

21世纪CBI内容依托系列英语教材

The Bible & Culture



《圣经》与文化

常俊跃 李文萍 赵永青 主编



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“英语专业基础阶段内容依托式教学改革研究”项目组

《圣经》与文化

The Bible & Culture

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前言

《《圣经》与文化》是在内容依托教学理念指导下,依托国家哲学社会科学项目“英语专业基础阶段内容依托式教学改革研究”推出的系列英语内容依托教材之一,是大连外国语学院优秀教学成果一等奖、辽宁省优秀教学成果一等奖、第六届国家级优秀教学成果奖获奖成果的重要组成部分。这套系列教材的推出具有重要的理论意义和现实意义。

随着我国英语教育的快速发展,英语专业长期贯彻的“以技能为导向”的课程建设理念及教学理念已经难以满足社会的需要。现行英语专业教育大、中、小学英语教学脱节,语言、内容教学割裂,单纯语言技能训练过多,专业内容课程不足,学科内容课程系统性差,高低年级内容课程安排失衡及其导致的学生知识面偏窄、知识结构欠缺、思辨能力偏弱、综合素质发展不充分等问题日益凸显。

针对上述问题,国家哲学社会科学项目“英语专业基础阶段内容依托式教学改革研究”以内容依托教学(CBI)理论为指导,确定了如下改革思路:

(一)打破传统教学理念,改革英语专业教学的课程结构。在不改变专业总体培养目标和教学时限的前提下,对课程结构进行革命性的变革,改变传统单一的语言技能课程模式,实现内容课程——语言课程的融合,扩展学生的知识面,提高学生的语言技能。

(二)开发课程自身潜力,同步提高专业知识和语言技能。内容依托课程本身也同时关注内容和语言,把内容教学和语言教学有机结合。以英语为媒介,系统教授专业内容;以专业内容为依托,在使用语言过程中提高语言技能,扩展学生的知识面。

(三)改革教学方法,全面提高语言技能和综合素质。依靠内容依托教学在方法上的灵活性,通过问题驱动、输出驱动等方法调动学生主动学习,把启发式、任务式、讨论式、结对子、小组活动、课堂展示、多媒体手段等行之有效的活动与学科内容教学有机结合,提高学生的语言技能,激发学生的兴趣,培养学生的自主性和创造性,提升思辨能力和综合素质。

本项改革突破了我国英语专业英语教学大纲规定的课程结构,改变了英语专业基础阶段通过开设单纯的听、说、读、写四种语言技能课提高学生语言技能的传统课程建设理念,对英语课程及教学方法进行了创新性的改革。首创了有英语专业基础阶段具有我国特色的“内容——语言”融合的课程体系;率先开发了适合英语专业基础阶段的内容依托课程;系统开发了英语国家史、地、社会文化、欧洲文化、中国文化、跨文化交际、《圣经》文化教材;以英语为媒介,系统教授专业内容;以内容为依托,全面发展学生的语言技能;扩展学生的知识面,提高学生的综合素质,以崭新的途径实现英语专业教育的总体培养目标。

经过七年的酝酿、准备、实验,内容依托教学改革取得了鼓舞人心结果。

(一)构建了英语专业基础阶段内容依托课程与语言课程融合的课程体系。新的课程体系改变了传统单一的听、说、读、写语言技能课程模式,实现了内容依托课程和语言技能课程两种模块的融合;语言技能课程包含综合英语、听力、语音、写作,内容课程包含了美国历史文化、美国自然人文地理、美国社会文化、英国历史文化、英国自然人文地理、英国社会文化、澳新加社会文化、欧洲文化、中国文化、跨文化交际、《圣经》与文化;语言技能课程密切关注听、说、读、写技能的发展,内容依托课程不仅关注系统的学科内容,而且也关注综合语言技能的培养。在课程外和课程内两个层面把内容教学和语言教学有机结合,通过内容教学培养学生综合语言运用能力,扩展学

生的知识面,提高学生的综合素质和多元文化意识,从根本上改变英语专业学生知识面偏窄、综合素质偏低的问题。

(二) 系统开发了相关国家的史、地、社会文化以及跨文化交际课程资源。在CBI教学理论的指导下,在实施内容依托教学的关键期——英语专业的第一学年,成功开出了美国和英国的历史、地理、社会文化等课程。第二学年开出澳新加社会文化、欧洲文化、中国文化、跨文化交际、《圣经》与文化等课程。内容依托教材改变了传统的组织模式,系统组织了教学内容,设计了新颖的栏目板块,设计的活动也丰富多样,实践教学中受到了学生的广泛欢迎。此外还开发了开设课程所需要的大量资源。在北京大学出版社的支持下,系列教材已经陆续出版。

(三) 牵动了教学手段和教学方法的改革,取得了突出的教学效果。在内容依托教学理论的指导下,教师的教学理念、教学方法、教学手段得到更新。通过问题驱动、输出驱动等活动调动学生主动学习,把启发式、任务式、讨论式、结对子、小组活动、课堂展示、多媒体手段等行之有效的活动与学科内容教学有机结合,激发学生的兴趣,培养学生自主性和创造性,提高学生的语言技能,提升思辨能力和综合素质。曾有专家教师担心取消专门的英语泛读课以及缩减基础英语精读课会对阅读技能发展产生消极影响。实验数据证明,内容依托教学不仅没有对学生的语言技能发展和语言知识的学习产生消极影响,而且还产生了多方面的积极影响;在取消专门英语阅读课的情况下,阅读能力发展迅速;内容依托教学对学科知识的学习产生了巨大的积极影响。

(四) 提高了教师的科研意识和科研水平,取得了丰硕的教研成果。项目开展以来,团队对内容依托教学问题进行了系列研究,活跃了整个教学单位的科研气氛,科研意识和科研水平也得到很大提高。课题组已经撰写研究论文17篇,在国际、国内学术研讨会交流12篇,在国际学术期刊World Englishes、国内外语类核心期刊《外语与外语教学》、《中国外语》、《教育理论与实践》等发表研究论文9篇。

教学改革开展以来,每次成果发布都引起强烈反响。在2008年3月的第三届中国外语教学法国际研讨会上,与会的知名外语教育专家戴炜栋教授等对这项改革给予关注,博士生导师蔡基刚教授认为本研究“具有导向性作用”。在2008年5月的“第二届全国英语专业院系主任高级论坛”上,研究成果得到知名专家博士生导师王守仁教授和与会专家教授的高度评价。在2008年7月的中国英语教学研究会东北地区年会上,改革的系列成果引起与会专家的强烈反响,研究论文获得3个优秀论文一等奖,3个二等奖,1个三等奖。在2008年11月在中国英语教学研究会年会上,成果再次引起与会专家的强烈反响,博士生导师石坚教授等给予了高度评价。在2008年10月和12月,本项改革成果分别获得大连外国语学院教学研究成果一等奖和辽宁省优秀教学成果奖一等奖,而且还被辽宁省特别推荐参评国家教学成果奖。在2009年5月的“第三届全国英语专业院系主任高级论坛”,本项改革成果再次赢得专家同行们的关注和赞誉。2009年10月“中国英语教学研究会2009年会”上,中国英语教学研究会会长、中国外语教育研究中心主任文秋芳教授和我国外语教学指导委员会主任戴炜栋教授对我们的教学研究所取得的成果给予高度肯定和赞扬。2011年5月“以内容为依托的外语教学模式探索研讨会”更是得到来自全国专家、学者的关注,大家共同探讨了大学阶段内容依托教学这一重大课题。

目前,该项成果已经在全国英语专业教育领域引起广泛关注。它触及了英语专业的教学大纲,影响了课程建设的理念,引领了英语专业的教学改革,改善了教学实践,必将对未来英语专业教育的发展产生积极影响。

本项改革开展过程中得到了全国各地专家的关注、支持和帮助。衷心感谢戴炜栋教授、王守仁教授、文秋芳教授、石坚教授、蔡基刚教授、杨忠教授等前辈们给予的关注、鼓励、指导和帮助,

衷心感谢大连外国语学院校长孙玉华教授、赵忠德教授、杨俊峰教授及其他各位领导的大力支持,感谢大连外国语学院教务处刘宏处长、姜凤春副处长以及工作人员们在改革实验中给予的大力支持,感谢大连外国语学院科研处张雪处长和工作人员们给予的热情帮助,感谢大连外国语学院英语学院的领导全力支持和同事们的无私的帮助以及团队成员的共同努力。同时也真诚感谢为我们内容依托教学改革提供丰富教学材料的国内外专家们。特别感谢的是北京大学出版社富有远见的张冰主任和刘强助理,没有他们对新教学理念的认同,没有他们对英语专业教育的关注和支持,这套教材不可能如此迅速地面世。

《〈圣经〉与文化》的出版具有它特殊的背景。在现代社会,《圣经》经常被标注为“西方之书”,被认为是西方文化的一部分。而事实上《圣经》并非仅是西方之书,基督教也并非只是西方的宗教。全世界有33%的人信仰基督教,在英美的很多学校,《圣经》都是贯穿义务教育的学校必开课程。在美国众多家庭中,《圣经》更是家庭必备之书。《圣经》以及与此相关的文化影响英语国家的政治、经济、文化以及社会生活的每个角落。随着国际交流的频繁,了解各国文化尤显重要。西方社会的文化产品,诸如电影、原版小说、电视剧等等在国内已经越来越普遍。而这些文化产品本身都或多或少的与《圣经》以及相关文化相关。为了更好地让广大英语爱好者系统、深入地了解《圣经》与文化知识,我们特地为英语专业高级阶段的学生编写了《〈圣经〉与文化》这本教材。教学实验发现,该教材还是需要学生有一定英语语言积累。因此,它的读者群体确定为具有一定英语基础的英语专业三年级以上的学生、水平相当的大学生公共英语的学生或社会上的英语爱好者。总体来看,本教材具备以下特色:

(一) 打破了传统的教材建设理念

本教材改变了“为学语言而学语言”的传统教材建设理念,在具有时代特色且被证明行之有效的内容依托教学理论指导下,改变了片面关注语言知识和语言技能忽视内容学习的作法。它依托学生密切关注的《圣经》与文化内容组织学生进行语言交际活动,在语言交流中学习有意义的知识内容,既训练语言技能,也丰富相关知识,起到的是一箭双雕的作用。

(二) 涉及了系统的相关内容

《〈圣经〉与文化》共分十五单元。包含了衣物、食品、家庭、婚姻、人物、社会、城市、节日、教育、价值观、《圣经》对美英社会文化的影响等人们感兴趣的话题。

(三) 引进了真实的教学材料

英语教材是英语学习者英语语言输入和相关知识输入的重要渠道。本教材大量使用真实、地道的语言材料,为学生提供了高质量的语言输入。此外,为了使课文内容更加充实生动,易于学生理解接受,编者在课文中穿插了大量的插图、表格、照片等真实的视觉材料,表现手段活泼、形式多种多样,效果生动直观。

(四) 突出了学生的主体地位

本教材每一单元的主体内容均包括 Before You Read、Start to Read、After You Read、Read More 四大板块,不仅在结构上确立了学生的主体地位,而且系统的安排也方便教师借助教材有条不紊地开展教学活动。在 Before You Read 部分,读者可以对本单元的主要内容进行自测,通过自测激发自己对单元内容的好奇心和学习热情。Start to Read 是每个单元的重点,通过对主课文的学习,读者可以对每单元的内容有一个总体了解。然后,在 After You Read 部分对课文练习的完成,进一步深化对单元内容、以及英语语言知识的学习。除主课文之外,每单元 Read More 还配有两篇辅助阅读材料,这些阅读材料有助于读者对单元内容的进一步了解和掌握。这种设计改变了教师单纯灌输、学生被动接受的教学方式,促使学生积极思考、提问、探索、发现、批判,

培养自主获得知识,发现问题和解决问题的能力。

(五)提供了多样的训练活动

为了培养学生的语言技能和综合素质,本教材在保证文化知识体系完整的前提下,在关注英语语言知识训练和相关知识内容传授的基础上精心设计了生动多样的综合训练活动。教材在每一单元都精心设计了旨在对学生在语法、词汇、篇章结构、语言功能等方面进行全面严格的基本技能练习。同时,编者通过参阅大量国外资料,设计出与《圣经》与文化是相关的、学生参与度极高的课堂和课外活动。多样化的活动打破了传统教材单调的训练程式,帮助教师设置真实的语言运用情境,组织富于挑战性的、具有意义的语言实践活动,培养学生语言综合运用能力。这些活动的设置成为本教材的亮点之一,它使得课堂教学得以延伸,也能激发学生的学习热情,这也是CBI教学理念在本教材中的最好体现。

(六)推荐了经典的学习材料

教材的这一特色在于它对教学内容的延伸和拓展。在每个章节的For Fun部分,编者向学生推荐相关网站、经典的影视作品和文学作品等学习资料。读者对某一方面的内容产生了兴趣,可以轻松地浏览编写在每单元最后的参考网站,欣赏推荐的电影,对自己感兴趣的内容进行更深层次的挖掘。这不仅有益于学生开阔视野,也使教材具有了弹性和开放性,方便不同院校不同水平学生满足不同层次的需求。

作为一项探索,我们团队成员虽然为打造这套精品教材做出了巨大努力,但由于水平所限,教材中难免存在疏漏和不足,希望全国各地的同仁不吝赐教,希望亲自体验内容依托教学的同学积极提出改进意见和建议,以期不断完善教材,为提高英语专业教育的质量共同努力。

编者

2010年2月于大连外国语学院

Contents

Unit 1	Clothing and <i>the Bible</i>	1
	Text A Clothing	2
	Text B Cloak and Tunic	6
	Text C Sackcloth	7
Unit 2	Food and <i>the Bible</i>	11
	Text A Food, Diet and Health	11
	Text B Food	16
	Text C Diet	18
Unit 3	Family Life and <i>the Bible</i>	23
	Text A Family Life	24
	Text B Parents and Children	28
	Text C How to Strengthen Your Family Ties	30
Unit 4	Marriage and <i>the Bible</i>	33
	Text A Types of Marriages	34
	Text B Jewish Wedding	38
	Text C Jewish Wedding Customs and Their Origins	41
Unit 5	Women and <i>the Bible</i>	45
	Text A Old Testament Post-creation Views	46
	Text B Daughters of Eve	50
	Text C Stories of the Women	52
Unit 6	Shepherds and <i>the Bible</i>	55
	Text A Shepherds	56
	Text B Shepherd Leader	61
	Text C Shepherds' Implements	62
Unit 7	Prophets and <i>the Bible</i>	66
	Text A The Prophet Isaiah	67
	Text B The Prophet Jeremiah	71
	Text C Ezekiel the Prophet	72
Unit 8	Slaves and <i>the Bible</i>	76
	Text A The General Picture of Slavery	76
	Text B Treatment of Slaves	81
	Text C Slavery and <i>the Bible</i>	83

Unit 9 Weapons and Warfare and <i>the Bible</i>	87
Text A Weapons	88
Text B Alternative Weapons	93
Text C War	94
Unit 10 City and <i>the Bible</i>	99
Text A Cities	99
Text B A Biblical Theology of the City	104
Text C Bible Archaeology: Sodom and Gomorrah	106
Unit 11 Holidays and <i>the Bible</i>	109
Text A Jewish Holidays	110
Text B Purim in Bible Times	115
Text C Holiday Customs	116
Unit 12 Education and <i>the Bible</i>	120
Text A Christianity's Influence on Education	121
Text B Education in Old Testament Times	125
Text C Education in New Testament Times	127
Unit 13 The Power of Dreams and <i>the Bible</i>	131
Text A Four Main Dreams in <i>the Bible</i>	131
Text B What does <i>the Bible</i> Say about Dreams?	136
Text C Dream Interpretation	137
Unit 14 Jewish Values	141
Text A Jewish Impact on the Civilization of America	141
Text B The Jewish Influence on the Great Seal	147
Text C Number Thirteen	149
Unit 15 Bible's Impact on English & American Culture	153
Text A English Culture and <i>the Bible</i>	154
Text B American Literature and <i>the Bible</i>	159
Text C <i>The Bible's</i> Influence on American Culture	161
Appendix I: List of Biblical Names	165
Appendix II: 参考答案	166
Appendix III: Famous Bible Stories	177
Abraham	177
Adam and Eve	178
Bartimaeus	179
Conversion of Paul	179
Crossing the Red Sea	180

Daniel and the Lions	181
David and Goliath	182
Feeding of the 5000	184
Food and Water in the Desert and the First Covenant	184
Gabriel Visits Mary	186
Jesus and Nicodemus	186
Jesus and Peter	187
Jesus and the Children	188
Jesus Calms a Storm	188
Joseph and His Brothers—Part I	189
Joseph and His Brothers—Part II	190
Noah's Ark	194
Pharaoh's Dreams	196
Parable of the Sower	198
Peter Denies He Knows Jesus	198
The Ascension	199
The Baptism of Jesus	200
The biblical Account of Creation	200
The Birth of Jesus	201
Moses and the Burning Bush	203
The Coming of the Holy Spirit	203
The Death and Resurrection of Jesus	204
The First Passover	205
The Good Samaritan	207
The Good Shepherd	208
The Last Supper	208
The Lost Sheep and the Lost Coin	209
The Parable of the Talents	210
The Plagues	210
The Prodigal Son	214
The Temptation of Jesus	215
The Ten Commandments Given to Moses	216
The Word Becomes Flesh	216
Zacchaeus	217
Appendix IV: 参考的主要文献和网站	218

Unit 1

Clothing and *the Bible*

There is much to support the view that it is clothes that wear us and not we them; we may make them take the mould of arm or breast, but they would mould our hearts, our brains, our tongues to their liking.

—Virginia Woolf

Unit Goals

- To gain a general knowledge of clothing in *the Bible*
- To develop a right attitude towards clothing in *the Bible*
- To get acquainted with some basic cultural concepts concerning clothing in *the Bible*
- To learn useful words and expressions about clothing in *the Bible*
- To improve English language skills and western culture awareness

Before You Read

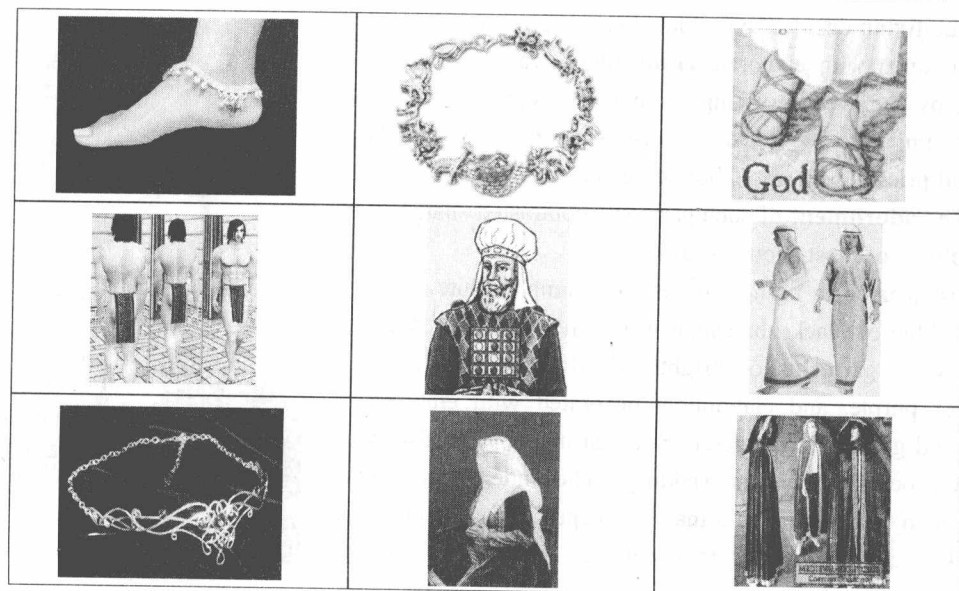
I. Please match the words in the box with the pictures. And then figure out who wears them.

circlet
veil

sandals
bracelets

anklets
loin cloth

headwear
cloak



II. Form groups of three or four students. Try to find, on the Internet or in the library, more information about clothing in the Bible. Get ready for a 5-minute presentation in class.

Start to Read

Text A Clothing

Merchants bringing silk and finely woven **fabrics** would travel in caravans over vast distances from as far away as India. Fine linen was imported from Egypt. In Palestine, clothing was frequently made of linen from locally grown flax. Everyday clothes were made from an ordinary quality **linen**; priests wore more expensive linen. Wool could easily be made into clothing by semi-**nomadic** people, but **flax** for linen could be cultivated only by a settled community.

The poor often wore coarse clothing made from goat or camel hair, which was rough and very uncomfortable. Also known as sackcloth, it was often worn as a sign of **penitence**. It also served as a blanket for **warding off** the cold at night. Cotton was known in Egypt and elsewhere and in Roman times a form of local wild silk was obtainable. Fine gold wire gave luxury to **garments**, while different colors were obtained from plant or animal sources: red from an insect, yellow from a flower, **saffron** from the stigma of a crocus, and purple from the Murex mollusk. Purple dye, renowned for its color, became a symbol of royalty and wealth.

The clothing of most people was simple in style. The **loin** cloth was worn by men of all social levels from an early period, with the later addition of an outer and inner garment. The inner garment of wool or linen had an opening for the neck and arms, and generally had long sleeves. Often belted at the waist, it fell either to the knees or ankles. The outer garment, cloak or **mantle**, generally made of animal skin or wool, was almost square, with openings for the arms, and was worn **draped** over one or both shoulders. As a man was considered naked unless he was wearing his cloak, he was forbidden to lend or pledge it. At night he removed it for use as a blanket. Jesus' undergarment was woven without **seam** and would have been worthless if cut into pieces. That was why Roman soldiers at his **crucifixion** decided to cast lots to see who should have it.

Fine linen with elaborate **embroidery** was used for outer clothing by the wealthy. Kings sometimes wore an additional garment similar to the priest's vest-like **tunic** or **ephod**. Both kings and priests wore an elaborate headdress to symbolize their status. The **adornment** of such garments contrasted sharply with the simplicity of most people's dress.

Most women in biblical times wore simple white clothing, although blue or black homespun was sometimes seen. Wealthy women wore garments of brightly dyed fine linen, often in scarlet or purple, and elaborately decorated with embroidery, jewels, and gold or silver detail. Such garments were also worn on **festive** occasions and at weddings. The undergarment worn by a woman was similar to a man's except that it was higher at the neck and normally fell to the ankles. Headwear, although



rarely mentioned in *the Bible*, was probably like the **prayer-shawl** sometimes seen today, and was held in place by a cord. Women often wore a veil that was held in place by a **circlet** of coins that may have formed part of their dowry. Jewelry was normally designed in gold, sometimes with semi-precious stones inset. As early as 2,700 B.C., the royal graves at Ur give evidence of a high quality of design and craftsmanship in jewelry. Gold chains were popular, as were circlets, anklets, bracelets, and pins for clothing or hair. Footwear generally consisted of open leather sandals.

After You Read



Knowledge Focus

I. Pair Work: Discuss the following questions with your partner.

- (1) Where did people get silk and fine linen?
- (2) What are the differences in wearing clothes between priests and semi-nomadic people?
- (3) How did people obtain colors? Why did Joseph's color coat arouse his brother's jealousy?
- (4) What's the worth of Jesus' seamless clothes?
- (5) How did the wealthy people decorate their clothes?
- (6) How did women dress themselves in biblical times?

II. Solo Work: Tell whether the following statements are true or false according to the knowledge you learned.

- (1) It is generally acceptable for a woman to wear traditionally male clothing, while the converse is unusual. ()
- (2) Clothing is only the reflection of gender differentiation, social status and religious aspects. ()
- (3) In the modern west, women are more likely to wear makeup, jewelry, and colorful clothing, while in very traditional cultures women are protected from men's gazes by modest dress. ()
- (4) Kilts were previously worn as normal clothing by women in Scotland. ()
- (5) Trousers were once seen as exclusively male clothing, but are nowadays worn by both sexes. ()

Language Focus

I. Build your vocabulary.

A. Write the correct word next to its definition.

crucifixion	nomadic	seam
embroidery	penitence	festive

- (1) _____ remorse for one's past conduct
- (2) _____ patterns or pictures that consist of stitches sewn directly onto cloth
- (3) _____ (of groups of people) tending to travel and change settlements frequently
- (4) _____ offering fun and gaiety
- (5) _____ the act of executing by a method widespread in the ancient world; the victim's



hands and feet are bound or nailed to a cross

(6) _____ joint consisting of a line formed by joining two pieces

B. Use the proper forms of the words to complete the sentences.

(1) Christmas is an important religious _____ which is mainly celebrated in the heart of the Christian.

(2) _____ is something that enervates our spirit, causing a greater loss than loss itself and making good words!

(3) The Kazakh are a semi- _____ people who raise sheep and yaks for their main food source.

(4) It is a type of folk _____ craftwork created by workwoman in the ancient time.

(5) The _____ of Jesus Christ was, for its day, only a routine execution.

(6) The tailor stitched the split _____ in seconds.

II. Fill in the blanks with the proper forms of the words.

(1) Everything that is needed for the building and furnishing of a house is well made, inexpensive, and immediately _____ (obtain).

(2) The _____ (royalty) wedding was an occasion of great festivity.

(3) The lady appeared with a _____ (luxury) fur coat.

(4) We believe that _____ (penitence) sinners are regenerated solely by God's grace and justified through faith in Jesus Christ.

(5) We must _____ (cultivation) our own garden and find the joy of doing it in our own heart.

(6) The minister _____ (crucifixion) by the press for his handling of the affair.

(7) It is _____ (consider) of you to make so much noise when people are asleep.

(8) The new house is not _____ (similar) to our old one except that it is a bit bigger.

Comprehensive Work

I. Group work

1. Work in group of four and share ideas with your group members.

(1) Clothing taboos tend to be central to every culture on earth and to contain some details which are very inflexible. Try to list some clothing taboos in UK, USA or China.

(2) Read the following passage and present your point of view about this. What implications can be reflected from this passage?

There have been cultures like the English and North American culture of Victorian times, which required men to cover only their genitals and buttocks but required women to hide their entire torso and the full length of their "limbs" behind several layers of cloth nearly all the time. Indeed, Victorian culture was so obsessed with "limbs" that, in a proper Victorian home, the legs of household furniture, which were considered a part of the feminine sphere of influence, were covered with petticoats lest men should be moved to lust after chairs.

2. Read the following poem and discuss the functions of clothing.

Dresses for breakfasts, and dinners, and balls;

Dresses to sit in, and stand in, and walk in;

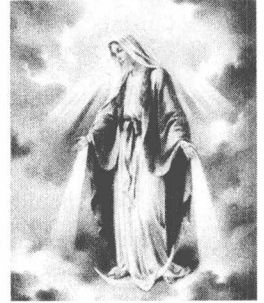
Dresses to dance in, and flirt in, and talk in;

Dresses in which to do nothing at all;
Dresses for Winter, Spring, Summer, and Fall.

—William Allen Butler, “Nothing to Wear”

II. Pair Work: Discuss the following questions with your partner.

- (1) Does *the Bible* have a dress code?
- (2) What are the functions of clothing?
- (3) Should women wear pants to church? What about hats and veils?
- (4) Is it a sin for a woman to wear pants?
- (5) What is proper to wear to church?



III. Essay Writing

Lee Mildon once said: “People seldom notice old clothes if you wear a big smile.” Write a short essay to explain your understanding of it.

IV. Solo Work

1. Put in the missing words.

Clothing is an aspect of human physical appearance, and like other aspects of human physical appearance, it has social significance. All societies have dress codes, most of which are unwritten but understood by most members of the society. The dress code has built in rules or signals indicating the m_____ being given by a person’s clothing and how it is worn.

Wearing expensive clothes can communicate w_____, the image of wealth, or cheaper access to quality clothing. All factors apply inversely t_____ the wearing of inexpensive clothing and similar goods. The observer sees the resultant, expensive clothes, but may incorrectly perceive the extent to which these factors apply to the person observed. Clothing can convey a social message, even if none is intended.

If the receiver’s code of interpretation differs from the sender’s code of communication, misinterpretation follows. In every culture, current fashion governs the manner of consciously constructing, assembling, and wearing clothing to convey a social message. The rate of change of fashion v_____, and so modifies the style in wearing clothes and its accessories within months or d_____, especially in small social groups or in communications media-influenced modern societies. More extensive changes, requiring more time, money, and effort to effect, may span generations. When fashion changes, the messages communicated by clothing change.

2. Proofreading and error correction.

In most cultures, gender differentiation of clothing is considered appropriate for men and women. The differences are in styles, colors and fabrics.

In Western societies, skirts, dresses and high-heeled shoes are usually seen as woman’s clothing, while neckties are usually seen as men’s clothing. Trousers were once seen as exclusively male clothing, but are nowadays worn by both sexes. Male clothes are often more practical (that is, they can function well under a wide variety of situations), so a wider range of clothing styles is available for

(1) _____

(2) _____



females. Males are typically allowed to bare their chests in a greater variety of public places. It is generally acceptable for woman to wear traditionally male clothing, (3) _____ while the converse is unusual.

In some cultures, sumptuary laws regulate that (4) _____ men and women are required to wear.

Islam requires women to wear hijab, or modest clothing. What qualifies as “modest” varies in different Muslim societies; however, women are usually required to cover more of their bodies than men are. Articles of clothing worn by Muslim women for purposes of modesty range from the headscarf to the burqa.

Men should sometimes choose to wear men’s skirts such as togas or kilts, (5) _____ especially on ceremonial occasions. Such garments were (in previous times) often worn as normal daily clothing by men.

Compared to men’s clothing, women’s clothing tends to be attractive, often intended to be looked at by men. In the modern West, women are more likely to wear makeup, jewellery, and colorful clothing, while in very traditional cultures women are protected from men’s gazes by modest dress.

Read More



Text B Cloak and Tunic

Our knowledge of the clothing worn by people in *the Bible* comes primarily from the Scriptures themselves, as well as from illustrations on various monuments, seals and plaques that have been found. Findings in grave and tomb remains by archaeologists have also provided direct evidence.

Although there was a general similarity, in appearance and what the items were called, there were always easily-detectable differences in men and women’s clothing. The Lord had commanded that male and female Israelites were to wear different forms of clothing, and made it very clear how He felt about those who did otherwise—“A woman must not wear men’s clothing, nor a man wear women’s clothing, for The Lord your God detests anyone who does this.” (Deuteronomy 22:5). Generally, Biblical clothing consisted of —

For Men—

- The Inner Tunic—a long piece of plain cotton or linen cloth as an undergarment for the upper body, but sometimes reaching all the way down to the ankles. It was usually not worn when the weather was very warm.
- The Tunic-coat, or *Ketonet*—a shirt-like garment worn over the inner tunic in cool weather, or next to the body without the inner tunic when warm. It usually had long sleeves and extended down to the ankles.
- The Belt, or Girdle—made of leather, from 2 to 6 inches wide,



sometimes with a shoulder strap when heavier articles were being carried from it.

- The Cloke, or Mantle—a robe worn over all of the other items of clothing as an outer garment for warmth and appearance.
- The Headdress—worn chiefly as a protection against the sun. The Hebrew version could, depending upon circumstances, be a cap, a turban, or a head scarf.
- Shoes or Sandals—shoes were made from soft leather, sandals from harder leather.

For Women—

- The Inner Tunic—a long garment reaching all the way down to the ankles. It was usually of a finer quality cotton, linen or silk.
- The Outer Tunic—a full-length garment, again of finer quality than the men's version, and almost always enhanced with fine needlework and/or multicolor threads.
- The Belt, or Girdle—made of colorful silk or wool, sometimes with a fringe from the waist nearly to the ankles.
- The Cloke—warm and durable for protection against cool weather, and usually more intricate.
- The Headdress—a lighter and finer quality than the men's version, and always more colorful. Women also usually had elaborate plaiting or other arrangement of their hair, which tended to be long.
- Shoes or Sandals—shoes were made from soft leather, sandals from harder leather.



Questions for discussion or reflection.

- (1) What kind of materials are they made of: the inner tunic, outer tunic, belt shoes and sandals?
- (2) What is the function of headdress?
- (3) Are there any differences between the outer tunic worn by men and women?

Text C Sackcloth

Being clothed in sackcloth has several meanings in *the Bible*. They are all somewhat similar, but they have nuances that we need to consider.

Sackcloth was worn by those who were in **mourning**. Recall in Ezekiel 9 that the angel was supposed to mark all those who sighed and cried for all the troubles of Jerusalem. That is a sign of woe, of mourning, or of being sorry for the fall of this once great nation or for their sins.

Sackcloth also can mean **repentance**, as an outward sign of the inner repentance of a person. Therefore it also has another meaning of being **humble**. A repentant person should be a humble person. He has seen his sins and turned from them.

Another meaning is **austerity**. This is one that the world often sees in John the Baptist and Elijah, that they were “poor” men. However, that is not necessarily the case. Austerity does not necessarily mean that one is poor. It can mean though that a person leads a simple lifestyle, and that he has

