hawthorne suggests that falling in temptation leads to self-destruction.

Y G B is an allegorical tale that sheds light on the fall of man. Hawthorne illustrates his story with a protagonist who is tempted by the devilish figure. The result is his succumbs. Both stories are about curiosity, like Eve, Brown cannot resist exploring the mysteries of the woods. The reward of curiosity seeking knowledge and falling in temptation changes the life of Adam, Eve, Brown, and Faith to the worst.

C. Theme of Journey

According to Cambridge Dictionary, the journey means traveling from one place to another, mainly a long distance "Journey". An account of the word journey in the Bible

reaches one hundred and fourteen times. Thus, this account indicates the importance of this word in the Christian religious schemes.

The journey as a theme appears to be recurrent in the Bible. As an example: the journey is mentioned in Genesis chapter eleven The Tower of Babel. Hereafter the flood, the descendants of Noah 's scattered along with the earth. Then, they journeyed from east to settle in flat land. They decided to build a tower to reach the heavens. The Bible says that: "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." (Genesis 11. 2). In this regard, the journey is similar to an errand. This later means going to a place to do a task.

The journey of Moses can be seen as one major journey in the Bible. According to the *Oxford Dictionary of Allusions*, Exodus is the second book of the Bible. It is the departure of Israelites from slavery in Egypt under the leadership of Moses. The book speaks about the journey of Moses with the Israelites toward the promised land of Canaan. (Delahunty 96). The life of Moses extends to the first five books of the Old Testament Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The story of Moses started when Pharaoh saw that Israelites become numerous. Thus, Pharaoh became suspicious of them. The king ordered to oppress Israelites by hard labor. However, the Israelites started to increase in number. Pharaoh ordered two Hebrew midwives Shipharah, and Puah to kill every male child and to keep every female child alive. On the other hand, Shipharah, and Puah disobeyed Pharaoh's orders. He ordered to throw all the Hebrew baby boys to the Nile River.

A Levite women Jochebed becomes pregnant. She gave birth to a male child. When she cannot hide him, she put him a basket in the Nile River. Pharaoh's daughter discovered the child and asked the child's mother to breastfeed him until he grows up. Then Pharaoh's daughter raised him as her child. The Bible says: "And the child grew, and she brought him

unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said Because I drew him out of the water." (Exodus 2. 10). Though Moses is Hebrew, he grows up in an Egyptian royal family.

When Moses grows up, he saw an Egyptian man beating a Hebrew man. Nevertheless, Moses killed the Egyptian and buried him. When Pharaoh heard about Moses, he tried to kill him. Then Moses fled to Midian and took a rest near to a well. The daughters of a priest Reuel come to water the flocks. Moses helped them to accomplish the work. Then, Reuel invited him to eat. As long as Reuel gave Moses his daughter Zipporah in marriage, Moses accepted to stay in Midian. After a long period of time, the Egyptian Pharaoh died. There, Almighty God heard the Israelites crying from the agony of slavery.

One day when Moses was tending the flocks near to Horeb mountain. Almighty God appeared to him. The Lord God ordered Moses to take off his shoes. According to the Bible, Almighty God says that: "And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." (Exodus 3. 5). The Lord God ordered Moses to go to Pharaoh to lead Israelites out of Egypt. Hence, Moses and the elders must go to Pharaoh saying that God of Hebrews let us take three days journey and a sacrifice to God in the desert. Conversely, God knew that Pharaoh will not let Moses and the Israelites take the journey.

Moses asked God if the Hebrews did not believe him. Almighty God replied allowing Moses to perform miracles. According to the Bible in Exodus chapter four; the staff of Moses became a snake. The hand of Moses became white like snow. God said if Hebrew people did not believe in the first two miracles. They believe in the third one that Moses took water from the Nile and it became blood when he dropped it on the ground. Nonetheless, Moses tried to evade God and said he is not eloquent. God instructed him to take his staff and his brother Aaron with him because he is eloquent.

When Moses and Aaron met Pharaoh, they asked him for three days journey. However, Pharaoh refused to let Israelites take the journey. He punished the Israelites by increasing in hard work. In the second meeting with the Pharaoh, the Lord instructed Moses and Aaron to perform the miracles. According to the Bible in Aaron's Rod: "And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent." (Exodus 7. 8- 9). Indeed, Moses and Aaron follow God's instructions. Aaron cast down the staff; meanwhile, the Egyptian magicians cast theirs. However, the serpent staff of Aaron ate all the serpents of the magicians. Yet Pharaoh did not let Israelites take the three days journey again.

After the Pharaoh witnessed the miracles and refused the Lord's commands. Almighty God punished him and the Egyptian people with ten different kinds of plaques i.e. Plaque of Blood, Frogs, Gnats, Flies, Livestock, Boils, Hail, Locusts, Darkness, and the Plaque of the Firstborn. Because of these plaques, Pharaoh let the Israelites take the journey. The Bible says that: "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." (Exodus 13. 21). Moses led them in the desert to leave Egypt. Then, God made a pillar of cloud in the day and a pillar of fire in the night to guide the Israelites in their journey.

Pharaoh pursued the Israelites to the red sea. God instructed Moses to stretch out his hand over the sea. Thus, he divided the sea into two sides with dry land underneath the Israelites. On the dry ground the Israelites passing the red sea. Yet, Pharaoh's army followed them. At that point, God instructed Moses to stretch out again his hand over the sea. The water of the sea flows back over Pharaoh and his army.

Hawthorne's YGB evokes a number of interpretations. The plot of Brown's journey into the wilderness is similar to the plot of Moses journey. In both stories, Goodman Brown

and Moses leave their community to start their spiritual journey in the wilderness. Brown leaves his wife Faith. She begs him to not leave her that night. However, Brown's errand into the wilderness seems predestinated by God's will.

According to Hawthorne's tale Brown replying to his wife saying that: "of all nights in the year, this one night must I tarry away from thee. My journey, as thou, callest it, forth and back again, just needs to be done 'twixt now and sunrise." (Hawthorne 1). As far as Brown leaves his wife Faith, he abandons his community i.e. Salam village. In juxtaposition, the journey of Moses starts when his mother puts him in the Nile River. This act suggests that Moses by God's destiny leaves his real mother which can be similar to Brown leaves his wife Faith. Additionally, the incident of Moses kills the Egyptian man by God's will leads him to flee to Midian. Thus, Moses leaves his community and his people i.e. Egypt and Hebrews. It is the same as Brown's act of leaving Salam village.

The journey of Brown and Moses continue after their departure from their hometowns. Brown enters the woods with fear in his heart doubting if there is a devilish man behind every tree or at his very elbow. In equals, Moses fears to be killed and fled to Midian. In this regard, the Bible says: "Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian: and he sat down by a well." (Exodus 2. 15). To put in a nutshell, the beginnings of the journey of Moses matches Brown's journey. Both of Moses and Brown leaves their community. Brown takes a journey into the woods. Moses takes a journey into Midian then later into Egypt. However, both departures are characterized by terror and fear.

Moses and Brown enter a non-familiar territory. Brown enters the forest and Moses enters Midian. When Moses is tending the flocks of Jethro in the desert of Midian, Almighty God appears to him in the shape of a flame of fire. According to the Bible in the book of Exodus, chapter three, Moses and the Burning Bush, God appears to Moses and instructs

him to not come any closer. Then, God instructs him to take off his sandals. Correspondingly, Brown meets a devilish man in the forest. The devilish man reminds Brown of being late. The devil is waiting him for fifteen minutes ago. To put in a nutshell, God's revelation to Moses in Midian's desert in Horeb mountain is partially likewise Brown's meeting in the forest. However, Hawthorne's pessimistic view of the human character leads him to manage the story with a devilish man, not the Lord God. Thus, this point does not match Moses meeting with Almighty God. The devil in YGB leads Brown to his doom. Almighty God leads Moses to be the rescuer and the leader of Israelites. Thus, God does not resemble the devilish man.

In Brown's meeting with the devilish man, there are sub-event are not ordered the way of Moses's meeting. Subsequently, stating the sub-events following Moses journey with its equivalent events from Hawthorne's tale. Perhaps Hawthorne means to follow the overall events without getting deep in the sub-events. In both stories, there is an indication to the fathers. Starting from this point, Almighty God informs Moses that he is the God of Moses's fathers. The Bible says that: "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." (Exodus 3. 6). Brown unconsciously resumes his journey with the devilish figure. Brown acknowledges that his fathers are an honest men and good Christians. However, the devilish figure shocks Brown that his Puritan fathers are criminals by stating their crimes. This point stresses that Moses's fathers are the chosen people to save humanity. Conversely, Hawthorne's tale stresses that following the devil leads Brown's fathers to be the worst people for their race.

The existence of serpent-like stuff is similar to Moses serpent stuff. God instructs Moses to go to Pharaoh asking him to free the Israelites. Moses asks God if they do not believe in him. At this point, Almighty God instructs him to cast down his stuff. According

to the Bible that: “And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; Moses fled from before it.” (Exodus 4. 3). Hawthorne manages to depict this sub-event with a slight difference. His pessimistic view of the human character orients his writings to take a gloomy view. The serpent-like staff of Moses guides him to be the chosen one for Israelites. On the other hand, the serpent-like staff of the devilish man guides Brown to the ceremony. As a result, Moses leads Israelites to freedom. But Brown leads himself to his doom.

Moses tries to evade God after performing miracles. He says that he is not eloquent and slow in speech. However, God instructs him to take his brother Aaron and the serpent-like rod with him. In parallels, Brown tries to evade the devil. At the moment, the devilish figure asks Brown to take the serpent-like staff. But Brown wants to go back home to evade the devilish man. Hawthorne states that: “Friend,” said the other, exchanging his slow pace for a full stop, “having kept covenant by meeting thee here, it is my purpose now to return whence I came. I have scruples touching the matter thou wot’ st of.” (Hawthorne, 2). Moses tries to evade the burden of the task likewise Brown tries to evade losing faith by following the devil.

The devil points his staff at a lady walking on the path. Brown recognizes this woman as his teacher of catechism in his youth. Also, she is still Brown’s spiritual advisor. On the other hand, Aaron helps Moses in speech. It is likewise the lady teaches Brown catechism. Moses resumes his journey to the Pharaoh likewise Brown resumes his journey to the ceremony. Brown grasps his staff and set forth is the same as Moses and Aaron grasps the rod to meet Pharaoh. However, there is a slight difference. Brown resumes his journey with devilish sickness in his heart. After Brown takes Faith’s pink ribbon, he declares his faith is gone. Hawthorne describes Brown as the chief horror. The author states that: “But he was himself the chief horror of the scene and shrank not from its other horrors.” (Hawthorne 6).

Moses returns to Egypt to meet his brother Aaron then to persuade Pharaoh to free Israelites. Moses meets Aaron then performs miracles in front of the Israelite's elders. Thus, the elders believe them and bows to God. Moses and Aaron's are characterized by faith in God. Hence, they resist the burden of the task given by God and symbolize the capability of the chosen one. However, Brown declares his loss of faith and symbolizes the human weakness.

Almighty God instructs Moses and Aaron to go to Pharaoh. According to the Bible in Exodus, chapter seven; At the meeting, Aaron threw the staff in front of Pharaoh. Then it became a real snake. However, Pharaoh gathers his magicians. They cast their staff, but Aaron's snake swallows all the snakes of the magicians. In juxtaposition, Brown reaches a kind of ceremony. With the voice of many people, Brown knew the tone. Thus, it is the voice of his hometown people. Hawthorne suggests that by this meeting Brown returns to his community. But it is a community of sinners. In parallel, Moses and Aaron's meeting with the Pharaoh resembles Brown's meeting in the ceremony. In addition, the congregation in the ceremony with Brown's hometown people suggests a resemblance to Moses and Aaron's meeting with Pharaoh and his Egyptian magicians. Another resemblance that both communities are sinners i.e. Brown's people and the Egyptians.

Goodman Brown see an altar with a red light. Then Brown doubts looking for Faith. The congregation starts to sing another part of the hymn. At this moment, a figure appears to the ceremony saying bring forth the converts. This figure resembles the Pharaoh. Both are leaders of the sinners. Pharaoh is the leader of Egyptians likewise the figure is the leader of the congregation of sinners. The minister and Deacon Gookin guide Brown to the altar. At this point, the figure gives a spiritual speech about sins. The figure stating that evil is the nature of humankind. The figure hardens his heart the same as the Pharaoh. However, Pharaoh will not let the Israelites be free. Almighty God instructs Moses to meet Pharaoh again beside the Nile River. God commands Moses to touch the water of the river. As a

consequence, it will be blood. In Hawthorne's tale, he describes the altar that contains water that reddened with light or it is real blood in which the figure tries to lay the baptism mark.

Brown shouts addressing Faith to look up to heaven and resist the wicked one. Hawthorne suggests that faith must resist against the baptism mark. Thus, she must resist being one member of the congregation of sinners. This act is similar to Moses effort to free the Israelites from their slavery. Thus, the Israelites must resist being community members with Egyptians. Brown finds himself in the middle of the forest doubting whether it is true or hallucination. However, he becomes a desperate man until his death.

Hawthorne manages his tale to follow the plot structure of Moses's journey. However, the author follows the major event with slight differences in the sub-events. In both stories, Moses and Brown pursue their journey to accomplish a task. With Hawthorne's tendency toward pessimism, he tends to differentiate between Moses and Brown's journey. The result of Brown's journey is total self-destruction with trust loss on his wife and community. On the other hand, the result of the journey of Moses that he becomes the spiritual leader and the rescuer of the Israelites.

D. Theme of Atonement

According to Cambridge Dictionary, the literal meaning of atonement is to act in a way to show sorry for doing something wrong in the past "Atonement". At the core of the Christian religion lies the significance of the doctrine of atonement. The amount of the word atonement in the Bible is estimated by eighty-four words.

In the revised version of the Bible, atonement is translated to reconciliation. Atonement is a term manifests in the Old Testament. As an example, atonement appears in the book of Exodus in chapter thirty, The Altar of Incense. According to the Bible: "And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements; once in the year shall he make atonement upon it throughout your

generations: it is most holy unto the Lord.” (Exodus 30. 10). This example shows that God commands Aaron to create an altar for the offering. Thus, this offering is a kind of atonement for sins.

The fact that the crucifixion of Christ eliminates people’s sins; it is considered as a reconciliation with the Lord God. Generally, the atonement of Christ is the work of Jesus Christ to expiate people’s sins. According to EBD, atonement is similar to satisfaction. In other words, all that Christ did is to satisfy the laws and justice of the Lord God. People’s guilt is atoned by the crucifixion of Jesus. The atonement is not the cause but the consequence of God's love to the guilty people i.e. God saves his guilty people by the atonement i.e. the crucifixion of Jesus Christ.

The first four books of the New Testament are devoted to the story of Jesus Christ. Those four books are Matthew, Mark, Luke, and John. However, those four books deal with Christ’s story according to its writer. This collection of books is aptly named the Canonical Gospel. The Gospel shines a spotlight on the death of Jesus Christ. The first indication lied in Jesus prediction of his death.

The Christ informed his twelve disciples about his journey to Jerusalem. There he will suffer and die. The Bible says that: “From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.” (Matthew 16. 21). It is the first prediction of his death. However, it is followed by another prediction. Jesus again predicts his death. He tells them about the betrayal, the crucifixion, and the resurrection. The Bible says that: “And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:” (Matthew 20. 22). In this regard, Jesus prophesies his crucifixion and his resurrection.

The plot of Jesus death started when the chief priests and the elders of people plots to arrest him in Caiaphas 's palace. There Judas his disciples went to this palace and managed to bring Jesus for them. Thus, he betrayed Jesus and led him to the elders. They gave Christ to Pilate the governor. The crowd asked Pilate to crucify Jesus. According to the Bible, all the people say: "Then answered all the people, and said, His blood be on us, and on our children." (Matthew 27. 25). Pilate sentenced Jesus to be crucified. They led Jesus with two other prisoners to be crucified. However, Jesus asked God to forgive them. The Bible says that: "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots." (Luke 23. 34). Jesus said into the hands of God he will commit his spirit. At this moment he died. Joseph one of the elders buried him. After three days, Jesus resurrected himself from the grave and appeared to his disciples.

The gospel speaks about Christ's atonement. This act can be applied as reconciliation and an expiation of sins. Part of Jesus' role lies in his suffering and crucifixion in fulfillment of God's will. Thus, the crucifixion of Jesus is atonement for the salvation of the guilty people. The fact that Hawthorne is influenced by the Bible leads him to manifest this influence in his writings. However, this influence may increase to cover Hawthorne 's thoughts, acts, and even his character. One case of biblical influence is his choice of names to his writings. One further, it is likely that he is influenced by more than one persona from the Bible.

Hawthorne's ancestors are the judges in the Salem witchcraft trial. From that trial, Hawthorne means to reflect guilt in his writings. Hawthorne sheds light on Brown's ancestors. In fact, it is a reference to Hawthorne's ancestors i.e. the Puritans. Niken Anggraeni in his journal article argues that:

His best work usually has a strong feeling for the Puritanism. However, most of his literary writing reflects his ambivalence toward his Puritan ancestors'

religious beliefs. In many of his stories, he is proud of the history of his ancestors regarding their prominence and accomplishments, while at the same time he also feels guilt for his ancestor's part in witch trials and the evil prosecution to the Quaker. (Anggraeni 51)

Hawthorne's influence by the Bible may cause him to be influenced by Jesus Christ. Hawthorne is not the total embodiment of Jesus. However, both of them makes an atonement for the sins. As it is mentioned above, Hawthorne reflects an amount of guilt for the sins of the Puritans. The devilish man tries to persuade Brown to go deep in the forest. Brown unconsciously continues walking with the devil. Brown says: "My father never went into the woods on such an errand, nor his father before him. We have been a race of honest men and good Christians since the days of the martyrs; and shall I be the first of the name of Brown that ever took this path and kept" (Hawthorne 02). Goodman Brown describes his ancestors with good Christian. Thus, it shows his proud of his ancestors. In this regard, Brown's ancestors are a reference to Hawthorne's ancestors.

The devilish figure replies with a number of the fathers' sins. This indicates that Hawthorne means to mirror Puritans as sinners. On the other hand, the death of Christ is atonement for his people because they are described as sinners. According to the Bible, all the people say: "Then answered all the people, and said, His blood be on us, and on our children." (Matthew 27. 25). On the contrary, Jesus asks God to forgive his people. The Bible says that: "Then said Jesus, Father, forgive them; for they know not what they do" (Luke 23. 34). Almighty God guides Jesus to his death as salvation for his sinner people. In this regard, Hawthorne 's guilty people parallel Jesus's guilty people.

The guilt of Hawthorne's ancestors pushes him to write about them. Thus, his writings are a sort of atonement in which he describes the positive and the negative sides of his ancestor's religious belief i.e. Puritanism. Both of them Jesus and Hawthorne make their

atonement for their people. However, they differ in the nature of this atonement. Almighty God manages the atonement of Christ to be his crucifixion to expiate his people's sins. On the other hand, Hawthorne manages his atonement to be his writings to expiate his father's sins. Brown says: "We are a people of prayer" (Hawthorne 03). Brown tries to defend his father's reputation. In fact, it is Hawthorne tries to defend his people's reputation.

The devilish figure abolishes all Brown's claim by acknowledging the sins of his hometown people. The devil claims that: "The deacons of many a church have drunk the communion wine with me; the selectmen of divers towns make me their chairman; a majority of the Great and General Court are firm supporters of my interest." (Hawthorne 03). Hawthorne attempts to warn his people about committing sins. It is the fact that Hawthorne's fathers are the judges of the witchcraft trial and his fellows are described as sinners by an acquaintance with the devil. Thus, Hawthorne atones their guilt by writings.

Hawthorne's tale and writings parallel Christ's atonement. As far as Hawthorne depicts his ancestor's Puritan belief with double-edged sides, he is trying to atone their guilt by stating their vice and virtue. Then again, the doctrine of the atonement stands with atoning guilt by death and blood. Jesus Christ atones his people's guilt by his crucifixion.

E. Conclusion

The biblical manifestations of Hawthorne's influence by the Bible are the biblical themes. Hawthorne deals with at least three biblical themes. The theme of temptation stresses the idea that temptation can ruin people's life. The reward of non-controlled curiosity leads to self-destruction. The fact that Hawthorne's tale shining a spotlight of the biblical manifestation, it manifests one direct allusion to the temptation of Eden's garden. The characters of Hawthorne tale parallel the characters of the story of Adam and Eve. Brown and Faith are an allusion to Adam and Eve. The devilish man with the serpent-like stuff is an allusion to the devil and the serpent of the garden of Eden.

The biblical influence leads Hawthorne to borrow the plot of the journey of Moses with the Israelites. In both stories, Moses and Brown carrying a journey to fulfill a task. However, Hawthorne's transcendental pessimism leads him to differentiate the end of Brown's journey then Moses. On one hand, Brown's journey leads him to his doom. On the other hand, Moses's journey leads him to the leadership of the Israelites.

Hawthorne's biblical influence guides him to portray his ancestors with religious manifestation. One principle manifestation is his writings about his ancestor's legacy. In YGB, he depicts his Puritans with double-edged moral situations. However, this manifestation is characterized by a religious mold. He states a reference to his ancestor's evil acts. Hawthorne is burdened with such shame and guilt. As one relief to overcome his guilt, Hawthorne manages to reflect ambivalence for his ancestor's belief. Thus, this reflection is an atonement that parallels Christ's atonement. The fact that the death of Jesus is to expiate the guilt of his people, it is likewise Hawthorne's tale to expiate his ancestor's guilt.

IV. Chapter Three: Sins be as Scarlet

- A. Introduction
- B. Words of the Christian Creed
- C. Words of the Christian Environment
- D. Words of the Christian Practices
- E. Conclusion

A. Introduction

Young Goodman Brown is not only a logical sequence of events. However, it must be subtle in the total transmission of the author's desired message. In this regard, the writer's style is a formula of the written tale. It is the literary elements that label the writer's word choice. This later makes the author able to establish moods, images, feelings, and meanings.

This chapter is devoted to the study of the biblical diction that can be traced in Hawthorne's writing style in YGB. Hawthorne does not mention a figure, character, or event directly from the Bible. However, he reformulates it in order to make the story deeply religious. The biblical influence can drive Hawthorne to inject religious words. Hence, this load of religious manifestations characterizes his writings with a tenor of religion. The author's word choice is important in the story. It gives the readers abilities to shape the overall themes and tones of the tale. The chapter contains three parts. The words in each part are listed alphabetically. It contains words of the Christian creed, environment, and practices.

B. Words of the Christian Creed

In Hawthorne's tale, there is a red liquid in a basin at the altar of the congregation. Then, the figure tries to baptize the couple. Hawthorne describes that: "Herein did the shape of evil dip his hand and prepare to lay the mark of baptism upon their foreheads." (Hawthorne 9). The figure dips his hand in the red liquid of the altar to baptize Brown and Faith. This act of baptism is an approval of the membership of Brown and Faith in the assembly of the sinners. Baptism is a sign of conversion from God's worshippers to the devil's worshippers. In fact, baptism is to remove people's sins. However, Hawthorne manages that the notion of baptism is a gate of the world of sins and sinners. Baptism is equal to washing the sins with water. Also, it is equal to entering a world of sins with water.

According to EBD, baptism is to pour water on the head of the person in a Christian ceremony. This act of pouring water is to show that the person becomes a member of the

church. In EBD, baptism is instituted by Jesus. It is to dip a person in a liquid and to put drops of liquid on a person. The Bible says: “John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.” (Mark 1. 4). The essence of baptism is washing with water. The baptism of John is to eliminate the sins. Thus, it is likewise washing the sins with the water of the baptism.

The book of Saint Matthew mentions baptism in the chapter of Jesus Commissions the Eleven. The Christ instructs his eleven disciples to teach all nations and baptizing them with the name of God, Jesus Christ, and the Holy spirit. The Saint Matthew states that: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” (Matthew 28. 19, 20). Jesus commands his disciples to baptize all the nations i.e. to make their people members of Christianity. To put in a nutshell, baptism is an approval to be a member of the Christian religion.

The meeting of Brown and the devil is a sort of a covenant. The devil asks Brown to take the serpent-like staff. It is considered as a condition of the covenant. It is like the circumcision for the Hebrews as a sign for the covenant. At first, Brown denies the covenant with the devil saying that: “having kept covenant by meeting thee here, it is my purpose now to return whence I came. I have scruples touching the matter thou wot’ st of.” (Hawthorne 2). In fact, he continues the journey with the devil. Usually, the covenant is done for the betterment of the human race. However, Hawthorne pessimism guides him to manage the tale with the devil as the antagonist. This is the difference between the covenant of Brown and the devil and between God and the prophets.

The covenant is an agreement, contract or promise between two or more partners. The covenant can be a contract between two persons. The covenant can be an agreement

between the Lord God and man. It is a reference to the Lord's revelation to man. According to the Bible, Almighty God sees that earth is full of violence and corruption. Then God asks Noah to make an Ark.

At that moment, the Lord causes the flood by sending rain on the earth. In Genesis God says that: "But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female." (Genesis 6. 18- 19). As a kind of a covenant, God instructs Noah to build an ark that gathers the chosen living creatures. On the other hand, the Lord God kills the rest of the living creatures by the flood.

The covenant of God with Abraham was special permission of different form of the covenant of grace. Thus, circumcision is the mark of the covenant. It is a national symbol which relates God with the Hebrews. The book of Genesis mentions that: "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised." (Genesis 17. 9-10). The Jewish church membership requires circumcision as a sign. Hence, circumcised people have evidence of being one of the chosen people of God. The covenant of circumcision has a religious and spiritual connotation. It symbolizes purification of the body and the soul. The truth implemented in this kind of covenant is the removal of sins. It is one step for the sanctification of grace in the soul. It is a link between the spiritual and civic relationships.

The spiritual figure appears to the congregation in the woods. He asks them to "Bring forth the converts!" (Hawthorne 8). The converts are Brown and Faith. It is mentioned in the meeting of the minister and his fellow that a young man is coming to the assembly i.e. Brown. The converts denote a change happen to Brown and Faith. Generally, the conversion

is to return to God. However, Brown and Faith returns to be the devil followers. Thus, they are on the same path with the devil, not God.

A convert is a person who changed his beliefs, religion, and his way of living. According to EBD, it is a turning of the sinner to God. The Acts reveals that: “Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.” (Acts 3. 19). The verse explains that the presence of the Lord God will cover the sins completely.

Another verse about the converts is in the book of James. He states that: “Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” (James 5. 19-20). If one man helps the sinner to convert, he saves him from death. Thus, he hides a number of sins. To put in a nutshell, the conversion is one solution to eliminate the sins. Also, it is one solution to be on the right path with the Lord God.

At a certain moment of Brown's journey, he feels overburdened with heartsickness. He is looking to the sky wondering if there is heaven above him. However, he decides to fight the devil. He declares that: ““With heaven above and Faith below, I will yet stand firm against the devil!” cried Goodman Brown.” (Hawthorne 6). For moments Brown stands against the devil. He realizes that this sort of the unclean spirit is guiding him to his doom. However, he surrenders to the devil a few moments later.

As the black mass of cloud vanished, Faith’s pink ribbon flutters in the sky. He seizes it with despair declares that: “There is no good on earth, sin is but a name. Come, the devil; for to thee is this world given.” (Hawthorne 6). Brown believes that the world is in the hands of the devil. This act denotes as if he is possessed by the devil. Thus, his behaviors are changed in which Hawthorne depicts him as the chief horror of the scene.

At the beginning of chapter ten, the book of Matthew describes the devils as a spiritual being at enmity with the Lord God and the human race. In E B D, the devils belong to the fallen angels and the unclean spirits. The Bible says: "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw." (Matthew 12. 22). There is a man possessed with a devil. Jesus Christ healed him by casting out the devil. Saint Matthew says: "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils." (Matthew 12. 24). After the Pharisees heard of Jesus cast out the devil, they did not believe in him. They claim that Beelzebub is the one who cast out the devil. Thus, Jesus explains to them that the devil cannot cast out another devil.

Hawthorne describes some religious people of Salam village at the end of his tale. The protagonist came back to the village gazing like a bewildered man. He sees Deacon Gookin praying at home with an out loud voice. Hawthorne describes that: "Old Deacon Gookin was at domestic worship, and the holy words of his prayer were heard through the open window." (Hawthorne 9). In this regard, Hawthorne uses the word holy to describe Gookin's prayers. They are not ordinary words. However, they are word related to God i.e. words of prayers.

Holy is the status of being connected to the Lord God. The Bible states: "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things." (Ezekiel 20. 40). The Lord instructs his commandments for the offering in a mountain. This later become connected with God. Thus, it is considered as a holy mountain. The book of Psalms by David refers to the holy name in the chapter of Praise for the Lord's Benefits. The Bible states: "Bless the Lord, O my soul: and all that is within me, bless his holy name."

(Psalms, 103. 1). The verse of the song shows the manner of David in praising the Lord's name. he describes it as a holy name. It is the fact that everything connected with God becomes holy i.e. the names of the Lord God.

At the beginning of Brown's journey, he has a discussion with Faith. He tells her to pray and she will be safe. Brown says: "Amen!" cried Goodman Brown. "Say thy prayers, dear Faith, and go to bed at dusk, and no harm will come to thee." (Hawthorne 1). Prayers are related to safety. As long as prayers are a discussion with the Lord God without mediation, it provides a sense of safety for Faith. Also, Brown says: "We are a people of prayer, and good works to boot, and abide no such wickedness." (Hawthorne 3). Brown describes his fellows as people of prayers. This expresses the relationship between his race and God as a strong relationship. They pray to God with humble sense and submission without wickedness.

Prayer is to converse with the Lord God in direct address without any mediation. It could be mental or oral. It is based on the belief that man able to hold a conversation with God. Hence, Prayers must be sincere to be acceptable with a humble sense and total submission to God. The Bible mentions that: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." (Psalms 5. 3). The verse indicates that prayer must be directed to God without intervention or mediation.

In the Bible, The Epistle of Paul the Apostle to the Ephesians mentions prayers as kind of bowing the knees to God. He states in the chapter of Prayer for Love Which Surpasses Knowledge that: "For this, cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Ephesians 3. 14-15). Prayers takes different kinds. It can be beseeching the lord of the needs. It can be pouring the heart out i.e. to tell the Lord God your problems privately and secretly. It can be crying to God for help. It could be bowing the knees to the Lord God.

Hawthorne's YGB mentions the Sabbath day. When the devil reveals his acquaintance with the members of the church, Brown replies with amazement: "Can this be so?" (Hawthorne 3). This shows the hypocrisy of the members of the church including the minister. However, Brown confesses that the voice of the minister of the church would make him tremble in the ceremony. Brown reveals that: "Oh, his voice would make me tremble both Sabbath day and lecture day." (Hawthorne 3). The Sabbath day is a holy day for worshipping God. This later denotes the value of this day. However, Hawthorne highlights that hypocrisy can be even on the Sabbath day. The minister performs ceremonies with a spiritual voice that can make Goodman Brown shake. On the other hand. The minister is a friend of the devil in the woods. This is a sort of sharp critic for the hypocrisy of Hawthorne's ancestors on the Sabbath day.

The Sabbath day is instituted in heaven. It is one holy day of the week. According to EBD, the Sabbath is reserved for resting from labor. It is the day of worshipping the Lord God. Originally, Sabbath is from Hebrew *šābat*. According to the Bible, Almighty God created earth and heavens in six days. Thus, he rested in the seventh. In this regard, the Bible says that: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." (Genesis 2. 3). The Sabbath day is for man to rest from labor. Rather than the physical side, God institutes the Sabbath day to bless his people's soul. In Judaism and Christianity, the Sabbath day differ. It is Saturday for the Jews and Sunday for the Christians.

Another reference to the Sabbath day is in Exodus. On the sixth day, the Israelites gather bread twice much the previous day. it is the Lord's commands to do so. Thus, Moses informs his people to follow God's instructions. The Bible says that: "And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth

over lay up for you to be kept until the morning.”(Exodus 16. 23). It is necessary for man to take one day of rest from labor. On the other hand, the spiritual requirements need one day of rest likewise the bodily necessities. The importance of the Sabbath lays in spiritual practices. It is one special day which is devoted to worship God.

Brown heard the voice of a young woman crying in the middle of the woods. Then he thought that she could be Faith. Hawthorne states that: “[...] There was one voice of a young woman, uttering lamentations, yet with an uncertain sorrow, and entreating for some favor, which, perhaps, it would grieve her to obtain; and all the unseen multitude, both saints and sinners, seemed to encourage her onward.”(Hawthorne 6). Both the saints and the sinners are encouraging the young lady to utter lamentation. It denotes the juxtaposition of the saints and the sinners. Both of them are equal in the woods and in the devilish ceremony. The Bible explains that the sinners must be consumed out of the earth. However, Hawthorne's tale made the sinners as equal to the saints.

A sinner is a person who has committed a sin by breaking God’s laws. The existence of the word sinners in the Bible is in the book of Psalms. The Bible mentions that: “Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.” (Psalms 105. 35). The verse stresses that the sinners must be sentenced to death. For the reason that sinners represent wickedness. They must be consumed out the earth. The book of the minor Prophet Amos sheds light on the sinners. He argues that: “All the sinners of my people shall die by the sword, which says, The evil shall not overtake nor prevent us.” (Amos 9. 10). The minor prophet Amos promises that the sinners must be killed by the sword. They are considered evil. This symbolizes the low position of the sinners among people. Thus, Amos cannot let sinners either dominate nor prevent him from spreading the Lord’s words.

The figure gives a solemn speech to the congregation of sinners. It is like a mourn for the nature of the human race i.e. nature of evil and wickedness. Hawthorne describes the scene like: “Depending upon one another’s hearts, ye had still hoped that virtue was not all a dream. Now, are ye undeceived. Evil is the nature of mankind. Evil must be your only happiness. Welcome again, my children, to the communion of your race.” (Hawthorne 9). The figure tells the worshippers that they still hope in the existence of virtue. On the other hand, it's non-existent leads evil to be a tendency in mankind. In this regard, following the devil leads Goodman Brown to lose his virtue. He lost the good quality of being morally good with the Lord God. Thus, his end is a tragedy.

Virtue is a behavior that indicates the quality of high morality. In the Bible, there is a woman suffers from a plague for twelve years. When she heard that Christ has come, she touched his clothes. She was believing that Christ will heal her. The Bible explains that: “And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?” (Mark 5. 30). She is healed by touching Christ’s clothes. However, Christ knew that he lost virtue. The Second Epistle General of Peter in the chapter of Make Your Calling and Election Sure mentions virtue with numerous other features. The Bible says: “And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; [...] For if these things are in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” (2 Peter 5. 8). The verse explains that Faith must be accompanied by virtue and virtue with knowledge. Thus, it makes man knowledgeable about Christ and religion.

Hawthorne implements the word worshippers in his tale. He states that: ““Welcome,” repeated the fiend worshippers, in one cry of despair and triumph.” (Hawthorne 9). The figure welcomes the members of the assembly. He calls them the worshippers because they accept the membership by following the devil. Hawthorne describes the worshippers with

the fiend. It expresses the cruelty of the worshippers. In the Bible, worshippers should worship the Lord God. However, Hawthorne depicts the members as worshippers of the devil.

A worshipper is a person who performs a religious ceremony to God. The Bible mentions worshippers in the books of John and Hebrews. The Bible states that: “But the hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.” (John 4. 23). The Bible also mentions that: “For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.” (Hebrews 10. 2). The word worshipper is mentioned more than two times in the Bible. Thus, it denotes the existence of such a word in the biblical religious register.

C. Words of the Christian Environment

In an interval of silence, Brown sees a rock in the open space. It is not just a rock. However, it resembles an altar or a pulpit. Hawthorne says that: “At one extremity of open space, hemmed in by the dark wall of the forest, arose a rock, bearing some rude, natural resemblance either to an altar or a pulpit, [...]” (Hawthorne 7). This altar and Pulpit are used by the figure as basin or table contains red water of the baptism. Thus, the altar is a place for atoning the sins.

The Pulpit is a platform that is high above the ground. It is where the spiritual leader can stand to speak to people during a religious ceremony. Ezra is a priest among those that returns from Babylon to Jerusalem. According to EBD, the scribe means a teacher of the law. He assembled Israelites for the exile. He stood upon the pulpit to speak to his people. The Bible says: “And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and

Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.”(Nehemiah 8. 4). The pulpit is devoted to the religious leader. It is the place where he can address his people about religion and spiritualities.

The Altar is a holy table for burnt offerings. It is used in ceremonies in the church or a temple. The altar as a tool of religious practices is dated back to the days of Noah and Abraham. One example in the Bible is the altar of incense. In Exodus, chapter thirty, the Lord God instructs Moses to build the altar of incense from Shittim wood. The Bible mentions that: “And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.” (Exodus 30. 1- 3). Burning incense on the altar is a type of prayers. Thus, the altar is made for the atonement of the sins. Additionally, it is made to offer sacrifices to God. In the book of kings, Solomon builds an altar for the Lord God. This altar is made of woods and trees. But it is covered with gold.

The book of 1 Kings says that: “And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold, and so covered the altar which was of cedar.” (1 Kings 6. 20). The altar as a place of practicing religion must have a decorative view. Solomon builds the altar using a different kind of woods and trees such as fir, cedar, olive trees, and palm trees. At the same time, there is gold to decorate the altar. This later denotes the value of the altar as highly valuable place for practicing religion.

The devilish figure acknowledges his acquaintance with religious and political leaders of Salam village. He confesses that the devil drunk wine in the communion with the

deacons of the church. Hawthorne states that: ““Wickedness or not,” said the traveler with the twisted staff, “I have a very general acquaintance here in New England. The deacons of many a church have drunk the communion wine with me; [...]. The governor and I, too — But these are state secrets.” (Hawthorne 3). According to EBD, the communion is a ceremony in the church to eat bread and drink wine. It is in memory for the last supper of Jesus Christ. Unfortunately, this highly religious and valuable event is attended by the devil. The deacons have religious importance in the church. Though, Hawthorne denotes the hypocrisy of the deacons of Salam village.

Deacon is an official religious leader under the priest in rank and took some of the responsibilities of the priest. Second, the deacon is not a member of the clergy, but he helps the church in business affairs. It is stated in EBD that Deacon is anglicized from the Greek word *diaconos*. It means a runner, messenger, and a servant. The Bible deals with the deacons in the books of Philippians and 1 Timothy. It is mentioned that: “Paul and Timothy, the servants of Jesus Christ, To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.” (Philippians 1. 1). The verse shows the importance of deacons among the religious leader. It states that grace and peace be upon deacons, bishops and the saints. Thus, it manifests the value of deacons in the church or the congregation.

Brown sees a number of his town people near to a rock of the congregation. In that place, there are four burning pines trees illuminating the field of the meeting. The author describes the scene as: “At one extremity of open space, hemmed in by the dark wall of the forest, arose a rock [...], and surrounded by four blazing pines, their tops aflame, their stems untouched, like candles at an evening meeting.” (Hawthorne 7). Hawthorne means to illustrate his tale with religious scenes. In the Bible, the Pine trees exist to be a sort of religious ornamentation for the religious environment. It resembles the church, tabernacles

or a religious place for worshipping God because of the existence of the pine trees. Also, the meeting resembles hell because of the heat of the burning of the pine trees.

The Lord God commands the Israelites to live in booths in the feast of the seventh month. The book of Nehemiah mentions the pine trees among a number of other trees. The Bible says: “And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.” (Nehemiah 8. 15). The children of Israel made the booths upon their roofs, the courts, the court of God and the gate of Ephraim. The Old Testament reveals the existence of the pine trees in the religious environment.

One case is in the book of Isaiah in chapter forty-one, God’s Assurance to Israel. Almighty God granted the children of Israel a pool of water in the wilderness and planted a different kind of trees. The Bible informs that:

I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.(Isaiah 41. 19- 20).

The verse shows the existence of the pine trees among the religious environment. Thus, it is not a coincidence that the scripture mentions the decorative role of the pine trees.

The word saint is used by Hawthorne in more than one scene. When Brown is exhausted with heartsickness, he listens to the voice of young woman crying in the woods. However, the most remarkable thing is the voices of the saints and the sinners trying to encourage her onward. Hawthorne describes the moment as: “[...] There was one voice of a young woman, uttering lamentations, yet with an uncertain sorrow, and entreating for some

favor, which, perhaps, it would grieve her to obtain; and all the unseen multitude, both saints and sinners, seemed to encourage her onward.” (Hawthorne 6). Hawthorne depicts the saint and the sinners in a juxtaposition. Both are encouraging the young woman. Perhaps Hawthorne’s transcendental thought leads him to portray the saints as sinners. With a pessimistic view of the world, Hawthorne's shining a spotlight on the human race as a race of wickedness. On the other, Hawthorne probably wants to show that no one is immune of following the devil even the saints.

Saint is a person who is recognized by the Christians as being very holy, because of the way he lived and died. The epistle of Paul the apostle to the Romans mentions the saints of Rome. Hence, the Lord blesses them with grace and peace. The Bible says in the book of Romans that: “To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.” (Romans 1. 7). Another verse in the book Psalms deals with the saints. It is a congregation of saints which sing hymns to praise the Lord God. The Bible says: “Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.” (Psalms 149. 1- 2). The verse sheds a spotlight on the high status of the saints among the children of Israel. Thus, the saints have the honor to praise God with their singing.

D. Words of the Christian Practices

Brown loses his faith after he seizes his wife’s pink ribbon. As a consequence, he lost his morals. At that moment, he changed to becomes horrifying more than the devil himself. As he continues his journey in the woods, Hawthorne describes him as: “On he flew among the black pines, brandishing his staff with frenzied gestures, now giving vent to an inspiration of horrid blasphemy, and now shouting forth such laughter as set all the echoes of the forest laughing like demons around him.” (Hawthorne 7). Hawthorne stresses the idea

that the devil's powers can overcome men's heart. It is the fact that continuing a journey with the devil makes Brown disobey the Lord God. Therefore, His disobedience is manifested in his inspiration of horrible blasphemy i.e. insulting God.

Blasphemy is the act of insulting religion. It is the language that shows a lack of respect for God. The book of Revelation speaks about a woman fighting a dragon. A beast is rising up out of the sea. Upon the head of this beast is the name of blasphemy. Thus, he is speaking blasphemy against God. The book of Revelation says: "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." (Revelation 13. 6). Blasphemy denotes the total disobedience for the Lord God. Jesus Christ explains to his disciples what defiles humans. It is blasphemy one of the features of the defiled heart. According to the Bible, Jesus Christ explains that: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." (Mark 7. 21-23). The fact that blasphemy is insulting the Lord God, it comes within the dirty heart of a defiled man.

Brown tells Faith about the necessity of his journey. Of all nights of the year, Brown must tarry away from Faith. Then, he asks her if she doubts about him. Hawthorne describes her reply like: "Then God bless you!" said Faith, with the pink ribbons; "and may you find all well when you come back." (Hawthorne 1). Faith blesses Brown i.e. she asks God to protect him in his journey. Another scene contains the word bless is on the Sabbath day. Saturday morning, the congregation is singing a psalm to the Lord. However, Brown could not listen. Hawthorne describes him as: "[...] he could not listen because an anthem of sin rushed loudly upon his ear and drowned all the blessed strain." (Hawthorne 10). The blessed strain is featured in Brown's character. Incidentally, the anathema of sins abolishes all Brown's abilities to thank God for the mercies.

Bless is to ask God for protection. According to EBD, it is making something holy by praying over it. Bless is to praise the Lord God and thank him for the mercies. In the Bible, God says: “Now the Lord had said unto Abram(...) and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” (Genesis 12. 1- 3). The Lord God protects Abraham with an increase in the number of his people. Thus, all the families of Abraham are blessed by God.

The book of Genesis explains the beginning of creating earth and heavens. God creates the living creature that moves in the land, air and the sea. The Bible says: “And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.” (Genesis, 1. 22). God blesses and prays over the living creature after their creation. As a method of blessing, Almighty God allows the living creatures to increase in number to fill the lands and the seas.

After the spiritual figure asks the congregation to bring the converts, Brown steps forward and joins the ceremony. Because he is overburdened with heart wickedness, Brown unwillingly felt like being a brother of the members of the congregation. This shows that the congregation is meant to gather people for the same drives. The author of YGB portrays that: “At the word, Goodman Brown stepped forth from the shadow of the trees and approached the congregation, with whom he felt a loathful brotherhood by the sympathy of all that was wicked in his heart.” (Hawthorne 8). The congregation is a kind of people gathering for the sake of worshipping God. On the other hand, Brown’s congregation is for the sake of worshipping the devil. Thus, the members receive the commandments from the devilish figure instead of God.

A congregation is a group of people gathers in the church to worship God without the attendance of the priest and the bishop. It is for the sake of participating in the solemn

spiritual services. It is for the purpose of receiving commandments. In EBD, the circumcised Hebrew who reaches twenty years old can be a member of the congregation. The Bible informs that: "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house." (Exodus 12. 3). The Lord God instructs Moses to speak to the Israelites. As one of the new commandments for the congregation, every man must take a lamb on the tenth day of the month. In this regard, the congregations have a role in receiving and applying the Lord's instructions.

The commandment for the Israelites is to leave the wilderness of Sin. Rephidim is the places to rest for them. Exodus reveals that: "And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink." (Exodus 17. 1). The Lord God leads the congregation of the children of Israel to leave the desert of Sinai. It is the fact that the Lord God instructs his commandments for all the congregation, not for the individuals. This later denotes the importance of the congregation in receiving the Lord's guidance.

Brown reaches the assembly in the woods. There, he sees dames, widows, maidens, and girls. They are characterized by a good reputation in Salam village. In addition, he witnesses the attendance of the church members which are known for their sanctity. The worshippers start to sing a hymn before the appearance of the figure. The author states that: "Another verse of the hymn arose, a slow and mournful strain, such as the pious love, but joined to words which expressed all that our nature can conceive of sin, and darkly hinted at far more." (Hawthorne 8). The worshippers are singing for the figure. It expresses the dark side of the human nature i.e. nature of sins and disobedience. Hawthorne means that hymns are a hint for an upcoming gloom.

The hymn is a method of teaching people spiritualities. However, the congregation's hymn is a devotional singing to teach them about sins. At the end of Hawthorne's tale, he mentions the congregation of the church not the congregation of woods singing a psalm. He states that: "On the Sabbath day, when the congregation was singing a holy psalm, he could not listen because an anthem of sin rushed loudly upon his ear and drowned all the blessed strain." (Hawthorne 10). In the church, the devil worshippers are singing a psalm to the Lord God. However, they sing hymns to the devil in the woods. Perhaps Hawthorne wants to highlight that his Puritan ancestors are hypocrites and double-faced people. The congregation of the church is singing for praising, worshipping and thanking the Lord God. But they are the first who disobeys him by following the devil.

The hymn is a song of praising God that the Christians sing. It is the name for a collection of psalms to create a devotional practice. More than two books of the Bible deals with hymns. The Bible says: "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God."(Ephesians 5. 18- 21). The verse mentions various kinds of religious songs. It explains the differences between them. Hence, psalms are a collection of poems and spiritual songs. On the other hand, hymns are a collection of psalms. Both are always for the purpose of thanking God and a method to worship him. The book of Colossians states that: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Colossians 3. 16). The verse shows that hymns are kind of songs for teaching one another. Thus, hymns are a devotional exercise to teach people religion.

Psalm is a holy song or poem to praise God. The Bible mentions that: “Sing unto him, sing psalms unto him, talk ye of all his wondrous works.” (1 Chronicle 16. 9). The verse is from David’s first psalm. He delivers the song to thank and praise God on Thanksgiving Day. In EBD, the book of Psalms is written by numerous authors. It contains a collection of psalms. David is the author of parts of the book. It is stated in the book of Psalms that: “Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King.” (Psalms 98. 5- 6). The chapter of Praise for God’s Righteousness delivers a psalm for the salvation of the Israelites. It is a method to praise God. However, it is also a method to worship God and to ask for salvation.

Brown heard the voice of young woman weeping in the forest. In fact, it is Faith. She is uttering lamentation with sorrow. Hawthorne depicts the scene like: “Then came a stronger swell of those familiar tones [...] There was one voice of a young woman, uttering lamentations, yet with an uncertain sorrow, and entreating for some favor, which, perhaps, it would grieve her to obtain; and all the unseen multitude, both saints and sinners, seemed to encourage her onward.” (Hawthorne 6). Faith’s lamentation is a sort of prediction of the future i.e. the future of Brown and Faith together. Hence, it is a lamentation for the result of Brown's journey which causes destruction in his life.

Lamentation is the act of expressing disappointment and great sadness. Lamentation takes the shape of songs of elegy or dirge. it is asking God for help with crying. In the Bible, Rachel is crying for her children. Then the Lord God heard her lamentation. The Bible says that: “Thus, saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children because they were not.” (Jeremiah 31. 15). God asks Rachel to stop weeping. Then, God tells that her children

shall come again from the land of the enemy. Another case of lamentation is in the book of Ezekiel.

Son of man is a title given to Ezekiel. Almighty God instructs him to take up a lamentation to the Pharaoh. The book of Ezekiel declares that: "Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers." (Ezekiel 32. 2). After the lamentation, the Lord God promises Pharaoh with destruction and darkness upon the land. Thus, lamentation is a song to ask God for help. Alternatively, it is a song for upcoming destruction.

Goodman Brown came back to Salam village gazing on his town people. He sees the Deacon Gookin praying at home. His voice is heard from the window. However, the Deacon Gookin is a member of the congregation of sinners. Thus, Brown is listening with astonishment to the Deacon's prayer. Hawthorne portrays him as: "Old Deacon Gookin was at domestic worship, and the holy words of his prayer were heard through the open window. "What God doth the wizard pray to?" quoth Goodman Brown." (Hawthorne 9). The protagonist is amazed at How come the wizard prays to the Lord God. Brown thought that Gookin's words of the prayers resembles the wizard's words.

A wizard is a person who is believed to have supernatural knowledge and magical powers. The Bible mentions the wizard in the book of Leviticus. The book says: "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them." (Leviticus 21. 27). In the Bible, Wizard is considered an evil act. The wizards must be killed for their demonic practices. The book of 2 Kings indicates that: "And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he

wrought much wickedness in the sight of the Lord, to provoke him to anger.” (2 Kings 21.

6). The wizard’s practices are a kind of wicked intervention in God’s realm of knowledge.

As far as wizards are involved in the knowledge that meant to the divine, it is one sort of disobedience. This later can provoke the Lord God to anger.

E. Conclusion

Nathaniel Hawthorne’s YGB is part of a collection that demonstrates biblical influence. The biblical diction plays a role in constructing his tale. However, Hawthorne does not merely introduce biblical terms. Rather, the author goes beyond to reformulate the biblical words to suit his tale. The author effectively writes his tale about Brown’s struggle between illusions and reality. Thus, it manifests the religious intolerance. This represents the profound importance of his investment in biblical concepts and terms. Hawthorne illustrates YGB with three types of religious terms such as word related to the Christian creed, environment, and practices. This collection of biblical words develops the religious tone that is manifested in YGB.

YGB gives readers an example of how biblical diction can be used to form exciting tones. The first part is dedicated to the biblical words of the Christian creed. A collection of words which demonstrates Hawthorne’s skills in merging fiction with the core of the Christian religion. This collection of words is estimated with ten words traced from YGB. The second part shows the biblical words of the Christian environment. This part presents words in relationships with the biblical environment. Hawthorne exploits the biblical words of the Christian environment to create his tale’s environment. The biblical words are estimated with five words traced from Hawthorne’s tale. The last part is devoted to the biblical words of Christian practices. This part is a collection of religious activities. The author implements this sort of biblical words to make his tale active with a sense of religion. This collection of words reaches seven biblical terms. Hawthorne’s mixture of fiction and

religion allows the readers to see what is beyond his tale. Precisely, the biblical diction helps Hawthorne to demonstrate the inner, dark, and spiritual side of his characters. Either, it helps him to craft such religious scenes with darkness to fit the purpose of his tale.

V. General Conclusion

Hawthorne's YGB grants him a notable place in the American realm of literature. He is one of those writers that are characterized by spiritual and religious writings. The author's context is a major contributor to his writings. Puritanism is seen as a source of Hawthorne's creativity. However, the author depicts a degree of maturity in term of choosing what suits his thinking and writings. Thus, Hawthorne is a partially Puritan man. As far as Transcendentalism is partial embraces religious ideas; its effect takes part on the writer's thinking. He portrays a pessimistic tendency toward the humankind as a race of disobedience and wickedness. Thus, Hawthorne is a partially transcendental man.

The Bible provides Hawthorne's YGB with an artistic weight. The author reflects biblical notions and concepts to reveal the hidden truth. He scrutinizes the essence of the human set of beliefs. Hawthorne exploits the Bible as a source of themes and stylistic concerns. YGB is based on biblical themes of temptation, journey, and atonement. The author highlights that temptation and curiosity destroys people's life. Brown and Faith are the incarnations of Adam and Eve. The serpent-like stuff and the devilish man are the embodiment of the serpent and the devil in Eden's garden. Hawthorne exploits the Bible to manage YGB in accordance with the journey of Moses. Goodman Brown is the incarnation of Moses. The journey of Brown is similar to the journey of Moses. However, the results of both journeys are highly different. Thus, Hawthorne follows the order of the events, not the results. Hawthorne's biblical influence guides him to portray his ancestors and criticize their belief. He depicts a double-edged view with guilt and pride of his ancestors. Thus, he tries

to atone their sins using his writings. It is likewise Christ's crucifixion as an atonement to expiate people's sins.

The biblical diction helps Hawthorne to construct his tale. However, Hawthorne is skillful in the usage of the biblical diction. He illustrates YGB with three kinds of Biblical diction. He uses words that have a relationship with the core of the Christian doctrine. It gives the reader a depth insight into Brown's experience as a representative of the human race. The author exploits words of the religious environment which helps him creating the scenes. He uses words in a relationship with the biblical practices. It characterizes YGB with a tenor of religion. Furthermore, it makes the tale religiously active. Thus, the biblical diction reinforces Hawthorne's ability to craft a solid religious tale.

References

- Anggraeni, Niken. "Hawthorne's Attitudes Toward His Ancestors' Religious Belief As reflected in "Young Goodman Brown"." *Journal of English and Education*, Vol. 2, No, 2008, pp 45-53.
- Assaraira, Thafer Y. "Young Goodman Brown's Errand into the Wilderness." *British Journal of Humanities and Social Sciences*, 2015, pp 66-72.
- "Atonement." Cambridge advanced Learner's Dictionary, Cambridge Dictionary.
<https://dictionary.cambridge.org/dictionary/english/atonement>. Accessed 16 Jun. 2019.
- Delahunty, Andrew. "Exodus." *The Oxford Dictionary of Allusions*. Oxford University Press Inc, 2001.pp 1-421
- Ezghoul Naim, and Zuraikat Malek. "'Young Goodman Brown': The close lane." *International Journal of English and Literature*, 2010, pp 01-06.
- G. Bergin, Thomas. *The Renaissance and The Reformation*. Facts on File, Inc, 2004.
- Ganyi, Francis Mowang. "The Dimensions of Light and Darkness in Hawthorne: A View of Young Goodman Brown And the Minister's Black Veil." *The International Journal of Humanities & Social Studies*, 2013, pp 18-21.
- Hawthorne, Nathaniel "Young Goodman Brown." *Mosses from an Old Manse*. Columbus, Ohio, Ohio State, 1963.
- "Journey." Cambridge advanced Learner's Dictionary, Cambridge Dictionary.
<https://dictionary.cambridge.org/dictionary/english-arabic/journey>. Accessed 16 Jun. 2019.
- Meyers, Karen. *Colonialism and the Revolutionary Periods*. Facts on File, Inc., 2006.
- Nelson, Thomas. "Easton's Bible Dictionary." *Easton's Bible Dictionary*, 1897,
eastonsbibledictionary.org/.

Oakes, Elizabeth. H. *American writers*. Facts on Files, Inc. 2004.

Quinn, Edward. "Puritanism." *A dictionary of literary and thematic terms*, Facts on File, Inc., 2006.

The Holy Bible: *The King James Version*. 1611.

"Temptation." Cambridge advanced Learner's Dictionary, Cambridge Dictionary.

<https://dictionary.cambridge.org/dictionary/english-arabic/temptation>. Accessed 16 Jun. 2019.

Unger, Harlow G. *Encyclopedia of American Education*. Facts on File, Inc, 2007.

Walsh, Conor Michael. *Nathaniel Hawthorne and his Biblical Contexts*. Dissertation. College of Liberal Arts, University of Nevada, 2009.

Werlock, Abby H. P. *Companion to the American novel*. Facts on File, Inc, 2006.

Wright, Sarah Bird. *Critical companion to Nathaniel Hawthorne: a literary reference to his life and work*. Facts on File, Inc., 2007.

ملخص

كواحد من الشخصيات البارزة في الأدب الأمريكي ، فإن كتابات نثانيال هاوثورن لها سمعة طويلة. فهي تسلط الضوء على عدد من الجوانب في الثقافة والتاريخ الأمريكي. وبالتالي ، فإن إمامه بحركة الفلسفة المتعالية وطائفة الصفوية في الدين يجعله موضوعًا مثيرًا للاهتمام وقيمًا للباحثين. وكذلك من المفترض أن تأثير الكتاب المقدس هو منبع لخيال هاوثورن. لذلك يحاول البحث الحالي تتبع المظاهر الانجيلية التي يمكن العثور عليها في حكاية هاوثورن الشاب غودمان براون. البحث سيوفر التفسيرات المنطقية لقصة هاوثورن بما يتوافق مع نظائرها الانجيلية. البحث يربط حكاية المؤلف بسياقه الديني والثقافي. تعتمد هذه الدراسة على منهجية تاريخية جديدة يتعامل فيها الباحث مع الأحداث التاريخية والثقافية. بالإضافة إلى ذلك ، يعتمد البحث الحالي على منهج التأويل الذي يتتبع فيه الباحث موضوع الإغواء والرحلة والتكفير كمواضيع كتابية. بالإضافة إلى ذلك ، تتعقب هذه الدراسة قاموس الكتاب المقدس. يصنف الباحث ثلاثة أنواع من الكلمات الكتابية ، أي الكلمات الكتابية للعقيدة المسيحية ، والكلمات الكتابية للبيئة المسيحية ، والكلمات الكتابية للممارسات المسيحية.

الكلمات المفتاحية: تأثير الكتاب المقدس ، مظاهر الكتاب المقدس ، طائفة الصفوية في الدين ، حركة الفلسفة المتعالية الشاب غودمان براون