

山东大学

硕士学位论文

将圣经文化引入中国语境下的大学英语教学

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摘 要

圣经是西方文化的重要组成部分,对西方社会生活等各个领域具有深刻的内在价值和意义。圣经文化对西方人的价值观,生活方式及其使用的语言之一——英语产生了不可忽视的影响作用。但圣经及其文化的影响和价值在国内的英语教学中似乎并没有得到应有的关注和重视。本文基于此,以语言与文化密不可分的关系为理论支撑,结合国内英语教学改革及要求,尝试性提出“将圣经文化引入中国语境下的大学英语教学”。

不同的语言反映不同的文化。本文侧重强调圣经文化对英语这门国际性语言产生的影响和作用:圣经的普及对英语语言的传播和标准化所产生的作用举足轻重;钦定英译版圣经的推广标志着英语语言从中古英语过渡到早期现代英语;而一直延用流传至现代英语的大量的圣经人名,习语,典故,谚语,古现代文学作品形式,语言及主题等,更加反映出圣经及其文化对于英语语言的深刻影响。了解和掌握圣经文化知识有可能,也有必要成为英语语言学习的一个有益补充。

另一方面,从中国语境下的大学英语教学角度出发,新大学英语教学大纲明确强调要加强对大学生文化素质的培养,以促进学生英语学习有效性;新时期社会和经济的进一步对外开放发展也对大学生的跨文化交际能力提出了更高要求。这些都再次显明在大学英语教学中引入文化教学的重要和必要。本文期待“将圣经文化引入大学英语教学”这一提议,在理论和实际相结合的有利条件下,作为一项更具体,更具针对性的文化教学工程,能够对国内大学生英语语言能力的综合全面发展发挥积极有益的作用。

结合文化教学法,本文尝试着提出了在大学英语教学中引入圣经文化的五个途径。涉及探测性的了解这些途径的可行性及其在学生群体中的倾向程度,作者在所在高校的200名大一,大二的学生中做了小规模的试验性调查,并结合反馈数据进行了简单探索性的分析。

诚然,在大学英语教学中引入圣经文化仅处于刚刚提出和起步阶段,其实践

性和有效性仍待更多学者们的研究讨论和考查。但作者希望这一文化教学工程中所包含的文化事实——圣经文化对英语语言的深刻影响，能够得到其应有的认识 and 关注，并可能在大学英语教学过程中得到体现，从而使其对实现提高大学生文化敏锐性和英语学习有效性等目标发挥积极的作用。

关键词：圣经文化；大学英语教学；文化素质；语言能力

ABSTRACT

The Bible is an essential part of western culture and fundamentally a foundation in many aspects throughout the western world. Biblical culture has exerted profound influence in the shaping of western people's values, way of life and development of the English language. But the value of the Bible and Biblical culture hasn't earned much attention in the English language teaching in Chinese context. In response to this situation, and based on the close relationship between language and culture and the requirements of college English teaching in the new period, this thesis attempts to propose the idea of introduction of Biblical culture to college English teaching in Chinese context.

Language is a special system reflecting a special culture. This thesis emphasizes particularly on the impact of Biblical culture upon the English language as an international tool of communication. The spread and standardization of the English language could be traced back to the English translation and publication of the book Bible. The Authorized Version of the Bible (KJV) marked the real transition from Middle English to Early Modern English. Until now large amounts of Biblical names, idioms, allusions, proverbs, literary forms and themes still find their expressions in Modern English, through which the impact of the Bible and its culture on the English language can be readily seen and sensed. For Chinese English learners, a decent mastery of Biblical culture is likely to be of significance and help to their English study.

Seen from the perspective of the college English teaching in Chinese context, Biblical culture learning may also finds its reason and necessity. The new College English Curriculum Requirements (2004 version) have emphasized again the development of college students' cultural quality so as to improve their English

learning efficacy; meanwhile, China's rapid social and economic development put higher requirements on college students' intercultural communicative competence. All these strengthen and further prove the importance and necessity of culture teaching in college English teaching. Based on the theoretical relationship of language and culture and the practical needs of college English teaching, the proposed idea of this thesis—introduction of Biblical culture to college English teaching, as a more concrete or specific culture teaching project is expected to be of benefit in developing Chinese college students' all-round English language competence.

As for how to introduce Biblical culture to college English teaching, the thesis tries to put forward five approaches through which the proposed idea may be put into practice. In order to see the feasibility and popularity of the suggested methods, a small-scale tentative survey is conducted among 200 freshmen and sophomores in the author's university, Shandong University at Weihai, with the following results being analyzed and discussed in an exploratory way.

Admittedly, up to the present, the proposed idea—introduction of Biblical culture to college English teaching, as a specific culture teaching project, is still on the threshold. Its feasibility and validity still needs further research and study by more scholars and researchers. The author hopes that due attention will be given to the cultural fact reflected in the proposed idea that Biblical culture has impacted greatly upon the English language, and whenever possible it can be reflected in college English teaching. All these efforts may find their significance if they can be of great help to develop college students' keen cultural awareness, improve their English learning efficacy and develop their language skills in an all-round way.

Key words: Biblical culture; college English teaching; cultural quality;
language competence

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Chapter One Introduction

“Now I’ve reached the years the *Good Book* allows to a man. *Three—score years and ten!* ...And after these years, your time is borrowed.”

-- “Clearing in the Sky”

“I learned a great many words that day. I do not remember what they all were; but I do know that mother, father, sister, teacher were among them—words that were to make the world blossom for me. *“Like Aaron’s rod, with flowers.”*(Helen Keller, *The Story of My Life*)

-- “How I Discovered Words”

“Care and concern imply another aspect of love; that of responsibility. But responsibility, in its true sense, is an entirely voluntary act, it is my response to the needs, expressed or unexpressed of another human being. To be responsible means to be able and ready to respond. *Jonah did not feel responsible to the inhabitants of Nineveh.*”

-- “The Theory of Love”

“No, he’s hunting nothing in trees. He was hunting old King Solomon. *“Old King Solomon is a bass. We call that because he’s so smart nobody can catch him.* That fellow with the gun hooked him once, but couldn’t hold him. Ever since, he’s been trying to shoot him.”

-- “The Big Buffalo Bass”

“After dinner, when I was walking on the croquet lawn with Mr. Churchill, he reverted to this theme, and I asked whether for him, the arch anti-communist, *this was not bowing down in the house of Rimmon.* Mr. Churchill replied, ‘not at all...’

-- “Speech on Hitler’s Invasion of the U.S.S.R”

The above five passages are extracted from *New College English* (the first four passages) and *Advanced English* (the last one)—textbooks for non-English majors and English majors respectively. The italics in each passage are phrases and expressions with some cultural background, or to be exact, with Biblical cultural background. Lacking the knowledge about the Bible and the corresponding Biblical cultural background, college students may have difficulty in understanding the above

texts and authors thoroughly. For college English teachers, who shoulder the task of transmitting wisdom, imparting knowledge and resolving doubts, it is far from sufficient and satisfactory to give only the literal text translation and explanation (of the above texts) to the students. Culture teaching, and here in the above examples emphasis being on Biblical culture teaching, can be well found required and needed in the college English teaching process.

This thesis lays its theoretical foundation on the close relationship between language and culture, which has become axiomatic (Hu, 2001:223). Foreign language teaching should demonstrate the connections between language and culture and include a cultural dimension in a broader sense, for language is an essential and important part of a given culture and that the impact of the culture upon a given language is something intrinsic and indispensable (ibid.). The relationship between the English language and western culture is no exception to the rule. Biblical culture, as the main source of western culture and civilization and one of the five types of sub-culture we should be fully aware of (Nida, 1964), its impact upon the English language deserves our due attention. In respect of the relationship between language and culture, the famous Sapir-Whorf Hypothesis suggests that language may determine people's thinking patterns, believing that it is possible to study a certain culture through a language. Linguist Claire Cramsch also remarks that "Language expresses cultural reality; language embodies cultural reality; language symbolizes cultural reality". Thus, theoretically, language and culture learning are likely to be connected even closer in the process of foreign language teaching.

According to Halliday (1978), language as a social semiotic system and an instrument of social interaction can not be separated from culture. Accordingly, Chinese college students' language learning should be in combination with certain culture learning. From this angle, the necessity of culture teaching is beyond doubt, and the proposed idea of this thesis—introduction of Biblical culture to college English teaching may be seen as a more concrete or specific culture teaching project to integrate language and culture learning. From another perspective, The College English Syllabus, guideline for college English textbook compiling, classroom

teaching and testing, points out that “the students should master a good language learning method, improve their cultural quality in order to meet the needs of the social development and economic construction” (College English Syllabus, 1999:1 qtd. in Jiang, 2006:25). After about five years of the 1999 version, when the new *College English Curriculum Requirements* was issued in 2004, it emphasized again that “students will be able to enhance their ability to study independently and improve their cultural quality so as to meet the needs of China’s social development and international changes”. Through these objectives stressed in college English teaching, one can steadily feel that importance has long been attached to the improvement of students’ cultural quality, but the only question is how to come to the realization. As it is only natural of the fact that the cultural quality cannot be improved in a single day, and actually the improvement of cultural quality needs more exploratory study and practice, the introduction of Biblical culture to college English teaching, as a more concrete or specific culture teaching project may be taken as a try.

In fact, the book Bible, whose educational and literary values are long and highly recognized among western countries, has already found its place in the leading universities of the English-American and European countries since 1980 (Liu, 2004:iii). Matthew Arnold, the Oxford Professor of Poetry and a reviser of the book of Isaiah, the poet and literary, social, educational and religious critic, said that “the Bible’s application and edification belong to the Church, its literary and historical substance to the school.” As a school inspector, he also gives out that:

The Bible is for the child in an elementary school almost his only contact with poetry and philosophy. What a course of eloquence and poetry is the Bible in a school which has and can have but little eloquence and poetry! And how much do our elementary schools lose by not having any such course as part of their school-program. All who value the Bible may rest assured that thus to know and possess the Bible is the most certain way to extend the power and efficacy of the Bible. (p. 503)

Even nowadays in America, a 2004 Gallup poll found “8 percent of public schools sponsor elective courses on the Bible. One publisher claims 423 school districts in 37 states have adopted its Bible curriculum, reaching over 220,000 students. Texas and

Georgia recently passed laws authorizing schools to offer such electives, and Alabama added a book on the Bible to its list of approved texts” (Simpson, 2008: 25).

By showing the impact of the Bible and its culture upon the English language and the benefits of introducing Biblical culture to English teaching, this thesis tries to find the value and effect of the world’s classic to Chinese English learners—“a great work of literature and a rich source of history, tales, and life lessons, and has influenced virtually all aspects of Western civilization” (ibid.), and may this effort do good to the Chinese students’ English learning efficacy.

The main body of the thesis consists of three parts: Chapter Two introduces some background knowledge of the Bible, Biblical culture and a brief review of the history of English language, through which one may get a better view of the influence of the Biblical culture to western society and even to the world’s culture development. Chapter Three explains in a further step the impact of Biblical culture on the English language through many aspects. Starting from the English translation of the Bible, the Bible language has greatly influenced the spread and standardization of the English language; what has been emphasized is that the Authorized King James Version of the Bible has “coloured the entire complexion of the subsequent English prose” (Knowles, 2004) and earned world-renowned respect and honor besides its religious value. The impact of Biblical culture on the English language is also exemplified through English names, idioms, allusions, literature, etc.

The whole Chapter Four probes the proposed idea—introduction of Biblical culture to college English teaching and tries to show its feasibility. The relationship between language and culture helps set the solid theoretical foundation of the idea; meanwhile, since syllabus design plays an important part in the process of language teaching, and the introduction of Biblical culture must be in accord with the college English teaching syllabus, a theoretical discussion of different types of syllabus is presented. The necessity of the introduction of Biblical culture is shown from two perspectives: on the one hand, the college English teaching aims to develop students’ cultural quality, improve their intercultural communicative competence and promote students’ all-round development; and on the other, the introduction of Biblical culture

may be of some help to the realization of this aim, for it is expected to benefit college students' language competence development. What has not been neglected in this thesis is that culture and Biblical culture teaching is also a challenge to the college English teachers, whose cultural quality and self-development are extremely important in the language teaching process. Finally, the thesis puts forward five approaches, through which the introduction of Biblical culture to college English teaching may be put into practice. On the basis of the five approaches, a tentative survey is conducted in a small scale in Shandong University at Weihai. The results and analysis may help to show the feasibility and popularity of the suggested methods.

The whole thesis is aimed to pave the way for the true awareness of the impact of the Biblical culture upon the English language and the necessity of introduction of Biblical culture to college English teaching, in the hope that the proposed idea can be of some help to the improvement and development of college students' cultural quality and all-round language competence.

Chapter Two The Bible and Biblical Culture

2.1 Definition of the Bible

The Bible, the full English name being “The Holy Bible”, is the sacred book of Christianity and a great classical masterpiece of western culture. According to Easton’s 1897 Bible Dictionary, BIBLE is defined as follows:

Bible, the English form of the Greek name “Biblia” meaning “books”, the name which in the fifth century began to be given to the entire collection of sacred books, “the Library of Divine Revelation”. The name Bible was adopted by Wickliffe, and came gradually into use in our English language. The Bible consists of sixty-six different books, composed by many different writers, in three different languages, under different circumstances; writers of almost every social rank, most of them unknown to each other, and writing at various periods during the space about 1,600 years, and yet, after all, it is only one book dealing with only one subject in its numerous aspects and relations, the subject of men’s redemption.

Like that described in the definition, the Bible is a collection of sixty-six books and consists of two parts: the Old Testament, written in Hebrew, including thirty-nine books, and the New Testament, written in Greek, containing twenty-seven books. The word “testament” refers to the covenant set between God and His people. In the Old Testament of the Christian Bible, the books have been traditionally divided into four categories:

Law: (also called Pentateuch, the five books written by the same author Moses)

Genesis; Exodus; Leviticus; Numbers; Deuteronomy.

History: Joshua; Judges; Ruth; 1 Samuel; 2 Samuel; 1 Kings; 2 Kings;

1 Chronicles; 2 Chronicles; Ezra; Nehemiah; Esther.

Poetry and Wisdom: Job; Psalms; Proverbs; Ecclesiastes; Song of Solomon.

Prophecy: Isaiah; Jeremiah; Lamentations; Ezekiel; Daniel; Hosea; Joel; Amos;

Obadiah; Jonah; Micah; Nahum; Habakkuk; Zephaniah; Haggai;

Zechariah and Malachi.

Books in the New Testament are also categorized into four types:

Gospels: Matthew; Mark; Luke; John;

Acts (of the Apostles);

Twenty-one Letters (mostly written by Paul, others by James, Peter and John):

Roman; 1Corinthians; 2Corinthians; Galatians; Ephesians; Philippians;

Colossians; 1Thessalonians; 2Thessalonians; 1Timothy; 2Timothy; Titus;

Philemon; Hebrews; James; 1Peter; 2Peter; 1John; 2John; 3John; Jude.

The Apocalypse: Revelation.

A lot of people all around the world, believers or not, know about the Bible and would like to read the great work out of their own interests, for the Bible is not only a collection of books, which reveals the history of how God interacts with his people, but also a great literature appreciated by people who learn history, culture, even language from it.

2.2 Influence of the Bible

For centuries, the Bible has been passed down and read by generation after generation and has received great respect among countries all over the world. Its significance can be readily sensed by the fact that at least one book of the Bible has been translated and published in 2,009 languages and dialects, spoken by a minimum of 97% of the world's population (Gong, 2007). According to the statistics in the *Beijing Review*, by the end of 2006, China had published 43 million copies of the Bible, of which, 476,605 have been published since the 1980s, including versions in eight of China's minority languages (Tang, 2007).

The Bible is a very important religious as well as literary classic in the history of human civilization. The United Nations acknowledge it as a great book that has exerted the greatest impact on the humankind. Generally speaking, there are three important and influential fields where the Bible wields a lot of influence:

1) The Bible has shown great value in historiography.

The Old Testament of the Bible mainly recorded the history of the old Hebrews, including the historical activities and events between the Israelites and other countries during that period of time. Some of the content recorded in the book of Bible is unique and quite valuable for the history study of that certain period, for hardly any records could be found in any other documents or literature for reference. For example, the Old Testament has provided valuable historical data about the situations of the nations in the Mediterranean, Roman and Middle East area: the books of Kings 1/2, Chronicles 1/2, Esther and Jeremiah described fully and accurately how the Jews were captured to Babylon. Information about the Babylon kingdom and its following empire Persia could also be obtained and delved in the above series of books in the Bible. For centuries, the development of archaeology has constantly confirmed the authenticity and accuracy of the information in the Bible, and more and more attention has been given to the study of it.

2) The Bible has great impact on the world literature.

Until nowadays the Bible has continued to fructify the artistic imagination. It is an important literature masterpiece of which influence upon the history of the world literature and art is incomparable. Many great poets, writers and artists created immortal works on the basis of the Bible stories and events. For example, the renowned *Paradise Lost*, *Paradise Regained* and *Samson Agonistes*, long poems written by Milton, the well known English poet in the 17th century and *The Last Supper* drawn by the Italian painter Leonardo da Vinci. As to the citation of the allusions from the Bible, it is often seen in the works and conversations of the western authors and politicians like Dante, Shakespeare, Goethe, Byron, Dickens, Tennyson and Lincoln, etc.

Even nowadays, when it comes to literary pursuits in the United States most people agree on at least one thing—the most popular book is the Bible, according to a new survey reported in China Daily. The book Bible came in first in a Harris Poll of nearly 2, 513 adults in America. For Republicans, Democrats and Independents, the

top two books are the same—the Bible followed by *Gone with the Wind*.¹

3) The Bible contributes to the development of philosophy in the West.

It is apparent that the Bible has implied in itself rich and complex philosophy. At the beginning of the Gospel of John, it says:

“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made.”
—John 1:1-3 (NIV)²

(太初有道，道与神同在，道就是神。这道太初与神同在。万物是借着他造的。凡被造的，没有一样不是借着他造的。)

For years and years, people tried to find the answer to the world's creation. The idea of “only one God”, the origin of the universe, the end of the world, the nature of human being, the Christian teachings about sin, corruption, love and eternity and the ideological and value system reflected in the Bible have greatly influenced the change and development of the western philosophy. Although the Bible is not a monograph of philosophy, its language and teaching, value and belief have exerted subtle and dominant influence on western people's way of thinking and understanding of the world.

The existence of the Bible is a fact, a considerable fact in the history of the world and in the life of men. Just like what Josefa Thornton remarked, “there have been and there still are other religions literature, but it may be confidently stated that none of them has had a diffusion similar to that of the Bible, which today is found in all the countries of the world, translated into almost all human tongues, and that no other book has aroused so universal an interest or exerted so profound an influence” (1960:11).

2.3 Biblical Culture

The New world Encyclopedia, 1974 America gives “Culture” the following explanation:

¹ http://www.chinadaily.com.cn/language_tips/news/2008-04/14/content_6614360.htm

² NIV: The New International Version of the Bible 新国际版圣经
若未加标明，本文所引用的经文均出自此版本

It is the totality of the spiritual, intellectual, and artistic attitudes shared by a group, including its tradition, habits, social customs, morals, laws, and social relations. Sociologically, every society, on every level, has its culture; the term has no implications of high development.

Sociologists say a culture is “the way of life characteristic of a group. A culture includes the physical creations of a people and their learned and shared behaviors and beliefs” (Peterson, 2004). The Christianity, as the main belief shared by people in western countries, takes the Bible as its inspirational guidance and support; yet the Bible serves as not merely a religious canon, but also a great book offering a wealth of information concerning many subjects of various fields: history, politics, philosophy, geography, anthropology, archeology, art, society, ethic, law, etc. It is “a great work of literature and a rich source of history, tales, and life lessons, and has influenced virtually all aspects of Western civilization” (Simpson, 2008: 25). An acknowledgement can be reached that the book Bible touches almost every walk of life in western society, and its influence on people’s “spiritual, intellectual and artistic attitudes” as well as people’s social customs, morals, behaviors and habits can never be overemphasized.

Christianity was spread in western countries as early as the 3rd century AD, but it was not until the 7th century that Theodore set up the first church in England. Since then the message about the “good news”, “Jesus Christ” and “God’s redemption” has been spread further and deeper, and the influence of the church grew at an increasing speed. Hauer. E and William A Young (1986) more explicitly states this:

...The church has strongly influenced the cultures where it has been present. The teachings of Jesus of Nazareth have set the normative tone for the day-to-day life of numerous societies. Additionally, the church frequently has Christianized the other institutions of society. This process has had its greatest impact in the western world, and it has been said that western civilization was built upon Christianity.

The Biblical culture, born from the enormous impact of the Bible in the western world, is fundamentally the foundation of the western civilization and culture. The influence of Biblical culture is not only reflected in western people’s belief, behavior

and way of life, which is quite great and profound, but also in the language they use. With the English language being generally viewed as the international language, the impact of Biblical culture on the English language deserves people's appropriate attention.

2.4 A Brief Review of the History of the English Language

It has been acknowledged that the English language has experienced three phases:

- 1) the Old English or Anglo-Saxon English (450-1150);
- 2) the Middle English (1150-1500); and
- 3) the Modern English (1500-).

The dividing line between Old English and Middle English is marked by the Norman Conquest in the 11th century. In the Old English period, there were mainly four dialects, namely West Saxon, Kentish, Mercian and Northumbrian, but it was the West Saxon that was generally left over and passed down. In the phase of Middle English, the dialects developed and changed into mainly three ones: the northern, central and southern dialects. Gradually, the Cockneyese, a dialect of the region between the south and the central part became the literature language.

From the 14th to the 15th century, the Cockneyese became the foundation of the British English. At that time, with the entry and under the influence of some other languages—French, Latin and Greek, the pronunciation, grammar and morphology of the English language already changed a lot, and the English language became progressively an European language with the simplest grammar. Since Middle English was not standard yet then, it was believed that the real transition from Middle English to Early Modern English (1500-1700) actually marked by the appearance of the King James I Authorized Version of the Bible (1611).

Chapter Three Influence of the Bible and Biblical Culture on the English Language

3.1 Influence of English Bible Translation on Modern English

Language, in its development, has been deeply ingrained with traces of a particular society, reflecting unique culture heritage. In this perspective, the exploration of the impact on the development of the English language by the Bible, which can be traced back to how the translation of the Bible into English has greatly influenced the English language and its development seems quite well-founded.

3.1.1 The English Bible Translation

The translation of the Bible into English found its beginning as early as the Old English period. Since the original books of the Bible were written in three major languages: Hebrew, Aramaic, and the Greek, the English language footmarks roots back to approximately 600AD. In 735, Venerable Bede gave his translation of John's Gospel; 165 years later, King Alfred the Great translated a portion of the Pentateuch. A few others during this period translated the Gospels and the Psalms and little else.

The whole and formal translation work started at the time of the European Reformations in the 16th century, when Martin Luther declared that "everyone can hear God's voice through the Bible on his own" (Q.Z. Chen, 2005). Thereafter, the European countries began to translate the Bible into their own languages. The first English version of the Scriptures made by direct translation from the original Hebrew and Greek, and the first to be printed, was the work of William Tyndale (X.Q. Wang, 2003:61-62), an English religious reformer, in 1535. Tyndale's work became the foundation of subsequent English versions, notable those of Coverdale (1535), Matthew's Bible (1537), the Great Bible (1539), the Geneva Bible (1560), and the

Bishop's Bible (1568) in the 16th century (RSV, P iii)³.

The 17th century is the most outstandingly magnificent time in the history of English Bible translation, when King James I of England inherited and continued the religious policy of Queen Elizabeth I, and decided to edit a version of the Bible that could be accepted and used by all the denominations. Fifty-four Bible scholars renowned for Greek and Hebrew expertise were appointed and six translation groups were organized in the city of Westminster, Oxford and Cambridge. Finally in 1611, King James I Authorized Version of the Bible (KJV) appeared. The publication of the Authorized Version has implemented great impact on the English transition from Middle English to Modern English and it has been considered as one of the most important and influential English versions in the Bible translation history.

English Bible translation in the 18th century is not as brilliant as that in the 17th century, for none of the new renderings can compare its beauty with the Authorized Version. Up till the 19th century, when the revision of the Bible became the mainstream of the English Bible translation, two new versions came out: the English Revised Version (ERV 1881) and the American Standard Version (ASV 1900). From the 20th century up to the present, with the development of science and technology as well as language changes, the Bible translation has been pushed to its climax again. Up to nowadays, a collection of the published English versions are listed as follows:

- 1). RSV - Revised Standard Version (1952)
- 2). NEB - New English Bible (1970)
- 3). GNB - Good News Bible (Today's English Version) (TEV 1976)
- 4). NIV - New International Version (1978)
- 5). NRSV - New Revised Standard Version (1990)
- 6). The Message (1993) By Eugene Peterson
- 7). CEV - Contemporary English Version (1995)
- 8). NIRV - New International Reader's Version (1996)
- 9). ESV - English Standard Version (2001)

³ From the preface of the Revised Standard Version of the Bible (RSV)

3.1.2 Authorized Version

Prof. Earnest Weekly says “No work except Shakespeare has had so much influence on the phraseology of English as the Authorized Version of the Bible at one time familiar to all households”⁴. The great success and honor earned by the Authorized Version has fulfilled its translators’ aim— “to make a good one better, or out of many good ones, one principal good one.”

The Authorized Version has been widely read by people and renowned for its vivid phrases, prose, rhythms, syntax and poetic styles. The version is honored to be “the noblest monument of English prose” (Dai, 2003), and has helped set up the foundation of the syntax and style of the modern English prose. Its revisers in 1881 expressed admiration for “its simplicity, its dignity, its power, its happy turns of expression...the music of its cadences, and the felicities of its rhythms.” (RSV, P iii). Meanwhile, concerning the vocabulary, the Authorized Version has covered nearly 94% native English words and expressions. Being regarded as “mirror of the English language”, the version in that period greatly helped to speed up the spread of English and strengthen the status of the English language. Furthermore, it has entered, as no other book has, into the shaping of the personal character and the public institutions of the English-speaking peoples. (ibid.)

The Authorized Version not only established the foundation of modern English, but also enriched the English language by having introduced and added large amounts of idioms, proverbs, literary quotations, allusions and derivatives, which have formed an important part of English language and still been in widely use until nowadays.

The close relationship between Modern English and the English Bible translation also lies in that the Authorized Version has great impact on the English transition from Middle English to Modern English. Many scholars consider the Authorized Version as the symbol and landmark of Early Modern English (R.S. Li, 2002). Take the following text in the Bible, extracted from the book of Genesis, as an example; the same text has different renderings during different phases:

⁴ <http://zhidao.baidu.com/question/10035447.html>

a. Late 14th Century Middle English (the Wycliffe Bible 1382)

But the serpent was feller than alle lyuyng beestis of erthe which the Lord Cod hadde maad. Which serpent seide to the womman Why comaundide Cod ta3ou that 3e schulden not ete of ech tre of paradis.

b. Early Modern English (King James Bible, KJV 1611)

Now the serpent was more subtill then any beast of the field, which the Lord God had made, and he said vn to the woman, Yea, hath God said, Ye shall not eat of euery tree of the garden?

c. Modern English (New English Bible, NEB 1961)

The serpent was more crafty than any wild creature that the LORD God had made. He said to the woman, 'Is it true that God has forbidden you to eat from any tree of the garden?'

This comparison shows that the KJV English developed and changed a lot compared with that in the Middle English period. Regardless of the differences in expression and sentences structure, the KJV English has quite some resemblance with Modern English in the NEB and TEV. Next is another concrete example from the Ecclesiastes 9:11.

KING JAME'S VERSION (KJV 1611)

I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet the bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

TODAY'S ENGLISH VERSION (TEV 1976)

I realized another thing, that in this world fast runners do not always win the races, and the brave do not always win the battles. Wise men do not always earn a living, intelligent men do not always get rich, and capable men do not always rise to high positions. Bad luck happens to everyone.

Seen from the above two renderings, the word form and meanings in the KJV English and that in the TEV English are found much alike, taking no account of the language structure and rhetoric. The Authorized Version of the Bible (KJV), relying on its standard, beautiful and noble language, pushes Middle English forward to step

into Early Modern English.

3.2 Reflection of Biblical Culture in the English Language

People in western countries generally believe that the Bible is the word of God. The Bible itself says:

“All scripture is inspired by God and is useful for teaching, for reproof, for correction and for training in righteousness, so that everyone belongs to God may be proficient, equipped for every good work.”
—2 Tim3:16-17

Out of this belief, people high on borrowing “God’s word”— words from the Bible to describe things and express opinions. As a result the Biblical culture has explicitly and implicitly influenced the English language in many aspects.

3.2.1 English Names

In western countries, many English names find their origin in the Bible. One of the reasons may be that according to the religious custom of Christianity, the new born child has to receive baptism given by a priest in the local church, who shall bless the child and give him a name. Many Christian parents, even the parents without religious belief, name their children after the apostles and other famous persons in the Bible, usually those with great deeds or favor such as:

Abraham (the ancestor of the Jews, ancestor of faith)

Moses (the prophet and leader of the Israelites)

David (the king and hero of the Jews)

Joseph (the father of Jesus Christ)

Samuel (a prophet)

John, Peter, James, Thomas, Andrew, Mark, Luke (the apostles of Jesus Christ)

Mary (the mother of Jesus Christ)

Elizabeth (the mother of John)

Sarah (the wife of Abraham)

Luth (the grandmother of King David)

Other commonly used Biblical names for males are Aaron, Michael, Jacob, Benjamin, Samuel, Daniel from the Old Testament and Matthew, Andrew, Stephen, Timothy, etc. from the New Testament. Some commonly used female names are Christine, Chris, Christie, Christina, Rebecca, Esther, Ruth, Naomi, Rachel, Mary, Martha, Joana, Priscilla, Eunice, Lydia (Schmidt, 2004:388).

Many well-known elites in the English history have their names from the Bible: the influential American president Abraham Lincoln, the Queen of England Elizabeth, the greatest inventor in the world Thomas Alva Edison. When we open the history of English literature, those novelists, poets or playwrights also showed their interest in the Bible heroes by preferring their names from it: John Milton, Daniel Defoe, Jonathan Swift, Thomas Hardy, Joseph Conrad, and Mark Twain, whose full name is Samuel Langhorne Clemens.

Nowadays, when the Chinese students open the English dictionary and check their English names in the appendix, they will find most of them still contain the Biblical cultural meaning. To name just a few: Jack- God's gift; Simon- God's agreement; Christopher- Christ's messenger; Isabel- God's vow; Jane- God is merciful; Natalie- the name given to the child who is born on Christmas.

3.2.2 Vocabulary

The vocabulary of a language has a close relationship with its national culture. The English language is of a mixed character. It shares with West Germanic languages many common words and similar grammatical structures, and part of the English vocabulary is derived from Latin and French. Besides, English has accepted words from Biblical culture in the course of its historical development.

Vocabulary is considered to be the most active part in reflecting the social life and changes. With the development of the English language, the words, names and proper nouns in the Bible have been generalized into common use. Take the following two words "Adam" and "Devil" as an example. Adam is first seen as the ancestor of the humankind, and later words like these have been derived:

Adamite—裸体主义者	Adam's apple—喉结
Adamitic—裸体主义的	Adam's profession—园艺
Preadamite—生活于亚当以前的人	Old Adam—罪恶的本性
Preadamitic—亚当以前的	Not know sb from Adam—完全不认识某人

Another word “devil” is equal to Satan, enemy of God and His people in the Bible, so the meanings of the words derived from “devil” are mostly derogative:

Bedevil—迷倒, 折磨	Devilish—恶魔般的, 精力旺盛的
Devilment—恶行, 怪现象	Devilry—邪恶, 残暴
Devil-box—计算机	Devil of a mess—乱七八糟
Speak of the devil—说某人, 某人到	Give the devil his due—公平对待
The devil looks after his own—小人行运	
The devil makes work for idle hands—闲生是非	

Many important placenames in the Bible have also been generalized into everyday use, like “Babel”, “Jericho”, “Armageddon”, etc. As for the word “Babel”, it is believed that it is God Himself who made the communication between peoples difficult and the translation work necessary, for in the first book of the Old Testament it recorded:

“That is why it was called Babel -because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.”
—Genesis 11:9

因为耶和华在那里变乱天下人的言语, 使众人分散在全地上, 所以那城名叫巴别 (就是变乱的意思)。
—创 11: 9

The famous translation theorist George Steiner has named his work after this placename: *After Babel—Aspects of Language and Translation*, expressing the translators' desire to step further into the world of languages.

The Bible has enriched the English vocabulary also lies in that the Christian culture, belief and rituals have gradually and naturally introduced many words into the English language. The following listed words serve only the tip of the iceberg⁵:

1) The words related to the members of a church:

⁵ <http://thesaurus.reference.com>

abbey, archbishop, bible thumper, bishop, blackcoat, cardinal, cassock, chaplain, churchman, cleric, clerk, curate, dean, devil-dodger, divine, ecclesiast, ecclesiastic, evangelist, father, harp polisher, missionary, monsignor, padre, parson, pastor, pontiff, preacher, predicant, priest, primate, pulpitarian, pulpiteer, rabbi, rector, reverend, sermonizer, shepherd, sky pilot, sky scout, the rev, turn-around collar, vicar.

2) The words related to a building for public, especially Christian worship:

basilica, bethel, cathedral, chancel chantry, chapel, church, minster, mission, parish, sacellum, sanctuary, shrine, synagogue, tabernacle, temple.

3) The words related to the area under the control of a member of a church:

parish, diocese, province.

4) The words related to the person who believes in Christianity:

believer, apostle, devotee, disciple, follower, henchman, imitator, member, sectary, supporter, votary, worshipper.

3.2.3 Idioms and Proverbs

English idioms form an essential part of the vocabulary. Many hundreds of idioms are now accepted not only in spoken English but also in written English. David Crystal defines idiom as a term used in grammar and lexicology to refer to a sequence of words which is semantically and often syntactically restricted, so that they function as a single unit (Crystal, 1985:152). Idioms include metaphorical phrases, slang, colloquialism and proverb, featured by their conciseness and vividness, idioms have been considered as the liveliest form to express people's understandings towards the world. As the core and essence of culture, idioms have an inseparable relation with a nation's geographical environment, historical background, customs and conventions, and religious beliefs.

English Idioms have mainly three sources: firstly, loanwords from other foreign languages—Greek, French and Spanish, etc. For example, the French phrase “cherchez la fame” translated in English as “find the woman”, expresses the idea that whenever troubles come, there should be a woman to be responsible for it. Secondly,

the development of commonly used idiomatic phrases and household words, e.g. “east or west, home is best.” Thirdly, expressions from the world-famous literary works, like those of Shakespeare’s. For example, the phrase “Brevity is the soul of wit” found its appearance first in the tragedy *Hamlet*, and it was soon been spread and used as a proverb. Another widely used idiom is English philosopher Bacon’s famous saying: “Knowledge is power”. The last but not least, English idioms find its source in the book Bible. For this reason, Biblical English idioms carry a lot of information concerning the given historical context, religious origin and cultural identity. Some well-informed ones are here as examples:

To make bricks without straw (Exodus 5:18) 巧妇难为无米之炊

To separate the sheep from the goats (Matthew 25:32) 区分好坏 (人)

The spirit is willing, but the flesh is weak (Matthew 26:41) 心有余而力不足

Cast Pearls before Swine (Matthew 7:6) 对牛弹琴; 明珠暗投

Serve two masters (Luke 16:13) 脚踏两只船; 一人不侍二主

a wolf in sheep’s clothing (Matthew 7:15) 披着羊皮的狼; 口蜜腹剑的人

Shake the dust off one’s feet (Mark 6:11) 拂袖而去

Turn a deaf ear (Proverbs 28:9) 充耳不闻

Put new wines in old bottles (Matthew 9:11) 换汤不换药

Raise Cain (Genesis 4:5) 暴跳如雷; 大发雷霆

Clean one’s hands (Matthew 27:24) 金盆洗手

Sow the wind and reap the whirlwind (Galatians 6:7) 恶有恶报

The apple of one’s eye (Psalms 17:8) 眼中瞳人; 掌上明珠

The salt of the earth (Matthew 5:13) 社会中坚; 高尚的人

A land of milk and honey (Exodus 3:8) 鱼米之乡

Alpha and Omega (Revelation 22:13) 始终 (主要部分)

Comparing with idioms, proverbs are the lamps to words and ornaments to language, offering an important set of instructions for people to follow. Proverbs demonstrate how verbal expressions are used to underscore values. As also an important source of English proverbs, the Bible itself contains a book named Proverbs, written by Solomon King of the Israelites, who is believed to be the wisest in the

world (recommended readings in the Bible: book of Proverbs and Songs of Solomon). The Biblical proverbs, brief in form and penetrating in meaning, become truly and meaningfully the ornament of the English language. The following are some for appreciation:

Keep your heart with all vigilance, for from it flows the spring of life.

Before his downfall a man's heart is proud, but humility comes before honor.

Wounds from a friend can be trusted, but an enemy multiplies kisses.

Better is open rebuke than hidden love.

A man without religion is like a horse without girdle.

Live without an aim is like sailing without a compass.

Faith can remove mountains.

The devil can cite scripture for his purpose.

3.2.4 Allusions

In the western literature, many allusions from the Bible are used to add the literary flavor owing to their characteristics of brevity, profound connotation and vividness. Therefore, correct understanding to the allusion-containing sentences or paragraphs is quite important and a rather difficult part in the English teaching and learning process. As far as the examples listed in Chapter One are concerned (the five passages exacted from college students' textbooks), those allusions are great challenges to students' understanding of the text both in class and in tests. In order to remove these obstacles in students' language learning, a decent mastery of Biblical culture may find its necessity and reason. The thesis just takes those allusions mentioned in the Introduction as an example:

1) "Now I've reached the years the *Good Book* allows to a man. *Three—score years and ten!* ...And after these years, your time is borrowed."

-- "Clearing in the Sky"

Here the "Good Book" refers to the Bible, and "three-score years and ten" is the age of seventy, referring to a person's life-span. In the book of Psalms of the Bible it says clearly that:

“The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.” —Psalms 90:10 (KJV)

(我们一生的年日是七十岁。若是强壮可到八十岁。但其中所矜夸的，不过是劳苦愁烦。转眼成空，我们便如飞而去。)

This poem is written by Moses, the great prophet of the Israelites. By this verse the poet shows the shortness and vanity of man's life, during which there are all labour and sorrow. Here the old man means similarly—he had already reached seventy, and if he was strong enough to live longer, it seemed that he was borrowing his years from God, and optimistically, the old man seemed to show his preparedness for death at any time. Students can draw successfully between the lines the implied meaning of the words if they know this necessary Biblical culture knowledge.

2). “I learned a great many words that day. I do not remember what they all were; but I do know that mother, father, sister, teacher were among them—words that were to make the world blossom for me. *“Like Aaron's rod, with flowers.”*”

-- “How I Discovered Words”

This allusion is from the Pentateuch, in which the author, the great leader and prophet Moses recorded the historical events, hardships, belief and life of the Israelites. Aaron is the elder brother of Moses, and also a helper assigned by God to Moses because of his gift of eloquence. Moses, with the help of Aaron, led the Israelites to leave Egypt and seek the Promised Land of God. The “rod” is a symbol of authority and dignity, especially when carried by leaders like Moses and Aaron. God once used Aaron's rod to do miracles in Egypt:

“And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.” —Exodus 7:10

Here the phrase “Like Aaron's rod, with flowers” refers to another miracle done by God in order to warn the Israelites. God told Moses to collect the rods of the leaders of the twelve tribes and also write their names on their rods respectively, while on the rod of the tribe of Levi, Aaron's name must be written. All these twelve rods

were placed in the Tent of meeting in front of the Testimony. God said to the Israelites that the rod belonging to the man He has chosen will sprout...

“The next day Moses entered the Tent of the Testimony and saw that Aaron’s rod, which represented the house of Levi, had not only sprouted but had budded, blossomed and produced almonds.”
—Numbers 17:8

In this way, God showed his will to the Israelites that He had chosen Aaron and that His grace is more than just “sprout” but “blossom”. Rather than to confuse the readers, the author uses this Biblical allusion to recall the warm and touching feelings left in his heart and childhood memory by that experience. Having learnt the cultural meaning of the allusion, students may appreciate the concise and comprehensive effect brought by it.

3) “Care and concern imply another aspect of love; that of responsibility. But responsibility, in its true sense, is an entirely voluntary act, it is my response to the needs, expressed or unexpressed of another human being. To be responsible means to be able and ready to respond. *Jonah did not feel responsible to the inhabitants of Nineveh.*”
-- “The Theory of Love”

This allusion comes from the book of Jonah in the Old Testament. Jonah is a prophet (785-775 BC) of the Israel. One day the word of God came to him, telling him to go to the great city of Nineveh (sited in southwest Asia and along the Tigris) to proclaim God’s words so that people in that city could repent and be saved.

“But Jonah ran away from the Lord and headed for Tarshish. He went down to Joppa, where he found a ship bound for that port. After paying the fare, he went aboard and sailed for Tarshish to flee from the Lord.”
—Jonah 1:3

Jonah refused to obey God’s words because the inhabitants in Nineveh were desperately wicked and the city was full of sins. Jonah knew that if he had proclaimed the message of repentance, God would turn away from his anger to the city and do not punish it. But God is God. Jonah had to pay for his disobedience—he was thrown into the sea and swallowed by a big fish ordered by God. Jonah prayed and repented inside the fish, and God commanded the fish to vomit him out. Finally Jonah went to the Nineveh and people there repented to God.

By using this allusion, the author further strengthens his idea about responsibility. Judging from the descriptions (see the above underlined phrases) in the Bible, one can get to know that Jonah is certainly not a good example of being responsible, for “run away” and “flee from” are not actions done by a responsible man. Compared with the author’s idea that to be responsible is “not simply be able to respond, but also be ready to do it”, Jonah was certainly able to proclaim the message to the Nineveh, but he was not ready to. Just towards this point, the author shows his ironic tone.

4) “No, he’s hunting nothing in trees. He was hunting old King Solomon. *“Old King Solomon is a bass. We call that because he’s so smart nobody can catch him. That fellow with the gun hooked him once, but couldn’t hold him. Ever since, he’s been trying to shoot him.”* -- “The Big Buffalo Bass”

King Solomon is believed to be the wisest in the Bible. Solomon is the son of King David, and when his father died, he went up to the throne and began to govern the people. One night in a dream God appeared to him and asked him what he would pray for. Solomon did not pray for a long life or wealth for himself, but asked for “a discerning heart to govern the people and to distinguish between right and wrong...” (1 Kings 3:9) God was so pleased that Solomon had asked for this.

“I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be.”

—1 Kings 3:12

“Moreover, I will give you what you have not asked for—both riches and honor—so that in your lifetime you will have no equal among kings.” —1 Kings 3:13

Here in this passage, the bass is compared to King Solomon, for it is too hard to catch, and the italics used by the author add some humorous colloquial flavor to it.

5) “After dinner, when I was walking on the croquet lawn with Mr. Churchill, he reverted to this theme, and I asked whether for him, the arch anti-communist, *this was not bowing down in the house of Rimmon*. Mr. Churchill replied, ‘not at all...’

-- “Speech on Hitler’s Invasion of the U.S.S.R”

This passage is from Advanced English for English majors, and the allusion is used by renowned English Prime Minister Churchill at a quite critical time, so the

understanding of the intention, the implied information and the effect of the allusion is considered to be more serious and important.

The phrase in italics is a mere description of action, and the key to the understanding of the phrase seems to be “the house of Rimmon”. What does this refer to? According to the book of 2 Kings in the Old Testament, the prophet of the Israel Elisha cured a commander of the army of the king of Aram named Naaman, who had leprosy, an incurable disease at that time. Elisha sent his servant to tell Naaman to wash seven times in the Jordan and then his flesh would be restored. Naaman did according to this and was cured and clean. After this, Naaman went back to see Elisha and proclaimed that there was only one God the Lord—the God of Elisha, who had cured him. He continued to say that:

“But may the Lord forgive your servant for this one thing: When my master enters the temple of Rimmon to bow down and he is leaning on my arm and I bow there also—when I bow down in the temple of Rimmon, may the Lord forgive your servant for this.”
—2 Kings 5:18

(惟有一件事，愿耶和华饶恕你仆人，我主人进临门庙叩拜的时候，我用手搀他在临门庙，我也屈身。我在临门庙屈身的这事，愿耶和华饶恕我。)

This may be the best explanation of the phrase “bow down in the house of Rimmon”. Literally it means that one has worshiped the wrong god, “the house of Rimmon” refers to the place where the worship action takes place. While the metaphorical meaning of this phrase can be that one compromises or gives in to the wrong side. “The house of Rimmon” represents the wrong or false position. Here in this speech, the author actually wanted to know if Mr. Churchill would change his attitude and position at that critical moment. By using this allusion in such an indirect way, the author got Churchill’s answer—“Not at all...”. It is notable that Mr. Churchill immediately understood the author’s implied meaning conveyed in this allusion and gave his answer firmly and rapidly.

A large part of English allusions find their origin in the Bible, and the above five examples may help show the importance of full explanations to the Biblical allusions’

cultural meaning, intention and literary effect in the language teaching process, which will not only prevent students from misunderstanding the article, but also help to improve their reading comprehension ability and ability of literary appreciation.

3.2.5 Literature

The Bible has undoubtedly a great influence on English literature and encompasses great literary value. Without knowledge of this great work, it would be hard for one to understand the Western world and appreciate its literature. Siu May Kuo remarks about the New Testament “it is really a treasure house of literature, containing a great variety of literary genres; narrative history, anecdotes, parables, stories, poems, hymns, sermons, travelogues, epistles and vision. In these genres, sublime truths were made flesh-and-blood by a language, beautiful in its simplicity, sincere in its approach, vivid in its imagery, and brilliant in its parallelisms”(Kuo, 1990:304).

Dr Sanki Ichikawa, renowned Japanese scholar of English literature and language, made with other scholars a first quantitative and qualitative analysis of some 3,000 quotations from the King James Bible, Shakespeare and other great writers, which were extensively used by writers of the 20th century. The statistical figures go as follows (P. Chen, 1998):

The Bible	1,351
Shakespeare	773
Miscellaneous	1,046
Sum total:	3,170

The King James Bible accounts for about 43 % and Shakespeare only about 24 % of the total. Great writers greatly influenced by the Bible are too numerous to be mentioned, especially for those whose mother tongue is English, those who are quite familiar with the contents and stories of the Bible and imperceptibly influenced by what they constantly read, see and hear about the Bible. There is no small influence of the Bible upon the written and spoken English of the great writers, like Shakespeare himself, knowing the content of the Bible like the palm of his hand, and during the

period of Renaissance, it was calculated that there were averagely 14 quotations of the Bible in each of his play, let alone the subjects, historical stories, allusions and idiomatic expressions drew from this Good Book in all his world-famous works.

John Bunyan, a famous English writer in the 17th century, rose from a tinker with elementary education to the author of several masterpieces, like *The Pilgrim's Progress*, through frequent reading of the Bible. It is found that there are 767 direct and indirect quotes from both the Old and New Testament. American president Abraham Lincoln became successful by teaching himself, and the Bible was one of his major reading materials. In 1858, when Lincoln spoke out against the idea of a nation half slave and half free, he said that "A house divided against itself cannot stand. I do not expect the Union to be dissolved; I do not expect the house to fall; but I do expect that it will cease to be divided."(ibid.). The underlined phrase is directly quoted from Matthew 12:25 in the Bible, which says that "every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand", meaning that the internal division is fatal.

The Bible has also exerted a great deal of influence at a later date upon a great number of English-American novelists and their works. Notably, Milton's *Paradise lost*, *Paradise Regained* and *Samson Agonistes*, W.P. Thackeray's *Vanity Fair*, T. S. Eliot's *Journey of the Magi* and *Ash—Wednesday*, Arthur Miller's *After the Fall*, John Steinbeck's *East of Eden*, Faulkner William's *Absalom, Absalom!*, Charlotte Bronte's *Jane Eyre*, Nathaniel Hawthorne's *The Scarlet Letter*, Byron's *Cain*, etc.

Numerous writers and artists rely on the Bible for inspiration to express themselves in their works and hence the omnipresence of the Bible in English literature is quite well-acknowledged. There is perhaps no better key to the understanding of English literature in all its epochs than a competent knowledge of the Bible.

Chapter Four Introduction of Biblical Culture to College English Teaching

4.1 Theoretical Background

It was Matthew Arnold, Oxford Professor of Poetry, reviser of the book of Isaiah and a social, educational and religious critic who first advocated adding and offering the course of “Bible Illumination” in the college students’ curriculum in 1960s (Liu, 2004: iii), with an endeavor to liberate the Bible from the narrow scope of religious value to the secular education, and to make the Bible an important textbook of western culture and civilization. This tentative plan wasn’t brought to effect until the latter half of the 20th century, when almost all the leading universities in western countries offered the course of “Bible Literature” to college students.

Language and culture learning has long been considered an important area of study in applied linguistics (Hall, 2005: 48). In the past, language was thought of as an intellectual discipline, but today it has been redefined as a tool of the society and integral part of the culture of that society. Gumperz (1976) summarizes the importance of culture in learning a foreign language, “the more we know about a particular society, the more effectively we can communicate in it” (qtd. in Y.X. Wang, 2007: 221). The relationship between language and culture constitutes an indispensable part of language acquisition, for it involves not only a mastery of that language but also an understanding of the values and traditions of the people who speak that language, including the ways in which people of that culture view the world. Just like what Brembeck (1997) said, the one who learned language without learning culture risked becoming “a fluent fool”.

In China, the new English course syllabus emphasizes especially the contents of culture. It regulates that:

In the lower level the knowledge about the English speaking countries should be

connected closely with daily life of the students and arouse the interest of learning English. In advanced level, by expanding the foreign culture's scope which can be available to students, the culture learning should widen the students' field of vision, improve the sensitivity and the ability to distinguish the difference between the Chinese culture and foreign culture and the ability of communication between cultures.⁶

The Chinese college English teaching has shown concern to the connections between language and culture as seen from above and aimed to improve the students' cultural sensitivity so as to "communicate between cultures". The question actually is how to lead the culture learning to "take place as an integral part of language learning" (Byram et al, 1994:5). In this chapter, more discussion will be on this point.

4.1.1 Relationship between Language and Culture

In the early 1950s anthropologists and linguists developed a great interest in the relationship between language and culture. Cultural anthropology and linguistics came to be recognized as related disciplines. Many anthropologists and linguists put forward their ideas and theories by doing various experiments and researches. B. Malinowski, a scholar and professor of anthropology at the London School of Economics published *The Problem of Meaning in Primitive Languages*, believing that "language is a mode of action... and the meaning of a word is heavily situational and culturally specific" (qtd. in Hu, 2001:224). This work paved the way for a cultural and contextual study of language use in Britain. Strongly influenced by Malinowski, British linguist J.R. Firth later developed his own culture-oriented theory—Context of Situation, which can be summarized as "who speaks (or writes) what language (or what language variety) to whom and when and to what end" (Fisherman, 1972:46. qtd. in Hu, 2001:225). By suggesting the creativity and diversity of linguistic idiosyncrasy in language use, Firth showed that language is a means of acting and living.

Meanwhile, linguists from the North American side made further substantial contribution to the study of the relationship between language and culture—the

⁶ Translate from 中学新课标资源库 46

famous Sapir-Whorf hypothesis. The strong version of the Sapir-Whorf hypothesis proposes that the language people speak determines the way people perceive the world and therefore the nature of thought (Y.X. Wang, 2007:224). Whorf even went so far as to say that one's language determines one's world view and one's mental capacities. Although this hypothesis remains controversial, it is influential to understand the conception of language in relation to culture, society and the individual. The hypothesis deepened the relationship between language and culture and stimulated the study of language with the aim of understanding the culture, e.g. people's world view, thinking patterns, beliefs, and behaviors, believing that it is possible to study a certain culture through a language.

With the development of sociology and anthropology, the previous view of culture has been expanded from "culture with a big C" to "culture with a small c". The former focuses on "the sum total of a people's achievement and contributions to civilization: art, music, literature, architecture, technology, scientific discoveries and philosophy." The latter includes "the behavior patterns of the life style of people: when and what they eat, how they make a living, the way they organize their society, the attitudes they express towards friends and members of their families, how they act in different situations, which expressions they use to show approval and disapproval the traditions they must observe, and so on" (Allen and Valette, 1977:325). Concerning the relationship between language and culture, E. Nida, a well-known linguist and translation theorist, named five types of sub-cultures we should be fully aware of, namely ecological culture, linguistic culture, religious culture, material culture and social culture, among which the religious culture forms an important part. The religious culture endures and carries messages of tradition to people, which can be deeply and emotionally felt by people, "religion gives us our world view... in a host of ways, religion has provided the peoples of the world with advice, values, and guidance since antiquity" (Samovar et al., 2000:88). As an authority who has been involved in the Bible translation work across different languages for many years, Nida perhaps wants to confirm the function of religious culture in intercultural communication (Hu, 2001:227).

In 1960, an American committee on language and culture expressed the relationships of culture and language in relation to language teaching:

- 1) Language is a part of culture, and must be approached with the same attitudes that govern our approach to culture as a whole.
- 2) Language conveys culture, so that a language teacher is also of necessity a teacher of a culture.
- 3) Language is itself subject to culturally conditioned attitudes and beliefs, which cannot be ignored in the language classroom. (Stern, 1983: 251)

Since then teaching and researching language and culture attracts more attention and becomes more important in the field of applied linguistics. A general consensus was reached that “the mere acquisition of information about a foreign country, without the psychological demands of integrated language and culture learning, is inadequate as a basis for education through foreign language teaching” (Byram et al, 1994:5). Culture learning has to take place as an integral part of language learning. To see culture as knowledge is very common in the field of anthropology and other social sciences. Kluckhohn’s interpretation of culture states this point of view: “Culture is a way of thinking, feeling, believing. It is the group’s knowledge stored up (in memories of men; in books and objects) for future use.” (1994:24). The four universal characteristics of culture summarized by Haviland (1975): culture is shared, learned, symbolic and integrated (qtd. in Le, 1999: 113), further proved the idea that culture as knowledge can be purposefully learned as well as taught.

Foreign language teaching should demonstrate the connections between language and culture and include a cultural dimension in a broader sense, so as to provide students with the necessary contacts to language in given context, culture and society. Culture teaching is likely to take place as an integral part of language learning.

4.1.2 Syllabus in the Process of Language Teaching

Language teaching is a complex and dynamic system, of which “what to teach” and “how to teach” are the two basic questions. “What to teach” refers to the design of a scientific and reasonable language teaching syllabus, which serves as the overall

plan of the whole teaching process. The syllabus organizes and arranges the content of the courses according to different objectives and requirements of teaching. While “how to teach” relates with different kinds of teaching methods. Therefore, syllabus and teaching methodology are two key issues of language teaching.

Etymologically syllabus means a “label” or “table of contents”. It is a description of the course content, teaching procedures and learning experiences. The *American Heritage Dictionary* defines syllabus as outline of a course of study. A syllabus determines teaching aims, objectives, contents and methods. The aims might be teaching a dead language for academic research or a living language for communication; training learners’ abilities of reading and writing or their abilities of listening and speaking; teaching a foreign language for a specific purpose or for enhancing learners’ general proficiency. The concept “syllabus” is often used interchangeably with “curriculum”, but “curriculum” is also used in a broader sense, referring to all the learning goals, objectives, contents, processes, resources and means of evaluation planned for students both in and out of school.

Before the appearance of Dell Hymes’ Theory of Communicative Competence, foreign language teaching took language competence as the goal, aiming at the improvement of the learners’ ability in listening, speaking, reading and writing. Based on the corresponding linguistic theories, three important syllabuses have been dominant and notable in the history of language teaching.

4.1.2.1 Structural Syllabus

Influenced by structuralist linguistics, the structural syllabus is a grammar-oriented syllabus based on a selection of language items and structures. It is based on a theory of language that assumes that the grammatical or structural aspects of language form are the most basic or useful. The content of language teaching is a collection of the forms and structures, usually grammatical, of the language being taught. The believers of this approach hold that students should first master the grammatical and vocabulary rules and explanations, practice combining items into natural sentences, and then they can produce new sentences automatically in

conversation. In fact, the sociolinguistic aspects of communicative competence are not in focus at all in a structural syllabus.

Needless to say, such a teaching syllabus will undoubtedly lead to the students' communicative incompetence, for the students are only familiar with the grammatical forms and the meaning of each individual word, but have no idea about how to use these sentences appropriately in real situations.

4.1.2.2 Situational Syllabus

It can be assumed that the situationalists accept the view that language is used for communication, for the situational syllabus is based on the communication situations students need to operate in and the topics students need to discuss. The aim of the situational syllabus is to specify the situation in which the target language is used, and the selection and organization of language items are based on situations. Based on the development of students' communicative ability, situational language teaching (SLT) focuses on the teaching of language in natural situations.

This teaching syllabus is still found popular among college English classes nowadays, for it may motivate students to see that they are learning to meet their everyday communication needs and to perform in situations by using the language. But since the situations described in a textbook cannot be truly authentic, and sometimes are limited to "restaurant, post office, university, telephone...etc". It is still far from effective for the learners to get real communication practice.

4.1.2.3 Notional-Functional Syllabus & Communicative Syllabus

First proposed by D. Wilkins and J.A. van EK (1976), the notional-functional syllabus has received considerable attention since the 1970s. It is directly influenced by Halliday's functional grammar and Hymes' theory of communicative competence. What the notional-functional syllabus wants the learner to acquire is, first, the knowledge of language structures, and second, the ability of using them in different situations to express ideas.

Notional-functional syllabus is closely associated with what has been called

“Communicative Language Teaching” (CLT). According to the communicative approach, language is used as vehicle for the expression of functional meaning. Since the relation between notion-function and language form are culture specific, the learner’s attention is drawn to the special way a native speaker expresses himself. Since different languages reflect different cultures, the learners need the ability to relate effectively and appropriately in a variety of cultural contexts.

Based on the notional-functional syllabus, the communicative syllabus teaches students how to use the target language to express and understand different kinds of functions, and emphasizes the process of communication. It encourages learners to use the language to communicate meaningfully as much as possible. It encourages the teaching of all four skills right from the beginning of a language course. David Nunan (1991) offers five features to characterize the communicative approach:

- a). An emphasis on learning to communicate through interaction in the target language.
- b). The introduction of authentic texts into the learning situation
- c). The provision of opportunities for learners to focus, not only on language but also on the learning process itself.
- d). An enhancement of the learner’s own personal experiences as important contributing elements to classroom learning.
- e). An attempt to link classroom language learning with language activities outside the classroom. (qtd. in Jiang, 2006:8-9)

The communicative language teaching aims to have students become communicatively competent. The activities such as games, role plays and problem solving tasks are carried out in small groups in classroom. Yet it also faces criticism for its overemphasis on language function, and on the learners’ part, learning to communicate necessarily requires some knowledge of the language form (Hu, 2001: 365) and the given culture so as to reach accuracy and appropriateness.

In 1975, a book named “An Introduction of Intercultural Communication” by Conden, J.C. & Yousef, F. appeared and the theory of intercultural competence in

language education began to receive more and more attention. The intercultural communicative competence has been defined in foreign language teaching as “the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures” (Meyer, 1991). It covers not only linguistic competence, pragmatic competence but also cultural creativity as well. It is not difficult to see the strong arguments of developing students’ intercultural communicative competence, which, in combination with culture teaching, is necessary and appropriate as a part of foreign language teaching.

As is known to all, syllabus serves as a guiding document for determining the content of the foreign language teaching and provides a basis for teaching and testing. Though there are many voices about the importance of cultural teaching, it must be affirmed and indicated in the syllabus design first. A syllabus that can assure both the communicative and intercultural competence of the learners will help accelerate the efficacy of language teaching and learning.

4.2 Necessity of Introducing Biblical Culture to College English Teaching

College English teaching in Chinese context has experienced a process of development and perfection, but the efficacy of language teaching and learning still needs a further breakthrough. Mere acquisition of linguistic system and pure functional use of language is far from satisfactory, especially when they are regarded as the ultimate purpose of college study. After years of application of the communicative approach in foreign language teaching, the effect is not so prominent, and with more and more attention being attached further to the intercultural communicative competence of learners, the importance and need of supplementing “cultural content” into the communicative competence of learners is urgent.

Chapter Two and Three have explained in detail and with evidence the influence of the Bible and Biblical culture on both the English language and western civilization. In this chapter, concerning the reason and necessity of introducing Biblical culture to

college English teaching in Chinese context, the characteristics and influences of the Bible and Biblical culture are summed up first as a review:

Firstly, the Bible holds almost all aspects of the western culture, from “C” culture to “c” culture. It “has influenced virtually all aspects of Western civilization” (Simpson, 2008:25). All the norms, values, symbols of western culture can find their appearance in the Bible explicitly and implicitly. Nowadays, the Bible continues to play a major role in shaping the western society.

Secondly, the Bible is an encyclopedic book that constitutes a great pattern or source, including literature, history, poetry, wisdom, prophecy and revelation, where the western world underlies its imaginative tradition and culture.

Thirdly, the Bible itself is a perfect interaction of language and culture. English language is IN the Bible and meanwhile the Biblical culture is IN the English language. The Bible language is Standard English and also origin of English. The introduction of Biblical culture to English language teaching may help improve the learners’ level in language competence.

4.2.1 Aim and Criterion of College English Teaching

The English teaching syllabus in China, which is intended to guide language teaching by the national educational department, includes the goals, content, requirements, language criteria and the teaching plan of the college English teaching (CET) (Jiang, 2006: 22). According to the 1999 Syllabus, the teaching objective of CET is to develop in students a relatively high level of competence in reading, an intermediate level of competence in listening, speaking, writing and translation. After completion of the course, the students should be able to use the English they have learned as a means to exchange whatever information and also as a solid foundation for further improvement of their command of the language. The students should also master a good language learning method, *improve their cultural quality* in order to meet the needs of the social development and economic construction (ibid. 25).

At the beginning of 2004, a nation-wide CET guideline—*College English Curriculum Requirements (for Trial Implementation)* for non-English majors was

issued as the readjustment to the changing society and upgraded qualification for all college students. The CET objective in *College English Curriculum Requirements (for Trial Implementation)* is stated as follows (ibid. 26):

The objective of college English is to develop students' ability to use English in an all-round way, especially in listening and speaking, so that in their future work and social interactions they will be able to exchange information effectively through both spoken and written channels, and at the same time they will be able to enhance their ability to study independently and *improve their cultural quality* so as to meet the needs of China's social development and international changes.

In the light of the *Requirements*, *listening* and *speaking* are upgraded to the first level of the five skills. Students are required to exchange information in both written and oral form. Their English level should not only meet the needs of social development and economic construction, as required in the 1999 version, but by improving their cultural quality, to meet the needs of social development and international changes. This emphasis helps to determine the role and status of culture teaching in college English. Like what Cramsch (1993) says, culture, as an important element in language learning, is as important, if not more important, as the other four skills. Yet how to make the culture learning to take place as an integral part of language learning in college English teaching still needs consideration.

According to the new "High School English Course Criterion", the culture learning aims are graded. The aims that have direct relation to the book Bible are these (qtd. in Zhou, 2006):

To understand the important holidays of the English speaking country (Grade 2), to understand the diet customs (Grade 5), to understand the main holidays and their celebration (Grade 5), to understand the *common idioms, folks and their culture meanings* (Grade 8)⁷, to understand the *common allusions and legends used in communication* (Grade 8), to understand the *experience, achievements and the contribution of the important writers, artists and scientists*, to understand initially the situation of the policy, economy in English speaking countries (Grade 8), and to

⁷ Grade 8 refers to the English level required of the high school graduates.

understand *the main related tradition* (Grade 8).

Seen from the above, the high school graduates, or if they go to college they are called the freshmen, are supposed to reach the level of Grade 8, i.e. to understand the common idioms, folks and their Biblical cultural meanings; to understand the Biblical allusions and legends in communication, etc., and the main related tradition concerning Biblical culture.

As a specific culture teaching project, the introduction of Biblical culture to college English teaching may be taken as a continuation of Biblical culture study in the college English period, with the aim of making culture learning take place as an integrated part of language learning in college English study and improve the English learning efficacy.

4.2.2 Benefits in Developing College Students' Language Competence

The 2004 *Requirements* stresses the importance of self-teaching, self-assessment and peer assessment on the part of students (Jiang, 2006:26). For most college students, apart from the English majors, they have only two-year's classroom English study under teachers' instruction. For the last two years of the college study, they may have to learn some specialized English according to their own majors and job demands all by themselves. Therefore, the two-year's college English teaching means a lot to college students and plays a fundamental and comprehensive part in developing students' language competence in an all-round way and strengthening their ability to study independently.

Language is the presentation of culture. Languages and cultures have very close relationships in social contexts. The study of the English language cannot achieve its desirable effect without necessary cultural learning. The introduction of Biblical culture to English teaching is to impart the necessary and practical cultural knowledge concerning western civilization to students and aims to improve their English learning efficacy. It is for the benefit of developing students' all-round language competence, e.g. reading comprehension ability, translation ability and intercultural communicative competence, etc.

4.2.2.1 Reading Comprehension Ability

Now in most universities in China, the non-English majors mainly take the course of “intensive reading”. This course focuses on the basic linguistic knowledge and skills, and the textbooks are constructed by many articles and structural exercises. The reading comprehension ability is considered to be one of the most important linguistic skills for students, for it is the main channel for students to learn language points, enlarge the vocabulary and obtain kinds of knowledge and information. What’s more, the proportion of the part of reading comprehension in the CET 4 and 6 is growing larger, and the students are expected to reach a higher level in reading and understanding different types of articles. On a long view, reading skill is the most useful and helpful for students’ learning by themselves in the future. In a word, the improvement of college students’ reading comprehension ability is quite important and necessary.

The introduction of Biblical culture to college English teaching may help students remove the corresponding cultural obstacles in the process of reading, and when students meet the similar cases in Chapter One—phrases and expressions with Biblical cultural background, they won’t feel bewildered but get a deeper understanding of the text and the characteristic way of expression of the English language. According to Shu Baimei, using literature to solve cultural issues is one of the methods to enhance students’ reading ability. Literature offers valuable, authentic and relevant materials that provide cultural enrichment, language enrichment and personal involvement for students (B.M. Shu, 2005:186). A General list of reasons to use literary texts would include the following:

- To promote cultural understanding;
- To improve language proficiency;
- To give students experience with various text types;
- To personalize the classroom by focusing on human experiences and needs;
- To provide an opportunity for reflection and personal growth;

Since the Bible is a great literary work and the Biblical culture contains a large amount of literary content, students’ command of Biblical culture is likely to improve

their comprehensive ability in reading and understanding the literary texts and texts with western cultural background. Students will become more and more appreciative of the English articles and feel easy to catch their meanings and values. Of course, forming good reading habits like: reading for meaning (silent reading) and reading aloud is still necessary and helpful to improve students' reading ability.

4.2.2.2 Translation Ability

Nowadays people in the world have become more and more culturally-connected. Language is part of culture, so translation of the language can not but be involved in translation of the culture. Cultural study has become a world trend, and meanwhile, translation studies have become more and more culture-oriented. In the communication process, people do not translate for the sake of language. Language is no more than a tool in translation. People translate for the things under the surface of language—politics, economy, philosophy, arts, literature, religion, thinking, life styles, customs, society, etc, all of which are known as culture.

As we have summed up in 4.2, the Bible holds almost all aspects of the western culture, from “C” culture to “c” culture. It “has influenced virtually all aspects of Western civilization” (Simpson, 2008:25). Nowadays, the Bible continues to play a major role in shaping the western society. The introduction of Biblical culture to college English teaching aims to impart the necessary and practical cultural knowledge concerning western civilization to students, which may help college students to set a rather solid and balanced linguistic foundation for their all-round development in language competence. Translation ability, as one of the five skills required in the CET teaching objectives, needs extensive accumulation of cultural knowledge so as to get a comprehensive understanding of the given sentences or texts and translate them accurately and faithfully. A decent mastery of Biblical cultural knowledge will be of great help to translation (Yuan, 2007:65). Take the following sentences as an example:

- a) “Ora’s new car was the apple of his eye, he was always polishing it.”

The underlined Biblical phrase is one of the commonly used ones, and can be

literally translated as “眼中瞳人”, but since here it is used to show the value of the car, it is better to translate it as “珍爱之物”.

- b) “Although he often spoke ill of his classmates behind them, they heaped coals of fire on his head by sending him Christmas cards.”

This is a famous and highly cited expression with some Christian teachings: to overcome evil with good. The phrase implies that doing good to one’s enemy will make him feel ashamed and guilty. If students know this Biblical knowledge, they can catch the meaning of the sentence instead of being confused about the phrase.

(虽然他常在背后说同学们的坏话，同学们还是给他寄送了圣诞卡，这使他对对自己的行为感到无地自容)

- c) “Kelmar, if he was unconscious of the beam in his own eye, was at least silent in the matter of others’ mote.”

In Matthew 7:4 it says “Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?” (KJV) (你自己眼中有梁木，怎能对你弟兄说，容我去掉你眼中的刺呢？). There is a sharp contrast between “beam” and “mote”, and thus the underlined phrase conveys its connotative meaning as “one’s own defects or shortcomings”. The whole sentence can be translated as “如果说凯尔玛并未意识到自己的许多缺点，但至少他对别人的小毛病从不说三道四”. Having no idea of this Biblical background knowledge, students may find themselves in a complete fog about what the sentence is saying.

4.2.2.3 Intercultural Communicative Competence

With the increase of international communication, nowadays English has been widely used in commerce, trade, diplomacy, tourism, science, technology, etc. Behind this wide use great demands for qualified English talents with all-round competence grow higher and higher. According to the communicative approach of English teaching, the teaching process is a communicative process. Students should learn to use and use to learn; in the light of the development of intercultural communication competence, Seelye has put forward seven goals of cultural instruction in the communicative teaching process in the book *Teaching Culture* (Seelye, 1988):

- a). To help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviors
- b). To help students to develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.
- c). To help students to become more aware of conventional behavior in common situations in the target culture.
- d). To help students to increase their awareness of the cultural connotations of the words and phrases in the target language.
- e). To help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.
- f). To help students to develop the necessary skills to locate and organize information about the target culture.
- g). To stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people.

Developing students' intercultural communicative competence is, therefore, necessary and appropriate as a part of foreign language teaching. The introduction of Biblical culture to college English teaching, as a more specific culture teaching project and with the aim of improving students' cultural quality, may contribute to the above goal. The intercultural communication theory suggests that if students gain access to a different culture and the cultural difference when learning a foreign language, their field of view will be widened and they are likely to express themselves more flexibly and appropriately in communication. In the case of English study, a decent mastery of Biblical culture may help students to get a general understanding of the foundation and background of western civilization and facilitate students' process of understanding "cultural behaviors", "cultural connotations of the words and phrases" and their process of "locating and organizing cultural information" (ibid.). This will in turn undoubtedly help facilitate students' intercultural communication in English.

Meanwhile, by commanding some knowledge about Biblical culture, e.g.

learning authentic idioms and expressions, knowing Biblical heroes and stories, etc., college students' initiative and enthusiasm for intercultural communication may be brought to full play. They may successfully understand the cultural behaviors of the other side and catch the cultural connotations of the words and phrases in the process of communication. This will help students themselves to produce comprehensible output in English as well. Gradually, students' confidence and skills in conducting conversations with English speakers can be built up and improved.

4.2.3 Challenges and Self-development of College English Teachers

Because of the characteristics of English teaching in Chinese context, the quality of English teachers determines, to a large extent, the quality of English teaching (D.F. Shu, 2004). Qualified English teachers should be familiar with theories of linguistics, psychology and pedagogy. A sound knowledge of these theories will support the use of creative English teaching methods in class and help teachers understand the new curriculum and textbooks (B.M. Shu, 2005: 376). The competence of a successful language teacher consists of (ibid. 384):

- a. A knowledge of theoretical foundation of language learning and language teaching.
- b. Analytical skills necessary for assessing different teaching contexts and classroom conditions.
- c. An awareness of alternative teaching techniques and the ability to put these into practice.
- d. Confidence and skill to alter her teaching techniques as needed.
- e. Practical experience with different teaching techniques.
- f. Informed knowledge of herself and her students.
- g. Interpersonal communication skills.
- h. Flexibility and openness to change.

The above are the general qualities that might be expected of all teachers. They could fall into one of the two categories: subject matter knowledge and action system knowledge (ibid.384). The former refers to the specific information needed by

teachers to teach content (the knowledge about the target culture, for example), and the latter to information dealing with teaching and learning in general, regardless of the subject matter. That is to say, subject matter knowledge refers to the teachers' own knowledge structure and professional quality, e.g. teachers' study and research capability, knowledge updating ability, and how much they can impart to students; while the action system knowledge means the teachers' competence of teaching, e.g. their teaching skills, teaching methods and how to organize teaching activities, achieve teaching aims, and accomplish teaching tasks.

It must be admitted that English teachers are the main strength of the accomplishment of the whole college English teaching objectives. Any kinds of educational reform or new decisions and plans made in the English educational fields need the support and cooperation of the English teachers. The project of culture teaching in college English is no exception to the rule. The emphasis of cultural quality in college English teaching requires the teachers to acquire quite a different and more substantial body of cultural knowledge, of which Biblical culture is a necessary and important part. Teaching benefits the teachers as well as the students, and teachers' imparting process is meanwhile a learning and recharging process, through which both teachers and students make progress in the improvement of their cultural quality.

In order to fulfill the culture teaching task, college English teachers themselves should have keen cultural awareness, objective and fair view towards the foreign target culture and correct understanding of the function the target cultural knowledge can produce on students' learning. What's more, teachers also have to understand the students' perceptions of and attitudes towards the target culture, whether they are ethnocentric or not, and then decide the teaching methods and measures.

Furthermore, college English teachers need to be skillful classroom organizers so as to create a lively and active learning environment to promote the learners' acquisition of intercultural competence. They should be able to use experiential approaches and skills to teach language and culture. There are many classroom activities that teachers can join if they wish to demonstrate their understanding of the

role, for example, dialogue-making, role-play, performance in reading and translating the text, etc.⁴

Last but not least, qualified English teachers have the desire to reach their fullest potential and, therefore, reap success in the education course. One important step and rule for teachers to be in continuous progress is self-monitoring. In language teaching, self-monitoring is an approach to the observation and management of teachers' own behavior, for the purpose of achieving a better understanding and control over the English teaching (B.M. Shu, 2005:385). Self-monitoring will help teachers get feedbacks from students and improve the teaching quality and performance, narrow the gap between students and teachers, and finally improve students' learning efficacy.

Administrators and teachers themselves are increasingly aware that it is teachers who hold the key to the outcome of the educational reform and, therefore, it is critically important for the teacher to take on the role of culture educator and deliberately assist students with their process of culture learning. With the self-development of college English teachers, the quality of college English teaching will make still further progress.

4.3 Suggested Methods of Introducing Biblical Culture to College English Teaching

In the mid 1960s, especially after the 1970s, many culture educators put forward a series of culture teaching methods and skills, among which the most practical ones included the comparison method, culture aside, culture assimilator, culture capsule, audiomotor unit or total physical response, culture island and mini-drama (qtd. in Hu and Gao, 1997). As for how to introduce Biblical culture to college English teaching and learning, the thesis tries to give the following five suggestive methods.

4.3.1 Biblical Culture Infiltration in Class

Bex suggested that "awareness of cultural diversity can be introduced into the classroom gradually, first by developing the pupils' perceptions of the grosser

differences between their own culture and that of the target culture, and then by comparing linguistic variation within their own culture with linguistic variation within the target culture” (1994:60).

Classroom is the basic focus in the teaching and learning process and, therefore, classroom-teaching can be seen as the most direct and influential way of introducing Biblical culture. The problems or language points concerning the Biblical culture can be found and explained in normal class time, which will help students to memorize and get a deeper impression in their minds. Generally speaking, Biblical culture infiltration in class can be taken into practice by considering the following steps:

Firstly, infiltration of the Biblical culture knowledge combines the background and text explanations. Cultural background knowledge is an essential element in learning a given text. Teachers should consciously give introductions and explanations of the cultural background of the text to students. In text explanations, teachers should help students to understand the cultural connotations beneath the superficial language. For example, seeing the common colloquial expressions “God knows!”, “Jesus!” in the text, teachers should give explanations not only about the meanings of the expressions but also the implied Biblical cultural background.

Secondly, vocabulary is the liveliest and the most vigorous component of English language and is active in reflecting the social changes and developments. English teachers can explain the corresponding cultural connotative meanings of English words and phrases to the students. Many commonly used English words find their original explanations explicitly or implicitly in Biblical culture, for example, the word “history”, the Chinese meaning is 历史, while in Biblical culture it is split and known as “His story”(他的故事), “His” with a capital H refers to God, and it means that men’s history is actually God’s story. When students meet words like “cross”, “landlord”, etc., it is a good opportunity to infiltrate the underlying Biblical culture: the “cross” is the symbol of Jesus Christ’s atonement for the sins of mankind; “landlord” is known as “房东, 地主” in old days both in western countries and China, but the word “Lord” is the word used to address God starting from the book of Genesis in the Bible. From this origin students will get the understanding that the

word “Lord” or “landlord” refers to those who own great respect and honor. Another example is the word “dragon”: in Biblical culture it refers to Satan, the Devil and enemy of God, and that’s why western people do not like this word and would rather prefer “tiger”. Explanations like these will help students feel not at all surprising at the derogatory sense expressed in the phrases containing “dragon”.

Thirdly, organizing corresponding task-based activities in classroom may help increase students’ Biblical culture awareness. A task is a piece of classroom work which involves students in comprehending, manipulating, producing, or interacting in the target language (Nunnan, 1989). Teachers can design classroom activities by giving various tasks to students, e.g. reading texts, problem-solving, games, role-plays and dialogue-making in given situations, etc. These types of activities provide an ideal atmosphere for communication in appropriate contexts. Taking Jonah’s story explained in 3.2.4 as an example, after the explanation of the Biblical cultural background of the phrase appeared in the text, teachers may continue to conduct a group discussion among students on the topic of “responsibility”. By exchanging opinions, students can have opportunities to receive input that they have made comprehensible through negotiation and at the same time, to produce comprehensible output. Such kind of activities will help students to practice communicating effectively and motivate their enthusiasm and initiative in language learning. Well-designed and successful task-based classroom activities may help improve students’ cultural awareness and their communicative ability.

4.3.2 Biblical Culture Lectures

Compared with classroom teaching, lecture is a rather lively and flexible way to impart cultural knowledge. The theme and content of the lecture have been fully prepared by the lecturer in advance and usually the students can, in a short time, get much information in the corresponding field and have an outline or rough understanding of a certain subject. If Biblical culture lectures can be held regularly among college students, it may be of great help to increase the students’ cultural awareness and stimulate their interests in learning foreign culture, which will in turn

be of benefit to their English studies.

According to Hammerly (1982), Cultural studies generally focus on three aspects: 7

- 1) Information culture: the sorts of things an average native speaker knows, including history, geography, and general knowledge.
- 2) Behavioral culture: the way people typically behave towards each other, their attitudes and values. This includes body language and conversation formulae and the way these are combined in successful communication.
- 3) Achievements (or accomplishment) culture: artistic and literary achievements (traditionally culture with a capital C)

Biblical culture lectures can be organized in accordance with the above three aspects. The part of information culture gives an introduction of the history, influence and development of the Biblical culture, providing the students with the general knowledge about western culture and tradition. For example, why is the America also called “the promised land”? Why are there monuments of the Ten Commandments in many courts of the America? Why is it a custom that American presidents have to swear on the Bible in their inaugurations? Some other common information is also included in Biblical culture: what’s the meaning of Christmas, Good Friday and Easter? Why do people say “Bless you!” to the person who sneezes? Why is “13” a number of bad luck? This information culture may be effectively imparted through Biblical culture lectures, and it will be concentrative enough for the students to absorb.

The part of behavioral culture is also important since it relates closely to the intercultural communication. Peoples’ behaviors, attitudes and values in western countries have been largely influenced by and engraved with the Biblical culture. For example, western people kiss each other to show love and respect, and long in the Biblical culture, there is “Greet one another with a kiss of love” (2 Peter 5:14); but the phrase “Judas’s kiss” is seen as the signal of betrayal.

The achievement culture which concerns Biblical artistic and literary achievements can be introduced to students through lectures, too. The author ever attended a lecture named “The Bible and the World Famous Paintings” held in

Shandong university at Weihai by Doctor Ren Dongsheng, a scholar in the field of Bible literature study. By showing many pictures of the famous paintings, Doctor Ren explained in detail their Biblical origins, characters, allusions and other background information. In this way, all the students attended appreciate the artistic works joyfully, and meanwhile, learn the corresponding Biblical cultural knowledge. Many literary works with Biblical culture background still wait to be noticed by college students, which indicate that the Biblical culture lectures still have larger room for development among college students and efforts can be made to put this method into practice.

4.3.3 Biblical Culture Electives

Since 1960s, Matthew Arnold first advocated the introduction of the Bible course to college education, almost all the leading universities in western countries have opened up the course concerning Bible literature in the late 20th century. Nowadays in America, a new textbook “Bible and its Influence” for secondary public school students has been compiled by a group of recognized scholars and experts.⁸ The compiling of the book is based on the principle that the book of Bible is introduced and regarded as a literary classic, with the emphasis being put on its influence on the human historical development. The religious content and teachings are purposefully avoided. Editors hope that this book will be in accord with the American Constitution and do its service in the students’ cultural education. Scholars also believe that this book, with its characteristic technicality, will be a good textbook used in an elective course. Back to China, Fudan University has already put the Bible, TaoTeChing and some other religious classics into the list of the freshmen’s elective courses. Students will get two semester credits by choosing one of these courses.⁹

From this point of view, the introduction of Biblical culture to English teaching by means of the elective course is adoptable and practical. With Biblical culture as the teaching content, this elective course will be rich and colorful, for many social studies of different fields revolve around the book Bible: Firstly, the Bible is a literary classic

⁸ <http://www.tourlib.cn/USA/art/3826508/>

⁹ <http://www.xici.net/b2546/d41317364.htm>

and covers various kinds of literary forms—poem, prose, novel, play, parable, fable, etc; its value to the English learners is beyond measure. The elective courses of Bible Literature will surely help cultivate college students' taste in literature and enhance their ability to appreciate western literary works.

Secondly, many Biblical historical stories and allusions are still quite instructive and meaningful to people today. The introduction of such kind of cultural knowledge may do good to students' understanding and command of western culture. Meanwhile, some of the stories and allusions are so interesting and supernatural, e.g. "the giant Samson", "the capture of city Jericho", etc. that students' interests and attention can be well caught and the classroom atmosphere will be active and light.

Thirdly, nowadays the comparative studies between the Chinese culture and western culture are in full swing, and the comparison between Confucianism and Biblical culture has attracted great attention in various fields. The college students' elective course, as a special academic exchange platform, may introduce some achievements and discoveries of the current study, so as to widen the students' field of vision, improve their sensitivity and ability to distinguish the difference between the Chinese culture and foreign culture, and finally improve students' ability of communication between cultures.

As an elective course, if the Bible Culture continues for one semester as a total, 2 class hours per week, altogether, there will be approximately 32 hours for the whole course. Making full use of these class hours, students who attend the Biblical culture electives must find its amount of effect in developing their cultural quality.

4.3.4 Study of Biblical Idioms and Allusions

Aiming at having acquaintance with Biblical culture, teachers and students alike may take the study of Biblical idioms and allusions as a good starting point. Biblical idioms and allusions are in frequent and wide use in modern English. They appear in presidents' speech, like Lincoln's "the Almighty"(全能者), Clinton's "not to be weary in well doing"(行善却不要丧志), Churchill's "bow down in the House of Rimmon"

(临门庙下拜; 屈服), etc; they are skillfully and symbolically used by great writers in literary works, like Lawrence's *Rainbow*, Byron's *Cain*, etc; they are presented in the college students' textbooks (e.g. examples in Chapter One) and they can also be heard in western people's daily conversations, like "as poor as Job", "a word out of reason", "as birds do", etc.

Learning Biblical idioms and allusions are quite practical and useful in improving students' reading and communicative ability. For time to time teachers may purposefully supply the students with some commonly used Biblical idioms to memorize and practice in class hours; or select some passages with Biblical culture background for students to read. Usually the explanations for Biblical idioms and allusions are interesting and instructive enough to attract students' attention and arouse their interests. Students can also accumulate and learn Biblical idioms and allusions on their own through extracurricular reading (see the Appendix).

Biblical allusions, containing more cultural and historical background information, seem a little bit difficult to come to understand and memorize, yet there are still some rules to follow (Chen, 2004:103-105):

1) Allusions convey figurative meanings through man.

The majority of Biblical allusions belong to this type, for there are numerous heroes and great men in the Bible who did great wonders and worth admiration, like "good Samaritan", "as patient as Job", "Angel Gabriel", "as wise as Solomon"; of course there are also negative characters and usually such expressions are used to refer to a certain type of people, e.g. "father of liars"(谎言之父), "raise Cain", "Judas' kiss", "Lot's wife"(好奇心重的人), etc.

2) Allusions convey figurative meanings through animals.

Many allusions convey figurative meanings by metaphorizing animals' characteristics or nature into parables or proverbs: "fowls of the air" (飞禽) "a fly in the ointment" (一条鱼满锅腥) "stain at a gnat and swallow a camel" (小事拘谨) "wise as a serpent and harmless as a dove" (灵巧像蛇, 驯良像鸽子).

3) Allusions convey figurative meanings through plants.

The same is true to those allusions that convey figurative meanings through

plants: “forbidden fruit”(禁果), “fig leaf”(遮羞布), “olive branch/ leave”(和平枝), “broken reed”(不可靠的人), etc.

4) Allusions convey figurative meanings through placenames.

The first one should be “garden of Eden”, the place where Adam and Eve were created by God, now it is always known as an ideal paradise. Another symbolic allusion is from the last book of the Bible: “Armageddon” (大决战). It is believed that the judgment day will come when the last battle breaks out at the place of Armageddon. The English novelist Lawrence Stone (1713-1768) in his work *A Sentimental Journey* metaphorically used the allusion “from Dan to Beersheba”(天南地北, 到处) for the first time— Dan is the northernmost town while Beersheba the southernmost on the map of the kingdom of Israel.

5) Allusions convey figurative meanings through events.

Many historical events in the Bible are recorded in the form of allusion, like the well-known “Noah’s ark”(挪亚方舟), “Last Supper”(最后的晚餐), and “sell one’s birthright for a mess of pottage”(因小失大), “judgment of Solomon”(精明公正的判断), etc.

6) Allusions express the Biblical doctrines or teachings.

The Christian doctrines can be readily obtained and sensed in almost every book in the Bible, and Jesus Christ’s teachings in the New Testaments are extremely prominent: “No man can serve two masters”(一人不侍二主), “Not let one’s left hand know what one’s right hand does”(不要宣扬自己的善行).

There will be more sources of the allusions together with some suggested reading materials from the Bible listed in the next part.

4.3.5 Reading Selected Material of the Bible Text

According to the law of language learning, the improvement of the ability of language use is based on a great deal of language input, especially on a great sum of reading, and the learning of Biblical culture may be no exception to the rule. In order to be familiar with the Biblical culture, it is necessary for the students to selectively read the first-hand material—the book Bible under the guidance of the teacher; it will

be not only a reading process, but also a process of increasing the knowledge, appreciating the literature and improving the reading and writing skills for the students. The following is a passage from the Bible giving the instructions of the Christians' behaviors. Some famous doctrines and idiom origins can be roughly seen from here:

<p>Roman 12:9-21</p> <p>Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love^①. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with God's people who are in need. Practice hospitality.</p> <p>Bless those who persecute you; bless and do not curse^②. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.</p> <p>Do not repay anyone evil for evil^③. Be careful to do what is right in eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay."^④ says the Lord. On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head."^⑤ Do not be overcome by evil, but overcome evil with good. ^⑥</p>	<p>① 新约中耶稣的新命令:彼此相爱</p> <p>To love one another</p> <p>② 爱仇敌 Love for enemy</p> <p>③ idioms: 不要以恶报恶/不可为恶所胜, 要以善胜恶</p> <p>④ 旧约记载: "伸冤在我, 我必报应"</p> <p>⑤ idiom: 对某人以德报怨而使之羞愧</p> <p>⑥ 见 ③</p>
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Apart from the commonly used idioms and allusions listed in the Appendix, some more selected materials and sources of the idioms and allusions from the Old and New Testaments are collected here. Considering the religious scriptures contained in the Bible, there is a selection of the texts (Zhou, 2006):

The Old Testament:

Genesis:

1:1-4:24 The story of Creation, the Sabbath and Eden.

6:9-9:17 The story of the Great Flood.

11:1-11:9 The story of the Tower of Babel.

12:10-22:18 The story of Abram, including the covenant, circumcision, the story of Sodom and Gomorrah, the command to sacrifice Isaac, etc.

24:1-67 The story of the marriage of Isaac and Rebecca.

25:19-34, 27:1-41 The story of Esau and Jacob.

29:1-34:31 The story of Jacob.

Exodus:

1:8-13:22 The story of God, Moses and Pharaoh, including the burning bush, brick without straw, the ten plagues, and the first Passover.

13:17-22 The allusion of the pillars of cloud and fire.

14:1-29 The story of Crossing the Red Sea.

15:22-25 The allusion of bitter water made sweet.

16:1-35 The allusion of bread and meat from Heaven: manna and quail.

17:8-13 The story of Moses' hand.

18:1-27 Jethro's advice.

19:1-20 Ten Commandments.

Joshua:

2:1-2:23 The story of spies sent to Jericho.

6:1-25 Jericho taken and destroyed.

7:1-26 The story of the sin of Achan and its Punishment.

Judges:

13:1-16:31 The story of Samson.

Ruth:

The whole of Ruth.

1 Samuel:

1:1-28, 3:1-21 The story of Samuel.

4:1-7:2 The story of the Ark.

9:1-15:34 The story of Saul.

16:1-31:13 The story of David.

2 Samuel:

1:1-21:22 The story of David.

1 Kings:

1:1-3:28 The story of Solomon.

12:1-20 The split of Israel.

21:1-16 Naboth's Vineyard.

Job:

1:1-2:13 The attack on Job. Allusion: Job's post; Job's comforter; Job's wife; Job's endurance; Job curses the day of his birth

38-41 The Lord's answer to Job.

Daniel:

1:1-6:28 Daniel and his friends.

Jonah:

The whole of Jonah.

The New Testament:

The whole of the four Gospels—Matthew, Mark, Luke and John.

Acts:

4:32-37 The believers share their possessions.

9:1-19, 19:11-41, 21,25,26,27, 28 The story of Paul.

Romans:

7:14-25 The Inner Conflict.

12:3-8 The new life in Christ.

12:9-21 Marks of the true Christian.

13:8-10 Love for one another.

13:11-14 An urgent appeal.

14:1-12 Do not judge another.

14:13-23 Do not make another stumble.

15:1-3 Please others, not yourselves.

1 Corinthians:

13:1-13 The Gift of love.

2 Corinthians:

9:1-9:15 The Collection for Christians at Jerusalem.

Ephesians:

5:21-6:9 Christian household, children and parents, slaves and masters.

Philippians:

2:1-11 Imitation of Christ's humility.

Thessalonians:

3:6-15 Warning against Idleness.

1 Timothy:

2:8-15 Instructions concerning prayer.

Hebrews:

3:1-6 Moses, a servant.

11-40 The meaning of faith.

Revelation:

4:1-22:17 The Heavenly Worship— Epilogue and Benediction

4.4 A Tentative Research

4.4.1 Introduction

Concerning the question of how to introduce Biblical culture to college English teaching, the thesis tries to give five approaches in 4.3. Having an intention to know whether these suggested methods are welcomed or not and to see their feasibility and popularity among college students, the author has conducted a survey among the students in Shandong university at Weihai. Since the survey study is only a small part of the whole elaboration and it is exploratory in nature, the author selects a relatively small sample. With the consent of their English teachers, 100 freshmen and 100

sophomores from four different classes give answers to the following subject during the class break time in the presence of the author. The relatively formal environment and the face-to face administering may help to guarantee the quality of the answers given.

★ 在英语学习过程中，我倾向于通过下列方式了解圣经文化：

_____ , _____ , _____

(请选择三项，并按 倾向程度 由高到低 将答案号填在横线上)

- ① 课堂教学渗透
- ② 圣经文化专题讲座
- ③ 圣经文化选修课
- ④ 针对性了解常用圣经典故和习语
- ⑤ 在教师指导下阅读《圣经》选段

The questionnaires answered by the freshmen and the sophomores were treated separately; the group of freshmen was called Group F and the group of sophomores Group S in the following analysis. Since there were some other unavoidable factors that can affect the survey, for example, the students' attendance, the response rate, etc. Finally there were altogether 172 qualified questionnaires, with Group F totaled 82 and Group S 90.

4.4.2 Results and Analysis

Judging from the answers of the students, nearly half the number choose Biblical Culture Infiltration in class as their first choice, and the percentage among the two groups are quite similar. In Group F, the percentage of taking other methods as the first choice is in a descending order, and there are only two students choose the method of Reading Selected Material of the Bible Text; while in Group S, the percentage of Biblical Culture Lectures is lower than that in Group F and there is an equal percentage in the choice of Biblical Culture Electives and Study of Biblical Idioms (See Table 1).

Table 1: Statistics about the First Choice among the Suggested Teaching Methods

Suggested Teaching Methods	Group F (N:82)		Group S (N:90)	
	Number of students	Proportion to the Total	Number of students	Proportion to the Total
Biblical Culture Infiltration in Class	37	45%	43	48%
Biblical Culture Lectures	16	20%	11	12%
Biblical Culture Electives	14	17%	16	18%
Study of Biblical Idioms and Allusions	13	16%	16	18%
Reading Selected Material of the Bible Text	2	2%	4	4%

As for the second choice among the suggested teaching methods, there are some changes shown clearly from the figures below (See Table 2). Biblical Culture Electives ranks first (37%) in Group F and Study of Biblical Idioms enjoys popularity (41%) in Group S, which means that apart from the most direct way Biblical Culture Infiltration in Class, students prefer the interrelated elective course and study of some practical knowledge from Biblical culture.

Table 2: Statistics about the Second Choice among the Suggested Teaching Methods
(Continued on the next page)

Suggested Teaching Methods	Group F (N:82)		Group S (N:90)	
	Number of students	Proportion to the Total	Number of students	Proportion to the Total
Biblical Culture Infiltration in Class	8	10%	10	11%
Biblical Culture Lectures	12	14%	15	17%
Biblical Culture Electives	30	37%	20	22%
Study of Biblical Idioms and Allusions	26	32%	37	41%
Reading Selected Material of the Bible Text	6	7%	8	9%

According to the requirement in the questionnaire, the students should give their answers by choosing and arranging the three teaching methods in a descending order according to their preference. Now coming to the third choice given by the students from Table 3, one can see that the Study of Biblical Idioms has gained the highest percentage in Group F and in Group S. Another notable point is that up till now, the method of Reading Selected Material of the Bible Text has enjoyed a rather high popularity (29% in Group F and 32% in Group S) compared with its percentage appeared in table 1 and 2, especially among the second-year students.

Table 3: Statistics about the Third Choice among the Suggested Teaching Methods

Suggested Teaching Methods	Group F (N:82)		Group S (N:90)	
	Number of students	Proportion to the Total	Number of students	Proportion to the Total
Biblical Culture Infiltration in Class	5	6%	9	10%
Biblical Culture Lectures	6	7%	12	13%
Biblical Culture Electives	11	14%	15	17%
Study of Biblical Idioms and Allusions	36	44%	25	28%
Reading Selected Material of the Bible Text	24	29%	29	32%

4.4.3 Discussion

The responses and analysis from the tentative survey help to further prove and explain the following points: Firstly, classroom teaching still possesses its unshakable status, especially the normal class teaching and, therefore, improving the college teachers' competence in teaching culture is extremely important and urgent. The percentage of the first and second choices in tables 1 and 2 have shown that more students choose to pin their hopes on teachers, and prefer to learn more knowledge, including the Biblical culture in classroom hours. On the one hand, college English teachers must be well-equipped and fully prepared to accomplish the task of culture teaching; and on the other, the proposed idea of introducing Biblical culture to college English teaching may be given its due attention and put into effect by taking full advantage of the resources in the university.

Secondly, although there are many students choosing elective course as their second choice to learn the Biblical culture, the percentage of this choice doesn't hold much proportion, especially among the sophomores, who, seen from table 2, are more willing to learn Biblical idioms and allusions rather than have elective course. This may indicate that the possible and appropriate arrangement, including the course hours, credits, and quality of the college electives calls more attention. In any case, the college elective courses, regarded as a platform for extensive learning, play an important part in broadening students' horizon, widening their knowledge in various fields of natural and social science and developing their comprehensive ability. Meanwhile, the elective course serves as a good channel for the introduction of Biblical culture to students. From table 2 and 3, one can see clearly the relatively high percentage of the Study of Biblical Idioms, which inspires that there can be a perfect combination of Biblical Culture Electives and Study of Biblical Idioms and Allusions. By means of the elective course, with the Biblical idioms and allusions (see 4.3.5 and the Appendix) as the teaching content, and based on the students' own interests, this mode of the introduction of Biblical culture may be highly effective and impactful.

Thirdly, more freshmen than sophomores show their interests in Biblical Culture Lectures by choosing it as the first choice (table1: 20%), and in table 2 and 3 the popularity of Lecture is not that apparent. Anyway, the students' interest and attention can only be aroused and attracted through reasonable organizing and high quality of the lectures given. In addition, seen from table 1 and 2, the percentage of the method of Reading Selected Bible Text is the lowest of all (Group F: 2% and 7%; Group S: 4% and 9%), but in table 3, when it comes to the third choice, the percentage of this method suddenly rises to 29% in Group F and 32% in Group S, the highest percentage in the latter group. This sharp contrast shows that many students in both groups have shown their interest in knowing the original Bible text. Teachers can enrich the teaching content by introducing some selected Bible texts to students, which will help practice students' reading ability and, meanwhile, it will be a good opportunity for students to sense and enjoy the original taste and flavor of this western classic.

Chapter Five Conclusion

The Bible has greatly impacted the western culture. One cannot understand the western civilization without understanding the Bible. As an important foundation and composing part of western culture, Biblical culture still exerts its influence in the shaping of western society, people's values and way of life, and even the development of the English language today. In relation to the current situation of the English language teaching and learning in Chinese context, this thesis tries to demonstrate the close relationship between Biblical culture and the English language—the latter reflects the former, and the former impacts on the latter in many aspects. Only when this cultural fact is well aware of, can the significance of the proposed idea in this thesis—introduction of Biblical culture to college English teaching be found.

For a long time, the value and influence of the Bible and its culture are of little concern in the field of the English language teaching in Chinese context. China is a county with a large number of English learners, and by now the country is making great effort to do educational reform to improve Chinese students' English learning efficacy, during the process of which improvement of students' cultural quality and intercultural communicative competence are in the spotlight. The proposed idea of this thesis is expected to be of some value and help to the realization of the above aim. The author uses a whole chapter to demonstrate the great impact of Biblical culture on the English language: starting from the prevalence of the English translation of the Bible, the popularization of the Bible of English versions has helped the spread and standardization of the English language; it was not until the publication of the Authorized Version (KJV) of the Bible that the English language achieved the real transition from Middle English to Early Modern English. In a microscopic view, Biblical culture reflects itself in the English language through many aspects: English names, idioms, allusions, literary themes and language, etc. All these may suggest that a decent mastery of Biblical culture is likely to be of significance and help to Chinese

students' English study.

As Cramsch remarked, "language is the principal means we conduct our social lives. When it is used in contexts of communication, it is bound up with culture in multiple and complex ways" (2000:3). When communication is more and more recognized as the main part of the product of language teaching (Jiang, 2006), Language study is more "bound up with" and cannot possibly be separated from culture, for when people communicate, they actually exchange views from many aspects and fields that are known as culture. After years of application of the Communicative Approach in foreign language teaching, the effect is not that prominent and the *College English Curriculum Requirements* in 2004 has further highlighted the improvement of college students' cultural quality. With more and more attention being attached to college students' intercultural communicative competence, the importance and need of supplementing "cultural content" into the Communicative Approach is urgent. The introduction of Biblical culture to college English teaching, as a more concrete or specific culture teaching project proposed in this thesis, may be seen as a try to fill in this gap. The necessity of the proposed idea lies in that college students may benefit from an appropriate mastery of Biblical culture with the aim of developing their language competence in an all-round way.

Firstly, with the necessary cultural background knowledge, college students' reading comprehension ability will be improved. The commonly used Biblical idioms, allusions, literary themes and forms in Modern English won't be obstacles or fear to students when appeared in texts or tests; instead, they may broaden the students' horizon and help them to learn the characteristic way of expression of the English language.

Secondly, translation ability, as one of the most practical skills required of college English learners, needs the students' accumulation of cultural knowledge so as to get a comprehensive understanding of the given sentences or texts and translate them accurately. The book Bible and its culture "has influenced virtually all aspects of Western civilization" (Simpson, 2008:25), a decent mastery of which is likely to help students in learning and accumulating western cultural knowledge and improving

their understanding and translating ability.

Thirdly, it has been accepted for many years that the aim of learning a language is to communicate (Jiang, 2006:47), and at the time when cultural exchange, as a popular way of promoting international friendship, is growing more and more important, college English students' intercultural communicative ability becomes also the focal point. Biblical culture teaching, as a more specific culture teaching project may on the one hand, provides some specific culture input to students, through which students may have a direct contact and understanding to the history and shaping of western culture; and on the other, improves college students' initiative and enthusiasm for intercultural communication and gradually builds up their communicative confidence.

The feasibility of the introduction of Biblical culture to college English teaching is illustrated through the five approaches in Chapter Four. These five suggested methods are put to a small-scale tentative survey to test the popularity. According to the feedback, some findings are analyzed and discussed at the end of the thesis, among which the notable one is that more students tend to pin their hope on teachers and prefer to learn Biblical culture knowledge in classroom hours. Anyway, college English teachers' culture-teaching competence, comprehensive quality and constant self-development play an important role in the realization of the college English teaching and learning objectives.

Although the thesis may help raise the awareness of the cultural fact that Biblical culture has great impact on the English language, which, when possibly introduced to English teaching process, is expected to be of help and significance to the Chinese students' English study, it still has some inadequacies and constraints:

In terms of the proposed idea, although it takes the close relationship between language and culture as the solid foundation, since there is almost no preceding research done by other scholars and researchers concerning this topic, the proposed idea still finds some inadequacy in its theoretical support. Besides, the author may inevitable show some of her own judgments and opinions in the process of discussion.

Regarding the feasibility of the introduction of Biblical culture to college English

teaching, the thesis emphasizes particularly the impact of Biblical culture upon the English language and its function on the English learning. It doesn't involve in the argument whether or not the book Bible should be regarded as a religious work, and thus the possible influence of the foreign religious culture on Chinese students may be found unconsidered.

Last but not least, the small-scale tentative survey conducted in Shandong University at Weihai in this thesis, though worthy, cannot represent the whole situation of college English teaching in Chinese context. More experiments and researches are expected to be conducted by scholars and researchers. What's more, due to the limit of the author's proficiency on research, the survey is conducted only among non-English majors, who are also the main object of discussion in the proposed idea.

In view of these limitations, the author does hope that more and more scholars will study further in this field both on the theoretical level and on the level of teaching practice. As the saying goes, "People don't care how much you know, until they know how much you care". As long as the cultural awareness is raised, together with an enlightened attitude, college students can take full advantage of the essence of the western culture, with the aim of improving steadily China's own culture development and their English learning efficacy as well.

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Appendix Biblical Idioms and Allusions¹⁰

A

1. a brand from the burning 幸免于难的人；劫后余生。
2. A broken spirit dries the bones. 忧能伤人。
cf. Care killed the cat.
3. a cup of cold water 一杯凉水（施舍的象征）。
4. a drop in the bucket 沧海一粟。
5. a fly in the ointment 美中不足；使人扫兴的小事。
6. after one's own heart 称心如意；正中下怀。
7. A good name is better than riches. 美名胜过财富。
8. a grain of mustard seed 一粒芥种；大有前途的微小事物。
9. a great gulf fixed 不可逾越的鸿沟；根本的分歧。
10. a house divided against itself 内讧的家庭（党派、团体）。
11. a labor of love 乐意做的（不记报酬的）工作。
12. A little bird whispered to me. 有人私下里告诉我的。
13. A little fire kindles a forest. 星火燎原。
14. A living dog is better than a dead lion. 活狗胜过死狮；好死不如赖活。
15. All flesh is grass. 一切生物都是草。
16. All is vanity. 一切皆空。
17. All who take the sword will perish by the sword. 玩火者必自焚。
18. a man of sorrows 忧患之子（指耶稣）。
19. a man who excels in his work 工作成绩超群的人。
20. an eye for an eye and a tooth for a tooth 以眼还眼，以牙还牙。
21. angel Gabriel 天使加百利；报喜天使。
22. the apple of one's eye 掌上明珠。
23. apples of gold in pictures of silver 锦上添花。

¹⁰田雨三，胡君倩，《圣经典故与用法实例》合肥：中国科学技术出版社 1998

24. A prophet is not without honor, save in his own country.先知不容于故里。
25. As a man sows, so he shall reap / Reap as one has sown.
种瓜得瓜，种豆得豆；自食其果。
26. as bird do 像鸟儿一样过活（无虑衣食）。
27. ask for bread and be given a stone 得非所求。
28. A soft answer turns away wrath.婉言可息怒。
29. A sow that is washed goes back to her wallowing in the mire.狗改不了吃屎。
30. as patient as Job 无止境的忍耐。
31. as poor as Job 一贫如洗；家徒四壁。
32. as proud as Lucifer 目空一切；狂妄自大。
33. as snow in summer and rain in harvest 夏天落雪，收割时下雨（不合时宜）。
34. as the sparks fly upward 像自然规律那样确实无疑。
35. a stranger in a strange land 客居异乡。
36. As you did it to one of the least of these my brethres, you did it to me.
你们这样对待我的一个最小的兄弟，就是这样对待我了。
37. as wise as Solomon 极有智慧。
38. a thorn in the flesh 眼中钉，肉中刺；烦恼的根源。
39. A tree is known by its fruit.观其果知其树；观其行知其人。
40. at the eleventh hour 在最后的时刻；刚好来得及。
41. a two-edged sword 双刃剑。
42. a very present help in trouble 在患难时随时的帮助。
43. a voice crying in the wildness 旷野中的呼声；无人理睬的主张；曲高和寡。
44. A wicked man turns away from the wickedness.恶人离开所行之恶。
45. a word in season 合时宜的话；及时的劝告。
cf. a word out of season 不合时宜的话。

B

1. Babylon is fallen.巴比伦倾倒了！
2. be a law to oneself 随心所欲；独断独行。

3. a beam in one's own eye 自己眼中的梁木；自己严重的缺点。
4. bear/ carry/ take one's cross 忍受苦难。
5. beat swords into plowshares 偃武修文；化干戈为玉帛。
6. beat the air 白费力气；劳而无功。
7. be gathered to one's people (or fathers) 见老祖宗；死。
8. be gentle to all 温和待人。
9. behind/ beyond/ within the veil 在死后的无知境界。
10. be made a spectacle to the world 构成一台戏。
11. Be not far from me. 别远离我。
12. be trouble at sb's presence 在某人的面前惊慌失措。
13. Better is a neighbor that is near than a brother far off. 远亲不如近邻。
14. be weighed in the balance and found wanting 经考验不合格。
15. bite like a serpent 咬你如蛇。
16. bitter cup 苦杯；苦难；痛苦的命运。
17. Blessed is he who reads. 读书人有福了。
18. blow/ sound one's own horn/ trumpet 自吹自擂。
19. bone of one's bone and flesh of one's flesh 骨中骨，肉中肉；血肉相连；
20. book of life 生命册。
21. bow down in the house/ temple of Rimmon
违背自己的良心（或原则）做自己不原做的事；明知不对而仍为之保全面子。
22. bowels of mercy/ compassion/ pity 慈悲心肠； 恻隐之心。
23. bray/ grind a fool in mortar 愚蠢是治不好的。
24. break bread 掰饼；共餐。
25. breath of life 生命；活气；须臾不可离的东西。
26. bring low 使恶化/衰落。
27. bring sb's gray hairs(with sorrows) to the grave 使某人伤心而死。
28. broad way/ gate 宽路；宽门；堕落之路。
29. bring nothing to the world and cannot take anything out 生不带来，死不带去。
30. build something on the sand 建筑在沙上，基础不牢。

31. buy the truth 买真理。
32. by the skin of one's teeth 幸免于难；侥幸。
33. by/ in the sweat of one's brow/ face 靠自己的血汗。

C

1. call on me in the day of trouble 在患难之日求告我。
2. Can God furnish (or prepare, spread) a table in the wilderness?
上帝能在旷野摆宴席吗？
3. cannot away with 不能忍受。
4. castaway 被（社会）排斥的人。
5. cast one's bread upon the waters 真心行善（不望回报）。
6. cast(or throw) pearls before swine 明珠暗投；对牛弹琴。
7. cast sth behind one's back 忘掉；置之脑后。
8. cast the first stone 向某人挑衅；首先进攻。
9. catch/ take by the beard 毅然反对；大胆攻击；勇敢地解决。
10. change one's skin 改变本性。
11. Charity is greatest. 爱最伟大。
12. chastise with scorpions 鞭打；严酷责罚。
13. choose that good part 选择好福分。
14. have clean hands 清白无辜。
15. come/ fall short of 未能达到（预期）；赶不上。
16. come/ bring... to light 显露出来；真相大白。
17. confusion of tongues 语言的混乱。
18. corner stone 奠基石；柱石；基础。
19. corn in Egypt 大量的食物；格外丰饶。
20. count sth to sb for righteousness 算...为某人的正义之举。

D

1. daughter of the horseleech 蚂蝗的女儿；贪得无厌的人；吸血鬼。

2. David and Jonathan 大卫和约拿单；莫逆之交；同生共死的朋友。

3. Day of Atonement 赎罪日。

4. days before the flood 洪水以前的日子；远古时代。

5. Deep calls unto deep. 深渊与深渊响应。

6. in deep waters 水深火热的困境。

7. dig a pit for sb. 为某人挖陷阱。

8. Do as you would be done by.

Treat others in the same way as you would like to be treated. 己所不欲勿施于人。

9. do evil that good may come 作恶以成善。

10. Do men gather figs from thistles? 蒺藜里岂能摘无花果？

11. Do not accept a bribe. 不可受贿赂。

12. Do not despise your mother when she is old. 母亲老了，不可藐视她。

13. Do this and he does it. 你做，他就做。

14. doubting Thomas 怀疑主义者；多疑的人。

15. Do what is right in one's own eyes. 做自己认为正确的事。

16. drain/ drink the cup to the dregs/ bottom 背尝辛酸；不幸到了极点。

17. draw a bow at a venture 随便开弓；做事不顾前后；瞎猜。

18. dust and ashes 尘埃之身

E

1. eat grass like oxen 吃草如牛。

2. eat husks that swine ate 以猪食充饥。

3. eat one's own flesh 偷懒；好吃懒做。

4. eat/ live on the fat of the land 养尊处优；穷奢极欲；锦衣玉食。

5. Egyptian darkness 完全黑暗。

6. eat the fruit of one's own doings 自食其果。

7. one's mantle falls on sb. 衣钵传给。

8. end of the world 世界末日。

9. enough and to spare 绰绰有余。

10. entertain an angel unawares 有眼不识泰山。
11. esteem/ regard iron as straw and brass as rotten wood 以铁为干草，以铜为烂木。
12. Even Satan is transformed into an angel of light. 撒旦也装作光明的天使。
13. evil eye 狠毒的目光；红眼。
14. ewe lamb 最珍贵的东西。

F

1. fall among 突然遇到（盗贼，敌人等）；偶然陷入。
2. fall by the wayside/ way 半途而废。
3. fall from grace 堕落；误入歧途。
4. fall into a snare 上当。
5. fall on stony ground 无效；没有结果。
6. fall to the ground 倒塌；一败涂地。
7. Father of lies 撒谎之父；恶魔。
8. Feast of Dedication 修殿节；献殿节。
Feast of Light 光明节。
Feast of Tabernacles/ Booths/ Ingathering 住棚节；收割节。
Feast of Unleavened Bread 无酵节。
9. feel after 揣摩；探寻。
10. feet of clay 泥足；基本弱点。
11. fig leaf 遮羞布。
12. fill (up) the measure of 使（邪恶、不幸等）达到极点；更糟糕的是。
13. filthy lucre 不义之财；臭钱。
14. finger of God 神力；神工。
15. fix/ hang/ have a millstone about one's neck 担负重负。
16. flesh and blood 血肉之躯；身体。
17. flourish like a palm tree 像棕树一样繁茂。
18. forget not the cry of the humble 不忘孤苦人的哀求。
19. Forgive them, for they do not know what they do.

饶恕他们，因为他们所做的他们不知道。

20. fowls of the air 飞禽。
21. forbidden fruit 禁果。
22. Freely you have received, freely give. 白白得来的，也要白白地舍去。
23. from Dan to Beersheba 从（国家的）着一端到那一端；天南海北。
24. from the housetops 公开地。

G

1. gain the whole world and lose his own soul 得到了全世界而失去了自己的灵魂。
2. gall and wormwood 苦胆和茵陈；令人气愤的事。
3. garden of Eden 伊甸园。
4. Gehenna (hell 的希腊文) 地狱。
5. gift of the tongues: speaking in tongues 说外语的天才。
6. gifts of the Magi 博士的礼物。
7. gird up one's loins 束好腰带；准备行动。
8. give up the ghost 死。
9. glean ears of corn 拾穗。
10. go back on one's word/ promise 失信；不遵守诺言。
11. go down into silence 沉入寂静。
12. God resists the proud, but gives grace to the humble
上帝阻挡骄傲的人，赐恩给谦卑的人。
13. God's chosen people 上帝的选民。
14. Golgotha 各各地（骷髅地）。
15. good and faithful servant 善良、忠实的仆人。
16. good tidings 喜讯。
17. go/ walk softly 不愉快。
18. go the way of all the earth/ all flesh 死。
19. go to Jericho 滚开。
20. go to one's long home/ last home 死。

21. grace 恩典；祝福；（饭前饭后的）谢恩；祈祷。
22. great harlot of Babylon 巴比伦的大淫妇。
23. grind the face of somebody 压迫某人；骑在某人头上。
24. guardian angel 守护神。

H

1. Hallelujah(or Alleluia)赞美上帝。
2. halt between two opinions 拿不定主意；犹豫不决。
3. handwriting/ writing/ hand/ finger on the wall 不详之兆。
4. harden one's heart 使心肠变硬。
5. have eyes, but do not see; have ears, but do not hear
（假神）有眼却不能看；有耳却不能听。
6. heal thyself 医治自己。
7. heap coals of fire on sb's head 以德报怨以使某人悔悟。
8. He has made everything beautiful in its time.上帝造万物，各按其时成为美好。
9. hewers of wood and drawers of water 劈柴挑水的人；做苦活的人。
10. He who is slow to anger is better than the mighty.不轻易发怒的胜过勇士。
11. He who loves silver will not be satisfied with silver.
贪爱银子的，不因得银子知足。
12. He who runs may read.通俗易懂。
13. He who increases knowledge increases sorrow.增加知识就增加忧伤。
14. He who will not work shall not eat.不劳者不得食。
15. hide one's face from 不理睬；掩面不顾。
16. hide one's light under a bushel 不露锋芒。
17. hole and corner 偷偷摸摸。
18. Holy communion 圣餐（仪式）。
19. How are the mighty fallen! 一世之雄，而今安在！
20. howling wilderness 荒僻的旷野。

I

1. I am that/ who I am. 不管人家怎么议论，我还是我。
2. If we do not lose heart, we shall reap in due season.
若不灰心，到了时候，就有收成。
3. in Abraham's bosom 同死去的祖先一道安息；死。
4. incline one's ear 侧耳；（同情地）倾听；
5. in dust/ sackcloth and ashes 头上撒灰身穿麻衣表示哀悼或忏悔。
6. in high places 在上层人士中间。
7. in/ by measure 适度地；在一定的限度内。
8. in the dust 死；被羞辱。
9. in the flesh 活着。
10. in the green tree/ wood 在年富力强的时期；在无忧无虑的环境中。
11. In their death, they were not divided. 他们至死不分离。
12. in the hand of living 活着。
13. in the twinkling of an eye 眨眼的工夫。
14. In whatever state I am, therewith to be content. 随遇而安。
15. It's better to get wisdom than gold. 得智慧胜过金子。
16. It's more blessed to give than to receive. 施比受更为有富。

J

1. Job's comforter 增加对方痛苦的安慰者。
Job's news 噩耗。
Job's post 传噩耗的人。
2. Judas kiss=kiss of death 犹大之吻；口蜜腹剑。

K

1. keep all these things 把一切放在心里。
2. keep the good wine till now 把好酒留置今日；晚年幸福。
3. kick against the pricks 螳螂挡车；徒劳的抵抗。
4. kill the fatted calf 热情款待。

5. knock and it will be open 叩门，就给你开门。

L

1. Lamb of God 上帝的羔羊。

2. land flowing with milk and honey=land of milk and honey

流奶和蜜之地；鱼米之乡。

3. land of nod 睡乡。

4. land of promise=promised land=land of covenant 乐土；希望之乡。

5. Last Judgment =Day of Judgment 最后的审判。

6. Last Supper 最后的晚餐。

7. last trumpet 最后审判的号声。

8. lay down one's life for one's friends 为友舍命。

9. lay/ take sth. to heart 把某事放在心上；念念不忘。

10. lay the axe at/ to the root of 根除。

11. lay up/ hide/ keep/ wrap up in a napkin 把包藏起来不用。

12. lay up treasures in heaven 积攒财宝在天上。

13. lay something to somebody's charge 指控某人犯罪。

14. Let not the sun go down upon your wrath. 不要含怒到日落。

15. Let not your heart be troubled, neither let it be afraid. 不要忧愁，不要胆怯。

16. Let the dead bury their own dead. 既往不咎。

17. Let us eat and drink, for tomorrow we shall die. 今朝有酒今朝醉。

18. Let us not be weary in well doing. 我们行善，不可丧志。

19. Let your yea be yea and your nay be nay 是就说是，不就说不。

20. lick the dust 被杀；阵亡。

21. lick/ kiss the dust 屈辱；伏在地上；卑躬屈膝。

22. lie with one's fathers 死。

23. lift one's eyes 举目；

lift one's hand (举手) 起誓，出力；

lift one's hand against 伤害。

24. lift up one's head 振作；欢欣鼓舞。
25. lift up heel against sb. 凌辱。
26. lift up one's horn 趾高气扬；盛气凌人。
27. lift up one's voice 大声疾呼。
28. light of somebody's eyes 心爱的人/物；掌上明珠。
29. light of somebody's countenance 恩宠；嘉许；垂青。
30. Like mother, like daughter. 有其母，必有其女。
31. lion in the way/ path 拦路虎。
32. loaves and fishes 私利；物质利益。
33. locust years 不景气的年代；灾难深重的岁月。
34. Lord of hosts 万军之主。
35. Lord's Day=Sunday 安息日；礼拜日。
36. lost sheep 迷途的羔羊。
37. Lot's wife 好奇心过重（而受其害的）人。
38. love-feast 爱宴（早年基督徒表示友爱的一种公共聚餐）。
39. Love is as strong as death. 爱情与死一样坚强。
40. Love one's neighbor as oneself 爱人如己。
41. Love your enemies. 爱敌如友。
42. lust of the flesh 肉体私欲。

M

1. make a covenant with one's eyes 用眼睛立约。
2. make atonement for 赎罪。
3. make bricks without straw 做无米之炊；做吃力不讨好的事情。
4. make one a name 是某人有名声。
5. manna 吗哪；天赠食物。
6. man out of blood=bloody man 杀人成性的人。
7. man of the world 深谙世故的人。
8. Man shall not live by bread only. 人活着不是单靠食物。

9. Many are called, but few are chosen. 被召的人多，选上的人少。
10. Mary=the Virgin Mary=Saint Mary 圣母玛利亚。
11. massacre/ slaughter of the innocents 屠杀无辜。
12. millennium 钱禧年；千年太平盛世。
13. May the day perish on which I was born. 愿我生的那日毁灭。
14. Moses' rod 摩西的杖。

N

1. narrow gate/ way 窄门；正路；正直。
2. a camel to go through the eye of a needle 难如登天。
3. neither poverty nor riches 不贫也不富。
4. Noah's ark 挪亚方舟。
5. new wine in old bottles 旧瓶装新酒。
6. No lie is of the truth. 没有虚谎是来自真理。
7. No man can serve two masters. 一仆难事二主。
8. None of us lives to himself, and no one dies to himself.
没有人为自己活，也没有人为自己死。
9. no respecter of persons 对任何人一律平等看待；一视同仁。
10. Not let one's left hand know what one's right hand does. 不要宣扬自己的善行。
11. not one jot or little 根本没有；一点也不。
12. not to be served but to serve 不是被服侍，而是去服侍。
13. number one's days/ one's days are numbered 活不久了。

O

1. olive branch 小孩；olive branch/ leave 橄榄枝/叶（和平）。
2. on all fours 匍匐着。
3. On earth peace, good will toward men. 大地平安，与人为善。
4. one flesh 一体；一心一德。
5. one's bowels yearn upon/ over/ toward... 同情；疼爱。

6. one's countenance fell 脸拉下来；脸上露出失望的表情。
7. one's cup runs over 福杯满溢
8. one's horn is exalted. 洋洋得意；趾高气昂。
9. one's hour has come 寿数已尽。
10. One sows, another reaps. 前人种地，后人收。
11. original sin 原罪。

P

1. pass as a watch in the night 很快地过去；很快被遗忘。
2. Passover 逾越节。
3. pay tithes of mint and anise and cumin 放弃大事守小节。
4. Pentecost (Feast of Weeks) 圣灵降临节；五旬节。
5. pour out the vials of the wrath on... 向某人发泄怒火。
6. Pride goes before destruction. 骄傲在失败之先。
7. prophesy no good but evil 报凶不报吉。
8. put one's hand to the plough 唾手可得。

Q

Quench the smoking flax 吹灭将残的灯火；中断本来有希望的事。

R

1. raise Cain 惹恼该隐；大吵大闹；暴跳如雷。
2. reap where one has not sown 不劳而获。
3. resurrection 复活。
4. return to dust 回归尘土；死。
5. return to one's vomit 重犯错误；故态复萌。
6. revelation=apocalypse 启示录。
7. rib 男人的肋骨；妻子。
8. rise from the dead/ again 复活。

9. rule with a rod of iron/ a heavy/ high hand 实行专制统治；用高压手段统治。

U

Under one's own vine and fig-tree 安于故土。

V

1. vinegar upon nitre 碱上倒醋；伤口上撒盐。

2. visit on somebody=visit the sins of the fathers on the children
(因别人的罪恶) 惩罚某人。

W

1. walk upright 行为正直；循规蹈矩。

2. wander in the wildness (政党) 在野。

3. wash one's hands of 洗手不干，与断绝关系。

4. watch and pray 留神祈祷。

5. water of life= the river of water of life 生命之水。

6. wax fat and kick 因发财而骄横。

7. wear Joseph's coat 拒绝女色的诱惑。

8. What I have written, I have written. 既已写就，就不改了。

9. wheels within wheels 中间还有奥妙。

10. When I fall, I will arise. 虽跌倒，我还要起来。

11. When the wicked rule, the people groan. 恶者当权，人民哀怨。

12. When words are many, sin is not absent. 言多必失。

13. white sepulcher 伪君子。

14. Wisdom is a defense. 智慧护卫人。

15. Wisdom is the principal thing. 智慧为首。

16. wise as a serpent and harmless as a dove. 灵巧像蛇，驯良像鸽子。

17. wolf in sheep's clothing 披着羊皮的狼。

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