

*Translation paradigms and a historic-critical reading  
of The Epistle to the Romans:  
Intercultural curriculum challenges on life and values  
education for contemporary Chinese-speaking  
adult Christians*

**Volume 1**

HO, Orlando Nang Kwok

EdD

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**Volume 1**

by

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A Thesis Submitted to

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in Partial Fulfillment of the Requirement for

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## ABSTRACT

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### Abstract

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is designed to enlighten the Greco-Roman interculturals - i.e. the newly proselytized “Hellenes” in Rome - and to lead them forward into the deeper and *lived* and *live-able* phenomenological thickness of the Unearned Grace from the Divine. In other words, the Greco-Roman ur-recipients’ residual worries and unspeakable mental reservations about the dichotomy between unearned Grace and their acculturated “creeds” for heroic and manly performance is that fundamental yet overlooked “Big Question” which has propelled the discourse developments in *L1-Romans*. It is then the main storyline in the meta-context working to weave coherence into the L1-text of *The Epistle to the Romans*.

In connection to the above findings, three central questions about Life and Values Education for Chinese-speaking adult Christians using *Romans* can then be asked and answered in this Portfolio. Those questions are: **(1)** Why are modern translations of the *Epistle to the Romans* (i.e. *L2-Romans*) problematic for contemporary Chinese audiences? **(2)** How can this translated textual situation be remedied to emancipate and to convey effectively the electrifying and life-empowering and value-bound messages of *The Epistle*? **(3)** How can life and values education be conducted for and among adult Chinese-speaking Christians to achieve re-enlivening and re-awakening experiences about one’s



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Furthermore, without the enduring warmth of my wife and the angelic tolerance and support of my daughter and sons, it would be impossible that I could have had the thoughts, translations and teachings as accomplished and encapsulated in this Portfolio. Last but not least, I am also thankful to St. Paul. He shows a Liberality characterized by Humility and Tactfulness. These virtues and wisdoms have been among the keynotes in his *lived* symphony of translation and teaching. He is the spiritual guiding star of this Portfolio, of which I do claim originality about its faults as well as contributions.

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## TABLE OF CONTENTS

<b>STATEMENT OF ORIGINALITY .....</b>	<i>ii</i>
<b>STATEMENT OF COPYRIGHT .....</b>	<i>iii</i>
<b>THESIS EXAMINATION PANEL APPROVAL .....</b>	<i>iv</i>
<b>ABSTRACT .....</b>	<i>v</i>
<b>ACKNOWLEDGMENTS .....</b>	<i>viii</i>
<b>TABLE OF CONTENTS .....</b>	<i>xi</i>
<b>LIST OF FIGURES .....</b>	<i>xvi</i>
 <b>Chapter 1: INTRODUCTION: The scope, nature, composition, method of this Action Research Portfolio .....</b>	 1 <i>xiii</i>
1.1 The Research Question & the Foundational Hypothesis.....	6
1.2 The Portfolio Aim, Action-reflection Cycles & the Composition of this Action Research.....	9
1.3 The General Methodology of Historic-Criticality and Intercultural Translational Hermeneutics.....	17
1.4 The Cultural Translation Paradigm and the Method of Historic-Criticality in action in Hermeneutical Spirals...	22 <i>xii</i>
1.4.1 The Starting Point: Linguistic Translation Paradigm (LTP) .....	23
1.4.2 Inherent irrelevance of LTP for translating and conveying the teachings of <i>Romans</i> .....	24
1.4.3 Applying the Method of Historic-Criticality and the shift towards the Cultural Translation Paradigm.....	25
1.4.4 Historic-Criticality: Hermeneutical Cycles and Coherence across Chapters.....	27



1.4.5	Historic-Criticality: Hermeneutical Cycles and the emergence of the Reception of the Ur-recipients.....	30
1.4.6	Progressing through grounded Historic-Criticality and hermeneutic spirals.....	31
1.4.7	It spirals on: To translate culture, one continues from where the LTP-practitioner stops.....	36
1.5	The Cultural Translation Paradigm as a Challenge: <i>Rom</i> 16, St. Paul's Curriculum Intent, Ur-learners' needs, and intercultural dialogic implications .....	38
1.6	Summary and Discussion: Towards an alternate path to an intercultural curriculum on life and values education based on <i>Romans</i> .....	42
	<i>Notes to Chapter One</i> .....	43

## **Chapter 2: Literature Review: Theoretical issues &**

	<b>resources</b> .....	46
2.1	The Research Question & the Literature Landscape.....	46
2.2	The Research Question: Let there be Translation Paradigms & Historicity .....	51
2.3	How to approach this question: <i>The Epistle</i> , for Whom? .....	57
2.4	<i>Romans</i> Theologians dipped in Historicity: Then, teaching what? .....	64
2.5	Summary and Discussion: Rethinking about the literature.....	71
	<i>Notes to Chapter Two</i> .....	75

## **Chapter 3: Reception Particularities: Incompatible &**

	<b>unhistorical baseline beliefs about <i>Romans</i></b> .....	79
3.1	The historic and pivotal significance of <i>Romans</i> in the West.....	80
3.2	The historic and pivotal significance of L1- <i>Romans</i> to St. Paul and to its ur-recipients.....	83
3.3	Contrasting perspectives of St. Paul, Latin fathers & of ur-recipients.....	89



3.4	An overview about the perceived status and the use of (L2-)Romans in Chinese context.....	95
3.5	Translation paradigms & their impacts on <i>Romans</i> .....	104
3.6	Contemporary context for rethinking <i>Romans</i> .....	125
3.7	Summary and Discussion: Challenges of inherited Translation Epistemic Gaps and <i>intercultural</i> meaning-making for Chinese-speaking adult Christian learners...	130
	<i>Notes to Chapter Three</i> .....	134

<b>Chapter 4:</b>	<b>Research Design and Methods of the Modules of Applied Historic-critical Research (MAHRs) as building blocks of Curriculum Development.....</b>	<b>143</b>
4.1	An Overview of the Research Design of the MAHRs ...	143
4.2	The methodology of M-1 on CTP & L2-Chinese <i>Romans</i> .....	146
4.3	The methodology of M-2 on the semantic spectrums regarding the Law .....	151
4.4	The methodology of M-3 on LTP, the authorities and the Conscience .....	154
4.5	The methodology of M-4 on the Conscience .....	156
4.6	The methodology of M-5 on Zeus, Greco-Roman thinking patterns & textual coherence of L1- <i>Romans</i> ....	158
4.7	Summary and Discussion: The LTP-approach needs not be the sole path to access <i>The Epistle to the Romans</i> .....	162
	<i>Notes to Chapter Four</i> .....	164

<b>Chapter 5:</b>	<b>Curriculum Development (I): I find foundational translation-al discoveries from the Modules of Applied Historic-critical Research (MAHRs) .....</b>	<b>168</b>
5.1	Towards a bigger picture about L1- <i>Romans</i> .....	170
5.2	Major Findings from M-1: About CTP & L2-Chinese <i>Romans</i> .....	180
5.2.1	Key concepts .....	182



	Key para-textual socio-interactions and implicit	
5.2.2	conceptual co-constructions .....	190
5.2.3	Key metaphors .....	207
5.2.4	Other contrasting stylistic, pragmatic & perspectival features of L1- & L2- <i>Romans</i> .....	229
5.2.5	Historicity & internal connections across the 16 chapters of L1- <i>Romans</i> .....	243
5.3	Major Findings from M-2: About the semantic spectrums regarding the Law .....	248
5.4	Major Findings from M-3: About LTP, the authorities and the Conscience .....	259
5.5	Major Findings from M-4: About the Conscience and the phenomenological conditions of humankind as non-beasts and non-gods .....	277
5.6	Major Findings from M-5: About Zeus, Greco-Roman thinking patterns & textual coherence of L1- <i>Romans</i> .....	289
5.6.1	Interactional and meso-coherence across chapters of L1- <i>Romans</i> .....	291
5.6.2	Were the ur-recipients Greco-Roman, pagan, Jewish, or gentile, or what? .....	305
5.6.3	What was the shared identity formation experience of the ur-recipients? .....	316
5.7	Summary and Discussion: Paradigmatic Challenges, and the grounded basis for an engaging intercultural curriculum through a historic-critical reading of <i>Romans</i> .....	327
	<i>Notes to Chapter Five</i> .....	332

## **Chapter 6: Curriculum Development (II): I see a deep structure emergent about life and values across**

	<i>Romans</i> .....	346
6.1	Historical or rhetorical: Situating Life and Values .....	348
6.2	Tribal/National or Global/Universal: “Israeli questions”, or “Jewish”, or “Greco-Roman”? .....	357
6.3	Divine Grace or the Performance Law: The interactional coherence and curriculum concern across	



<i>Romans</i> 11 – 16 .....	366
6.3.1 Textual & historic issues: The meso- and macro-interactional coherences of L1- <i>Romans</i> ...	366





6.3.2	The unity of “theory” and “praxis”: The curriculum-pedagogical concerns <i>Romans</i> 11 – 16, life and values beyond the Law.....	373
6.4	Summary and Discussion: Paradigmatic Challenges, & the issues of coherence cracks versus textual coherence.	379
	<i>Notes to Chapter Six</i> .....	390

## **Chapter 7: Curriculum Development (III): I aim to assist to intercultural learners through teaching**

	<b><i>Romans</i></b> .....	392
7.1	Bible translation: The ur-dichotomy and God’s goodwill in L1- <i>Romans</i> .....	394
7.2	The vicious loop: Translation paradigms and learners’ meta-conceptions and meta-expectations.....	400
7.3	Translation-al paradigm: Socio-cultural persona and the transcendent “I” .....	407
7.4	The transcendent “I” in Christ: A life connected to the realm of transcendence .....	413
7.5	Beyond the Law: What is the Good? .....	417
7.6	The Action Research reflections (I): Spirals in the MAHRs and the awareness of a Pauline intercultural curriculum of Life and Values Education.....	430
7.7	Summary and Conclusion: The Linguistic Translation Paradigm hegemony and its erosive blows to transcendental Life & Values Education of L1- <i>Romans</i> ..	441
	<i>Notes to Chapter Seven</i> .....	446



## LIST OF FIGURES

<i>Fig.</i>	<i>Illustration Title</i>	<i>Page</i>
1.	A contrastive overview of the Linguistic Translation Paradigm (LTP) and the Cultural Translation Paradigm (CTP).....	105
2.	Relationship between LTP and CTP: The Value-and-Perspectival Schemas and the Epistemic Border.....	113
3a.	Degree of translatability between L1 and L2.....	115
3b.	Degree of translatability of <i>Romans</i> between L1-NT-Greek and L2-Chinese.....	117
4.	From Cultural Translation to the development of a CTP-based curriculum on Life & Values Education for adult Christian learners.....	170
5.	St. Paul's meaning-making positioning in <i>The Epistle to the Romans</i> .....	173
6.	The νόμος in L1- <i>Romans</i> has a duality in references, and is presenting a translation difficulty for translation into L2-Chinese.....	254
7.	The zones of control: Conscience, sin, νόμος, fates, Grace and mystery .....	255
8.	St. Paul's multi-layered understanding about νόμος .....	256
9.	The νόμος in L1- <i>Romans</i> and its relation with the Chinese textual tradition .....	258



## LIST OF FIGURES (CONTINUATION)

<i>Fig.</i>	<i>Illustration Title</i>	<i>Page</i>
10.	<i>Rom</i> 1:19-20 & 2:15-16 as joint descriptions about the ontology and function of the Conscience and its interrelations with the νόμος and Others .....	281
11.	Are Grace & Law dichotomous: Zeus (Οὐρανός) Humans (heroes), Fates, God (Father) and the Christ (Jesus) .....	296
12a.	A Hermes .....	307
12b.	A craftsman making a Hermes .....	307
13.	The intersecting multiplicity of identities among faith communities dwelling in Rome in mid First Century .....	310
14.	A thinking experiment: The “impure” profiles of the faith experiences of the ur-recipients in the imperial city of Rome.....	319
15.	The exposed tip and the submerged meta-epistemic base of the L1-Romans “Iceberg” .....	353
16.	The CTP-Curriculum Demands <i>vis-à-vis</i> Adult Learners’ Meta-conceptions & Meta-expectations .....	402
17.	The zones of control and the spheroid mental-&-spiritual space of <i>lived</i> transcendence in union with Christ .....	408



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Sincerely, I am also thankful to many teacher linguists, historians and theologians at The Chinese University of Hong Kong, The City University of Hong Kong and The University of New South Wales. M-4 and M-5 (included as Appendices 5A, 5B and 6A, 6B, 6C) for instances have been achievable only upon the disciplined intellectualism that I have acquired from them. M-4 in particular has drawn upon a term paper written at the CUHK when I was a master student of Christian Studies. Besides, I am thankful to many predecessors who have trod this same inter-traditionary and translation-*al* path of the less journeyed.



In addition, I am heavily indebted to the steadfast moral and intellectual support from my supervisors, Professor Bob ADAMSON and Dr. WONG Ping Ho. They have been very supportive in guiding me in coming to a condensation of the philosophical and pedagogical lessons my Research Question could have on life and values education for adults. In vital senses, teachers and translators are exegetes of the same boat in the cross-epistemic enterprise of enlightenment.

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## TABLE OF CONTENTS

<b>STATEMENT OF ORIGINALITY .....</b>	<i>ii</i>
<b>STATEMENT OF COPYRIGHT .....</b>	<i>iii</i>
<b>THESIS EXAMINATION PANEL APPROVAL .....</b>	<i>iv</i>
<b>ABSTRACT .....</b>	<i>v</i>
<b>ACKNOWLEDGMENTS .....</b>	<i>viii</i>
<b>TABLE OF CONTENTS .....</b>	<i>xi</i>
<b>LIST OF FIGURES .....</b>	<i>xvi</i>
 <b>Chapter 1: INTRODUCTION: The scope, nature, composition, method of this Action Research Portfolio .....</b>	 1 <i>xiii</i>
1.1 The Research Question & the Foundational Hypothesis.....	6
1.2 The Portfolio Aim, Action-reflection Cycles & the Composition of this Action Research.....	9
1.3 The General Methodology of Historic-Criticality and Intercultural Translational Hermeneutics.....	17
1.4 The Cultural Translation Paradigm and the Method of Historic-Criticality in action in Hermeneutical Spirals...	22 <i>xii</i>
1.4.1 The Starting Point: Linguistic Translation Paradigm (LTP) .....	23
1.4.2 Inherent irrelevance of LTP for translating and conveying the teachings of <i>Romans</i> .....	24
1.4.3 Applying the Method of Historic-Criticality and the shift towards the Cultural Translation Paradigm.....	25
1.4.4 Historic-Criticality: Hermeneutical Cycles and Coherence across Chapters.....	27



1.4.5	Historic-Criticality: Hermeneutical Cycles and the emergence of the Reception of the Ur-recipients.....	30
1.4.6	Progressing through grounded Historic-Criticality and hermeneutic spirals.....	31
1.4.7	It spirals on: To translate culture, one continues from where the LTP-practitioner stops.....	36
1.5	The Cultural Translation Paradigm as a Challenge: <i>Rom</i> 16, St. Paul's Curriculum Intent, Ur-learners' needs, and intercultural dialogic implications .....	38
1.6	Summary and Discussion: Towards an alternate path to an intercultural curriculum on life and values education based on <i>Romans</i> .....	42
	<i>Notes to Chapter One</i> .....	43

## **Chapter 2: Literature Review: Theoretical issues &**

	<b>resources</b> .....	46
2.1	The Research Question & the Literature Landscape.....	46
2.2	The Research Question: Let there be Translation Paradigms & Historicity .....	51
2.3	How to approach this question: <i>The Epistle</i> , for Whom? .....	57
2.4	<i>Romans</i> Theologians dipped in Historicity: Then, teaching what? .....	64
2.5	Summary and Discussion: Rethinking about the literature.....	71
	<i>Notes to Chapter Two</i> .....	75

## **Chapter 3: Reception Particularities: Incompatible &**

	<b>unhistorical baseline beliefs about <i>Romans</i></b> .....	79
3.1	The historic and pivotal significance of <i>Romans</i> in the West.....	80
3.2	The historic and pivotal significance of L1- <i>Romans</i> to St. Paul and to its ur-recipients.....	83
3.3	Contrasting perspectives of St. Paul, Latin fathers & of ur-recipients.....	89



3.4	An overview about the perceived status and the use of (L2-)Romans in Chinese context.....	95
3.5	Translation paradigms & their impacts on <i>Romans</i> .....	104
3.6	Contemporary context for rethinking <i>Romans</i> .....	125
3.7	Summary and Discussion: Challenges of inherited Translation Epistemic Gaps and <i>intercultural</i> meaning-making for Chinese-speaking adult Christian learners...	130
	<i>Notes to Chapter Three</i> .....	134

<b>Chapter 4:</b>	<b>Research Design and Methods of the Modules of Applied Historic-critical Research (MAHRs) as building blocks of Curriculum Development.....</b>	<b>143</b>
4.1	An Overview of the Research Design of the MAHRs ...	143
4.2	The methodology of M-1 on CTP & L2-Chinese <i>Romans</i> .....	146
4.3	The methodology of M-2 on the semantic spectrums regarding the Law .....	151
4.4	The methodology of M-3 on LTP, the authorities and the Conscience .....	154
4.5	The methodology of M-4 on the Conscience .....	156
4.6	The methodology of M-5 on Zeus, Greco-Roman thinking patterns & textual coherence of L1- <i>Romans</i> ....	158
4.7	Summary and Discussion: The LTP-approach needs not be the sole path to access <i>The Epistle to the Romans</i> .....	162
	<i>Notes to Chapter Four</i> .....	164

<b>Chapter 5:</b>	<b>Curriculum Development (I): I find foundational translation-al discoveries from the Modules of Applied Historic-critical Research (MAHRs) .....</b>	<b>168</b>
5.1	Towards a bigger picture about L1- <i>Romans</i> .....	170
5.2	Major Findings from M-1: About CTP & L2-Chinese <i>Romans</i> .....	180
5.2.1	Key concepts .....	182



	Key para-textual socio-interactions and implicit	
5.2.2	conceptual co-constructions .....	190
5.2.3	Key metaphors .....	207
5.2.4	Other contrasting stylistic, pragmatic & perspectival features of L1- & L2- <i>Romans</i> .....	229
5.2.5	Historicity & internal connections across the 16 chapters of L1- <i>Romans</i> .....	243
5.3	Major Findings from M-2: About the semantic spectrums regarding the Law .....	248
5.4	Major Findings from M-3: About LTP, the authorities and the Conscience .....	259
5.5	Major Findings from M-4: About the Conscience and the phenomenological conditions of humankind as non-beasts and non-gods .....	277
5.6	Major Findings from M-5: About Zeus, Greco-Roman thinking patterns & textual coherence of L1- <i>Romans</i> .....	289
5.6.1	Interactional and meso-coherence across chapters of L1- <i>Romans</i> .....	291
5.6.2	Were the ur-recipients Greco-Roman, pagan, Jewish, or gentile, or what? .....	305
5.6.3	What was the shared identity formation experience of the ur-recipients? .....	316
5.7	Summary and Discussion: Paradigmatic Challenges, and the grounded basis for an engaging intercultural curriculum through a historic-critical reading of <i>Romans</i> .....	327
	<i>Notes to Chapter Five</i> .....	332

## **Chapter 6: Curriculum Development (II): I see a deep structure emergent about life and values across**

	<i>Romans</i> .....	346
6.1	Historical or rhetorical: Situating Life and Values .....	348
6.2	Tribal/National or Global/Universal: “Israeli questions”, or “Jewish”, or “Greco-Roman”? .....	357
6.3	Divine Grace or the Performance Law: The interactional coherence and curriculum concern across	



<i>Romans</i> 11 – 16 .....	366
6.3.1 Textual & historic issues: The meso- and macro-interactional coherences of L1- <i>Romans</i> ...	366



6.3.2	The unity of “theory” and “praxis”: The curriculum-pedagogical concerns <i>Romans</i> 11 – 16, life and values beyond the Law.....	373
6.4	Summary and Discussion: Paradigmatic Challenges, & the issues of coherence cracks versus textual coherence.	379
	<i>Notes to Chapter Six</i> .....	390

## **Chapter 7: Curriculum Development (III): I aim to assist to intercultural learners through teaching**

	<b><i>Romans</i></b> .....	392
7.1	Bible translation: The ur-dichotomy and God’s goodwill in L1- <i>Romans</i> .....	394
7.2	The vicious loop: Translation paradigms and learners’ meta-conceptions and meta-expectations.....	400
7.3	Translation-al paradigm: Socio-cultural persona and the transcendent “I” .....	407
7.4	The transcendent “I” in Christ: A life connected to the realm of transcendence .....	413
7.5	Beyond the Law: What is the Good? .....	417
7.6	The Action Research reflections (I): Spirals in the MAHRs and the awareness of a Pauline intercultural curriculum of Life and Values Education.....	430
7.7	Summary and Conclusion: The Linguistic Translation Paradigm hegemony and its erosive blows to transcendental Life & Values Education of L1- <i>Romans</i> ..	441
	<i>Notes to Chapter Seven</i> .....	446



## LIST OF FIGURES

<i>Fig.</i>	<i>Illustration Title</i>	<i>Page</i>
1.	A contrastive overview of the Linguistic Translation Paradigm (LTP) and the Cultural Translation Paradigm (CTP).....	105
2.	Relationship between LTP and CTP: The Value-and-Perspectival Schemas and the Epistemic Border.....	113
3a.	Degree of translatability between L1 and L2.....	115
3b.	Degree of translatability of <i>Romans</i> between L1-NT-Greek and L2-Chinese.....	117
4.	From Cultural Translation to the development of a CTP-based curriculum on Life & Values Education for adult Christian learners.....	170
5.	St. Paul's meaning-making positioning in <i>The Epistle to the Romans</i> .....	173
6.	The νόμος in L1- <i>Romans</i> has a duality in references, and is presenting a translation difficulty for translation into L2-Chinese.....	254
7.	The zones of control: Conscience, sin, νόμος, fates, Grace and mystery .....	255
8.	St. Paul's multi-layered understanding about νόμος .....	256
9.	The νόμος in L1- <i>Romans</i> and its relation with the Chinese textual tradition .....	258



## LIST OF FIGURES (CONTINUATION)

<i>Fig.</i>	<i>Illustration Title</i>	<i>Page</i>
10.	<i>Rom 1:19-20 &amp; 2:15-16 as joint descriptions about the ontology and function of the Conscience and its interrelations with the νόμος and Others .....</i>	281
11.	Are Grace & Law dichotomous: Zeus (Οὐρανός) Humans (heroes), Fates, God (Father) and the Christ (Jesus) .....	296
12a.	A Hermes .....	307
12b.	A craftsman making a Hermes .....	307
13.	The intersecting multiplicity of identities among faith communities dwelling in Rome in mid First Century .....	310
14.	A thinking experiment: The “impure” profiles of the faith experiences of the ur-recipients in the imperial city of Rome.....	319
15.	The exposed tip and the submerged meta-epistemic base of the L1-Romans “Iceberg” .....	353
16.	The CTP-Curriculum Demands <i>vis-à-vis</i> Adult Learners’ Meta-conceptions & Meta-expectations .....	402
17.	The zones of control and the spheroid mental-&-spiritual space of <i>lived</i> transcendence in union with Christ .....	408





## CHAPTER 1

### INTRODUCTION ~ THE SCOPE, NATURE AND COMPOSITION OF THIS ACTION RESEARCH PORTFOLIO

This is a dissertation per an Exegetical Thesis that draws upon a portfolio of *naturalistic* action research. It seeks to report on the socio-cultural, hermeneutical findings, and intercultural curriculum designs and spirals of teaching practices based upon translation encounters and pedagogical uses of St. Paul's *The Epistle to the Romans*. Such theoretical and experiential discoveries are embodied first and foremost in the **5 Modules of Applied Historic-critical Research (MAHR)** outputs of this Portfolio, which are appended at the end of this Exegetical Thesis. And these applied basic research modules are intended to be read in details in conjunction to this Exegetical Thesis.

As to be unfolded in this Exegetical Thesis, these **Modules 1 to 5** (i.e. **M-1** to **M-5**) have indeed been milestones in my historic-critical encounters with *The Epistle*. They do contain significant lessons for life and values education. The overarching theme running through this Exegetical Thesis is that insofar as



St. Paul's *The Epistle to the Romans* is the concern, the Linguistic Translation Paradigm is not an ideal and appropriate foundation for life and values education that seeks to be epistemic and transcendentally translation-al.

In short, based upon M-1 to M-5, this Exegetical Thesis analyzes *The Epistle to the Romans* and its *translational* aspects. The epistemological “objects” studied in this Thesis are the *lived* phenomenological realities<sup>1</sup> emergent from translation paradigms applied to *Romans*. These include the *constructed* and *believed* textual “meanings” of *Romans* and the consequential differences in the *lived* mental spaces<sup>2</sup> and in the subsequent representations about life and values, as exemplified in groups of contemporary Chinese-speaking adult Christians. Thus, the overall aim of this Portfolio is: To highlight the impacts of translation paradigms on the life and values orientations of adult believers who deem it valuable to live a life of spirituality. In terms of curriculum implementation conducted within this Portfolio, five rounds of teaching involving Chinese-speaking adults have been conducted. Most of the teaching sessions have been sound recorded and are thus available for analysis and critique. These learning and teaching experiences will be



reported and discussed in Chapter 8.

As for the relationship between the two translation paradigms relevant to this Portfolio, more will be said about them in subsection 3.5. It suffices here to say that the most preeminent theorist of Bible translation in the twentieth century was Eugene Nida (1914-2011).<sup>3</sup> For our present purpose, we may adopt his view and take that there are two thinkable approaches for Bible translation. One is Linguist Translation and the other is Cultural Translation. In Nida's view, however, "A good translation of the Bible must not be a 'cultural translation'. Rather, it is a 'linguistic translation'. Nevertheless, this does not mean that it should exhibit in its grammar and stylistic forms any traces of awkwardness or strangeness".<sup>4</sup> This means L2-plainness, L2-naturalness and being easy-to-be-understood and easy-to-be-accepted must be given precedence over other considerations rooted in Culture. This doctoral Portfolio therefore is to further examine how this paradigmatic slant towards the linguistic approach would impact upon life and values education for contemporary Chinese-speaking adult Christians.



The word “translational” (渡譯/熏譯) invented here needs a note of clarification. It is used in this Portfolio to call attention to the potential pedagogical function of a piece of translation in canoeing its reader-learners across<sup>5</sup> (i.e. *übertragen* or *setzen sie über* in German rather than merely to *übersetzen*; or to “trans-lay” them in English) into newer realm(s) of enlightened spirituality. Indeed, insofar as *The Epistle to the Romans* in its L1-version is this Portfolio’s core concern, this intention to enlighten is well in alignment with the authorial intention<sup>6</sup> of St. Paul. In a nutshell, “translational concerns” exceed mere “linguistic translation”. To be “translational” as used in this Portfolio, or sometimes written as “translation-al” for stress in this Thesis, must essentially be “pedagogical” and “enlightening” at the same time. Hence, in the work done within this Portfolio in our study of L1-*Romans*, more will be revealed about the translational and curriculum intents and approaches of St. Paul.

As for the noun “translation”, it has often been borrowed and used as an adjective in Standard English. And for the purpose of this Portfolio, as said of just now, we will take it as generally accepted that there are two interrelated



translation paradigms. One is the dominant Linguistic Translation Paradigm. The other is the Cultural Translation(al) Paradigm. They are abbreviated as LTP and CTP correspondingly in this Thesis. More about their interrelationship will be revealed in this Exegetical Thesis, such as subsection 3.5.

Furthermore, to be a teacher oftentimes is to be involved in assisting the learners to see something they do not previously see or realize by using a language in ways that the learners do not previously know of. In that sense, a teacher is a translator, seeking to trans-lay the learners to a hitherto unacquainted epistemic and/or aesthetic domain.<sup>7</sup> Throughout this MC, the trans-laying function of a teacher involved in Life and Values Education based on a text perceivably sacred will unfold. The present Portfolio is thus particularly unique. It is a serious study of *The Epistle to the Romans* and is to show that its use in education on life and values will essentially involve translation and trans-laying activities and *trans-linguistic*<sup>8</sup> dialogues between cultures, perspectives and worldviews, cf. Chapter 8. Yet, attempts to modernize<sup>9</sup> L1-*Romans* in L2-translations are simply doing disservices to the intention of the L1-pedagogical and curriculum purposes as embedded in the



L1-messages of St. Paul.

### **1.1 The Research Question & the Foundational Hypothesis**

The Project Title “*Translation paradigms and a historic-critical reading of Romans: Intercultural curriculum challenges on life and values education for contemporary Chinese-speaking adult Christians*” has captured the thrust of this doctoral Action Research Portfolio. It is itself the Research Question. The foundational hypothesis and theoretical backbone of this Project is that Translation Paradigms have impacts on *believed* and *lived* phenomenological realities of believing seekers of values embedded in lives open to spirituality. Accordingly, this Research Question can be subdivided into three sub-questions. They are:

- (1) Why are modern translations of the *Epistle to the Romans* problematic for contemporary Chinese audiences?<sup>10</sup>
- (2) How can this translated textual situation be remedied to emancipate and to convey effectively the electrifying and life-empowering and value-bound messages<sup>11</sup> of the *Epistle*?



(3) How can life and values education be conducted for and among adult Chinese-speaking Christians to achieve re-enlivening and re-awakening experiences about one's worth and spiritual well-being?

Sub-questions (1) and (2) have first been dealt with rigorously in the five Modules of Applied Historic-critical Research (MAHRs) of this Portfolio. Their findings then become the backbone resources supporting attempts to develop curriculums for life and values education targeted for Chinese-speaking adult Christians, (cf. Fig. 4). The teaching experiences from those curriculums so designed, delivered for five times, in turn are looped back to the curriculum development process (cf. Figs. 27, 29) and to the intercultural hermeneutic cycles (cf. Figs. 20, 22), leading to further refinement of my understanding of *The Epistle to the Romans*.

On the whole, this Portfolio is an adherent to the constructivist learning theory.<sup>12</sup> Chapter 8 will report and analyze the related issues of curriculum implementations and the associated refinements in curriculum and pedagogical designs. This overarching Exegetical Thesis is to bring out, to highlight, and to



consolidate the impacts of this Portfolio. Subjected to further evidences to be presented in the upcoming Chapters and in the MAHRs, “interculturality” in this Portfolio, and as it is situated in the historical context of the imperial city of Rome in mid-first century Rome, has two dimensions. One is the external dimension, referring to cultural traditions or sub-traditions as objects external to the observer. The other is the plural and yet coexisting mental-and-philosophical schemas that are “installed” in the inner world of every individual learner. Hence, the L1-*Romans* Curriculum on Life and Values Education has both of these dimensions embedded in it, (cf. Fig. 18); and the entire Project is to show what intercultural and inter-perspectival issues may arise when one aims to bring contemporary and intercultural Chinese-speaking adult learners to the Life and Values Education Curriculum that St. Paul has written into his L1-*Romans*.





## **1.2 The Portfolio Aim, Action-reflection Cycles & the Composition of this**

### **Action Research**

As said of above, this is the overarching Exegetical Thesis to a Portfolio. This Portfolio in fact springs forth from a very simple wish question which predated even my enrolment in a doctoral degree of education. The simple question is how I as a believing Christian may help others come to see the impacts of the messages of The Bible more easily. That is “How to do something better?” That is, more specifically: “How to make The Bible *easier* for everyone to read?”<sup>13</sup> was the “ur-starting” point for this very intellectual (and spiritual) odyssey of mine, which has now evolved to become this Portfolio. But then, when I tried to approach this simple question sincerely AND tried to cause that “Simplicity” to take shape in *The Epistle to the Romans* of St. Paul, the complexities (and the impossibilities!) about “making it simpler” gradually unfold ,<sup>14</sup> cf. subsection 1.4 below. In other words, the problem becomes: “*Through what means can I teach the contents of The Epistle to any learners?*”



In that sense, step by step, followed question by question, I am moving ahead over time in this mysteriously unfolding odyssey. Furthermore, I discover that *The Epistle* is not intended “for anyone”. It is intended for believing Christ-followers. That is simplicity at all cost is simply not its original purpose. That is the original curriculum of *The Epistle* is for some special groups of learners though it can well be of common concern to people of all generations. The new question thus becomes: “*How to teach the original content of L1-Romans to contemporary Chinese-speaking adult Christians?*”

So, in retrospection, running through the whole range of queries and activities as embodied in the five Modules of Applied Historic-critical Research (MAHR) of M-1 to M-5, and the five rounds of curriculum developments and their corresponding curriculum implementations included in this Portfolio are enlightening spirals in the progression of my attempt to bring Chinese-speaking adult Christians closer to the Life and Values messages of *The Epistle of the Romans*. Note that the earlier unquestioned assumptions at my ur-starting point for any unspecified learners and for “L2 simple-ness” have been discarded.



These whole lots of queries and activities are thus truly rounds and rounds of spirals in a very huge Action Research! Constantly on my agenda is therefore this set of questions, which I cite from McNiff and Whitehead:<sup>15</sup>

- What is my concern?
- Why am I concerned?
- How do I show the situation as it is and as it develops?
- What can I do about it? What will I do about it?
- How do I test the validity of my claims to knowledge?
- How do I check that any conclusions I come to are reasonably fair and accurate?
- How do I modify my ideas and practices in light of the evaluation?

As for the Life and Values curriculums so designed, developed and taught, they are practical spirals building upon the Modular findings and experiences as discovered in M-1 to M-5. That is, analyzed with reference to the framework of Ralph Tyler's Curriculum Cycle,<sup>16</sup> the evolution of my enquiry questions, and the development of the MAHRs are my Curriculum Analysis and Curriculum Design stages in that Cycle. The basic concerns, in addition to and on the basis



of the queries that I have already asked, are: “*A curriculum for whom? And about what?*” As for the my teachings in the Five Rounds of courses, which are reported in Chapter 8 of this Exegetical Thesis, they constitute then the phases of Implementation and Evaluation of Tyler’s cycle.

Hence, in terms of my professional development in this odyssey, I would say there are endless rounds of action-reflection cycles. I constantly aim to solve the evolving queries with “a disciplined, systematic process”.<sup>17</sup> It means I am constantly dealing with this or that question which is arising in the “Action-reflection cycle”.<sup>18</sup> This means, in practical terms, I have identified a particular concern about *The Epistle to the Romans*, constantly trying out a different way of doing things, reflecting on what is happening, checking out new understandings with others; and in light of my reflections, trying a different way that may or may not, in the process, be more successful. In fact, this process of action-reflection cycle is on-going till this very moment of writing.<sup>19</sup> At every point of time reported in this Thesis, I as a curriculum developer am constantly in search for “a possible way forward,”<sup>20</sup> and in order to answer to my concern, I am constantly involved in the “action research spiral” as coined



by Kurt Lwein, i.e. involved in “fact finding, planning, taking action, evaluating, and amending the plan, before moving into a second action step”.<sup>21</sup>

\* \* \*

Thus, below is an overview of the MAHRs conducive to and in support of the Life and Values Curriculum implementations to be further reported in Chapter 8. They have all been written in Chinese with the *naturalistic* aim of making real-life impacts on the Chinese-speaking Christian communities. M-1 and M-2 for instance have been used directly as course materials in courses conducted for Chinese-speaking adult Christians.

**(1) M-1:** A L2-Chinese translation of *The Epistle to the Romans* (titled 《天子愛我》), translated directly from New Testament Greek into Chinese, published by a Christian foundation based in Hong Kong.<sup>22</sup> (Cf. Appendix 2, i.e. the enclosed booklet under separate covers.)

**(2) M-2:** A refereed journal article published in 2010, in *The China Graduate School of Theology Journal (GCST Journal)*. The GCST Journal is a leading



refereed theological journal in Chinese. M-2 is titled: “How to render νόμος in *Romans* into Chinese: An Investigation into the Interplays between Textual Traditions, Translation Paradigms and the Gospel Theory of Paul”.<sup>23</sup> (Cf. Appendices 3A and 3B.)

**(3) M-3:** Another refereed journal article, published in 2012, also in *The GCST Journal*. M-3 is titled “On the Challenges of Translating Culture: The Origins of Reading *Romans* 13: 1-7 as ‘The Doctrine of Unqualified Obedience’ and Its Rectification for ‘Modernity’”.<sup>24</sup> (Cf. Appendices 4A and 4B.)

**(4) M-4:** A research paper, titled “A treatise on the Conscience (συνείδησις) as an ontological device in *Romans* and its theoretical interrelatedness with the Gospel Theory of Paul”. Based on the CTP-translation as in M-1, it has been written with an intention for future class usage to engage adult Christians. It is to bridge Pauline observations about the human Mind with Chinese traditions.<sup>25</sup> (Cf. Appendices 5A and 5B.)



**(5) M-5:** Another research paper, titled: “Maybe Zeus does have a role:

Whereabouts is Zeus in *Romans*, the theological consequences of mislaying him, and his centrality in the Gospel Theory of Paul (I) & (II)”. It is intended for eventual publication. Based on the translational work of M-1, it has been written to condense findings and trans-traditionary curriculum concerns relevant for adults in our age of autonomous humanism<sup>26</sup> and post-modernity. (Cf. Appendices 6A, 6B and 6C).

In the upcoming chapters of the present Thesis, the methods, significances and findings of these Modules of Applied Historic-critical Research will be reported. Educational meanings in relation to life and values education will be among the prime concerns of this Thesis. Emergent intercultural and inter-perspectival curriculum challenges, and to some extent pedagogical discoveries, together with feedback from contemporary intercultural Chinese-speaking adult Christians will be analyzed, as said of, in Chapter 8, in response to the Research Question.



In short, the aggregate aim of this Exegetical Thesis is to bring out to the readers the total significance and the overall coherence of the findings of this Action Research Project. Throughout this Thesis, it will also be demonstrated that newly emergent insights will *naturalistically* be unfolded in the subsequent hermeneutic spirals of the MAHRs, translations, and teachings. Thus, we believe that this Project has reopened a door to a reinvented mental and transcendent universe that is both old and new at the same time.

To sum up, this Portfolio as a whole is presenting pertinent theoretically valid insights, and evidence-grounded claims of an intercultural curriculum for life and values education based upon *The Epistle to the Romans* of St. Paul. I believe that it will constitute a landmark in the history of Christianity in showing the developmental path of the dialogic, reader-receptive,<sup>27</sup> inspirational, translational-and-transcendental curriculums that befits the inter-traditionary hermeneutic nature of *Romans*. In any case, this Portfolio is a serious and reasoned attempt to construct and to offer a categorically inspiring and context-based<sup>28</sup> translational curriculum in the spirit of historic-criticality.<sup>29</sup>





### **1.3 The General Methodology of Historic-Criticality and Intercultural**

#### **Translational Hermeneutics**

What is meant by giving the text of L1-*Romans* a historic-critical reading which necessarily involves intercultural translational hermeneutics? This subsection has the limited aim of sketching an overview of the Method of Historic-Criticality as applied in this Portfolio and indicates its operation in the context of the unfolding Hermeneutical Spirals (*hermeneutischen Zirkel*)<sup>30</sup> emergent in this Portfolio. The pertinent literature will be reviewed in Chapter 2. Below is thus the overview of this Method of Historic-Criticality. (Its detailed workings are evidenced in MAHRs.)

#### **(a) Backbone orientations of this Method:**

- (i) To leave no anachronistic claims or assumptions about prevailing theologies about *Romans* unquestioned.
- (ii) To support a claim, there must be textual evidence based upon L1-*Romans* AND general historical circumstantial evidence.



**(b) Grounded perspectival insistency of this Method:**

- (i) Recover the major concepts of the historic Greco-Roman world, such as: NOMOS, Zeus [Ouranos] and the tragic senses about life.
- (ii) Recover the major life perspectives and thinking patterns of the historic Greco-Roman world, such as auto-*nomous* humanism and the cognate beliefs built around Zeus.
- (iii) Affirms and builds upon the inter-cultural nature of *L1-Romans*.
- (iv) At the same time, take the text of *L1-Romans* VERY SERIOUSLY.
- (v) Suspend post-Pauline theological interpretations.
- (vi) Suspend Enlightenment prejudices for extreme individualism and for externalizing propositional truths.
- (vii) ALL Observations and claims about *L1-Romans* MUST be supported with textual evidence from *L1-Romans*. Evidences from *L1-Romans* must not be contradicted or ignored.



**(c) Grounded hermeneutic strategies of this Method in encountering**

**textual clues of L1-Romans:**

In short, Historic-Criticality as a Method is embedded in and opens to a series of self-correcting hermeneutic spirals. The four operational questions below will be methodically asked in my seeking to understand and to translate L1-Romans. They are:

- ① What was happening there in the L1-verse? That is: Having very strictly scrutinized all clues of the L1-Text, what was referred to, or was reflected by, or was being narrated in the L1-text?
- ② Why was this reference, or reflection, or narration being made?
- ③ Are my conclusions about ① and ② above necessarily true or acceptable?
- ③ What else relevant in that historic context might have been left unnoticed?

**(d) The “LENS” of this method of historic-criticality:**

Background theories behind the Method of Historic-Criticality (which is instrumental to the working out of the **Cultural Translation Paradigm**)



are as follows:

- (i) Theories of meta-communication: Meta-knowledge is a must before any effective communication may be realized.
- (ii) Reception/ Readers' response theory: Author is only one side of the communication story. No text is self-contained. Readers are significant players in the socio-construction of knowledge.
- (iii) Pedagogical and pastoral truisms involving life and values education through narration counseling: Sensitivity about and respect for the existing value systems of the learners are musts. Re-narration and thus reframing personal experiences and *lived* teachings in life are useful.

Hence, the text of *L1-Romans* is to be re-examined through these analytical lens. The Modules of Applied Historic-Critical Research (MAHRs) of this Portfolio will consistently try to dig deeper for the meta-knowledge behind and the interactionary possibilities arising in the ur-recipients' meaning making process. Furthermore, because of (i) to (iii) above, the *L1-Romans* text will be studied for between the lines for subtleties and across-chapter coherence. One significant development which has eventually evolved with



the progress of the implementation of this Method of Historic-Criticality is the emergence of the notion of Ur-Question, (see subsections 4.6, 5.6.1 and 6.2, etc. below).

To conclude, looking back into the spirally progression of this Portfolio, it might be difficult, and indeed not the intention of this Portfolio, to assert at any particular point of time that one's understanding of L1-*Romans* is final and ultimate. The Method of Historic-Criticality has on the contrary been progressively revealing newer insights with the progression of hermeneutic spirals in this Portfolio that is studying *The Epistle to the Romans*. Hence, the preferentiality of one way of interpretation over another would most likely not be final and ultimate. However, there are measuring yardsticks. Historic-Criticality must perhaps be counted as one of the indispensable measures in our age of rationality and interactionism.



#### **1.4 The Cultural Translation Paradigm and the Method of Historic-Criticality**

##### **in action in Hermeneutical Spirals**

This subsection serves to give a glimpse how the Method of Historic-Criticality narrated in subsection 1.3 above is integrated in action into the Cultural Translation Paradigm during the translation process which involves a series of naturalistically emergent Hermeneutical Spirals.. The translational experience here is directly related to M-1 and should be read in conjunction with subsection 1.3. The other MAHRs in the Appendices naturally share this same Method of Historic-Criticality. Readers who do not find this a concern may skip this subsection. The qualitative narration here is much less “translational *product*” oriented. Instead, the translational *process* itself is the object attracting the limelight for the purpose of this subsection. It is my personal account of how I have proceeded and used the Method of Historic-Criticality; and this account is foundational to the other inquisitive and curriculum experience of this Portfolio.



#### **1.4.1 The Starting Point: Linguistic Translation Paradigm (LTP)**

This Action Research is a huge project. It originated as an attempt to re-translate the established Chinese *L2-Romans* into more readable contemporary Chinese. The starting “research question” was “How to make *L2-Romans* meaningful and readily readable to Chinese speaking readers, regardless of whether they are believers or non-believers?” The religious motive behind this endeavor of mine was to enable easier learning about what evangelism was by any intending readers.

Since I believed at this starting point that the L2-Chinese *Romans* was largely influenced by English translations and since I wished to widen the horizons of Chinese-speaking Christians, I decided to make a new L2-Chinese translation on the basis of consulting German Bibles. The method then was simple. I was then following the prevalent translation paradigm. That is the Linguistic Translation Paradigm. My aim then was to make a *L2-Romans* readily understandable, such that the laymen could reach the deeper meanings which the existing L2-Chinese and L2-English translations might not be able to



capture.

#### **1.4.2 Inherent irrelevance of LTP for translating and conveying the teachings of *Romans***

However, as I proceeded with the work, it became apparent that the Linguistic Translation approach is for sure slanted towards the existing beliefs and prejudices of the contemporary L2-readers. Secondly that approach to a translation of L1-*Romans* in fact would be hard to implement without running into hermeneutical dilemmas. The complexities of the message of L1-*Romans* itself were not intended to be easy. It did not aim at winning converts. Its ur-recipients were already followers of Christ. One exemplary difficulty to arise was with the translation of the foundational word “*nomos*”. To take it as the sole and automatic isomorphism for “Jewish Law” or Old Testament conception of the Law would make St. Paul’s L1-*Romans* difficult to comprehend. Thus, I decided to dig into the original Greek text rather than further relying on the L2-European versions.





Looking back, M-2 of this Portfolio is thus capturing the detailed reasoning of the intellectual queries in this emergent discovery. Furthermore, it made me determined to attempt a translation anew based on L1-*Romans*. Besides, I consciously became suspicious about existing L2-*Romans*. L2-English and L2-German versions could have been making mutual references. So I started to read more commentaries in addition to reading also extensively other historical data that might appear even minimally relevant.

#### **1.4.3 Applying the Method of Historic-Criticality and the shift towards the Cultural Translation Paradigm**

However, despite all *Romans* commentaries that came into my sight in libraries accessible to me would interest me, they did not answer the genuine and fundamental question about linguistic isomorphism concerning “*nomos*” which I had come to discover, and which I have mentioned in the last subsection. So, my strategy then was to proceed very slowly and to think deeply. In short, I will consistently ask myself the following four historic-critical questions while anchoring my thoughts on the empirical data contained in the



text of *L1-Romans*. Those historic-critical questions which are helping me to explore and establish the cultural context the *L1-text* are as follows:

- ① *What was happening there in the L1-verse? That is: What was referred to or by, or being narrated, and being “received” by the ur-recipients in the L1-text?*
- ② *Why was this being reference, reflection or narration being made?*
- ③ *Are my conclusions about ① and ② above necessarily true or acceptable?*
- ④ *What else relevant in that historic context might have been left unnoticed?*

In addition, and a result of responding to the essential criteria of ① to ④ above, *the coherence cracks and semantic gaps prevalent in L2-Romans or such commentaries should be closing up instead of being widened*. That is, in retrospection, my focal attention is eventually shifting from producing a user-friendly *L2-Chinese Romans* to a profounder scrutiny about what any particular verse or chapter could have meant in its original setting. That is the



emotive and aesthetic reception of the original readers of *L1-Romans* becomes more important in my mental framework as a practicing translator. Despite this apparently “new prominence” of historicity and culture in my concerns is in part still explainable by reference to the theory of dynamic equivalence (propounded by Eugene Nida), it is a step away from the almost reflexive drive to look for mere linguistic equivalence between L1-text and L2 translation. This shift does imply a conscious drift towards the Cultural Translation Paradigm as a translator. This is because, as the translation of “*nomos*” illustrated, it is not words that have to be communicated across cultures, it is indeed culturally constructed concepts, frameworks and perspectival lens, etc.

#### **1.4.4 Historic-Criticality: Hermeneutical Cycles and Coherence across**

##### **Chapters**

Hence, in retrospection, my simple belief at that time is that *The Epistle to the Romans* as a masterpiece of St. Paul would have the power to reveal the deeper meanings by itself. (This is still my belief until today.) I believe, eventually this power would speak to me. I thus need only concentrate on the



words (i.e. the text) of *The Epistle* alone and I would eventually see the message of St. Paul revealing in hermeneutic cycles to me. In other words, my comprehension would be reshaped by the contradictions that would be arising have I not been on the right hermeneutical path in approaching and in making an understanding of *The Epistle*. Thus, I decided that I must progress no more than translating one verse per day. The aim is to let the hermeneutical cycle reveal deeper insights to me.

Then, eventually, at some point after being saturated with reading commentaries on *Romans*, which mostly are based on L2-*Romans*, I stopped reading them. One reason is that, it seems to me such commentaries are largely repeating one another using different wordings. In other words, my working guide as a translator becomes resting solely in the hermeneutical cycles and historic-criticality research, unconstrained by the existing views in existing commentaries. If in the end, my researched views and translations coincide with those in the traditional commentaries, then their validity could only be further affirmed. In short, I am adopting a strategy that puts into suspension all post-Pauline theologies. My L2-Chinese *Romans* translation must rest solely on



the text and the grounded historic-critical understanding about its original settings; and nothing else.

Furthermore, when I have a few chapters translated on hand, the issue of textual, authorial and perceived coherence across chapters also becomes the more obvious and pressing phenomenon awaiting a response, too. Since coherence as perceived by and among the original readers is essentially interactionary in nature, the demands for historic-criticality further deepens.

That is it deepens when I progress further with the translation. Then, when I came to *Romans* 7, I got stuck. I really didn't know what *Rom* 7:1-5 could have been intended to mean or to convey. In short, what could that have meant to his original readers?



#### **1.4.5 Historic-Criticality: Hermeneutical Cycles and the emergence of the**

##### **Reception of the Ur-recipients**

In other words, given that *Romans* 7, in a sense, is more or less at the center point of the sixteen-chaptered *Romans*, what it is communicating is really an authorial decision of topmost importance, upon which the entire sense and meaning of, and thus the entire translation for, L1-*Romans* could change. If we are to imagine *Romans* as a novel for a while, an unfathomable passage here in the middle of *The Epistle* would indeed spoil everything. So, instead of pushing ahead, I got stuck and stopped to think it over and over again over the beginning verses of *Rom* 7. That stuck lasted for six full months! The central question is how could those prevailing L2-translations of *Rom* 7:1-5 be making any good sense to the first generation readers of St. Paul? Note that in this incident the reception of the ur-recipients has reached a challenging position that demands some serious responses.

Indeed, eureka! After six full months' deep thinking and immersion in these verses, one evening the sense of them dawns upon me, almost effortlessly.



Those verses are about anthropological ontology, pointing to the “inner human”. It is about the transcendental self and then the remaining and upcoming segments of *Rom 7* are about the ontological anthropological conditions and so to speak about the miserable “fates” of that “inner me”. This view makes good sense and fits well with the Greco-Roman genders roles, with the realities of the Greco-Roman as well as with Jewish Laws. That makes much more good sense than any other hermeneutics about them. That is, the whole chapter is not about St. Paul, i.e. not about him alone. Bingo! This ontological anthropology is after all that there in the L1-text! And, to me, it passes the Historic-Critical evaluative questions, as stated in (1.3) above.

**1.4.6 Progressing through grounded Historic-Criticality and hermeneutic spirals: The questions of translating culture-loaded constructs of “ego”, historical vision and proper names**

Hence, I could resume the translation from *Rom 7* onwards. But before that, I however am returning to *Rom 1* to *Rom 7* to see what could have been the implications of *Rom 7* for these earlier chapters. After all, in my mind, this *Rom*



7 is making even better sense of the earlier discourses about the Conscience, the *nomos*, the circumcision etcetra in those previous chapters. In fact, having a *Rom 7* on the ontological conditions of the “inner human”, all these earlier constructs are acquiring even profounder dimensions within this newly awakened perspective, (cf. Chapter 7 for further elaboration). In fact, given the “ἐγώ” (ego) [I] in *Rom 7* is not about St. Paul himself, one significant question that begins to loom large is how “ego” should generally be translated in L1-*Romans*? It is impossible to jump to a quick and definite answer at that stage. Anyway, it becomes a beckoning question. (Cf. subsection 5.2.1(a).)

Meanwhile, I decided to move on, and proceeded to translate *Rom 8*. After that, when I come to *Rom 9*, I got stuck again.

What could *Rom 9:1* possibly mean? It needs another six months before I reach a breakthrough in reaffirming that St. Paul is seeing himself and the world around him with a historical perception very different from ours, (cf. subsection 5.2.4(d))! Hence, I recall how he relates to historical “stories” in the previous chapters. History to him is embedded with divine meaning. It is a



divine process being unfolded in God-and-human co-working. His earlier and repeated metaphors of God's suffering tolerating the imperfect humans to become "hostages" in a camp opposing God become very relevant. Besides, he has already talked a lot about "Jews" and "Abraham" in earlier chapters. So in his perspective, he must then not be making senseless repetition of the same story in *Rom 9* (and to *Rom 11*)? Such was then my thinking.

So, again, I go over the earlier chapters and tried to apply historic-criticality in the process. Did I overlook anything decisive previously? Why then is there this much returning to the same topic about the "Jews"? But – aha – in one such repeated head-cracking scrutiny, in a mental flash, it is affixed into my consciousness that the wordings of St. Paul this time in the text in *Rom 9* to *11* are consistently "Israel" or "Israelites"! Woo, that means to him and his immediate readers, if St. Paul is not repeating that already well narrated story about Abraham and the Jews, then "Jews" and "Israelites" must be two distinct constructs in the conceptualization of St. Paul. Right? So, let me check! (Cf. subsections 5.2.2(ii), 5.6.2 and Fig. 13.)

Hence, I go through once again the earlier chapters of *Rom* 1 to *Rom* 8. Yes, there St. Paul is not speaking about “Israelites”. In these chapters his narrational subjects are either “the nations” or “the Jews”. That means the Jews and the Israelites are not identical within his mental schema of constructs.

Well, that means proper names which we twenty-first century casual readers of *Romans* tend to assign minimal distinctive significance are not to be treated with slights. So, this strand of thought opens up another new path for textual and historic-critical search and evaluation, (cf. subsection 5.2.2). Now, I am confident that “Israel” is an immutable bloodline concept. On the other hand, “Jew”, to St. Paul and his first generation readers, is a cultural and permeable concept. This is why after all those narrations about Abraham and discourses about circumcision etc. in the earlier chapters, St. Paul turns to begin his analysis of prides about bloodline and familial affinity. This mindset however, though somehow alien to us, was of utmost significance and relevance in the first century world! In short, the question there in *Rom* 9 to *Rom* 11 is therefore: How could GRACE make irrelevant the prides of bloodline and familial affiliations? And if a God is deserting his people, could



that God really be trustworthy enough to claim one's faith? Or are bloodlines and familial affiliations really irrelevant after all?

In any case, these insights do not come to me straightforwardly. I indeed have to seek and pray and think and research and ponder and stop and struggle and then let go. Only then, at a time when my mind is no more on the questions of *Rom 9*, these perspectives blitzed upon me. Bingo, this can be a great discovery?! Thus I recheck all the previous chapters, verse by verse, to see if that make good sense in their reading. For instance, do these perspectives cause new, hitherto nonexistent hermeneutic difficulties or contradictions? Well, the answer is no. So, I continued with the translation from *Rom 9:1* onwards, taking great care not to confuse Israel and Israelites with the Jews.

In a nutshell, here in *Rom 9* to 11, I grow deeply convinced that greater care about proper names is a must in translating *Romans*. Post-Enlightenment historical vision of a secular world and about humanistic progressivism etcetra should be suspended in the translating of *Romans*. Furthermore, “ego” might well be the key to other mysteries about *Romans*.



#### **1.4.7 It spirals on: To translate culture, one continues from where the**

##### **LTP-practitioner stops**

I have mentioned just now that eventually I learn that proper names could be of fundamental implications. I begin to become more on the alert about the cultural messages embedded in proper names. This has caused me to revamp the previously translated verses and to check up the meanings of every proper name found in *L1-Romans*, including even the meaning of the OT prophets whom St. Paul cites. Thus, everything progressed as planned. Sometimes it could take three to four days before I am satisfied with the L2-Chinese rendition for a particular verse. Sometimes, I could be on target and accomplished one verse a day.

In any case, in my L2-Chinese *Romans*, even word order is sequenced as much as possible to the L1-Greek text. For instance, I took great care in the translation of Greek prepositions, Greek genitives as well as the presence or absence of the article. Where obvious double-layered meanings are possible, I investigated further to see which could be the most sensible to keep; and in



some cases and for some verses, I decided to present more than one translations. That is because, to me, both layers of meanings could be of values to St. Paul as well as to the enlightenment of his readers. As for proper names, I am so serious about them that I insist on choosing L2-Chinese names that sound like their L1-Greek originals as well as communicating more or less similar shades of emotions and meanings. Hence, these translation practices in my L2-Chinese *Romans* (i.e. M-1 of this Portfolio) are clear practical cases which illustrate also my point that Cultural Translation Paradigm is not a negation of the practice of the Linguistic Translation. Instead, it asks further questions so as to advance into the depths of *The Epistle*. A Cultural-Translation-al practitioner continues to advance and as much as possible to reach beyond where a LTP-practitioner of limited vision might have generally stopped.



### **1.5 The Cultural Translation Paradigm as a Challenge: Rom 16, St. Paul's**

#### **Curriculum Intent, Ur-learners' needs, and intercultural dialogic implications**

Hence, based on the narrated shifts towards Cultural Translation Paradigm in application of the Method of Historic-Criticality, when I come to *Rom* 16:17 (παρὰ τὴν διδασχὴν ἣν ὑμεῖς ἐκάθετε, cf. subsection 6.3), there St. Paul is specifying that he has a pedagogical intent in his writing and presentation of this letter which we are calling *The Epistle to the Romans*, all a sudden, it seems to me then, the previous chapters are in a sense covering and delivering “a religious education curriculum”! He is writing with an educational intent,<sup>31</sup> and those addressees in *Rom* 16 are to be counted among his ur-recipients. Hence, another spiral of hermeneutic self-check begins. I re-examine the entire L2-translated text of mine and cross check it with the L1-*Romans*.

For instance, *Rom* 15 acquires a new dimension in its educational value too. That is a teacher can teach by words, but a good teacher sets example by deeds, too. Hence, I ask myself what then is the pedagogical impacts of St. Paul's acts



of carrying alms to Jerusalem, of sending this epistle to the “Romans”, and of notifying them all the other things he has done and has experienced and has planned, including his wish to travel to Spain by way of Rome? Thus, all these seem to be components of an overall “curriculum” in the mastermind of St. Paul.

Yet, when I feel I am quite sure there is an educational intent in St. Paul’s writing of *The Epistle to the Romans*, and when I am asking further what intent in practice that might mean, one night while I am executing my one-verse per day exercise, I am struck wordless, (cf. subsection 5.2.2). Why? It was because let’s look squarely at those names of the addressees in *Rom* 16, who among them could really be counted as “Roman citizens”? In addition, who could have really originated from a purely and thoroughly “Jewish” family? My answer is almost none. Most of them were at best mere dwellers in the imperial city of Rome. They were not really Romans. Some might even have never had attained the formal legal status of being a “human” by the Roman law of that times!



So, all a sudden, such were the baseline conditions of the “learners” who were reading this epistle to the “Romans”. What does that mean? Working it backwards, what may it hint upon us regarding the curriculum contents of *L1-Romans*? Especially when all these taken together with some other earlier textual clues given by St. Paul in *Romans*, the text of *L1-Romans* is clearly indicating that he is not writing to win converts. He must be attempting to show something a bit more advanced to his ur-recipients. That is something is something which even “mature” followers of Christ would not have been aware, or at least, would not able to have it reasoned, or have it nicely articulated.

Hence, when I saw that the list of addressees is indeed a list of learners, I was both excited and disappointed at the same time. Could I have been misguided by my preconceived notions of what *L1-Romans* should be meaning to us who are living with post-Pauline assumptions about the Christian God? The reason is that look at the names of Hermes and Hermas etcetra (cf. subsection 5.6.2), it is not difficult to imagine what familial acculturation those persons must have grown up with. That means, *L1-Romans* must be responding to the Greco-Roman thoughts and thinking patterns rather than entertaining the





constructions of Pauline theologies of the post-Pauline eras. This enlightenment is the exciting part. The upsetting part however is that it means I would have to go over verse by verse the entire L2-Chinese *Romans* translation of mine again, to carpet-survey for any a-historical conceptions imported from the opinions and theologies of those later eras.

To conclude, narrated above are the milestone developments in my becoming more and more culturally and inter-culturality conscious, while simultaneously seizing firmly upon the empirical and word-based evidence in the text of L1-*Romans*. Applied in this process is noticeably a shift towards the Cultural Translation Paradigm rather than being a mere practitioner of the ordinary Linguistic Translation Paradigm. In this process, I have not at one single moment slighted the importance of textual evidences such as lexicon, syntax, declinations and etymologies, etc. Yet, I have growingly become the more alert about euphemisms, metaphors, connotations, and macro- and longitudinal socio-cultural contexts. Furthermore, by the time I completed producing M-1 of this Portfolio, which is my L2-Chinese translation of *Romans*, I have discovered those intercultural issues which St. Paul is laboring to set into



a framework of a learnable curriculum for his fellow believers. In addition, by the time M-1 is produced, the anthropological ontology in *Rom 7* and the religio-historic insights of St. Paul are both beckoning to me as possible “bridges” for dialogic engagements between *Romans* and traditional Chinese thoughts in the future.

#### **1.6 Summary and Discussion: Towards an alternate path to an intercultural curriculum on life and values education based on *Romans***

*L1-Romans* is a *translation-al* work situated in an intercultural ideological landscape. St. Paul is not a dogmatic. He is a great teacher. His curriculum is about the inner transcendental “self” and *unearned* GRACE through one’s union with the believed Christ Jesus. *L1-Romans* is then very relevant to believers of all nations, including contemporary Chinese-speaking adults.

Unfortunately, people do not normally see this Curriculum of St. Paul. Neither do people see this tactful Translator-and-Teacher Paul. One fundamental reason must be attributed to Translation Paradigm. Nowadays,



L2-Romans are of discomfiting coherence fissures and semantic cracks. These versions of problematic L2-Romans based upon the Linguistic Translation Paradigm could have been causing aberrations to the original life and values Curriculum as intended by St. Paul for his ur-recipients who were residing in the imperial metropolis of Rome. A general recognition of the infiltrating and gravitational-like (universal, subtle, taken for granted and yet often unnoticed) impacts of translation paradigm could indeed be the first step to an alternate path to life and values education based on *The Epistle to the Romans*. The remaining chapters in this Exegetical Thesis will further provide the data and the logic in support of this argumentation.

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<sup>1</sup> Max van Manen, *Researching Lived Experience* (London: State University of New York Press, 1990), 35-51. 亦參羅伯·索科羅斯基：《現象學十四講》，余德慧、蔡錚雲、汪文聖譯（台北：心靈工坊文化，2004）。

<sup>2</sup> For “mental space phenomena,” see Faul Aauconnier, *Mental Spaces: Aspects of Meaning Construction in Natural Language* (Beijing: Cambridge University Press, 2008), 46; and Gilles Fauconnier, *Mappings in Thought and Language* (Beijing: Cambridge University Press & Beijing World Publishing, 2010), 8.

<sup>3</sup> 譚載喜編譯：《奈達論翻譯》（北京：中國對外翻譯出版公司，1984）。

<sup>4</sup> 任東升：《聖經漢譯文化研究》（武漢：湖北教育，2007），101。

<sup>5</sup> For “all teachings are a raft (法如筏喻),” see Section 6 of *The Diamond Sutra* (《金剛經》).

<sup>6</sup> Rom 1:7, 11-13. (Remark: Unless otherwise stated, all citations of *The Epistle to the Romans* in this Thesis refer to the Greek Text of NA-27. In conjunction with NA-27, M-1 CTP-Chinese translation of *Romans* might also be consulted, cf. subsection 4.2 below.)

<sup>7</sup> Karen Bennett, “Epistemicide! The Tale of a Predatory Discourse,” *The Translator* 13, no. 2 (2007): 1–19.

- <sup>8</sup> 參閱茱莉亞·克莉斯蒂娃(Julia Kristeva):〈直言不諱〉,收《思考之危機》,吳錫德譯(台北:麥田,2005),72。
- <sup>9</sup> 參閱任東升:《聖經漢譯文化研究》,194、208–209。任君引《現代英文譯本》(*Good News Bible*),文如下:“Faithfulness in translation also includes a faithful representation of the cultural and historical features of the original, without any attempt to modernize the text.”
- <sup>10</sup> G. B. Caird & L. D. Hurst, *New Testament Theology* (Oxford: Clarendon Press, 1994), 19-20. Caird and Hurst, “To descend into the past is to travel in an alien culture, with the traveler having to guard against two opposite temptations: the temptation to modernize, to regard everything as though it were part of one’s own familiar world, ignoring the underlying strangeness; and the more insidious temptation to archaize, to be so impressed by obvious superficial differences as to ignore the underlying similarity.”
- <sup>11</sup> ἐμάθετε in Rom 16:17 indicates that St. Paul did expect his first generation readers to experience change and transfer of learning; ἐμάθετε means to learn through reading. In the context of L1-Romans, it naturally includes the change and transfer of learning due to *The Epistle*.
- <sup>12</sup> Donna E. Alvermann, Stephen F. Phelps, Victoria G. Ridgeway, *Content Area: Reading and Literacy* (Boston: Pearson, 2007), 25-27.
- <sup>13</sup> Cf. Appendix 3B, subsection 2.
- <sup>14</sup> Karl Barth, preface to the second edition, *The Epistle to the Romans*, 6<sup>th</sup> ed., trans. Edwyn C. Hoskyns (London: Oxford University Press, 1968), 5. Barth writes, “For us neither *The Epistle to the Romans*, nor the present theological position, nor the present state of the world, nor the relations between God and the world, is simple. And he who is now concerned with truth must boldly acknowledge that he cannot be simple.”
- <sup>15</sup> Jean McNiff & Jack Whitehead, *Action Research: All You Need to Know about* (London: SAGE, 2005), 8-9.
- <sup>16</sup> Jon Wiles, *Curriculum Essentials: A Resource for Educators* (London: Allyn and Bacon, 1999), 64.
- <sup>17</sup> Jean McNiff & Jack Whitehead, *Action Research: All You Need to Know about* (London: SAGE, 2005), 8-9.
- <sup>18</sup> Ibid.
- <sup>19</sup> Ibid, 9-10.
- <sup>20</sup> Ibid, 8.
- <sup>21</sup> Craig A. Mertler, *Action Research: Teachers as Researchers in the Classroom* (London: SAGE, 2009), 13.
- <sup>22</sup> 何能國:《天子愛我》(香港:恩與美文化基金,2009)。
- <sup>23</sup> 何能國:〈羅馬書 νόμος 一字當怎樣中譯——兼論文本傳統、翻譯范式和保羅的「福音理論」之間的關係〉,《中國神學研究院期刊》,2010,第49期,45-71。又馬有藻直稱《羅馬書》為「保羅的福音」,參閱馬有藻:《保羅的福音——羅馬書原文簡易詮釋》(香港:中信,1999)。
- <sup>24</sup> 何能國:〈論文化翻譯之難:羅馬書十三章1至7節中「唯命是從說」的

解讀淵源及其「現代性」之歸正》，《中國神學研究院期刊》，2012，第 52 期，15-52。

- <sup>25</sup> Basically, Chinese traditions have supreme heritage on the intimate sides of Man while they have slighted issues of divinity. L2-Romans translating and teaching as organized doctrines have focused on the issues of divinity while slighted issues of the intimate and intuitive sides of Man.
- <sup>26</sup> Eugene Peterson, *Subversive Spirituality*, ed. Jim Lyster, John Sharon, Peter Santucci (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1997), 212: "Spiritually speaking, the self is constantly construing self against God. That's the nature of our sin – we want to be our own gods. Se we have all these layers of defensiveness that often take the form of pieties. Religion is the major defense we have against God.... On another, lesser level, culture develops ideologies to protect people from reality. So how do you get past the ideology?"
- <sup>27</sup> K. M. Newton, *Interpreting the Text: A Critical Introduction to the Theory and Practice of Literary Interpretation* (New York: St. Martin's Press, 1990), 139. Overall, readers are bringing to the text various expectations, norms and codes which the text attempts to negates or calls into question. 亦參閱陳忠華、劉心全、楊春苑：《知識與語篇理解》（北京：外語教學與研究出版社，2004），10。
- <sup>28</sup> In Derrida's own view, "*Il n'y a pas de hors-texte*" should be understood as nothing is apart from context, see 史密斯[James K. A. Smith]：《與後現代大師一同上教會》，陳永財譯（香港：基道出版社，2007），23, 41。
- <sup>29</sup> 聖經的歷史性(historicity)及其本真性(nature)與譯經忠於文本及語境，參閱李熾昌：〈國語《和合本》聖經：經典翻譯抑或宗教傳播？〉，《自上帝說漢語以來——《和合本》聖經九十年》，謝品然、曾慶豹合編（香港：研道社，2010），85-87。
- <sup>30</sup> 參【加拿大】讓·格朗丹：《哲學解釋學導論》，何偉平譯（北京：商務，2009），111。
- <sup>31</sup> 參閱史道華[Stanley K. Stowers]：〈哲辯〉，《筆戰羅馬：羅馬書之研究》，盧龍光等編譯（香港：天道書樓，2010），303-14。

## CHAPTER 2

### LITERATURE REVIEW ~THEORETICAL ISSUES & RESOURCES

The aim of this Chapter is to lay bare the major theoretical issues and the intellectual resources that are relevant to the Research Question (cf. subsection 1.1).

#### **2.1 The Research Question & the Literature Landscape**

As one may infer from the “action research” origin and nature of this entire Portfolio (cf. subsection 1.2), a truthful historical portrait about it as a whole must therefore point to the fact that the present Research Question actually has come to take shape *only* in a very slowly evolutionary process. That is unlike most other research projects, the Research Question of this Portfolio is not first and primarily rooted in “an identified niche” or “a knowledge gap” that one discovers in the literature. Instead, the emergent Research Question and its many intermediary, naturalistic, and subsidiary sub-questions are all action-oriented. They are all raised in the pursuit to bring about effectual improvements in the decoding or comprehension, the reconstruction, the



communication, and the teaching of the L1-messages of *The Epistle to the Romans*, as authored by St. Paul. Therefore, while each of the MAHRs of this Portfolio has contained in it its own analyses of the critical views and of the pertinent theoretical context in the literature on aspects directly relevant to each of the specific MAHRs, these “literature reviews” in the individual MAHRs should not be held as sufficient displacements for a necessary narration about the wider “literature inheritance” of the entire evolutionary Portfolio. Indeed, as will be showed in upcoming subsections, without that inheritance, the emergent evolutionary course of this Portfolio will be very different from what it is now.

Hence, the “literature review” in each of the MAHRs (M-2 to M-5) should be intended to be read, though none of them should be taken as a displacement of the following subsection regarding the entire Portfolio. As for M-1, pages *i* to *iv* of Appendix 2 are giving some brief contextual and conceptual backgrounds about its translation, too. Besides, it should be noted that each of the MAHRs has contained detailed footnotes. Some of the subsidiary theoretical issues and resources of reference values are also given under those footnotes. As for M-1, pages 150 to 155 of that CTP-Chinese *Romans* contain

the selected bibliography of it. These too are intended to give that grounded-ness to the work which M-1 has sought to achieve.

In short, I will in the remaining subsections of this Chapter, first report on “The Literature Inheritance of this Portfolio” as a whole. Next, I will make it clear how this Portfolio is, in a sense, extending the application of the “New Perspective on Paul” to previously unnoticed socio-interactionary spheres. The point therein is to show that the evolutionary path and findings of the present doctoral Portfolio, though “weird” and “unthought-of” in many aspects, are in resonance with the other paradigmatic developments in Pauline studies. Yet, given the fairly esoteric and multi-disciplinary nature of the Research Question, nothing has been written directly about it. This means I, as the researcher attempting an answer to this Research Question, indeed am working in almost a barren field. This explains why I must comb through the works of masterly works of a large number of fields in order to secure some workable and reliable foothold so as to proceed further.





Before I proceed further, I do wish to explain a bit more on the multidisciplinary borders that I am trotting across when attempting an answer to the Research Question. The terrace of Pauline Theologies is itself a densely populated, and divided, domain. Pauline theologians are not necessarily or consciously cross-cultural translators. Not all translators are social scientist (with competence about religion and social changes). Furthermore, not all social scientists are educators. On the other hand, educators do not all know history. Historians may not be interested in religion, or faith, or philosophies, or St. Paul, etc.

That means for the likelihood of anyone to have written something directly and specifically related to the Research Question, that someone must in some senses be a weird six-persons-in-one. This is simply demanded by the inherent logic unfolded in this Project and given the nature and the teaching of *L1-Romans* as it is. That is, that someone must be in a sense a Pauline theologian, a historian (with competence both about Europe and China), an educator and curriculum developer, a translation and communication theorist and practitioner, and to some extent also a philosopher or thinker, plus being a



social scientist who understands the possible impacts of socio-cultural changes on religious changes. The scarcity of literature writer with these six heads in one mind, so to speak, means the scarcity of directly relevant literature on the Research Question of this Portfolio. Hence, in response to this scarcity of straightforwardly relevant authorities, a workable alternate strategy is to learn something unique from the relevant masters in each and all of the sub-domains that are necessarily implied by the Research Question.

That is, almost to a degree of hurting, I seem to have been working in a barren field. Yet, even trained Chinese-speaking pastor(s) do/es testify to the need for deeper thinking about how a translation of the Bible can be properly assessed.<sup>1</sup> If one wishes to listen, skeptics about the efficacy of Bible Translation, disappointed translators are not at all impossible to come by. I was told for instance, a certain professor teaching New Testament Greek has commented all Chinese translations are “free” (in the sense of “bad”) translations. In any case, a Dr. Frank Logsdon, who has finally quitted the task of Bible Translation, has remarked publicly as follows: “English Bible translations currently available has produced untold millions of dollars in sales,



but does anyone believe that they have produced a modern Church which is more knowledgeable about their Bibles? No, it has produced the Siamese twins of confusion and falling away from truth.”<sup>2</sup> The present thesis is thus indeed a worthwhile pursuit, although in this journey, there are not many established pioneers.

## **2.2 The Research Question: Let there be Translation Paradigms & Historicity**

So, this is the literature landscape or context surrounding the Research Question of this Project. True, someone could have noted about the distinction between the “translation of faith” and the “translation of religion”,<sup>3</sup> the discourse and concern however stop with the reconstructed content of the translations and to some extent with the motivation behind the translations. Yet, the most striking character of this intellectual landscape or context is that no one has raised *serious* and *paradigmatic* alarm about the MONOPOLY – i.e. not merely hegemony – of the Linguistic Translation Paradigm! No standard text on the subject of Biblical Hermeneutics that I have come across for instance has made any specific mention about translation paradigms.



Subsequently, the even subtler impacts of the Linguistic Translation Paradigm (by way of St. Jerome's L2-LTP-*Romans* over the last sixteen centuries) on the commentary and *Rezeption*-traditions of *Romans* have also escaped the notice of even the specialist authors of those standard texts.<sup>4</sup> In any case, by “paradigmatic”, I refer to its sense in the intellectual history of science, as used by Thomas Kuhn in *The Structure of Scientific Revolutions*.<sup>5</sup> The circumstances as of nowadays are indeed pressing for a re-evaluation.

As a result of this general lack of awareness about translation paradigms both among academics and practicing pastors, in my continual push of seeking out better solutions to the Research Question (such as in the analyses of L1-*Romans* in the MAHRs and in the subsequent translation-al intercultural curriculum design and teaching), there is no firmly established, clearly, narrowly, and definable path or established pattern for me to follow. So, given the real need to re-assess more consciously the impacts and the varying efficacies of translation paradigms in up keeping and communicating the contents and values of Biblical messages for the contemporary world, I have to proceed in the spirit that “we may use hypotheses that contradict

well-confirmed theories and/ or well-established experimental results.”<sup>6</sup> That is, in this Project, let’s be refreshed in the mind and assume - and let those of us who are less informed about translation theories to accept - at least for the time being, that there are really two translation paradigms.

One such paradigm is the Linguistic Translation Paradigm, which the layman does not even know of its existence for its universally unquestioned presence just like one’s toe. You do not know it is there unless something really wrong and painful enough has happened. Cicero,<sup>7</sup> Jerome (cf. M-3 in Appendices 4A, 4B), Luther,<sup>8</sup> Nida<sup>9</sup> are the prominent names associated with this paradigm of Linguistic (or word-based) Translation. The biggest defect of applying the Cicero-Nida tradition to translate *The Epistle to the Romans* however is that St. Paul has no authorial intention of making things first and foremost as if they are easy-to-be-accepted, cf. subsection 3.2. The second fault of the LTP-approach is that it has wrongly assumed that no authors will prefer to write between the lines and hence readers’ reception is not a factor to consider. This is in fact quite a naïve and positivistic assumption and is not a writing or hermeneutic principle that St. Paul *must* be practicing (Rom 2: 29).

Third, the Linguistic Translation Paradigm often fails to note the multiple layers of senses and meanings.<sup>10</sup> (M-1 for instance, has kept some such layered meanings in its rendition of L1-*Romans*.<sup>11</sup>)

The other paradigm is the Cultural Translation Paradigm. Most laymen do not have any idea about its existence. In Lü Zhenzhong's (呂振中) personal testimony, as an experienced Bible translator, he is convinced that this Paradigm offers the possibility of a more culture-receptive translation<sup>12</sup> that excels Linguistic Translation and can thus be more illuminating. Tang Xuanzhuang (唐玄奘, AD 602-664)<sup>13</sup>, Schleiermacher,<sup>14</sup> Mary Snell-Hornby,<sup>15</sup> Jin Di (金隄)<sup>16</sup> are some of the prominent figures associated with this alternate paradigm that is context-oriented.

So, in this Portfolio, we will assume that both can be applied in translating St. Paul's *The Epistle to the Romans* from L1-Greek into L2-Chinese; and then we will see what the CTP-*Romans* may bring in particular. Then, perhaps "we may advance science [i.e. our knowledge] by proceeding counterinductively."<sup>17</sup>



The ultimate hypothetical utility of this assumption naturally depends on how well the unfolding of the research, experiences and other findings thus arising may shed light to the sub-questions of the present Research. Besides, other inherent assumptions are implicit in my general self-positioning towards *The Epistle to the Romans*. I take it as an historic masterpiece in the intellectual and spiritual tradition of humankind. I approach it on the footing as a believing Christ-follower, wishing to stand under it and be inspired by its contents; and thus I and the other learners may come to understand it better. Hence, I am some sense in agreement with Karl Barth, who takes undisputable the spiritual and intellectual high grounds of *The Epistle*.<sup>18</sup>

All these premises taken together, it means the hermeneutic cycles in this Portfolio's analyses and appreciations of the L1-*Romans* of St. Paul must repeat and spiral forward, until the noticeable incongruence or unnecessary jumps in our appreciation of it should vanish. This is because St. Paul cannot be writing nonsense. If there is something appearing nonsense, that non-sensibility must be in our approaching that something from a wrong perspective or reading into it something unhistorical or anachronistic which St. Paul and his ur-recipients



could not have intended or received.

In other words, since the Cultural Translation Paradigm must be culturally literate and truthful to the historicity surrounding the L1-text of *Romans* (which for the purpose of this Portfolio is taken as equivalent to the text of NA-27)<sup>19</sup>, this points us inevitably to our need for the perspectives of the Historian in this Portfolio. This means, let's suspend all that astounding post-Pauline theologies, at least for the time being. This is because as the collected debates in *Romans Debate*<sup>20</sup> have indicated, the modern scholarships (evaluated from the historic-critical perspectives of the present Portfolio) have not been sufficiently sensitive to the distorting and paradigmatic impacts of the L2-translations. A great portion of them seems to create more “problematic faults” about St. Paul then bringing us closer to the historic vision and messages of St. Paul. Hence, while theologians' post-Pauline, ahistorical and abstractive constructions and debates about *Romans* should be studied and considered, such views, if based on erroneous L2-and-LTP translations, could not be taken as any closer to the original historic intent and reception of *The Epistle*. Moreover, the symptomatic confusions and the fragmentations of *Romans* reflected in *Romans Debate* are





in fact one reason why we do need to dig deeper for the historicity surround L1-*Romans*. In other words, let's be strictly text-based and historical and faithful to the historicity of the ur-generation of Rome as found of and around the mid-first century.

The logic of thinking along this line would eventually lead to the General Methodology of Historic-Criticality and Intercultural Translational Hermeneutics outlined in subsection 1.3. So, below are the major intellectual lampposts of this Research. The following paragraphs, in the next subsection, should therefore be read in conjunction with the General Methodology of subsection 1.3.

### **2.3 How to approach this question: *The Epistle*, for whom?**

Historian professionalism presupposes meticulous attention to any minute and potential relevant data. Post-event beliefs, interpretations, thinking patterns and judgments as anachronistic phenomena must not be confused with historic realities.<sup>21</sup> Thus, to the sharp eyes of the historian, despite LTP-translator and



mainstream post-Pauline opinions have always tended to under-evaluate those Greco-Roman names in *Rom* 16,<sup>22</sup> those names as socio-cultural artifacts do deserve first to be meticulously examined before a judgment about their significance or insignificance might be passed. The fact is, we do know, as Hultgren has also observed, “when Paul wrote his letter, the majority of [the emphasis, mine] Christians in Rome were Gentiles.”<sup>23</sup>

That is, the above can be the inconvenient truth which holds the key to the curriculum riddles about and the teaching intents of St. Paul in *The Epistle to the Romans*. Two sentimental reasonings are however tempting. We need to be careful about them. The first is about logic. First, it is wrong to suggest: Since there are “rediscovered” – and obvious! - Jewish themes, motifs or undertones in *The Epistle to the Romans*, *The Epistle* is then not a critique about Greco-Roman ways of life. Second, this is largely about sentiments. Since we are now more informed than Luther on “covenantal nomism”,<sup>24</sup> so, if one postulates that “There is a dichotomy between Unearned Grace and the Law (ὁ νόμος) in the *Rezeption* of the ur-recipients of *The Epistle to the Romans*”, then he or she “must be wrong”. Yet, what exactly are the premises and logics that



would make any of these positions sound and valid? We do need to know them before we can defend these positions.

True, scholars today have unearthed (and restored) further some significant “Jewish” dimensions <sup>25</sup> of St. Paul’s meta-knowledge system. These phenomenological meta-realities written between the lines of *The Epistle to the Romans* are significant in the intended and curriculum-wise preplanned meaning making process (i.e. in the *Rezeption* and subsequent learning) scheduled for the adult ur-learners, too. Obviously, those adult ur-learners sharing to a larger degree these same unspoken of motifs, beliefs and perspectives of St. Paul in their inherited inner schema(s) about the world and about their selves etcetra are the quicker learners. If we agree that about 4 to 6 of the ur-recipients in Rom 16 have more Judaism in their inward cultural baggage or in their Israeli-ancestry rootedness, then these 4 to 6 adult Christ-followers must be able to see what St. Paul intends to mean, and do so much quicker than the others.



But are we suggesting that since about 4 to 6 are the quicker learners, therefore St. Paul are teaching only 4 to 6 of the Christ-followers? Again, this is contradicted by the very fact that St. Paul wishes and expects all ur-recipients named in Rom 16 will learn. The next question therefore becomes: What then are they to learn? Naturally, a teacher does not always teach something already well known and well mastered by all his students. A teacher's profession is to teach the learners something "new!" - "new" in the sense of not being *fully* aware of in the learners' own way of thinking. It is therefore good logic for St. Paul to teach Judaism perspectives to Greco-Romans, who are not too familiar about the deep structure of Unearned Grace as well anchored and postulated in the history of Judaism.

On the contrary, to suggest: "Since between the lines in *The Epistle to the Romans* are Judaism motifs, features, and perspectives, St. Paul's eyes are not on any universal issue" is also logically unsound. Why? The reason is simple. A curriculum is by design something new (including in the senses of being stimulating or deepening)<sup>26</sup> to the learners. Unearned Grace cannot be understood - or merely isomorphically translated! - in the abstractive manner;



for an act of crossing an epistemic border is implied. It is comparable to the observation that a kid who can recite love poems does not in fact know what love is. True and deeper grasp cannot come by mere isomorphic definition(s). That has to come through and be understood and be experienced in lived storyed context.<sup>27</sup> That is “unearned Grace” in its thickness has to be understood in the history of Judaism.

Hence, even those 4 to 6 “quicker learners” might benefit from St. Paul’s revealing the historical thickness of God’s unearned Grace, in contrast to the prevailing ways of self-reliance in accordance to various Greco-Roman doctrines of the *nomos*, St. Paul’s teaching the Greco-Romans (i.e. the newly proselytized “Hellenes”) Judaism perspectives is to lead them into the deeper and *lived* phenomenological thickness of the Unearned Grace from the Divine. Logic alone could not dispel this possibility.

So, despite Luther has been mistaking in holding Unearned Grace and “covenantal nomism” as dichotomous, it is a logical demand for us to seek a deeper or better conceptual understanding about the meaning (or meanings) for



the fundamental concept of “ὁ νόμος (the Law)”. And if we take “convenantal nomism” as relevant, valid and sound to our debate here, and if we grasp firmly the fact that St. Paul’s aim is bigger than teaching only those 4 to 6 quicker learners, then the logic is saying: We must look to the larger Greco-Roman world for the meaning of *The Epistle*.<sup>28</sup> That is we must look beyond the limiting scope of Judaism for a fuller grasp of the meaning of “ὁ νόμος (the Law)”.

Moreover, we know the following is another unbeatable fact. That is, St. Paul has explicitly spoken of his educational (curriculum) intent in *The Epistle to the Romans* (cf. subsection 1.5). Since all effectual teaching and transfer of value enlightenment presupposes cultures and is culture-based,<sup>29</sup> any tips about the socio-cultural baseline conditions of the ur-learners of *The Epistle* will thus be useful for the purpose of this Portfolio. Such data could be useful because, as William James has theorized about, a “faith” must serve some intimate and socio-interactionary functions.<sup>30</sup> Knowing anything additional about the baseline conditions about the ur-recipients of *The Epistle to the Romans* could shed lights onto their thinking patterns and learning needs.



Besides, if those learners are newly proselytized believers of Christ, their socio-interactionary psychologies arising from their proselytizing are set in a process that inevitably implies fusion (or collision?) of worldviews. Pamela Stewart and Andrew Strathern's monumental work<sup>31</sup> has detailed real case studies that might be illuminating to our studies of *Romans*.

In other words, throughout this Portfolio, we will seek to ask, provided that St. Paul indeed finds it sensible to write down one by one those names of the ur-recipients, what socio-interactionary acts, and what categories of values or educational implications are thereby signified, implied or completed with such listing? This is because, as Edward Carr the historian has elucidated it well,<sup>32</sup> “facts”, “opinions”, and “meanings” are not given; and they are not neatly separable. They are inseparable from the question of “Whose perspectives?” Thus, in a very true sense, Carr is my pointer to the Reception Theory in seeking the historic-and-perspectival and culture-based phenomenological realities that are being dealt with in *L1-Romans* by St. Paul. In these aspects, this Portfolio will make use of the readers-interested, receptive-hermeneutical reading theories of Hans Robert Jauss,<sup>33</sup> Wolfgang Iser,<sup>34</sup> Pierre Macherey<sup>35</sup>



and of K. M. Newton.<sup>36</sup> Yet, we will make use of these theories essentially as historians, rather than as mere literary critics.

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To sum up, the Method to be used has to be supported by the text, has to be historical while hermeneutical, and it must give due attention to the reception of the ur-learners. Our positive and critical use of the Reception Theory<sup>37</sup> with due deference to the historical circumstances of Rome in the mid first century is thus the unique methodological (and hermeneutical) bedrock in the Method of this Portfolio.

#### **2.4 Romans Theologians dipped in Historicity: Then, teaching what?**

Not all theologians are pointedly ahistorical and abstractive in their approach to *The Epistle to the Romans*. Admittedly Lutheran theologians on the Protestant stream have found *The Epistle* an important doctrinal treatise, proclaiming “Justification through Faith”. That propositional formulation has helped to give *The Epistle* its ahistorical ring in its reception-history and interpretation-history. The problem is if NOMOS is primarily understood as the





Jewish Torah (or worse “Jewish legalism”), then this doctrinal backbone of “Justification through Faith” will still left many chapters of L1-*Romans* disconnected. Then, fragmentation would result, making *The Epistle* difficult to be taken as a coherent piece. (This actually has resulted, evidenced in many commentaries on *Romans*.)<sup>38</sup> Besides, if NOMOS truly means only the Torah and “Justification through Faith” is all that concerns St. Paul, then he simply does not need to write this long epistle of sixteen chapters.<sup>39</sup> These are genuine questions that we will answer in this Portfolio.

Yet, in the twentieth century Reinhold Niebuhr’s *The Nature and Destiny of Man: A Christian Interpretation*<sup>40</sup> has indeed pioneered in the right direction of linking wider Greco-Roman historicity to the learning and teaching about L1-*Romans*. That is, he has applied the perspectives of a rigorous historical, philosophical and critical approach in relating *The Epistle to the Romans* to the Greco-Roman orientations. Niebuhr has also clearly applied the teachings and perspectives of *Romans* in his assessment and criticism of *auto-nomous* humanistic philosophical traditions. *The Epistle* in short has its doctrinal keynote of “Justification through Faith”; yet this aside and because of it, it is an



essential critique of auto-*nomous* humanism and it contains valuable lessons about the destiny of being humans.

Then in more recent decades, the “convenantal nomism” of Sanders, published in 1977, is an important step in the history of the studies of *The Epistle to the Romans*.<sup>41</sup> In 1982, James Dunn puts forth his famous lecture “The New Perspective on Paul”.<sup>42</sup> Then it is the clearer thereafter that the historic Paul could be different from the Paul of Lutheranism. The general shift is for respecting a recovery of the historical St. Paul. I share this priority for historicity, and I like to look in particular at two scholars working with this historic perspective. Their works, in conjunction with the convincing writing of Niebuhr, are pointing to some inspiring insights about the approach of the present Portfolio.

To me, Lung-Kwong Lo’s giving meticulous attention to the shifting personal pronouns (*Personae* Analysis, 人稱分析) in L1-*Romans*, especially in *Romans* 14 to 16, has been inspiring.<sup>43</sup> His study is one pioneering step in applying the “New Perspective on Paul” to the study of *Romans*. That means



the immediate socio-interactionary needs surrounding the writing of *The Epistle* and its delivery to Rome are being reckoned as significant to the content of the message. Implicit in his treatment of *Romans* is that St. Paul could not have been solely concerned about “Justification through Faith” in isolation of the specific socio-contexts of and at that specific period of time when he writes.<sup>44</sup> In short, in the perspective and elucidation of his approach, one major teaching of *The Epistle* is to highlight the doctrine of “Justification through Faith” and to bring out its social and inter-group implications for the “household churches” in Rome.

Another example is N. T. Wright. He has written about “fresh perspective” on Paul.<sup>45</sup> His historical attention is on the hidden and yet obvious Jewish meta-narrative to the informed insiders who have that meta-knowledge to decode readily (reflexively) the meta-narration between the lines. And to Wright, that central meta-narrative is God’s Creation and the Covenant. In short, increasingly there is stronger tendency in recent scholarships of assigning greater considerations to the intended and/or anticipated socio-interactionary meanings that *The Epistle* could have brought forth or generated among the

ur-recipients. For instance, in Lo's interpretative schema, those impacts are on inter-group dynamics among the "household churches" and/ or with the Jewish synagogues. In Wright's scheme, those learning experiences are on the phenomenological and inner-*aesthetic* realm of how an ur-recipient is to relate oneself to the meta-narration about God, i.e. to his creation and convenantal (redemptive) actions.

So viewed from the wider perspective, among the theologians mentioned here, Niebuhr has seen the entire Greco-Roman world as the rightful discursive concern of *The Epistle*. Lo's New Perspective is reconstructing the historical of St. Paul's messages as if they are largely restricted to inter-group dynamics among the "household/ family churches" and/or with synagogues of that time. As for Wright, it seems to me *Rom* 16 (which contains the baseline socio-cultural info about the ur-recipients) has not been fully evaluated while he writes.<sup>46</sup> If someone works it backward from Wright's Jewish motif to claim that the ur-learners *must* then be deeply Jewish, that is, in my opinion, bad logic. To make this inference sound, additional and substantial evidences in support are required. Like it or not, detailed analysis of *Rom* 16 can then not be skipped.

The discussion above highlights the most noticeable contemporary trend for a return to historicity in the scholarships on *The Epistle to the Romans*. “Justification for Faith” based on the questionable assumption about mid first century Judaism, i.e. based upon the “old” Lutheran model, is being questioned.<sup>47</sup> New perspectives are widening, to look beyond the Luther’s constructed vision of divine Grace in dichotomous competition or even attack against “legalistic Judaism”. These moves are attempting to reconstruct the historic St. Paul. This historic-criticality in orientation is indeed shared by the present Portfolio. Moreover, in Wright’s approach, the foundational relevance of readers’ mental and phenomenological and aesthetic reception is crystal clear. The point of interest here is that being text-based and being open to aesthetic readers’ responses are not two mutually exclusively paths in one’s approach to *The Epistle to the Romans*. In disciplined hands, these two methodologies are sound and valid. When they are put to judicious use, the higher aim of historic-criticality may then be reached, by way of surpassing the inherent faults of the Linguistic Translation Paradigm (mentioned in subsection 2.2 above.)



To sum up, in the two cited examples of the “New Perspective on Paul” of Lo and the “Fresh Perspective” of Wright, there is insufficient attention to the shared Greco-Roman orientations of the ur-recipients. Their embedded curriculum remains predominantly or unilaterally “teacher-centered”. This Portfolio thus will seek to take the analysis of *Romans* one step further on the path of historicity. We will ask could there be some unique needs in those learners whose names we see in *Rom* 16? What teachings are they mentally and phenomenologically *receiving* through an engaged reading of or listening to the L1-*Romans*? Furthermore, is the ur-dichotomy between unearned Grace and the NOMOS not a perennial question that predates Luther? If the Lutheran framework about mid first century Judaism is unhistorical – and indeed too small – to carry the universality of the fundamental question,<sup>48</sup> must the ur-question<sup>49</sup> then stand or fall with Luther’s “Jewish legalism”? Hence, in the shoes of Niebuhr, we will further ask: Is not teaching the ur-recipients to live upright as Christ-followers<sup>50</sup> amid the *auto-nomous* humanisms of the larger Greco-Roman world<sup>51</sup> a sensible teaching and learner-centered curriculum for St. Paul? Moreover, those multi-cultural and multi-ethnic ur-recipient groupings do need instructions on how to share the notion of unearned Grace to the wider

Greco-Roman world, too. Isn't it the case? Especially when St. Paul is hinting at the challenges to spread the WAY (ἡ ὁδός)<sup>52</sup> of the unearned Grace into (and perhaps beyond) Spain, too?<sup>53</sup>

## **2.5 Summary and Discussion: Rethinking about the literature**

Naturally, it goes without saying there must be abundant literature about *Romans* that are left uncovered in this Project. People of all backgrounds have become attracted to *The Epistle to the Romans* of St. Paul. Meanwhile, learned philosophies about human conditions and the inner transcendentality of humans are significant dialogic partners to *Romans*. Mentally, I treat all these great scholars and thinkers and St. Paul and myself as contemporaries encountering shared perennial questions about humanity. Thus, I read also Kant, Fichte, Hurssel, Heidegger, Gadamer, Habermas etcetra as well as Chinese philosophers. And more recently, I am reading also some of the works by Alain Badiou, Salvoj Žižek, Jacob Taubes. These readings do testify to the great spiritual and intellectual richness of the West as well as of the superb and “omnipresence” impacts of St. Paul. There is indeed truly always something to



learn. In this sense, I do not think one's odyssey in encountering one's self, and in encountering with *The Epistle to the Romans*, and in encountering with the "Other-ness" will ever reach an end. It shall be a journey ever on-going.

Yet, insofar as *The Epistle* as a complete entity is the concern, "What is the teaching curriculum about?" and "What are the learning needs of the ur-learners?" These two questions must enter squarely into any such serious discourses. This then brings us back to the issues of Rezeption and the Method of Historic-Criticality. Otherwise, "the author is dead", any fragmented quotes of *The Epistle* can be used for purpose or purposes falling short of our aim to an understanding of it in its totality as *to*, *for* and *among* the ur-recipients.

Furthermore, it is worth noting that the present Portfolio does not share some others' aims of helping St. Paul to improve his arguments, or to polish his vision, or to criticize - in the negative sense - of St. Paul. And for the purpose of educating believing Christ-followers, I will stay firmly on taking the text of *The Epistle to the Romans* respectable and in that sense unalterable. If there appears to be "problems" in our reception about the messages of St. Paul, I will take





them as learning gaps that await further studies and reflections, demanding more diligence on the part of the learners, rather than amending the best possible source text we have on hand. In this sense, the present Portfolio does share the sentiments and perspectives of Karl Barth, whose work on *Romans*<sup>54</sup> has actually been a lamppost in the age of rising trends of twentieth century auto-*nomous* humanism. As for Niebuhr, he has moved further in this same critical spirit and has linked his studies of *The Epistle* to the required deeper and empathetic sense about historicity and about human destiny.

Besides, it should be noted that not few theologians and learned pastors have offered critical reflections about proper translations of the L1-writings of St. Paul. N. T. Wright in seeing the historical rootedness of the Pauline messages (with the Old Testament tradition) has for instance in his *Paul: New Perspectives* recurrently ran into discussion about L2-English translations.<sup>55</sup> Moreover, Rev. Ma Y. Z.<sup>56</sup> has also remarked repeatedly about the insufficiencies of the prevailing LTP-Chinese *Romans* translation. Unfortunately, such discussions often fall short of developing into a deeper and theoretical critique based upon translation paradigms.

By the way, given that about four to six named ur-recipients in *Rom* 16 are of more marked Jewish (or Israeli[?]) backgrounds, it does make good sense that in the Rezeption of some of the ur-recipients of *The Epistle to the Romans*, they should be seeing readily the Jewish side of Wright's reconstruction for *Romans*. However, if Zen masters can mean several events or scenarios with one single utterance, it remains to be asked: Why must intercultural Greco-Roman ur-recipients not see Greco-Roman imageries or perceive Greco-Roman undertones upon their Rezeption of *The Epistle* in the ur-setting of Rome, which is the imperial seat of Greco-Roman culture? (Cf. subsections 5.2.2, 5.6.2, 5.6.3, 6.4; and M-5.)

To conclude, the orientation and method of this Portfolio is in agreement with the “New Perspective on Paul”. Truthful historical circumstances should be respected. The interactionary and relational aspects between the learners, the text and their wider socio-cultural contexts are the paths for forward studies about *The Epistle*. The making of “ὁ νόμος” to mean the “Jewish Law”, by Luther and others before him, is a not a proper historical judgment. This Portfolio thus is a step forward, to recover what the teaching and learning needs



are, corresponding to the inter-cultural motivations and psychologies of St. Paul the Translator-and-Teacher (cf. subsection 5.1), and to those of his ur-audiences who are then dwelling in Rome, (cf. Chapter 5).

<sup>1</sup> 參閱蒲錦昌：〈我該讀哪一本聖經〉，《我是牧人，不是超人：一個堂會牧者的信仰之旅》(香港：香港中文大學崇基學院神學院，2007)，100。

<sup>2</sup> “The testimony of Dr. Frank Logsdon: Bible Translator says, ‘I’m in Trouble With the Lord’,”

<http://www.topix.com/forum/religion/seventh-day-adventist/TR41C06J8Q8I>  
CUAEF [accessed February 6, 2013].

<sup>3</sup> 關於「多神背景的原典與一神論譯經者」的觀察，參閱李熾昌：〈國語《和合本》聖經：經典翻譯抑或宗教傳播？〉，收《自上帝說漢語以來——《和合本》聖經九十年》，謝品然、曾慶豹合編（香港：研道社，2010），71-87。

<sup>4</sup> For instance, examples of cultural customs or practices as posing translation difficulties might receive some subsidiary, but not paradigmatic, attention. 蘭姆[Bernard Ramm]：《基督教釋學》，詹正義譯（香港：基道，2005），6。

<sup>5</sup> Thomas S. Kuhn, *The Structure of Scientific Revolutions* (Chicago, IL: University of Chicago Press, 1996).

<sup>6</sup> Paul Feyerabend, *Against Method* (London: Verso, 2010), 13.

<sup>7</sup> See Marcus Tullius Cicero, “Translating Greek Orations into Latin (from *De oratore*, 55 B.C.E.,” “The Best Kind of Orator (*De optimo genere oratorum*, 46 B.C.E.),” and “Translating Greek Philosophy into Latin (from *De finibus bonorum et malorum*, 45-44 B.C.E.),” in *Western Translation Theory: From Herodotus to Nietzsche*, ed. Douglas Robinson, trans. E. W. Sutton & H. Rackham, et al. (Beijing: Foreign Language Teaching & Research Press, 2002), 6-12.

<sup>8</sup> See Martin Luther, “Circular Letter on Translation (*Sendbrief vom Dolmetschen*, 1530),” in *Western Translation Theory: From Herodotus to Nietzsche*, ed. & trans. Douglas Robinson (Beijing: Foreign Language Teaching & Research Press, 2002), 83-89.

<sup>9</sup> 譚載喜編譯：《奈達論翻譯》（北京：中國對外翻譯出版公司，1984）。

<sup>10</sup> For multiplicities of meanings in the Greek texts of the scriptures as have been known and accepted upon readers’ reception and as cherish-able meanings, see Aurelius Augustine, “The Use of Translations, From *On Christian Doctrine* (*De Doctrina Christiana*),” in *Western Translation Theory: From Herodotus to Nietzsche*, ed. Douglas Robinson, trans. D. W. Robertson (Beijing: Foreign Language Teaching & Research Press, 2002), 31-34.

<sup>11</sup> See M-1, *Rom* 2: 11, 18; 3: 25; 6: 8; 7: 4; 8: 28, 39; 9: 17; 11: 35; 12: 9; 13: 2;

- 15: 16; 15: 31; 16: 27.
- <sup>12</sup> 任東升：《聖經漢譯文化研究》（武漢：湖北教育，2007），85-86、239。
- <sup>13</sup> 朱志瑜、朱曉農：《中國佛籍譯論選輯評注》（北京：清華大學，2006）。
- <sup>14</sup> See Friedrich Schleiermacher, "On the Different Method of Translating (*Über die verschiedenen Methoden des Übersetzens*, 1813)," in *Western Translation Theory: From Herodotus to Nietzsche*, ed. & trans. Douglas Robinson (Beijing: Foreign Language Teaching & Research Press, 2002), 225-38.
- <sup>15</sup> 參閱瑪麗·斯內爾—霍恩比：〈翻譯——跨文化活動〉，收《西方翻譯理論精選》，陳德鴻、張南峰編，陳萬成譯（香港：香港城市大學出版社，2000），153-73。
- <sup>16</sup> 翻譯學與等效論、論等效翻譯、神韻論，參閱金隄：《等效翻譯探索》（台北：書林，1998），14-77、177-196。
- <sup>17</sup> Paul Feyerabend, *Against Method* (London: Verso, 2010), 13.
- <sup>18</sup> Karl Barth, *The Epistle to the Romans*, 6<sup>th</sup> ed., trans. Edwyn C. Hoskyns (London: Oxford University Press, 1968).
- <sup>19</sup> NA-27 正文，參閱聯合聖經公會：《新約聖經·希、中、英並排版》（香港：聯合聖經公會，1997），519-566。
- <sup>20</sup> 盧龍光等編譯：《筆戰羅馬：羅馬書之研究》，（香港：天道書樓，2010）。
- <sup>21</sup> 王爾敏：《史學方法》（台北：東華書局，1988）。許冠三：《史學與史學方法》（香港：自由出版社，1958）。
- <sup>22</sup> 康斐達[Karl Paul Donfried]：〈簡論羅馬書第十六章〉，《筆戰羅馬：羅馬書之研究》，盧龍光等編譯（香港：天道書樓，2010），125-34。
- <sup>23</sup> Arland J. Hultgren, *Paul's Letter to the Romans: A Commentary* (Cambridge, UK: William B. Eerdmans, 2011), 11.
- <sup>24</sup> Cf. for "The Jewish Law", see E. P. Sanders, "Paul", in *Early Christian Thought in Its Jewish Context*, eds. John Barclay and John Sweet (Cambridge: Cambridge University Press, 1996), 116-125.
- <sup>25</sup> 賴特[N. T. Wright]：《保羅神學嶄新觀》，邵樟平、邵尹妙珍譯（香港：天道，2008）。
- <sup>26</sup> Jon Wiles, *Curriculum Essentials: A Resource for Educators* (London: Allyn and Bacon, 1999), 5-6.
- <sup>27</sup> Eugene Peterson, *Subversive Spirituality*, ed. Jim Lyster, John Sharon, Peter Santucci (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1997).
- <sup>28</sup> 參閱曾思瀚：《羅馬書解讀：基督福音的嶄新視野》[*An Imperial-Missiological Re-reading of Romans*]，吳瑩宜譯（台北：校園書房，2011）。
- <sup>29</sup> 錢穆：《文化學大義》（臺北市：正中書局，1952）。錢穆：《中國歷史研究法》（臺北：東大，1988）。
- <sup>30</sup> William James, *The Varieties of Religious Experience*, ed. with introduction by Martin E. Marty (New York: Penguin Books, 1982)..
- <sup>31</sup> Pamela J. Stewart and Andrew Strathern, eds. *Religious and Ritual Change:*

- Cosmologies and Histories* (Durham, N.C.: Carolina Academic Press, 2009).
- <sup>32</sup> Edward Hallett Carr, *What is History?* (Basingstoke: Palgrave, 2001).
- <sup>33</sup> Hans Robert Jauss, *Aesthetic Experience and Literary Hermeneutics*, trans. Michael Shaw (Minneapolis: University of Minnesota Press, 1982).
- <sup>34</sup> Wolfgang Iser, *The Act of Reading* (Baltimore: The Johns Hopkins University Press, 1978).
- <sup>35</sup> Pierre Macherey, *A Theory of Literary Production*, trans. Geoffrey Wall (London: Routledge, 2006).
- <sup>36</sup> K. M. Newton, *Interpreting the Text: A Critical Introduction to the Theory and Practice of Literary Interpretation* (New York: St. Martin's Press, 1990).
- <sup>37</sup> Robert Holub, *Reception Theory: A Critical Introduction* (London: Methuen, 1984).
- <sup>38</sup> 雷沙南[H. Räisänen]:〈保羅、上帝與以色列——近代對羅九〔至〕十一章的研究〉，《筆戰羅馬：羅馬書之研究》，盧龍光等編譯（香港：天道書樓，2010），298。
- <sup>39</sup> Arland J. Hultgren, *Paul's Letter to the Romans: A Commentary* (Cambridge, UK: William B. Eerdmans, 2011), 14.
- <sup>40</sup> Reinhold Niebuhr, *The Nature and Destiny of Man: A Christian Interpretation* (New York: C. Scribner's Sons, 1941).
- <sup>41</sup> 盧龍光：《保羅新觀——〈羅馬書〉的主題與目的》（南京：金陵協和神學院，2012），41。
- <sup>42</sup> 鄧雅各[James D. G. Dunn]:〈保羅與律法——保羅新觀〉，《筆戰羅馬：羅馬書之研究》，盧龍光等編譯（香港：天道書樓，2010），237-48。
- <sup>43</sup> Lung-Kwong Lo, "Paul's Purpose in Writing *Romans*: The Upbuilding of a Jewish and Gentile Christian Community in Rome" (Ph. D. diss., University of Durham, 1988), 12-17.
- <sup>44</sup> 盧龍光：《保羅新觀——〈羅馬書〉的主題與目的》（南京：金陵協和神學院，2012）。
- <sup>45</sup> 賴特[N. T. Wright]:《保羅神學嶄新觀》，邵樟平、邵尹妙珍譯（香港：天道，2008）。
- <sup>46</sup> This overlooking of Rom 16 has firm tradition indeed. The entire chapter of Rom 16 occupies only 3 pages in Karl Barth's commentary. Karl Barth, *The Epistle to the Romans*, 6<sup>th</sup> ed., trans. Edwyn C. Hoskyns (London: Oxford University Press, 1968), 535-37.
- <sup>47</sup> Stephen Westerholm, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids, Mich.: Eerdmans, 2004).
- <sup>48</sup> Theodore M. Greene & Hoyt H. Hudson, "Introduction", in Immanuel Kant's *Religion Within the Limit of Reason Alone*, trans. John R. Silber (New York: Harper One, 2008), cxix: "But why should God or any righteous judge decide to qualify the requirements of the moral law or fail to hold the absolutely free being responsible for his exercise of freedom?"
- <sup>49</sup> 關於「基源問題」的構想，參勞思光：《康德知識論要義新編》（香港：香港中文大學，2001），4-6。

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- <sup>50</sup> For reasons of using “Christ-followers” instead of “Christians”, see Garry Wills, *What Paul Meant* (London: Penguin Books, 2006), 127-29; also, Mark Nanos, “Paul and Judaism: The Historical and Theological Challenge to Re-consider and Re-describe Christian Origins”, (lecture, The Salvation Army Kowloon Central Corps Christian Church, Hong Kong, October 14, 2012).
- <sup>51</sup> See Michel Foucault, *The Hermeneutics of the Subject*, ed. Arnold I. Davidson, trans. Graham Burchell (New York: Picador, 2005).
- <sup>52</sup> Cf. Acts 9:2; 19: 9,23; 22: 4; 24: 14,22.
- <sup>53</sup> Cf. Rom 15: 24.
- <sup>54</sup> Karl Barth, *The Epistle to the Romans*, 6<sup>th</sup> ed., trans. Edwyn C. Hoskyns (London: Oxford University Press, 1968).
- <sup>55</sup> 賴特[N. T. Wright]：《保羅神學嶄新觀》，邵樟平、邵尹妙珍譯（香港：天道，2008），62, 82-85。
- <sup>56</sup> 參閱馬有藻：《原文真意——解讀錯解經文精選》（香港：籽子，2009），120。馬有藻：《保羅的福音：羅馬書原文簡易詮釋》（香港：中信，1999）。

## CHAPTER 3

### RECEPTION PARTICULARITIES ~

#### INCOMPATIBLE & UNHISTORICAL BASELINE BELIEFS

#### ABOUT *ROMANS*

The aim of this Chapter is to point to the fact there have been general phenomenal shifts in the perceived meanings of *The Romans* as received among translators and recipients in history. It would be a daunting challenge to trace the *Rezeptionsgeschichte* of L1- and L2-*Romans* of the last two thousand years. On the whole, it should be noted that readers are likely to focus on text-based strategies rather than personal knowledge, when they encounter unfamiliar material. “With difficult passages, readers [thereby, including translators] may need to attend more to word meaning, forfeiting the benefit of contextual and syntactic clues.”<sup>1</sup> Hence, translation paradigms, often unbeknownst to the general readers, are essential mechanisms contributing to the framing of readers’ responses across diachronic and cultural-linguistic boundaries, by presenting the easiest surface meanings of a text. In short, translation paradigms are at the root of contemporary learners’ beliefs about what they might expect from a



study of *The Epistle to the Romans*.

### **3.1 The historic and pivotal significance of *Romans* in the West**

Throughout history, St. Paul's *The Epistle to the Romans* has always been one of the most influential treatises of the West. St. Augustine, for instance, has confessed being personally and deeply changed by *Romans* 13:13. His writings such as the *City of God* and his doctrine of Original Sin<sup>2</sup> both referred quite extensively to *Romans*. For all Christians, Protestant and Catholic alike, Chapters 12-14 of *Romans* were often cited in discussion of Christian ethics throughout the ages.<sup>3</sup> For Protestant Christians in particular, they (adhering to Martin Luther's reading of *Romans*) have all sought to find grounds for the Reformation creed of "by grace and through faith"<sup>4</sup> in *The Epistle to the Romans*. Furthermore, from early medieval times onwards to the twentieth century, supporters of the European doctrine of the divine right of kings and/or worldly political authorities would generally point to *Romans* 13:1-7 for holy sanctification.





These all clearly reflected the strong social undertones of Church dogmas that gradually came to take firmer shapes due to the rise of Christianity from the second century onwards. When this emergent process of theological condensation for social establishment reached newer heights with Catholicism being accorded the status of state religion under Constantine the Great, Zeus and “pagan” Greco-Roman gods were eventually and officially banned.<sup>5</sup> All these societal and political developments of de-paganization and purification for the sake of faith and control had theological complications.

These subtle developments alongside with the positive construction of the Church dogmas and the projection of the Church as the exclusive and supreme protector of the true Faith, clearly had bearings on life and values orientations. And where the Catholic Church is the concern, the Second Vatican Council’s (1962 -1965) encouraging “accurate and appropriate translations to be made into all vernacular languages”<sup>6</sup> did not imply any shifts in the Catholic hermeneutical perspectives away from the Jerome line of being Vulgate or Linguistic-paradigmatic, cf. subsection 3.5 below and M-3. In the essential sense then, insofar as Bible hermeneutics is the concern,<sup>7</sup> external and



ecclesiastical authorities overshadowed the intimate and subjectively *lived* world of the Individual. This is true both of the Catholic and the Protestant traditions.

Then in the twentieth century, Karl Barth's *Der Römerbrief* (1919)<sup>8</sup> and Reinhold Niebuhr's *The Nature and Destiny of Man* (1941)<sup>9</sup> were both exemplary theological studies. Both have impacts reaching beyond the limited circle of theologians, and both in their unique ways were critiques to humanism. Karl Barth was relatively more word-based and theology centered, whilst Niebuhr was uniquely sensitive to Greco-Roman historicity. More recently, E. P. Sanders has re-visited the historic and first-century dimensions of the "Jewish Law"<sup>10</sup> and James Dunn has "integrated older theological insights with modern historical and exegetical research"<sup>11</sup>, leading to the "New View on Paul"<sup>12</sup> as a revision of the Lutheran assumptions about first century Judaism. In addition, Robert Jewett has propelled social inclusivity<sup>13</sup> as a key concern in *The Epistle to the Romans*. Meanwhile, Mark Nanos<sup>14</sup> and others have pointed to the paradigmatic error of seeing "Christ-followers"<sup>15</sup> as a contrasting and distinctive identity grouping separable from the Jews of the first century.

Hence, from the above, it is obvious *that The Epistle to the Romans* has always had impacts on philosophical thinking, socio-political and ethical practices. Every major socio-cultural and ethical development in the West would mostly entail some serious use or reading of *Romans*. Until today, this Epistle of St. Paul has continued to attract serious interests among theologians and conscientious social and ecclesiastical leaders, including for instance Martin Luther King.

### **3.2 The historic and pivotal significance of L1-*Romans* to St. Paul and to its ur-recipients**

*The Epistle to the Romans* however has definitely different shades of senses and meanings for St. Paul and its ur-recipients. These differences inevitably underscore the issues of “Context” that has been a fundamental dimension initiating the queries posed in this Project. For *The Epistle* was authored somewhere between AD 55-58, at that point in time, the *evangelistic* Christian faith was very much far from being an established dogma. It was merely a subterranean nascent faith, budding on the margin of the mainstream



Greco-Roman<sup>16</sup>, pluralistic (cf. subsections 5.6.2 and 5.6.3 below) and performative (goal-oriented and externally driven<sup>17</sup>) society.<sup>18</sup> As for St. Paul, he had certainly some fame relative to the ur-recipients he named in Chapter 16 of *The Epistle*. Yet, to cast onto him at this juncture of events the halo later generations from second century onwards have for him – possibly after his *Romans* has gained wider circulation among believing communities – is mismatching later historical reputation with the reality at that time.

So, winding back our historical vision, we might begin to grasp the significance of *The Epistle* better. It was composed in Corinth and was hand-delivered to its ur-recipients and dwellers in the imperial city of Rome<sup>19</sup> by an entrusted woman deacon named Phoebe.<sup>20</sup> Among all the authoritative texts of the Protestant New Testament, it could have ranked among the earliest few with confirmed authorship.<sup>21</sup> In any case, it predated all other Gospels as we have in the New Testament today. It must have dealt with fundamental philosophical issues. Otherwise it could not have been a milestone crystallizing the emergent historiographical co-construction of the evangelistic Theory of Gospel. In this sense, it was indeed a very genuine and profound treatise; and in

it St. Paul as a pioneering evangelist must have struggled to find the right words, the right angles and the right mental framework to give shape to the evangelistic worldview<sup>22</sup> he perceived to have received and been revealed to in the Spirit of Christ Jesus.

In other words, St. Paul was then also seeking in *The Epistle to the Romans* to identify and to create his path of greatest communicative impacts for his ur-recipients living in the Greco-Roman world of Rome. Furthermore, the inter-cultural pathfinder-ness of his situation was further complicated for taking Jesus as the Christ is a faith rooted to the Old Testament and Jewish traditions. In that sense, St. Paul as an author of *The Epistle to the Romans* was also an inter-cultural and inter-textual translator, seeking to make meaning in and for the Greco-Roman world the original revelations that he had come to receive and, in a sense, inherited and habituated. For him, his major struggle was to put senses and meanings, that is to “translate”<sup>23</sup> into the right words, such that the unusual<sup>24</sup> and holy vision he saw,<sup>25</sup> and had been experiencing, in and about the grace of God<sup>26</sup> might be shared and be believed.

Conversely, *The Epistle to the Romans* for its proven ability to catch on among believing communities must have performed some valuable mental acts and wonders, to the consequences of anchoring the nascent faith amid the dominant and competing worldviews of the wider Greco-Roman society of the times.<sup>27</sup> That is the *Romans* must have been deemed meaningful in the context of and in the eyes of its ur-recipients interacting with the mainstream society, cf. *Romans* 6:20-21, 12:1-2, 16:18-19.<sup>28</sup> Thus, Marcion's (c. AD 110-160) attempt in the second century to delete the last chapter's specific name list of ur-recipients and ur-senders<sup>29</sup> was itself a sign showing content-wise the perceived universal relevance of the *Epistle* and its teachings. That version of *Romans* would then end more or less with *Rom* 14:23.<sup>30</sup> It was an obvious endeavor to unhook *Romans* from being construed as of relevance only to the dwellers in the imperial city of Rome of the first century. Furthermore, this also pointed to the growing dogmatic significance of *Romans* as a circulating text in the wider Greco-Roman context.

Moreover, the historic and pivotal significance of *Romans* had indeed been affirmed by other canonical New Testament authors. St. Peter for instance was presented as among the earliest notable believing leaders who acknowledged with a positive tone that Brother Paul had written some things important but “hard to understand” in his letters, cf. 2 Peter 3:14-16. This reference naturally was most likely an affirmation of the significance of *Romans* and of St. Paul. This was because among all epistles written by St. Paul, *Romans* was the richest and most paradigmatic in terms of the signature thoughts and teachings of St. Paul. Undeniable is also the fact that most other canonical books of the New Testament were connected to this *Epistle* addressed to the dwellers of the imperial metropolis, either supplementing or responding to it in some ways. This was because this Epistle as a historic document, and as said of earlier, has predated even the Four Gospels.

Thus, as a matter of fact St. Paul’s thoughts and reflections in *Romans* - which for him were divine revelations that he perceived to have been guided to receive - about life and about orientations of values had truly the pioneering function of setting future dialogic and theological frameworks. True, there must



have been oral traditions about Jesus and his teachings about life and values even before St. Paul's authorship of *Romans*. Yet, *Romans* was the first ever and clearest written crystallization to rise above those unorganized petty parables; and it, by allusion to an assumed familiarity about Jesus, was a heroic and enterprising attempt to construct a coherent schema *for* Evangelism. The *Romans* was thus a historic milestone, an attempt to give a *Weltanschauung* to Christ-believing communities coming from varied strands and strata as embedded in the larger Greco-Roman world,<sup>31</sup> as we found of them in Rome in mid-first century.

The significance of *Romans* was therefore hard to deemphasize for those evolving Christian communities in the first century as well as for later Christian generations to come. That is, *Romans* had in it great historic values even before Christianity began to assume the prestige and power as *the* ruling ideology of the West. Equally undisputed was the same significance of *Romans* in life and values orientations, even if the treatise might have first been only precariously received among some of its ur-recipients back in mid-first century in Rome.





### **3.3 Contrasting perspectives of St. Paul, Latin fathers & of ur-recipients**

Obviously, there were societal, political and meta-perceptual gaps between the Latin fathers and their audiences on the one hand and St. Paul and his mid-first century contemporaries dwelling in Rome on the other. These gaps in external, social and intimate, mental meta-fears and meta-knowledge<sup>32</sup> would have contributed to different readers' varying receptive responses in their hermeneutics and thus in the curriculum and pedagogical values and meanings that they were making of *The Epistle to the Romans* of St. Paul. For the purpose of this Portfolio, it is worthwhile to outline the contours of these differences. This is because the emotive, conceptual and theological reception of the significance of *Romans* as found of among contemporary Chinese-speaking communities has basically been revolving around the tenets and framework set by the Latin fathers.

Hence, reaffirming (i) the fluidities and the element of adventurism of St. Paul in his relationships with those un-named but potential ur-recipients of *Romans* and (ii) the what might be called the *Weltanschauung* of



Christ-worshippers, the following features of *Romans* as a treatise set in mid first century Rome should be reassessed. These features had generally been underestimated, if not completely skipped, in the dogmatic and post-authorial developments of later generations from the fourth century onwards. This was especially so after the rise to predominance of Jerome's Vulgate Latin Bible which adopted the Linguistic Translation approach to construct an easily understandable L2-Latin-version of beliefs for the Empire undergoing persistent, prolonged and extensive barbaric infiltration.<sup>33</sup> Those easy-to-understand features are as follows:

- (1) The displacement of any hinting or reference to Greco-Roman deities in *Romans* and in the existent mental space of the reader recipients.
- (2) The displacement of any hinting or reference of the tragic sense about life,<sup>34</sup> as set in the Homeric literary<sup>35</sup> tradition and Roman political practice.
- (3) The limited acknowledgment of St. Paul's attempt to enter into non-dogmatic and non-dictatorial dialogues with contemporary philosophies of his times.
- (4) The limited acknowledgment for a general critique<sup>36</sup> of the Greco-Roman

secular-autonomous humanism (or tragic heroism) of the Greco-Roman traditions.

In a nutshell, Latin fathers had the tendency to theologize and make universalized *a-historically* their readings of and teachings about *Romans*. Point (1) above was obliterated to purge paganism. Point (2) was overshadowed by the doctrine of Original Sin and in their concerns about the status of Christianity as a state religion. Point (3) was lost in the process of bestowing St. Paul a greater and brighter halo over the shoulders as a founding authoritative apostle of Church institutions. As for Point (4), it was the composite result of all of the above, for the Church was then no longer a marginal entity. Instead, by the fourth century, it was then the mainstream institution of the West.

On the whole, St. Paul's mid first century *Romans* written in Koine Greek was an invitation to explore and to appreciate the richness of God's grace and to share insights and encouragements around some affiliated, suggestive and perennial themes<sup>37</sup> of the intimate and historic world of his times. As a corollary, it was founded upon one's existential and intuitive knowledge about

the human heart<sup>38</sup> and human conditions rather than mere propositional knowledge about the God who commissioned Jesus for the Salvation and as the King of the world.

That is to objectify the human Mind as separable from the grace of God, or to obliterate the human Mind as a non-entity was not L1-*Romans*' aim. Neither was it to externalize, Platonize, demystify, analyze,<sup>39</sup> or to idolize God; nor to objectify the cosmos and to disenchant the history of humankind. Yet, from the fourth Century onwards, all these aspects have changed over time. First, there were the ideological shifts when Christianity was attempting to become a prevalent social ideology in the collective efforts of the Latin fathers. This stage was marked by the tendency to search for externalizing truths and the obliteration of pagan deities. Second, since the Renaissance, there was the gradual but notable disenchantment of the anthropological vision about humankind. This inner anthropological degradation (some might call it “revolution”) was accompanied by the steady and long-range rise of atomistic humanism, scientism and material positivism.



In retrospection, these shifts are historic divides making our readings of *Romans* difficult. The ur- and meta-mental, political, socio-cultural realities have continued to be forgotten till the present days. In part, in the context of the hermeneutic tradition of Western Europe, their eclipse has been due to the accumulating authority of perceived Church orthodoxies. In part, we have been living under the strengthening historical forces of progressivism, scientism and materialism and so forth that have been unleashed since the age of European Renaissance.

Moreover, the fall of Jerusalem in AD 70 was another contributing and dividing event. It had cut sharply into cultural, political nerves and theological sensibilities of the ancient and multi-ethnic Greco-Roman world. This could be inferred from Josephus's reported rationale for Roman extremity in war against Jerusalem and the Jews. For "You [the Jews in Jerusalem] were incited against the Romans by Roman kindness."<sup>40</sup> Hence, this politicized environment after the destruction of the Temple and the search for a sensible line to take regarding the stubbornness and subversive inclinations of the Jews<sup>41</sup> among subsequent generations<sup>42</sup> must have entered into the hermeneutics of *The Epistle to the*



*Romans* among the ur-Christians. Unfortunately, St. Paul himself had deceased in AD 67(?). So, these confused emotions and side-taking political and theological conceptualizations<sup>43</sup> unfolding after the fall of Jerusalem must have taken shape and entered thereafter perennially into the hermeneutics of *The Epistle* as the “orthodox” and “correct” views regarding its teachings and ramifications.<sup>44</sup> The destruction of the Temple in AD 70, for instance, was taken as “a clear indication of God’s rejection of the Jews”.<sup>45</sup> Such aberrations have therefore remained influential upon all future generations, including upon the second generation of ur-Christians, the Latin fathers and the subsequent generations after them.

Paradoxically when the harder it has become to comprehend and to interpret a sacred text, people tend even the more to cling onto the written alphabets. Hence, for the purpose of this Project, we should note the stronger is then the psychological pull towards the word-oriented rather than the meaning-oriented translation paradigm. So, this has indeed been a most fundamental factor that had contributed to the predominance of LTP over CTP in the translation productions of L2-*Romans*. St. Jerome’s L2-Latin Vulgate

Bible for instance has been historic in facilitating the transmigration of St. Paul's *Romans* across the linguistic boundary between the Konie Greco-Roman world into the barbaric-Roman<sup>46</sup> world of the Latin Fathers. Yet, insofar as *The Epistle to the Romans* is the concern, St. Jerome's translational approach has contributed to the shifts in focus, the dilution, and the obliteration of the semantic and philosophical richness<sup>47</sup> embraced in the multiple layers of senses and meanings as we have found of it in the L1-*Romans* of St. Paul.

### **3.4 An overview about the perceived status and the use of (L2-)Romans in**

#### **Chinese context**

To make a long story short, the *Romans* was read or studied by the general Chinese-speaking readers mostly in L2-Chinese versions. Some would read also L2-English versions. In the next subsection, we will pursue thoroughly further the issues of translation paradigms. For the time being, we will proceed to give a general description how *Romans* (as L2-Chinese versions) has been positioned and perceived, among Chinese-speaking readers in modern Chinese world since late Qing Empire.



For the purpose of this Project, the first available L2-Chinese versions of *Romans* were translated works of European Protestant missionaries who came to the Qing Empire in late nineteenth century. A commonly received Protestant L2-Chinese version (known as the United Version, 和合本) eventually emerged under the joint efforts of missionaries in 1919. The Catholic L2-Chinese version of the Bible was not available until 1967. That Catholic translation was in part a result of the ecclesiastical line of permitting vernacularizing efforts, as adopted by the Vatican II Council. Hence, on the whole it is the United Version that has been most commonly known among Chinese-speaking Protestant communities.

Since missionaries (Protestant and Catholic alike) aimed to gain converts, their L2-Chinese versions had assigned the reading ease and comfort of readers as their fundamental and operational goal much more attention than recreating the more demanding ur-recipients' responses equivalently in Chinese setting. That is, in terms of translation strategies, the Protestant missionary translators were following the distant yet familiar strategies of St. Jerome which he has set as a paradigm through his Vulgate Latin Bible. Similarly, the same motive and





practice was true for the Catholic L2-Chinese *Romans* .

Noteworthy is that nascent groups of missionaries working in China then were facing a huge empire of long history marked with rich cultural sub-traditions. Sino-European translators of those first generations of missionaries generally (knowingly or not) were attempting to position Christianity as progressive and scientific in their ideological competition against Confucianism,<sup>48</sup> Buddhism and Taoism etcetera. In that context, larger Euro-centric socio-political and humanistic inclinations (incorporated as worldviews) were often transported into these L2-Chinese *Romans*. For instance, lexical overlaps with Confucianism, Buddhism and Taoism were avoided lest that might blur the identity of the nascent Christian faith in China.<sup>49</sup> The repercussion arising was such L2-Chinese *Romans* constituted neither substantial efforts to lay nor to smoothen the future path for inter-cultural and philosophical dialogues with Chinese traditions. As a result, the Christian faith remained textually a transposed ideological artifact imposed upon the Chinese society.



As for the Catholic Church, its L2-Chinese version did not appear until 1960s. This in part was due to the long-lasting dominance of the St. Jerome's Vulgate Latin Bible. The Catholic Church did not venture to translate and re-interpret the Bible into other languages until after Vatican II. Furthermore, any new interpretations of the Catholic Bible into other languages must not harm the authoritative lines and doctrines as set in the Vulgate. In other words, the ur-meanings of the L1-NT-Greek<sup>50</sup> *Romans* were not the ultimate Catholic standard in the translation of L2-*Romans*. The Catholic Jerusalem Bible's translation of *Rom* 13:1-7 for instance was more a translation of *The Vulgate*, rather than a translation from anew of the L1-*Romans*.

Naturally, throughout the modern history of Christianity in Chinese-speaking communities, some Chinese Protestants and Catholics might consult English or other European translations if they wish. The idea is to deepen their understanding of any particular Biblical tract which people may find their L2-Chinese version on hand less than satisfactory or hard to understand. Unfortunately, Bible translations in L2s have all been saturated with the same principle of “dynamic equivalence” which in fact is more



linguistic-based rather than cultural-based.<sup>51</sup> Hence, looking into L2-European versions following identical LTP-translation strategies as have been used in the Chinese counterpart versions is not going to reveal the ur-epistemic and ur-aesthetic imageries of L1-*Romans*.

In other words, it is an unwarranted belief to assume modern post-Renaissance and post-Enlightenment L2-European translations of *Romans* are definitively preserving the ur-senses and messages found in the L1-NT-Greek *Romans* as receivables by the ur-recipients dwelling in Rome in mid first century. In fact, where modern L2-Chinese versions are found to be unsatisfactory, L2-European versions generally do not offer much additional help.

In short, the Chinese-speaking readers, translators and commentators or teachers are inheriting the perceptual lens of their European counterparts. As a strand of world Christianity, believing Chinese-speaking readers are sharing the same hermeneutic tradition of reading *Romans* in the framework and biases within the Linguistic Translation Paradigm. The recently Revised United

Version (和合本修訂版) for instance has made no explicit mention at all about cultural-based considerations in its promotion pamphlets featuring its guiding revision principles. Its stated guiding principles are notably and unilaterally on the linguistic side,<sup>52</sup> i.e. stopping with being “faithful to the text” (“忠於原文”) and with no mention at all of “true to the context”, as typical of the Linguistic Translation Paradigm.

This inherited and unquestioned mental and translational (and thus curriculum and pedagogical) positioning towards *The Epistle to the Romans* and its corresponding receptive framework and hermeneutic findings are however problematic. L2-Chinese *Romans* so constructed became loaded and compressed with post-Pauline theological propositions, externalizing faith and practice. Subsequently, built upon these biases, the composite impression created for *The Epistle to the Romans*, among Chinese-speaking adults is overwhelmingly a-historical. Furthermore, since the deeper culture-based aspects have often been downplayed as translational necessities, and given the Bible has been a cultural asset not only for Europe but the world, one notable non-believing scholar has also attempted to strive for even greater



L2-naturalness. His New Testament<sup>53</sup> avowedly is for literary beauty and L2-fluency.<sup>54</sup> In other words, a-historicity and seeking to be easy-to-be-understood and easy-to-be-accepted<sup>55</sup> are the commonly accepted rules of thumbs among LTP-translators. Over time, it would be amazing if the core religious and faith dimensions of New Testament have suffered no loss at all.

For instance, the significance of the readers of Chapter 16 is left unappreciated. The socio-interactionist dimensions in the Vygotskian co-construction of meaning of a text and of lives within a community are left un-estimated. The Lutheran lesson of “by grace and through faith” is assigned predominance in the Chinese readers’ attention. As a result, the first half of *The Epistle* rose to prominence. To believe in God in the right way becomes strikingly the most – or even to some the sole and only – important teaching of St. Paul’s *Romans*. Read into this Lutheran approach was historically also the past vengeance or attacks on the Jews. The “New View about Paul” (保羅新觀),<sup>56</sup> for its re-defining contemporary understanding about the significance of the Jewish Law and the Old Testament Covenant in relation to Divine Grace,



was in part a remedy to this misconceived a-historical, or unhistorical, reading.

Yet, these a-historical views loaded with post-authorial terms,<sup>57</sup> concepts, or doctrines inherited from the Latin West have rendered a holistic understanding of *Romans* difficult.<sup>58</sup> *The Epistle* becomes fragmented<sup>59</sup> and hard to read through as a single piece of work. In short, within this teaching-and-translation approach of the Linguistic Translation Paradigm, St. Paul is assigned an authoritarian tone and image. While becoming definite and final as a saint, his text also reads weird, repeatedly jumpy in sense and fractured in coherence. He actually “comes down to us as the Bad News Man”.<sup>60</sup>

In the end, as matters now stand, it seems that different people do feel free to make piecemeal and out-of-context use of their L2-Chinese *Romans*. For instance, segments of it are chopped into a small booklet for preaching to convert. Not few pastors are simply deterred by the perceived difficulty to make sense about *Romans* and generally would only stay with the few “safe” verses in their teaching or preaching, rather than making holistic understanding about



it. Then the fundamental emergent question which is difficult to fathom and left hardly satisfactorily answered even by Pauline specialists is: As a piece of work knowingly carrying life-reforming pedagogical intents, what was (or were) then the teaching and curriculum intent(s) of St. Paul the author?

Furthermore, should such fragmented readings be anything close to the ideal of “dynamic equivalence” for the entirety of *L1-Romans* as it had once *been received and understood* in the intimate world of subjective psyches of the ur-recipients, we will be faced with another even harder question. That is: For why should the ur-recipients of St. Paul have valued such a *L1-Romans*? To put it in another way: What social, spiritual, utilitarian needs<sup>61</sup> – in theoretical and in practical domains – was such a *Romans* valuable for? Lutheran tenets in reading *L1-Romans* might have recovered in its struggle against Catholicism some partial dimensions of the *L1-NT-Greek Romans*. Yet such Lutheran tenets and understandings could not have been sufficient as a complete picture. For instance, what could have the dictum of “By Grace and Through Faith” meant for the mid first century ur-recipients dwelling in Rome? That is what could that have meant in that historical context of those specific



groups of ur-recipients in terms of making senses and meanings about life? For St. Paul professedly was then *not* writing to win converts with his L1-*Romans*. We knew this from *Rom* 15: 20 and 1: 8. That is the elementary missionary zeal to win converts in Rome was *not* his curriculum or pedagogical concerns in authoring his L1-*Romans*.

### **3.5 Translation paradigms & their impacts on *Romans***

So, a sensible reading, translation and teaching of *Romans* must answer historically the last question raised in the above subsection. An answer to that pivotal question has to start with translation strategies. That is: “How translational decisions are guided?” This far we have left the translation paradigms underlying the *Romans* versions in use unexamined. Hence, here in these subsections we are to concentrate on the foundational centrality of translation paradigms. As a contrastive overview, set out in Figure 1 below, are the major prototypical differences between the Linguistic Translation Paradigm and the Cultural Translation Paradigm.





Key aspect	Linguistic Translation Paradigm (LTP)	Cultural Translation Paradigm (CTP)
Exemplary persons	Cicero Jerome Luther Nida	Tang Xuanzhuang (唐玄奘, AD 602-664) Schleiermacher Mary Snell-Hornby Jin Di (金隄)
Common concern	Dynamic equivalence (L1 and L2 Readers' response comparability)	
"Meanings" are....	Assuming direct isomorphic equivalence between L1 & L2	Word and context based
Naturalness in the eyes of L2-readers	Top importance	Secondary importance
Epistemologies reflected in L1-text	Secondary importance	Top importance
Strategically fit for	Winning converts	Deeper epistemic and spiritual enlightenment
Translator expects his translation to	Be easy to read. Naturalize the L1-strangeness (i.e. to translate [the text] / to <i>übersetzen</i> )	Show the epistemic newness of the L1-text/ L1-world (i.e. to "trans-lay"[the readers]/to <i>setzen sie über</i> )
Concerns about historic realities and rooted-ness	Relatively unimportant	Very important

**Fig. 1: A contrastive overview of the Linguistic Translation Paradigm (LTP) and the Cultural Translation Paradigm (CTP)<sup>62</sup>**

Thus, if the approach adopted for the translation of *The Epistle to the Romans* is more cultural and historic-critical, the emergent CTP-*Romans* will be more

*translation-al* in opening up a path that leads to the reinvented mental and transcendent Pauline universe that is old and new at the same time.

However, to take LTP and CTP as totally dichotomous to one another is prototypically a simplifying statement. Below are therefore some of the major necessary refinements about the subtle relationships between these two translation paradigms. These subtleties have been noted in the translation-al, curriculum and teaching practices throughout in this Project and for the purpose of this Portfolio.

**(1) How does LTP and CTP relate to one another?**

The two relevant keywords in the discussion of translation paradigms are “Words” and “Context”. *The Epistle to the Romans* was written in mid First Century. Its immediate ur-recipients were dwellers in the imperial city of Rome.<sup>63</sup> Fortunately, St. Paul’s thoughtfulness and the historicity of *The Epistle* were both preserved in his naming the leading recipients in Chapter 16. Reconstructing readers’ responses upon reception of the Konie Greek *Romans* as situated in mid First Century Greco-Roman context, as



embedded in their meta-beliefs and institutions of that time, is indispensable.<sup>64</sup> Acting upon this indispensability will breathe new life and values into our understanding of *The Epistle*. It will bring the widely assented to translatorial principle of dynamic equivalence to a newer and profounder plateau, since that goal of equivalence must essentially imply a fuller respect for the historicity of the text. At the same time, a recovery of those historic senses and meanings would call alerts to the superficiality and the predictable insufficiency of that same principle of “dynamic equivalence” as allegedly to have been applied within the Linguistic Translation Paradigm.

Behind the “newer and profounder plateau” we have just mentioned are, indeed issues of Translatorial Paradigms. Broadly speaking, dynamic equivalence as a notional and theoretical ideal is prevalent among contemporary translators. It targets to recreate comparable reader responses upon reception between the original text (L1) readers and the translated text (L2) readers. Yet underneath this principle and remained unevoked are real life semantic-linguistic multiplicities and cultural diversities; and the



diverse degrees of translatability between societies, cultures and languages. Dynamic equivalence, though essential and agreeable as a theoretical goal, does not in itself, when disregarding historical context, offer a workable framework to guide translatorial decisions and actions.

In practice, translators operating in specific synchronic socio-cultural settings, though serving different, competing and diverse translational (and socio-cultural) purposes, may not need a conscious and strategic schema to prioritize their decisions and actions. Some translators thus decide to become primarily word-based in making translatorial decisions in responses to the L1-text. Some may determine to become context-based. Yet, given the Bible (and the *Romans*) was (and is) beheld largely as a sacred text, Bible translators, when faced with the diachronic gap between L1 and L2, out of deference to socio-political orthodoxies and establishmentarian considerations, – generally are more inclined to adhere to words than meanings. Over time, this unchallenged primacy of the word-based translation strategy is so powerful, its reflexive, panchronic and repeated use has further entrenched it as *the* only viable and thinkable Translation



Paradigm for Bible Translation in the minds of many.

Hence, we have the term Linguistic Translation Paradigm (LTP) as specified in the Project Title. The major strength and the paradoxical shortcoming of LTP is its tendency to make everything read familiar and easy to the L2-readers. New converts might be gained readily along a purported line of least cultural estrangement. Insofar as *The Epistle to the Romans* is the concern, since LTP carries with it only minimal interest about historicity, L2-translations of *Romans* so produced have since the days of St. Jerome been orchestrated diachronically and panchronically to give L2-*Romans* the unique position of being a sacredly revealed document of holy dogmas. Indeed this authoritative positioning of the Bible (inclusive thereof *The Epistle to the Romans*) in L2 translations matched incidentally the social and ecclesiastical developments of Europe.

Thus, few people have been aware that the enthronment of St. Jerome's Vulgate Latin Bible is equivalent to disregarding the situated worldviews, culture- and meaning-bounded messages and subtleties that have been



significant to the ur-generations of Christ-followers. When Protestant and Catholic reformers and translators of the later epoch came, they too had their share of overriding concerns. That is to project universal truthfulness for their sectarian faiths and dogmas. It was then also the age of European discovery of voyages and of imperialism. They too had the need to reach for new converts. Thus, they too needed to proceed along their charted lines of greatest immediate appeal and least psychological (and cultural) resistance for their respective L2-audiences. In short, historically, LTP-based “dynamic equivalence” has thus all the way dominated the translation of the Bible.

Meta-historical realities and subtleties of L1-*Romans* thus have eventually and continually been left out of the spotlight for more or less about sixteen hundred years since St. Jerome. The most astonishing phenomenon is the silence or ignorance about paradigmatic choices regarding translational strategies in later generations. Yet, when St. Jerome first attempted to transpose the L1-Greek messages of *Romans* into L2-Latin, he as a forefather of future Bible translators was very aware of the strategic options,



paradigmatic challenges and his pioneering complications. The implicated theoretical and theological socio-interactionary complexities were debatable, noted and cautioned among his contemporaries, including by St. Augustine.

However, thereafter the Linguistic Translation Paradigm as exemplified in St. Jerome's Vulgate Latin (L2) Bible has actually dominated Europe. Conceptually and in religious practice, *The Vulgate* and *The Bible* was and is, in the main, till the present day one and the same for most practical purposes. The legacy from St. Jerome as shown in M-3 is that, on the whole L2-requirements are judiciously granted precedence over L1 senses and meanings in the LTP-translations. L1 cultural sensibilities and worldviews are displaced whenever they are found to be clumsy or hard to be conveyed into L2. Arbitrary word-based considerations (and linguistic/ literary refinements) are permitted to demarcate the translational and epistemic boundaries insofar as such boundaries shall prove compatible to the translator's relatively ahistorical theological and socio-ecclesiastical visions.

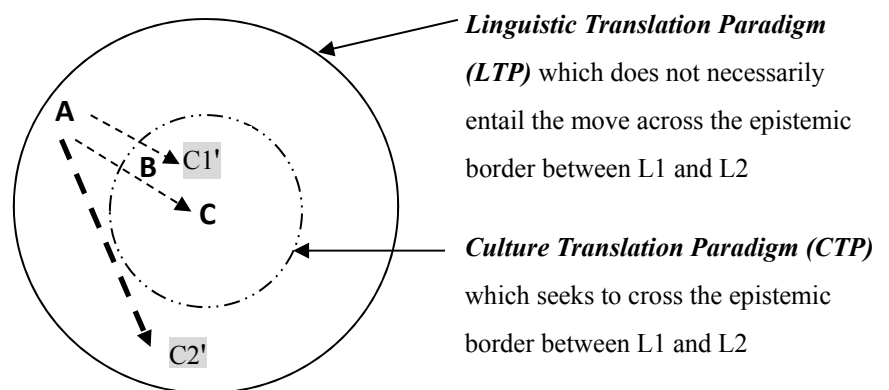


Yet back to the time of St. Jerome, his translatorial approach was *not* an undisputed normality. M-4 of the present Portofolio has shed light on those historic reservations and undercurrent debates which centered upon the recognition or the slighting of meta-Greco-Roman context. To borrow St. Augustine's words, the contradiction was between sacrificing "knowledge of things [situated human conditions]" lightly for "knowledge of [linguistic] signs".<sup>65</sup>

This sacrifice however needed not be taken unquestioningly as desirable and lightly as necessary. Context situating words and simultaneously implied by words must permit to count. Context must not be dismissed unilaterally and dictatorially by the Translator. Yet, the word-based and context-based translational approaches are not a mutual dichotomy. If we take exactness and fullness of meanings to be reconstructed in L2 as ideal translation targets, the two approaches are indeed, and can be, concentric as illustrated in Figure 2 in the next page below.







**Keys:**

*The dotted inner circle: The epistemic border between L2 & the L1-text*

*— — ➔ : The LTP-path of translation*

*-----➔ : The CTP-path of translation*

**Fig. 2: Relationship between LTP and CTP: The Value-and-perspectival Schemas and the Epistemic Border<sup>66</sup>**

The theoretical possibility of the concentricity between Linguistic Translation Paradigm (LTP) and Culture Translation Paradigm (CTP) underpins an important fact. To be culture-sensitive (i.e. meta-context sensitive) does not disregard linguistic dimensions such as grammar and parsing. Instead, it is that meta-sensibility which works to unveil to fuller extent the *value-bounded*<sup>67</sup> meanings conveyed by factors considered significant within the Linguistic Translation Paradigm.<sup>68</sup> With reference to Figure 2, the nearer to the Center Point C a L2-text is shall represent that the

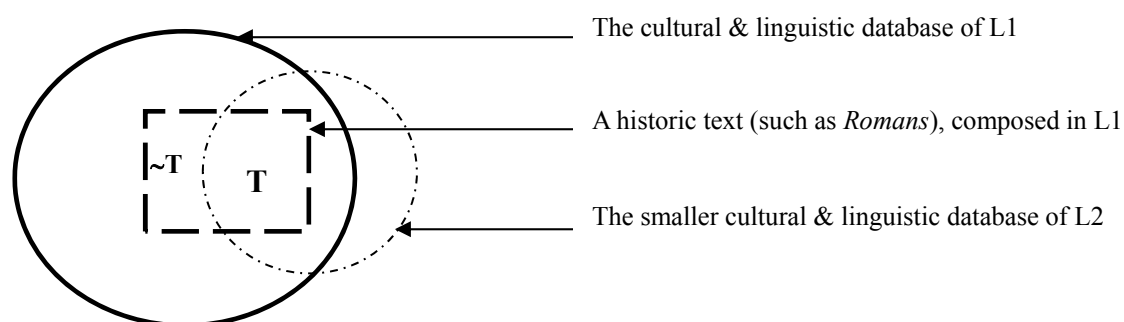
*core value-and-perspectival schema* of the L1-text is the better reinvented in the translated text. Hence, notionally, C is exactly that which the L1 author would have similarly and agreeably attempted to produce when writing in L2, if s/he has been equally motivated, eloquent and competent in both L1 and L2.

As a corollary to the above paragraph, the shift from C to a L2-created value-and-perspectival schema centered upon either C1' or C2' would have been an epistemic as well as emotive and spiritual disappointment to the original L1-author of a religious text. The attempt towards C1' is only a shallowly historic-critical translation. A translator (and/or teacher or commentator) aiming at C2' is, on the other hand, a typical adherent of the “Linguistic Translation Paradigm” as the term might have been generally understood by most people.

## (2) The challenges about translatability & the illogicality of

### LTP-dominance:

It should be noted that the concentricity of the two translational approaches and the issues of translatability between L1 and L2 are two distinct issues. They should not be confused and be mistaken as one and the same theoretical question. The relationship between degrees of translatability<sup>69</sup> and the size of cultural and linguistic databases between different L1 and L2 is represented in Figure 3a below.



**Fig. 3a: Degree of translatability between L1 and L2**

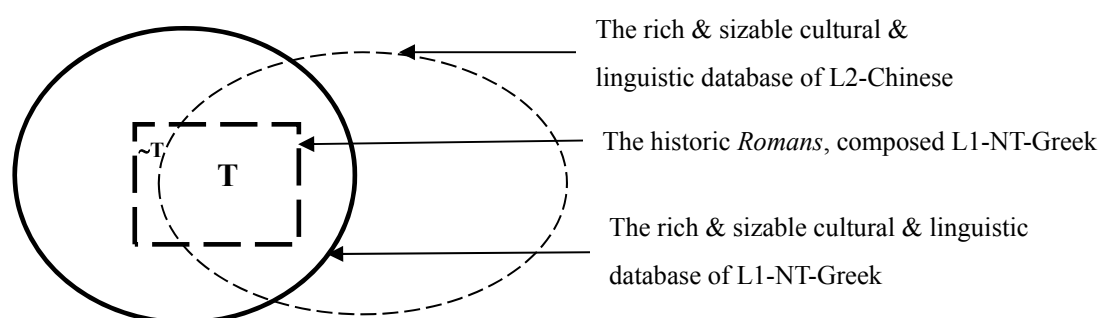
In Figure 3a, ~T stands for linguistic and cultural data (such as concepts, meta-ideas and meta-emotions, assumptions and frameworks and

worldviews) not easily translatable, and **T** stands for items that can be easily recreated into L2. Hence, with what ease it might be thinkable for a determined translator striving to accomplish the move from Point A to B and then to C in Figure 2, i.e. to put into practice the transmission of cultural perspectives through translation, is partially and essentially – though not sufficiently - dependent on how sizable the linguistic and cultural database of L2 was, has been and is.

Hence, it is striking that at about the time when Jerome chose to situate his Vulgate translation project within the Linguistic Translation Paradigm, people were aware of the paradigmatic difference between LTP and CTP (as has been illustrated in Figure 2).<sup>70</sup> In addition, a notable Bible Translator of the twentieth century had evinced that the historic-critical move across LTP towards CTP, i.e. from A, to B and in the direction towards C in Figure 2, from New Testament Gteek into Chinese is much more thinkable than it has hitherto presumed.<sup>71</sup> This emergent translational possibility is thinkable because both the Chinese and New Testament Greco-Roman traditions are sizable as linguistic and cultural databases. They are comparable in varieties



and richness. One needs only to be sufficiently persistent to get closer to Center C in Figure 2.<sup>72</sup> Had the size and richness of the L1 and L2 databases been far less comparable then the untranslatability between L1 and L2 would be far greater or unbridgeable. Figure 3b below thus illustrates the relation between L1-NT-Greek and L2-Chinese linguistic and cultural traditions.



**Fig. 3b: Degree of translatability of *Romans* between L1-NT-Greek & L2-Chinese**

Yet, so assessed, all the L2-versions of *Romans* that have been accessed in this Project have followed a “context neutral” approach, which is a euphemism for being “context-blind”. Most translators have modeled after either consciously or by default Jerome’s approach. Under various banners

and taking on apparently diverse formats, they all tended to focus on words and have slanted towards readers' comforts in their L2 recreations of *Romans*. Such L2-versions were not L1-audience sympathetic; or worse still, not ur-audience-detecting at all.<sup>73</sup> Neither were they sufficiently L1-author sensitive nor L1-author faithful.

And where and when no handy solution is found in L2 for an *easy* transmutation or the “trans-laying” of a L1 concept or meta-cultural messages (factual and emotive ones), L2 linguistic practice often would step over to take charge. L1 ideas, grammars and worldviews would cede precedence to L2 practices. The translation of proper names is a case in point. They prototypically are “translated” in L2-Chinese *Romans* through mere phonic transliterations even though they are heavily culture-laden and are carrying strongest belief- and culture-based connotations. In short, L2-versions of *Romans* reconstructed with adherence to the Linguistic Translation Paradigm implies in practice the displacement, or dilution, or outright deletion of culture-specific and context-specific radical meanings that are obvious and central in the L1-*Romans* as first authored by St. Paul.

However, most general readers, and most pastors, would not be prepared to raise any queries about them. And with vague reference to the principle of “dynamic equivalence”, this obliteration of historic specificities has indeed always been defended, even if and when queried.

**(3) Arising to the challenges: Translation as a simultaneous task of bridging and distancing**

Fortunately, other activating factors are at work. Supportive to this Portfolio’s historic-critical attempt to recode and to recommunicate the *Romans* historic-critically in Chinese are the accumulating and perfecting groundworks done in papyrus, codex and historic-critical exegetical studies. Thanks to generations of scholars, these have progressed rigorously since the nineteenth century. For without a relatively dependable source text in first century Greek, there could be no L2-Chinese re-translation that might aim to bypass Jerome’s Vulgate Latin Bible and its affiliating theologies and worldviews.



Historically however, Jerome's L2-Latin version has indeed dominated European scene for more than sixteen hundred years. It took about five hundred years<sup>74</sup> before it has a relative complete displacement of Greek versions and Greek-Latin bilingual versions that have been in circulation even before St. Jerome's version was done. Many contemporary reader-friendly L2-versions (either in Chinese<sup>75</sup> or European languages<sup>76</sup>) remain in practice quite distant in content and in spirit from the Nestle-Aland-27 Greek text<sup>77</sup> we nowadays have on hand. Hence, to reasonably assess the accomplishment of the present Project, the NA-27 Greek text rather than those other prevalent L2-versions, including the Vulgate Bible which obviously was itself a L2-version, should be accorded the privileges as our contrasting lampost in the dark.

Yet, the Project title of "*historic-critical reading of Romans*" means more than temporarily laying aside the Vulgate Latin L2-Bible. Two sharp and pertinent questions must be raised. First, as far as *The Epistle to the Romans* is the concern, what do we mean by "context"? Second, how must we approach the ~T ("area of challenging translatability") left unresolved





in Figure 3b? A response to the first question can never reach perfection and would continue to demand multifarious considerations and be revamped over time. It however can be broken into smaller ones. With reference to the studies about meta-knowledge of communication<sup>78</sup> and the aesthetic-receptive theory of reading,<sup>79</sup> a non-exhaustive listing must include at least the following essential historic considerations: Who were the audience? What were the major socio-cultural features of the “Greco-Roman context”? While St. Paul strived to put to words his received “revelations” into *The Epistle*, was he not a translator and a teacher<sup>80</sup> at the same time? If yes, what were among his aims to show, to communicate, and to establish? What unfolding emancipative and regenerative process of life and values enlightenment was Paul inviting his audience to co-author in their life scripts?<sup>81</sup> And why? And how?

Next is the second question of “How must we approach the ~T (“area of challenging translatability”) left unresolved in Figure 3b?” Interwoven beneath the series of sub-queries we just mentioned in the last paragraph is the frequently resurgent and apparently problematic absence of easy

isomorphic equivalencies between L1-NT-Greek and L2-Chinese. We have symbolized this by ~T in Figure 3b. The other Modules of Applied Historic-Critical Research of this doctoral portfolio will reopen and proceed along this issue and path of translatability. This will be done on the Gadamerian ground<sup>82</sup> that “To engage a work of culture is to participate in an event, in the play of tradition”,<sup>83</sup> and that “The traditionary text itself has a diachronic existence. It is built to travel, to meet new interlocutors, and to develop over time.”<sup>84</sup>

Moreover, since *Romans* 16 has named the representative adult ur-recipients of *The Epistle* dwelling in Rome, it is very much acknowledged and simultaneously aimed at that this Portfolio in its attempt to translate and to teach *Romans* is performing and reforming “in the play of tradition”. We are not merely “reproducing authentic or inauthentic copies but participating in the ongoing development of a line of thought, re-opening a vein of meaning, responding to a call that demands a response”.<sup>85</sup> In short, we are making historic-critically the text of St. Paul’s *Romans* to speak to contemporary Chinese-speaking adult Christians



relevantly. That is this Portfolio attempts to put into practice the Culture Translation Paradigm and make it an inherently distancing and yet a bridging mechanism at the same time.<sup>86</sup>

This simultaneous and yet inherently connected nature of the translation-al learning and teaching activities involved in this Portfolio might need some explanation here. For one might ask: “Is Culture Translation Paradigm a distancing technique or a bridging mechanism in this Portfolio?” This query has obviously assigned an unavoidable dichotomy between a bridging vehicle and the distancing technique. However, given the rich linguistic and cultural databases of the Chinese Language, and given sufficient efforts and persistence are indeed being maintained, it is empirically quite possible to achieve both impacts in the same translation.

On the one hand, recreating those cultural senses of St. Paul would show the breadths and depths of *The Epistle to the Romans*. So, there is the bridging effect expected of a cultural translation. So, given that Chinese language has a long history and it has itself passed through various stages



of shifts and changes and absorbing inputs from neighboring cultures, it is always possible to identify, to excavate, or to reinvent some proper and comparable words and phrases in the Chinese language – making use of linguistic and cultural resources from a certain “distant” past and historic epoch of the Chinese language – so as to match the images, senses and meanings (i.e. the “~T in Figure 3b) of St. Paul. It is thus quite possible that a CTP translator-and-teacher can end up with a way of expression that has both the bridging and distancing impacts at the same time, while making genuine and innovative use of the diachronic databases of the Chinese language. In fact, being simultaneously familiar and distancing is a comment I have received from Chinese adult learners who have sought to encounter with *The Epistle to the Romans* via my M-1 translation of *Romans*. Appendix 1A is a reader’s critical response, sent to me as an email. It shows what she thinks about the language style and the epistemic, emotive and communicative impacts of M-1.



### **3.6 Contemporary context for rethinking *Romans***

To sum up, there are three contextualizing and naturalistic rationales calling forth this Portfolio on life and values education. They are:

**(1) To facilitate Faith seeking Understanding for the devotional and intellectual values of *Romans* for believing Christians:**

This means a re-reading of L1-NT-Greek *Romans* embracing the theory of readers' response and to study critically the L1-text in close conjunction to the historicity characteristic of its times.

**(2) To facilitate intellectual and emotive enrichment on crossing cultural traditions:**

This is because, as illustrated in M-1 to M-5, learned doctrines and practices<sup>87</sup> do embody inherited deflections which could have been striking novelties even to Saint Paul. It would be unwise to label Chinese traditional ideologies as pagan. To unilaterally dismiss their values is to cut the bridge for inter-cultural and inter-textual dialogues between L1-NT-Greek *Romans* and Chinese traditions. This position's nonsensicality lies in its implicit and



untested assumptions of taking Chinese traditions as inherently irrelevant to humanity and that they are all dichotomous to God's Grace. This position is simply *not* evidence-based. For even when Jesus is the shrewdest cut at the Gordian knot as solution to human dilemmas, so are Chinese traditions representative of naturalistic attempts to address those same universal and fundamental questions about humanity. Inter-perspectival<sup>88</sup> dialogues are not only meaningful, but also most educational in the inducement of real developments in one's life and values orientations.

**(3) To restore *Romans* as a text with theoretical and practical significances for life and values education, even for our age of post-modernity:**

St. Paul's *The Epistle to the Romans* is one of the earliest and written tracts *defining* and capturing distinctive features of the nascent Christian faith. Aberrations in the understanding of this foundational treatise are a burning question calling for in depth and earnest investigation. A restoration of its deeper and life-enriching values will shed foundational insights into our understanding of the other New Testament texts.



Furthermore, it should be stressed that post-modernity actually means “de-centering” major historic ideologies. Adult Christian learners worldwide are now in a sense re-living in the seemingly de-centered and pre-Enlightenment diversities comparable to those of the ancient *Pax Romana* world that St. Paul and his ur-recipients of *The Epistle to the Romans* have been living in. Yet, this “postmodern worldview [actually] allows educators to envision an alternative way out of the turmoil of contemporary schooling, which too often is characterized by violence, bureaucratic gridlock, curricular stagnation, depersonalized evaluation, political conflict, decaying infrastructure, emotional fatigue, demoralization, and despair”.<sup>89</sup> The Life and Values perspectives embedded in L1-*Romans* would thus be meeting the timely educational needs of our contemporary times.

Besides, in this epoch of Globalization, who is really a rigidified walking zombie from the past? Are we not all interculturals? I mean in the inner intellectual-psychological schema of our contemporaries, there are always bundles of competing perspectives that are inherited from various cultural



sources. This situation is comparable to that of the intercultural Greco-Roman ur-recipients of St. Paul's L1-*Romans*. Nowadays, this inner situation at least must be true to anyone with some Chinese cultural heritage shared within his or her worldview. Indeed, the “truly” prototypical *traditional* China has long vanished (cf. subsection 8.1). Thus, applying the internal eye to look within for an inter-perspectival self-encounter (*Selbstbegegnung*)<sup>90</sup> is as sensible as the urge for that external inter-traditionary dialogues<sup>91</sup> which have often been attracting most of the concern in the literature. So, I do believe the present Portfolio shall be contributing something to both the societal and to the inward spheres of intercultural and inter-perspectival enlightenment and transformation of the Chinese-speaking adult learners.

Hence, as far as life and values education of Christian adults in relation to making use of the *Romans* is the concern, an investigation of the Research Question propelled by these three rationales is valuable in three senses. First and foremost, the outputs of this Portfolio can provide the very much needed learning and teaching resources for life and values education compatible with





the spirituality of Chinese-speaking Christians. The MAHRs of this Portfolio are first fruits to a newer path of curriculum design for adult learners based on *The Epistle to the Romans*. In addition, this Portfolio is to empower the Chinese-speaking adult Christians to live a liberated life in two senses. One is to break beyond the limited and distorted visions and teachings based on problematic L2-*Romans* that have been produced in adherence to the Linguistic Translation Paradigm; the other is to accept the historicity of human existence, to reaffirm the value of their own intuitive knowledge<sup>92</sup> (in contrast to dogma), and to mobilize (rather than to suspend or suppress) their own intellectual and emotive *lived* sensibilities more fully when being encountered by the senses and meanings of L1-*Romans*. Last but not least, these developments could be of great relevance to the present century of global interactions and globalized Christianity.



### **3.7 Summary and Discussion: Challenges of inherited Translation Epistemic**

#### **Gaps and *intercultural* meaning-making for Chinese-speaking adult**

#### **Christian learners**

This Chapter has sketched the features of how *The Epistle to the Romans* is received in the West since the times of the Latin Fathers in the fourth and fifth centuries. These sketches have been in big strokes and thicker descriptions could definitely fit in much of the needed finer details. However, they suffice to show that there must be momentous drops, losses and drifts in the epistemic, and thus spiritual, visions. In other words, the epistemic and emotive baselines of St. Paul's L1-*Romans* (written in Koine Greek) and Western translation and commentary traditions that build upon the Latin Fathers are for our purpose not to be taken straightforwardly as identical. Greek and Latin are simply two languages, not one! L2-Translation has taken place from Greek into Latin; and translation paradigmatic choices have been at work. The post-Pauline L2-Latin *Romans* of Jerome for instance might need to be held in suspension.



Furthermore, it is well understood that in the Middle Ages, Western Tradition has lost its awareness about the Greco-Roman world. The ordinary folks in Western Europe have then largely lost their cultural anchorage even to Homer, Socrates, Plato and Aristotle.<sup>93</sup> A rebirth of their works and influences has to wait till the days of Renaissance.<sup>94</sup> So sweeping were these losses that even in the days of Renaissance, Erasmus complained, “There are some who [in the Renaissance, in c.1516], whilst they think themselves very learned men, are hardly aware that John did not write in Latin.”<sup>95</sup> Among Catholics, Jerome’s L2-Vulgate is thus still *the* authoritative version despite Vatican II Council. This means the authority of the LTP-Vulgate indeed has a long history. Theological views building upon L2-Vulgate *Romans* have indeed condensed to become the Western Tradition. This interpretative Tradition in fact even predates the Reformation, predates the Renaissance by about one thousand years.

On the other hand, we must recognize that the being attempted return to L1-NT-Greek text as a serious competing source, in comparison, is a relatively a babyish movement that was started among serious learners only in the nineteenth century. Hence, the eclipse of the epistemic (and thus spiritual)



visions of L1-*Romans* has been a real fact as all pervasive and as assumedly unproblematic as gravitational force. In this sense, Chinese-speaking Christians, Protestants or Catholics alike, are equally susceptible to the LTP-based preconceptions about *The Epistle to the Romans*. These preconceptions could simultaneously be learners' needs and learners' obstacles. They must be dealt with a Curriculum that intends to use *The Epistle to the Romans* for Life and Values enlightenment.

In addition, another set of cogent questions does demand some further discussion or a reminder about. If the move from Greek into Latin could have been distorting, then what is the distinctive and qualitative difference between the L2-Vulgate of Jerome and the CTP-Chinese-*Romans* that is incorporated in this Portfolio as M-1? Subsection 3.5 has been specifically written to pinpoint the momentous differences which paradigmatic choices of the Translator can make to their finished translations. The Cultural Translation Paradigm as analyzed in subsection 3.5 (which has been executed in strict adherence to the Method of Historic-Criticality as specified in subsection 1.4) is qualitative different from Jerome's paradigmatic preference and practice. For Jerome,



L2-naturalness is everything, (cf. subsection 5.4 below). Hence, the contrastive differences between LTP and CTP as illustrated in Figure 2 (under subsection 3.5) can be most evident, too. Yet, anachronistic beliefs, perceptions and expectations about *The Epistle to the Romans* based on the Tradition of Western Europe (as sketched in the other subsections previously in this Chapter) could become learning “hurdles” which learners need to put aside, at least for a while, if they are to be benefitted from a CTP-reading of *The Epistle*.

This then leads to another question. A CTP-based curriculum and teaching of *The Epistle* does not aim at a delivery with high degree of L2-naturalness *per se* as an educational goal. Instead the art of distancing could be more enlightening and educational in that it helps learners recheck and remake their own acquired or inherited frameworks and understandings about *The Epistle* as much as about themselves, i.e. about their own life and values. Paradoxically enough, “dynamic equivalence” between ur- and contemporary readers’ responses is then achieved when that newness through distancing is recreated (cf. Appendix 1A), such that to the ur- and the present audiences, the perennial and ur-dichotomy concerning unearned Grace and the Law is then re-felt, and



shared. This is because in the ultimate analysis, it is the perennial ontological conditions of humans that make languages as vehicles of thoughts across cultures possible. Languages, if void of the perennial ontology and thus *shared* and *lived* contexts of life,<sup>96</sup> would not be able to bridge across persons and across cultures.

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<sup>1</sup> Mildred C. Robeck, Randall R. Wallace: *The Psychology of Reading: An Interdisciplinary Approach* (London : Lawrence Erlbaum Associates, 1990), 360.

<sup>2</sup> Tatha Wiley, *Original Sin: Origins, Developments, Contemporary Meanings* (Mahwah, NJ: Paulist Press, 2002), 56-75.

<sup>3</sup> 示例，參閱巴克萊 [William Barclay]：《羅馬書注釋》，周郁晞譯（香港：基督教文藝，2000），185-227

<sup>4</sup> 曾慶豹：〈前言〉，《朱偉特論羅馬書》朱偉特著[Robert Jewett]，譚浚明等譯（香港：基道，2009），xiii.

<sup>5</sup> Charles Freeman, *A.D. 381: Heretics, Pagans, and the Dawn of the Monotheistic State* (Woodstock, New York: The Overlook Press, 2008), 122-26, 143-45

<sup>6</sup> Marcellino D'Ambrosio, "Vatican II & the Word of God," <http://www.ccr.org.uk/archive/gn0405/g09.html> [accessed February 6, 2013].

<sup>7</sup> 斯賓諾莎：《神學政治論》，溫錫增譯（河北，三河：商務印書館，1996），166-67。

<sup>8</sup> 巴特[Karl Barth]：《羅馬書釋義 [Der Römerbrief]》，魏育青譯（上海：華東師範，2007）。

<sup>9</sup> 尼布爾[Reinhold Niebuhr]：《人的本性與命運》，謝秉德譯（香港：基督教文藝，1998）。

<sup>10</sup> For "The Jewish Law", see E. P. Sanders, "Paul", in *Early Christian Thought in Its Jewish Context*, eds. John Barclay and John Sweet (Cambridge: Cambridge University Press, 1996), 116-125.

<sup>11</sup> Robert Morgan, "New Testament Theology in the Twentieth Century," in *Biblical Theology: Introducing the Conversation*, eds. Leo G. Perdue, Robert Morgan, Benjamin D. Sommer (Nashville: Abingdon Press, 2009), 200.

<sup>12</sup> 鄧雅各[James Dunn]：〈保羅與律法——保羅新觀〉，《筆戰羅馬：羅馬書

之研究》，盧龍光等編譯(香港：天道書樓，2010)，237-248。

- <sup>13</sup> Robert Jewett, *Romans* (Nashville, TN: Abingdon Press, 1988), 20.
- <sup>14</sup> Mark Nanos, "Paul and Judaism: The Historical and Theological Challenge to Re-consider and Re-describe Christian Origins", (lecture, The Salvation Army Kowloon Central Corps Christian Church, Hong Kong, October 14, 2012).
- <sup>15</sup> Garry Wills, *What Paul Meant* (London: Penguin Books, 2006), 127-29.
- <sup>16</sup> In late first century, Rome had a population of one million. In Western hemisphere, this was not surpassed until the rise of London in the nineteenth century. See *The Greenwood Encyclopedia of Daily Life: A Tour through History from Ancient Times to the Present, Vol. 1*, ed. Joyce E. Salisbury & Gregory S. Aldrete (Westport, Connecticut: Greenwood Press, 2004), 106-08。
- <sup>17</sup> See Jerome Eckstein, *On Meanings of Life: Their Nature and Origin* (Albany: State University of New York, 2002), 5-6. Eckstein has coined in contrast to the idea of "goal-oriented" the word of "intraestedness" to mean non-performance driven and "to be involved within".
- <sup>18</sup> κατεργάζομαι and καυχάομαι are two unique catchwords in L1-Romans. 參閱黃錫木：《古希臘語[新約]教程（卷三）》（上海：華東師範大學出版社，2008），294。The Greenwood Encyclopedia of Daily Life, Vol. 1, 107: "the very stones that made up the great public buildings of Rome were themselves reminders of Rome's status as conqueror of the known world. Rome imported colored marbles and decorative stones at great expense and effort from all over the Mediterranean. The buildings that made up the city were themselves literally composed of booty from the conquered territories." 亦參薛華[Francis A. Schaeffer]：《前車可鑑：西方思想文化的興衰》，梁祖永等譯（香港：宣道出版社，1984），15-22：「從許多角度看，羅馬是偉大的，但人類面對的基本問題，它卻沒有真實的答案；」而且「羅馬是很殘酷的」。
- <sup>19</sup> Roma, means "strength", see *Brewer's Dictionary of Phrase and Fable*, 16<sup>th</sup> ed., s.v. "Rome."
- <sup>20</sup> Garry Wills, "Paul and Women," in *What Paul Meant* (London: Penguin Books, 2006), 174.
- <sup>21</sup> 參閱中文聖經啟導本編輯委員會：《中文聖經啟導本》（香港：海天書樓，1990）。
- <sup>22</sup> John Dewey, *Art as Experience* (New York: Perigee, 2005), 54. "Every work of art follows the plan of, and pattern of, a complete experience, rendering it more intensely and concentratedly felt." "It is not so easy in the case of the perceiver and appreciator to understand the intimate union of doing and undergoing as it is in the case of the maker. We are given to supposing that the former merely takes in what is there in the finished form, instead of realizing that this taking involves activities that are comparable to those of the creator."
- <sup>23</sup> On the author as a translator, see Roland Barthes, "The Death of the Author,"

- in *Image, Music, Text*, trans. Stephen Heath (New York: Hill and Wang, 1977), 146.
- <sup>24</sup> In this sense, the Russian Formalist Viktor Shklovsky's observations about de-familiarization techniques could have been of some relevance to St. Paul as an original writer, too.
- <sup>25</sup> Assessing St. Paul's uniqueness in his position in the development of the Christian faith "from a parochial form of Judaism, aimed at Jews alone, to a distinctive separate religion with a mission to convert all humanity," see Martin Goodman, *The Roman World 44 BC- AD 180* (London: Routledge, 1997), 319.
- <sup>26</sup> Garry Wills, *What Paul Meant*, 174. Wills remarked, "The revelation in Paul has its own divine power, so he speaks of 'when the revelation first began to work' (Phil 4.15). As usual, God is acting directly through Paul."
- <sup>27</sup> Rom 1:16 reflected the interactionary need to be able to enter into dialogic conversations with the larger Greco-Roman world.
- <sup>28</sup> Other evidences outside *The Epistle to the Romans*: Colossians 2:6-8 makes explicit mention of "the philosophy and empty deceit according to the tradition of man" (τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ γῆν παράδοσιν τῶν ἀνθρώπων); 1 Cor. 12:2, where Greco-Roman deities are the interactional entities; and 2 Peter 1:16, where Greco-Roman thinking pattern as embodied in myths (μύθοις) is the concern.
- <sup>29</sup> 曼森[T. W. Manson]:〈聖保羅致羅馬人(及其他人)書信〉,《筆戰羅馬:羅馬書之研究》,盧龍光等編譯(香港:天道書樓,2010),74-79。
- <sup>30</sup> Ibid., 74.
- <sup>31</sup> The fusion of *Weltanschauungen* (worldviews) as a result of religious changes, see the various theoretical and practical researches in Pamela J. Stewart and Andrew Strathern, ed. *Religious and Ritual Change: Cosmologies and Histories* (Durham, N.C.: Carolina Academic Press, 2009). For instance, Joel Robbins had a research on "History, Cosmology and Gender: Christianity and Cultural Change among the Urapmin of Papua New Guinea", 109-132.
- <sup>32</sup> M. A. K. Halliday & Christian M. I. M. Matthiessen:《通過意義識解經驗——基於語言研究認知[Metadiscourse]》(北京:世界圖書,2003[?]),3. And Mildred C. Robeck, Randall R. Wallace, *The Psychology of Reading: An Interdisciplinary Approach* (London: Lawrence Erlbaum Associates, 1990), 360, which remarks, "Prior knowledge provided a common experiential framework between the reader and the author."
- <sup>33</sup> James C. Russell, *The Germanization of Early Medieval Christian: A Sociohistorical Approach to Religious Transformation* (New York: Oxford University Press, 1994), 102-03.
- <sup>34</sup> Miguel de Unamuno, *Tragic Sense of Life*, trans. J. E. Crawford Flitch (New York: Dover, 1954), 94. It is observed that, "The Gods being no more and Christ being not yet, there was between Cicero and Marcus Aurelius a



unique moment in which man stood alone.”

- <sup>35</sup> *Iliad* and *Odyssey* were essential readings in first century Rome. 參卡特琳娜·薩雷絲[Catherine Salles]:《古羅馬人的閱讀》,張平、韓梅譯(桂林:廣西師範大學,2005),28、50、58、70、73-4。“Jupiter” was the Latinized counterpart for “Zeus”. “Zeus” worship was paganized only after the fourth century onwards, see Charles Freeman, *A.D. 381: Heretics, Pagans, and the Dawn of the Monotheistic State* (Woodstock, New York: The Overlook Press, 2008), 142, 146.
- <sup>36</sup> K. M. Newton, *Interpreting the Text: A Critical Introduction to the Theory and Practice of Literary Interpretation* (New York: St. Martin's Press, 1990), 133: “Reading literature is therefore a free act in which one confronts texts which by definition question or undermine dominant ideologies”; “The experience of reading can liberate one from adaptations, prejudices, and predicaments of a lived praxis in that it compels on to a new perception of things”.
- <sup>37</sup> To suppose there is an unbridgeable rift between philosophy and ur-Christian faith would neither be necessary nor historical, see David L. Dungan, “The Influence of Greek Philosophy upon Early Christianity,” in *Constantine's Bible: Politics and the Making of the New Testament* (Minneapolis, NM: Fortress Press, 2007), 32-33.
- <sup>38</sup> Modern western epistemologies tend to evade intimate and intuitive knowledge. Books on learning theories tend also to be silent about them or about the Conscience (συνείδησις); cf. Morris L. Bigge & S. Samuel Shermis, *Learning Theories for Teachers* (New York: Longman, 1999), 9-10. Similarly, based on this LTP-biased views about *Romans*, Ian W. Scott made mention of the Conscience only in a footnote, see Ian W. Scott, *Paul's Way of Knowing* (Michigan: Baker Academic, 2006), 70.
- <sup>39</sup> 趙雅博:《西洋哲學的發展》(台北:商務印書館,1994),76-77,127-28.
- <sup>40</sup> Josephus, *The Fall of Jerusalem*, trans. G. A. Williamson (London: Penguin Press, 2006), 89.
- <sup>41</sup> *Ibid.*, 88-91.
- <sup>42</sup> Shlomo Sand, *The invention of the Jewish people* (New York: Verso, 2010), 134.
- <sup>43</sup> Mireille Hadas-Lebel, *Jerusalem Against Rome*, trans. Robyn Fréchet (Leuven-Dudley, MA: Peeters, 2006), 120-26.
- <sup>44</sup> The suggestion of reassessing (ὁ) νόμος (the Law) as a [Greco-Roman] “board notion”, see Jan Lambrecht & Richard W. Thompson, *Justification by Faith: The Implications of Romans 3:27-31* (Wilmington, Delaware: Michael Glazier, Inc., 1989), 55-56. For instance, to restrict “the Law” in Rom 3:27-31 as referring solely and narrowly only to the Jewish Law could have sieved out some of the ur-Greco-Roman cultural, political and jurisprudential senses about “the Law”, cf. subsection 8.6(3).
- <sup>45</sup> Charles Freeman, *A New History of Early Christianity* (London: Yale

- University Press, 2009), 318.
- <sup>46</sup> 參閱約翰·赫斯特 [John Hirst]:《極簡歐洲史 [The Shortest History of Europe]》(桂林:廣西師範大學,2011),35。
- <sup>47</sup> Both Latin and Greek are considered classical languages. Roman literary masters also admired their Greek counterparts. Yet, these two cultural traditions did not have identical strengths and orientations. For an unusual and extraordinary representation of their difference, see Paul Cartledge: *The Cambridge Illustrated History of Ancient Greece* (Melbourne: Cambridge University Press, 1998), 351.
- <sup>48</sup> 龔道運:〈基督教和儒教在十九世紀的接觸:基督教入華先驅馬禮遜研究〉,《近世基督教和儒教的接觸》(上海:上海人民出版社,2009),43-45。
- <sup>49</sup> Ibid., 27, 44。
- <sup>50</sup> The return to L1-NT-Greek text as a competing source is a movement started among Protestant academics in the nineteenth century. Among Catholics, Jerome's L2-Vulgate is still *the* authoritative version. The authority of the LTP-Vulgate indeed has a long history. See Paul Botley, "Erasmus and the New Testament", in *Latin Translation in the Renaissance: The Theory and Practice of Leonardo Bruni, Giannozzo Manetti and Desiderius Erasmus* (Cambridge: Cambridge University Press, 2004), 117. It quotes the [translated] words of Erasmus, "There are some who [in the Renaissance, in c.1516], whilst they think themselves very learned men, are hardly aware that John did not write in Latin."
- <sup>51</sup> Marcus Tullius Cicero, "Translating Greek Orations into Latin, from *On the Orator*," in *Western Translation Theory: From Herodotus to Nietzsche*, ed. Douglas Robinson, trans. E. W. Sutton & H. Rackham (Beijing: Foreign Language Teaching & Research Press, 2002), 9. Writing in 55 BC, Cicero proclaimed, "And I did not translate them as an interpreter.... I did not hold it necessary to render word for word, but I preserved the general style and force of the language. For I did not think I ought to count them out to the reader like coins, but to pay them by weight, as it were." About 450 years later, Jerome quoted and adored exactly this same principle in his theorization about translation. See H. F. D. Sparks, "The Latin Bible", in *Studies in Early Christianity: The Bible in the Early Church*, ed. Everett Ferguson et al. (London: Garland Publishing, Inc., 1993), 357.
- <sup>52</sup> 香港聖經公會:《和合本修訂版——修訂原則與例子》(香港:香港聖經公會,2010)。
- <sup>53</sup> 馮象:《新約》(香港:牛津大學出版社,2010)。
- <sup>54</sup> 馮象:《中譯〈新約〉前言》, <http://www.douban.com/group/topic/12889022/>[[見於2013年2月6日]。
- <sup>55</sup> 《新漢語譯本》即標榜「譯文簡單直接,一看就明白」,見漢語聖經協會聖言中心:〈事工分享 Newsletter〉,(2011年2月),4。
- <sup>56</sup> 鄧雅各[James Dunn]:〈保羅與律法——保羅新觀〉,《筆戰羅馬:羅馬書之研究》,盧龍光等編譯(香港:天道書樓,2010),237-248。

- <sup>57</sup> Garry Wills, "Appendix: Translating Paul," in *What Paul Meant* (London: Penguin Books, 2006), 177: "Krister Stendahl and John Gager both tell us that modern translations, even those that seem most 'objective' distort what Paul was saying. Paul's writings are the first to reach us from a follower of Jesus. It is hard to avoid anachronism when we try to reenter Paul's world – to avoid terms that did not exist for Paul, terms like Christian, church, priests, sacraments, conversion. All such terms subtly, or not so subtly, pervert what was being said in its original situation."
- <sup>58</sup> 德、英新教的譯經，及走向二十一世紀的漢語聖經學，參閱謝品然：〈經典翻譯、聖經學、漢語聖經學——從漢譯聖經到漢語聖經學的（不）可能〉，《自上帝說漢語以來——《和合本》聖經九十年》，謝品然、曾慶豹合編（香港：研道社，2010），218-23。
- <sup>59</sup> 鄧雅各[James Dunn]：〈羅馬書的形式與神學的一貫性〉，《筆戰羅馬：羅馬書之研究》，盧龍光等編譯（香港：天道書樓，2010），211。Garry Wills, "Appendix: Translating Paul," in *What Paul Meant* (London: Penguin Books, 2006), 177.
- <sup>60</sup> Garry Wills, *What Paul Meant*, 175.
- <sup>61</sup> William James, *The Varieties of Religious Experience* (New York: Penguin Books, 1982), 17-18. The observations of James are worthy of quoting in full: "In the natural sciences and industrial arts it never occurs to anyone to try to refute opinions by showing up their author's neurotic constitution. Opinions here are invariably tested by logic and by experiment, no matter what may be their author's neurological type. It should be no otherwise with religious opinions. Their value can only be ascertained by spiritual judgments directly passed upon them, judgments based on our own immediate feeling primarily; and secondarily on what we can ascertain of their experiential relations to our moral needs and to the rest of what we hold as true." And that "*Immediate luminousness, in short, philosophical reasonableness, and moral helpfulness* are the only available criteria."
- <sup>62</sup> Cf. Jon Wiles: *Curriculum Essentials: A Resource for Educators* (London: Allyn and Bacon, 1999), 27.
- <sup>63</sup> See Edith Hamilton, *The Roman Way* (New York: W. W. Norton & Company, 1932), 141-42.
- <sup>64</sup> John Dewey, *Art as Experience* (New York: Perigee, 2005), 56. "For to perceive, a beholder must *create* his own experience. And his creation must include relations comparable to those which the original producer underwent. They are not the same in any literal sense. But with the perceiver, as with the artist, there must be an ordering of the elements of the whole that is in form, although not in details, the same as the process of organization the creator of the work consciously experienced. Without the act of recreation the object is not perceived as a work of art."
- <sup>65</sup> Aurelius Augustine, "The Use of Translations, From *On Christian Doctrine* (*De Doctrina Christiana*)," in *Western Translation Theory: From Herodotus to*

- Nietzsche*, ed. Douglas Robinson, trans. D. W. Robertson (Beijing: Foreign Language Teaching & Research Press, 2002), 33-34.
- <sup>66</sup> The Sapir-Whorf Hypothesis, see David Katan, *Translating Cultures: An Introduction for Translators, Interpreters and Mediators* (Manchester: St. Jerome Publishing, 1999), 74-75.
- <sup>67</sup> For Hofstede's Onion on practices across symbols, heroes, rituals and values (i.e. the innermost core layer of the "onion"), see David Katan, *Translating Cultures*, 27.
- <sup>68</sup> To consider LTP and CTP as dichotomous, or be in any form of objectivism versus subjectivism epistemological antagonism, though commonly held, is a false notion.
- <sup>69</sup> 牛秋業：《不可通約—費耶阿本德的科學哲學研究》，北京：光明日報，2010，18。
- <sup>70</sup> E. Jerome, "The Best Kind of Translator: Letter to Pammachius," in *Western Translation Theory: From Herodotus to Nietzsche*, ed. Douglas Robinson, trans. Paul Carroll (Beijing: Foreign Language Teaching & Research Press, 2002), 23-30。See also Saint Augustine, "The Use of Translations, From *On Christian Doctrine* (*De Doctrina Christiana*)," 31-34.
- <sup>71</sup> 參閱任東升：《聖經漢譯文化研究》（武漢：湖北教育，2007），85-86、239。
- <sup>72</sup> Ibid.
- <sup>73</sup> With reference to "the Law" as used in *Romans* 2, this uncaring ambivalence about who the ur-audiences in L2-translations or commentaries were is quite evident, cf. N.T. Wright, "The Law in *Romans*," in *Paul and the Mosaic Law*, ed. James D. G. Dunn (Tübingen: J. C. B. Mohr, 1996), 132-33.
- <sup>74</sup> H. F. D. Sparks, "The Latin Bible", in *Studies in Early Christianity: The Bible in the Early Church*, ed. Everett Ferguson et al. (London: Garland Publishing, Inc., 1993), 342-357,.
- <sup>75</sup> The proliferation of "modern" and easy to read versions has made the task of discernment a daring one even for faithful church pastors. The general lack of awareness of translation paradigm is also acutely evident, 參閱蒲錦昌：〈我該讀哪一本聖經〉，《我是牧人，不是超人：一個堂會牧者的信仰之旅》（香港：香港中文大學崇基學院神學院，2007），100。
- <sup>76</sup> "The testimony of Dr. Frank Logsdon: Bible Translator says, 'I'm in Trouble With the Lord'," <http://www.topix.com/forum/religion/seventh-day-adventist/TR41C06J8Q8ICUAE> F [accessed February 6, 2013]. The article states: "English Bible translations currently available has produced untold millions of dollars in sales, but does anyone believe that they have produced a modern Church which is more knowledgeable about their Bibles? No, it has produced the Siamese twins of confusion and falling away from truth."
- <sup>77</sup> NA-27 正文，參閱聯合聖經公會：《新約聖經·希、中、英並排版》（香港：聯合聖經公會，1997），519-566。

- <sup>78</sup> Ken Hyland, *Metadiscourse* (Beijing: Foreign Language Teaching & Research Press, 2008), 41: "It [metadiscourse] is not simply the 'glue' that holds the more important parts of the text together, but is itself a crucial element of its meaning – that which helps relate a text to its context, taking readers' needs, understandings, existing knowledge, intertextual experiences and relative status into account." Mildred C. Robeck, Randall R. Wallace, *The Psychology of Reading: An Interdisciplinary Approach* (London : Lawrence Erlbaum Associates, 1990), 360.
- <sup>79</sup> Wolfgang Iser, *The Act of Reading: A Theory of Aesthetic Response* (Baltimore: Johns Hopkins University Press, 1980).
- <sup>80</sup> St. Paul was the historic juncture of events, of inventing the terms and framework for his theory of evangelism. In that sense, he was at the epistemic and linguistic frontiers to translate the vision he saw in his lived experience into words (as set in his historical times) and to share and to cause transfer of learning among his ur-audiences who were to receive his *L1-Romans*.
- <sup>81</sup> 參閱羅伯特·梅斯勒[C. Robert Mesle]:《過程--關係哲學——淺釋懷特海》，周邦憲譯（貴州：貴州人民，2009），1-8、76-87。
- <sup>82</sup> 余德慧：《詮釋現象心理學》（台北：心靈工坊文化，2001），134：「葛達瑪以《真理與方法》為書名，其實是在嘲諷以方法為追求真理唯一途徑的想法。……詮釋心理學是一種把理解當做根本性的努力，他的陶冶就是理解，而理解就是歷史，歷史就在語言、傳統之中。」
- <sup>83</sup> Chris Higgins and Nicholas C. Burbules, "Teaching and Translation", *Philosophy of Education*, (2011): 374.
- <sup>84</sup> Ibid.
- <sup>85</sup> Ibid., 376.
- <sup>86</sup> 參閱呂振中的譯經經驗及觀點，任東升：《聖經漢譯文化研究》，238–39。呂振中說：「或曰，聖經既為中國人而譯者，則須譯成純粹之漢文。試問，此可能乎？欲強行之，勢非漏失許多美麗特之觀念不可。……譯經之文體問題，不必完全避免非中國式之語法，實可盡量應用中國之語法，或中國人所說得通而聽得懂之新語法，將新約時代原文之真意義與思想，予以他譯介紹，使今日讀者宛然置身於二千年前之猶太社會中。」
- <sup>87</sup> Most of these doctrines and practices however should be viewed with some intellectual reservation insofar as a serious study of *L1-Romans* is the concern. To take them as necessarily approximately equivalent to St. Paul's ideas could be a kind of anachronism.
- <sup>88</sup> 霍華德·嘉納[Howard Gardner], 《改變想法的藝術》，莊安祺譯（台北：聯經，2006）。
- <sup>89</sup> Patrick Slattery, *Curriculum Development in the Postmodern Era* (London: Routledge, 2006), 21.
- <sup>90</sup> 讓·格朗丹：《哲學解釋學導論》，何偉平譯（北京：商務，2009），184。
- <sup>91</sup> Leonard Swidler, Paul Mojzes, "From the Age of Monologue to the Age of

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Global Dialogue,” in *The Study of Religion in an Age of Global Dialogue* (Philadelphia: Temple University Press, 2000), 145-78.

<sup>92</sup> Rom 1:20 speaks of “νοούμενα” ; in the CTP-translation of M-1, it is “乃直觀可見”; see Feyerabend, *Langenscheidt's Pocket Greek Dictionary*, s.vv. “νοούμενα,” “νοέω.” 亦參羅念生、水建馥編：《古希臘語漢語詞典》，573-74。See also M-4.

<sup>93</sup> Charles Freeman, *The Closing of the Western Mind : The Rise of Faith and the Fall of Reason* (Sydney: Pimlico, 2003).

<sup>94</sup> 何新：《希臘偽史考》（北京：同心，2013）。

<sup>95</sup> Paul Botley, “Erasmus and the New Testament”, in *Latin Translation in the Renaissance: The Theory and Practice of Leonardo Bruni, Giannozzo Manetti and Desiderius Erasmus* (Cambridge: Cambridge University Press, 2004), 117.

<sup>96</sup> 參陳欣白：〈海德格「事實性的詮釋學」〉，《對話與溝通》（香港：基道，2009），19-25。

## **CHAPTER 4**

### **RESEARCH DESIGN AND METHODS OF THE MODULES OF APPLIED HISTORIC-CRITICAL RESEARCH (MAHRs) AS BUILDING BLOCKS OF CURRICULUM DEVELOPMENT**

We have now situated the Research Question of the present Project and its theoretical, empirical and/or conceptual basis and significance in the larger inter-cultural, curricular and translational contexts. We may move to make elucidations on the overall research design of this entire Portfolio and the methods that have been used in individual Modules of Applied Historic-Critical Research (MAHRs).

#### **4.1 An Overview of the Research Design of the MAHRs**

This subsection is a further development based on the Method of Historic-Criticality. It is to be read and understood in conjunction with the previous Chapters, in particular subsections 1.2, 1.3, 1.4 and 2.3, 2.4. With reference to Ralph Tyler's Curriculum Cycle, these MAHRs constitute the



ANALYSIS of what shall make up a meaningful curriculum based upon *The Epistle to the Romans*.

The foundational concern of the present Portfolio regarding the text of *Romans* is chiefly qualitative and philosophical (*Weltanschauung*-bound) in nature. It entails inevitably shifting perspectives and uses multiple and interdisciplinary methodologies such as historical, translational, exegetical, hermeneutical and inter-disciplinary criticisms. In this research process, countless spirals of Action-reflection cycles intertwined with the Hermeneutical Spirals have been encountered. In short, this Project will proceed historic-critically in the MAHRs (i.e. M-1 to M-5) to do the following in progressing spirals:

- (1) Using CTP as *the* translational guide to re-translate the New Testament epistle of *Romans* anew direct from its original Greek language into Chinese. (The outcome is M-1 of this Portfolio.)
- (2) To argue and substantiate on theoretical and evidence basis, the inter-culturality and inter-textuality of *Romans* on issues pertaining to





perennial life and values issues. (The outcome is M-2.)

(3) To illustrate the distortions of L1-NT-Greek meanings and the long-lasting historic impacts introduced by, for, and after using LTP as *the* translational guide in St. Jerome's L2-Latin *Romans*.<sup>1</sup> (The outcome is M-3.)

(4) Based on the theoretical and empirical findings of M-1 to M-2, to “reinvent” and recover exegetically the indispensable and intimate world of subjective psyches of ὁ ἄνθρωπος, i.e. of the human, as opposed to gods and beasts. (The outcome is M-4.)

(5) To pinpoint on theoretical and empirical basis, the meta-discourses<sup>2</sup> and receptive engagements<sup>3</sup> embedded and entailed in readers' responses to *The Epistle to the Romans* in the subjectivity of its Greco-Roman ur-recipients residing in Rome in the middle of the first century. (The outcome is M-5.)

In short, in these progressive spirals, the Research Design of the MAHRs entails evidence-based endeavors to retranslate, rediscover, reenergize and reaffirm the subject transcendentality as St. Paul has witnessed about in his L1-*Romans*. The Pauline ontological and epistemological (and thus spiritual) perspectival framework will be reconstructed. As it turns out to be the case, they



will then become the foundation for inter-cultural and inter-perspectival dialogues and reflections for the learners in the implementation stage of the curriculums so developed, cf. Chapter 8 of this Thesis.

In retrospection, these series of Action-reflection Cycles have led the *naturalistic* recovery and the evolution of concept-based and enquiry-based<sup>4</sup> (philosophical issue-based) Curriculum on Life and Values Education that St. Paul has as a Translator-and-Teacher penned down for Christ-followers of his post-Jesus epoch. As for the specific methodologies of M-1 to M-5, they are now summarized in the corresponding subsections immediately below. For the minute and specific details about how these methods have applied, such data and descriptions can be found in Appendices 2 to 6C.

#### **4.2 The methodology of M-1: On CTP & L2-Chinese *Romans***

M-1 is a new translation of *The Epistle to the Romans* (titled 《天子愛我》), translated from New Testament Greek into Chinese, published in 2009 by a Christian foundation based in Hong Kong. The objects of study of this



Component are the L1-Greek text of *Roman* and the subtle but momentous impacts of translation paradigms. The published outcome of this study is a CTP-guided translation of L1-NT-Greek *Romans* into L2-Chinese. Since St. Paul had explicitly indicated that *The Epistle to the Romans* was not to win new converts (cf. *Rom* 1:8),<sup>5</sup> the LTP approach is therefore straightforwardly improper for translating *Romans*. This however is a point often disregarded by LTP-translators of *Romans*.

Hence, given that no text arrives unaccompanied,<sup>6</sup> M-1 in its adherence to the Culture Translation Paradigm (as detailed in subsection 3.5) has proceeded to apply meticulously the methods of historical studies, naturalistic-philosophical analyses, spiral-and-critical<sup>7</sup> exegesis and inter-cultural hermeneutics. In doing so, we have also situated the L1-text of *Romans* carefully – i.e. historic-critically - in deference to receptive or reader response theory<sup>8</sup> and giving the best phenomenological bracketing<sup>9</sup> we can as researchers. Thereby, we are seeking to proceed with the cautious mindfulness about translation paradigms and the meta-discourses that could have been going on between the lines.<sup>10</sup> Meanwhile, exacting linguistic features are always

zealously attended to simultaneously. Such demanding linguistic and grammarian aspects included syntax (word order in particular), lexical, semiotic and connotation considerations. In addition, the following are points worth specific noting.

(1) M-1 operates on the justifiable hypothesis that L1-*Romans* was to both the ur-recipients and St. Paul a treatise *addressing the perennial issues about the existential conditions of humankind*. It recovers in *Romans* the meaning-making queries and truths relevant and common to both the readers of the Greek text of *Romans* in Rome in the first century and to the Chinese language users of today.

(2) Philosophically reasoned, language is the phenomenological “home”<sup>11</sup> of the human soul. *Meanings are embedded in textual and socio-contexts* constructed and deposited in language. That is, meanings are socially constructed and the derivable multi-layered readings of a text depend on the *Weltanschauungen*<sup>12</sup> and other cultural meta-knowledge that readers inherit and have brought to their unique ways of encountering and interactions with



that text. Cultural dimension is therefore not *a* mere good-to-have factor for Bible translation. It is *the* core and *the* essential substance *for, in* and *of* Bible Translation, especially for a translator attempting to rise above the strategies and limits of the Linguistic Translation Paradigm.

**(3)** In accordance with (1) & (2), serious efforts are made to translate *fully* the meanings encoded in the grammatical parsing, the word order and the cultural associations of the Greek text in context. Translation tactics are used to re-establish the diverse senses and rich meanings that the original text has sought to convey. Exemplar tactical translational techniques to reactivate the instantaneous, reflexive and naturalistic understanding of the text in the minds of the first century Koine Greek users dwelling in Rome include:

**(a)** Where older Chinese terms are inadequate for a full coverage of the cultural meanings of their Greek counterparts, new terms are coined.

(One detailed example is about the M-1's rendition of "the law" (νόμος, 天律); and its rationales, as examined in M-2.)

**(b)** Proper names in the original L1-source text are re-translated, displacing the older phonic transliterations. (NB. Mere phonic transliterations have



depleted the sense, vigor and color as originally rich in L1-*Romans*. The resultant paleness is immediately thinkable if we imagine all the personal proper names in John Bunyan's *The Pilgrim's Progress* are merely transliterated in a L2-version.)

- (c) Co-existent multiple layers of meanings decipherable in particular verses in the source text are translated and set as parallel renditions in the translation of M-1.

To sum up, the resultant L2-Chinese *Romans* was not a free paraphrase of the original source text. Secondly, though the L2-Chinese *Romans* as found of in M-1 is more conducive to inter-cultural dialogue, this M-1 version does not take the subjugation<sup>13</sup> of the L1-NT-Greek *Romans* as its goal. Readability is important; and M-1 is readable! Yet, readability has never been granted precedence over the L1-source text. Instead, insofar as inter-textual “fusion of visions”<sup>14</sup> has incidentally been realized in the MC version, it is not achieved by means of translatorial “epistemicide”<sup>15</sup> committed against the L1-source-text. Instead, every bit of the M-1 Chinese *Romans* is the fruition of great care, earnest devotion and reasoned historic-critical exegesis. The



apparent difference (or “novelty”) it strikes in the eyes of a casual L2-Chinese reader is paradoxically symptomatic of the aggregate losses, deviations and aberrations that the indiscriminating pan-chronic application LTP in the translation of *Romans* has created. The origin of this LTP-distortion has however already a reigning history of over last sixteen centuries from the days of St. Jerome’s L2-Latin Vulgate Bible. In short, the CTP approach of M-1 must not to be mistaken lightly as free translation simply because it is essentially and categorically different from established L2-CTP translations either of Chinese and European languages.

#### **4.3 The methodology of M-2: On the semantic spectrums regarding the Law**

M-2 is a refereed journal article published in 2010, in *the China Graduate School of Theology Journal (GCST Journal)*, a leading refereed theological journal in Chinese. The title of M-2 is: “How to render νόμος in *Romans* into Chinese: An Investigation into the Interplays between Textual Traditions, Translation Paradigms and the Gospel Theory of Paul”.<sup>16</sup>



The object of study of M-2 is the key concept of νόμος as found in *Romans*.

In a very real sense, M-2 is an evidence-based and theoretically well-reasoned showcase of the methodologies, the concerns and the achievements of M-1. Historical methods and “phenomenological bracketing” are thus used to re-establish, to outline and to restore the common concerns about the existential conditions of humans as understood in the first century Greco-Roman world and in connection to classical Chinese textual traditions. In addition, “Thinking Experimentation” as a contemporary philosophical enquiry method is applied to highlight the theoretical hermeneutic issues involving cross-cultural inter-textuality.

Furthermore, it is worthwhile to restate that M-2 has been conducted with a constant awareness of the following pertinent aspects:

- (1) *Romans* is a letter addressed to the first century believers residing in Rome, the capital city of the Roman Empire. *Romans* was a treatise inviting its ur-recipients to grapple with the deepest spiritual richness and wonders in the faith that “Jesus is the Christ”.





- (2) St. Paul's contemporaries did not approach the text with the mindset of contemporary consumerism. Language, far from being a sheer tool for secular communication, is an avenue unto the spiritual world.
- (3) Compared to the mainstream Greco-Roman ideologies and back to mid first century, St. Paul's Gospel Theory was a nascent schema. It is only natural that St. Paul must respond to this naturalistic Greco-Roman socio-cultural setting as he found himself and his ur-recipients to be situated in. His *Romans* must therefore have been embracing critically and even-handedly both the Jewish and the Hellenic textual traditions.

In terms of life and values education, this study of νόμος in M-2 has the function of re-establishing the mental space for subjective autonomy, extending the meaning of the *Romans* discourse on νόμος beyond the sheer dominance of narrow Jewish and/or sectarian legalism of other kinds. Hence, the relevance of *The Epistle* to Chinese-speaking communities can be readily appreciated, cf. Figure 9 and subsections 5.3, 6.2, 8.2 below.



#### **4.4 The methodology of M-3: On LTP, the authorities and the Conscience**

M-3 is a second refereed journal article published in 2012, in *the China Graduate School of Theology Journal (GCST Journal)*. The title of M-3 is: “On the Challenges of Translating Culture: The Origins of Reading *Romans* 13: 1-7 as ‘The Doctrine of Unqualified Obedience’ and Its Rectification for ‘Modernity’”. M-2 has centered on νόμος to illustrate how CTP can deepen our understanding of *Romans* by restoring it as a L1 core concept. M-3 is showing further that following the principles of CTP, we can recover, overturn and revolutionize mindsets and that contemporaries have inherited unbeknownst from St. Jerome’s L2-Latin *Romans*. The objects of study of M-3 are thus squarely the L1-NT-Greek *Romans* 13: 1-7 and the corresponding L2-Latin tract as translated by St. Jerome as well as the Linguistic Translation Paradigm and the theorization about it that St. Jerome has opted to elaborate and proclaim.



In the wider context, M-3 is, in its conducting rigorous exegetical comparisons about these seven *Romans* verses between the Konie Greek text and the Vulgate Bible, an extension of the composite and interdisciplinary research methods as have been outlined in subsection 4.2 above.

In terms of life and values education, this study of *Romans* 13:1-7 has the function of reclaiming the intimate and psychic dimensions for this perceivably and prevalently most secularized tract of *The Epistle. Rom* 13:5 has made specific reference to the Conscience, too. A contrastive study of the L2-Latin translation of this segment against the L1-*Romans* of St. Paul is giving us an illustrative case about the subtle, significant and gross differences in the Apostolic Teacher's and the L2-LTP Translator's approaches and preferences in their respective meaning-making schemas. The decisive perspectival question however is that: How would St. Paul himself - straddling Greco-Roman and Jewish traditions - position his message when authoring *Romans*, while superseding both traditions with his transcendental and revealed evangelism? (Cf. Figs. 8 & 13 below.) Besides, since humanity, and thus life and values, all exists within society, more of the findings of M-3 in relation to life and



authorities will be reported in subsection 5.4 and various other subsections below. These findings certainly are of direct relevance to a life and values curriculum.

#### **4.5 The methodology of M-4: On the Conscience**

M-4 is an article intended for future publication. Its title is: “A treatise on the Conscience (συνείδησις) as an ontological device in *Romans* and its theoretical interrelatedness with the Gospel Theory of Paul”.<sup>17</sup> In terms of methodology, M-4 is a historic-critical exegesis of *Romans* 1:19-20, 2:15-16 as conducted in the spirit and methods noted under M-1 to M-3 above. Furthermore, M-4 carries the belief that *Romans* is a monumental treatise not just for Europe. It is handling perennial human questions which European and Chinese philosophers alike are roundtable participants of varying degrees of interests. Hence, notable learning and moral philosophies that testify to, or postulate about, the presence of an innate learning and/or choice formulation device would be examined, to supply the necessary, though subsidiary arguments.



As for the relevance of M-4 to life and values education, an affirmative recovery of the human Conscience naturally is pertinently significant. Such recovery has the function of re-establishing the intra-*Romans* textual logic and resuscitating St. Paul's meta-reasoning in the naturalistic setting of the mid first century Rome. It will liberate one's self from rigidified ethical maxims acquired from the learned theologies. This is because institutionalized theologies often tend to favor the specific, and the externalized, and the secular laws and orders<sup>18</sup> over the elusive presence<sup>19</sup> of the intimately and subjectively knowable values,<sup>20</sup> cf. subsection 5.5 below. That is to say, the Conscience as narrated in St. Paul's L1-*Romans* is neither merely bundles of functional reflexive judgments nor merely the socio-cultural thrust about norm acquisition. It is an ontological and anthropological device<sup>21</sup> that demands candid recognition.



#### **4.6 The methodology of M-5: On Zeus, Greco-Roman thinking patterns and textual coherence of L1-Romans**

M-5 is another article intended for future publication. Its title is: “Maybe Zeus does have a role: Whereabouts is Zeus in *Romans*, the theological consequences of mislaying him, and his centrality in the Gospel Theory of Paul (I) & (II)”. With an awareness of the shortcomings of CTP, M-5 applies systematically and meticulously methods that have been previously stated under M-1. Disenchantment of contemporary readings of *Romans* is mentally suspended. In addition, reception and reading theories, cognitive semantics and pertinent data and observations from intellectual history, narrative counseling and contemporary philosophy will be used. It also makes informed use of concepts, principles and findings taken from religious studies, meta-discourse and cross-cultural communication. In short, Homeric deities and the tragic sense about life in the Greco-Roman humanistic traditions are re-acknowledged in M-5 as real socio-cultural and *lived* mental realities of the ur-recipients.<sup>22</sup>



Practically, the immediate object of study M-5 is the Greco-Roman concept of Οὐράνοϋ as found of in *Rom* 1: 18 and 10: 6-7. Assuming the relevance of receptive (readers' response) theory and the prevalence of meta-knowledge in the making of meaning in the writing and reading processes, this MC starts tentatively with the hypothesis that Οὐράνοϋ was St. Paul's euphemistic and semiotic shorthand for Zeus<sup>23</sup> (or Latinized as "Jupiter"). The inter-textual and inter-traditionary significances of this hypothesis are: **(a)** if it is established, *Romans* would recover its dimensions as an interacting critique of Greco-Roman anthropocentric/ heroic and *auto-nomo-us*<sup>24</sup> humanism, for Zeus at the "iceberg tip" of this humanistic ideology for self-reliance, was typically bound by the Law;<sup>25</sup> and **(b)** St. Paul's evangelistic *Weltanschauung* acquires its fullest dimensions when *Romans* is affirmed to stand in contrast to the then prevalent heroic and tragic sense about *lived* human experience evident in mid first century Rome. In short, this grounded hypothesis about Zeus would open up a path for creative-and-critical re-exploration<sup>26</sup> of the interplays between text, history and context as St. Paul and his ur-recipients had seen.

Hence, M-5 as a qualitative research will proceed systematically and spirally to test the tentative hypothesis as follows:

- (1) To outline the socio-cultural contextual and *prima facie* evidences that makes it both justifiable *and* essential that the postulated hypothesis be granted, at least tentatively.
- (2) To conduct thoroughly an “audience analysis” for the ur-recipients as named in Chapter 16 of *The Epistle to the Romans*, so as to highlight the Greco-Roman meta-knowledge and the sophisticated Greco-Roman religious sentiments embedded in Chapter 16. Consequently, the rationality of making the tentative hypothesis can be further affirmed.
- (3) Based on (2) and with reference to receptive theory, M-5 substitutes Οὐράνοϋς as a euphemism for Zeus in *Rom* 1: 18. The purpose is to see whether such a substitution makes good hermeneutic senses about L1-*Romans*. In this process, intra-*Romans* logical, historical and naturalistic meaning-making consistencies across sections and chapters must be observed.
- (4) Based on the satisfactory execution of (3), the reasonability of acknowledging the meta-knowledge of Greco-Roman heroic belief stories is





grounded. Greco-Roman stories of Hellē, Phrixus, Nephelē and Chrysomallus, and of Orpheus and Eurydice and *Rom* 10: 6-7 are analyzed, to reveal the subtle intertextuality and messages behind.

(5) Based on the historic-critical enquiries from (1) to (4) above, one's proper way to live in responding to and in the presence of the Grace of God (as believed to be abundantly bestowed in Jesus the Christ) is evaluated. A new schematic understanding of the inter-sectional meta-logic and subtle overarching perspectives as embedded and evidenced in L1-NT-Greek *Romans* will be postulated. This will re-establish a foundationally critical re-appreciation of the naturalistic meanings of the Gospel Theory of St. Paul.

In terms of life and values education, this study of Οὐράνοϋ in M-5 has revealed long forgotten sentimental ur-questions ( 基 源 問 題 )<sup>27</sup> and Greco-Roman ur-mentality about fates,<sup>28</sup> life-and-death, and also about the ur-recipients' believed limits of deities and the impossibility of Grace, etc. All of these are deeply interrelated with Zeus and Greco-Roman anthropocentric and auto-nomous way of life.<sup>29</sup> They are all very relevant focal issues in the



mindset of the ur-recipients of St. Paul. Resurrecting these perspectives in contemporary consciousness will reform life and values education in the postmodern society. The society of nowadays is in various notable aspects the intellectual and spiritual descendant of the ur- and Greco-Roman worldviews. Hence, a re-reading of Οὐράνοϛ as a euphemism for Zeus is not a trivial attempt. It can mean revolutionizing one's self-reliant worldview, lending it open and receptive once again towards the Grace of God. (As for major findings of M-5, please refer to subsection 5.6 below.)

#### **4.7 Summary and Discussion: The LTP-approach needs not be the sole path to access *The Epistle to the Romans***

I should report that the working out of these MAHRs (M-1 to M-5) in accordance with the specified methodologies outlined above is general agreement with the principles of the Method of Historic-Criticality, (cf. subsections 1.3, 1.4). How these methods in the Modules of Applied Historic-critical Research have unfolded in full can be further examined in Appendices 2 to 6C. The significant point to note is that in all these MAHRs,



no argument is based solely on established post-Pauline dogmas. The Method of Historic-Criticality is strictly and consciously adhered to.

This means openness to emergent drifts is a constant feature during the research process. Yet revisions and layers of meanings, based strictly upon evidences and challenges consciously grounded in textual clues and critical historical Greco-Roman socio-cultural perspectives that surface in hermeneutic spirals are embraced, only if they pass the stringent requirements of subsection 1.3. In other words, the affiliated researches in the MAHRs do not start with dogmas and do not presume some doctrines shall never be questioned. Yet, as shall be demonstrated in the next Chapter, the research results of M-1 to M-5 are opening up new insights about L1-*Romans*. That is, the Linguistic Translation Paradigm and its affiliated LTP-*Romans* curriculums need not be taken as the sole possible avenue in our approaching *The Epistle to the Romans* of St. Paul.



This means the Cultural Translational approach could be the other viable, and perhaps more sensible, alternative. Obviously, this is because post-Pauline distortions (such as post-Enlightenment creeds for a-historical and propositional truths) are minimized, or suspended in the MAHRs. The original historic and shared meta-knowledge between St. Paul and his ur-recipients is re-reckoned. The original needs, ur-motivations, and the ur-queries of the ur-recipients are then historic-critically reaffirmed. As a result, the ur-responses and the curriculum (and pedagogical) aims of St. Paul, in face of the above ur-needs and ur-sentiments of the ur-readers in the imperial and metropolitan city of Rome, could then be more readily noted and be understood. In a nutshell, the most distinctive merit of this culture and context sensitive approach to reading *L1-Romans* is that many of the traditional difficulties about coming to grasp with *The Epistle to the Romans*, originating from traditional LTP-based reading, commentary compiling and teaching, would simply disappear.

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<sup>1</sup> Seneca for instance decried the insufficiency of Latin to be an abstractive and philosophical language when contrasted with Greek. See Lucius A. Seneca, "What Is, From Moral Letters to Lucilius [written in c. 63-65 C.E.]," in *Western Translation Theory: From Herodotus to Nietzsche*, ed. Douglas Robinson, trans. E. Phillips Barker (Beijing: Foreign Language Teaching & Research Press, 2002), 16-18.

<sup>2</sup> Ken Hyland, *Metadiscourse* (Beijing: Foreign Language Teaching & Research

Press, 2008).

- <sup>3</sup> 參 Terry Eagleton:《文學理論導讀》，吳新發譯(台北：書林，1993)，97-100。Eagleton 指出：再細膩的作品，都必須要有讀者的動態參與，才能在「空隙」中補闕。這樣，顯義過程 (processes of signification)，才能完成。
- <sup>4</sup> For the concept-based journey, designing concept-based units and lessons, and concept-based instruction, see H. Lynn Erickson, *Concept-based Curriculum and Instruction for the Thinking Classroom* (Thousand Oaks, Calif.: Corwin Press, 2007), 32-33, 71-114.
- <sup>5</sup> 《羅馬路佈道法》is an example showing the application of L2-Chinese *Romans* for the purpose of conversion, while left aside the larger purpose of L1-*Romans*. 參閱梁廷益：《羅馬路佈道法》(香港：沙田浸信會出版部，2001)。
- <sup>6</sup> K. M. Newton, *Interpreting the Text: A Critical Introduction to the Theory and Practice of Literary Interpretation* (London: Harvester Wheatsheaf, 1990), 104. Newton cited Pierre Macherey's *A Theory of Literary Production*, "the work never 'arrives unaccompanied', it is always determined by the existence of other works, which can belong to different areas of production".
- <sup>7</sup> 理查德·E. 帕爾默 []:《詮釋學》，潘德榮譯(北京：商務，2012)，115-117。
- <sup>8</sup> Wolfgang Iser, *The Act of Reading: A Theory of Aesthetic Response* (Baltimore: Johns Hopkins University Press, 1980).
- <sup>9</sup> Max van Manen, *Researching Lived Experience* (London: State University of New York Press, 1990), 175.
- <sup>10</sup> 上下文是最好的詞典，胡允恒：《譯海求珠》(北京：三聯，2007)，133-150。
- <sup>11</sup> To quote Ludwig Wittgenstein's *Tractatus Logico-Philosophicus*, "That the world is *my* world, shows itself in the fact that the limits of that language (*the* language I understand) mean the limits of *my* world."
- <sup>12</sup> 參閱沃爾特·本雅明：〈譯者的任務〉，收《西方翻譯理論精選》，陳德鴻、張南峰編，陳萬成譯(香港：香港城市大學出版社，2000)，199-210。
- <sup>13</sup> But it is always tempting for translators to do so, especially when one has a wish to make things familiar so as to attract the largest possible audience. Someone however does make a point. "Do the modern translations make the Bible clearer to understand? If so, should we trust them *only* because they may sound clearer? Harry Potter books sold to millions because they were easy to read. Mothers around the world gobbled them up faster than they could be printed so that little 'Johnny' could now *love* to read." See Richard J. Knox, "Should you be concerned with modern day Bible translations?" <http://www.spiritofdiscovery.com/BibleTranslationsBook.html>.
- <sup>14</sup> Hans-Georg Gadamer, *Truth and Method* (London: Sheed & Ward, 1975), 358。另外參士來馬赫 (Schleiermacher) 的觀點，即「理解就是從差別走向同一」，以及「理解話語首先做到和作者理解得一樣好，然後做到比作者理解得更好」。其中的差異，參王曉朝：〈總序：文本、解讀、詮

- 釋與翻譯》，收《上帝與理性》，托馬斯·陶倫斯著，唐文明、鄔波濤譯（北京：中央編譯，2005），12；讓·格朗丹 [Jean Grondin]：《哲學解釋學導論》，何偉平譯（北京：商務，2009），120。
- <sup>15</sup> Karen Bennett, "Epistemicide! The Tale of a Predatory Discourse," *The Translator* 13, no. 2 (2007): 1–19.
- <sup>16</sup> On inescapable distortion of "theories" upon trans-border translation, see 米樂 [J. Hillis Miller]：《跨越邊界：翻譯、文學、批評》，單德興譯（台北：書林，1996），1-25。
- <sup>17</sup> Viewed from this perspective, Matthew 11:28 was about the conscientious remorse, in contrast to being burdened by externally imposed ritualistic demands.
- <sup>18</sup> 錢穆：《文化學大義》（臺北市：正中書局，1952）。
- <sup>19</sup> See Samuel Terrien, *The Elusive Presence: Towards a New Biblical Theology* (London: Harper & Row, Publishers, 1978).
- <sup>20</sup> 參閱榮·羅海瑟[Ronald Rolheiser]：《四碎之燈—重新發現天主的臨在》，陳芝音譯（台北：光啟文化事業，2010），66。例如，1746年，「狄德羅 (Denis Diderot) 和應啟蒙運動的信條，向信仰者作如下的挑戰：『假若你向我宣揚的宗教為真，它的真理必能藉可答覆的論據被證明出來。去找出這些論據吧。為甚麼忙著玄奇之談？我只需要三段論法就可被說服。』」
- <sup>21</sup> There has been recent return to the Conscience among philosophers. Unfortunately Thomas F. Green's *Voices: The Educational Formation of Conscience* has, in its elucidating for the plurality of voices, evaded the ontological aspect of the Conscience. It can be likened to speaking about uploading software without affirming first the presence and availability of the essential hardware and is thus theoretically incomplete. Thomas F. Green, *Voices: The Educational Formation of Conscience* (Notre Dame, Indiana: University of Notre Dame Press, 1999), 20-26.
- <sup>22</sup> Ken Dowden, *Zeus: Gods and Heroes of the Ancient World* (London; New York: Routledge, 2006), 118-23。
- <sup>23</sup> Οὐρανός spells "Uranus" in its Latinized form, Geoffrey Parrinder, *A Dictionary of Non-Christian Religions* (Amersham: Hulton Educational Publications, 1981), 210. See also Arthur Bernard Cook, *Zeus: A Study in Ancient Religion* (New York: Biblo & Tannen, 1964), 9-14。See also *Langenscheidt's Pocket Greek Dictionary: Classical Greek-English*, 103: ΔΙΟ - /διό" means "originating from Zeus".
- <sup>24</sup> 陳中梅：《神聖的荷馬》（北京：北京大學，2008），295。陳氏在文中證言：「英雄生來就必須經受戰爭的煎熬，此乃宙斯的意志使然。」（《伊》14. 85-87。另參考 1. 3-5。）
- <sup>25</sup> Mircea Eliade, *A History of Religious Ideas, Vol. 1, From Stone Age to the Eleusinian Mysteries*, trans., Williard R. Trask (Chicago: Chicago University Press, 1978), 261.
- <sup>26</sup> In a sense, readers have dual roles in the process of reading: "reading as a critic" and "reading as a writer". See Jan Nesper & Liz Barber, "Audience and

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the politics of narrative,” in *Life History and Narrative*, eds. J. Amos Hatch & Richard Wisniewski (London: The Falmer Press, 1995), 49-62.

<sup>27</sup> 勞思光：《康德知識論要義新編》（香港：香港中文大學，2001），4-6。

<sup>28</sup> 天命的提法，其實是人生永恆的課題，並不會過時，有甚深的當代意義。參戈爾巴喬夫、池田大作：〈人、歷史、命運〉，《二十世紀的精神教訓》，創價學會譯（香港：天地圖書，2004），1-31。

<sup>29</sup> Ayn Rand was giving a typical contemporary narration of this way of life. She wrote, “I know not if this earth on which I stand is the core of the universe or if it is but a speck of dust lost in eternity. I know not and I care not. For I know what happiness is possible to me on earth. And my happiness needs no higher aim to vindicate it. My happiness is not the means to any end. It is the end. It is its own goal. It is its own purpose. [A new paragraph begins”] Neither am I the means to any end others may wish to accomplish. I am not a tool for their use. I am not a servant of their needs. I am not a bandage for their wounds. I am not a sacrifice on their altars.” See Ayn Rand: *Anthem* (New York: A Signet Book, 1995), 95. In the words of Karl Barth, “What is the obviously outstanding feature of world history? ... [It] is the all-conquering monotony – the monotony of the pride in which man has obviously always lived to his own detriment and that of his neighbor, from hoary antiquity and through the ebb and flow of his later progress and recession both as a whole and in detail, the pride in which he still lives ... and will most certainly continue to do so till the end of time”. See Karl Barth, *Christ and Adam – Man & Humanity in Romans 5*, trans. T. A. Smail (New York: Harper & Brothers Publishers, 1957), 14.



## CHAPTER 5

### CURRICULUM DEVELOPMENT (I) ~ I FIND FOUNDATIONAL TRANSLATION-AL DISCOVERIES FROM THE MODULES OF APPLIED HISTORIC-CRITICAL RESEARCH (MAHRS)

This Chapter is to report the major, distinctive, exemplary and foundational findings of M-1 to M-5. Such findings have been established, recovered, reconstructed, and “reinvented” for L1-*Romans* when the CTP-principles in making sense of *The Epistle to the Romans* are applied in the MAHRs. This Chapter does not aim to replicate the detailed analytical, historic-critical evidences and arguments involved, in support of the reported contents. Detailed footnotes have also been kept to the minimum in the subsections 5.1 to 5.6 immediately below. Footnotes would be inserted here only when they are particularly illuminating or absolutely necessary. The reason is that such bibliographical data have been amply supplied in each of the Modules of Applied Historic-Critical Research individually.



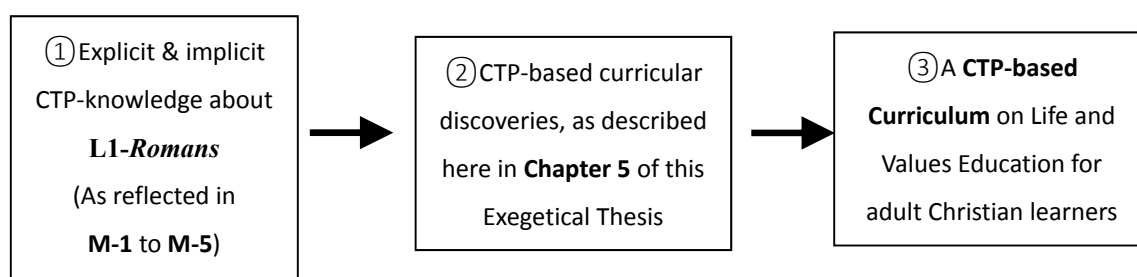


The following findings are major, distinctive, exemplary and foundational in the sense that they based upon L1-*Romans* are leading to the unfolding of emergent curriculums of peculiar relevance to contemporary adult Christians from Chinese-speaking backgrounds. St. Paul is not a “Bad News” Paul;<sup>1</sup> and in their implicit methods of translation-al deliverance (cf. Chapter 8), those curriculums are essentially concept and enquiry based, and Vygotskian oriented

In short, Chapter 4 (based largely upon M-1 as a published artifact and the implied, though the then unpublished knowledge about MC3 to M-5) contained the major, distinctive, exemplary and foundational lessons I have for the first two rounds of courses offered to the believing communities at two local Chinese-speaking churches in Hong Kong. A total of five rounds have been offered this far, cf. Chapter 8 below. In those later rounds of offer, my curriculum (and pedagogical) experience in Rounds One and Two has contributed to the upcoming spiral loops (cf. Figs. 20 & 22 under subsection 8.2) constituting the action-research aspect of this Portfolio, addressing the sub-questions of this Research as set up in subsection 1.1.



Graphically represented, the relationships across the findings in M-1 to M-5 as reported in Chapter 4 of this thesis and the curriculum of the first two rounds of courses offered are captured as in Figure 4 below.



**Fig. 4: From Cultural Translation to the development of a CTP-based curriculum on Life & Values Education for adult Christian learners**

### **5.1 Towards a bigger picture about L1-Romans**

In our making a rigorous historic-critical reading of the L1-NT-Greek *Romans*, it is helpful and necessary to complement the reports of the individual Modules of Applied Historic-Critical Research with sketches on the overall contours of the aggregate story collectively unearthed in them about *Romans*. Listed below are therefore, in retro-reconnaissance, the major cross-modular discoveries that have eventually been revealed in the historic-critical hermeneutical spirals of the present Portfolio.<sup>2</sup>

**(1) Historicity as *the* Biblical & essential CTP-criterion:**

Being strictly *Biblical* is an important factor for believing Christians. For the purpose of this Portfolio, the pan-chronic and repeated application of the Linguistic Translation Paradigm (of which St. Jerome's vulgate translation is a prototype) is not a relevant translation strategy for any serious *Biblical* study of *The Epistle to the Romans*. In this sense M-1 is a significant basic research that applies what is knowable through the methodologies of this Portfolio about the historic Greco-Roman world, in reasoned manners, to a study of the L1-NT-Greek text of *Romans*.

Thus, to be intellectually skeptical with the aim of recovering and reconstructing the “dynamic equivalence” from the reception perspective of the St. Paul's ur-recipients, the Present Portfolio's study of *The Epistle* must not depend unquestioningly on L2-translations. To be most strictly *Biblical* (in contrast to being doctrinal or theological) in approach, this irrelevance and questionability of L2-*Romans* should apply equally to St. Jerome's L2-Latin *Romans* as well as to other secondary commentaries on *The Romans* which mostly are themselves based on L2-*Romans* of some



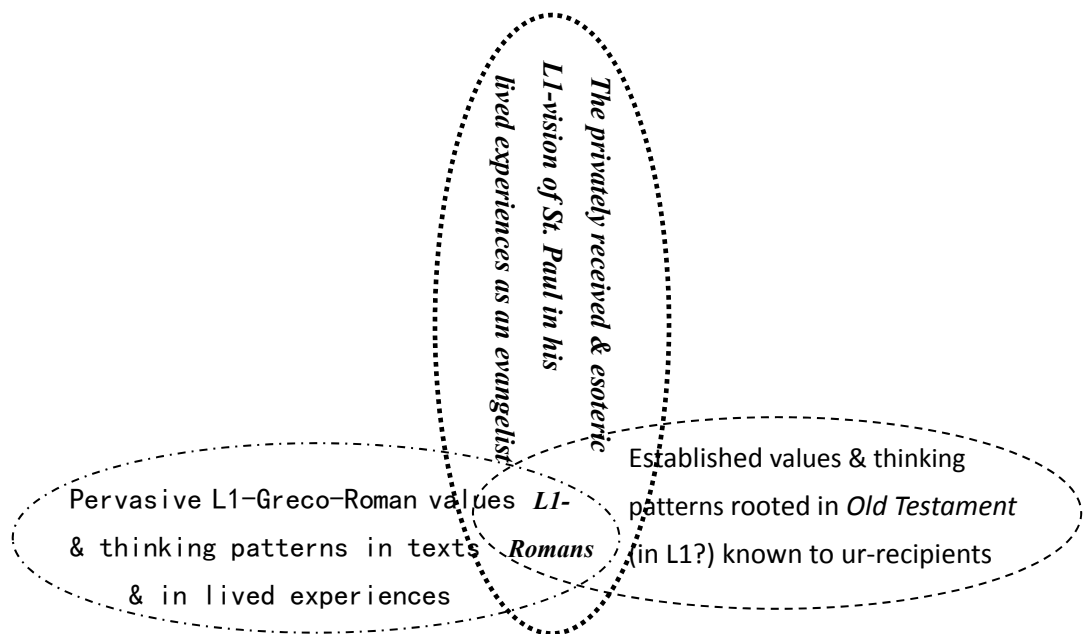
kind and are unbeknownst suffering the limiting spells of the LTP.

**(2) St. Paul was essentially a Translator-&-Teacher:**

Back to the times of St. Paul, unlike later generations of Christ-followers, he had no New Testament canon to fall on. As a multi-cultural Jewish teacher and as an international and multicultural citizen<sup>3</sup> and a recipient of revealed and inspired holy visions and teachings<sup>4</sup> in his subjective *lived* experience, St. Paul must advance and teach across alien socio-ideological terrains. In doing so, he must also tackle the most deep-seated theoretical reservations about Grace in the Greco-Roman world at large.<sup>5</sup>

St. Paul's Grace-focusing worldview<sup>6</sup> indeed transcends the prepackaged stereotypes set in existent and traditional Jewish and Greco-Roman worldviews.<sup>7</sup> His personal, cultural, psychical and meaning-making positioning is thus represented in Figure 5 below.





**Fig. 5: St. Paul's meaning-making and intercultural positioning  
in *The Epistle to the Romans***

As showed in Figure 5, St. Paul's ability to see Jesus as the Christ was in part due to his thorough grounded-ness in the Old Testament tradition. His audiences in imperial Rome were set however in the Greco-Roman worldview. Thus, St. Paul has to be in a very earnest sense a “translay-or” (*über-setzer*) too. His pioneering and foundational task was essentially one of inducting and helping his ur-recipients - as well as eventually and indirectly acquaintances of theirs - to see and experience what he himself

has seen and experienced as the newer and profounder dimensions about life and values.<sup>8</sup> And one of the several fundamental and subtle queries of his ur-recipients must have been this: A gracious deity – as manifested in the Old Testament tradition of the Jews - must not have deserted his people, the Jews. Otherwise, the general credibility, faithfulness and the general gracefulness of God, viz. the heavenly Father who has sent Jesus as the Christ, would not be worthy of a trust. (The Fall of Jerusalem in AD 70 would cause drastic changes towards the Jews, however, cf. subsection 6.2.)

In short, the present Portfolio's view about the Greco-Roman (or Hellenic) orientations and undertones of *The Epistle* is quite distinct from the currently prevailing L2-based interpretation of *The Romans*. This is because the Jewish-ness and Jewish origin of St. Paul (the translating teacher) himself<sup>9</sup> - which does not exclude his being metropolitan and Greco-Roman<sup>10</sup> - has first been confused as undisputed Jewish-ness of his ur-learners and -audiences. Secondly, the Jewish issues as raised in the light of interest in L1-*Romans* were essentially questions reflective of and

indicating the general faithfulness, trustworthiness and dependability of God.

We will deal further with these issues when we come to the specific contributions of M-5, and also in subsection 6.2, etc.

### **(3) Greco-Roman (Hellenic) Worldview is essential:**

In any case, with reference to Figure 5, as a teacher aiding ur-recipients to make meaning of their lives (and values) in their ur-context, St. Paul must accept and start with the convicted meta-beliefs of his ur-recipients back in the mid-fifties of the first century in Rome. As M-5 has demonstrated – and will be further reported below – these ur-recipients were distinctively and heavily Greco-Roman in their familial roots, cultural orientations, customary and acculturated perspectives. This means in order to achieve any educational effectiveness, St. Paul had indeed no way of evading the perceived meta-realities which those recipients might perceive themselves having to live in.



That means St. Paul had had no way to avoid the innately cruel and oppressive Greco-Roman socio-political realities. One might call that squarely “Fates”. Equally impossible was for him to evade Zeus and his Latinized counterpart Jupiter altogether with other native Greco-Roman deities. Furthermore, St. Paul’s ur-recipients were dwellers in Rome. Homeric heroes and their affiliated Greco-Roman beliefs and thinking patterns were inescapably their meta-knowledge about human conditions and life aspirations. A pressing and *naturalistic* gap thus exists between us and the ur-generation of St. Paul’s times. In short, St. Paul and his ur-recipients had indeed had no escape from theoretical, cognitive, emotional and spiritual challenges radiating from such meta-knowledge, i.e. from the then prevalent Greco-Roman worldviews.

Thus, in the very essential sense, *The Epistle to the Romans* as a historic and influential treatise must have owed its significance to its accomplishment in the fusion of vision gap involving at the very least the three circles as showed in Figure 5. And the reason for that is indeed simple. Religion must bear some kind of perceived uses in the mindsets of





its adherents.<sup>11</sup> In other words, it must make good senses about the socio-interactionary world as its adherents have it perceived, before they as those ur-seekers of spirituality might brave to take that final leap of faith for full commitment in trust.

#### **(4) The Spectrum of Ways to Life & Values:**

The Latin fathers had a noted tendency to take on a more analytical approach<sup>12</sup> in their religious discourse than St. Paul was intuitive in his evangelistic and naturalistic faith. This in part was due to the qualitatively difference between St. Paul's psychology and that of the Latin Fathers'. St. Paul found himself a receptive servant of the Lord in the Greco-Roman society (Rom 1:7), with the living experience of being revealed to in the Lord, when being a follower of the Christ was a marginal and nascent phenomenon. Yet, by the time of the Latin fathers (such as of St. Augustine and St. Jerome), "barbarians" were creeping in incessant abundances as infiltrations to the Empire that was on the downward path of decline. These "barbaric German"<sup>13</sup> Romans", were steps more distant from the Greco-Roman ur-traditions of the first century, both culturally and



linguistically. They were the new audiences needing to be tamed, converted, and instructed by the fathers of the fourth and fifth centuries. Hence, while the Church was struggling to construct and consolidate its roles as a socio-political institution of *learned* creeds of Christianity,<sup>14</sup> St. Jerome's L2-Latin *Romans* was indeed quite de-motivated to resort to Homeric, pagan and intuitive perspectives about life and values. Christianity was then a basis for "cultural exchange" across ethnic and socio-cultural barriers with the barbarians.<sup>15</sup> This posture was thus quite removed from the intuitive faith of L1-NT-Greek *Roman*.

To sum up, Western European theological, philosophical and L2-*Romans'* translational developments since St. Jerome's times had in the main and in the long range continued to develop along the analytical and doctrinal path of the Latin fathers. That is, to externalize and objectify life and values. Yet, St. Paul's choice to write in NT-Greek was essentially an enterprise of translating values, meanings and perspectives across regional, textual and cultural traditions and sub-traditions. His chief aim, as have been illustrated in the various Modules of Applied Historic-critical Research of

this Portfolio, was to make smooth the emotive, rational, factional and spiritual dead corners – both potential and theoretical - in the ur-recipients' reception, perception and expression of the evangelistic faith. The greatest challenge ever that the ur-recipients had difficulty to fully receive, comprehend and to articulate about must be the notion of Grace. With Grace as the keystone and foundational concept, perception about Evangelism simply was running in direct opposition to the Greco-Roman meta-beliefs about heroic and auto-nomous self-reliance. For were Grace demonstratively effective from the resurrection, heaps of unsettled doubts, reservations, divisive emotions could still be requiring contextualized theorization before an easier articulation of evangelism might be possible among the ur-recipients in the Greco-Roman city environ of imperial Rome.



## **5.2 Major Findings from M-1: About CTP & L2-Chinese *Romans***

Life and values education starts with learner's awareness about the reality of choices that exists beyond compulsive laws. Or, more philosophically conceived, values as the spimal-options which become open to "I" (ἐγώ, ego); and that "I", the transcendental being (or "human-becoming"),<sup>16</sup> may or may not exercise the volition to have a particular path of spimal-options actualized. This term "spimal-option" comes from the compressed word of "spime"<sup>17</sup>, meaning "space-time". It is used here for its accuracy in underscoring straightforwardly the Pauline sensitivity about being *timely*<sup>18</sup> and being historic and socio-interactionary oriented in terms of life and values.

St. Paul's ideal about being timely in responding to the needs of the epoch (καιρός) is evidenced in his repeated observations<sup>19</sup> that God is opportune in delivering timely and decisively encouraging and graciously redeeming acts. As for the socio-interactionary and enacting dimensions about St. Paul's theory of values, examples and discussions are ample in *Romans* 11 to 16. For instance, St. Paul's planned spimal-delivery of alms to Jerusalem is value-in-actions. So



would be his planned spinal-travel to Rome and his projected plan of evangelism engagements in Spain. Likewise, even the exchanges of greetings and the command to seal communal affections with saintly kisses (Rom 16: 16) are spinal-options. One obvious and common teaching therein contained is that no values other than one's being honestly seeking to be pure and true in God can indeed be actualized in social vacuum. In other words, apart from the purely transcendental God-and-I (-ego) affection, all other values presuppose socio-interactionary spinal-options within humanistic settings.

Hence, understood in the context of the aforementioned observations of (5.1) and the general theoretical and methodological groundings of this Portfolio, some of the significant findings of M-1 are categorically reported below. They all point to the empowerment of one's coming to grasp the advent of and the very genuine presence of choices (i.e. of spinal-options). For taken together, they all are recovering the innovative spirit on the part of the transcendental individual as a historic human-in-becoming,<sup>20</sup> co-authoring and co-participating in the development and ownership of one's stream of spinal-options. This stream viewed transcendently then is the backbone of



one's transcendental life, which is situated within the inescapable Grace of God,  
cf. Figs. 8 & 11.

### **5.2.1 Key concepts**<sup>21</sup>

#### **(a) ἐγώ (ego):**

This has generally and unthinkingly been translated as “I” in L2-*Romans*. Often times, it was just taken as referring to “St. Paul” himself in L2-translations. However, Sigmund Freud’s “ego” needs not necessarily refer to himself. “*Cogito, ergo sum*” of Descartes refers also not exclusively to René Descartes. Similarly, given the spirituality-oriented dimensions of St. Paul’s *Romans*, his ἐγώ in this very *Epistle* as situated in Greco-Roman context of “Know thyself” (γνῶθι σεαυτόν)<sup>22</sup> also needs not exclusively be referring to St. Paul.<sup>23</sup> Instead, M-1 gives a CTP-rendition of ἐγώ as the transcendental intimate inner awareness of the “inner human” (Rom 7: 22)<sup>24</sup>. In fact, this rendition is in keep with the much richer meanings of the NT-Greek genitive case “of mine” (μου). Thus, the M-1 verses are oftentimes revealing previously unnoticed meanings. This is because the NT-Greek genitive case has a much richer shade of meanings than being merely “in

possession of”.<sup>25</sup> One example is “κατὰ τὸ εὐαγγέλιόν μου” of *Rom* 2: 16. It can be much profounder than merely meaning “according to my gospel”, but “要一如天使言宣，關乎「我」真情實相這福音所示” - which if rendered into English is “according to the angelic message touching on the very essence of ‘ego’”.<sup>26</sup> In short, reaffirming the very presence of “I” as a substantial conceptual entry in L1-*Romans* is indicative of the centrality of this *Epistle* of St. Paul’s as a treatise on life and values education.

**(b) ἄνθρωπος (anthropos-, cf. *Rom* 1:18) and ὁ ἀνὴρ, ἀνδρός (man, husband,**

**cf. *Rom* 7:1-4):**

ἄνθρωπος is not merely “man”, but humans understood “as opposed to gods and beasts”.<sup>27</sup> Any NT-lexicon will give the deeper and multi-layered cultural connotations this word carries. Similarly ὁ ἀνὴρ and ἀνδρός<sup>28</sup> carry unambiguously Homeric undertones<sup>29</sup> about the humans as tragic heroes in their push for autonomy, seeking to be independent from the grace of deities in their struggle against Fates. So, understood, in the mid-first century of Rome, St. Paul’s *The Epistle to the Romans* was an interacting and competing treatise in dialogic relations with the heroic and tragic ideologies

about life.<sup>30</sup> It is essentially against auto-nomous humanism that idealizes traditional *manly* performances<sup>31</sup> which prevailed in the active Greco-Roman meta-beliefs of the times.

Hence, in M-1, ἄνθρωπος, ὁ ἀνὴρ, and ἀνδρός have invariably been translated accordingly. The purpose is to convey the profounder cultural senses and meanings we have seen of it in L1-*Romans*. For instance, in M-1, they have been invariably translated for the ideal of “dynamic [cultural and readers’ response] equivalence” in the ur-recipients’ reception as “凡人（漢子凡夫、烈丈夫、奴才）” or “英雄漢子”.

**(c) ἐκλογή (choice, selection, cf. *Rom* 9:11; 11: 5):**

This has been translated as “揀選” (choice, selection) in L2-Protestant Chinese versions such as the United Bible Version (《和合本》). In L2-Catholic version (《思高譯本》), the same notion of predestination is often explicitly incorporated into such translated verses.<sup>32</sup> In M-1, it is rendered as “恩寄” meaning “entrusted grace”. This was because, if we care to look into the cultural context of the L1-NT-Greek text, it is simply



nonsensical for St. Paul to project any evangelistic deity as biased in the deliverance of divine Grace.

For such a position would be contrary to the overall professed tenet of Evangelism that St. Paul is seeking to spread. Secondly, that would be an outright disregard of the meta-sentiments of his ur-audiences. And these his ur-recipients were living in a religio-cultural atmosphere under the meta-spells of *auto-nomo-us* humanism,<sup>33</sup> where “*auto-nomo-us*” etymologically inspected, means seizing one’s self to be the Law, i.e. attempting to live a life cut off from divine blessings. They were also living among peoples who *subjectively* admired heroes who were even prepared to brave through heroic rebellions and sufferings in their personal struggles against fatalistic destiny. These means a “Christian deity” with an innate bias against any particular human or groups or humans, or anyone for that matter, would invoke no sympathetic hearing from them. Instead, rebellious and heroic confrontations rather than faith or obedience (cf. “εἰς ὑπακοὴν πίστεως”, Rom 1: 5) could then be even more likely.



In short, such Greco-Roman heroic pushes were indicative of a socio-cultural psychology that was readily in defiance against the whimsical wishes of the deities. A “Pauline” assertion of predestination, by way of ἐκλογή, would be a theological distortion, contradictory to his general evangelistic purpose *for* the Greco-Roman audiences of his times. To cite a specific contradictory example from the text of *L1-Romans*, such an exclusive reading for ἐκλογή is a definite contradiction to *Rom* 2:11. Furthermore, *Rom* 4 has dwelled exactly upon Abraham. There the gracious promise is clearly not merely for one person, one tribe, or one nation, cf. *Rom* 4: 16-17, 22-23. Instead, it is an entrustment and the fulfillment of it is for the entire world.

Moreover, the Chinese “揀選” (choice, selection) as currently in use in our age of consumerism is misleading. For God is not choosing in the sense of excluding anyone. Neither is God comparable to a consumer with limited resources. God is infinite and is being constrained by nothing, or any force. His ἐκλογή is therefore a “gracious entrustment” which is open to all. Thus ἐκλογή is in theory and in its full cultural value a “Select ALL” action. The



exclusivity about it, as one might encounter in the theologies of Latin fathers or in subsequent L2-*Romans*, or in the associated teachings about such L2-versions, is entirely a deviation from the vision which St. Paul has the intention to establish for his ur-recipients.

**(d) δόξα (glory, cf. Rom 2: 10):**

The word δόξα is actually much richer in meaning than generally isomorphically translated for “glory” within the Linguistic Translation Paradigm. δόξα has a *Wortfeld*<sup>34</sup> that covers: opinion, notion, expectation, fancy, judgment, honor, glory, and splendor.<sup>35</sup> Hence, the LTP-rendered verses are narrower semantically than that the L1-*Romans* has sought to communicate. So understood, most δόξα-verses in L2-*Romans* have been made to refer exclusively to the alleged glory of the Christian God. Furthermore, in the logic of this line of thinking, Christ-followers would be among the to-be-glorified whilst non-believers are dichotomously doomed.<sup>36</sup>

Rom 2:10 however is a clear example showing to the contrary that such δόξα though clearly has an origin<sup>37</sup> in God's sacred judgment and grace, in the usage of L1-*Romans*, it could be referring the glory found in and bestowed upon humans. This Pauline usage is entirely in keep with the general Greco-Roman notion about the dignity of humans. For instance, it was in keep with the Homeric vision of the heroes. Such notion was historically part of the meta-knowledge of the dwellers of Rome.

In other words, regarding δόξα, its anthropocentric-slanted dimension and its intrinsically divine origin<sup>38</sup> would not have been alien in the ur-recipients' reception of the L1-NT-Greek *Romans*. If so, the ur-recipients' responses to *Romans* 12:1-2 could be quite different from L2-readers who often tend to assume for these verses an inescapable dichotomy between God's pleasure and the dignity of humans.<sup>39</sup>

A constant awareness of these subtleties and the much richer shades of meanings beyond the mechanical one-to-one isomorphic equivalence between “δόξα” and “the glory of God” would dissipate much of the



misperceived and undeserved dichotomy, projected in later doctrines, between an essentially angry Christian God and the unbelieving humans. (M-5 is a further study investigating these aspects.) This is because in L1-*Romans* perspectives, the gracious God was doing the utmost including suffering great compassions in patience<sup>40</sup> and enduring the death of Jesus the Christ in attempting to restore humans<sup>41</sup> to a proper perception about their very divine dignity.<sup>42</sup> In other words, to conceive God's wish as in opposition to or as an infringement upon human dignity was not a Pauline tenet in his L1-*Romans*.<sup>43</sup> On the contrary, humans' and God's δόξα are one. Humans can re-establish their true and original δόξα only in union with God, and by no longer disobeying or disrupting that innate, intrinsically and divinely given δόξα.

To sum up, these CTP-guided conceptual renditions just mentioned above recover and re-open immediate and naturalistic spiritual mental space for L2-*Romans* readers. Adult learners can then make use of these historic conceptual tools and perspectives to critically re-examine their learned inner



orientations about life and values. (NB. In this subsection, we have left νόμος (law) unreported. M-2 below will do that specifically.)

### **5.2.2 Key para-textual socio-interactions and implicit conceptual co-constructions**

Meanings are socio-culturally situated. Greco-Roman proper names cited in *Romans* were symbols strongly indicating cultural self-identity. Hence, to grasp what *The Epistle to the Romans* meant to the ur-recipients we need to grasp what those proper names have meant in the subjective and the inter-subjective meta-knowledge systems of the first century. Here, we will begin with *Rom* 16: 3-16. Then, later in (c), we will attend to the other proper names used in *Romans*.

#### **(a) Proper names of the ur-recipients: Whereof the significances?**

Parents give a name to a child for a meaning. Similarly, a slave's master gives a name to his servant to establish some value-loaded meanings. Indeed, every name is *for* a meaning or a set of interrelated shades of meanings as



situated in a specific historic socio-cultural context. In a nutshell, all L1-names are not mere sounds. For this simple reason, mere phonic transcription of names is not a culture- and meaning-based translational tactics. Furthermore, to tell anyone your name, in the ancient world in particular, is potentially to open yourself to other's malice as much as to blessing. Revealing one's name in the Greco-Roman world was also to identify one's familial and social lineages.<sup>44</sup> Hence, though deceptively efficient and satisfying, mere phonic transcription of names is no more than a convenient LTP-tactics. To be critical about it, the phonic transliteration of proper names is a concealment of the outstanding translational tasks that have been left undone, and oftentimes unnoticed.

M-1 has thus executed a CTP-based translation to the personal names of all ur-recipients of L1-*Romans*. Socio-cultural senses and meanings of names were attended to whilst endeared efforts were paid to achieve as close as possible phonological parallels between the L1-Greek originals and their L2-Chinese renditions. Overall speaking, these efforts were effective in assisting contemporary Chinese-speaking audience to appreciate that *Rom*



16 (in its L1-NT-Greek version) was comparable to a mosaic masterpiece. Through studying the names of ur-recipients in *Rom* 16, we might have a fair grasp of the general socio-cultural life and baseline values orientations that they, the ur-recipients – as Hellenes - must have acquired from their Greco-Roman (i.e. Hellenic) socio-cultural backgrounds.

Individually, each personal name of those ur-recipients has carried in it some unique senses and meanings. And when all names are understood in connection as a whole, a uniquely significant mosaic picture inevitably would arise. Though L1-NT was “all Greek” to later generations, the meanings of *Rom* 16 (and all other proper names in L1-*Romans*) should have been quite effortlessly conveyed receivables in the subjective and inter-subjective mental and linguistic spaces of its ur-recipients living in Rome. This is because, naturalistically, these ur-recipients were as linguistically conversant in L1-NT-Greek as they were culturally familiar with the prevalent Greco-Roman meta-culture of their times. Most importantly, it was in this socio-cultural context that we might rediscover what the naturalistic and unique aesthetic tone and feel that an authentic,



aesthetic-responsive encounter of L1-*Romans* must be like when *The Epistle to Romans* first reached these ur-recipients in Rome.

**(b) Proper names of the ur-recipients: What significant messages?**

In short, Chinese-speaking adult Christians have affirmed that they did see new and insightful dimensions about *Romans* through encountering the names of the ur-recipients in the M-1 translation of *Rom* 16. M-5 has detailed analyses of the meanings of those names and the socio-cultural information they carried. Here we will combine some of the M-5 observations for greater presentation coherence.

Below are some of the overall hermeneutical as well as life and values lessons of *Romans* as anchored in *Rom* 16 in its mid first century L1-Greco-Roman context:<sup>45</sup>

- (i) The ur-recipients were heavily Greco-Roman (i.e. Hellenic or “pagan”, cf. subsection 5.6.2) in their self-identity, in their socio-cultural acculturation, and in their life and values orientation.<sup>46</sup> For instance, among the twenty-six ur-recipients with names, at least 11 were with

names directly related to Greco-Roman (i.e. “pagan”) deities. For instance, Hermes and Hermas (16: 14) were typical examples of “paganism” signifying the mainstream Greco-Roman culture of the times.

**(ii)** Most ur-recipients were not from an exclusively Jewish familial line.

Among 26 of the ur-recipients with names, only 4 of them (viz. Prisca, v. 3; Mary, v. 6; Junias, v. 7; and Aristobulus, v. 10) might have been from backgrounds with some stronger Jewish-ness in acculturation or orientation.

**(iii)** As a corollary to **(i)** and **(ii)**, most of the ur-recipients had former (and

strong) pagan religious involvements. Such involvements and socio-cultural expectations on them were ingrained as their self-identity through names. This background must have then imprinted pervasively in them the naturalistic Greco-Roman perspectives about life, such as Fates, Zeus, heroes and death, etc.

Much of *The Epistle to the Romans* was to respond to these issues and thinking patterns, so as to soothe the *lived* intellectual, emotive and identity doubts and undercurrents that were being experienced in the

mental life of the ur-recipients.

- (iv) A predominantly large portion of the ur-recipients, if not all of them, were from lowly socio-economic origins. In materials terms, the named ur-recipients were on the whole not abundantly rich in resources, too. Most of them, aside from their genuinely felt religious affections for Jesus (the Christ), would not have the intellectual ability to articulate<sup>47</sup> clearly a life that rests upon and is genuinely open to and responsive in Grace.
- (v) The ur-recipients were from diverse ethnicities. Rome as an exploitive city imposing its political will and economic wishes on peoples subjugated to its rules had attracted by force and by pull peoples of diverse backgrounds. As a corollary, though *The Epistle* carried in its title the word “*Romans*”, most the ur-recipients must have been mere dwellers of Rome; and, if any, only very few of them were really Roman in citizenship.
- (vi) As a corollary to (iv) and (v), a question for that generation of budding Christian communities was therefore: In relation to the gracious God, how should Christ-followers then live and conduct themselves in the



context of the mainstream *Pax Romana* values?<sup>48</sup> Including, for instance, how did Grace relate to Epicureanism and Gnosticism tendencies?<sup>49</sup> Both of these “-isms” were related to Zeus<sup>50</sup> and to the socio-political realities of the times.

**(vii)** Yet, left to follow their naturalistic intentions, the ur-recipients were very much scattered and unconnected groups. Their multifarious backgrounds (e.g. ethnic and familial prides) were potentially divisive too. Henceforth, in *Rom* 16:17, St. Paul made explicit mention of divisive dissensions and offenses among them.

**(viii)** As a combined corollary of **(v)**, **(vi)** and **(vii)**, and given Rome was the city of *Pax Romana*, a performative city built upon, believed in and practiced the doctrine of strength, the courier deliverance (*Rom* 16: 1-2) by Phoebe (whose name signifies “Moon Goddess” in the Greco-Roman world)<sup>51</sup> of *The Epistle to the Romans* itself would mean a series of catalytic social occasions for the ur-recipient groups in Rome to get together. Such gatherings should by implication and practice permeating group boundaries and overcoming unnoticed apathy, imaginary prides and inertias. Such hinted at gatherings were

indeed mirror images of the gift delivery visits to Jerusalem - i.e. to traditional Jews and the Christ-followers alike as a single group - to be conducted by St. Paul himself. Such gatherings' being hinted at and being anticipated were evidenced by St. Paul's repeated uses of ἀσπάσασθε (aorist, middle (deponent), imperative, second plural) for 16 times in *Rom* 16: 3-16. In a nutshell, at the very least, this was the direction of development which *The Epistle* was attempting to give a catalytic steer. (And we should note that those gatherings would be occasions for the unfolding of meaning-making as a communal act<sup>52</sup> insofar as the encounter with L1-*Romans* was the concern.)

- (ix) As a sequel to (viii), that one single abstractive holy kiss as saints (φιλήματι ἁγίῳ, in L1 dative, rather than in the accusative) in *Rom* 16: 16b would imply transcending established stereotypes, breaking rigid preconceived social rites, taboos and patterns. It implied putting aside mutual apathy as well as practicing saintly mutual affection. That this “holy kiss” was singular in number despite St. Paul's previous repeated uses of ἀσπάσασθε (second plural); and that we know many dispersed communities were implicated is driving us towards one unique

conclusion. That is: This Christ-follower affection has to cut across barriers of genders, ethnicities, socio-economic strata as well as one's past faith histories, former biases, taboos and bounds, etc. For all Christ-followers are but one family in Christ. In fact, St. Paul was aware of and had wished for these inter-community implications. This is further evidenced in *Rom* 16:17-18.

- (x) In the context of the above observations, *Rom* 12 to *Rom* 16 do have concrete and situated dimensions. The lesson for life and values is then to show mature Christ-followers the rationale for and the faith about living *in*, living *out*, and living *through* the Grace of God that one has received in the faith in and in the union with Jesus, the Christ (cf. *Rom* 16: 25-27). This way of living, most significantly, is not for an unspecified and non-historical epoch. Instead, from the perspectives of St. Paul, it is exactly for the uniquely contemporary historical times of here and now of the believing Christ-followers.



**(c) Old Testament proper names mentioned in *Romans*:**

**(i) The CTP option for translating Old Testament proper names:**

As already reported above, M-1 has retranslated all Greco-Roman proper names, applying the CTP ideals. This same principle applies also to *all* Old Testament names that are mentioned in L1-*Romans*. The aim is convey as much cultural meaning to L2-readers at first sight of those names. For instance, Abraham is translated 阿爸汗, conveying the notion of being father (阿爸) and a great king or tribal leader (Khan, 汗). Meanwhile, it also retains and replicates simultaneously the L1-phonetic features of “Abraham”. Another example is “Israelites”. It is translated as “爾勝靈(人)”, referring to the storied re-naming of Jacob to become Israel in Genesis 32: 28. Again, the new CTP-guided M1-rendition has taken into consideration of both the phonics and the storied reference behind.

The point is that, referring to Figure 2 previously illustrated, it is often realizable to make the CTP move from Point A to Point C as far as L1-NT-Greek and L2-Chinese are the concern. Furthermore, such



moves in M-1 have made the otherwise often unnoticeable familial, societal and historical dimensions of the L1-text readily perceivable. In comparison, a LTP reading with mere phonic transcriptions in other L2-Chinese versions have the tendency to make everything in the L1-text to look familiar (i.e. easy-to-be-acceptable) to the L2-readers' existing prejudices. That however would create a mind frame that is relatively more heavily self-interested, and much more characterized by contemporary beliefs about atomistic individualism. This tendency would efface the deeper senses and meanings that were originally transported in L1-*Romans*.

**(ii) Regarding “Hellenes” and “Jews” and their cultural and political undertones:**

Another relevant point to note is that “Hellenes” were people with a degree of Hellenization. It was a term designating cultural inclination. A Hellene was not a Greek in nationality or in ethnicity. Hence, all people living in Rome with a desire to acquire Greek styles or habits or thoughts were Greco-Romans. In this sense, therefore, the term



“Hellenes” as used *The Epistle to the Romans* naturally covers most, if not all, of the ur-recipients dwelling in Rome. Similarly, before the fall of Jerusalem in AD 70, being Jewish was a cultural designation. Anyone willing to learn about the OT tradition and accept circumcision<sup>53</sup> was a Jew. Being an Israelite however would be more an ethnic, political and national concept. Furthermore, as Philo’s life illustrated. It was possible to be a Jew, an Israelite, a Roman and a Hellene all at the same time.

Thus, St. Paul was distinctively careful in using these history-laden terms. His writing in *L1-Romans* has showed that there were clear conceptual distinctions in his mind. However, since the fall of Jerusalem and the demise of “Israel” as a nation, the demarcations between “Jewish” and “Israelite” became blurred, conflated and eventually were forgotten. After AD 70, the judgment about the Jerusalem’s failure to acknowledge Jesus as the Christ and their having crucified Jesus, and viewpoints of the like kind, entered the socio-religious discourses on a new plane. The notions of “Jews” and

“Israelites”, in that changed kaleidoscopic political fluidities, became confused, conflated, and inseparable.<sup>54</sup> Then the related apocalyptic and eschatological charges and arguments possibly further complicated later generations’ interpretations of *The Romans*. Yet, before the fall of Jerusalem in AD70, St. Paul writing in the fifties of the first century had carefully dedicated *Romans* 3 & 4 to the questions of Jewish-ness. To him “Jewish-ness” and the nationhood and family lineage of Israel are fundamentally distinctive concepts; each signifies a different string of cognate issues and sentiments.

Hence, Jewish-ness was his entry point in L1-*Romans* only. It was his gateway – as well as an inescapable hurdle that he must overcome – in the theoretical establishment about the universal (i.e. non-tribal) Grace of God. Thus, in *Romans* 9, he would further return to the questions of Israelites, i.e. questions of blood, of familial and historical lineages. Again, that was his gateway to “How could God’s Grace be universal, and yet consistent with, while superseding such historic lineages?” In other words, both the Jewish and the Israelite discourses in L1-*Romans*

were written to establish the universality of God's Grace in the larger context of Greco-Roman or Hellenic "globalization" of the times of St. Paul<sup>55</sup> and of his ur-recipients.

In short, conflating these foundational terms about Jewishness and Israelites would diffuse and confuse the messages of L1-*Romans*. St. Paul would then appear jumping between and returning to topics almost at random. Such an a-historical collection of L2-impressions of *Romans* would be unfair to St. Paul. Such L2-hermeneutics about *Romans* would necessarily pose *Romans* as a fragmented work<sup>56</sup> of no unifying theme.

**(d) Phoebe: Social interactions and conceptual co-construction:**

Most Chinese-speaking adult Christians were ignorant about the existence of a female "courier" (i.e. Phoebe, cf. *Rom* 16: 1-2) for *The Epistle to the Romans*. The reason is that, generally speaking, most ardent Christians in their earnestness to find out what is the right doctrine to believe would skip reading the meaningless names. The reason is that



Chinese written characters are monosyllabic and iconographic. Each syllable and each iconography usually must present a unique meaning. These are the lexical and phonological norms in the Chinese language. Thus, reading a list of twenty-seven phonic and multisyllabic transcriptional “strings of words” (Rom 1: 1-16) - and a LTP-translator may call that strings of noises “names”! - is simply too much of a meaningless task to many. Yet, skipping *Rom* 16 would mean the L2-readers are one more step distant from approaching *The Epistle to the Romans* contextually. This further explains why L2-*Romans* readers (especially in the Chinese-speaking communities) would have the tendency of trying to make sense of *The Epistle* in historical vacuum, i.e. unrelated to human realities. However, this would be detrimental to any serious attempt of trying to learn about life and values by seeing what *Romans* has to offer. This is because life and values and any teachings about such could not be making good and practicable sense and meaning when devoid of historicity.

As explained above, however, there must have been emergent social interactions upon the delivery of St. Paul’s L1-*Romans* by Phoebe in person



to the ur-recipients in Rome. Hence, St. Paul spoke of his wish that the ur-recipients should “help her [Phoebe] in whatever she may request from you”.<sup>57</sup> Besides, this indicated St. Paul himself was anticipating that there must be consequential conceptual and spiritual reconstruction and co-construction process among his ur-recipients thereafter, cf. *Rom* 16:17.<sup>58</sup>

For instance, it needs no great imagination to see that either Phoebe herself or someone else should have chanted or read aloud<sup>59</sup> *The Epistle* when Christ-followers from the various groups listed in *Romans* 16 met on arranged occasions, or series of such arranged occasions. What the messages as should have been subjectively received among the ur-recipients would inevitably depend on the composition of the ur-recipient audiences. There were 7 named and 2 unnamed<sup>60</sup> female ur-recipients<sup>61</sup> in *Rom* 16: 3-16. L1-*Romans* as perceived on these occasions *could*, subject to further research, indeed been substantially different from a gender-blind interpretation.

One example is *Rom* 4. It deals with circumcision. To the female believers sitting among or by the side of believing brothers in the gatherings we mentioned earlier, the proclamation that outward circumcision has become irrelevant was and is indeed outright revolutionary. This is because a woman for sure needs no outward circumcision. Yet, the absence of this outward and andro-centric rite of circumcision does not invalidate the availability of God's Grace. Hence, St. Paul was quite innovative in using the "children of God"<sup>62</sup> to cover both males and females, once the long-established but mistaken fixation about male circumcision has been done with in his *L1-Romans* through careful exegetical references to the life experience of Abraham of the Old Testament.

Another feminist perspective is *Rom* 5:12-14. It mentions Adam (but not Eva!) as the original source of human agonies. What could these verses mean to those dear sisters and those dear brothers in attendance of those emergent gathering and listening occasions<sup>63</sup> when *The Epistle* was chanted? That would be stimulating to investigate further. In any case, these gender-related issues could be inspiring entry points for class contacts with



contemporary adult Christians. For these issues do have unique relevance to our age of self-professed “post-modernity”.

### **5.2.3 Key metaphors**<sup>64</sup>

Having reported on key concepts and the key para-textual human social and historic interactions involved in the meaning-making process for *L1-Romans* in its ur-setting, we will now report on some of the culture-laden supporting themes in *The Epistles*. They are represented by perspectival metaphors about one’s presumptions and positioning of the “self”, wrapped in one’s understanding about the world. They have propped up consistently in and across the various chapters of *L1-Romans*, either explicitly or as implied. To recipients who were or are equipped with a general and sympathetic knowledge about the historic Greco-Roman world as it was in the mid first century, these themes should have also been readily appreciable. Hence, enlightening adult learners with an awareness of these metaphors is also part of my teaching concerns in classes designed for mature Christians.



In any case, St. Paul's L1-*Romans* has actually employed these metaphors. They were reflective of his acknowledgment of the existential perspectives of his ur-audiences. Later L2-translators and interpreters of *Romans* have missed out on them either consciously or unbeknownst. Paradoxically, that has been arrived at by default through the Translators' arbitrary skewed-ness towards their contemporary L2-listeners. In retrospection, this LTP-mode of "dynamic equivalence" has in fact worked to the disregard of this obvious gap in the baseline mental schemas between the original L1 ur-audiences and that of the later L2 readers and listeners.

Below are some of the major metaphors scatter-plotted in the L1-*Romans* of St. Paul. M-1 has at least seeks to highlight them more painstakingly than most L2-*Romans*.

**(a) War metaphor:**<sup>65</sup>

God is compassionate and loves humanity. Humans simply fail to appreciate exactly this. We love to play the game of living according to "the Law". The only viable option for God is to suffer letting humans go along their own





ways until they finally come around to their good senses. (This is the essence of the parable of the Prodigal Son of the New Testament.) Hence, if history is a contest between God and his opponent,<sup>66</sup> humans' socio-cultural state of being is then comparable to that of the cherished siblings whom God is surrendering as hostages (παράδιδωμι)<sup>67</sup> to the opponent's camp in a war metaphor. This is exactly the perspective of *L1-Romans*.

The king (i.e. the Christian God) however would be ready to pay the necessary ransoms to redeem<sup>68</sup> the hostage siblings when the right time arises.<sup>69</sup> Not fully awakened to their innate and intrinsically dignified wisdom (δόξα), humans nevertheless do not appreciate their own situation as such.<sup>70</sup> Instead, they believe themselves to be heroic warriors and wanting themselves to be heroes in the opposite camp and that would be hurting others as well as causing themselves suffering<sup>71</sup>. This is because they are pressing themselves to fight on their own and for their own fates and against their own wickedness.

Thus Greco-Romans narrated in *L1-Romans*, have thus perceived mistakenly, yet logically and rationally in their own terms based upon their auto-nomous premises, the need to fight against the deities to do themselves Good, including thereby perhaps opposing the Christian God of self-sacrifice. They become angry about God.<sup>72</sup> Their hearts darken and actions are confused.<sup>73</sup> The Greco-Roman tragedy then is that humans have logically, subjectively and “tragic-heroically” come to entangle themselves unnecessarily in fights and in pursuits for self-fulfillment,<sup>74</sup> even against a tolerant and suffering Christian God of perfect, unconditional and unthinkable compassionate endurance and who is categorically different from all other Greco-Roman deities. (That is, the possibility of divine Grace is slighted and thereby rejected.)

One inevitable consequence to arise naturally is the misuse of the manly weapons (τὰ ὄπλα) (i.e. the “instruments” of the fleshy body, *Rom* 6: 13); and thus the indescribable human sufferings and the loss of social as well as imbalance of inner and inter-human peace (εἰρήνη) in the history of humankind.



**(b) Marital union:**<sup>75</sup>

Back in mid first century in Rome, females were held in theory in a subordinate position.<sup>76</sup> The woman was bounded to the husband. Her good fortunes depended on the goodwill and the good nature and the Grace of a good husband. These were all outside the control of her “self”. Furthermore, a female was helpless, was susceptible to all sorts of controls<sup>77</sup> and harassments. Some of which were “lawful” and some were doubtful. The women were therefore particularly receptive to the realities about the unavoidable pains and sufferings in life, such as in labor pains, and emotive and physical assaults in social unrests<sup>78</sup> and wars. Yet, amid andro-centric dominance and in want of love, the female understood then much the better the meanings of good-faith, of self-sacrifice, of hope, suffering and love. She has firsthand *lived* discernments about the wretched destiny of humans under the law (νόμος). *Romans* 7:1-6 contains a demonstrative case sympathetically penned down by Apostle Paul.

Hence, the church, in the want of being saved, was spoken of as the bride of Christ<sup>79</sup> the king and Jesus the Savior. Indeed, at root of the Pauline phrase of “ἐν κυρίῳ”<sup>80</sup> (“in Christ”) was his encapsulation of every Christ-follower’s psycho-subjective and phenomenological spiritual *lived* experience of being in “marital union” with Christ, regardless of one’s bodily gender. That is, instead of being hooked to some other kinds of performative doctrine<sup>81</sup> of heroic and self-indulging pushes for andro-centric and anthropocentric autonomy, the only hopeful way out is to stop dancing to the commands of the domination and performance oriented culture. The reason, in St. Paul’s perspective, is being that such manly and heroic pushes are preposterous. They are contrary to the very ontological existence of humans within the realm of Grace of the Christian God. Such endeavors (i.e. ἁμαρτία, ἀμάρτημα, ἁμαρτάνω) are thus mistakenly wide off the mark. They will hurt; and would place humans under the dominion of “sins”.

**(c) Drama:**<sup>82</sup>

Implicit in and parallel to the above two metaphorical perspectives was indeed a worldview. That is: A soul rising above its previous darkened state of instrumental rationality is indeed living out a drama of redeemed and awakened life! Hence, *L1-Romans* spoke from this metaphorical perspective of the Pharaoh<sup>83</sup> as if he were an actor entering the stage. So were Adam and Sin compared to actors.<sup>84</sup> In short, when an un-awaken human (or soul)<sup>85</sup> was not yet roused out of the dead ones (ἐκ νεκρῶν) to be united to Christ,<sup>86</sup> he or she was comparable to a zombie sleepwalking and breathing among other sleepwalking zombies.<sup>87</sup>

In fact, in the Greco-Roman world, drama has always had aesthetic and spiritual undertones in reminding humans – the audiences - about the divinities and their wishes. Hence, *L1-Romans* repeatedly spoke of the right time (καιρός)<sup>88</sup>, for timing is vital in wars as well as in dramas. Dramas have also a plot, a beginning and a direction of movement. While the heroes in them often have to suffer, dramas do entail audience anticipations,<sup>89</sup> climax and oftentimes anti-climaxes; and dramas do serve the purpose of communal

spiritual purification. Thus, the Old Testament cited in *L1-Romans* all are dramatic climaxes paving the way towards hard choices and resolutions of confrontations.

Viewed from this angle, the Old Testament prophets<sup>90</sup> in *L1-Romans* were comparable to inspired playwrights who tried to craft into words the holy, mysterious and elusive promises of God. As for St. Paul and other Christ-followers,<sup>91</sup> they were co-agents all co-authoring and co-enacting the holy drama punctuated with oracular and historic signs<sup>92</sup> and promises of Grace in history.<sup>93</sup> Again, St. Paul's carrying Macedonian gifts to Jerusalem (*Rom* 15: 26) was an exemplifying liberating and dramatic act of faith. Meanwhile, Jesus was, dramatically understood, a masked - holy and blessed - agent-and-persona who walked into history with elevated virtues and glories, working out in full obedience the unfolding of the miraculous and mysterious Grace of God (cf. *Rom* 16: 25-27).



In any case, the above metaphorical inferences about drama and life should have been readily appreciable to the ur-recipients of St. Paul. This is because in the religious Greco-Roman dramas known to them, the traditional storylines were inescapably about fates and one's search of one's proper place in the universe (κόσμος, *Rom* 1:8, 3:6, 4:13, 5:12, 11:12)<sup>94</sup>. There was a constant search for proper relationships to spirits and deities. Oftentimes such search for a proper place could be so elusive and seemingly unfathomable that responding humans might not even comprehend. Yet, embedded in and nurtured by such never-dying Greco-Roman riddles were the thinking patterns of the ur-recipients of St. Paul's times. They all impinged upon the core questions about human existence, which include: **(i)** the undying and mysterious love between husband and wife; **(ii)** the struggle against gods, Death and Fates. Besides, oftentimes such dramas also touch upon **(iii)** the war-and-peace and the surge for glory and revenge<sup>95</sup> among nations that were nurtured with tribal or regional beliefs interwoven with multifarious myths<sup>96</sup> and dreams. In short, both St. Paul and his ur-recipients needed not to invent these related worries, questions and thinking patterns. They inherited them; and St. Paul's educational mission,

and in that sense presenting the “good news” too, was to help the Greco-Romans and Jewish ur-recipients in Rome to rise above such pre-existing fears, limits and inherited perspectives about life and values.

#### **(d) Pottery & Vessels:**<sup>97</sup>

Every epoch has its unique state-of-art materials and technologies. The Twentieth Century has had the plastics, the silica sand and the silica glass. For St. Paul’s epoch, the wondrous material that defined lifestyle (and thus life and values of many) was the potter’s clay.<sup>98</sup> In fact, *Laozi* (《老子》) made also comparable allusions to the art of the potter.<sup>99</sup> That was because for both Laozi (老子) and St. Paul, the art of pottery has had telling impacts. It encapsulates vivid and eternal observations about life and values. However, whether the materials can be used to actualize the state-of-the-art ideals about vessel-making depends greatly on human inputs, such as dedication, innovation plus somehow the mysterious and elusively divine inspirations. Hence, when St. Paul hinted at the art of pottery,<sup>100</sup> he was addressing the state of the art realities of his times.





To begin with, “Adam” was a lump of clay. Humans in general were comparable to vessels also for their inner mental, emotive and spiritual capacities to take in something, (cf. subsection 5.5 below). Besides, what a vessel might be used for depends in part also on the mind that puts it into use. Hence, nothing is absolutely fixed in the relations between the clay, the potter and the ultimate use (and thus destiny) of a vessel. There are always some degrees of real and dicey variations. Furthermore, so understood this pottery and vessel metaphor is all encompassing, i.e. applicable to all humans. The metaphor is encompassing the life of the individual humans as much as the fate of any particular nation, of human history, and also of the entire cosmos.

Unfortunately, “Who is the potter?” in *Rom* 9:21 is a question often oversimplified by an almost reflexive fixation for an allegedly authoritarian and omnipotent God in L2-translations. Linear theological thinking has displaced the rich complexities there have been in L1-*Romans*. For brevity, these two domineering attributes of “authoritarian and omnipotent” were not adjectives that could be used to describe the divine Father suffering the



strong and arrogant will of humans in L1-*Romans*. While the spectrum of reference of the metaphor is indeed multi-layered, St. Paul writing for his ur-recipients nurtured with the Greco-Roman culture simply would not attempt to make the Christian God even more unsympathetic and more domineering than Zeus, (cf. subsection 5.6 below). Such a domineering (uncompassionate and authoritative) position is self-defeating against the fundamental faith of St. Paul as we find of it in *The Epistle*. The Father God in *The Epistle* has suffered the dispatch of Jesus the Christ to live through death so as to awake the deadened inner soul<sup>101</sup> of the zombie-like humans. In L1-*Romans*, the Christian - and Jewish - God *is and was* always helplessly<sup>102</sup> full of abundant Grace!<sup>103</sup>

In short, human choice and participation in the divinely invitational drama of Grace is operative at all levels of the socio-interactionary human stories. LTP-L2-*Romans* translations of later generations have all missed out on the invitational aspect of the implied parable of the potter in *Rom* 9:21. In its L1-Greek format, the aesthetic, permissive referents regarding “the potter” in the readers’ responding mental spaces could include many. God could be

one of the potential inferable candidates to play the role of the potter. More importantly, the ego (ἐγώ) in every ur-recipient caring to think along and stay open about these mental rhetorical, invitational and educational designs of St. Paul must see the rich possibilities therein implicated in the verses.

The rich complexities in *L1-Romans* therein indeed are evident as follows.

*Rom* 9:18 in *L1-Romans* contains four verbs in sequence: θέλει, wills/ wants/ wishes/ desires;<sup>104</sup> ἐλεει/, has mercy; θέλει, wills/ wants/ wishes/ desires; σκληρύνει, hardens. None of these 4 verbs has a specified agent-subject. Grammatically speaking, the *L1-Romans* declinational endings of these 4 verbs indicate only that the subject for each of them is a third person singular-agent. In other words, an ur-recipient must upon reading or listening to the chanting of *Rom* 9:18 actively read into his or her meaning-making mental process “someone” as the inferred subject-agent for each and every of these 4 verbs.

This means ur-reader’s responses have here a central and inescapable role.

To insist that this “third person singular” must be that “authoritarian and



omnipotent God” is to intervene the naturally emergent and rich meaning-making process of the ur-recipients with post-Pauline oversimplifications. That would be wrong because St. Paul has indeed taken great pains to refrain from projecting the blame enduring<sup>105</sup> Christian God as παντοκράτορας (omnipotent) in *L1-Romans*. That word was most markedly not used even for once in *L1-Romans*. Instead, the Christian Father God is narratologically revealed from the negative perspective, namely being posed as not under any subjugating obligations imposed on Him, either to be punitively revengeful or be forced into becoming gracious, cf. *Rom* 11:35.

Moreover, there are additional interactional punches interwoven into *Rom* 9:16-21 in *L1-Romans* by St. Paul. First, the four verbs in *Rom* 9:18 need not share the same subject-agent. Supplementing an omnipotent and domineering God as the subject-agent for every of these 4 verbs is only one among many of the thinkable mathematical combinations. Given *Rom* 9:17 has made mention of Pharaoh in alluding to the Exodus story, the contextual issue at stake being queried was indeed whether Pharaoh was having or not

having mercy towards others, then in fact the omitted subject for these 4 verbs in *Rom* 9:18 (in its L1-vesion) could be very multifarious. If we ignore for a moment the interactional invitation which incurs the volitional participation of the ur-recipient in the reading as evidenced by the second person singular verb “ἔεῖπες” (you say) at the beginning of Verse 19 and the responding “ὁ” (you) in Verse 20, there are then at least three possible candidate subject agents for each of the verbs. They are: **(i)** God, **(ii)** any human (either “he” or she), and **(iii)** the historical Pharaoh mentioned in Verse 17. Yet, if we consider simultaneously the volitional and interactionary intervention of the ur-recipient doing the reading, then there would be a fourth candidate, namely **(iv)** the ur-recipient himself or herself, who is overseeing the mental drama that starts with *Rom* 9: 16.

In any case, this L1-*Romans* segment is a unique case to demonstrate that St. Paul not only permits but indeed obliges his ur-recipients to make sense of the message by needing them to actively participate in the meaning-making process. In fact, he writes to make it necessary and inescapable for them to participate. As such, *Rom* 9:18 in its L1-context and writing matrix is

completely remote from and contrary to the unilateral and unreserved declaration about a dictatorial God of orthodoxy.

Taking into full consideration of the textual clues we have, below are but four from the many possible alternative and sensible readings of *Rom 9:18*.

(i) So then on whom Pharaoh wishes, he may show mercy; and on whom Pharaoh wishes, he may harden his heart.

That is, if Pharaoh wishes, he could certainly empathize; and if he wishes, he could also harden his very own heart and war against God. Furthermore, implicit in this reference to “hardens” (σκληρύνει) is the natural allusion of the metaphorical potter and the vessels which St. Paul would explicitly work it out in *Rom 9:20-21*.

As for the three other promised renditions, which are equally sensible as the first one, they are as follows:

(ii) So then on whom a human wishes, s/he may show mercy; and on whom s/he wishes, s/he may harden her/his heart.



(iii) So then on whom God wishes, s/he may display mercy; and on whom God wishes, s/he may harden her/his heart.

(iv) So then on whom as s/he wishes, God may display mercy; and on whom as s/he so wishes, God may harden her/his heart.

Noteworthy is that in none of the about four readings is an absolutely and unilaterally dictatorial God a must. Moreover, if we, adhering to the mental choreographical steps penned by St. Paul in *L1-Romans* – which permit the readers’ active volitional interactionary intervention into the text - we may further render one of the many possible ur-recipients’ responsive readings of *Rom* 9:18 as follows:

(v) So [based on the Exodus story] where you wish, you may find mercy; you wish, you may choose to harden your heart.

That is, Verse 18 actually embraces a wide range of possibilities to couple with the complexities of life in the *lived* experience of individual ur-recipients. Both the human ego (ἐγώ) that rebukes God in Verse 20 and God himself can be a candidate enacting agent for any one or more of the 4 verbs. Indeed, it would be quite hard to insist and argue that only the



extremist omnipotent version common in L2-*Romans* must be the only possible and the only sensible hermeneutics for *Rom* 9:18 in the ur-reception by its ur-recipients in Rome.

By the way, one other pertinent point of interest with implication for this Portfolio is that among the background forces that have led to the intrusion of non-Pauline thoughts into the L2-translation of *Rom* 9:17-21 is the grammatical need of the translating L2s, such as of English, itself. For instance, English language demands that a subject must be explicitly supplied. Hence, the L2-translators are forced with a seemingly inescapable task of nominating specifically someone as the subject-agent. However, it is quite normal and acceptable in the Chinese language to skip or be silent about the subject-agent. That omission is termed subjectless-construction (無主句)<sup>106</sup>. Hence, we have here at least one evident counterexample challenging the common linguistic myth held among Chinese-speaking communities in assuming an unqualified supremacy of European languages over Chinese for the translation of NT-Greek.<sup>107</sup> In fact, the L2-European distortion of *Rom* 9:17-21 is quite inconsistent and contradictory to both the



wordings and the professed pedagogical and curriculum purposes of the L1-*Romans* of St. Paul. For each and every ego can choose; and such LTP-practice is objectionable in translation theory for it has distorted the sense, the meaning, and the complexities of an authoritative text.<sup>108</sup>

**(e) Agricultural metaphors:**<sup>109</sup>

There are deep-seated beliefs about the law of causality in a society of agriculture and animal husbandry. For Greco-Romans living in the pre-industrial epoch, the collocations between seeds<sup>110</sup> and fruits,<sup>111</sup> between the root<sup>112</sup> and life in general were commonsense. The reflexive associations of these inferences are “bread and butter” reflexes to them and should have no particular needs for elucidation. Meanwhile, the understood law of causality was referred to quite specifically in the following verses. They are: *Rom* 2:14, 2:21, 4:2, 4:6, 6:21, 6:22, 7:4, 7:5, 8:23, 9:16, 11:16, 11:35, 15:28, 16:5. In addition, it was implied in 6:6, 6:17, 8:12, 11:35, 14:20 in L1-*Romans*. In other words, this notion of the law of causality is always in the background, in the aesthetic mental spaces of the ur-recipients

in the Pauline discourses about the Law, human destiny and Grace, with the last being in essence unconditional.

To sum up, the five assorted metaphorical themes reported above are noteworthy. They do not constitute an exhaustive analysis of all the metaphors identifiable in M-1 for L1-*Romans*. They however were readily received in the L1-ur-recipients of St. Paul. Re-introducing them into class contacts with Chinese-speaking adult Christians have proved stimulating. Adult learners would then become aware of the profounder depths of the senses and meanings of *The Epistle to the Romans*. That is the related metaphorical concepts reconstructed in M-1 have been gateways to newer levels of inner awakening about one's self, one's ontological and socio-interactionary circumstances, one's value schema as well as about one's general value orientations in life.

One common feature of these metaphors is not about believing in some correct propositional truth statements. Instead, these metaphors are aesthetic sketches of the existential conditions of humanity commonly shared in the *lived* mental spaces of the ur-recipients of the Greco-Roman world. They have also



nothing to do with becoming stronger, more successful, more powerful and/or be winners in this world's dramas of competition and performance. They are about awaking *the* intimate self as an active and dignified subject-agent,<sup>113</sup> as living in the spirit of humility in this very epoch of here and now.

However, since LTP-approach for plain imageries has dominated the translation of *Romans* into L2s, the general pervasiveness of these metaphorical encapsulations about intimate life and values has continually and persistently been displaced from the consciousness of contemporary readers. Thus, from the days of St. Jerome's epoch onwards, reading of *Romans* in L2s has the tendency towards a unilateral search for externalized and word-based propositional truths. That is when Christianity was becoming an established religion, the interpretation of *Romans* required much less active reference to one's intuitive inner experience and knowledge.

This approach of relating to *The Epistle* however was not the way St. Paul has anticipated for his ur-recipients. The more a believer reads in this way, the more he or she is alienated from the inner self (ἐγώ, ego) who is *the* active and



subjective agent to one's life and values. Yet, St. Paul indeed has repeatedly signaled in *L1-Romans* that he expects his ur-recipients to be responding as if they were looking inward simultaneously, so as to ascertain their own spiritual and existential stations and experiences. Apart from *Rom* 9:20-21 which we have examined immediately above, *Rom* 2:1; 7:4 -5 and 13:1 are some further exemplar cases of such interactionary expectations of St. Paul for his ur-recipients.

Thus, such alienation from one's self is indeed an undesirable and unplanned consequence arising from the pan-chronic application of the Linguistic Translation Paradigm in the making of *L2-Romans*. In fact, the consequential stiffening of the "inner human" due to alienation has been quite a noticeable phenomenon among the Chinese Christians this Portfolio has encountered in the teaching sessions (cf. Chapter 8). One prototypical and motivational example would be the initial unease and dissonance<sup>114</sup> upon finding out *L1-Romans* has indeed explicit references to the Conscience and the inner self, cf. *inter alia* subsections 5.5 and 8.7(2).

#### **5.2.4 Other contrasting stylistic, pragmatic & perspectival features of L1- & L2-Romans**

There is a wrong yet prevalent assumption that L2-Romans done in European languages must *theoretically* be better placed than L2-Chinese-Romans in terms of general reliability as translations. This idea is based on the belief that L1-NT-Greek and L2-European languages are all Indo-European. They both are also thought of by some Chinese speaking Christians as more scientific<sup>115</sup> and accurate. They must “therefore” be easier to be mutually translated. Furthermore, for such assumed ease in mutual translatability – and not knowing the significant implications of translation paradigm – some might infer that L2-European-Romans must therefore be of greater reliability in conveying the senses and meanings of the L1-Romans of St. Paul.

Yet, this well-wished stereotype holds neither necessarily nor empirically. On the one hand, Buddhist translations of Sanskrit sutras in the past are real and empirical precedence of translating serious religious and philosophical



Indo-European treatises into Chinese with notable success. On the other hand, the diachronic socio-cultural and perceptual gaps between modern European languages and NT-Greek have been generally ignored in this view. Besides, for its long history Chinese language has in stores rich and complex lexical, conceptual, perspectival and textual resources. Meanwhile, as syntactic languages, modern European languages have relatively rigid grammatical requirements. Chinese language however has its own uniqueness and is quite flexible in terms of sentence and lexical formations. As said of earlier, subject-agent is not always necessary for Chinese utterances. Besides, the Chinese translator is not obliged to use or not to use the definite or indefinite article out of mere grammatical compulsions. In short, the Chinese language has a flexibility that European L2s do not have and Chinese is also not necessarily any less accurate. These strategic cultural and linguistic advantages have often been unnoticed and underestimated. Hence, it is a gross oversimplification to suggest L2-Chinese must theoretically be of lesser competence than L2-European languages in translating L1-*Romans*.



So, given the almost unreserved faith for *L2-Romans* that have been translated in European languages, one real hermeneutical danger does exist for the Chinese speaking communities. If they unconditionally accept LTP *L2-European-Romans* as necessarily better, they might find it hard to appreciate the historic and genuine Pauline messages as found of in *L1-Romans*. That is they will find it hard to distinguish between the modern western worldviews that are uniquely transported by those *L2-European* translations from the historic and genuine senses and meanings of St. Paul.

Hence, it is educational and necessary to highlight at least some of the perspectival gaps between modern western and first century Greco-Roman worldviews. Highlighting them would help the Chinese speaking adult learners to overcome some of the potential pitfalls in their coming to grip with *L1-Romans* by way of the M-1 of this Portfolio. Indeed, pinpointing these socio-cultural discrepancies has always arrested intense and genuine interest in class contacts with Chinese-speaking adult Christians. Below are thus some of the exemplar discrepancies between modern western and ancient Greco-Roman socio-interactionary perspectives involving life and values.



**(a) Ultra-atomized individualism<sup>116</sup> vs. Individualism:**

For St. Paul's Greco-Roman audiences, familial loyalty and collective lineage of honor and inheritance were real social and mental realities. Thus the genitive case of NT-Greek had much deeper meanings than one might have thought of. For instances, whenever "of Israeli", "of Abraham", "of Christ", "of God" and the like are mentioned in *L1-Romans*, they should carry with them familial and collective lineage affections. Our contemporary and extremely possession-oriented and individualism-prone readings of *L2-Romans* however have completely obliterated these non-possessive dimensions of the genitive case. This approach is simply unhistorical for (i.e. alien to) St. Paul's Greco-Roman ur-recipients of *L1-Romans*. An awareness of this contemporary atomized individualism would restore the dimensions of one's indebtedness to traditions and one's historic and socio-interactionary responsibilities in history. Furthermore, that awareness would reestablish perhaps the long forgotten sense of humility and thankfulness in one's socio-political conducts to his or her human environ.



**(b) Scientific disenchantment vs. naturalistic enchantment:**

In its L1-version, *Rom* 1:1-7 was one full single sentence consisting of 52 words of the declinational NT-Greek. The information load and that “unnaturalness” has had in fact arrested sporadic attention. This Portfolio has postulated one hermeneutic possibility about the weirdness of his unusually long string of words. Basically, it was because St. Paul and his ur-recipients shared a different view about language and the world. *Rom* 1:1-7 was actually a magical enchantment beseeching divine presence and inspiration. Yet, these magical dimensions are often under-represented in L2 translations and commentaries. Naturalistic Greco-Roman meta-assumptions about the existential and divine mysteries surrounding the destinies of humankind are acknowledged realities in St. Paul’s L1-*Romans*.<sup>117</sup> In other words, it is often difficult to find perfect match of our post-Enlightenment worldview to the L1-text of *Romans*, for that text acknowledges the realities of sacred mysteries.



**(c) Epistemic static realism vs. dialecticism phenomena:**

*Romans* as translated in LTP L2-versions tend to assume a naïve pseudo and mechanical scientific stance towards ontological reality. L1-*Romans* however has been making persistent efforts to unhook one's un-reflected adherence to such naïve positivist realism. At some risk of over-simplifying the situation of St. Paul's gravest concern in this aspect, St. Paul has indeed made strenuous efforts to show and remind his ur-audiences that the body, the flesh and one's wants and ambitions are not identical to the essence of the self (ἐγώ).

That is, the dramas of this world filled with “vessels” are transient; and the body, the flesh and the human wants and intentions all are changeable. An awareness of this Greco-Roman – and Pauline - vision of dialecticism of being and becoming<sup>118</sup> is essential for contemporary readers of *Romans*. It can break the rigidified maxims of “walking zombies” and give the keys to the Christ-based worldview of Grace. That is the readers – Greco-Roman as well as contemporary ones – adhering unreflectively to a vision of static epistemic-realism about the world tend to oblige themselves, for the sake of

and for the dominance of coercive Matter, to live by maxims structured merely along the unforgiving Law of Causality.

However, since the age of Enlightenment, the strengthening trends of material progress and materialism have dipped contemporary Chinese-speaking communities even into the biases of narrow positivist realism. A self-awareness on the part of the adult learners involved in this Portfolio about these philosophical pitfalls would therefore facilitate their opening up and coming forward for the richer spiritual gifts that St. Paul has to offer in his *L1-Romans*, cf. *Rom* 1: 11-12.

**(d) Propositional argument vs. narratological epic:**

*L1-Romans* was an epistle. In it, St. Paul has tried to establish, show and perhaps implant some inspiring and spiritual insights to his ur-recipients. It would be natural that dedicated L2-teacher/translator must have grasped the aesthetic persuasions it contains. Martin Luther for instance has extracted from his reading and translating of *Romans* doctrinal maxim of “by grace and through faith” (因信稱義) in his confrontation against Papacy. Yet, St.



Paul's attempts to persuade ( $\pi\epsilon\iota\theta\omega$ )<sup>119</sup> do not make in terms of style being propositional the most fundamental and distinctive feature of his L1-*Romans*. In contrast to the prototypical, abstractive and objectifying Enlightenment essay, L1-*Romans* indeed is basically more historical, descriptive and narrative in its discursive style, tone, sense, and feeling.<sup>120</sup> It is in this sense quite epic, "Homeric", and story-based. In addition, in terms of literary orientations, it invites the readers to co-author recipients' aesthetic participation by filling in gaps deliberately left open in the text, cf. subsection 5.2.3 (d).

Moreover, St. Paul has displayed no strict and direct reference to Aristotelian syllogism. L1-*Romans* simply seldom starts with major abstractive and objectifying premises such as "God is righteousness" to work out a concluding statement. Instead, St. Paul always begins with the *inner given and subjective* religious experiences of himself and of his ur-recipients. He then combines such initial experiences with extended spirals of reflections of *lived* experiences, and then proceeds further to confirm and proclaim the trustworthiness of some sort of succinctly

articulated faith perspectives about life and values. In this sense, his model for cognitive-affective and attitudinal change is more one per “self-persuasion”<sup>121</sup> rather than confrontation.

Hence, St. Paul’s pedagogical repertoires are therefore that of a Homeric or epic storyteller, more than that of a sophist or a Platonist.<sup>122</sup> For this reason, we see in *L1-Romans* his religious emotions and narrations about sacred mysteries as being unfolded in history while he walks his ur-audiences, Greco-Roman and Jewish alike, through the momentous historic episodes from Adam to Abraham, Isaacs, to Pharaoh and then to the relatively more recent Old Testament dramas as witnessed by Elijah and Hosea. His purpose is to illuminate the divine oracles (λόγια του θεοῦ, *Rom* 3:2),<sup>123</sup> viz. historical lessons,<sup>124</sup> therein embedded. In short, to reach through deductions based upon propositional and externalizing “truths” for the productions of more propositions or more deeply externalizing and further a-historical truths is certainly not the most striking persuasive methodology or orientations of *L1-Romans*, cf. *Rom* 1: 18, 21.

Besides, there are many more features that could remind St. Paul's ur-recipients of their Greco-Roman meta-knowledge and their epic-reception emotions in *L1-Romans*. "Salvation" is likened to a homeward journey.<sup>125</sup> Jesus' suffering death and his ultimate and victorious resurrection are reminiscent of stories of the hero visiting the Hades trying to save his loved one. Taken altogether, the life and work and the travels of St. Paul, starting from Tarsus to Jerusalem, and his excursions from Jerusalem deeply into the Illyricum<sup>126</sup> plus his planned trip to Jerusalem, to Rome, to Spain,<sup>127</sup> and then to adventure into realms of the "barbarians" is another grandeur "odyssey",<sup>128</sup> again seeking out the wishes and under the aegis of the Divine. Furthermore, many verses of *L1-Romans* are specifically crafted in repetitive symmetries. Its well-architected structures and mnemonics can perhaps be likened to the aesthetic and chanting devices<sup>129</sup> applicable in Homeric epics.

Moreover, St. Paul's choice of words and oratorical dictions, including his silence and euphemism about Zeus (cf. M-5), are indicative of the then prevalent tragic sense about life and fears affiliated with Zeus, Death and

Fates. Hence, to take a strictly propositional epistemic approach in one's unpacking of L1-*Romans* is a bad methodology. It disregards the above factors in readers' psychology and in the readers' thinking patterns associated with them. In other words, *The Epistle to the Romans* would become difficult to understand or fragmented, if we try to see and to detect a kind of St. Paul who he never was. In the last analysis, it is our own insistence for our preferred kaleidoscopic spectacles that will give a fragmented *Romans* in our eyes.

**(e) One-to-one vs. one-to-many semantic relations:**

In a sense, words in L1-NT-Greek tend to have a richer and wider *Wortfeld* than the barbaric and nascent “modern” languages that took centuries from the fourth and fifth centuries onwards to gradually enter into the domains of serious and sophisticated usages on thought and culture. That means a particular culture-laden Greek word is often more all-embracing as a general concept and encompasses a multitude of specific and interrelated sub-concepts. Hence, the first generation of L2-translators, including Martin Luther, who were translating into these “modern” European languages



which historically were siblings of the barbaric tongues, or of some localized Latin-dialects, must inevitably have been faced with great linguistic and socio-cultural gaps and challenges.

In fact, according to Greco-Roman literary masters (including Cicero, Seneca, and the Latin fathers of the fourth and fifth centuries), even the Latin language could not match the refined, aesthetic and philosophical richness and thickness of the Greek language on equal footings, cf. M-3. Hence, it was no mere historical accident without reasons that the rise of “modern” languages in Renaissance and Reformation coincided with the enthronement of Linguistic Translation as *the* Paradigm for Bible translation.

Furthermore, in more recent centuries since Enlightenment, the treacherously rich, aesthetic and evasive *Wortfeld* of L1-Greek also runs prototypically contrary to the scientism mindset for exactness that has risen to prominence in the West. This later socio-cultural and linguistic trend is characteristically in favor of the use and the artificial creation of narrowly





defined terms. Hence for L2-*Romans* translators working into “modern” Indo-European languages, their unquestioned rule of thumb is to settle on only one particular perspective or one of several knowable layers of decipherable meanings in their endeavors of making the L2-versions vulgate and simple for the contemporary lay readers in general. In the process, L2-grammatical naturalness is then “logically” accorded supremacy over L1-epistemic subtleties in terms of L1-imageries, concepts, and visions.

The use or omission of the definite article in L2-English translations for instance has always prevailed over what the L1-NT text has had or does not have in black and white. In any case, M-2 is demonstrating the significant shifts in meaning and emergent difficulties in the hermeneutics of L1-*Romans* where and when the rich meanings of “νόμος” (the law) in its historical thickness were lost in L2-*Romans*. Similarly, M-3 is another illustrative example concerning “τιμὴν” of *Rom* 13: 7. Again, it shows restricting the word-sense to the linear one-to-one relation in LTP-practice



has removed much of the richer and profounder perspectives and meanings implicit in the L1-*Romans*.

In retrospection, this means in the process of the above historical developments to win converts and to construct religious orthodoxy, L2-European translations of *Romans* have simply deepened the diluting trends and biases inherent in the Linguistic Translation Paradigm. Meanwhile, to remedy this translators' pan-chronic and paradigmatic practice of diluting for the creation of easy-to-be-conveyed and easy-to-be-understood senses, meanings and perspectives, M-1 has, among other translational techniques, responded by the simultaneous inclusion of parallel renditions for the phenomenal multi-layers of semantic references and associations deciphered in L1-*Romans*. Two such M-1 examples are *Rom* 8:39 and 13:2. Moreover, M-3 elucidates further the historic and textual reasons for the parallel renditions for *Rom* 13:2.



To sum up, an enlightened awareness of the mental and affective gaps between L1-*Romans* and its L2 translations would help re-excavate the implicit dimensions of *The Epistle to the Romans* as a narratological epic treatise.<sup>130</sup> That will help revive in the learners a sense of humility in the dialectics of co-working one's destiny in the subjectively perceived and *lived* theology of free and abundant Grace of St. Paul, which to some extent remains an unfolding mystery in the life drama of any adult learner who wishes to live in faith.

#### **5.2.5 Historicity & internal connections across the 16 chapters of L1-*Romans***

As things stand at this moment of writing, most studies and commentaries about *Romans* in the Chinese language are based on L2-translations deeply influenced by the Linguistic Translation Paradigm. In fact, western scholars who have framed their studies of *Romans* on the basis of existing European L2-*Romans* translations are equally puzzled. This is because in their a-cultural and a-historical LTP-based L2-*Romans*, the socio-cultural meta-assumptions and perspectives of the ur-Greco-Roman audiences have been pan-chronically and



systematically removed. Such meta-cognitive factors however have collectively been the essential joints and tendons that pull L1-*Romans* together to give it the communicative skeleton as an organic and charismatic epistle among its ur-recipients. Consequently, nowadays hermeneutical incoherence relating (L2!-) *Romans* appears to be so great that some opinions even suggest there might not be any interconnecting theme(s) across the sixteen chapters of L1-*Romans*.

However, this stand is in plain contradiction to two categorically very strong textual evidences from the text of L1-*Romans*. First, it disregards completely the un-debatable fact that L1-*Romans* is highly well-structured in its “mirror stanzas” across chapters, as said of earlier.<sup>131</sup> Secondly, this opinion ignores the indisputable inclusion of logical and affective particles by St. Paul at the beginning of each and every chapter of L1-*Romans*. The use of such particles shows beyond doubt that in St. Paul’s authorial perspectives, his L1-*Romans* is having unquestionable linkage across chapters.

The detailed semantic particles from *Romans* 2 to *Romans* 16 are as follows: Διὸ (wherefore, 2:1), οὖν (then, 3:1; 4:1; 5:1; 6:1), γὰρ (for, 7:1), ἄρα (then now, 8:1), ἐν Χριστῷ (used in the last verse of *Romans* 8, then repeated use and reference in 9:1), ὑπὲρ αὐτῶν (on behalf of them used in 10:1, where “them” were clearly referred to in the ending verses of 9:31-33), οὖν (then, 11:1; 12:1), γὰρ (for, 13:1), δὲ (but, now, on the other hand, 14:1; 15:1; 16:1). Hence, these semantic particles used by St. Paul are obvious textual clues dispelling the suggestion that St. Paul was after all not a very coherent author.

In other words, Chinese-speaking Christians inheriting interpretations about *Romans* based on LTP-translations are inheriting unreasonably fragmented views about *The Epistle*. At the root of these fragmented views is the Linguistic Translation Paradigm which has from St. Jerome’s L2-Vulgate-*Romans* onwards caused the aforementioned Greco-Roman key ur-concepts, ur-metaphors, and the para-textual socio-interactions to wane; and then eventually be displaced from people’s collective consciousness. These communicative loss and semantic evaporation have taken shape exactly and paradoxically because, as testified by St. Paul himself, the curricular contents

and perspectives transported in *L1-Romans* are quite unusual and are quite beyond the customarily acculturated and inherited notions about life and values of his ur-recipients. Consequentially, lay readers of *L2-Chinese-Romans* simply are unskeptical of any possible stylistic, pragmatic and perspectival gaps between *L1-Romans* and their *L2-Romans* translations, which after all are apparently quite easy-to-be-understood. Furthermore, the Chinese Christians' LTP-nurtured reading expectations regarding *Romans* also determined what they can and cannot see as desirable values, other than what they are prepared to see.

In fact, no text exists in aesthetic, socio-cultural and historical vacuum. The internal and interactional coherences<sup>132</sup> of *L1-Romans* would be more readily appreciated if one reckons the key aspects we mentioned this far. A CTP-*L2-Romans* that induces such an awareness *and* understanding about how a reader-learner in ancient Rome might stand in relation to *L1-Romans* will be more conducive to the modern readers' self-encounter and value-discovery that match closer the Translator's ideals of "dynamic equivalence" in readers' responses. And this will be very relevant to the aims of this Portfolio.



For one thing, *L1-Romans* are not a story that preconceives “pleasing God” as alien and dichotomous to one’s human nature. It is about one’s life situation as a human-vessel in becoming<sup>133</sup> and about living a transcendent life in this world in ways that match one’s innate and godly bestowed δόξα (glory, will and wisdom<sup>134</sup>). The first few and stimulating questions that such refreshed insights of an awakened self<sup>135</sup> will raise are: What is life? And what values (maxims for life) do “I” hold? Have I not been mistaken if “I” have for some years felt quite certain about either of these questions? And insofar as the findings of M-1 are connected to the inter-connections across chapters in *L1-Romans*, the Table of Contents of M-1 (cf. Fig. 18) can be a shortcut to those interconnections.<sup>136</sup>

We will return to highlight this issue of internal logical of *L1-Romans* and its relevance to life and values education. This will be done in subsection 5.6 in relation to M-5.

### **5.3 Major Findings from M-2: About the semantic spectrums regarding the**

#### **Law**

M-2 is a focused study of νόμος (*nomos*, “the law”). It is a refereed journal article published in Chinese and titled “How to render νόμος in *Romans* into Chinese: An Investigation into the Interplays between Textual Traditions, Translation Paradigms and the Gospel Theory of Paul”.

Since Paul’s Evangelism has Grace as its foundational catchword, a historic-critical recovery of the rich senses, meanings and implications of νόμος as aesthetic *receivables* among the ur-recipients would re-establish the unique accomplishment of St. Paul in establishing the Grace-based perspective (*Rom* 1: 11) to life and values as a theoretical possibility. In other words, it is unhistorical and mistaken to delimit by way of LTP in reconstructing νόμος either as a mere Jewish or legalistic concept in any narrow sense(s). Any such misconception is a grave strategic mistake. It is equivalent to building in by default a problematic under-structure for the subsequent hermeneutic upper construction for *Romans*. That would render L2-*Romans* so reconstructed





unhistorical and therefore wrong. Moreover, such LTP-guided translations and teachings would distort St. Paul's Gospel Theory that rests on Grace as contextualized in the inter-culturality and inter-textuality of his times; and that such Grace is simultaneously in, beneath as well as beyond and superseding the Law.

In short, Grace is central to and indispensable in the Pauline and Christ-followers' perspective to life and values. One's life in conjunction with values is tuned by the innate awareness as well as is being heavily influenced and delimited by one's innate and acquired beliefs about νόμος. Hence, in context of the prevalent Greco-Roman socio-cultural mindset about νόμος, St. Paul has indeed no ways to evade an in-depth, affective, and intellectual critique about the most serious question in his theoretical schema about life and values. That is: "How is Grace at all possible in a universe (κόσμος) commonly believed to be governed by laws<sup>137</sup>?"



Furthermore, since different civilizations do have somewhat different perspectives and metaphysical beliefs and manifestations about νόμος, St. Paul's position (as depicted previously in Figure 5) is thus very revelatory for all other meaning-making processes across cultures and traditions. The philosophical and enlightening lessons therein arise are relevant to all teacher-and-translators who find themselves similarly situated in facilitating recipient-learners of becoming "cross-borderers"<sup>138</sup> in their exploration about life and values.<sup>139</sup> So, given that νόμος was a core concept of immense richness and thickness in Greco-Roman visions, it is not sensible and indefensible to assert that the νόμος in *L1-Romans* can only be the Jewish laws and nothing else.

Thus, M-2 has argued that "νόμος" as found in the L1-text and L1-context of *L1-Romans* has indeed much wider aesthetic and socio-cultural references and connotations than it has normally been LTP-translated. There is then clearly a difference between the position taken by this Portfolio and by Martin Luther. In recent decades, the "New View on Paul" clearly is an historic-critical attempt to revisit the content and meaning of "Jewish Laws"<sup>140</sup> as in first century

European context and as it should have been before the fall of Jerusalem in AD 70. In that sense, this Portfolio and the “New View” are chapters in the same historic-critical movement of Biblical Studies.

However, that search for an historic representation of the first century Jewish Laws is still quite limited in its scope of historical inspection. Greco-Roman dimensions of “νόμος” in the larger society have remained grossly underrated. But since St. Paul’s *L1-Romans* was *not* to win new converts and that recent researchers have invariably demonstrated that *L1-Romans* was definitely *not* attacking first century Judaism,<sup>141</sup> indeed much of the profounder cultural depth and intellectual thickness radiating from the core concept of “νόμος” would be worth reconsidering. That thickness can be conducive and consequential in a CTP-guided re-conceptualization of *L1-Romans*. That is to cut *L1-Romans* off from the profound Greco-Roman cultural and intellectual traditions, which predated even the authorship of *L1-Romans*, and hence making “νόμος” as erroneously as isomorphic equivalent to “Judaism”, would neither be methodologically defensible nor wise.



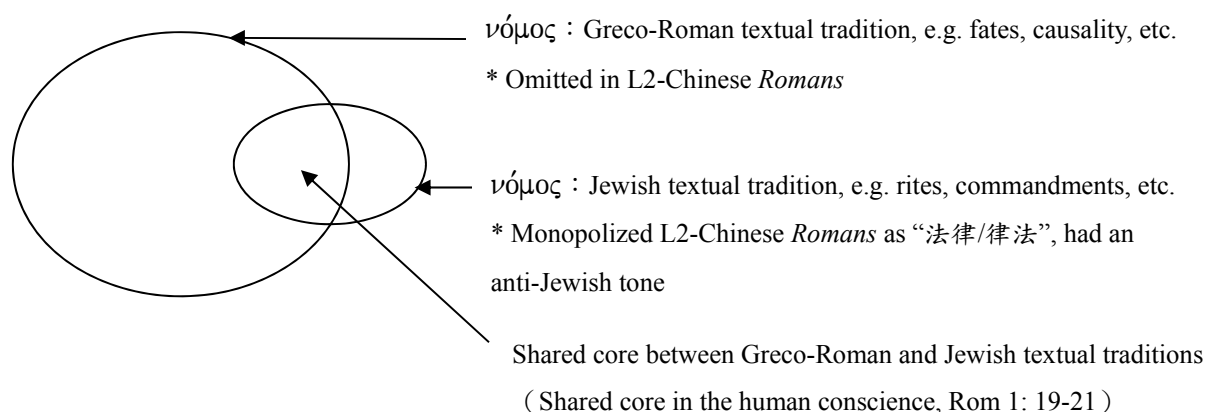
If we are just to name Plato as a notable example, his longest dialogue of great cultural impacts has been *The Laws* (Νόμοι).<sup>142</sup> Hence, the L2-translational shifts and deviations of mistaking “νόμος” to mean only the Jewish Torah and/or any other supposedly ritualistic forms of Jewish legalism are more or less equivalent to displacing or hijacking the much bigger vision of St. Paul. Yet, as we shall show further in this Project, that bigger vision towards the Greco-Roman world at large is far from totally recovered even by way of the “New View on Paul”.

In any case, we must once again note that St. Paul has not himself intended to make his message easy and simple in the LTP-sense. Secondly, it was neither possible nor sensible for him to ignore the νόμος as understood within the mainstream Greco-Roman worldview of his times. His ur-recipients were residents in the imperial and metropolitan city of Rome, the seat of Greco-Roman cultures. Hence, M-2 shows that St. Paul does have a receptive and sympathetic and embracing attitude towards different worldviews. He was not dogmatic in the sense as commonly postulated among some believing

Chinese speaking communities. Instead, he was open and was dialogic and inclusive on issues of inter-culturality and inter-textuality.

Hence, *L1-Romans* was in itself an epistle attempting to bring the Jewish and the Greco-Roman traditions together in fusion with his vision about Grace. And as such the νόμος - as another facet of Grace – is a crystallizing, bridging and pivotal keystone concept; and building upon it, St. Paul was bringing to critique as well as to dialogue spectrums of philosophical anthropologies and worldviews. As for the theoretical basis enabling St. Paul's attempt to bring Greco-Roman and Jewish traditions together, one must then point to the perennial conditions of humankind. Figure 6 thus illustrates the interplaying translational and intercultural (and trans-traditionary) circumstances over this notion of νόμος for St. Paul; and consequentially it illustrates also thereby the deficiencies of contemporary L2-Chinese and LTP-*Romans*.



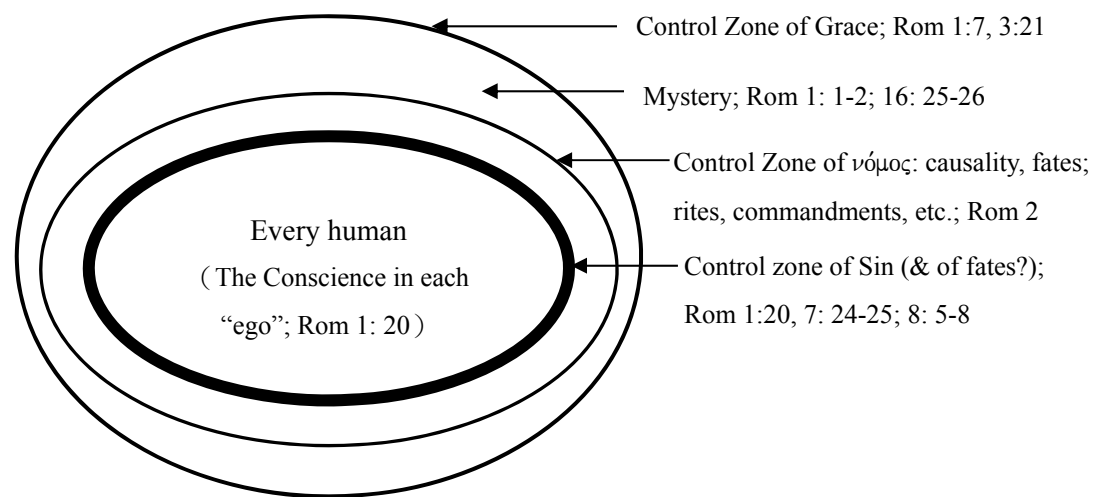


**Fig. 6 : The νόμος in L1-*Romans* has a duality in references, and is presenting a translation difficulty for translation into L2-Chinese**

Based on the circumstances represented in Figure 6, M-2 has proposed to discard the anti-Jewish bias in LTP-Chinese-*Romans* and to restore the rich inter-cultural and inter-textual dimensions of νόμος. A new term is needed; and M-2 has argued to translate it as 天律 (*tianlü*).

Besides, when one sees the historicity of Figure 6 in representing also the issues of νόμος as semantic and aesthetic receivables among the ur-recipients of L1-*Romans*, then the other questions – all of which had also Greco-Roman dimensions - of the interrelations between sin, grace, and mystery would unfold.

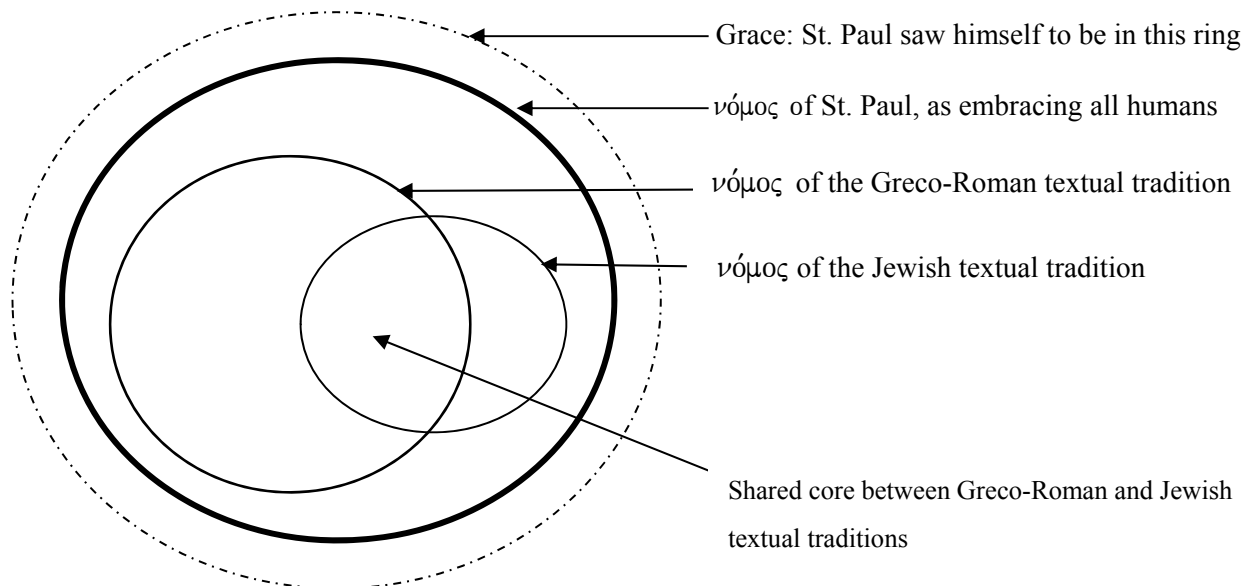
This was the inner logic of how and why these concepts all had their unique positions in St. Paul's L1-*Romans*. M-2 has summarized their interrelations as in Figure 7 below.



**Fig. 7 : The zones of control: Conscience, sin, νόμος, fates, Grace and mystery**

This summary has thus restored issues that are perennial.<sup>143</sup> Our schematic recognition of their textual and interrelated existence in *Romans* also opens up meaningful avenues for textual dialogues and reflections for Chinese speaking communities interacting with St. Paul's *Romans* (cf. Chapter 8).

Besides, based on M-1's findings and St. Paul's self-affirmed mission as an apostle to the Greco-Roman world,<sup>144</sup> and noting his being fair and informed in his assessing and appreciating both the Greco-Roman and Jewish worldviews and perspectives, M-2 has further represented St. Paul's elastic, multi-layered, and all-embracing notion of νόμος as follows:



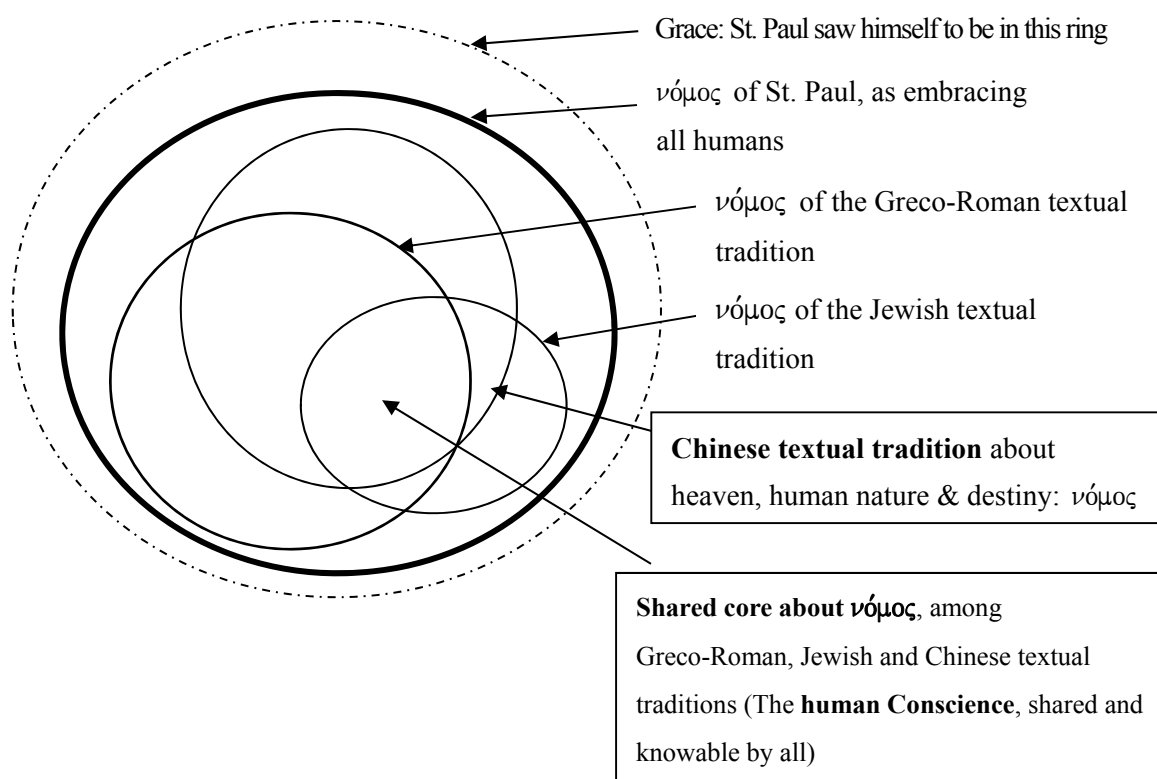
**Fig. 8: St. Paul's multi-layered understanding about νόμος**

In Figure 8, once again Grace is included because νόμος *per se* was not the terminal educational goal of St. Paul.



And since M-2 has examined L2-Chinese *Romans* in particular, M-2 was indicative of a trans-traditionary and intercultural platform that awaits to be further developed once the L1-νόμος of St. Paul has been duly recognized in fuller deference to the principles of exegesis and of historic-criticism. This could be a direction for future research and educational works, and it could be of special relevance to the Chinese-speaking communities, cf. Chapter 8 below. And when Chinese textual tradition is incorporated into the hypothesized inclusive and dialogic landscape of *Romans*, the emergent inter-cultural and inter-textual landscape could be and have been represented in M-2 as duplicated in Figure 9 below.





**Fig. 9: The νόμος in L1-Romans and its relation with  
the Chinese textual tradition**

To sum up, for Chinese speaking communities to tap into the spiritual richness of *Romans*, a cultural awareness is essential. A naïve search for isomorphic equivalence and an unreserved faith in established L2-Romans simply would be quite off the mark. Moreover, when one finally becomes aware of the deceitful isomorphic “equivalence” concerning νόμος (such as equating it with “Jewish Laws” or other form of narrow legalism) and its Chinese

renditions (either as 律法 or 法律), M-2 has argued for the need to engineer a new term. In any case, M-2 has showed the semantic and cultural multiplicities of νόμος as a fundamental concept in St. Paul's *L1-Romans*. M-2 has pointed to the hitherto forgotten challenges of encouraging inter-perspectival dialogues and self-reflection across cultural and textual traditions.<sup>145</sup> In other words, *L1-Romans* was not a unilateral declaration of dogma by a non-understanding and unworldly saint. The task that St. Paul has taken unto himself is to enable and to guide people to learn more about themselves as historical beings and as “human-becomings”. To do so, he needs to show his ur-recipients how one positions his or her self (ἐγώ) in a world that is believably being shaped and governed solely by the νόμος.

#### **5.4 Major Findings from M-3: About LTP, the authorities and the Conscience**

M-3 is a focused study of *Rom* 13: 1-7. It is a refereed journal article published in Chinese and titled “On the Challenges of Translating Culture: The Origins of Reading *Romans* 13: 1-7 as ‘The Doctrine of Unqualified Obedience’ and Its Rectification for ‘Modernity’”. In a sense, M-2 that we have reported



above is a case illustrating issues of inter-culturality and inter-textuality which are at best only slightly attended to in LTP *L2-Romans*. M-2 is therefore illustrative about issues of methodological concerns regarding translation paradigms. There we have examined a central concept, viz. the νόμος, to demonstrate the impacts of translation paradigms. Now we are going to report about M-3. It is a case that brings into limelight how the self-confessed LTP-orientations of St. Jerome as a L2-translator and how wider social cultural factors at large have combined to distort the transcendental meanings of *L1-Romans*. Hence, M-3 is another in-depth illustration. The purpose is to complement M-2, to show how the paradigmatic choices of the Translator have exerted momentous impacts on a specific segment of *L1-Romans*. In other words, M-2 has centered on a key concept, whilst M-3 centers on a key segment of *L1-Romans*.

Assessing M-3 in conjunction with M-2, we could readily see that the epistemic and curriculum orientations of St. Paul and St. Jerome were obviously different. St. Paul was inclusive,<sup>146</sup> sensitive and sympathetic towards his ur-recipients' naturalistic perspectives. St. Jerome on the other hand

was outright dogmatic and societal control oriented. St. Paul as an apostle with Jewish background was trying to communicate with the language of his Greco-Roman ur-recipients. St. Jerome as an admirer of classical Latin literary masters on the other hand was trying to project Latin onto his diverse audiences in a world experiencing socio-economic, cultural and political turbulences that were being brought about by the attacks and the incessant infiltrations of “barbarians” while the Roman Empire was on the road of decline.

Two noteworthy differences here marked the abyss between the times of St. Paul and that of St. Jerome. For St. Paul, “the barbarians” he mentioned in *L1-Romans* were peoples or tribes beyond the influence of Greco-Roman (i.e. Hellenic) culture, such as beyond the Empire’s border in Spain.<sup>147</sup> For St. Jerome’s times, “the barbarians” were more disruptive as waves of the Huns and the ferocious Germanic tribes who could eventually deface the stability and the glories and powers of the Latin Roman Empire. Secondly, during the times of St. Paul, the “church” was actually budding gatherings of believers of a nascent faith, rather marginal to the mainstream Greco-Roman society. Yet, by the time of St. Jerome, the “Church” written with a big letter “C” and under the



energetic leadership of the Latin fathers was clearly growing into a socio-political institution. Organized Christianity then was becoming a formal religion. Both inter-textually and inter-culturally speaking, as such, it was no longer a mere nascent faith, edging to stick on and to expand along the line of least resistance, where and when possible,

Hence, since the Linguistic Translation theory that had been so boldly and clearly expressed by St. Jerome (in M-3) was to become the prototypical paradigm for Bible Translation, it was worthwhile to recapture some of his prototypical views here. His clearly articulated views have been presented in M-3 alongside with other empirical evidences to show that St. Jerome had indeed disregarded subtle and sophisticated cultural and spiritual dimensions of L1-Romans for the sake of achieving “clarity”, “simplicity”, and “beauty” in the L2-Latin language. His criterion of judgment was the imaginary consensus and approval of the great literary masters of the classical Latin world, in particular of the great orator Cicero. In his own words, we have this testimony from him:

What additions, omissions and alterations Cicero made,  
substituting the idiom and peculiarity of his own language



for the original Greek – this is not the place to say. As far as I am concerned, it will be sufficient merely to quote his own justification for translating as he did. ‘I have considered it right,’ Cicero remarks in the prologue to the Latin version of the above orations: ‘I have considered it right for me to undertake a labor which, though not necessary for myself, should prove useful to others students. Here I have translated the noblest speeches of two of the most eloquent Attic orators, the debate between Aeschines and Demosthenes; but I have not interpreted and rendered then as a mere translator but as an orator, maintaining the sense but alerting the form by adopting both Greek metaphors and diction to suit our won manner of speaking. Not thinking it necessary to render word for word, I have reproduced the general style; but I have not imagined myself obligated to pay out each and every word to the render; instead I have paid out an equivalent in value.’<sup>148</sup>



In short, the naturalness of his Vulgate Bible in the ears of L2-masters was St. Jerome's highest decision rule in translational choices. He was so deeply affective about Cicero he confessed he was rebuked by God in a dream exactly for being a follower of Cicero rather than of Christ.<sup>149</sup> And here Cicero's mention of "equivalent in value" is for the purpose of this Portfolio particularly remarkable! That is the historical root of the seemingly "modern" concept of "dynamic equivalence" that Eugene Nida has rearticulated in the twentieth century for the very purpose of Bible translation.

As for "L2-naturalness", St. Jerome understood it to embrace the essential features of being forceful, with rhetorical impacts to the natural Latin ears, and being compatible to the native Latin literary and cultural senses.<sup>150</sup> To achieve this naturalness, he felt theoretically justified and indeed desirable to subjugate the L1-source text to the needs and natural feel in L2-Latin. On this translational philosophy, he was absolutely conscious; and he has it unequivocally articulated as follows:<sup>151</sup>

... *from my adolescence* I have always attempted to  
translate the substance, not the literal words.... [and quoting





a biography of St. Anthony of Egypt, Jerome says] ‘Others may chase after syllables and exact duplicate words, I have only regarded the substance.’ Time would run out if I were to mention all those who have translated according to this principle. Here it is sufficient to notice Hilary the Confessor as an example for the rest. When he turned some homilies on Job and several Psalms from Greek into Latin, *he did not bind himself to the drowsiness of literal translation, or allow himself to be chained to the literalism of an inadequate culture, but, like some conqueror, he marched the original text, a captive, into his native language.* [Italics mine.]

Therefore, wherever L2-Latin naturalness <sup>152</sup> necessitated a sacrifice, delimitation, shift or dilution of the original source text,<sup>153</sup> St. Jerome indeed would simply do so, for he has firmly believed in that that such expediencies should be granted since “my adolescence”. All this he thought, citing Cicero in particular again, was for the sake of his notion of stylish “dynamic equivalence”.



Consequently, insofar as *Rom* 13:1-7 is the concern, M-3 has showed *per* lexical and syntax studies that when compared to L2-Latin simplicity and naturalness, the richer and multi-layered cognitive, affective and spiritual senses and meanings of L1-*Romans* are granted only lesser importance in the L2-Vulgate translation of St. Jerome. The deeper and many-to-one semantic relations and the socio-cultural imageries and contexts of L1-*Romans* back in the first century are as a rule often concealed. In other words, St. Jerome has in the translation of *Rom* 13:1-7 displaced hardly any deferential concern or theoretical awareness about the central significance of the ur-recipients' perceptions in the reconstruction of his word-based LTP-translation.

Furthermore, M-3 has showed that this paradigmatic practice of Linguistic Translation for *Rom* 13:1-7 has indeed propagated to all other L2-translations of *Romans* of later generations, e.g. King James Version and the United Version of the Chinese Bible. Among the repercussions of this spread is that much of that has been believed to be the meaning of *Rom* 13:1-7 is and was in *de facto* the meaning of that Latinized *Romans* of St. Jerome. And that L2-Latin-*Romans* was outspokenly "vulgate". That is, it was L2-Latin-naturalness biased; and this

is in full adherence to St. Jerome's outspoken principles of Linguistic Translation.

In other words, despite our criticism for St. Jerome, his Vulgate Bible has gradually gained momentum in its circulation. At some risk of simplification, it has eventually come to dominate the European socio-religious and theological scenes for no less than sixteen centuries. Its influence by way of its translation paradigm unbeknownst is still dominating the minds and the LTP-shaped Bible-reading habits and anticipations of many. This means *Rom* 13:1-7 is a prototypical example. It shows indisputably the gross impacts of translation paradigms on what learners and teachers of *Romans* could be learning and teaching. That is LTP-texts are permeating one unique type of learning and teaching, whilst a CTP-text and the L1 original texts are permitting another type.

In short, M-3 has showed the gross differences in sense and meanings between L1-*Romans* and L2-Vulgate-*Romans* as far as *Rom* 13: 1-7 is the concern. In other words, Christ-followers have thus far until today not quite



recovered the L1-and historic-critical meanings of the L1-*Romans*. Instead, we have possibly inherited translatorially created teachings from a composite set of interbred and LTP-spirited *Romans*. In some senses, the abstractive tendency for universal and a-historical truths since Enlightenment has in particular been a contributing factor leading to the contemporary unconsciousness about the paradigmatic inefficiencies and epistemic and spiritual concealments therein involved. But at the head of this stylish-genealogical lineage of CTP-translators are St. Jerome and his idol, Cicero. To reiterate their imagery of coinage once again, “bad coins” have perhaps truly displaced “good coins” in the long run.

Before moving onto M-4, it would be helpful to contrast *per* example the distinguishing characteristics and the relation between the Linguistic Translation Paradigm (LTP) and the Culture Translation Paradigm (CTP). *Rom* 13: 2 was a case in point. In M-3, two CTP-renditions for it have been reconstructed on the basis of: **(i)** serious studies of the L1-words in that verse; and **(ii)** a careful examination of the socio-cultural setting of L1-*Romans* back in mid first century when Rome prided herself with the glories of *Pax Romana* which were built upon imposing Roman military strengths and the Roman Laws.



That is a word of caution is needed here. An informed view about CTP must not equate it as slighting word studies, cf. Figure 2. Instead, this Portfolio believes and advocates that a truly culturally faithful translation always must start with words and do so diligently and seriously. And referring to Figure 2, LTP and CTP are not two unconnected and non-interrelated circles. They are in the advocacy and understanding of the present Portfolio two concentric circles, with CTP as the inner one and with the higher ideal to pursue.

So, CTP and LTP are distinctively different not in that CTP disregards words. Paradoxically, it is LTP that often disregards the richness in senses and meanings of words in addition to its disregard for wider contexts. Translators operating on LTP-mode tend to seek linear and isomorphic equivalence and are guided in supreme terms, as in the overtly confessing case of St. Jerome and more subtly in the advocacy of Eugene Nida, by their creed or preference for L2-naturalness. In doing so, the multiplicities of senses and meanings are suppressed for the sake, and in the name, of directness and simplicity (i.e. “naturalness”) in L2. Carried in this practice are the educational preconceptions which indeed underestimate learners’ need, readiness and competence in



adapting to newer epistemological occurrences striking across the translational borders between languages and cultures, and between the learners and teacher-and-translators in interactions.

Hence, we witness that LTP-translators all have a slant towards their L2-readers in disregard of the theoretical supremacy of L1 cognitive, affective and spiritual perspectives. Such LTP-translations may therefore often be represented as Point A in Figure 2, and sometimes by Point B. That is the liberating educational attempt to enlighten their L2-learners, if persistent at all, fades out too early and far too sooner than it should have been before reaching Point C in Figure 2. Yet, this failure is committed in the name of stylish-naturalness in L2, as St. Jerome has it so well evinced in his theory. The danger is that no L2-learners/ readers would be aware of the epistemic eclipses that have taken place in between because of the translation-paradigmatic choices of the Translator. That is few learners/ readers could have ever known of the *systemic* distortions, biases or imperfections of the L2 they have on hand. This concealment and false contents of the learner-readers are however the due consequences of the dominance of the LTP-translator or LTP-guide teachers.



However, whenever truly transcendental and liberating values enter the educational picture, as a translation-al curriculum designer and teacher, one must not have these consequences left overlooked. In this Portfolio, this awareness is acutely relevant to our Research Question. That is, such LTP-translations, in congruence to the translation paradigm in the mind of the translators, tend to be less critical (or even uncritical) of the prejudices and common senses of their own historic times. For such un-reflected upon and reflexive “prejudices and common senses” are the meta-knowledge making their translation easy and vulgate to their times. Hence, even though prefaces to such LTP-Bibles might claim to have been culturally sensitive, those cultural claims are often merely about being sensitive to the contemporary L2-culture rather than being reflective and faithful to the historic context of the L1-world.<sup>154</sup> Therein however are some dangers. In the long run, such LTP-translations are making *The Bible* just like another secular book. Taking St. Paul’s *The Epistle to the Romans* as an example, from the days of St. Jerome onwards, the diachronically and panchronically applied LTP ideals have worked to sieve out much of the authentic and enlightening, but apparently outlandish yet profounder L1-messages of St. Paul.



A second danger and fallacy about translation paradigms could be the mistaken belief that CTP *must* be unstylish, unnatural. Translators in fact give up too readily before they start making the most persistent efforts to translate Culture. Though it would be difficult to prove logically beyond doubt this fallacy, M-1 could at least be a counter-example to this LTP-sustained belief. Given the abundant cultural resources within the Chinese textual tradition(s) – cf. Figures 3a and 3b – and provided that the translator indeed tries steadfastly enough, a CTP-translation that is of superb L2-naturalness, or is a literary category of its own kind, is indeed thinkable and achievable. This has indeed been the expressed view of at least one other notable L2-Chinese Bible translator.<sup>155</sup> In addition, regarding the language use and the reading impacts of M-1, contemporary Chinese-speakers typically have found it refreshing, difficult, yet inspiring and rewarding, cf. Appendix 1A. So, as revealed in this Portfolio, L2-naturalness is not *the* major distinctive difference between the LTP- and CTP-produced texts.



In fact, the first and foremost and distinguishing feature between Linguistic Translation and Culture Translation lies in their paradigmatic position towards multiple senses and meanings in L1, which at first reading the L2-translator feels it hard or even impossible to handle in L2. St. Augustine, who was a contemporary and longitudinal observer and critic of St. Jerome's Vulgate-translational project, was quite aware of the promptness of the Vulgate approach to sacrifice semantic (and spiritual) multi-layered richness for linear L2-naturalness. So, St. Augustine insists and evinces that translating is not to compete with classical literary master of the Latin world.<sup>156</sup> In his view, "knowledge of things" should be the topmost concern, with a priority over and above "knowledge of signs".<sup>157</sup>

Hence, in Augustine's observations, St. Jerome's was treating L1-NT-Greek words too lightly in his haste or profession *for* L2-naturalness. So, St. Augustine wrote in *On Christian Doctrine (De Doctrina Christiana)* 9 years after St. Jerome's death as follows:

Yet, as I have said before a comparison with those translators who adhered most closely to the words of the

original is not without use in explaining their meaning. Latin translators [including Jerome!] of the Old Testament, as I set out to say, are to be emended on the authority of the Greeks, and especially on the authority of those who, although there were seventy, are said to have spoken as if with one voice. Moreover, if the books of the New Testament were confusing in the variety of their Latin translations, they should certainly give place to the Greek versions, especially to those which are found among more learned and diligent Churches.

This means, St. Augustine was on the issues of semantic multiplicities and cultural thickness of NT Greek more attuned, more deferent, more appreciative, and markedly much more in the affirmative than St. Jerome.<sup>158</sup> For the purpose of this Portfolio, it means in *de facto* that St. Jerome's L2-Rom 13:1-7 is a diluted tract when compared to the multiple senses and meanings of the L1 source text in Greek as we have it today on hand in NA-27. This view has indeed been substantiated in M-3. This is because St. Jerome – and later generations of LTP-translators sharing his line of translational philosophy -



indeed are prepared to trim or adjust so as to reach for a kind of linear simplicity in sense and meaning. This simplicity in turn will facilitate that translatability realizable as L2-naturalness, making the translated text easy-to-be-understood and easy-to-be-accepted.<sup>159</sup> In short, all these translatorial interventions are allegedly advocated and pardoned “for the goal of ‘[dynamic] equivalence’”.

To sum up, St. Jerome’s L2-Latin *Romans* was a prototypical case of LTP’s a-historical approach to a Biblical segment. Through his treatment, the Conscientious and spiritual aspects of *Rom* 13:1-7 become subsidiary, if at all still noticeable to some in L2-*Romans*. (More will be said of about “Conscience” in subsection 5.5 below.) In short, M-3 has presented an evidence-based case through the combined use of socio-cultural and historical analysis, linguistic exegesis and parallel critiques of St. Jerome’s L2-Latin verses as contrasted against the source text of L1-*Romans*. Three points are worth noting in this report about M-3. First, St. Jerome’s *vulgate* translation of *Romans* into Latin (completed in 382–405 C.E.) is still at *the* root of our inherited, established but problematic hermeneutics about *Rom* 13:1-7. Secondly, he has chosen to delimit

these verses and to give them the palest sense and meaning for the sake of linear L2-naturalness. The outcome is that theologically grounded “Doctrine of Unqualified Obedience” which still prevails until today. Third, St. Jerome’s LTP-perspective towards *Rom* 13 is particularly symptomatic as an illustrative case with ramifications relevant to the translation-and-teaching interests of this Portfolio. It has defined a translational and curriculum path that St. Paul himself as a “cross-border” or trans-traditionary learner-and-teacher has indeed chosen otherwise. That is not “would have indeed chosen otherwise”. This is because St. Jerome has indeed concealed, displaced and hijacked the transcendental spiritual aspects of L1-*Romans* and replaced them with entirely this-worldly ones. His LTP-translation, in this aspect at least, is a disservice to the educational vision of St. Paul the Evangelist.



## **5.5 Major Findings from M-4: About the Conscience and the phenomenological conditions of humankind as non-beasts and non-gods**

M-4 is an unpublished component intended for future publication. Its title is: “A treatise on the Conscience (συνείδησις) as an ontological device in *Romans* and its theoretical interrelatedness with the Gospel Theory of Paul”.<sup>160</sup> The overall learning and teaching point of M-4 is this: “Does L1-*Romans* indeed carry in it profound and ineradicable insights about the ‘inner human’?”

Since the “Conscience” has generally been underrated in prevalent LTP-Chinese translations of *Romans*, M-4 thus has to use to the CTP-translation of *The Epistle to the Romans* as presented in this Portfolio (i.e. of M-1). Besides, in order that the outcomes contained in M-4 can be used for future courses on translation-al teaching using *The Epistle*, and in order to answer to likely source-text based queries of future course participants, I have ventured to include detailed parsing of NA-27 text in M-4. These naturalistic considerations are thus quite noticeable in M-4.

Theoretically the central educational idea of M-4 is interrelated to the philosophical enquiries about: Nature and Nurture, John Locke’s “white board”, and Chomsky’s “Universal Grammar”<sup>161</sup> and “Learning Device”. Moreover, on the side of Chinese tradition, pertinent thinkers of a say in these related issues can include at least Mencius (孟子) from the ancient period of the Warring States and Wang Yangming (王陽明) of Ming Dynasty. M-4 as it stands now has not yet included in written forms engagements with these educationists and thinkers. In its written format as now enclosed within this Portfolio, M-4 has been written solely as an interim consolidation of my CTP-studies of *Romans* and my teaching about it (cf. Chapter 8 of this thesis) using M-1. Thus, M-4 can be used in the future for class discussion and is open to further improvements.

Hence, though with an intention for eventual future publication, there is in contrast to M-1 to M-3 a slight difference in the narrative positioning of M-4 in this Portfolio. Since M-1 has provided the master translational experience behind all other Modular Components, and that M-2 and M-3 have demonstrated – and hopefully established for the present readers of this exegetical thesis - the centrality of translation paradigms by examining



respectively a specific key concept (i.e. νόμος, in M-2) and a segment of L1-*Romans* (i.e. *Rom* 13:1-7, in M-3), M-4 thus offers to trace the Conscience as the ontological device (體) assumed throughout the text of L1-*Romans*. The centrality of paradigms in the translational process is therefore no longer repeated in M-4. Meanwhile, we in M-4 will basically be using the L2-verses that have been produced in M-1.

The central contention of M-4 is that because Conscience as an innate and intimate ontological device within each man (ἄνθρωπος) was an integral part of the meta-knowledge categorically unquestioned by St. Paul and his ur-recipients of the ancient Greco-Roman world, St. Paul did not have the vaguest pseudo-positivist need to say so explicitly every time in his L1-*Romans* verses.

On the contrary, had Conscience as an ontological device within man *not* been that shared meta-assumption by St. Paul and his ur-recipients, St. Paul's theory of a gracious God who saves would be an inevitable and unacceptable fallacy. His Gospel Theory would not be able to stand. This is because a



human-robot not equipped with a built-in device for relating and evaluating its being, feelings and doings by meta-referencing to certain *intuitively* knowable (cf. *Rom* 1: 19-20) νόμος can never arrive at or participate in that genuine *faith* towards God and in God. The reason for that inability is that such a human-robot will never acquire the sense and feel *about* “sin” and *of* “sin”. This theoretical position would contradict head on with St. Paul’s vision as a servant of Evangelism. Because Evangelism is the proclamation that the Christian God is bestowing freely Grace unto sinners who by their own standards and confessions know exactly just that they have missed and betrayed the ideals of life which they know, *Rom* 1:32.

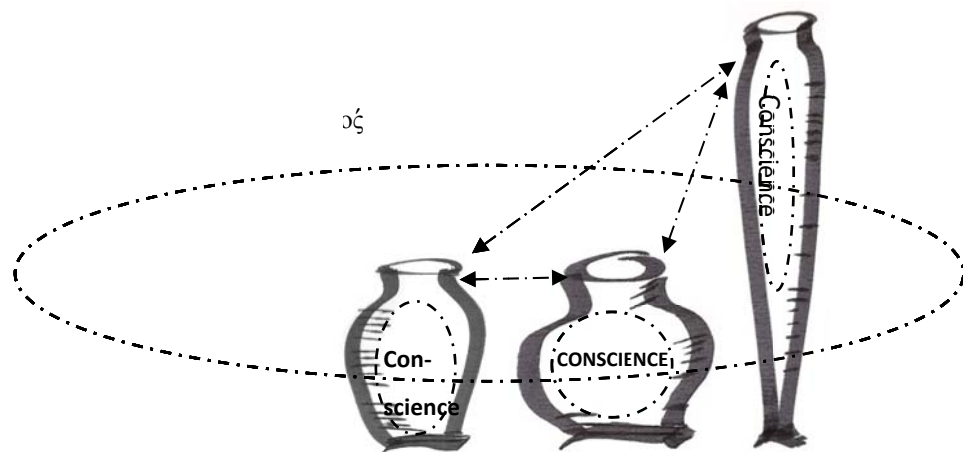
Hence, each human must in the Grace-based evangelism theory of St. Paul has inside him or her exactly that built-in device *of* and *for* self-relating and self-evaluating in reference to some kind of internally and intuitively knowable laws. Combining this reasoning with the CTP-reconstructed understanding regarding νόμος discussed earlier under M-2, (i.e. νόμος in L1-*Romans* did not refer merely to the Torah or Jewish laws), *Rom* 2:15-16 in conjunction with *Rom* 1:19-20 in their L1-versions under the authorship of St. Paul are in *de*





*facto* giving a detailed Pauline description and elucidation of his notion of the Conscience. That is, *Rom* 1:19-20 is indicative of the ontological presence (體) of the Conscience; whilst 2:15-16 is indicative of the functions (用) of that Conscience.

And referring to the metaphor of “pottery & vessels” (cf. 5.2.3 (d)) in St. Paul’s L1-*Romans*, the conditions of humankind as non-beasts and non-gods (i.e. ἄνθρωπος),<sup>162</sup> as have been clarified inside the exegeses of M-4 for *Rom* 1:19-20 and 2:15-16, have therefore been represented in M-4 as follows:



.....: which is that intuitively knowable- and elusive-something in and governing social interactions

**The vessels:** Human individuals of varied physical built and varied backgrounds

**Conscience:** Operating within the boundaries of the νόμος

**Fig. 10: *Rom* 1:19-20 & 2:15-16 as joint descriptions about the ontology and function of the Conscience and its interrelations with the νόμος and Others**

Here in Figure 10 the dotted lines represents the νόμος as that intuitively knowable-something which is situated both within and among humans by the Conscience. This “intuitively knowable-something” is also present inside each of the vessels (i.e. humans) of different sizes and shapes. The outward differences of the vessels in Figure 10 represent people’s differences in physical appearance and in ethnic and cultural backgrounds, etc. The dotted νόμος-lines present within the vessels are drawn as circles or ovals. The enclosed-ness of these νόμος-lines, enclosing into circles or ovals in Figure 10, is to show that within each vessel (i.e. human) there is the elusive ontological presence of an independently relating and evaluating device which constantly seeks to make systemic and consistent sense about the elusive but detectible presence of the law. Hence, taken as a whole, Figure 10 represents the mutual and interacting relations and evaluations that are consistently going on inside, between and among the vessels with the Conscience at work.

These graphic means (of Figure 10) are in themselves clearly more representational than argumentative. They are drawn in class, and in accordance to L1-text of *Romans*, for the purpose of illustrative effectiveness in engaging



Chinese-speaking adult Christians. The Figure has captured the gist of M-4 and reflected the empirical and textual data as we can find of them in *L1-Romans*. Further evidences and arguments behind these graphic representations have been laid down in M-4; and these representations have also embodied the discoveries about the Greco-Roman notion of the law ((ὁ) νόμος) of M-2.

In short, the detectible presence of (ὁ) νόμος in *L1-Romans* does require and presupposes an ontological device. To make an imperfect comparison with modern language learning theory, if Chomsky's innate language device is a necessary theoretical construct for language related phenomena, so must be the reality of the Conscience be similarly affirmed in relation to values. This is because if the νόμος (in ethical senses) is knowable to the humans, it is certainly not knowable to the flesh of the body. From the universal value-referencing phenomena of humans, we must infer there must be a meta-device inside each human individual; and St. Paul has in his *L1-Romans* called that ontological device Conscience.

The Conscience, then in functions, will be evaluating and referencing to its social and cultural environment. It will formulate and construct judgments amid social interactions. It will, referring to the “intuitively knowable-something”, relate and evaluate the being, feelings and doings of the self and of others. Thus, we have in the text of *L1-Romans* the various functions of the Conscience. Naturally, the mutual and interactionist evaluations and co-construction of meanings (or social judgments) among humans is thinkable only when three essential preconditions are met. They are: **(1)** the given and the innate presence of this knowable-something (i.e. the νόμος) for meta-referencing; **(2)** that the Conscience as an ontological device genuinely exists in the inner self; and that **(3)** the Conscience indeed is permitted to function. The denial of any of these three preconditions in any *LTP-Romans* would make *The Epistle* an incomprehensible and timeless mockery.

However, this elusive Conscience (συνείδησις) though evidently present in *L1-Romans* has been strikingly absent in contemporary Christian discourses among Chinese-speaking communities. Much of this theoretical eclipse is due to mistaken notions about what exactly the Conscience is. Modern positivism



and modern sciences tend to focus narrowly on the physical and external phenomena. That is on the “flesh”, in the lexicon of *The Epistle*. Average laymen then tend to dismiss, suppress or obliterate the intimate and the psychic. Communist movements of the twentieth century in the Chinese speaking regions, material consumerism and advertisements in the present tides of Globalization plus many other socio-cultural factors could have reinforced this brand of flesh-biased philosophical anthropology. More importantly, the epistemic screening effect of the Linguistic Translation Paradigm again is at work, too. For instance, the Latinized LTP-reading of *Rom* 13:1-7 and in its affiliated L2-versions in various modern languages have all been more oriented towards externally imposed societal control than giving the Conscience (*Rom* 13:5) and the transcendental soul and being (in *Rom* 13:1, as ψυχή and -οὐσία) the corresponding L1-limelight of attention, cf. M-4. This could be because the elusive Conscience is notoriously difficult to scrutinize.

Moreover, some other translational impacts are also at root of this absence<sup>163</sup> of the Conscience in contemporary Christian discourse. They are:

**(a)** LTP-*Romans* have a narrow and a-historical understanding of the



L1-Greco-Roman concept of τοῦ νόμου (the law), cf. *Rom* 2:15. These circumstances about readers' reception have emerged from the translators' inclination to align with the LTP aim for an easy comprehension by readers in the post-Enlightenment epochs.

(b) In L2-Chinese *Romans*, *Rom* 1:19-20 are often understood by the readers as referring exclusively to the external and physical creations rather than inclusive of the invisible things (*Rom* 1:19) in the intimate psychic world of humans.

(c) *Romans* 7:18b's comment that "not Good – but Sin – that has dwelt *in* the flesh of me" has been linguistically translated and be perceived by many L2-*Romans* readers as if the human Conscience is not that important after all.<sup>164</sup> (Cf. subsection 8.7(2) for analysis of *Rom* 7:18.)

(d) Because of the prevalence of LTP-*Romans* and also because of (a) to (c) above, readers of L2-*Romans*, in Chinese as well as other L2-languages, are used to accepting "gaps" and "fragmentations" inside L2-*Romans*. Hence, few may bother to ask what could be, or have there been any logical links across chapters, such as between *Rom* 1:19-20, 2:15-16 and 13:5?

Consequently, the accumulative outcome of these textual, para-textual, paradigmatic and socio-cultural factors is that, few Chinese-speaking adult Christians have noticed the inner logic between *Rom* 1:19-20 and 2:15-16. Hence, we see the silencing about the Conscience in the Christian discourse, including in the circles of Christian Education.

Yet, to the thinking minds of adult Christians, the ontological eclipse of the Conscience must still lead to two sharp and inescapable apologetic and pastoral questions. They are: Is not the Christian God a *manipulative* god? Is this God not *hypocritical*? Hence, in an attempt to regenerate contemporary awareness about the Conscience, M-4 has used syllogistic reasoning to unveil that the ontological presence of the Conscience has been understood by default as the shared meta-knowledge between St. Paul and his Greco-Roman audiences. Otherwise, L1-*Romans* would not have made good logical sense and would not have been able to persuade the ur-recipients.



Pedagogically speaking, each time when these issues about the Conscience are raised, interesting and arresting class discourses often follow. The teaching point therein is that adult course participants could have an alternative option to reflect upon. They might start to apply their intuitive ability to know in the domain of the Transcendental rather than confining themselves to the externally imposed, acquired visions and compulsions about life and values.

To sum up, curriculum-wise speaking, if the Conscience is suppressed or left unnoticed, rigidified rules, dogmas and/or worldly “wisdoms” of various strands will take over a person’s life. Ethical maxims, choices, and decisions can then only be based upon external and material-based criteria or calculations. These external impositions might even be theorized as “practical necessities”. That is causing the notion of the Conscience to re-circulate among Chinese-speaking communities can be life liberating. For instance, when one experienced European history teacher at a high school heard of the Conscience in *The Epistle to the Romans*, she immediately remarks: “That can be illuminating. Silencing about the Conscience has made many people skeptical about Evangelism.” In short, the Conscience is an ontological device in each





and every human. It is the foundation to the Grace-oriented theory about life and values as discovered and proclaimed by St. Paul in his *L1-Romans*. Deleting it will make the postulations of Grace, Sin and the Law etcetera in *L1-Romans* unsound, and indeed unnecessary.

#### **5.6 Major Findings from M-5: About Zeus, Greco-Roman thinking patterns and textual coherence of L1-Romans**

M-5 is a second unpublished component of this Portfolio. Its title is: “Maybe Zeus does have a role: Whereabouts is Zeus in *Romans*, the theological consequences of mislaying him, and his centrality in the Gospel Theory of Paul (I) & (II)”. Like M-4, M-5 is building upon the methodologies and discoveries of previous MAHRs. Out of the same naturalistic considerations as mentioned under previous subsections, the CTP-translation of M-1 will be used. Similarly, the NA-27 text and the required detailed parsing etcetera have also been included in M-5.



The most unshakable historical reality in support of M-5 is that before the Christian God was established to become the only orthodox deity in Europe, there were many Greco-Roman gods. Among them, Zeus (Jupiter, when Latinized) was the chief god. People's life maxims and thinking patterns must among *inter alia* be influenced by their acculturated and conditioned beliefs about Zeus and other Greco-Roman deities. In fact, it was not until AD 391 that these Greco-Roman deities were outlawed as "pagan".<sup>165</sup> If we, historically, turn the socio-cultural clock back to mid first century, with reference to the mainstream common knowledge of that time, the "pagan" faith was contrarily the budding Christian faith! Hence, affirming the historic Greco-Roman socio-cultural and phenomenological realities could be the only valid, essential, and sensible pedagogy for St. Paul as a teacher-and-translator. The unbreakable reason here is that that was *the* mainstream realities in imperial Rome. Such beliefs and their emotive, intellectual, spiritual interferences indeed defined the baseline receptive, interpretative and socio-interactionary inclinations and conditions of the first generation of learners of *The Epistle to The Romans* of St. Paul. Hence, the significance of M-5 to life and values education lies in several aspects which all were pointing towards the culture-based learning<sup>166</sup> needs/



contents, conditions and capabilities of the first generation of Greco-Roman learners. Such aspects are now assorted and reported below.

### **5.6.1 Interactional and meso-coherence across chapters of L1-Romans**

The most predominant lesson L1-*Romans* seeks to offer is that Grace *is* a phenomenological reality of life. Hence, the believed contradiction between Grace and (ὁ) νόμος is indeed at the fountain head of all emotive, psychic, philosophical and theological tensions that have pushed the L1-*Romans* to unfold in ways it has. In other words, to the ur-generations in Rome, *the apparent dichotomy between unearned Grace and (ὁ) νόμος was the Ur-Question that had weaved every part of The Epistle into a unified piece.*

In a nutshell, back in mid first century, Grace must have been perceived as entangled in knots with various manifestations of the Law, including: The law of deeds, the law of promise, the law of the family or ancestors; of ancestral pride about mission(s) of the tribe, of the nation, of religious rites; and of cultural traditions, of oracles, of inherited and believable blessings and spells;



and of distinct, stratified and inescapable human destinies (including gender differences); of the tragic heroes, of fates and death; and of the laws of the physical world, of fair transactions, and of sins and punishments, of familial loyalty and revenge; and also of the very nature of the Christian God, in the senses of what the Law may mean under the governance of Christ the Lord;<sup>167</sup> and of whether this God or His laws and/or wishes were at all just, or fickle, or treacherous, caring or harsh, reasonable or quick-tempered, as well as dependable or fearsome, etc.

That is, M-5 has argued, partly building upon the findings and reasoning of the other MAHRs, that it is advisable for learners and teachers to approach *The Epistle to the Romans* from the perspectives associated with the aforementioned Ur-Question. This postulation in fact matches well with the firsthand learning experience that I have undergone when producing the M-1-translation of *Romans*. This Ur-Question can explain fairly well the issues, the responses, and the socio-cultural psychologies of the ur-recipients of *The Epistle* as situated in their *lived* and *believed* phenomenological realities involving Greco-Roman deities.



For instance, in Greco-Roman world of first century, “laws” of various strands and in various domains were believed to have some divine origins.<sup>168</sup> “Law” merely as a secular legal tool solely by and for human purposes was simply neither the believed norm nor phenomenological social reality of that time. On the other hand, later generations’ failure to see the rich socio-psychological meanings of the L1-term of (ὁ) νόμος can be due to the a-historical translation paradigm. In other words, to the ancient Greco-Romans, when they read and heard about “the Law”, the phenomenological imageries of Zeus or some other deities would most likely be implied. As a corollary, in the socio-cultural psychology of the Greco-Roman ur-recipients of St. Paul, the dichotomy between free Grace (sponsored by the Christian God) and the Law is suggestive also of a kind of dichotomy between the Christian God and Zeus and the latter’s affiliated subsystems of deities.

But how could St. Paul discuss about Zeus? This could be significant as a narrational question. Hence, M-5 postulates that St. Paul could have used the L1-Greek word Οὐρανός as a euphemism for Zeus. His purpose was not to attack Zeus, but to liberate the nascent Greco-Roman Christ-followers from any

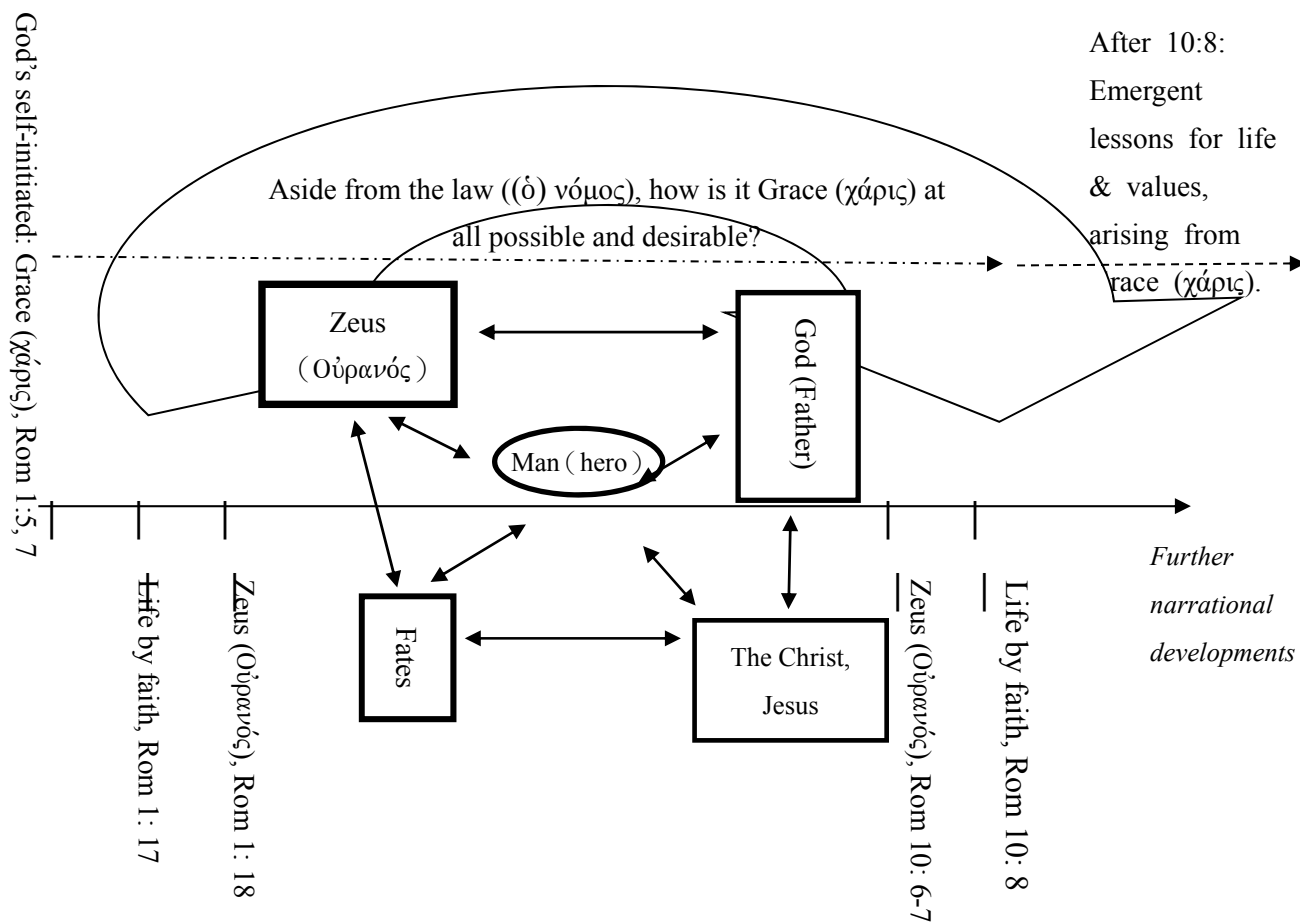
lingering worries about Zeus. Other socio-cultural hindrances, all also strongly associated with Zeus, were the Greco-Roman views about Fates, Heroes and the desires for glories, dignities and revenges. These all again were related to the historicity of the times. They all impinged upon how a man should live as a dignified being. Unfortunately, these aspects of Greco-Roman realities again have often been sieved off in LTP-translations of the *Romans*. One obvious reason could be that any European translator who dared to refer to Zeus after AD 391 could be inviting personal troubles in those epochs of all-powerful ecclesiastical authority.

In short, without repeating the technical and detailed historic-critical evidences and arguments of M-5, in which the significances of Οὐρανός (Latinized, as Ouranos or Uranus) as a euphemistic shorthand for Zeus set in the Greco-Roman mindset about tragic heroes in struggles against fates are assented, and insofar as life and values education for believing adults is the concern, some statements of interest can be made based upon M-5. They are:



- (a) St. Paul's *L1-Romans* had indeed a unique attitude of inclusiveness that crossed textual and cultural borders. In this sense, St. Paul was a cross-borderer curriculum developer, translator-and-teacher.
- (b) The ur-audiences of St. Paul were basically of Hellenic (i.e. Greco-Roman) backgrounds. They had meta-assumptions that were at the roots of European civilization. (Cf. subsections 5.6.2 and 5.6.3 below.)
- (c) St. Paul's *L1-Romans* was an attempt to respond to the Ur-Question that struck as too real to his contemporaries to avoid. Avoiding and/or the loss of the related sub-questions in later generations' theorizations (i.e. in their LTP-based translating and teaching) about *Romans* would make *The Epistle* pale and fragmented.
- (d) St. Paul's *L1-Romans* (and its L2-CTP-based versions) could be of renewed relevance to the present age of post-modernity. For *L1-Romans* has responded to various contemporary "-isms" at their primal origins, a serious historic-critical study of *The Epistle* is therefore relevant to life and values education today.

Thus, based on the textual, socio-cultural evidences analyzed in M-5, we believe the inner logic in the meta-structure of L1-*Romans* is indeed being driven by Ur-Question. We may represent their relationship graphically as follows:



**Fig. 11: Are Grace & Law dichotomous: Zeus (Οὐρανός) Humans (heroes), Fates, God (Father) and the Christ (Jesus)**



Referring to Figure 11,<sup>169</sup> it is obvious that *Rom* 1:17 and 10:8 forms an overarching pair of bracketing verses. The shared theme of this pair is “Life by Faith”. Another pair consists of *Rom* 1:18 and 10:6-7. It is referring to Zeus by way of the euphemistic expression of Οὐρανός. These two bracketing pairs are not random picks of this Portfolio.<sup>170</sup> In fact, *L1-Romans* is very carefully structured. St. Paul has very consistently built into the L1-text mirroring bracket pairs as memory refreshers and chanting aids for the Greco-Roman ur-recipients.

Hence, we know sandwiched in between a pair are the elucidations that eventually will be concluded once again in the close-bracket verse. Again, referring to Figure 11 (which captures the argued analysis in M-5), the sandwiched elucidations between the two bracket pairs we have just observed are interwoven with issues and emotions about Fates, Jesus the Christ, Zeus (Οὐρανός) and the Father God whom Christ-followers worshipped. Furthermore, caught in this network of pulls is the heroic human being.<sup>171</sup> That means the meta-message being discoursed about there between the brackets is:

“Aside from the law ((ὁ) νόμος), how is it Grace (χάρις) at all possible and



desirable?” In other words, there St. Paul is pondering together with his ur-recipients the Ur-Question about the presumably dichotomous relations between free Grace and the Law. (As for the St. Paul’s further responding to emergent lessons for life and values arising from his faith about Grace (χάρις) after *Rom* 10:8, subsections 6.2, 6.3, 7.4, 7.5, 8.6 and 8.7 are exemplary aspects. We will return to these issues in the corresponding subsections.)

Yet, learners and teachers who approach *The Epistle to the Romans* through the lens of LTP-renditions generally have no ways to discover what that has been captured in Figure 11 above. Hence, unconcerned about the philosophical and inter-textuality circumstances surrounding L1-*Romans* back in mid first century Rome,<sup>172</sup> most L2-commentaries and L2-translations as well as most pastors needing to teach about *Romans* often make the same mistake of turning *The Epistle* into an analysis of a kind of dichotomy that simply contradicts the core notions that St. Paul has displayed in his beliefs about Father God. That misconceived dichotomy is the *wrongly* projected dichotomy of God’s righteousness and God’s kindness. However, as revealed in the teachings to be reported in subsection 7 below, pointing out the schema in

Figure 11 to adult learners will enable them to overcome the learning barriers that arise from “an existing schema” which has in the first place been wrongly projected and is “inconsistent with information in the text”.<sup>173</sup>

Such a LTP-reading and translation of *The Epistle* is presenting only very minimally, if anything at all, about the foundational dichotomy between Grace and Law as has been reconstructed in Figure 11. So, in that sense such interpretation should be located at Point A or somewhere in the direction towards Point B in Figure 2 produced in this Portfolio earlier. But exactly what more historic and philosophical specificities might be involved? What affective or cognitive details might there be witnessed or implied? And why? These then are questions left unasked and unanswered within the LTP and a-historically reconstructed *Romans*. The trouble is this shadowy and off-the-target dichotomy can indeed be repugnant to St. Paul. A L2-*Romans*-based Gospel Theory of this brand is seeking to tell its audience about human salvation and has to at the same time make caricatures of God at the same time.



Yet returning to *L1-Romans*, there are indeed textual evidences of St. Paul's echoing exactly these perspectival doubts of his ur-recipients, as those we have tried to recapture in Figure 11. In short, if the recipients' heartfelt emotions and queries are hinting at the problem that drives the inner logic of *L1-Romans*, then the more foundational and perceived dichotomy should be this, namely: *How is free Grace of the Father God be possible if there have always been the Laws of various kinds, including those Laws under the authority and sponsorship of Zeus?* Noteworthy is that the response of *L1-Romans* to this central query needs no cartoonish God. Father God needs not to be torn between his own attributes to be kind or to be righteous. Father God is never at constant idiosyncratic and schizoid wars in himself and with himself. True, such a Father God still suffers. That suffering is for having to tolerate the blatant auto-nomous humanism of humankind; and seeing them going the wrong way but can do nothing other than patiently working out occasions for their turning back. However, Father God is through and through a deity of love in this narrational perspective.



In other words, restoring the historic and phenomenological role of Zeus in *The Epistle to the Romans* would reestablish fully the Grace-bound dimensions in L1-*Romans*. Thus narrated, God is indeed saving humans from the snares of their humanly constructed, humanly perceived and humanly adhered to laws of various religio-philosophical natures and strands. The dichotomous tensions and agonies we find in L1-*Romans* are therefore primarily not in or about God. That is the Christian Father God does not need St. Paul to dress him up to make a judicious balance between Righteousness and Kindness. Rather, the God of L1-*Romans* has always been consistently patient, love-pouring and is awaiting the prodigal sons to change their hearts. Thus *Rom 7* has given such dichotomous tensions the most vivid and picturesque expressions. Note this however: The dichotomous tensions are not inside God, but inside humans.

To conclude, for a research on life and values education, the displacement of Zeus in the interpretation of *Romans* based on L2-*Romans* is indeed problematic. Several particular observations can therefore be made. They are as follows:

(1) To recover the phenomenological role of Zeus is to recover to the fullest



dimensions of the Greco-Roman orientation of L1-*Romans*. That is to reshape Greco-Roman orientations is the very purpose for the composition of *The Epistle* by St. Paul the Translator-and-educator.

- (2) Our aim in M-5 is not to revive paganism as such. Our aim is one of openness, cultural inclusivity, and to call a spade a spade. Furthermore, as aforementioned, the nature of Father the God and of St. Paul's Gospel Theory about the relationship between Grace and the Law could all be adversely implicated, unless the historic role of Zeus in the meaning-making process of reading is restored.
- (3) This far, due to translation paradigmatic effects, our understanding of ὁ νόμος has been wrongly conceived. The displacement of Zeus has made our understanding of "the Law" entirely Jewish. This conception is much more restrictive and much shallower than its fuller senses and meanings as in the Greco-Roman *lived* and phenomenological perceptions of the ur-recipients of L1-*Romans*. Hence, it inevitably created coherence cracks in our appreciation of *Romans*.
- (4) Affirming the historic and Greco-Roman senses of "the Law" would entail re-recognizing the historic and phenomenological presence of Zeus



together with a renewed awareness about the paradigmatic centrality of translation strategies. In the past, these might be quite weird or risky to suggest. In the present age of globalization, to affirm the historic pluralistic co-existence of cultures is to call a spade a spade, however.

- (5) When a kind of Culture Translational approach is used, the Ur-Question involving Grace, the Law, Father God, Death, and the existing beliefs about traditional deities within any particular culture, and in relation to them, the role of Jesus the Christ and even Fates etcetera would be re-enlivened as rightful issues worth considering. In the learning and teaching experiences subsequently designed for Christ-followers of nowadays, learners will find it sensible and meaningful to interact with inputs from a *CTP-Romans*. Such learning experience will transcend the acquisition of dogma and will touch right into fundamental questions about reflected life and values. (Cf. Chapter 8 of this thesis below.)
- (6) In short, equating νόμος as a total isomorphism for the Jewish Law is not sensible. This has been discussed in M-2. Moreover, this un-historical approach is susceptible to be made into some form of anti-Semitism (cf. subsections 5.3, 6.2), which is not Biblical.



- (7) In general, people of all historical epochs do carry in them some sorts of conceptualization about the Law ((ὁ) νόμος). When people believe firmly and exclusively in some versions of the Law ((ὁ) νόμος), they also tend to define life as work and performance. They are thereby on the road of pioneering themselves into that gruesome *lived realm* of becoming a heroic “performer”. Then, Life could become entirely driven by externalities, according to the dictates and calculations of the flesh.
- (8) In the extreme case, where “the Law” is enshrined and worshipped, the Law can work to have the transcendent inner human totally suppressed, alienated and obliterated. Life is sustained and equated as breathing; whilst living is no more than being a zombie. That is, the intimate subject-agent is in a captivated, or “sleep mode”; that is, the transcendent spirit (“inner human”, cf. subsection 5.2.1) is metaphorically and phenomenologically speaking “dead”

In other words, based on the MAHRs of this Portfolio, to affirm that “ὁ νόμος” as used in L1-*Romans* must have meant much more than “the Jewish Law” is the only logical way forward in the studies of *The Epistle to the Romans*. Such a



CTP-guided decipherment for “the Law” can definitely explain more effectively, more reasonably, and more powerfully the text of L1-*Romans*. Besides, this re-conceptualization requires no fragmentation of this very significant masterpiece of St. Paul. A case in point would be our study of *Rom* 7:16-25, cf. 8.7(2) below.

#### **5.6.2 Were the ur-recipients Greco-Roman, pagan, Jewish, or gentile, or what?**

Another major contribution of M-5 is that it offers a meticulous “audience analysis” of the ur-recipients. That analysis has established the general Greco-Roman nature of the ur-recipient audiences of St. Paul. This in turn is in the key foundation of our argument above in advocacy for a greatly widened vision of “the Law” as a fundamental and situated socio-cultural concept in the Greco-Roman textual traditions, cf. subsection 5.6.1 above.



Methodologically speaking, M-5 has also attempted to unearth the original socio-cultural meanings associated to each of those L1 proper names systematically. And based on the indisputable fact that names were signatures to the social networks and interactionary expectations that gave rise to them, M-5 has presented an analysis sufficient at least to cast reasonable doubts about the presumed importance of the “Jewish-ness” of the ur-recipients, cf. subsection 5.2.2. For in the line with the evidence-based arguments of M-5, the ur-recipients were predominantly “Hellenes”, i.e. Greco-Romans.

The significance of names as cultural clues has unfortunately been a fact tremendously long lost in *L2-Romans* when various translators of the Linguistic Translation School have been seeking diachronically and pan-chronically to ignore the epistemic values of the socio-dynamics and inter-textual and inter-cultural meanings behind the L1 proper names. The a-historical transliteration of the ur-recipients’ personal names in *L2-Romans* has therefore resulted in one other important aberration in the LTP-guided hermeneutical studies of *The Epistle*. The gravity of this aberration is, as remarked of earlier, imaginably comparable to a translator having merely provided phonic

transliterations to the personal proper names of John Bunyan's *The Pilgrim's Progress*.

This Project naturally is not suggesting those names in *Rom* 16 are fictitious like John Bunyan's characters. No, they are not. But it is exactly for



this reason that it is of paramount significance to conduct a proper socio-cultural studies of the senses and meanings of those names. Giving the names of ur-recipients of L1-Romans an undeterred cultural stare, one will find astonishing socio-cultural data revealing from them. Such data all point to the predominantly



**Fig. 12b:**  
**A craftsman making a Hermes**

Greco-Roman nature of the first generation recipients of

St. Paul's *The Epistle to the Romans*. For instance, in *Rom* 16: 14, a recipient was named "Hermes". "Hermes" was believed to be the son of Zeus. He was believed to be Greco-Roman deities' messenger and he had the duty to guard the entrances to temples etcetera. Figures 12a<sup>174</sup> and 12b<sup>175</sup> are archaeological

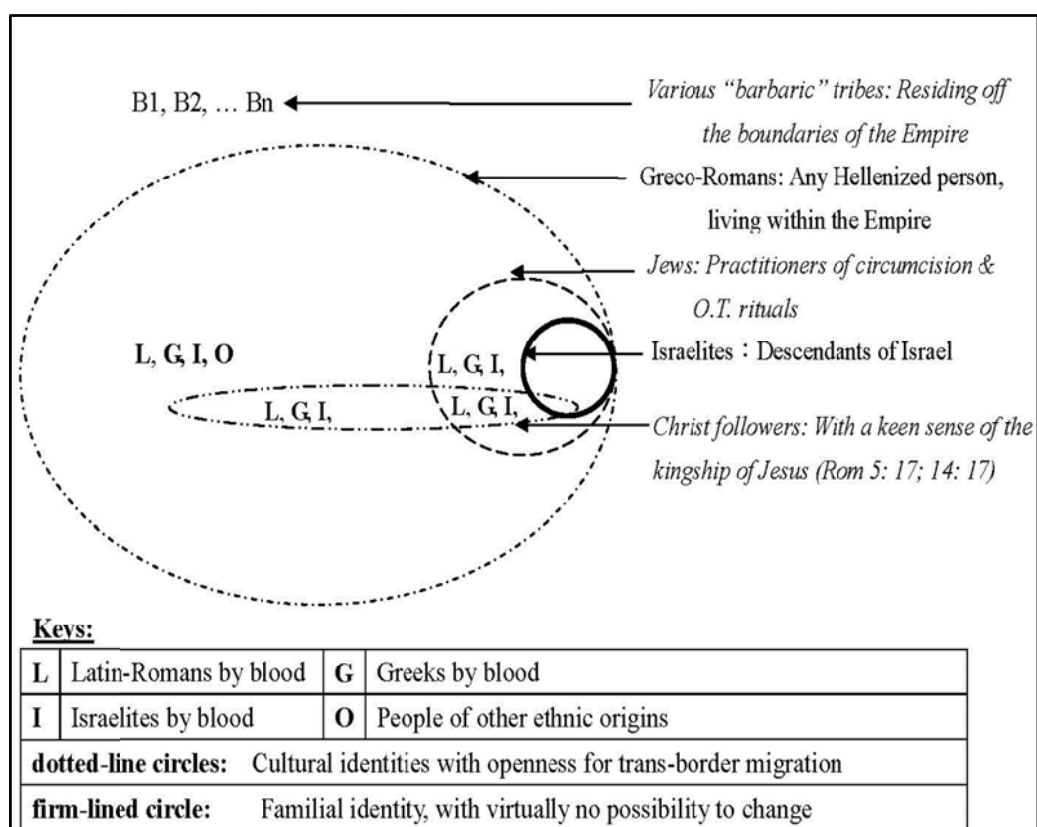
artifacts showing the long history and the widely spreading scope of this meta-knowledge about Hermes as a living part of Greco-Romans' socio-interactionary consciousness. In any case, this living Greco-Roman knowledge was further testified in the name of our noted ur-recipient of *Rom* 16:14. To imagine a person named Hermes in Rome in mid first century to have absolutely no ideas and fears of Zeus would simply be un-historical and unthinkable.

Hence, if a LTP translator-and-teacher has twisted L1-*Romans* as if it is an epistle that deals excessively or even solely with Jewish or Israeli issues, such LTP-translation must have been far off the mark. The reason is simple. Given the Greco-Roman (and largely non-Jewish backgrounds) of the ur-audience of L1-*Romans*, St. Paul's L1-*Romans* must have touched upon Greco-Romans themes and perspectives rather than exclusively on any other thing else. LTP Translator-and-teacher who translated and taught otherwise about L1-*Romans* must have indeed been keeping the bathtub but have poured away the baby.



Thus, M-5 has sought to tab deeply into socio-interactional meanings of L1 proper names of each and every of the ur-recipients. The socio-cultural beliefs and circumstances surrounding these names as socio-cultural symbols were studied. The related supportive details are detailed in the footnotes of M-5, too. Equipped with such an understanding about the Greco-Roman nature of the ur-audiences of St. Paul, and based on the experience of the translation experience acquired for the entire L1-*Romans* in M-1, and for the purpose of this subsection in particular, the interrelations between the concepts and identities of “barbarians”, “Hellenes”, “Greeks”, “Latin-Romans”, “Jews”, “Israelites”, “Christ-followers” and people of other ethnic origins can be clarified. In short, such interrelations as back in Rome in the mid First Century can be illustrated in Figure 13 below.





**Fig. 13: The intersecting multiplicity of identities among faith communities dwelling in Rome in mid-First Century**

Note that in Figure 13, most circles were drawn with dotted lines. Those dotted lines represent that the corresponding culture-based identities in actuality permit people's opting in or out of those circles. That is there is the possibility of trans-border mutation and/or migration. The firm-lined circle (applicable only to "Israelites") however was based on blood. Acquiring or losing this genetic, historic and familial-based identity is virtually impossible. That is why it was represented as a firm-lined circle in the Figure. In other words, the circles

of dotted lines are circles of cultural identities. Such cultural identities could be acquired or changed over time. Being an “Israelite” however was not easily changeable. Even acquiring Roman citizenship (such as the case of St. Paul) did not make one lose his blood-based identity as a descendant of his Israeli familial lineage.

Moreover, the notion of “pagan” needs to be examined in conjunction with “gentiles”. The L2-English *Romans* term “gentiles” demands also some clarification. It has been invariably translated as “外邦人” (pagans) in L2-Chinese *Romans*. This “gentile(s)” historically has come from the Latin noun of “*gentis*”, meaning clan, race, nation, people; and its associated Latin adjectives take “*gentil-*” as the stem. Yet, this “*gentil-*” was at the beginning merely an isomorphic shorthand for the L1-*Romans* descriptive word of ἔθνος (ethnos-/ nations). In other words, it is not derogatory.<sup>176</sup> It is also problematic to equate “*gentil-*” as “pagan”. Yet, after the rise of the Church to become a state religion, “gentile” gradually took on the judgmental semantics of “being pagan” or “being un-Christian”. Subsequently, a translatorially created ideological gap was created and maintained in L2-translations between the

gentiles and Christ-followers. Furthermore, in the Chinese translation for the this L1-Romans concept of ἔθνος (ethnos-/ nations), we have: “外 wài-; 邦 bāng-; 人 rén”. The plurality of “gentiles” becomes less obvious. In addition, the adjectival qualifier “外 wài-” has created the further sense of “being outside(r/s)” beyond the boundary of an imaginary circle, making it seemingly the case that the related people(s) were outside the sphere of God’s Grace. This however will be contrary to the L1-Romans way of seeing the situation, cf. Figures 7, 8 and 11.

Such an insertion was an outright betrayal of the perspectives of L1-Romans of St. Paul. This is because St. Paul had in the first place used the term ἔθνος in its plural forms (the nations) with no pejorative intent, no coolness, no condescendence, and no animosity. Instead, he had a deep sense of zealous sympathy and concern for them. In other words, if we are to fit the ἔθνος (ethnos-/ nations) of L1-Romans – that is “gentiles” (外邦人) as a neutral descriptive term – into Figure 13, that concept should certainly include all non-Israelites and all non-Jews (Rom 3:29). It is therefore unfortunately unbiblical and contra-Pauline that in the various translations of L2-Romans we



have today misinterpretations about the ἔθνος, which have echoed one another synchronically, diachronically and pan-chronically within the Linguistic Translation Paradigm. This means a completely new category of the “pagan” (with a sure sense of judging) has thereby stealthily been conjured into existence. This foundational translational-and-*translinguistique* aberration however has all the way been left unattended to. This could be a schematic source for plenty of the hermeneutic puzzles we have about St. Paul’s *Epistle to the Romans*.

To sum up, understanding properly the interrelations of the concepts showed in Figure 13 is essential. Several significances are to arise from this conceptual clarification in M-5. They are as follows:

- (a) It will enable us to see the inner coherence and logic of L1-*Romans*. Jews and Israelites for instance are two distinct and interrelated concepts. In the first eight chapters or so of L1-*Romans*, St. Paul had dealt with the believed fates as well as the historic and existential circumstances of the Greco-Romans, the Jews, and the Christ-followers.
- (b) Therefore, when St. Paul turned to the issues of “Israelites” in *Romans* 9 to



11, he was not repeating his previous discourse about “the Jews”. For there he was then mediating upon the complexities between Grace and the inherited and acculturated psychic needs to feel being bound by the law ((ὁ νόμος), to be loyal to one’s clan, one’s family, and one’s tribe and one’s nation. In St. Paul’s personal case (Rom 9:1), his first imprinted and blood-based cultural identity was being a descendant of Israel.

(c) But behind this surface story about St. Paul in (b), there were the ur-recipients of St. Paul. If we are to draw individual identity circles for them based on their ethnicity, those circles – though not shown in Figure 13 - would also be firm-lined circles, again presumably with no permeability. In short, St. Paul and his ur-recipients were all in similar and comparable *lived* and cultural-phenomenological situations. For all such ur-recipients, like St. Paul himself, must be the first generation Christians ever in their respective familial lineages. Hence, in this deeper interactional level of the text, *Romans* 9-11 was a hope-giving and pastorally oriented segment rather than eschatological, or merely eschatological. This pastoral and pedagogical segment sprang forth because of the need for St. Paul, as the pioneering cross-traditionary Translator-and-educator, to respond to his ur-recipients’

inherited psychic and learning needs that arise for their feeling in varying degrees of being bound by their acculturated version of the law ((ὁ) νόμος), such as to be loyal to one's clan, one's family, one's tribe, one's nation, and one's ancestral laws.

(d) In addition to the psychological learners' needs just mentioned in (c), let's also not forget that to believe in a new deity was to detour from the enshrined path set by and inherited from one's ancestors. So, the sharper and emotive query between the lines there in the discourses about "Israelites" in *Romans* 9 to 11 was this: Must Grace be undetected or be felt hurting, even to faithful law-followers of ancestral laws?<sup>177</sup>

For strange enough, one may feel hurt and suffers real and long-standing inner torments in Grace for one's emotive and genealogical lineage.<sup>178</sup> A case in point demonstrating this socio-cultural psychology can be found in St. Paul himself. Evidence is in *Romans* 9:1 where he speaks of being torn between his Conscience for seemingly drifting beyond the dictates of his childhood nurture (cf. Gal 4: 2-3). This means, all these socio-cultural and inter-traditionary psychologies are of tremendous bearings on what a

CTP-based learning and teaching of *Romans* might have to offer as lessons on life and values education for adults.

### **5.6.3 What was the shared identity formation experience of the ur-recipients?**

In fact, understood objectively, all people experience life in specific historical settings. No human life has ever been a-historical. The above discussion in subsection 5.6.2 has applied this fundamental principle in reconstructing the relations among groups as within the historic relational cosmos (cf. Rom 1: 20) of the ur-recipients living in Rome. On the basis of its findings, M-5 has ventured further to question the wisdom of labeling ur-recipients as distinctively Jewish-Christians.

This is because when applied to the specific historical setting of Rome in mid First Century and with reference to the specific Greco-Romans (i.e. Hellenes) listed in *Romans*<sup>16</sup>, that label in fact is a misinforming oversimplification. In short, the notion of “Jewish-Christians” as an identity



opposing to “pagan/ Greco-Roman Christians” did not match with historical reality of that time. It does not capture sufficiently the diverse and historic complexities characterized by the multiple and often overlapping identities of those ur-recipients of *L1-Romans*.

One fact that has elapsed from modern awareness is that back in ancient times, religion was not a mere matter of personal choice. Familial god or gods were communal and socialization institutions. A restoration of this historical viewpoint (or existential truth) would review the fundamental and logical emotive queries in the thoughts of the ur-recipients. Yet, we can actually restore this historicity through a small “thinking experiment” which runs as follows:

Now since *L1-Romans* was written between AD 55 and

57, and given Jesus preached between AD 30 and 33.

Hence, if a certain ur-recipient X was the youngest

ur-recipient and was aged 16<sup>179</sup> in AD 57, then she or

he must have been born in AD 41. Now, let’s assume

X’s father was Y. The earliest possible year for Y to

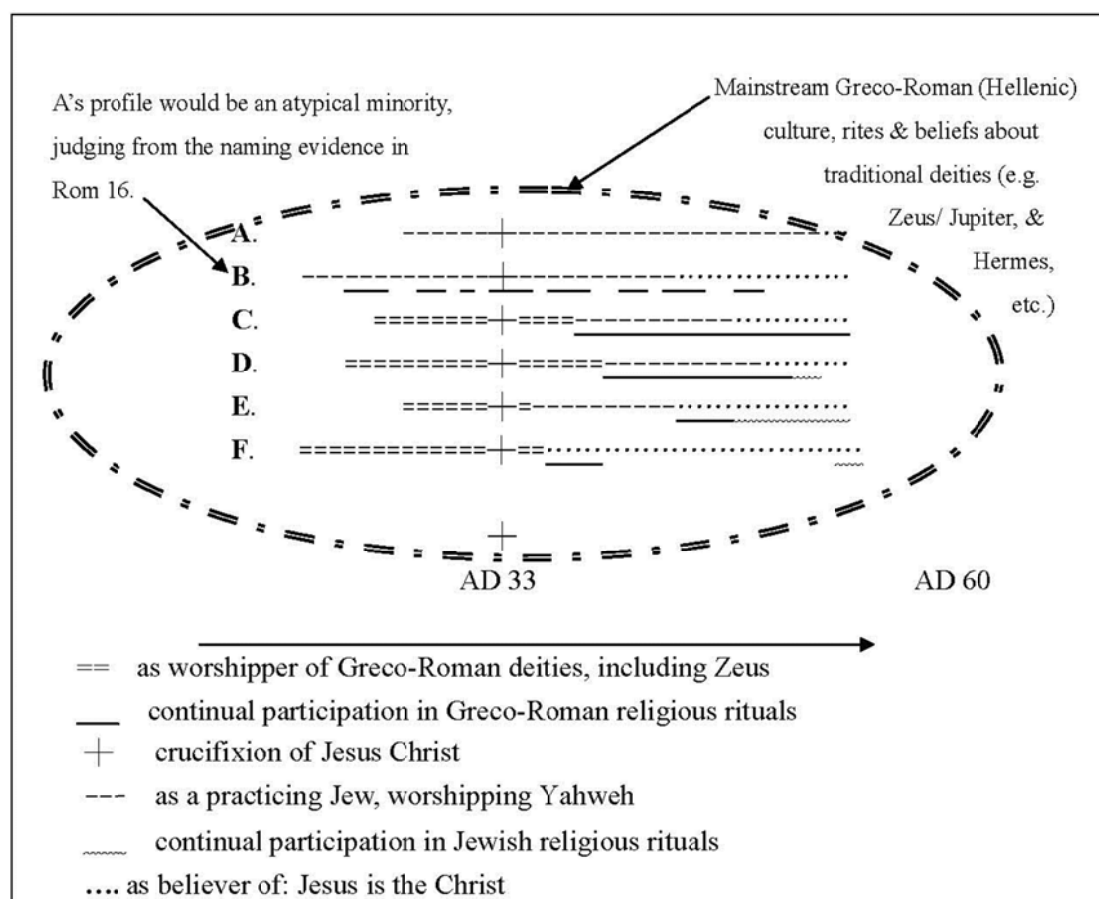
become a follower of Jesus at heart was AD 30. That

means X was born eleven years after Y's assuming the faith in Jesus. These observations taken together would give reveal some decisive circumstantial parameters namely: **(i)** Y had the ability to take part in long distance journey to Jerusalem in AD 30 (or no later than AD 33); and **(ii)** Y had in AD 41 still the biological capacity to procreate. Hence, it would be decisive to ask: In AD 30, how old could Y possibly be?

Granting the possibility of Y as a migrant from Jerusalem to Rome, and in order the conditions **(i)** and **(ii)** be met, it would be sensible to suggest that Y should be aged between 12 to 36 in AD 30 (or in no later than AD 33). This means, by AD 41, Y should be aged between 22 and 47.



Furthermore, Figure 14 below is a complementary continuation of this “thinking experiment”. It shows the diversity of faith experiences of the ur-recipients.



**Fig. 14: A thinking experiment: The “impure” profiles of the faith experiences of the ur-recipients in the imperial city of Rome<sup>180</sup>**

The cross (+) in the Figure stands for the crucifixion of Jesus in AD 33. A to F in the Figure are the life-lines of six hypothetical ur-recipients. They all had no distinctively Jewish parents. None of them had parents who were

Christians from childhood onwards. Each of these ur-recipients had different birth year, and this is showed by the different starting points of the life-lines which stand for the lifespans of individual ur-recipients.

Naturally, before AD33, no one would have any faith experience as a follower of Jesus. So, we see in Figure 14 that recipient A was an adherent of Judaism, a Jew but not necessarily an Israelite, cf. subsection 5.6.2. Recipient B was also a Jew - again, not necessary an Israelite - but Greco-Romanized. As a member of the larger society, B as a “Hellene” and felt obliged by social or governmental “law” or by emotive adherence to participate also from time to time in the religious rituals of the larger society of Rome. Recipients C, D, E and F were other prototypical Greco-Romans (Hellenes) who eventually also ended up as followers of Christ at different points of time after AD 30 but before AD55-57. Yet, they all continued to maintain some kind of religious practices and thinking patterns that were learned and inherited as ancestral treasures set within their respective familial lineages.





Among the six sample ur-recipients in Figure 14, even the relatively “pure” Christ-follower A had an ancestral tradition lurking in the mind. And according to the name analysis done in M-5, Christ-followers resembling A would be a small minority among St. Paul’s direct ur-audiences in Rome.<sup>181</sup> Besides, in the metropolis Rome, A would not be possible to live his or her life secluded from the larger Greco-Roman society.<sup>182</sup> As for other ur-recipients, whose names were comparable to “Hermes” and “Hermas” (Rom 16: 14) and showed deeply ingrained Greco-Romanization (Hellenization), they were clearly Greco-Romans from childhood onwards until they finally came to see themselves as adherents to Jesus Christ. In short, no Christ-followers in *Rom* 16 could have their self-identity and personally assented to worldview constructed as separable from their familial religious and socio-cultural predispositions which were situated within the larger textual and cultural traditions of Rome.

Yet, referring to Figure 14, there was no insurmountable bar to forbid the ur-recipients C, D, E and F from making shifts in their search for divine faiths. For instance, theoretically and for the sake of argument at least, one might have become adherent to Judaism before being touched by the faith in Jesus. From



around AD 30-33 until St. Paul penned down his *L1-Romans*, C, D, E, F could continue to feel bound by the law ((ὁ) νόμος) as they understood it and by the Conscience they knew of, and could continue to exercise their familial loyalty to ancestral traditions that had been an affirmative force in their upbringing and socialization. Hence, given the shared but diverse religious and cultural experiences of the prototypical ur-recipients showed in Figure 14, it would be an oversimplification of the historical reality to pass the ur-recipients of St. Paul's *L1-Romans* as a unitary and conflated group of "Jewish-Christians".

This means for the purpose of life and values education, the unquestioned usage of conflated labels has confused clear thinking and blurred the historical picture that one should have about the ur-recipients. Similarly, it is undesirable and misguided to label the ur-recipients of *L1-Romans* as "gentile-/ pagan-Christians" (外邦 *wàibāng Christians*). The reason is simple. Back in AD55-57, there was simply hardly any Christian who had not had any gentile familial backgrounds. Everyone then had had gentile or pagan childhood socialization experiences. These historic complexities among the ur-generation have hitherto often been forgotten and passed unnoticed. For instance, more recently, it has



been suggested that there must be some sort of dichotomy between Jewish-Christians and gentile-Christians; *and* that such dichotomy could have been the major or even the only communal contradiction that L1-*Romans* was seeking to counsel and to address.

The major difficulty with this framework of “Jewish-Christians” versus “gentile Christians” is that of scale. What it left aside was the bigger socio-cultural and ideological landscape of Greco-Roman realities that faced the ur-generation. Referring to Figures 13 and 14, there was certainly no lack of potential sources for intra-group as well as for interpersonal strives and divisions. Just to name a few: How one might view others’ as well as one’s own religious practices, both past and present before becoming an adherent to Christ? How should Christ-followers live with other ethnic groups? Each and every of these groups would have been making its own unique claim as being “chosen people” in various senses by their own familial, ancestral or national deities? How one group might make critique about and avoid another group? In addition, how must one interact and respond to the dominant rites and worldviews of the larger Greco-Roman society? Yet, all these potential strives and divisions did



not *necessarily* implicate that postulated dichotomy or contradictions between “Jewish-Christians” and “gentile Christians”.

We can thus write a summary from the above experiment. In point form, it reads:

- (1) *Not even one* of the ur-recipients could have had parents who were followers of Jesus from childhood onwards.
- (2) Their names as given in *Rom* 16: 3-15 thus bear witness to their familial values and traditions.
- (3) Such names however were in fact signature evidences to the predominant Greco-Roman, pagan and Hellenic socialization forces and networks in which the lives and experiences of the ur-recipients had been situated from childhood onwards.
- (4) Should any ur-recipient have distinctively Jewish parents, *Rom* 16 should have contained much stronger corresponding evidences in the recipients’ names. Instead, the contrary had more evidenced by *Rom* 16. So, even though a few recipients - no more than 4 as analyzed in M-5 in any case – might have somewhat deeper degree of Jewish acculturation from



childhood onwards, the overall composition of the ur-audiences of *L1-Romans* was clearly and overwhelmingly more Greco-Roman than Jewish, or Israeli.

(5) To imagine a nascent group of Christians back in mid First Century Rome being “pure” in their personal faith profile was simply impossible, and thus not historical.

(6) As the combined effect of the above five points: St. Paul’s *L1-Romans* was to address to the unique emotive and intellectual queries of trans-faith and cross-border believers who were trying to live in a way that befits the dawning of the kingdom of God. These people however had grown up as kids immersed in socialization with the Greco-Roman assumptions about life as tragedy, fates, heroes, humanism, ethnic prides, familial loyalty and revenge, and about the law, etc. And hence therein are the learners’ needs which St. Paul’s teachings could be conducive to greater spiritual discernment (Rom 1: 11-12).



To sum up, recognizing the “impure” gentile and pagan experiences for each of the ur-recipients individually in their earlier identity formation socialization as kids, and re-recognizing the inter-ethnic and inter-faith complexities among the ur-recipients – as immediately postulated and analyzed above - would brighten up our understanding about the possible curriculum intents, contents, and impacts of applying *L1-Romans* for Life and Values Education. For M-5 is pointing at the fact that the mainstream Greco-Roman culture could have more reasonably been the overarching concern of St. Paul when he authored *The Epistle to the Romans*. So understood, St. Paul’s *L1-Romans* indeed is presenting a perspective on how the transcendent inner human should position and conduct itself in this World that is seeking to mode mercilessly humans into *auto-nomous* performers, as if each of us is a hero.



**5.7 Summary and Discussion: Paradigmatic Challenges, and the grounded basis for an engaging intercultural curriculum through a historic-critical reading of *Romans***

It is obvious that the findings presented in the the Modules of Applied Historic-critical Research (and summarized above in this Chapter) are quite unorthodox. These unorthodoxies or oddities however are based upon the Method of Historic-Criticality and the paradigmatic decision that prefers Cultural Translation rather than the ahistorical Linguistic Translation, (cf. subsections 1.3, 1.4, 1.5 and Chapters 2, 3). That is this Portfolio’s apparently “en-strangement” of *The Epistle to the Romans* in fact serves to highlight the contrastive distortions which are deeply entrenched as a result of the unquestioned dominance of the Linguistic Translation Paradigm. So understood, the MAHRs of this Portfolio are indeed posing paradigmatic challenges to the established view about *The Epistle to the Romans*. Moreover, the foundational *translation-al* discoveries from the MAHRs are providing grounded basis for the development of an intercultural Curriculum that investigates life and values, by making a CTP-reading of *The Epistle of the Romans*.



But is this claim about the MAHRs not too one-sided? On the whole, this Portfolio is making a case about translation paradigms. We are presenting data that are revealing the insufficiency and the distorting effects of the Linguistic Translation Paradigm in its application to *L1-Romans*. Since this Portfolio differs greatly from the accustomed preconceptions about *Romans* (which are largely based upon *L2-Romans*), it is perhaps an inescapable fate of the present Portfolio to appear, at first sight at least, as if it is dubious or one-sided. Yet, the plain logic of the MAHRs is that the Greco-Roman nature of the ur-recipients (spelled out in *Rom* 16, cf. subsections 5.2.2, 5.6.2, 5.6.3) is the inconvenient truth which must no longer be overlooked, though it has long been overlooked. Instead, a proper understanding about the ur-recipients must be restored as the baseline for any further discourse about the curriculum intention(s) and content(s) of *L1-Romans* (cf. *Rom* 16: 17).

In short, if we take the *L2-Romans* of Jerome as the foremost pioneer of *LTP-Romans*, the dissenting voice of the Historic-Critical view of this Portfolio naturally is a lonesome voice in the wilderness. But in the MAHRs of this Portfolio, we do have sufficient grounds to propose an alternate and CTP-based





path in our understanding about L1-*Romans*. In other words, it is indeed not an easy path to shake an established paradigm. Thomas Kuhn's *The Structure of Scientific Revolutions*<sup>183</sup> has illuminating insights on this and which need not be replicated here. It would indeed demand s really tough works over an extended period before the established geo-centricism was displaced by the helio-centric model.<sup>184</sup>

In any case, below are the major raw contents and teaching points that could be further developed in a Curriculum intended for contemporary Chinese-speaking adult Christian learners, based upon the foundational CTP-findings of the MAHRs about L1-*Romans*. They are:

- (1) *Rom* 16 can reveal startling information about the ur-recipients. We can acquire reasonable estimation about their personal history and Greco-Roman beliefs and thinking patterns from there.
- (2) In relation to (a), St. Paul was consistently dealing with Grace as to be situated and understood in the context of dialogic intercultural engagements. He has to conduct “teaching and translation” across cultural traditions. He is a cross-border Teacher-and-Translator. In this mission, he



consistently has to struggle with establishing intercultural meanings in his hermeneutics about history so as to give the required thickness to his evangelistic notion of unearned Grace.

- (3) Recovering NOMOS as an elastic big concept (though ill-defined) is to open up a path for reinvestigating many of the presumably invariable and coercive laws governing the participants' worldviews. The Greco-Roman notions of NOMOS is much wider than "Jewish law(s)". This means great inclusivity. It can opens up paths of dialogic engagement with modern "-isms" as well as with traditional Chinese thoughts, (cf. Fig. 26, further elaborated under subsection 8.4 below).
- (4) Recovering the Conscience energizes active thinking and genuine exploration about the learner's own existential and ethical conditions. It points to dialogic engagements with the Chinese philosophical doctrine of the Conscience, too. That is, no one needs the Old Testament or any other moral or religious acculturation to acquire the ability to know between the right and the wrong. Instead, it is the Conscience as an innate and divinely ordained device that makes any such posterior cultural acquisition possible (cf. M-4).



- (5) In the bedrock of *Rom* 1 to *Rom* 10 are the typical thinking patterns of the Greco-Romans: Zeus, Fates and Death and the creed of striving to be heroic and upright and independent of God. Recovering the imageries of Zeus, Fates, and Death (and NOMOS) opens the avenue to re-examine the inner mental schemas of the adult participants, e.g. including re-examining the learner's implicit "idols" and theorization about life and values. These themes could point readily to the learners' lived experiences in encounters with contemporary "-isms" and popular thoughts.
- (6) Furthermore, because from *Rom* 1 onwards, the Conscience has a central role in *L1-Romans*, God's Grace in *L1-Romans* thus includes definitely liberating human(s) from one's own conscientious blames and accusations, (*Rom* 1: 32, 3: 25).
- (7) The attainment of the above points in a curriculum will overcome learners' emotive fears, worries, doubts, reservations and hesitations about unearned Grace. It opens up a life with inner empowerment and freedom for HERE and NOW. (Cf. *Rom* 12-16.) GRACE as a dominant, activating and sustaining mysterious force in the *lived* phenomenological reality of the believers might then be received AND understood by the participating

learners.

To conclude, based upon the above investigations and findings of the MAHRs, dialogues between the inner emotive and intellectual schema of Chinese-speaking adult learners and the vision of St. Paul could become more thinkable, more meaningful, and more realizable when a different paradigm is applied to the translation and teaching of *The Epistle to the Romans*. This then leads us naturally onto some more sophisticated issues about curriculum development that the next Chapter is to give further deliberations.

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<sup>1</sup> Garry Wills, *What Paul Meant* (London: Penguin Books, 2006), 175.

<sup>2</sup> For a graphic representation of Kurt Lewin's Action Research Cycle, see Geoffrey E. Mills, *Action Research* (Columbus, Ohio: Prentice-Hall, 2000), 17.

<sup>3</sup> Vincent P. Branick, "Paul's Intellectual and Religious Background: Hellenism and Judaism," in *Understanding Paul and His Letters* (New York: Paulist Press, 2009), 37-59.

<sup>4</sup> Vincent P. Branick, "Paul's Theological Background in Judaism," in *Understanding Paul and His Letters* (New York: Paulist Press, 2009), 60-112.

<sup>5</sup> Rom 1:16.

<sup>6</sup> It is significant to note that "Grace" (not "righteousness") is the catchword in all other Pauline letters. This reveals "Grace" is his foundational message. The mention of "righteousness" at times is inevitable, but instrumental to the establishment of the faith in divine "Grace".

<sup>7</sup> Besides, we should note that Greco-Roman philosophies (Acts 26:24) and mythologies (2 Peter 1:16) might be alien to people living in twenty-first centuries. Yet, they were not alien to St. Paul who grew up in Tarsus and had lived and preached for years in the Greco-Roman world.

<sup>8</sup> Kathleen Davis, "Iterability: Stability and Instability," in *Deconstruction and Translation* (Shanghai: Shanghai Foreign Language Education Press, 2004), 30; 楊克勤:《跨文化修辭詮釋學初探》(香港:建道神學院, 1995), 59-73。

<sup>9</sup> Joseph A. Fitzmyer, "The Dead Sea Scrolls and Early Christianity," in *The Dead*

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*Sea Scrolls and Christian Origins* (Cambridge: Wm. B. Eerdmans Publishing Co., 2000), 28.

- <sup>10</sup> St. Paul's hometown Tarsus was an entry point of the silk route into the Roman Empire. For general background of long term Hellenization: Victor Tcherikover, *Hellenistic Civilization and the Jews* (New York: Atheneum, 1985).
- <sup>11</sup> William James, *The Varieties of Religious Experience* (New York: Penguin Books, 1982), 17-18.
- <sup>12</sup> 羅光：《哲學概論》（台北：輔仁大學，1986），142。
- <sup>13</sup> 參閱約翰·赫斯特 [John Hirst]：《極簡歐洲史 [The Shortest History of Europe]》（桂林：廣西師範大學，2011），35。
- <sup>14</sup> Ibid.
- <sup>15</sup> Thomas S. Burns, *Rome and the Barbarians: 100 B.C. – A. D. 400* (Baltimore: The John Hopkins University Press, 2003), 382-83.
- <sup>16</sup> See subsection 5.2.3(d); and Rom 1:20 speaks of “τοῖς ποιήμασιν”；in the CTP-translation of M-1, it is “種種猶如詩藝之作”，see Feyerabend, *Langenscheidt's Pocket Greek Dictionary* (Berlin: Langenscheidt, n.d.), s.v. “ποίημα”；ποιέω 條，羅念生、水建馥編：《古希臘語漢語詞典》（北京：商務，2004），697。See also M-4.
- <sup>17</sup> Rob Bryanton, “Imagining the Fourth Dimension,” [http://www.youtube.com/watch?v=MN3C\\_zlW4g](http://www.youtube.com/watch?v=MN3C_zlW4g) [accessed February 6, 2013].
- <sup>18</sup> In the sense of being subservient and open to the guidance of the Holy Spirit, Rom 8:26-28.
- <sup>19</sup> Rom 3:26, 5:6, 8:18, 9:9, 11:5, 13:11.
- <sup>20</sup> 參閱羅伯特·梅斯勒 [C. Robert Mesle]：《過程--關係哲學——淺釋懷特海》，周邦憲譯（貴州：貴州人民，2009），1-8、76-87。
- <sup>21</sup> For the concept-based journey, designing concept-based units and lessons, and concept-based instruction, see H. Lynn Erickson, *Concept-based Curriculum and Instruction for the Thinking Classroom* (Thousand Oaks, Calif.: Corwin Press, 2007), 32-33, 71-114.
- <sup>22</sup> Michel Foucault, *The Hermeneutics of the Subject*, ed. Arnold I. Davidson, trans. Graham Burchell (New York: Picador, 2005), 1-24 & 180.
- <sup>23</sup> Garry Wills, *What Paul Meant*, 174.
- <sup>24</sup> Rom 7:22 (τον ἔσω ἄνθρωπον)；2 Cor 4:16 (ὁ ἔσω ἡμῶν. See also it possible inter-textual linkage to Plato: Jörn von Müller, “Willensschwäche und innerer Mensch in Röm 7 und bei Origenes,” *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Älteren Kirche* Bd. 100, no. 1 (2009): 231.
- <sup>25</sup> See Alfred Marshall, *New Testament Greek Primer* (Michigan: Zondervan Publishing House, 1962), 13-4: “The genitive is usually expressed in English by the preposition ‘of’ or ‘from’; but the student should be on his guard against the mistaken notion that it must always be so rendered – this is

simply a convenient way of indicating the ideas of ablation, partition, and relation conveyed by the case”；又 H. E. Dana & Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1955), 72-4: “So we may say that the root meaning of the genitive is *attribution*. This attribution may be in either of two ways. It may employ an essential relationship. Thus ἡ βασιλεία θεοῦ is the kingdom which has as its distinguishing attribute its relationship to God. It may employ an essential quality. Thus καρδιά ἀπιστίας is a heart which has as its distinguishing attribute the quality of unbelief. Therefore, the genitive defines by attributing a quality or relationship to the noun which it modifies.” For “Genitive of Definition”, “Genitive of Separation”以及“Adjectival Genitive”, see C. F. D. Moule, *An Idiom Book of New Testament Greek* (Cambridge: Cambridge University Press, 1953), 37-8, 41-2, 174-75. For “The genitive of quality”, see F. Blass & A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature - A Translation & Revision of the 9th-10th German Edition* (Chicago: The University of Chicago Press, 1961), 91-92。

<sup>26</sup> See M-4, for further explanation/ elucidation of the arguments behind.

<sup>27</sup> Feyerabend, *Langenscheidt's Pocket Greek Dictionary*, s.v. “ἄνθρωπος.”

<sup>28</sup> Clyde Pharr, *Homeric Greek: A Book for Beginner*, rev. ed. (Norman, Oklahoma: University of Oklahoma Press, 1985), 316: “ὁ ἀνὴρ, ἀνδρός” means “(real) man, warrior, hero, as distinguished from ἄνθρωπος (mere) man”. Thayer's *Greek-English Lexicon of the New Testament*, s. v. “ἀνὴρ”: “The meanings of this word in the N.T. differ in no respect fr. Classic usage; for it is employed.... where it is so connected with an adjective as to give the adj. the force of a substantive: ἀνὴρ ἁμαρτωλός a sinner”. Verlyn D. Verbrugge, ed., *New International Dictionary of New Testament Theology* (Grand Rapids, Michigan: Zondervan, 2000), s. v. “ἀνὴρ”. In the Septuagint, the “ἄνδρες” in Exodus 21:22a bears also the sense of a Homeric-heroes (wrong-doers!), whilst “ὁ ἀνὴρ” of Exodus 21:22b signifies more specifically “the husband”. See the Septuagint, <http://www.sacred-texts.com/bib/sep/exo021.htm#022> [accessed March 12, 2012]. 又參閱麥啟新主編：《新約及早期基督教文獻希臘文大詞典》，ἀνὴρ, ἀνδρός 條：指「β. 特別強調勇氣或忍耐力，具強烈荷馬色彩的（荷馬等；斐羅斯他杜，vi. Apoll. 1, 16 p. 17, 2〔跟 ἄνθρωποι 相對，真正的「男人」與只是「人」作對比〕）」。質而言之，ἀνὴρ 是有深厚文化色彩的字，不單是扁平意義的「良人、丈夫」。

<sup>29</sup> 諸神祇及英雄故事，人人耳濡目染，參閱【法】卡特琳娜·薩雷絲 [Catherine Salles]：《古羅馬人的閱讀》，張平、韓梅譯（桂林：廣西師範大學，2005），28、50、58、70、73-4。

<sup>30</sup> 參閱 Miguel de Unamuno, *Tragic Sense of Life*, trans. J. E. Crawford Fitch (New York: Dover, 1954), 94。書中有如下描述：“The Gods being no more and Christ being not yet, there was between Cicero and Marcus Aurelius a

unique moment in which man stood alone.”

- <sup>31</sup> For the manly and performative values in public life, see Guy Halsall, *Barbarian Migrations and the Roman West 376-568* (Cambridge: Cambridge University Press, 2007), 96-99. Another example showing the long existing tradition for manly performances in Rome: Connolly, *Colosseum*, 70: “This tomb painting from Paestum in southern Italy dates from the fourth century BC and shows gladiators long before they appeared in Rome.”
- <sup>32</sup> 聯合聖經公會：《新約聖經・並排版》（香港：聯合聖經公會，1997），452-534; 448-49.
- <sup>33</sup> 參閱朱偉特[Robert Jewett]：〈壓制真理與不問人世榮辱觀的神聖審判（[羅]一 18-三 20）〉，《朱偉特論羅馬書》，郭大維譯（香港：基道，2009），30。
- <sup>34</sup> 關子尹：〈語言系統的結構、功能與成長〉，《系統視野與宇宙人生》，陳天機、許倬雲、關子尹編（桂林：廣西師範大學，2004），94-99。
- <sup>35</sup> Feyerabend, *Langenscheidt's Pocket Greek Dictionary*, s.v. “δόξα.”
- <sup>36</sup> 朱偉特[Robert Jewett]：〈壓制真理與不問人世榮辱觀的神聖審判（[羅]一 18-三 20）〉，29。
- <sup>37</sup> For “Divine Command Theory of Morality [as the Law]” in the Greek tradition, see Christopher Shields, *Classical Philosophy: A Contemporary Introduction* (London: Routledge, 2003), 39-40.
- <sup>38</sup> 羅 3:23 中 husterountai 的字義，參閱馬有藻：《原文真意——解讀錯解經文精選》（香港：籽子，2009），120。
- <sup>39</sup> A reading of Iliad for instance would review that god’s glory and human’s glories are mutually reflective of one another. A god’s glory is found in those humans under his goodwill should be fulfilling their human destinies. Humans’ glory is in the wisdom and submission of co-working with the deities for a unique unfolding destiny in history.
- <sup>40</sup> 朱偉特[Robert Jewett]：〈藉由羞辱的十字架與上帝和好（[羅]三 21-31，五 8-10）〉，《朱偉特論羅馬書》，53-70。
- <sup>41</sup> M-1 Rom 4:25：「而救主之所以遭典送敵後為質，下投死地，是因眾『我』的諸錯過犯（失足錯謬），並他（祂）被高舉超升，是要叫眾『我』起信，致可堪算為義。」見何能國：《天子愛我》（香港：恩與美文化基金，2009），37。
- <sup>42</sup> Rom 8:15.
- <sup>43</sup> Rom 12:1-2.
- <sup>44</sup> See *Iliad* and *Odyssey*. Examples are abundant. It is a pity and an unhistorical error by default that traditional commentaries based on L2-New Testament generally seldom made mention of Homer.
- <sup>45</sup> For details, see subsection (三.1) in M-5.
- <sup>46</sup> As a school teacher, over the years I have met many students. Very often, from appreciating the name of a student, a lost can be said the socio-cultural values, orientations and expectations about his or her childhood and general family conditions. Here are four examples. A student with a name 鯤 has an important other who appreciates Zhuang Zi (莊子),



for the allusion is “北冥有魚，其名為鯢”。A student named 不染 lives in a socio-cultural or familial environment with Buddhist inclinations. A teenager named 鉅鑫 has a childhood in which some significant others do value material wealth greatly. This is signified by the repeated occurrence of “金” - meaning gold or money - in the name. The last example is a girl’s name 詠恩, meaning “praise for the Grace”. This girl is most likely from a religious (or Christian) background.

<sup>47</sup> Rom 1: 16.

<sup>48</sup> 參閱曾思瀚：《羅馬書解讀：基督福音的嶄新視野》[*An Imperial-Missiological Re-reading of Romans*]，吳瑩宜譯（台北：校園書房，2011）。

<sup>49</sup> 參閱【德】帕普羅特尼[Thorsten Paprotny]：《西方古典哲學簡史》，劉煒譯（上海：華東師範大學，2008），131。Paprotny 指出：塞內卡(L. A. Seneca，生卒於公元前 4 年及公元 65 年）那時住在羅馬城中，就曾一語道破。他指出當時帝國內兩大思潮伊壁鳩魯和斯多噶派，「共同之處多於觀點分歧，因為二者都推崇理性在生活中的作用。」這兩種思想，實則都和宙斯體系緊密相連。

<sup>50</sup> Epicureanism and Gnosticism were both interconnected with Zeus. Sharon Lebell, *The Art of Living: The Classical Manual on Virtue, Happiness, and Effectiveness* (New York: Harper One, 1994), 118, 124; William James, *The Varieties of Religious Experience*, ed. with introduction by Martin E. Marty (New York: Penguin Books, 1982), 42-44; 又參閱 Anthony Kenny, *A New History of Western Philosophy*, Vol. 1, *Ancient Philosophy* (Oxford: Clarendon, 2004), 307。

<sup>51</sup> See *Brewer’s Dictionary of Phrase and Fable*, 16<sup>th</sup> ed., s.v. “Phoebe”

<sup>52</sup> For “Interpretation as a Communal Act”, see David Bleich, *Readings and Feelings: An Introduction to Subjective Criticism* (Urbana, Illinois: National Council of Teachers of English, 1975), 80-82.

<sup>53</sup> Martin Goodman, *Rome and Jerusalem: The Clash of Ancient Civilizations* (London: Penguin Books, 2007), 168–69. Professor Goodman wrote about “Who is [historic present] a Jew?” as follows: “There is much in favour of the hypothesis that this Jewish concept was adopted in response to the universalism of Hellenism. Just as anyone who wished to do so could become Greek by behaving in a Greek fashion, so too anyone who wished to do so could become a Jew by following the customs of the Jews.” See also *Brewer’s Dictionary of Phrase and Fable*, 16<sup>th</sup> ed., s.v. “Hellenes.”

<sup>54</sup> 參閱馬文·韋爾森[Marvin R. Wilson]：《亞伯拉罕：基督教的猶太根源》，林梓風譯（上海：中西書局，2013），94-98。

<sup>55</sup> “Pax Romana” as globalization in the first century, see David J. Mattingly, *Imperialism, Power & Identity: Experiencing the Roman Empire* (Princeton: Princeton University Press, 2011), 15-6. 亦參楊共樂：〈羅馬的擴張以及對東方國家的了解與接觸〉，《早期絲綢之路探微》，（北京：北京師範大學，2011），11-15。





- <sup>56</sup> One fundamental and fragmentizing misconception is the refusal to reckon there were Greco-Roman dimensions to St. Paul's notion of "the Law", cf. Figure 21 in subsection 8.4. L2-Romans teachings and commentaries has focused narrowly on – and thereby limited themselves with – the Jewish senses and meanings of "the Law. The limiting impacts are reflected (though not explained as such) by James D. G. Dunn's observation in *Paul and the Mosaic Law*, ed. James, D. G. Dunn (Tübingen: J. C. B. Mohr, 1996), 2.
- <sup>57</sup> Rom 16:2.
- <sup>58</sup> Rom 16: 17.
- <sup>59</sup> Richard N. Longenecker, *Introducing Romans: Critical Issues in Paul's Most Famous Letter* (Cambridge: Wm. B. Eerdmans Publishing Co., 2011), 12.
- <sup>60</sup> Rom 16:13, 15.
- <sup>61</sup> Rom 16: 3, 6, 7, 12, 15.
- <sup>62</sup> Rom 8:16 (τέκνα θεοῦ).
- <sup>63</sup> Rom 1:11-12.
- <sup>64</sup> See Magee, *Confessions of a Philosopher* (London: Weidenfeld & Nicolson, 1997), 393-98: "It is not philosophy that we are trying to understand, after all, it is reality"; and regarding "metaphorical concept". See also George Lakoff & Mark Johnson, *Metaphors We Live By* (Chicago: The University of Chicago Press, 1992), 6 : "The most important claim we have made so far is that metaphor is not just a matter of language, that is, of mere words. We shall argue that, on the contrary, human *thought processes* are largely metaphorical.... Metaphors as linguistic expressions are possible precisely because there are metaphors in a person's conceptual system."
- <sup>65</sup> See M-1, footnotes (50) & (419).
- <sup>66</sup> Rom 16: 20.
- <sup>67</sup> Rom 1: 24, 26. 史例，參閱楊共樂：〈漢魏時期中國對西方世界認識的加深.....〉，《早期絲綢之路探微》，（北京：北京師範大學，2011），35；又參楊共樂：〈「賽里斯(Seres)遣使羅馬說」〉，《早期絲綢之路探微》，107。
- <sup>68</sup> Rom 3: 24-26.
- <sup>69</sup> 參 M-1 羅四 25，譯文如下：「而救主之所以遭典送敵後為質，下投死地，是因眾『我』的諸錯過犯(失足錯謬)，並他(祂)被高舉超升，是要叫眾『我』起信，致可堪算為義。」
- <sup>70</sup> Rom 1:24, 26, 28.
- <sup>71</sup> Examples: Rom 3:5, 3:8.
- <sup>72</sup> Rom 1:30.
- <sup>73</sup> Rom 1:21.
- <sup>74</sup> Rom 1:32.
- <sup>75</sup> Rom 9:10. See M-1, footnotes (331) & (439).
- <sup>76</sup> For the legal rights and obligations for the persona of a woman under the marriage and patriarchal Roman laws, see 周栢：《羅馬法原論(上冊)》（北京：商務，2005），183-229. For the submissive and dependent social/persona roles expected of the woman in Roman society, see 納撒尼爾·哈

里斯：《古羅馬生活》，盧佩媛、趙國柱、馮秀雲譯（山西太原：希望出版社，2007），63。

<sup>77</sup> Rom 7:1-4. See also subsection 8.6(3) below.

<sup>78</sup> Examples: The inevitable pains of delivery, Rom 8:2; the womanly feebleness and helplessness, Rom 9:25.

<sup>79</sup> Rom 7:3-4; 10:19; 11:11-14.

<sup>80</sup> “ἐν κυρίῳ” is uniquely Pauline. Other than Paul, it is used only in Rev 14:13. See *Thayer’s Greek-English Lexicon of the New Testament*, rev. ed. (Grand Rapids, Michigan: Baker Book House, 1977), s. v. “κύριος”. Thus we must interpret the meaning of “ἐν κυρίῳ” largely with reference to clues from within *Romans*. It is noteworthy that in Gen 18:12, “κύριος” means the “husband”. As for the “ἐν” of “ἐν κυρίῳ”, see *Thayer’s Greek-English Lexicon of the New Testament*, s. v. “ἐν”, which says: “of that in which any person or thing is inherently fixed, implanted, or with which it is intimately connected; **a.** of the whole in which a part inheres .... **b.** of a person to whom another is wholly joined and to whose power and influence [s/]he is subject, so that the former may be likened to the place in which the latter lives and moves.” In a nutshell, “ἐν κυρίῳ” has in itself the marital undertones central to a proper understanding of Rom 7:1-4. It shows a unique relational vision about one’s being, about one’s life. For more about “ἐν”, see, “ἐν ἐκστάσει” of Acts 11:5, as in 麥啟新主編：《新約及早期基督教文獻希臘文大詞典》（BDAG 中文版），麥陳惠惠、麥啟新譯（香港：漢語聖經協會，2009），501.

<sup>81</sup> The cult of performance is reflected in the notion of ἔργον (work). This notion can be found in *Romans* 2:6, 2:7, 2:10, 2:15, 3:20, 3:27, 3:28, 4:2, 4:4, 4:5, 4:6, 9:11 etcetera.

<sup>82</sup> See M-1, footnote (672).

<sup>83</sup> Rom 9: 17: (ἐξεγείρω): 凌納格[Fritz Rienecker]: 《新約希臘文精華》（香港：角石，1996），493：「ἐξεγείρω，興起，起來；用該詞表示神召喚歷史舞台上的行動者」。

<sup>84</sup> Rom 5:12 (εἰσῆλθεν), see 羅念生、水建馥編：《古希臘語漢語詞典》，243.

<sup>85</sup> Rom 13:1.

<sup>86</sup> Rom 6:4; 6:8-9. See also Saint Augustine, *Augustine on Romans: Propositions from The Epistle to the Romans, Unfinished Commentary on The Epistle to the Romans*, trans. Paula Fredriksen Landes (Chico, California: Scholars Press, c. 1982), 13.

<sup>87</sup> Rom 8:11.

<sup>88</sup> Rom 3:26; 5:6; 8:18; 11:5; 13:11.

<sup>89</sup> Rom 9: 6 (ἐκπέπτωκεν), see ἐκπέπτω 指「（演說家，演員等）被噓下台」，見羅念生、水建馥編：《古希臘語漢語詞典》，253。

<sup>90</sup> Example, Rom 15: 4.

<sup>91</sup> Rom 8:19-20.

<sup>92</sup> χρῆσιν in Rom 1: 27, to function in line with oracles, in line with divinity;

- λογία in Rom 3:2, 9:9, the divine wish as manifested in history.
- <sup>93</sup> Rom 1: 1-7, 16:26.
- <sup>94</sup> Feyerabend, *Langenscheidt's Pocket Greek Dictionary*, s.v. "κόσμος."
- <sup>95</sup> 帕普羅特尼[Thorsten Paprotny]:《西方古典哲學簡史》, 43。
- <sup>96</sup> For myths and the nature of [Greco-Roman] divinity, see Paul Cartledge, *The Cambridge Illustrated History of Ancient Greece*, 336. For "Myth" in Rome and Italy, see Jörg Rüpke, *Religion of the Romans*, trans. & ed. Richard Gordon (Malden, MA: Polity Press, 2007), 126-130.
- <sup>97</sup> See M-1, footnotes (461) & (659).
- <sup>98</sup> Rom 9: 21.
- <sup>99</sup> 參閱《老子・第十一章》:「埏埴以為器, 當其無, 有器之用」。《老子・第五章》又說:「天地之間, 其猶橐籥乎? 虛而不屈, 動而愈出」。這「橐籥」就是給燒窑打進助燃空氣的「風箱」。
- <sup>100</sup> Rom 1:29, 9:21-23, 11:12, 11:25, 13:10, 14:10, 14:14, 15:29.
- <sup>101</sup> There could be interesting spectrum of views surrounding the issues of body-soul relationships. One piece I know of is: Nancey Murphy, "Do Christians need souls? Theological and biblical perspectives on human nature," in *Bodies and Souls, or Spirited Bodies?* (Cambridge: Cambridge University Press, 2006), 1-37.
- <sup>102</sup> Rom 11:29.
- <sup>103</sup> Rom 5:20-21.
- <sup>104</sup> Rob Bryanton, "Imagining the Fifth Dimension [i.e. Free will and the fifth dimension: probability space]," [http://www.youtube.com/watch?v=eN24Sv0qSlw&playnext=1&list=PLE65C716176BEDE7&feature=results\\_main](http://www.youtube.com/watch?v=eN24Sv0qSlw&playnext=1&list=PLE65C716176BEDE7&feature=results_main) [accessed February 6, 2013].
- <sup>105</sup> Rom 1:30, 15:3.
- <sup>106</sup> 江天:《現代漢語語法通解》(沈陽:遼寧人民, 1980), 17-18。
- <sup>107</sup> Another counterexample is that the Chinese language can perhaps handle the contextual subtleties of the Greek text better than the post-Enlightenment analytical European languages. 漢語是一種「模糊」語言、對於中西文化差異的新闡釋, 參閱季羨林:〈漫談東西文化〉,《做人與處世》(北京:中國文聯, 2009) 58-66。
- <sup>108</sup> Peter Newmark, *A Textbook of Translation* (Essex: Longman, 2000), 11-18.
- <sup>109</sup> See M-1, footnote (9).
- <sup>110</sup> Rom 1:3; 4:13, 16, 18; 9:7-8, 29; 11:1.
- <sup>111</sup> Rom 1:13; 6:21-22; 7:4; 15:28; and 8:23; 11:16; 16:5.
- <sup>112</sup> Rom 11:16-18; 15:12.
- <sup>113</sup> Toward a dialogical relationship to oneself, toward self-agency and self-authorship, and toward connection with others, see "Teaching with Developmental Intentions," in Kathleen Taylor, Catherine Marienau, Morris Fiddler, *Developing Adult Learners* (San Francisco: Jossey-Bass, 2000), 31-43.

- <sup>114</sup> Joel Cooper, "The Motivational Property of Dissonance," in *Cognitive Dissonance: Fifty Years of a Classic Theory* (London: SAGE, 2007), 60-61.
- <sup>115</sup> In fact, this view has an untested assumption. It assumed "Scientific Anthropology" and "Biblical Anthropology". This is however questionable. See also 謝木水 [Clement Chia]:《人之為人——神學人類學素描 [On Being Human: A Theological Depiction of Man]》(Johor, Malaysia: Partners Training & Communication Sdn. Bhd., 2010), 13-15. This untested assumption has a historical root that goes back to the translational orientations of the earliest batches of Protestant and Catholic missionaries in the past few centuries, too. 參閱龔道運:〈基督教和儒教在十九世紀的接觸:基督教入華先驅馬禮遜研究〉,《近世基督教和儒教的接觸》(上海:上海人民出版社,2009),43-45。
- <sup>116</sup> Matthew 1:1-17 is typical in showing the familial mindset of the ancient Greco-Romans. See also Peter Kingsley, *In the Dark Places of Wisdom* (Inverness, Calif.: Golden Sufi Center, 1999).
- <sup>117</sup> Rom 11:25; and 16: 25.
- <sup>118</sup> 8: 8-12.
- <sup>119</sup> Rom 1:30-31, 2:8, 8:38, 14:14, 15:14.
- <sup>120</sup> I. A. Richards, "Sense and Feeling," in *Practical Criticism* (London: Routledge, 1991), 206-224.
- <sup>121</sup> Peter Suedfeld, "Models of Attitude Change: Theories that pass in the Night," in *Attitude Change: The Competing Views*, ed. Peter Suedfeld (London: Aldine Transaction, 2007), 33-35.
- <sup>122</sup> For a critique of the Platonic/ Cartesian doctrine of the 'veil of appearance', see Matthew Thompson, "Engaging with Christianity in Religious Education: Getting to the Heart of the Matter," in *Engaging Religious Education*, eds. Joy Schmack et.al. (Newcastle upon Tyne: Cambridge Scholars, 2012), 145-147.
- <sup>123</sup> Λόγια 的本字 λόγιος, 指透露神諭奧旨的歷史學問, 尤指歷述天人互動的編年史著; 見羅念生、水建復編:《古希臘語漢語詞典》, 511.
- <sup>123</sup> Rom 13:1.
- <sup>124</sup> "History" as solely secularized and merely about human was not St. Paul's view. And educated views about humanity must be rooted in history. In fact, the attempt to ponder deeper beyond individual persons and events is a valuable thinking pattern typical of historians. Being ancients or moderns does not make a divisive line here. If we take St. Paul as an ancient with this historical mind, here are two modern minds of similar thinking pattern: Durant could be a modern Western example. See Will Durant, *The Lessons of History* (New York: Simon & Schuster, 1968); and from China, there is 錢穆:《中國歷史精神》(台北:國民出版社,1963). Their common narrational efforts are to that historical events are "revealed as possessing a structure, an order of meaning, that they do not possess as mere sequence," see Hayden White, "The Value of Narrativity in the Representation of Reality,"

- in *Modern Literary Theory*, eds. Philip Rice & Patricia Waugh (London: Arnold, 2001), 265-272.
- <sup>125</sup> Examples of epic words about heroic sailing home: Rom 6:21 (τέλος, consummation), Rom 8:3 (πέμπω, sending), Rom 8:13 (πρᾶξις, praxis), Rom 10:6 (ἀναβαίνω, shall-be-ascending; κατὰγω, to-be-leading-down), Rom 15:29 (πλήρωμα, which-fills).
- <sup>126</sup> Rom 15:19.
- <sup>127</sup> Rom 15:24, 28.
- <sup>128</sup> There was an implicit allusion to the Homeric “Odyssey”.
- <sup>129</sup> 李保羅:《羅馬書(一至八章)結構式研經註釋》(香港:天道書樓,1989)。
- <sup>130</sup> Catherine Emihovich, “Distancing passion: narratives in social science,” in *Life History and Narrative*, eds. J. Amos Hatch & Richard Wisniewski (London: The Falmer Press, 1995), 41-42. Emihovich remarked, textual organization, narrative voice and power relations, and the politics of metaphor are critical dimensions in rendering the fusion of reason and emotion in narrative inquiry.
- <sup>131</sup> 李保羅:《羅馬書(一至八章)結構式研經註釋》(香港:天道書樓,1989)。
- <sup>132</sup> 「文氣」[coherence]主要可從意義的序列性(sequentiality)、連接性(connectivity)和語境性(contextuality)、話語之指向性(directionality)和話語目的性(purposefulness)來加以理解。參陳忠華、劉心全、楊春苑:《知識與語篇理解》,15、17。
- <sup>133</sup> Cf. subsection 5.2.3(d).
- <sup>134</sup> Feyerabend, *Langenscheidt's Pocket Greek Dictionary*, s.v. “δόξα.”
- <sup>135</sup> This “inner self” however has been pushed to the border of obliteration in post-modern or modern socio-cultural consciousness. See 謝木水 [Clement Chia]:〈後/現代人——似人・非人〉,《人之為人》,13-15.
- <sup>136</sup> 何能國:〈目錄〉,《天子愛我》,37。
- <sup>137</sup> Including notably also the Laws of the humanly constructed notions of Rationality, of Orderliness, and of Righteousness. For examples of the naturalistically arising Greco-Roman questions, see Rom 3:5, 3:7-8, and 9:13-14, 9:30.
- <sup>138</sup> 後現代的「邊界教育學」,孟樊:〈後現代大學理念〉,《後現代學科與理論》,鄭祥福、孟樊主編(台北:生智文化,1997),265-268。
- <sup>139</sup> Naturally, one enticing option for the cross-cultural translator is to disregard the original senses, meanings and intents of the L1-text, and to dominate and obliterate through Translation the aboriginal perspectives of the L2-culture into which s/he is translating. 參閱翻譯與歸化,見約翰・克拉尼奧斯卡斯:〈翻譯與跨文化操作〉,《西方的幽靈與翻譯的政治——“印迹”(1)》,季忠民譯(南京:江蘇教育,2002),105;亦即「竭力依照歐洲的模式形成(或改造)主體性過程中的典範的文化性。」
- <sup>140</sup> Also see Stephen W. Need, *Paul Today: Challenging Readings of Acts and the Epistles* (Plymouth: Cowley Publications, 2007), 89-99。
- <sup>141</sup> For examples, Mark Nanos, “Paul and Judaism: The Historical and

- Theological Challenge to Re-consider and Re-describe Christian Origins” (lecture, The Salvation Army Kowloon Central Corps Christian Church, Hong Kong, October 14, 2012). Also, 鄧雅各[James Dunn]:〈保羅與律法——保羅新觀〉,《筆戰羅馬：羅馬書之研究》,盧龍光等編譯(香港：天道書樓，2010)，237-248。
- <sup>142</sup> 柏拉圖：《法篇》，王曉朝譯（台北：左岸文化，2007）。
- <sup>143</sup> See Helen Costigane, “A History of the Western Idea of Conscience,” in *Conscience in World Religions*, ed. Jayne Hoose (Notre Dame: University of Notre Dame Press, 1999), 6-10.
- <sup>144</sup> Rom 1:1-7.
- <sup>145</sup> Leonard Swidler, Paul Mojzes, “From the Age of Monologue to the Age of Global Dialogue,” in *The Study of Religion in an Age of Global Dialogue* (Philadelphia: Temple University Press, 2000), 145-78.
- <sup>146</sup> Robert Jewett, *Romans* (Nashville: Abingdon Press, 1988), 19.
- <sup>147</sup> Rom 15:24, 28.
- <sup>148</sup> E. Jerome, “The Best Kind of Translator: Letter to Pammachius,” in *Western Translation Theory: From Herodotus to Nietzsche*, ed. Douglas Robinson, trans. Paul Carroll (Beijing: Foreign Language Teaching & Research Press, 2002), 25。
- <sup>149</sup> David S. Dockery, *Biblical Interpretation Then and Now: Contemporary Hermeneutics in the Light of the Early Church* (Michigan: Baker Book House, 1992), 130.
- <sup>150</sup> Marcus Tullius Cicero, “Translating Greek Orations into Latin, from *On the Orator*,” in *Western Translation Theory: From Herodotus to Nietzsche*, ed. Douglas Robinson, trans. E. W. Sutton & H. Rackham (Beijing: Foreign Language Teaching & Research Press, 2002), 9. In 55 BC, Cicero proclaimed, “And I did not translate them as an interpreter.... I did not hold it necessary to render word for word, but I preserved the general style and force of the language. For I did not think I ought to count them out to the reader like coins, but to pay them by weight, as it were.” Then, about 450 years later, Jerome would be articulating his translation theory with the same metaphor of Cicero; see Sparks, “The Latin Bible,” 357.
- <sup>151</sup> Jerome, 29。
- <sup>152</sup> Cicero, 9.
- <sup>153</sup> Jerome, 29.
- <sup>154</sup> Cf. subsection 3.4.
- <sup>155</sup> Cf. subsection 3.5(3).
- <sup>156</sup> Yet, to compete with classical literary masters was categorically the ideal of Cicero. Cicero, 10-11. See also Marcus Fabius Quintilianus [c. 35-96 C.E.], “On What We Should Employ Ourselves When We Write”, in *Western Translation Theory: From Herodotus to Nietzsche*, ed. Douglas Robinson, trans. John Selby Watson (Beijing: Foreign Language Teaching & Research Press, 2002), 35.



- <sup>157</sup> Aurelius Augustine, "The Use of Translations, From *On Christian Doctrine* (*De Doctrina Christiana*)," in *Western Translation Theory: From Herodotus to Nietzsche*, ed. Douglas Robinson, trans. D. W. Robertson (Beijing: Foreign Language Teaching & Research Press, 2002), 33-34.
- <sup>158</sup> Augustine, 32-33; for examples given by Augustine, see especially "Paragraph 17 under XII" there.
- <sup>159</sup> Anulus Gellius, "On the Importance of Avoiding Strict Literalness, From *Attic Nights* [written in c. 100 C.E.?]," in *Western Translation Theory: From Herodotus to Nietzsche*, ed. Douglas Robinson, trans. John C. Rolfe (Beijing: Foreign Language Teaching & Research Press, 2002), 21.
- <sup>160</sup> It is unnecessary and hard to dispute that Lutheranism is related to Luther's personal and conscientious wrestles against sins, cf. 參閱史坦道[Stendahl] : 〈使徒保羅與西方的內省良知〉, 收《筆戰羅馬——羅馬書之研究》, 盧龍光等編譯 (香港: 天道, 2010), 279-63. Luther's case is yet one unique demonstration of the point in M-4 which seeks to re-establish, viz. the Conscience is indeed given and active in all humans.
- <sup>161</sup> See Rosamond Mitchell, Florence Myles, "Linguistics and Language Learning: The Universal Grammar Approach," in *Second Language Learning Theories* (New York: Hodder Arnold, 2004), 53-94..
- <sup>162</sup> 康德哲學表達方式中, 亦有異曲同工的論述, 參閱曼弗雷德·蓋爾[Manfred Geier]:《康德的世界 [Kant's Welt: Eine Biographie]》之〈學莫便乎近人——譯者序〉, 黃文前、張紅山譯 (北京: 中央編譯, 2012), 5。Geier 稱:「康德在其著作中一般都用理性存在者來稱呼人類, 這隱含著康德一個較為謹慎的前提。大體上說, 康德認為還有另外兩類存在者, 高於人類的存在者只具有純粹的理性, 不雜一絲感性慾望, 也能不受阻礙直接實現自己的意願; 低於人類的存在者只具有動物性慾望, 理性不起作用。而居於中間的人類則既有感性慾望, 又有理性, 居於中間狀態。」
- <sup>163</sup> The Conscience as a missing element in Christian discourse, Jacob Needleman, *Why Can't We Be Good?* (New York: Jeremy P. Tarcher/Penguin, 2007), 99.
- <sup>164</sup> 參閱史坦道[Stendahl]:〈使徒保羅與西方的內省良知〉, 收《筆戰羅馬——羅馬書之研究》, 盧龍光等編譯 (香港: 天道, 2010), 261。
- <sup>165</sup> Charles Freeman, *A.D. 381: Heretics, Pagans, and the Dawn of the Monotheistic State* (Woodstock, New York: The Overlook Press, 2008), 122-26, 143-45.
- <sup>166</sup> For parallel contrasts, see Samuel Yim, *The challenges of Culture-based Learning: Indian Students' Experiences* (Lanham, Md.: University Press of America, 2009); and Pamela J. Stewart and Andrew Strathern, eds. *Religious and Ritual Change: Cosmologies and Histories* (Durham, N.C.: Carolina Academic Press, 2009).
- <sup>167</sup> Contemporaries tend to miss this dimension. This is because people nowadays have no serious urgency of taking Christ kingdom as a

governance reality. This in part is due to our post-Enlightenment secularism, humanism and materialism.

- <sup>168</sup> 參 Rémi Brague, "The Greek Idea of Divine Law," in *The Law of God: The Philosophical History of an Idea*, trans. Lydia G. Cochrane (Chicago: The University of Chicago Press, 2007), 19-29。又參塞涅卡：《道德和政治論文集》之〈全書導讀〉，約翰·M·庫珀、J·F·普羅科佩編譯，袁瑜琿[中]譯（北京：北京大學，2010），18。
- <sup>169</sup> The contemporary and socio-cultural relevance of the issues for Chinese-speaking communities can be readily seen when compared with the following random texts on life and values, written by Chinese authors: 關於生命的四重構建，見王北生：《生命的暢想：生命教育視閥拓展》（北京：中國社會科學，2004），7；又參錢穆：《靈魂與心》（台北：蘭台，2001）。
- <sup>170</sup> 李保羅：《羅馬書(一至八章)結構式研經註釋》（香港：天道書樓，1989）。
- <sup>171</sup> 希羅哲學家愛比克泰德（Epictetus，生卒於公元 55 年及 135 年）亦在羅馬城講學，他的名言之一就是：「你可以鎖住我的腳，但是我的意志雖 Zeus 亦不能奪。」見余英時：〈西方古典時代的人文精神〉，收《歷史與思想》（北京：聯經，1983），302。
- <sup>172</sup> 關於此天恩及天律關係的現代性及其在希羅世界中的初代意義（如與伊壁鳩魯和德謨克利特等的關係），參閱「上帝的計劃」一節，見曼弗雷德·蓋爾 [Manfred Geier]：《康德的世界 [Kant's Welt: Eine Biographie]》，70-79。
- <sup>173</sup> Donna E. Alvermann, Stephen F. Phelps, Victoria G. Ridgeway, *Content Area: Reading and Literacy* (Boston: Pearson, 2007), 167.
- <sup>174</sup> John Boardman, *Greek Sculpture: The Archaic Period*, (London: Thames & Hudson, 1978), 143.
- <sup>175</sup> Paul Cartledge, *The Cambridge Illustrated History of Ancient Greece* (Cambridge: Cambridge University Press, 1998), 204-05.
- <sup>176</sup> 米歇爾·費茲 [Michel Fize]：譯註一，《壞人到底在想甚麼？》，黃馨慧譯（台北：麥田，2009），19。
- <sup>177</sup> For a discussion of "vicarious dissonance and the prototype", see Joel Cooper, "Vicarious Cognitive Dissonance: Experiencing Dissonance through the Actions of Another," in *Cognitive Dissonance: fifty Years of a Classic Theory* (London: SAGE, 2007), 128-129.
- <sup>178</sup> Not sharply focused on St. Paul's pastoral concern and not noticing the emotive strengths of genealogical lineage had implications in the ur-recipients' assessment of the general *trustworthiness* of the Christian Father God has put the post-Pauline L2-Romans studies (*nachpaulinischen neutestamentlichen Literatur*) into a wrong framework of inspection. Theological literature tends to see *Romans* 9-11 as a defence of "how the Christian gospel could represent a triumph for the God of Abraham in spite of appearances suggesting that the Jewish people were not on the winning



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side, and what this said about the divine commitment to Israel”, cf. Stephen Westerholm, “Paul and the Law in *Romans* 9-11,” in *Paul and the Mosaic Law*, ed. James, D. G. Dunn (Tübingen: J. C. B. Mohr, 1996), 218-19.

<sup>179</sup> In ancient Roman Laws, females were considered married at the age of 12; males, at the age of 14. Males would attain full legal status at the age of 25. 參閱周枏：《羅馬法原論(上冊)》，131-132。

<sup>180</sup> See Jörg Rüpke, “Religion in Action” and “Social Reality,” in *Religion of the Romans*, trans. & ed. Richard Gordon, 137-257.

<sup>181</sup> 參閱盧龍光：《論盡羅馬——透析保羅寫羅馬書之目的 [Paul’s Purpose in Writing Romans: The Upbuilding of a Jewish and Gentile Christian Community in Rome]》（香港：漢語聖經協會，2010），37、63。

<sup>182</sup> See Daniel N. Jastram, “The Praeparatio Evangelica and Spoliatio Motifs as Patterns of Hellenistic Judaism in Philo of Alexandria,” in *Hellenization Revisited: Shaping a Christian Response within the Greco-Roman World*, ed. Wendy E. Helleman (London: University Press of America, Inc., 1994), 198-99。

<sup>183</sup> Thomas S. Kuhn, *The Structure of Scientific Revolutions* (Chicago, IL: University of Chicago Press, 1996).

<sup>184</sup> 項武義、張海潮、姚珩：《千古之謎：幾何、天文與物理兩千年》（台北：台灣商務，2010）。



## CHAPTER 6

### CURRICULUM DEVELOPMENT (II) ~ I SEE A

#### DEEP STRUCTURE EMERGENT

#### ABOUT LIFE AND VALUES ACROSS *ROMANS*

Looking back at the findings of M-1 to M-5, we can recapitulate our CTP-methods as follows. Two observations can be made. One is that no text and no human is an island. In some essential senses, the unity of L1-*Romans* lies in the text as much as in its destination.<sup>1</sup> That is, St. Paul and his ur-recipients<sup>2</sup> were all “children” to the traditions and the socio-interactionary networks in which they were living in. The other is that whatever influential events and teachings might come chronologically afterwards, i.e. after the ur-generation of St. Paul’s had gone, about *The Epistle to the Romans*, such events and teachings could neither have entered into the ur-consideration in the authorial intents of St. Paul nor into the aesthetic-receptive reading and meaning-making process of the ur-recipients.



As for the overall findings, we can restate them in a few sentences, too. That is, *The Epistle to the Romans* of St. Paul's as physically delivered and phenomenologically received in its L1-Greco-Roman setting was an epic-epistle about the existential dreads and conditions of humans. Its key theme has been about the transcendent subject-agent (the inner human) living in the realms of free Grace and the Law. Later generations' unquestioned meta-assumptions (such as from the Enlightenment) should not displace the meta-knowledge shared among the ur-recipients residing in Rome of mid First Century.

In other words, adult Christians familiar with the prevalent word-based L2-translations of *Romans* would often find the culture-based and translation-al approach fresh or weird. (More about this would be reported in Chapter 8). So, below are the emergent and outstanding issues that must be cleared in the mind of a teacher intending to be culture-based and translation-al in his or her teaching while using *The Epistle to the Romans*.



## **6.1 Historical or rhetorical: Situating Life and Values**

It is an established view that Latin Church Fathers shared a general tendency to merge Christian theology with Platonism. Yet, Greco-Roman traditions that faced St. Paul and his contemporaries were much richer than this selected preference for Christian Platonism. The living textual and socio-cultural traditions for St. Paul and his urn-recipients included at the very least *inter alia*: Zeus-religion, Homeric epics, Greek tragedies, Epicureanism and Gnosticism, socio-political Roman imperialism, familial or tribal glories and revenges, fates, *auto-nomous* human drive for performances called “works” as well as sin and punishment etcetera. Such were simply the ancient *lived* and phenomenological realities of their times.

One extraordinarily universal observation is that running through all these domains and facets of real-life and *lived* experiences was the phenomenological notion of the law ((ὁ) νόμος), which different ethnic communities had come to grasp and define somewhat differently. In other words, all communities by whatever varied standards they understood about life, these various notions of ὁ



νόμος have reflexively posed Life as at odds with the idea of unearned Grace.<sup>3</sup>

So there was in the mental space and thinking pattern of St. Paul's ur-recipients the perceived and inescapable dichotomy between free Grace and the Law. And in fact, this Portfolio believes this dichotomy would be at work in all nations, though at varied levels and from perhaps varying angles of theorization.

Meanwhile, Zeus was there as the particularistic key player. He was in these all in the Greco-Roman textual and socio-cultural sub-traditions we just mentioned, ranging from Zeus-religion to the notions of state-loyalty, and of sin and punishment etcetera. He had an interactional and inescapable aesthetic presence in the receptive mental space of the ur-recipients, cf. Figure 11. In other words, St. Paul's Father God had a competitor (i.e. Οὐράνοϋ: Zeus/Jupiter). It was inevitable that this competitor's mental presence was needed and assumed by default to contextualize the messages of *L1-Romans* historically. Thus the elusive presence of this competitor has indeed aided in the construction of the specific content and spirit St. Paul's *L1-Romans*. Hence, *Rom* 16:20 makes explicit mention of "Satan", i.e. literally the opponent to God and a euphemism for "Zeus".



This means since Zeus was *the* potent infiltrative “background factor” in the Greco-Roman heritages and various arenas of *lived* daily experiences in the time of the ur-generation. The refusal to recognize his due phenomenological place in the meaning-making about L1-*Romans* could make our reading of *The Epistle* problematic. For such a refusal implies by default the a-historical approach in the translating and teaching of the subsequently produced L2 versions of *Romans*. Such resultant teaching would be superficial and much shallower than that arrived at by the ur-recipients of St. Paul.

In other words, inevitable gaps in textual coherence and hermeneutical difficulties could be expected to arise from such L2-versions of linguistically translated *Romans*. For once a translator makes the theological decision to avoid Zeus, he or she has virtually no other translational device and defense apart from adhering to seeking linear isomorphic lexical equivalents. Such L2-translation would have historicity watered down. Moreover, because historicity is deflated and obscured, subsequent LTP-based translation and teaching would tend to make abstractive statements and thus misplace their focus onto the search for propositional knowledge of universal truth., hence



featuring the tendency for Platonization.

Furthermore, because propositional universal truths are generally believed to be transcending historic particularities, hence, emergent pedagogical mind frame and curriculum orientations based upon *LTP-L2-Romans* must correspondingly develop along the delimitations that such L2 versions have built in for them. Then, the *L1-Romans*' attention to the inward fountainhead of faith - which St. Paul has variously referred to as the heart, the inner human and the human soul or psyche - would be displaced by a flair for grammar, letters, and externally derived propositional statements. The education about life and values would easily decline to become a matter of sticking to the text, largely disconnected from the intimate and transcendental self.

Yet, even Plato had to accord Zeus a phenomenological existence in his works. A translated version which claims to be faithful to St. Paul's *L1-Romans* but with Zeus cleanly purged off the lines would inescapably engender difficulties, distortions and misunderstandings. For instance, referring to Figure 11, we will see the obliteration of Zeus in *L2-Romans* would remove much



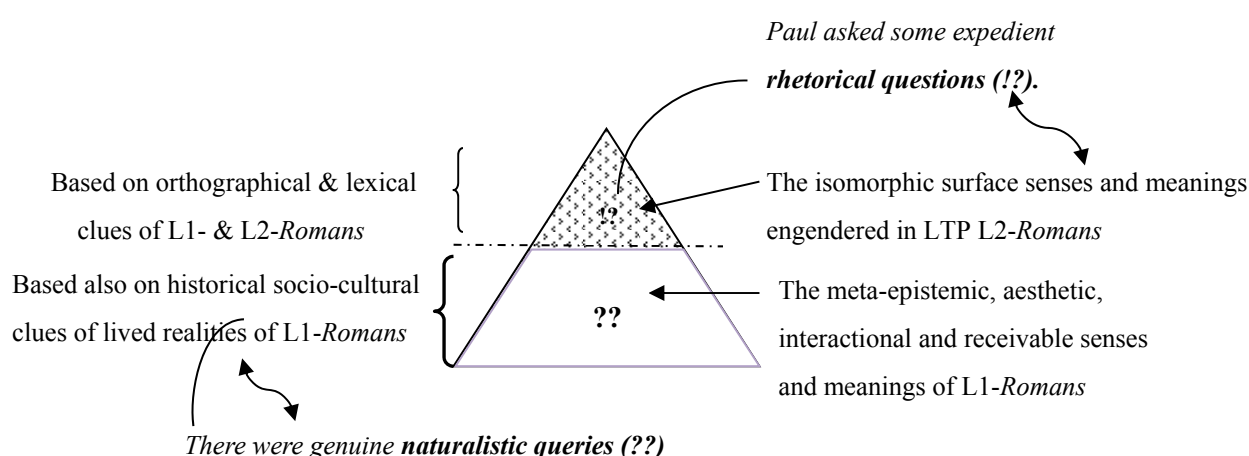
depth of the contending issues of L1-*Romans* and the reckless emotive stirs surrounding them. This is then exactly the most fundamental ground calling for a fuller re-recognition of the roles of Zeus in our contemporary and historical attempt to understand L1-*Romans* as a historic treatise.

The hermeneutic enterprises based on LTP versions of *Romans* (rid of any sign of Zeus) are thus comparable to ignoring the iceberg underneath the water surface while one seeks to explain the tip. Such intellectual endeavors are momentous and respectful. Yet, they have imposed onto the L1-text of *Romans* a worldview and priorities that had never been St. Paul's or his ur-recipients'. For with historical retrospection, we know the grafting of Platonism to Christianity and anti-paganism and de-paganism were all much later episodes in European history. These religio-and-intellectual movements had the composite impact of the dethronement of Homeric perspectives and the displacement of Zeus from contemporary consciousness in those L2-*Romans* produced in and for later generations.





Hence, modern western endeavors in the shadow of these unique and accumulative hermeneutic heritages of Western Europe tend to continue to concentrate on the tip of the iceberg. Words are continually understood as if they are context-free signifiers. The reference to historicity has generally been viewed with much reserved skepticism. Such efforts can be endlessly telling, trying and engaging. Yet, word-based and *linguistic-paradigmatic* views about *Romans* continue to hold the center of the stage in the translating and in the theological learning and teaching about *The Epistle to the Romans*.<sup>4</sup> At the end of the day, we are making only very minimal, or almost merely nominal, advance into the bigger picture of Greco-Roman historicity that has situated both the floating tip and the iceberg as a whole, cf. Figure 15 below.



**Fig. 15: The exposed tip and the submerged meta-epistemic base of the L1-Romans “Iceberg”**

Consequently, and as illustrated in Figure 15, there is the pivotal hermeneutic need to reassess the nature of the questions that St. Paul had himself raised in *L1-Romans*. The theoretical focus is: Was St. Paul being merely rhetorical when he asked the following questions in his *L1-Romans*?

- And why not say – as we are accused and as some claim we say – that we should do evil that good may come of it? (*Rom 3:8*)
- Are we then annulling the law by this faith? (*Rom 3:31*)
- What then shall we say? Shall we persist in sin that grace may abound? (*Rom 6:1a*)
- What then? Shall we sin because we are not under the law but under grace? (*Rom 6:15*)
- What then can we say? That the law is sin? (*Rom 7:7a*)
- I ask, then, has God rejected his people? (*Rom 11: 1*)

Most commentaries would agree he was. But then an even sharper question to ask would be: Rhetorical for what para-textual, interactional, or curriculum-pedagogical and theological ends, aside from adding literary flavor to the text?



Built upon the reasons we have this far elucidated here in this exegetical thesis (and in the corresponding MAHRs), this Portfolio finds that if St. Paul was rhetorical in style, there must still be hard historical and phenomenological realities to make these questions effective in their rhetorical impacts. That is, these questions in the last analysis must indeed be genuine, naturalistic and historical and pointed ones. They all were related to the perceived deep structure dichotomy between free Grace and the Law.

They are essential questions because converted Greco-Romans, interested persons and the populace at large must have laughed at the notion of unearned Grace. Based on his decade long experience of interacting with Greco-Romans (i.e. Hellenes), such persons' typical, historic and mocking queries have therefore been captured by St. Paul in these questions. That is, these questions were condensation of the real and naturalistic queries, emotions and worldviews that St. Paul and his fellow Christ-followers had encountered living amid other Greco-Romans. And at the root of this dichotomy was the meta-knowledge about Zeus, shared by everyone in First Century Rome, including St. Paul and his ur-recipients. One inescapable reason is that Zeus was *the* Greco-Roman



God who has given humans the sense of the Law and of Righteousness.<sup>5</sup>

In short, a restoration of the phenomenological presence of Zeus in the mental space of the ur-recipients would enliven the L1-*Romans*' concern for real life as situated deeply in human historicity, rather than about grammar and letter, or about unilaterally and externally derived, decreed or imposed doctrines. St. Paul, as we come to grasp in this grounded study of *The Epistle to the Romans*, was interested in faith rather than religion *per se*. He was keen to share insights and perspectives about living in the presence of and in unison with God, rather than merely acquiring knowledge in the intellect and in grammar or in words about God.

Dislocating Zeus would, paradoxically, reverse or even erase his educational (and evangelical) concerns and priorities. That would dislocate his Theory of Gospel. For as the belief-storied Greco-Roman world had it, the Law rather than Grace is the fundamental Law that binds even Zeus.<sup>6</sup> As a corollary, repudiating the Law is repudiating Zeus. Thus, practically and most importantly for this Portfolio, recovering Zeus means reopening the possibility of a



CTP-based teaching and learning. This means recovering and reopening the avenue to a whole lot of genuine and naturalistic life-situated perennial questions that are constantly on the human mind.

## **6.2 Tribal/National or Global/Universal: “Israeli questions”, or “Jewish”, or**

### **“Greco-Roman”?**

As a logical and essential continuation to the meso-coherence analysis in subsection 5.6.1 above, the “Israeli questions” in *L1-Romans*, written well before the second fall of Jerusalem in AD 70, were then raised as issues inseparable from the Ur-Question in the aesthetic and historic reception the ur-recipients. Since a chain is no stronger than its weakest link, these discussions in the *L1-Romans* was of no small intents for the ur-audiences of St. Paul. Yet, to argue for, to agitate, or even seeking to appear to be in any degree as connected to any anti-Jewish sentiments resembling that were to emerge in later generations after the fall of Jerusalem in AD 70 was a trajectory reading unthinkable to St. Paul.<sup>7</sup> For that is incongruent with St. Paul’s theoretical and general argument about Grace in his version of Evangelism. In short, such



discourses in *Romans* 10 and 11 were L1-responses of St. Paul to his ur-recipients' bigger and naturalistic heartfelt confusions or reservations about the general credibility of the Christian Father God.

For in the ancient historical context, a god was essentially a benevolent and avowed protector of his people. A god who would desert, or appear to have deserted, the tribe or nation that was long connected to himself or herself *must* inescapably attract suspicions and could be viewed as treacherous and thus of only qualified trustworthiness. In other words, the discussion about Israelites in St. Paul's L1-*Romans* was to show to the ancient ur-recipients of the Greco-Roman world that the Gospel Theory of the transcendental and universal affections of the Christian Father God did not implicate any such apparently inescapable blames that the Christian God must be fickle and *must* therefore be untrustworthy.

The expressed sentimental concerns surrounding the past, the present and the future of the Israelites were therefore the integrity and trustworthiness of the Christian Father God. These concerns were the two faces of the same coin. And



the unfolding of the various facets of Israeli questions, in close connection with the all-embracing ὁ νόμος and Grace (and promise, etc.) as narrated in *L1-Romans*, was to eliminate doubts and challenges about the general logicity and theoretical coherence and completeness of St. Paul's theory of evangelism. That is: God's law of Grace is an indiscriminate law of selecting all; and the Christian Father God's love is true, unconditional, and truly universal. The curriculum and pedagogical aim of St. Paul is then to put to rest any lingering old habits of the tribal mind.

As a post-Pauline generation of the modernity, we however have taken for granted that Father God's love must be truly universal. Living with our modern meta-assumptions about life and values, the original aesthetic and phenomenological contradictions that St. Paul's Gospel Theory could have meant to his L1-recipients thus often escape the attention of our modern mind. We tend also to disregard how novel his ideas could have been to his contemporaries who were used to ancestral, familial or tribal gods. Hence, having lost sight of such original and epoch-marking phenomenal shocks and novelties, we neither suspect nor detect that there had been gross theoretical and



psychological hurdles which were opened by the law of Grace. These hurdles however did await to be overcome in the inquisitive minds and stirred mental space of the ur-recipients of St. Paul as well as among their contemporaries.

Besides, with the deepening of the Christ movement, some might start to think Israelites had fallen from their entrusted mission. Gradually a new and demanding question for the generation of mid first century was arising. It was: *Could a people's insistent rejection of Grace (for their insistence of the νόμος) nullify God's unconditional Grace?* Hence, in relation to the catastrophic events related to the fall of Jerusalem in AD 70, the idea of the Christian Father God's effectively selecting all nations must appear questionable to some. For the long existent historical traditions of the Greco-Roman world were used to have gods to love only this or that particular chosen people only. The Pauline position of the Christian God "selecting all" peoples was a nascent and revolutionary ideal.

Therefore, in the historic context of post-AD 70, it could be easy and undetected for the long existing mental habits of the ancient Greco-Romans to reassert themselves. That is, St. Paul had had the motivation to show that God





indeed selects all humans - all tribes and all nations - for Grace. But to those generations after the fall of Jerusalem, their hermeneutic motivation however shifted slightly. Theirs was to show in some sense that Israelites (and the Jews) were not quite within – or even outside - God's selection. Or perhaps for that reason God was not unjust in letting Jerusalem to fall. The thrust of concern is that the Christian God has been just despite or exactly because of the fall of Jerusalem. So reasoned then, God is just for his playing by the Law. Thereby it implies that the Law has not been bypassed. For in that mind frame of the ancient Greco-Roman world, this was a needful prerequisite for a god to be just and righteous. The Law, for instance, should bind even Zeus, the highest god of theirs. In short the fall of Jerusalem was a catalyst in the reassertion of the ancient Greco-Roman thinking pattern which St. Paul has sought to overcome in his *L1-Romans*.

Paradoxically these subtle apologetic sentiments, most likely unbeknownst even to its adherents, of post-Pauline generations around and after AD 70 were their reflexive religious attempts to keep *L1-Romans* as a relevant document of faith.<sup>8</sup> This was because adherents to this vision had then already the *L1* text of



*Romans* circulating among believing communities. In any case, this mind frame about human failings - i.e. Israeli's disbeliefs - making void a god's *conditional* grace was in the first place the long established thinking pattern of the ancient Greco-Romans, of the Hellenic world. The sentiments of the post-AD 70 generation might thus become concerned and sensitive to defend that St. Paul and his *Romans* could not have been wrong. And with reference to this long established Greco-Roman thinking pattern about conditional grace, it was simply tempting and easier to argue and be believed that: "Look, our God defends the Law. He is just. He plays according to the Law. And look, the events in Jerusalem were a sign about the general trustworthiness of St. Paul and of his Gospel."

In other words, the L2-*Romans* of later ages have not been sensitive or vocal about these diachronic shifts in readers' hermeneutic and perspectival re-positioning. St. Paul in his L1-*Romans* had strong vision about the unearned, unconditional and the absolutely free nature of God's divine Grace. To him, this Grace indeed needs no qualification and defense. Thus St. Paul has discarded absolutely any attempt to plead defense for Israel by pleading for Israelites'



disinformation or ignorance in *The Epistle*. That is his L1-*Romans* he does not even need Israel's ignorance about God's evangelistic intention and plan (Rom 10:18-21) so as to make a proviso to defend God for his general reasonableness in extending his divine Grace to select and to cover all ethnic-nations, including the self-righteous and harden-hearted Israel. Yet, this Grace-bound perspective was lost amid the confusing emotions and the politicizing theologies after the epoch-making events of AD 70.

So, even though the Latin Fathers of later generations had the same L1-*Romans* on hand, their inherited hermeneutical senses (and eventually their interpretative framework) shifted paradigmatically away from St. Paul's soon after AD 70. The eschatological vision grew in prominence. As far as *Romans* 9 to 11 is the concern, the Pauline vision of a Father God selecting all was thus severed and subtly revised across the board. Yet, having changed the meta-assumptions behind the L1 text and thereby repositioned the relation between Father God and the Law, such L2-versions (and commentaries) of L1-*Romans* had in fact concealed, distorted or even discarded outright the historic and naturalistic core concerns of St. Paul.



As an emergent consequence, it became doubly hard to make sense of *Romans* as a coherent piece of work. Then, out of such obscurities grew even more controversies. The earlier discussion of Jewish rites and Father Abraham in *Romans* 3 and 4 and of the law in *Romans* 2 all became the more confusing and at times full of undecipherable contradictions. And at times, L2 teaching and interpretations about them also came to acquire a mysterious ring of curse against Israel, based upon *Romans* 9 to 11. Worse still, when a sacred text does not appear to make sense, L2-teachers and L2-translators about that sacred text tended to focus more and more narrowly on the words alone. Later generations teachers, translators and learners of *The Epistle to the Romans* were thus set ever tighter into the straitjackets of the Linguistic Translation Paradigm.

In a nutshell, *Romans* 9 to 11 in its L1-version was originally a special and essential case for the theoretical completeness of Gospel Theory of St. Paul. *Romans* chapters 9 to 11 in their L1-and-original versions were needed to respond to the theoretical and naturalistic sentiments typical of the ur-recipient set in the mental matrix of tribal-national gods which were bound by the Law, recalling that even Zeus was believed to be bounded by the Law. The



underneath theoretical issues surrounding the “Israeli questions” were the ur-generation’s disbeliefs about a God who is selecting all peoples and that this Christian God’s offer of unearned Grace beyond the dictates of their acculturated notions about the Law.

Hence, it was the unnoticed eclipse of this tribal and ancestral perspectives in the readers’ mind frame that had made it hard for the post-Pauline generations to grasp the original L1-theoretical and curriculum intents of *Romans* 9 to 11. In part, the confusion was compounded by the fall of Jerusalem in AD 70. For thereafter, the extinction of Israel as a nation and the further rise of the Christian faith to attain a distinct identity completely independent of the Jewish synagogues, the concepts of “Jewish” and “Israeli” became the more conflated. Yet, God’s Grace as in St. Paul’s L1-*Romans* was the keystone in the construction of a worldview that centered upon Jesus as the Christ. “Has God deserted Israel?” was thus, as perceived in the perspective of the mid First Century Greco-Romans, an inescapable theoretical question attending the migration of a deity from being a tribal, ethnic-national god of Israel to become the Christian God who selects all. In other words, in the eyes of the



ur-recipients, the same ur-dichotomy between Grace and the Law was the unifying concern running across all chapters this far, from Chapters 1 to 11 in *The Epistle to the Romans*.

### **6.3 Divine Grace or the Performance Law: The interactional coherence and curriculum concern across *Romans* 11 – 16**

The word ἐμάθετε<sup>9</sup> means to learn through reading together with to teach (διδαχῇν)<sup>10</sup> in *Rom* 16:17. St. Paul explicitly made use of this word (ἐμάθετε) to indicate that he did expect his first generation of ur-readers to experience change and transfer of learning<sup>11</sup> after reading his L1-*Romans*.

#### **6.3.1 Textual & historic issues: The meso- and macro-interactional coherences of L1-*Romans***

So, with reference to subsection 6.2 above, L1-*Romans* 1 to 11 is about giving the perceived dichotomy between free and divine Grace and the performance demanding Law a streamlined elucidation. This streamlining



would help gearing up the believing communities in Rome to see more vividly the realm of spiritual Grace which they had this far some *lived* experience about. The entire L1-*Romans* is then a soft and learners' centered aesthetic articulation about the emotive, intellectual and spiritual theorization addressing to the naturalistically felt ur-dichotomy between Grace and the Law.<sup>12</sup> It will facilitate the Greco-Roman ur-recipients to straighten their own thoughts and emotions as well as empower them to enter into dialogues with the larger Greco-Roman society.

Yet, the curriculum (and pedagogical) intent behind L1-*Romans* must not be taken as exclusively intellectual or theoretical. This is because theorization for theorization's sake is not the aim of St. Paul's. Mistaking theorization as the ultimate educational terminus that St. Paul desired would engender, within such a hermeneutical assumption, another major coherence gap across chapters. This time the gap would be between the first eleven and the last five chapters of *The Epistle to the Romans*. In other words, "theory" in the first eleven chapters and the "praxis" in the last five chapters (i.e. *Romans* 12 to 16) would be disconnected. They would appear as mere mechanical juxtaposed to each other.



The Ur-Question concern that ran through *Romans* 1 to 16 in L1-*Romans* about the trumping impact of Grace over the Law would then be lost.

In fact, in L2-commentaries and teaching about *Romans*, it is quite often noticed that there is an abrupt turn of interest from *Romans* 12 onwards. Yet, the coherence in thoughts across *Romans* 11 and *Romans* 12 should have been quite unambiguous to the ur-recipients as much as to St. Paul the teacher-and-translator with strong pedagogical intents. This was evidenced by the use of the logical-semantic particle οὖν (then) in *Rom* 12:1. Again, this abruptness can be attributed to the a-historical and largely linguistic-based approach of the translator-and-teacher. But what about St. Paul's view regarding that theoretical and treacherously challenging question, namely: *Could a people's insistent rejection (for their insistence of the "νόμος") nullify God's unconditional Grace?*<sup>13</sup>

Furthermore, given the inequities and cruelties concealed underneath Rome's glorious pursuit of *Pax Romana*, there were wider and deeper socio-practical challenges in an answer to this question. That is to an ur-believer





and his or her contemporaries, St. Paul's answer to this nullification question was equivalent to asking: *Might it in any circumstances be excusable not to treat certain particular someone or groups or nations with grace?* Again, the big Ur-Question behind was the ur-dichotomy between Grace and the Law. This time, it is in the realm of human-to-human domains.

Yet, in *L1-Romans*, St. Paul has elucidated for the ur-recipients situated exactly in this historic context of the city of Rome in the middle of the First Century that God (and God's Grace) does not coerce. Grace is always in the cosmic background. God has long been waiting upon humankind enduringly for the eventual and effectual openness of the human heart such that Grace might be appreciated at the receiving human end indeed as Grace.

In short, Grace is that spiritual and cosmic field permeating and overlaying the historic realm. Grace is unconditionally there, i.e. not requiring the Law to play any instrumental role. It is always available for the human players, needing humans merely to become appreciative participants in the aesthetic-receptive cashing in of Grace. Thus, *Rom* 12, 13, 14, 15 and 16 were orchestrating



another movement of that recurrent theme which was running across the entire L1-Romans regarding the perceived ur-dichotomy between Grace and Performance, taking on in them in full the cruelest historicities of the Greco-Roman world. That is, if I may condense this second symphonic movement of L1-Romans, it is as follows:

*Never is Grace suppressing, obliterating, or manipulating the subject-agent's capacity to participate. Never is Grace contradicting in any degree the subject-agent's agreeable wish(es) to be in any ways open or resisting to it. Instead, God in his Grace persuades and waits patiently; and Grace never insults, never coerces, and never revenges; and that Grace in unique history settings, unfolds through the willing participation of the willing "vessels" of Grace. Hence, Christ-followers as "vessels of Grace" will, being open to the counsel of the Spirit, willingly seek to initiate and to live in ways that unify this "theory" and "praxis" of Grace.*

Hence, Rom 12: 1 was a reflection and response to the historicity of the



mid First Century Rome. So are *Romans* 13, 14, 15 and 16 in its L1-setting. They responded to the same receivable phenomenological sub-questions that lurked in-between the lines of L1-*Romans*. Those sub-questions were specific extensions of the ur-question of Grace and the Law. They involved strong thinking and feeling of the times, and were often uncomfortably unspeakable among the ur-recipients of St. Paul living in Rome under *Pax Romana*. For Rome was then a city of multiple ethnicities, with great pluralities in faiths and cultures. There were also complex inter-class or inter-faith or inter-ethnic and inter-cultural segregating taboos and distancing mores. Ancestral and class prides, hatreds, and rivalries were common sense phenomenological realities of the times. To seek revenge for, and to be true and loyal to one's family, one's nation, and one's honor was a major, if not an essential, virtue of being a man of the times.

To sum up, elucidated above was then the interactional inner logical and affective and meso-unity across the chapters of *Rom* 9 to 16. As for macro-coherence in the entirety of L1-*Romans*, indeed, Father God and Jesus the Christ have selected all in Grace and await always and perpetually the

effectual reopening of the heart of humankind (and including that of the law-insistent Israelites) to the extent that Jesus was hurt. That is God's Grace is full of humility and love. In it there was no trace of any desire to be brutal or to revenge. Wrath was but a short while and tactical, for the good of the seekers and learners. As for Christ and followers partaking subjectively his death and resurrection at heart and in spirit, Grace is the want, the goodwill and the acts to labor, and even to suffer, for the ones who are ignorant, uninformed, blameful, hurtful and or cursing. That is for the unaware, the slow-to-grasp, the offenders and the lawbreakers, God's inspirational and redeeming Grace covers them all, i.e. just the same. Moreover, Grace is unconditional and free to the extent that one's artificial self – socially constructed, inherited, ingrained identities and beliefs (including one's prides and beliefs of being born of an honored nation with certain cherished and valuable notions about *the νόμος*) - is not overwhelmingly important any more. This insignificance and the uplifting and redeeming and refreshing Grace of God are then the key spiritual insights that St. Paul was tying in his *L1-Romans* to establish, to communicate, and to share, cutting into the biases (prides, worries and fears) of his ur-recipients who were dwellers in the performative city of Rome.



### **6.3.2 The unity of “theory” and “praxis”: The curriculum-pedagogical concerns *Romans* 11 – 16, life and values beyond the Law**

In short, in L1-*Romans*, St. Paul was not offering purely a kind of brain-based teaching about propositional doctrines. He was assisting some of the awakened or half-awakened souls attempting to walk, or in the process of walking, out of their previous “zombie-ness”. The ideal there is to liberate themselves fully from the compulsion of the flesh (i.e. immature and purely material desires), from the false sense of self-reliance marked by the commonplace of sin; and to transcend the Realm of Control of the Law; and to enter into the unspeakable depths of the spiritual Realm of Grace; and to become ever more closely, more steadily and more deeply united to Christ the Lord of life and death.

The inter-social and inter-ethnic group complexities and group dynamics, which could either be positive or less desirable ones, could be ranging from lukewarm mutual abstentions to deep seated hatreds and suspicions, were thus all the subterranean concerns. In a sense, the discourses about the historical



future or “fates” of Israel (in *Rom* 9 to *Rom* 11) were crystallization of these concerns. Embedded in such discourses were the inter-ethnic and inter-tradition environs of hurts and boasts, affective avoidance or arrogance of the times of the ur-recipients. Behind all of these varied expressions of human hopes and detestations were the variously defined and widely received notions about the Law across cultures. By implication, also, what it takes to make a man properly a man. In other words, the city of Rome had always had some competing undercurrents running simultaneously in the consciousness and sub-consciousness of the ur-recipients’ when they were interactionarily making meaning of L1-*Romans* upon their primal reception of it.

Therefore, this Portfolio has attempted to re-establish the socio-cultural and ethnic complexities of the ur-recipients. For instance, were there Israelites in the metropolis of Rome? The answer was most certainly a “yes”, meaning “some”. Were there other ethnic-nationals (other than Israelites) in Rome? Again, the answer was a “yes”, meaning “definitely”. Were there practicing Jews *not* named in *Rom* 16? The answer was again certainly “Yes”. Were there Greco-Roman Jews? Or, were there any people who had the first imprints of

their self-identity acquired from diverse ancestral traditions? The answer is again yes; and that each of such traditions did have, in deference to the version of “the Law” it professed to have, its own firmly believed stories about what it meant to be a human, a man, or a hero. That is to assume unilaterally simple and clear homogeneity for Jewish concerns as *the* dominant feature for the historic socio-cultural context of Rome simply was unhistorical and thus wide off the mark. The circumstances as captured in Figures 13, 14 and 15 are, on the other hand, all relevant, essential and indispensable for a historic-critical CTP-based understanding of St. Paul’s *The Epistle to the Romans*.

Thus Chapters 12<sup>14</sup> to 16 of L1-*Romans* were organic manifestation of St. Paul’s attempt to address the needs of his audiences soaked through and through with the Greco-Roman worldviews. Furthermore, there was one hidden danger for the ur-generation of recipients living in Rome. If queries so rooted were not addressed properly, it would be tempting for at least some such heavily Greco-Roman ur-recipients - who might or might not be simultaneously partially Jewish or Israeli or even Persian<sup>15</sup> - to imagine that they had discovered, and were consequentially in, exclusive procession of some special

gimmicks, some special divine favors. In short, they might therefore thought they had therefore some shortcuts to *monopolize* God and his “unearned” Grace. Yet, when people were convinced of their advanced spiritual standings, they could become caught in their own emptiness. Such convinced certainties could become their walls. This could in *de facto* be constructing mental and liturgical walls and thereby discriminating others. Paradoxically, without naming this vision of life as following “the Law”, this could be a new type of legalism. It could create factional strife among the believing communities and leading to a “praxis” that is simply counter to the theory of “Grace” as St. Paul has sought to propound.

L1-*Romans* 12 to 16 had then the purpose to ward Christ-followers residing in Rome of misguided zeal and wrong-headed efforts, too. Such off-tracking deeds and thoughts should be dispelled and be evaporated. Diverse modes and brands of the falsely autonomous human and prides in the laws of various ancestral and cultural strands ought to be transformed and eventually be displaced in Grace in spiritual humility and sublimation. Consequently, we see in L1-*Romans* that between the lines in *Rom* 12 to 16, St. Paul was trying to





show what life and values are there beyond the immediate Realm of Control of the Law, cf. Figures 7 and 8. Referring to these Figures, clearly, righteousness as another facet of the Law was transcended in the Pauline vision about Life and Values. Consequently, *Romans* 12 to 16 of *The Epistle* had all transcended beyond the insistence of the Law. In these Chapters, righteousness was in fact not even a declared hallmark characteristics of Christ-followers living beyond the Realm of Control of the Law. Even the word “righteousness” (δικαιοσύνη) was eclipsed into relative disuse in these Chapters. It was used only once in *Rom* 11 to 16, namely in *Rom* 14:17. Instead, “The Good” and “The Evil” arising from the best judgments of the Conscience are the keywords in these L1-chapters<sup>16</sup>.

To sum up, when the underlying historic Greco-Roman multiplicities are redeemed, awakened souls in the present epoch (i.e. of St. Paul’s times as well as of our times) may then truly orient their “selves” in humility and spirituality as genuine vessels ready for the inception and fulfillment of *gracious* love in services that resemble and communicate the general inclusivity of the Christian God. For this is pleasing to God and humans alike, as indicated in *Rom* 12:1-2,



(cf. subsection 5.2.1(d)). Hence, when St. Paul planned to travel to Jerusalem first and next to visit Rome and then further to reach out for Spain in the western most frontier of the Empire, he was living out faithfully the keynote of this same revealing, educational and evangelical message of indiscriminating Grace. That is *free* and *unearned* Grace transcends. There is neither divine limit on nor need of any believer-engineered prerequisite for ones' goodwill towards others in one's imitation of Christ the gracious Lord. For God's Grace excludes none. God's "*selecting all*" truly includes all! This unity in mind and in action is the hallmark maturity of the Christ-followers in their subservience to honor God, whereby the original godly δόξα (glory) as the right state to attain and is inherently intended for all humans might be closer to that joyous fulfillment in peace among humans (Rom 14:16-19). That is, *L1-Romans* has humans' existential conditions as its locus of concern. It never argued for God's needing humans to believe in any externally driven "this" or "that" which is not intuitively agreeable in the natural fondness of the human Conscience.



#### **6.4 Summary and Discussion: Paradigmatic Challenges, and the issues of coherence cracks versus textual coherence**

In Chapter 2, under subsection 2.4, coherence cracks about *The Epistle to the Romans* have been observed. In our view, those cracks arise and accumulate over time when *Romans* traverses across cultures. Over time L2-*Romans* is further removed from its original socio-cultural and ur-recipients' interactionary contexts, especially when each and every of the ardent and ingenious L2-*Romans* translators and commentators are overwhelmingly practitioners of the Linguistic Translation Paradigm. That is when those L2-translators and commentators (and in the essential sense also as teachers and curriculum developers) let other considerations, such as the ease for a reading or immediate acceptance or "natural" understandability among L2-recipients, take over the concern for Historic-Criticality, hard-to-fathom segments are paradoxically only too natural to arise in number over time and across cultures.



In addition, their degree of absurdity - in senses and meanings - could only become the more intense over time. This is because whenever a notable post-Pauline commentator concentrates only on a particular segment of LTP-*Romans* and attempts to “make it understandable” a-historically and un-historically, that segment is then further isolated from the other chapters. It is also simultaneously further removed from its original socio-cultural and reader-text interactionary context. By nature such an “interpretative” attempt is un-holistic. Thus, the more convincing as an *ad hoc* explanation it is for a localized segment of L2-*Romans*, the more detrimental paradoxically such an attempt is to the textual coherence and wholeness of *The Epistle to the Romans*.

Eventually church dogmas take over. In addition, anti-Semitism might further confuse the scene after AD 70. However, we must note that the Jewishness of St. Paul the author does not nullify the Greco-Roman nature of the audiences. Those *Romans* verses and chapters citing Old Testament or questioning the relationship between the Christian God and the Israelites etcetera could be rightful concerns to Christ-believing Greco-Romans. To infer from those verses and Chapters that the ur-recipients were Jewish or not Jewish,



or that they were Israelites or not is not an act in strict adherence to the Methodology of Historic-Criticality, (cf. subsections 5.6.2, Fig. 13; and 5.6.3, Fig. 14). In any case, over time and with the impacts of the Linguistic Translation Paradigm (cf. Fig. 2, under subsection 3.5), what St. Paul could really have meant and what the socio-interactionary ur-recipient reception could have been all become the harder to fathom. Subsequently, a shift towards the Cultural Translation Paradigm becomes practically even the harder and the more unlikely to be attempted by any *believing* translator, teacher or commentator. This is because to them their established congregational line(s) about *Romans*-segments, and the authoritative and authoritarian imago of St. Paul both could appear to be at risk with a CTP-reconstruction for *Romans*.

What then are the emergent coherence gaps (and semantic jumps or contradictions) noticeable and conveyed by L2-*Romans* and the affiliated commentaries that stay and are produced within the Linguistic Translation Paradigm? We will come to them immediately below. The critical point to note is that such textual and semantic cracks or contradictions (as well as believers' subsequent confusions and misunderstandings about life and values) generated



in and propagated by these ordinary LTP-L2-*Romans* simply disappear when the Method of Historic-Criticality is applied and when the text of *Romans* is taken as a holistic piece within the Cultural Translation Paradigm. Below are some of the obvious cracks and contradictions and how an ur-recipient sensitive CTP-reading of the L1-text of *The Epistle* could revert these “gap” problems created by LTP translating-and-teaching.

- (1) The irreconcilable dichotomy between the Righteousness of an authoritative and authoritarian God and the Grace of such an omnipotent God: This dichotomy should be thinkable at all contradicts the Pauline vision of his L1-*Romans* God who is full of self-initiated and unconditioned GRACE towards humans. That God is willing to suffer and wait patiently till people may respond and change. This unconditional, long-lasting and patient call for change as “faith in obedience” (*Rom* 1: 5) is vividly evidenced in Jesus’ death on the Cross. This dichotomy arises when Zeus and when the Conscience (cf. Chapter 5) are both obliterated from the meta-background conducive to the ur-recipients’ aesthetic-phenomenological reception and socio-interactionary reading of



the L1-text of *Romans*, (cf. M-5 in Appendix 6C).

- (2) The sudden narration about a vengeful and judgmental God at the beginning of *Rom 2* in L2-*Romans* also means disconnecting this *Rom 2* segment from the aforementioned perspectival observation about the innate conscientious device active inside human, which is narrated in *Rom 1*, (cf. M-4).
- (3) Points (1) and (2) above, in part, arise because of this Point. That is disregarding the calculated euphemistic connotation of “Ouranos” as hinting at Zeus, the worries, fears and thinking patterns related to ur-recipients are lost. The implicit L1-*Romans* message of the Christian God’s saving imperfect persons (sinners) from their own Conscientious remorse and self-accusations (*Rom 1: 32, 3: 25*) as well as from the curses and angers of Zeus are then lost, (cf. M-5 in Appendices 6A-6C).
- (4) With the obliteration of the ontological anthropological analysis found in *Rom 7:1-5*, the core of the message of L1-*Romans* is lost, (cf. subsections 1.4.5 and 1.4.6). Some L2-*Romans* commentators’ are taking St. Paul as entering into mere self-analysis in the second half of *Rom 7*. Such a theory of self-indulgence is not coherent with the *Romans 1* to *6* and it creates



also gaps with the other chapters to come after. It contradicts also the self-positioning of St. Paul towards the ur-recipients in Rome, as witnessed in *Rom* 15: 18-19. (This issue of *Rom* 7 will be further investigated in Chapter 7.)

- (5) Such a misreading in (4) above naturally is assigning a special weigh to the “constructed” personal testimony of St. Paul. Yest, the over-authoritative Apostle Paul too is “being constructed”. This authoritative (and authoritarian) imago hopefully might add extra weight over *L2-Romans* segments that become difficult to comprehend in those *L2-Romans*. Yet, this distortion made L2-readers of *Romans* become totally ignorant about the existential ontology of human as contrasted against god and animal. The gravest damage then is that learners become ignorant about the layered structure of the inner transcendental self (cf. subsections 1.4). In any case, we shall report further about it in Chapter 7. The significant point that we must note is that: To Paul, it is the “inner womanly-I” (in *Rom* 7: 1-5) whom is to live in union with Christ. As for the strong “husband-I”, it is a constructed persona which must subside or de cease in deference to Christ. (These obseervations can indeed provide the



valuable theoretical and dialogic linkages bridging over to Chinese thoughts, such as to the *yin-yan* (陰陽) aspects of the human personality and provide linkages with aspects of the transmutation into Purified Consciousness (轉識成智)<sup>17</sup> in the Buddhist tradition, etc.)

- (6) Missing out on the above intimate aspects (in *Rom 7* and *Rom 6*) would make the discussion and comprehension of the remaining chapters of *Romans* seemingly independent of the Pauline concern of the “inner human”. That is commentators of L2-*Romans* would be settling upon and reading from a distinctively different mental frame of reference compared to that of St. Paul.
- (7) As a result of the compounded impacts of the various points above, some commentators would take *Rom 9* as another showcase of a dictatorial God instead of an invitational God co-authoring the role of “inner human” in the historical drama in the historic epoch of the present times. All in all, to most commentators operating with the maxims and limits of the Linguistic Translation Paradigm, *Rom 11* does appear strikingly inconsistent with *Rom 9* and *Rom 10*. So big is the perceived inconsistency that some even suggest *Rom 11* should better be deleted from L2-*Romans*.<sup>18</sup> Its removal,

in the thinking of these advocates, will make interpretation much easier.

- (8) However, reassessed through the perspectives and psychologies of the Greco-Roman ur-recipients, *Rom* 9-11 have certainly pastoral and counseling dimensions. They are not eschatological as such. At least not at the time when *L1-Romans* was first written in Corinth and then circulated in Rome; though after AD 70, this would change. In short, as understood through the LTP lens and perspectives, there is no perceivable inner logical connection between *Rom* 1-8 and *Rom* 9-11. As a result, some even think St. Paul is a bad and errant writer. No wonder, some people have then suggested that St. Paul does not write with any *Mitte* in his mind. These suggestion and comments are indeed symptomatic of the perceivably insurmountable fragmentation in those commentators' LTP-comprehension and LTP-based speculations about *L1-Romans*.
- (9) With the removal of the “inner human” from the dialogic and ur-recipient consciousness among the *Romans* commentators, *Rom* 12 and *Rom* 13 become purely good ethics and sound morals. *Rom* 12:1-2 for instance are mostly comprehended within a mental framework that views God and humans (and not specifically as the “inner human”) as essentially at odds

about life and values orientations concerning what is really the knowable and socio-interactionary Good among humans. The comprehension of *Rom* 12 to *Rom* 15, in short, so understood, has hardly any relation with the intimate and transcendental issues that are heavily conversed about in *Rom* 1-8. That is this approach implicitly has created a gap between *Rom* 1-11 and *Rom* 12 onwards. Each part is not needing the other part. There is no reason at all for St. Paul to have written this long indeed. However, for St. Paul and his ur-recipients, the narration of *Rom* 12 onwards are deeds to be lived through and experienced by only the “inner woman-I” in deep union with Christ. (For the “husband-I” should have died.) In other words, those graceful deeds and values from *Rom* 12: 1 onwards are NOT works of the NOMOS. Striking out this “womanly-I” from our conscious discourse about *The Epistle* is fragmentizing this masterpiece of St. Paul.

- (10) *Rom* 6: 19 has described who are the “weak” and who have become empowered (i.e. the “strong”). That is in the L1-*Romans* terminology “the strong” and “the weak” are strong or weak as reflected by the transcendental union of the “inner human” to Christ (*Rom* 6: 8), or by the absence of such union. This Portfolio thus of the view that the “strong” in



*Rom* 15:1 were simply those Greco-Romans whose “womanly-I” stayed in unison and submission to Christ. Much confusion about later generations’ speculative L2-interpretations of *Rom* 14 and 15 is the result of LTP-*Romans* losing out on the thread of “inner human” or the inner transcendental self which are so evident and central in L1-*Romans*. This losing out is in part due to the assumed and accustomed fragmentation of *Romans* into mutually disconnected blocs.

To conclude, the above are the most striking coherence and semantic gaps prevalent in LTP-framed debates about *The Epistle to the Romans*. The result of these LTP-fragmentations of *Romans* are making it hardly sensible to speak of an overarching theme running through L1-*Romans*. However, we must bear in mind this Fragmentation Problem is itself a result of dismissing the intercultural landscapes and Greco-Roman undertones as the shared meta-knowledge between St. Paul and the ur-recipients. At root of such problematic interpretive perspectives and hermeneutic lens implicitly shared by L2-*Romans* commentators and teachers is the Linguistic Paradigm of translation and teaching. All such views and arguments have lost sight of the Ur-question and



the meta-knowledge that have given socio-interactionary and *lived* phenomenological senses and meanings in the reception of L1-*Romans* among its ur-recipients. A curriculum to teach *Romans* designed along these lines of the Linguistic Translation Paradigm would thus be losing out much of the significant lessons for life and values that have originally been intended and designed by St. Paul in his L1-*Romans*. On the other hand, in terms of curriculum development for life and values education in particular, recovering the Conscience and the Transcendental Anthropological Ontology of Humans will make the study of *Romans* and of one's transcendental inner self more consciously empirical, i.e. more open to knowable intuitive, contrastive, and critical phenomenological inspections.

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<sup>1</sup> See Roland Barthes, "The Death of the Author," in *Image, Music, Text*, trans. Stephen Heath (New York: Hill and Wang, 1977), 148. Barthes remarked: "... a text's unity lies not in its origin but in its destination."

<sup>2</sup> Hellenic/ Greco-Roman religion as a system of cultural self-definition, see Paul Cartledge, *The Greeks: A Portrait of Self and Others* (Oxford: Oxford University Press, 1993), 154-56.

<sup>3</sup> See Garry Wills, *What Paul Meant* (London: Penguin Books, 2006), 174. Wills observed, "The *Romans* passage is part of a complex interplay of 'persons' in diatribe-exchanges, meant to show that Gentiles and Jews – not as individuals but as societies – have both failed to observe their covenant with God. Pagans, given the natural law, became unnatural. Jews, given covenant law, repeatedly rebelled against it."

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- <sup>4</sup> For the contours about modern scholarships on first century Judaism, St. Paul and “newer” *Romans* theologies, see Robert Morgan, “New Testament Theology in the Twentieth Century,” in *Biblical Theology: Introducing the Conversation*, eds. Leo G. Perdue, Robert Morgan, Benjamin D. Sommer (Nashville: Abingdon Press, 2009), 198-200.
- <sup>5</sup> Mircea Eliade, *A History of Religious Ideas, Vol. 1, From Stone Age to the Eleusinian Mysteries*, trans., Williard R. Trask (Chicago: Chicago University Press, 1978), 261.
- <sup>6</sup> Ibid.
- <sup>7</sup> There were clues showing “The supposedly [pseudo-]Pauline letters, written late in the first century, reflect a church that is cutting back on the radical egalitarianism of its early days”. See Garry Wills, *What Paul Meant*, 98. See also Morna D. Hooker, “Beyond the Things That Are Written? Saint Paul’s Use of Scripture,” in *The Right Doctrine from the Wrong Texts?* ed. G. K. Beale (Grand Rapids, MI: Baker Books, 1994), 294. Hooker opined, “it is all too easy for Christians to misrepresent Scripture by reading back into it the beliefs of later age. Sometimes, again, the text has been interpreted in a rigid way which has left no room for ongoing Christian experience: it has been understood, not as a witness to the truth, but as the embodiment of truth. One of the ironies of history is that Paul’s own writings have often been fossilized – turned to stone and treated as τὸ γράμμα. Paul’s own exposition of Scripture demonstrates the absurdity of using him in this way. For him, God’s word is living, not static, and Scripture is the witness to that word, not its embodiment.”
- <sup>8</sup> The Gospels of Matthew and John, which most scholars believe were authored after AD 70, had to redefine the positioning of “Christ-followers” towards Jewish tradition. They contained words that “are hardly designed to build mutual respect”. In this framework, L2-*Romans* translating and teaching were further bent to indicate a judgmental anti-Semitism in the writings of the Latin Fathers. See John Shelby Spong, *Rescuing the Bible from Fundamentalism: A Bishop Rethinks the Meaning of Scripture* (San Francisco: Harper San Francisco, 1992), 22. The narrational, descriptive and lamenting perspectives of L1-*Romans* were thereby lost to the present day.
- <sup>9</sup> 參閱羅念生、水建馥編：《古希臘語漢語詞典》，μανθάνω 條，尤指：通過閱讀（）學習，從而看出、弄明白、理解、認識、知道。
- <sup>10</sup> 參閱盧龍光：《論盡羅馬——透析保羅寫羅馬書之目的 [Paul’s Purpose in Writing Romans: The Upbuilding of a Jewish and Gentile Christian Community in Rome]》（香港：漢語聖經協會，2010），198-199。
- <sup>11</sup> See also David Feinstein, Stanley Krippner, “Weaving a Renewed Mythology into Your Inner Life,” in *The Mythic Path: Discovering the Guiding Stories of Your Past – Creating a Vision for Your Future* (New York: G. P. Putnam’s Sons, 1997), 205-226.
- <sup>12</sup> Jane Vella, “Twelve Principles for Effective Adult Learning,” in *Learning to*

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*Listen, Learning to Teach: The Power of Dialogue in Educating Adults* (San Francisco: Jossey-Bass, 2002), 3-27. The Twelve Principles captured by Vella are: Needs Assessment; safety; sound relationships; sequence and reinforcement; Praxis (viz. action with reflection); respect for Learners as Decision Makers; and ideas, feelings, actions; immediacy (viz. immediate usefulness); clear roles; teamwork (viz. celebrating learning together); engagement; accountability (viz. Knowing how they know they know) .

- <sup>13</sup> See *L1-Romans* 11:35; which M-1 gives two parallel renditions as follows. Layer-One Rendition: “又或誰先給了祂，以致上帝，今後因有欠於他，必只得使他受賞，償還所相稱的甚麼嗎？” And Layer-Two Rendition: “又或誰因先背叛了祂，以致上帝，今後不得不（屈於「因果律」或是甚麼別的），就只得使他，飽嚙相稱的天罰天酬麼？” Regarding the limits confining even Greco-Roman deities (including Zeus), see Mircea Eliade, *A History of Religious Ideas, Vol. 1, From Stone Age to the Eleusinian Mysteries*, trans., Williard R. Trask (Chicago: Chicago University Press, 1978), 261.
- <sup>14</sup> It is not difficult to see that the senses and meanings of *Romans* 12 and 13 are relational to the socio-political conditions and the performative cult implied by *Pax Romana*. 參閱芬納(S. E. Finer)：《統治史：卷一，古代的王權和帝國——從蘇美爾到羅馬》，馬百亮、王震譯（上海：華東師範大學，2010），356-61；關於「希臘的社會思想」，見張金鑒：《西洋政治思想史》（臺北：三民書局，1995），44-45。
- <sup>15</sup> See Rom 16:12; and *Latin Dictionary: Latin English/ English Latin*, s.v. “Persic.us.”
- <sup>16</sup> “The Conscience” in *L1-Romans* could constitute a platform for inter-traditionary engagements, for example with Chinese Confucianism. 參閱陸澄：〈門人陸澄錄·第五十二條〉，收《王陽明·傳習錄》（北京：人民文學出版社，2007），42：「先生曰：『道無方體，不可執著，卻拘滯於文義上求道，遠矣。……人但各以其一隅之見，認定以為首止如此，所以不同。若解向裏尋求，見得自己心體，即無時無處不是此道，亘古亘今，更有甚同異。』」
- <sup>17</sup> Cf. J. Rošker, *Searching for the Way: Theory of Knowledge in Pre-Modern and Modern China* (Hong Kong: Chinese University Press, 2008), 278.
- <sup>18</sup> 雷沙南[H. Räisänen]：〈保羅、上帝與以色列——近代對羅九〔至〕十一章的研究〉，《筆戰羅馬：羅馬書之研究》，盧龍光等編譯（香港：天道書樓，2010），298。

## CHAPTER 7

### CURRICULUM DEVELOPMENT (III) ~ I AIM TO ASSIST

#### INTERCULTURAL LEARNERS THROUGH TEACHING *ROMANS*

Having sketched the findings of M-1 to M-5 in Chapter 6 previously in this thesis, and having reported on the inner coherence and thematic unity of L1-*Romans* as observed through the deep structure based upon the Ur-Question in the aesthetic-reception of the Greco-Roman ur-recipients, we may now proceed to highlight the critical principles of curriculum planning for life and values education for contemporary Chinese-speaking adult Christians as based upon *The Epistle to the Romans*. The ultimate curriculum aim is to induce the learners' deep encounter with the "self"<sup>1</sup> and aiding the dawning of the Realm of Grace among course participants in the subjectively *lived* phenomenological world of the adult learners participating in the courses.

In the writing of this Chapter, the class interactions and feedbacks from Chinese-speaking adult Christians who participated in the reading and learning of *The Epistle to the Romans* by way of the Cultural Translation Paradigm (viz.





through M-1) have already been taken on board. To keep the writing streamlined, intellectual interactions with the relevant views in the literature will, as far as possible, be written into in the footnotes. Hopefully, this way of presentation should make grasping the gist of this Project a lighter and more enjoyable experience while relating it to contemporary socio-interactionay considerations and contextualizing it to the wider world of learning.

In general terms, the following subsections in this Chapter are significant aspects in curriculum planning for the achievement of the ultimate pedagogical aim we have just mentioned. This is because every learner has in them some culturally acquire beliefs about what they can learn, may learn, or should be learning when he or she sets to read *The Epistle to the Romans*. In this Portfolio, such culture-based beliefs<sup>2</sup> - as well as adjustments in other implicit and culturally inherited beliefs - of the adult Christians must be addressed to so as to ensure a closer realization of the curriculum aim. Furthermore, we believe this pedagogical aim is in strong alignment with the L1-intent of St. Paul. This judgment of ours is based upon the comparability of the intercultural pedagogical landscape that a cross-border *Translation-al Teacher* nowadays is



facing. For this contemporary ideological landscape is indeed quite comparable to that of St. Paul's, when he was faced with his Greco-Roman ur-recipients.

### **7.1 Bible translation: The ur-dichotomy and God's goodwill in L1-Romans**

This Project does not aim to claim that every theological point articulated herein is final or impeccable. In a sense even if such finality and impeccability might be achievable, neither of these qualities is the ultimate aim of this Project. This is because although there are grounds in M-1 to M-5 for us to expect that some of the findings therein will eventually ripple through the world of theological studies, to be final, doctrinaire and legalistic in announcing having arrived at a new epistemological terminus however is not our terminal aim as translator-and-teachers with an interest for life and values education. Such a stand contradicts essentially also the general inter-cultural openness, inclusive and dialogic mindset exemplified (and advocated by St. Paul) in *L1-Romans*. Hence, it would not be viable for both St. Paul's ur-generation of pluralism and our times of postmodernism. Such theological finality is therefore not an educational aim that this Portfolio wishes to achieve among adult Christians



from Chinese-speaking communities (in Hong Kong).

In fact, the more forcible such an attempt to make such a theological claim he closer one might be in retaking of a position that disregards heartfelt queries about transcendent life and values. Besides, the concerns raised by this Portfolio are not to argue that all LTP translations, commentaries and teachings of *Romans* are of no educational or theological points. To assert such would be quite contrary to the *lived* experience of many, and would be quite naïve. The contention here is solely that the disregard of heartfelt queries addressed by St. Paul for his Greco-Roman contemporaries has been the long established (and unquestioned) consequences implicit of the Linguistic Translation Paradigm. Hence, such L2 translations and commentaries of *Romans* have over the centuries been implicitly projecting, maintaining and perpetuating LTP-constructed discrepancies. For instance, the central position occupied by the inner self (ἐγώ ego) throughout L1-*Romans* was downplayed. The significances of *The Epistle to the Romans* in terms of life and values education, aside from its doctrinal prominence, have thus often been overlooked.



The perceived value of L2-*Romans* has on adult Christians is basically that of a revered and dictatorial source. This means, for many laymen, *The Epistle to the Romans* in the L2 worlds is a treatise of holy and rigidified dogmas. “Rigidified” is mentioned here because a major deficiency of the LTP-reading and teaching of L2-*Romans* is taking the glory of God as opposing to and overriding human dignity. This unhistorical approach inevitably gives rise to many insurmountable questions of textual incoherence and hermeneutic difficulties. Consequently, it is rare even for serious L2-Chinese readers not to give up before reaching the end of *The Epistle*. L2-*Romans* is therefore often read piecemeal, whilst *Romans* 16 which contains fundamental and historic clues for a contextualized reading and learning of *The Epistle* is hardly reached at all before one has already given up the reading. So, eventually people have established a kind of consensus, if you want to search for “authentic and right beliefs”, then dig up *The Romans*. That means, a liberating rendezvous with the “inner human” and the electrifying encounter with the Ur-Question as embedded in the L1-text of *Romans* seldom authentically occur for the contemporary adult Christians reading L2-Chinese *Romans*.



Hence, this Project (as will be further illustrated in the subsections below) has been an “action-research” endeavor to re-enliven the curriculum orientations of *The Epistle*. In general, this Portfolio is conducive to rekindling the genuine inner enlightenment among adult Christians in their experiencing about and interacting with a culturally sensitive L2-Chinese *Romans*, viz. M-1. The pedagogical dialogues and phenomenological interactions involved are to bring them to concepts, mind frame and vision about life and values that will enable them to be a practicing Christ-follower, in sharing the much profounder life-touching charisma of Christ which shall further transform one’s inner self. As the paradigmatic and evangelical-pedagogical orientations of St. Paul himself have been for learning across epistemic borders, this Project, in its recovering the strategic and logical positioning of St. Paul as a cross-border translator-and-teacher (cf. Figure 5), is a step in reconstructing, recollecting and reassembling the perennial life issues and the valuable intellectual, emotive resources that had once gave the L1-*Romans* its impacts to its pluralistic Greco-Roman ur-recipients. These recovered resources and perspectives can be the foundation for future and inclusive intertradictionary dialogues between Christian and Chinese perspectives in the contemporary world.



In short, the *L1-Romans* as historic-critically recovered and received is an epistle of tactfulness. So received and translated by way of the Culture Translation Paradigm, this Project has established that one of its central messages was to open up a new spiritual realm for its recipients who were puzzled by the theoretical position of Grace. This Grace however cannot be fully appreciated as Grace when it is merely taken as a dictated doctrinal notion, unconnected to the genuine and heartfelt ur-dichotomy between Grace and the Law. A denial of this ur-dichotomy or shifting this locus of dichotomy to become as if the theoretical contradiction must be between God's own attributes (i.e. between his Kindness and Righteousness) - as often is the case implied in LTP-translations and LTP-commentaries about *Romans* in L2 – would be subversive. It would inevitably reverse our understanding about that God's relationship with the world. The Christian God would then appear to be “childish”, wishing to be kind and be righteous and be glorious at the same time, cf. subsection 5.6.1. However, in *L1-Romans*, there were no such idiosyncratic concerns of the Christian God of St. Paul. There the fundamental message of *L1-Romans* was how God was saving humankind from their self-incurred and self-inflicted curses and miseries created by their very insistent choice to be



heroic performers of the Law. That is in this L1 vision, the human heart is the locus of contradictions. God is helping to save humans from the self-trapping dilemmas arising from their, rather than of God's, schizoid needs to be glorious or honorable.

Hence, the most foundational lesson of inducing Chinese speaking adult Christians to *Romans* is to enlighten them to these differences in basic assumptions and orientations between St. Paul and later generations' L2-*Romans*. The learners have to learn to reorient themselves<sup>3</sup> in regard to the nature of *The Epistle to the Romans*. They should be caused to become aware of the life and values education aspect of *The Romans*. These however are aspects generally quite out of their established expectations about what they might see and learn from this epistle of St. Paul.



## **7.2 The vicious loop:<sup>4</sup> Translation paradigms and learners' meta-conceptions and meta-expectations**

With reference to the above, St. Paul's *L1-Romans* was to empower its recipients to reassess their established meta-cultural and philosophical beliefs (i.e. ingrained faiths) about righteousness, self-reliance, fates and the Law etc. The method St. Paul had himself used in his *L1-Romans* was a combination of pleading, persuasion and appealing to one's inward and intuitive knowledge *about* and *of* the inner transcendent self. In other words, this Project is stating a specific case to illustrate how indiscriminate, pan-chronic, and *trans-linguistique* application of the Linguistic Translation Paradigm is doing a disservice which is pedagogically and spiritually alien to *L1-Romans*.

Unfortunately to give both St. Paul and his *L1-Romans* an authoritative and authoritarian tone seems to have been prevailing. This could have due to a number of contributing forces in addition to the LTP-attractiveness of being simple and easy to read. What exactly those contributing factors could have been is itself a rigorous intellectual question in its own right. In any case, most





Chinese-speaking adult learners encountered in this Project were shocked when they first encountered with the culture-sensitive and contextualizing translating and teaching approach embodied in this Portfolio.

It is worthwhile for us therefore for the purpose of Curriculum Development of this Project to take note of learners' existing beliefs about *Romans* and about their beliefs of how and why they should be learning about *Romans*. Figure 16 below are some aspects that I have found it essential to address to and to bring to the awareness of the learners in the process of the implementation of the curriculums on life and values education so designed, (cf. Chapter 8 below).

<b>Major Curriculum aspects<sup>5</sup></b>	<b>Learners' common beliefs</b>	<b>CTP-L2-<i>Romans</i> Curriculum (i.e. Teaching Goals for a CTP-Teacher)</b>
<b>1. Reality ontology</b>	A world of reason, of things and of God	A world of the transcendental self, of intuitive and socio-constructive experiences
<b>2. Truth (Knowledge), Epistemology</b>	Reason and revelation; what works; what is; even humanistic Truth is objective and eternal, no real change or anti-change.	Intuitive, experiential and revelation; change is ever-present, a continual spiritual process; aesthetic-receptive partaking is necessary at all times.



<b>3. Goodness Axiology</b>	Rationality, laws of nature, the public test	Voice of the inner Conscience (Cf. subsection 7.5.)
<b>4. Teacher's approach in teaching Truth</b>	<ul style="list-style-type: none"> <li>• Discipline of the mind, and doctrine that objectifies the subject-matter of spiritual truths;</li> <li>• Laws that make Grace sensible and/or trustworthy.</li> </ul>	<ul style="list-style-type: none"> <li>• Path to intuitive and experiential liberation: Decease of the public-“persona-I” and the subjective union with Christ;</li> <li>• Unearned Grace that transcends the Laws.</li> </ul>
<b>5. Teacher's approach in teaching Goodness (Values)</b>	Disciplining behavior (to reason or to the will of God); training in rules of conduct.	Awakening to the transcendental self; and the Conscientious responsibility towards God.
<b>6. What should indeed be taught</b>	External truths; wisdom of the ages, laws of physical reality.	Method and subject of socio-interactions; problems of the “human” and the ontology of the “inner human”; relating to Christ and to unearned Grace.
<b>7. Role of the Teacher</b>	Interprets, tells, displays and imparts knowledge	Aids, facilitates, inspires, questions, and shares in the personal journey of the learners.
<b>8. Role of the Learners</b>	Passive reception, receives, and memorizes.	Active reception, active participation, active dialogic integration and fusion, determine own choices.

**Fig. 16: The CTP-Curriculum Goals/ Demands vis-à-vis Adult Learners’  
Meta-conceptions & Meta-expectations**

In other words, helping learners to develop an awareness about these subtle meta-conceptions and meta-expectations on their parts is a must in the Curriculum Design for the purpose of this Portfolio. I came indeed quite promptly to a realization of this pressing need in the first round of courses offered to Chinese-speaking adult Christians.

In short, the prevalence of the Linguistic Translation Paradigm in the translation of *Romans* (indeed of Bible Translation in general) has imbued contemporary learners with meta-conceptions and meta-expectations quite contradictory to what the L1-*Romans* curriculum has been oriented to put across. These expectation differences between the “Faith of Obedience” (*Rom* 1: 5) and “auto-nomous humanism” have called forth St. Paul’s writing this very epistle to the “Romans”. These widely permeated but wrong-headed learners’ prior beliefs about *Romans* should indeed be pinpointed. Learners should indeed be led to face the epistemic, emotive and spiritual challenges so arising.

This means the teaching of *The Epistle to the Romans* essentially requires teachers to be trans-traditionary and *trans-linguistique* teacher-and-translators. The learners need to be transformed in the perspectives how they look at their “selves” and the wider world around them. Failing to grasp this fundamental translator-and-teacher role of the Teacher in a curriculum that employs a CTP-*Romans* as its curriculum and learning resources is falling short of the expectations of the L1-*Romans* curriculum on Life and Values Education.



Hence, when implementing a CTP-Romans curriculum so designed for adult Christians, discussions would generally emerge which require our making some investigations about the challenges that a Bible-translator faces in making the first ever and truly cross-epistemic utterances. The word-based translation and context-based translation as paradigms would eventually, and naturally, emerge as topics arresting attention of the adult learners, (cf. Fig. 1). The undesirable consequences that could arise from the use of an improper translation (and teaching, and learning) paradigm would eventually unfold during the discussion, too. My teaching point at this juncture of events is to show the adult learners that “messages” and “words” are not always the same thing. In a reading of *The Epistle to the Romans*, the messages which are situated in a cultural context should take precedence over the word-based understanding.

For instance, the first undesirable consequence is, as said of earlier, that the Ur-Question on the naturalistic ur-dichotomy between Grace and the Law is under-translated in *L2-Romans*. In fact, simply ignored. The perceived ur-dichotomy is often misunderstood as between God’s two conflicting



attributes. Secondly and subsequently, the resultant interpretations of and teachings using *Romans* (either as L2-*Romans* or as commentaries in L2 about *Romans*) are inescapably problematic in misrepresenting the goodwill of God. And within such wrongly focused perspectival framework, God's wish appears to center first and foremost on his own "divine glory" that needs to be restored and is requiring the instrumental compliance on the part of humans. Moreover, when the ur-question shared by St. Paul and his ur-recipients was forgotten, unexplainable and simultaneous fractures undermining textual coherence inevitably arose. Third, under these circumstances, most L2-translators and L2-teachers turned paradoxically even the more interested in translating original words and religion rather than the ur-meanings and faith.

That is to say translation paradigm and educational orientations are not unrelated. This is the foundational Lesson Two essential for adult learners. The general curricular tendency for L2-*Romans* (which are predominantly LTP-translations) is to become didactic, imposing and directional, rather than slanting towards the reflective, inspiring and empowerment sides. Furthermore, lest one might err or be judged heretical, and given the unique doctrinal position



ascribed to *Romans*, L2 translator-teachers of *Romans* tended to make mutual cross-references to hedge one's translating and teaching.<sup>6</sup> Thus, given a sufficiently long span of time, which was measured by the centuries, and under the extensive and usually unnoticed spells of the Linguistic Translation Paradigm, some consensus has then emerged. That is, in the L2 teaching and translating of *Romans* the Christian God is permitted to show only that face which has become unduly over-judgmental. This reflected the subtle translatorial psychology of preferring to err on the conservative side rather than being "heretical" or "original".

To sum up, authoritative thoughts and dogmas once established would prevail. Yet, this rigidifying strategy over time has rendered all L2-*Romans* and L2-commentaries about *Romans* further removed from the naturalistic and historic worldview of the Greco-Roman world. Hence, all L2-*Romans*, including L2-Chinese *Romans*, eventually have come to acquire an aura of being heavily dogmatic, propositional, dictatorial and eschatological outlook rather than being philosophical, intuitive-mysterious, interactional and counseling, or pastoral in sense and tone.<sup>7</sup> The aim of this Portfolio is not to



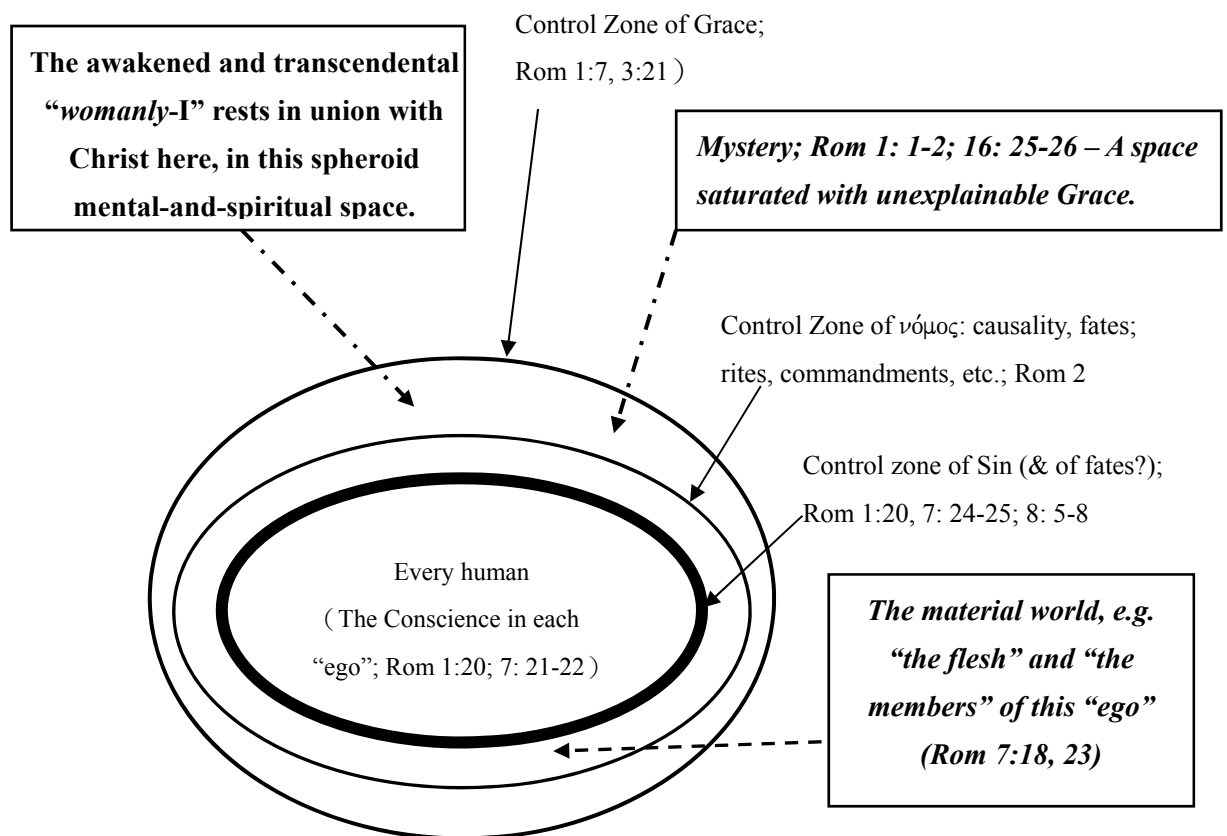
tear down these thoughts or dogmas as such. Our plead is that to loosen the holds and the impacts of these established notions would activate the phenomenological inner Life of the the learners. Adult learners can then become truly and deeply motivated, in the wish “to solve [actively] a vexatious problem of their own”.<sup>8</sup> In classroom practicum (to be further reported in Chapter 8), we do find therefore that adult learners rising above their rigidified notions about *The Epistle to the Romans* do find the lessons thought provoking and rewarding. In short, helping learners to realize the limitations created and sustained by the Linguistic Translaton Paradigm would enable them to “de-rigidify” and to “de-familiarize”<sup>9</sup> their preconceived notions about the Law, Grace, and God as well as about themselves. These would reset their inner mental space ready for learning.

### **7.3 Translation-al Paradigm: Socio-cultural persona and the transcendent “I”**

Hence, first and foremost, this Project (stemming from comparable curriculum and pedagogical concerns of L1-*Romans*) is a naturalistic pursuit attempting to give adult Christian learners a reasoned and historically situated experiential rediscovery of the subject-agent “I” which exists unconditionally in



the realm of mere Grace. Figure 17 below shows the various Control Zones (or Realms) that the learners as adults would have the necessary life experiences to visualize about phenomenologically.



**Fig. 17 The zones of control and the spheroid mental-&-spiritual space of lived transcendence in union with Christ**

Referring to Figure 17 and the metaphor of life as “drama” (cf. subsection 5.2.3(c)), we should add that this Project - again for its corresponding curriculum concerns of L1-Romans - aims to deepen one’s awareness about



one's conditions as a living human inseparable from divine Grace. And this "I" as situated in a particular set of socio-cultural and interpersonal networks is a persona cultivated, constructed and sustained<sup>10</sup> by the contingent worldviews and religio-philosophical subsystems that one has come into contact with in this drama of history.

As such, generally speaking, this "I" has an almost unstoppable inclination to perform. It, in adherence to some culturally sustained interpretations of the *nomos* (ὁ νόμος), is merely a projected dramatic persona. It has an incessant and continual urge to be something: To prove and to be who I am. Under closer scrutiny, this pretentiously auto-*nomo*-us "I" is a stream of consciousness. However, this "I" is not what that that is having that deepest feel of consciousness. It also does not possess the durable substantiality that it proposes to be in possession of. This enacting hero, the performative *manly* persona (ὁ ἀνὴρ , ἀνδρός),<sup>11</sup> which according to *Rom* 7:1-4, is in fact there inside every male or female human. It is therefore not the fundamental "I". It is only a bunch of socio-culturally constructed roles. In order that the ultimate subject-agent – which answer to the question of "What am I?" - might come

forward in the limelight, the seemingly independent and mirage-like “substantiality” of this manly persona (i.e. the transient “I”) must therefore first be knowingly displaced.

In other words, in St. Paul’s *L1-Romans*, there is the intimate *yin-yan* (陰陽) duplex of every human walking on the street.<sup>12</sup> This androgynous intimate nature of every human was still partially preserved and taught in the writing of St. Augustine (AD 354 – 430).<sup>13</sup> It has also been kept alive as a strand of thought in the Orthodox Church.<sup>14</sup> But this vision somehow was lost to later generations. St. Chrysostom (c. AD 347–407) had categorically taught that the mention of husband-and-wife in *Rom* 7:1-4 was a kind of rhetorical repertoire,<sup>15</sup> cf. subsection 6.1. Thus, he had also construed “the Law” there narrowly to mean exclusively the Jewish Law.<sup>16</sup> Yet, recovering the androgynous duplex of humankind is of momentous educational value for the Chinese-speaking communities. A naturalistic cross-traditionary dialogic bridge is obviously there. Based on substantial, universal and refined observations of the transcendent inner human, the androgynous nature of the inner human is undeniably a gateway for inter-textual and inter-cultural viz. intercultural, dialogues and reflections.

That is, it has been a “translatorial hijack” to discard the androgynous nature of the inner human. An attempt to answer “*Who* am I?” without at the same time giving some simultaneous thoughts to “*What* am I?” would be theoretically speaking incomplete. Hence, it will be contrary to the beliefs of L1-Romans to assert that the *manly* and performance-oriented “I” (ὁ ἀνὴρ , ἀνδρὸς) is *the* terminal “found” in one’s inward search for *that* real substratum ontological essence about “I”. Thus the discourse about the inner androgynous structure of the human psyche in *Rom* 7:1-4 and the lament about the “inner human” in *Rom* 7:22 (and in 2 *Cor* 4:16) are remarkable. Mistaking the outward, dramatic and socio-culturally created and maintained performative *manly* persona as the ultimate “I” means an alienation and estrangement of the ontological self, the *womanly*-I, ἡ ὑπανδρος γυνή in *Rom* 7:2.

Unfortunately, since the L2-Chinese *Romans* (and other L2-Romans) are descendants of the same make-it-easy-to-be-understood Translation Paradigm. The metaphysical question of “*What* am I?” is much more elusive and harder to fathom than the socio-cultural one about “*Who* am I?” The former and the more fundamental question is thus often slighted or skipped in L2 teachings about

*The Epistle to the Romans.*

In other words, in making *The Epistle* easy-to-be-accepted to the contemporary-minded – and this is explicitly not an aim of St. Paul himself when he masterminded his L1-*Romans* – the *yin-yan* androgynous nature of the inner human was and has often been played down. The view represented by St. Chrysostom has prevailed. L2-Chinese commentaries of *Romans* for instance all failed to catch on the significance of *Rom* 7:1-4 as a succinct and explicit statement about the nature of the inner human. In fact, in the prevailing materialistic worldview of nowadays, even the textual black-and-white presence of the “inner human” in *The Epistle* has often been passed unnoticed. Even among mature adult Christians, many have expressed astonishment when its textual presence was pointed out to them.

To sum up, to revive among the adult learners a general awareness of the “inner self” in contrast to human as a pack of flesh is essential. By a recovery of this *yin-yan* complexity of the inner human, the relevance of many milestone observations that have been recorded in the Chinese cultural traditions can be



re-enlivened. In the wider cultural sense, this is equivalent to clearing up a path for future Christians for the inter-grafting and mutual enrichment across cultures. Secondly, the mature adult Christians' astonishment on learning about the textual presence of the "inner human" and the inner androgynous condition of humans is an emergent learning and teaching gateway, too. Utilizing this astonishment has proved effectual in assisting adult learners to become awakened to their inherited, established and ingrained worldviews. Such worldviews, sad but fair to say, are in the main exclusively material. Yet, people – Christians or not - are living inside such "worldviews" and are deeply governed by their respective beliefs about the Law (ὁ νόμος) as well as by the laws of causality as so defined within such worldviews.

#### **7.4 The transcendent "I" in Christ: A life connected to the realm of transcendence**

Living in a material city of pervasive consumerism, most adult Christians in Hong Kong are more attuned to the needs of the body than minding the peaceful access to the inner self. In this sense, not few mature adult Christians



are still residing in the Control Zone of the Law (cf. Figures 7 and 17), it is therefore pivotal to highlight to them that the constructed and inherited cultural self (viz., “I” the performance oriented *manly*-I) is *not* the ultimate subject-agent. It is instead a persona that one has, in keep with his or her notion of the Law (ὁ νόμος), come to identify with; and that its dictates one aims also to follow extremely closely. However, since so long as one is hooked to the notion of the Law, this volunteered subjugation of the self – i.e. of one’s deepest most “*womanly*-self” of *Rom* 7:2, or “inner human” of *Rom* 7:22 – to the performative and “*manly*-persona” appears to be so tantamount that for most of the time the learners might visualize no other options than the absolute compliance to the “persona-I”.

In short, the obliteration of this *womanly*-I (*Rom* 7:2) from the Christian consciousness would make it incomprehensible to the contemporary adult learners how St. Paul could have spoken of the Christ-follower as a bride wedded to Jesus the Christ. The truth is one’s ontological and nameless presence precedes one’s taking on a socio-cultural persona. Socio-cultural laws are most effectual in governing the flesh, the body. But when closely



scrutinized, both the life of the inner *womanly*-I and values as values are neither generated nor sustained by the coercive or externally driven Law. The socially permeated Law as encapsulated in words is a socio-cultural expression. At times, it can be a close reflection of the innate and intuitively knowable liking of the inner human in one's longing for meanings. Yet, upon intimate analysis (and peaceful meditation), the socio-cultural persona and the inner *womanly*-I (viz., the inner human, the heart, the soul or the mind) are separable. That is divorceable, as said about it in *Rom 7:1-4*. Ignorance in their distinctness has in fact concealed the higher realm of Grace that lies beyond and above the ordinary and socio-culturally constructed zone of control of the Law from the vision of many believing adult Christians.

Hence, at the very least, this facilitation and recovery about the presence and the conditions of one's inner *womanly*-I should be counted as one of the most unshakable perspectival contributions of classroom teaching based on insights from this Project. That *manly*-I in me, which is apparently full of reckless and pretentious auto-*nomous* volitions, must die. He must be put to death. In other words, that "persona-I" who is so very active and



presumptuously strong in the usual and social sense as propagated in daily conversational terms has to decrease.<sup>17</sup> Then and only then can the inner human migrate out of the Control Zone of the Law into the higher spheroid of Grace, and then be freed from the voluntary and involuntary compulsions of the flesh and of sins. Yet, one's coming to realize the dilemmas facing the androgynous inner "I" and one's becoming aesthetic-receptive to the want to surrender the social persona and to start to live in a new and spiritual dimension is itself a gracious gift. One has this vision of Grace - and of humility and thankfulness - only when one lives in oneness with Christ, the new heroic husband of the *womanly-I* (Rom 7: 4).

To sum up, the above Christian vision of Grace (and the subsequent humility and thankfulness) is not an outcome arising from any formulaic reasoning, or from any act of mechanical procedures. The inspirational pulls of Grace may begin to be received and felt by the inner *womanly-I*, viz. by the renewed and redeemed I, when she is in St. Paul's metaphor in marital union with Christ the Lord. That is, a new life of unpretentious and conscientious morality and values might begin upon the voluntary extinction of the *manly-I*





whom is socio-culturally conditioned to keep looking outward for standards in seeking observance of the law. In contrast, God's Grace will empower a truly transcendental and conscientious life for the redeemed "I", guiding "her" to do Good genuinely, by listening inwardly to Christ and to her Conscience. The sole purpose for that Good is to be a gracious, conscientious and transcendent subject-agent co-working with God in human history; and there are neither fears of punishments nor longings of worldly rewards. The mere oneness attained in Christ is already the motivation and reward.<sup>18</sup>

### **7.5 Beyond the Law: What is the Good?**

So, what is the Good? And how has St. Paul's L1-*Romans* responded to this question? Based on the various MAHRs of this Project, we may propose the following points as significant aspects to these questions.

#### **(1) The Good surpasses the Righteousness:**

It is noticeable that despite L2-teachings about *Romans* in Chinese have the tendency to drill excessively on the issues of God's righteousness, human's



sins, and God's judgment, St. Paul's *L1-Romans* has actually as remarked earlier (such as in subsections 5.6.1, 6.3.2, 7.1) raised and discussed these dogmatic issues only in the connection with the ur-dichotomy between the Law and divine Grace. Moreover, the end station for his discourses is always Grace trumping over the Law (*Rom* 1: 17) which preaches and demands "Righteousness" to be achieved and delivered by human means.

Hence, from the perspective of St. Paul, righteousness *per se* is not necessarily the sufficient and the entirety of the Good. In other words, the Good and Righteousness – even any of these two ideals may be achievable and realizable among humans, they are not identical and interchangeable with one another. So, it is noteworthy that righteousness (δικαιοσύνη) was last mentioned in *Rom* 10:10 before its reappearance in *Rom* 14:17. In between these two verses and because *L1-Romans* has previously demonstrated that no self-reliant human efforts could alone arrive at true righteousness, St. Paul has turned to conduct a discourse about life-actions worthy of the followers of Christ by employing exclusively the notion of the Good. Yet, it is again with reference to *Rom* 14:17 that it is evident that



from St. Paul's perspectives, the Good must mean living out one's godly nature (i.e. reflecting one's god given glory) in the right mind of graciousness and thankfulness while engendering peace and joy in connectivity<sup>19</sup> with the holy spirit.

## **(2) The Good surpasses humanly constructed socio-cultural boundaries:**

St. Paul has stressed in *Rom* 12: 1-2 that all followers of Christ in fact constitute one and the same substantial entity referred to as “a living sacrifice” (i.e. singular in number, *θυσίαν ζῶσαι ἁγίαν*) and, which staying in connectivity to Christ the Lord, is dedicated to God. Referring to the ethnic, cultural and identity pluralities of the ur-recipients, which we have analyzed above (cf. Figures 13 & 14), it is reasonable to suggest that the theory of Good as St. Paul has sought to sketch and communicate in his *L1-Romans* is one of indiscriminating and unconditional humility, servitude, thankfulness and Grace. This intuitive knowledge of the Good should under the counsel of the Holy Spirit render one's self willingly to rise above all humanly set boundaries (cf. *Col* 3: 1-15).

Noticeable is that St. Paul has not attempted to give a declarative statement of what Good is. He has rather attempted to list some specific sets of motives and deeds in *Romans* 12, 13 and 14, covering the private, personal, familial and communal relations in *Rom* 12; the socio-political aspects of the larger societies as well as to the issues of a character of integrity in *Rom* 13; and the trans-class, trans-ethnic, trans-congregational and trans-religious border openness and behaviors, extending them to the entire Greco-Roman world and beyond in *Rom* 14. In short, St. Paul was urging, out of and for his being convinced that believers have all been touched by the Grace of God, and that the Good that is in compliance with the spirit of Jesus the Christ is one of humility, servitude, and thankfulness.<sup>20</sup> Besides, these values must mean a life of giving and forgiving (cf. *Cor* 3: 12-15). Hence, in it, there are no desires to revenge (*Rom* 12: 20) and no factional arrogances and dissensions (*Rom* 16:17).

**(3) Values as expressions of the Good are transcendental and they crystallize through participatory social interactions:**

Specific values are crystallizations of the Good in specific socio-cultural network and setting as “according to the Grace that has been given to us” (Rom 12:6) and as according to the reawakened proper awareness about the ontological conditions of one’s self (Rom 12:5), cf. Figure 17. St. Paul was therefore affirming, communicating and living out this understanding of “The Good”, in Rom 12 to 16. He was there pointing to that which is intuitively knowable in the Conscience of the “inner human” and that all humans are one new kingdom in the lordship of Jesus the Christ which is unfolding in the historic world of today, here and now.

Mature Christians having left behind their previous *nomos* and their previously auto-*nomous* egos are out-of-the-law (ἐκ τοῦ νόμου, *Rom* 2:18) and they are becoming a liberated generation (*Rom* 14:7-9). They are not nihilists, however. Their lives have a sacred goal. They are not for calculated and judicious balance between the gives and the takes. Moreover, they are not for sheer performative glories and successes as such (*Rom* 14:



12). Instead, one as a redeemed and beloved brother or sister of Christ (*Rom* 13:8-14) should seize the day to live and transform the orientations and the social actions of the self in ways that listens to the Conscience in faith rooted in Grace (*Rom* 1: 5; 12: 1-2; 14: 23).

For instance, mature Christians are to treat all fellow humans with honor and be prepared to sacrifice and suffer for their sake. For as followers of Christ, they know fully that the best Good can be performed is one's unconditional goodwill to others (*Rom* 14:14). Meanwhile, there are worldly and public and societal graces (*not* "duties" as such) that the transcendent Conscience would seek to illuminate upon (*Rom* 13:5). Moreover, *Romans* 14 has illustrated through the example of ritualistic favors that socio-cultural and ethnic stereotypes<sup>21</sup> are not unsurpassable. Next, *Romans* 15 by way of the Macedonians' gracious charity to Jerusalem was an example and teaching through invitational deeds. It shows Christ-followers the way of organizing the *conscientious* initiatives to reach beyond the confines of ethnic prejudices and boundaries. And most importantly, Christians are attempting to be good not because they have

acquired the notion of the Good from externally inherited religions. Rather, it is because they have experienced the death of their inner *manly*-I. They have, being redeemed by Christ and united in and with Him, become reconnected to the interior reality of their deepest self and the transcendental spirituality aspects of human existence in the Realm of Grace. And all of these are beyond the sheer dictates of the laws of causality.

**(4) Three provisos are needed** to contextualize the three aspects that have been

noted immediately above. They are as follows:

**(a) The Good surpasses the Righteousness:**

Depending on one's philosophical schema, St. Paul has in fact showed the futility of all culturally constructed and inherited strands of the Law. All socio-culturally constructed notions of the Law have proceeded with an assumption of different degrees about the need and the competence of humans to be self-reliant and to be independent of divine Grace. St. Paul would not have agreed on this. Yet, according to the Greco-Roman thinking of St. Paul and his Greco-Roman contemporaries, even these senses about the Law and about "the Good as reflected in the Law" are



gracious gifts from God, including from Zeus. The post-Enlightenment and modern belief that humans are legislators of their own values was unthinkable (and unreasonable) both to St. Paul and his contemporaries. In a nutshell, the law and the Good and the Righteousness, all must have divine origins so as to be what they are purported to be.

In addition, it must be noted that in *L1-Romans* the Good and socio-interactions (Rom 2: 15-16) are inseparable. Equally inseparable is the Good from historical contexts (viz. κόσμος, *Rom* 1: 18, 20). These aspects have been studied and illustrated in M-2 and M-3. For instance, generalities about the nature of value (such as righteousness in the abstract) “fail to capture the essence of what is of value just because value is specific and particular to this person”<sup>22</sup> in a specific historical and inter-personal and socio-cultural setting. Yet, this “does not mean that any one person’s view about what is of value is as good as any other person’s.”<sup>23</sup>





Several significances would thus arise. First, adult Christians are not unique or distinctive in their intuitively knowing any moral values that are not thinkable to others. Secondly, and as a corollary of the first, Christ-followers' want to do Good does not arise from any monopolistic or exclusive epistemic access to "true values". Rather, and the third significance is that: What makes the distinction between the ones who know and those who do not know Jesus the Christ is how they proceed to live upon the divinely ordained "Good". Those knowing and attempting to perform per the logics and acts of the Law - through imaginary heroic and manly volitions – make up a batch. The Christ-followers would however stay in oneness with Christ, await and serve in humility, surrendering to the quiet and mysterious guidance of the Conscience, and attempt to live out the "Good" through putting faith in the Grace of God.

Fourth, everyone – Christ-follower or not – has the potentiality of knowing intuitively what Good is and what Evil (κακός) is in their specific socio-historic contexts. It is not factual to claim that one must



need or must get into connection with Jesus or God before he or she has the competence to make conscientious appraisal of the self, cf. *Rom* 7:22. In short, one does not need a judgmental deity to instruct extraneously before one's Conscience has that competence to reflect and to know morally.

**(b) The Good of L1-Romans is *not* linearly or mechanically attached to any objectified operational task(s)**

Being open, receptive, pastoral and interactional in his pedagogical approach, St. Paul has left in his *L1-Romans* much room for each subject-agent among his ur-recipients to propose his or her own judicious, historic and specific tasks or life plans. We can take *Rom* 12:9 as an example. It says, "Let love be genuine; hate what is wicked (προηρόν), hold fast to what is good." But what exact actions does that mean for any specific follower of Christ in any specific historic circumstance is in fact open for that particular awakened soul(s)<sup>24</sup> to propose and to co-work them out in the guidance of the Holy Spirit. That is St. Paul's *L1-Romans* is through and through a treatise that



empowers and induces intuitive-mysterious, interactional and philosophical/ phenomenological decisions on the part of the subject-agent being counseled. Its tone and sense, as subsection 7.2 and elsewhere have earlier explained, was basically culture-based, pastoral rather than dogmatic and dictatorial.

**(c) The Good does not preempt or make void one's need for Gods'**

**Grace**

Whatever degree one might be perfect or diligent in striving for the realization of the Good that one knows does not in any sense renders that Good, or that striving after it, a factor that preempts one's need for God's Grace. In fact, such Good is intuitively knowable in one's Conscience even when one is helplessly wretched (Rom 7: 23-24). What makes Christ-followers unique is that they have migrated out of the Control Zone of the Law. They are thus living transcendentally a new life in the spheroid layer of pure Grace (cf. Figure 7).



To them, the Good is desired and is to be done not for compliance with the Law so as to trade of “righteousness” (Rom 4:6). Instead, the Good is desired and *lived* for, for the simple obedience to dictate of the pure Conscience (cf. *Rom* 13: 5) which is re-awaken in faith (*Rom* 1: 5). In other words, getting a subservient heart of humility and obedience (*Rom* 1:5; 16: 26) and *that* thankfulness to let the Good be realized through the socio-interactionary participation of one’s self is itself a gracious gift of God (Rom 1:6-8a; 16:27). One is open to, and is ready to unpack this gracious gift, and to retain this Grace because the “*manly*-I” has deceased in the *lived* inner death of “me”. In other words, the mature Christians’ deed or desire to do the Good is not an act in compliance of the Law. It is the transcendent *womanly*-I’s attempt to follow her Conscience, for she is now living in the oneness as wedded to Christ. She is thus receiving accordingly the divine Grace to serve with humility and thankfulness in the spirit, in measure appropriate to her stage of faith (cf. *Rom* 12: 3).



To sum up, especially for Christ-followers, *The Good is to follow in faith about being loved by the Gracious God in one's conducts and thoughts the Conscience, and thereby to give and to forgive readily and freely in thankfulness in being loved by God.* It is worthwhile to note that St. Paul does not advocate anything which argues or hints that the Good is necessarily effective or efficient to attain any ulterior purpose. St. Paul has also nothing to hint that to be Good is categorically marked by one's being wise and judicious in charting out rational paths in the conduct of one's aims and interests. The Good also is not characterized by weighing against matrices of pros and cons for any kind of self-improvement or self-aggrandizement. For to the repented and liberated *womanly-I* in union with Jesus the Christ,<sup>25</sup> to give and to forgive freely and readily is a heartfelt deed worthy of a try in peace and in joy<sup>26</sup> and in obedient, subservient openness to the great God of Grace, (Rom 1:5). Moreover, in his *L1-Romans*, St. Paul has indicated no rationalization at all for this *womanly* subservience other than:

- (1) That the Good is pleasing to God;<sup>27</sup> and
- (2) That attempting such is in alignment with the ontological imperative springing from the divinely ordained Conscience;<sup>28</sup> and



- (3) That such a way of life for the Good would be a fulfillment of the inherent glory (δόξα) of human as a human (Rom 16: 26), viz. as a divine vessel overflowing with mercy (Rom 9: 23).

## **7.6 The Action Research reflections (I): Spirals in the MAHRs and the awareness of a Pauline intercultural curriculum of Life and Values Education**

This subsection has the aim to review the emergent “action research spirals”<sup>29</sup> that have been naturalistically unfolded in my encounters with *The Epistle to the Romans*. If the eventual findings of this Portfolio as reviewed in the previous Chapters are in any sense posing some kind of subversive paradigmatic contributions to our understanding about *The Epistle*, such a path of development simply has *not* been pre-planned. In every true sense indeed, something is unveiled while I was caused to see. Then, new questions arose; and another round of historic-critical search and thinking prayerfully was repeated. Hence, now, I can declare in good faith and with good evidence that *The Epistle to the Romans* is unapologetically a legitimate spiritual and



philosophical masterpiece of direct relevance in the domain of Life and Values Education. For now, the new round of questions seems to have stopped from arising, at least for this present while, so, let me report the spirals as follows.

### **(1) ANALYSIS:**

This phase corresponds to the initial phase of my becoming a Curriculum Developer with a teaching interest in *The Epistle to the Romans*. My aim was then to make *The Epistle* easy to read and be understandable to the general public and believers alike. As reported in subsection 1.4.1 of this Exegetical Thesis and in subsection 2 of M-2 itself, I more or less very simple-mindedly had begun my exploration with *The Epistle to the Romans* as a practitioner in search of enhanced linguistic dynamic equivalence. I tried to understand and re-translate it, while staying within the assumptions and limits of the Linguistic Translation Paradigm.

Yet, even in this inception stage, I discovered soon that St. Paul was “translating” his unique evangelic vision(s) into words. Some sort of cross-epistemic communication was being involved. I turned conscious that



his emotive and intellectual endeavors and those of mine could be sharing some similarities in that, in either case, The Speaker-and-Translator was searching for the right way to translate into words inherited from his respective and immediate operating linguistic and cultural environment, so as to communicate something new and/or important”, (cf. Figures 5, 24, 28).

Yet, it did not work well with the Linguistic Translation Paradigm for me to do that job. So, the Method of Historic-Criticality gradually emerged and evolved. I shifted to aim at Cultural Translation, rather than seeking after lexical isomorphisms as if there must be straightforward equivalent counterparts across *trans-linguistique* cultures as LTP has assumed. The hard logic and contradictions herein contained and revealed is that:

*The Linguistic Translation Paradigm has static and a-historical preconceptions about languages and it assumes (contrary to humanistic reality) that there are straightforward isomorphic equivalences across cultures. As a model, LTP practically behaves as if everything that is being translated from L1 is “old”*





*and “already known” in L2, such that easy and sufficiently isomorphic expressions in L2 could be easily identified to match against the L1 utterances in question.*

However, this means, after a certain point of tolerable efficacy, LTP as a model is ill-equipped to encapsulate elements of distinctive novelties across the epistemic (and thus spiritual and phenomenological) visions of L1 and L2, where a *trans-linguistique* tradition is involved. Thus, in order to anchor such distinctive and profoundly *trans-linguistique* concept (such as unearned Grace in *The Epistle to the Romans*), historical narration and historical empathy must be induced to contextualize the proper understanding of those distinctively novel and alien epistemic, and thus spiritual and phenomenological, elements that are being imported from the ancient tradition that is involved.

This is then the narrational and theoretical “*whys*” and “*musts*” for St. Paul to include Abraham and the Israeli Fathers etcetera in *The Epistle to the Romans*. This means, such historical narrational sections could not be taken



as evidence *per se* for inferring either *conclusively* or *exclusively* that the ur-recipients of *The Epistle* must have been Jewish on the whole. Instead, the contrary could be “truer”. That is those historic-narrational segments are exactly helping the basically and fundamentally Greco-Roman ur-recipients to grasp in fuller context the *trans-linguistique* and thus *relatively novel* concept of unearned Grace, etcetera which St. Paul as the greatest *translation-al* Teacher-and-Explorer was trying to anchor into his L2, which is the Koiné Greek language that he was using.

That is, St. Paul was doing his best, by struggling to find the right words, the right tone and the right narrational contextualization in his L1-*Romans*, to “*trans-lay*” his Greco-Roman ur-learners into the novel epistemic (and thus also spiritual) realm of unearned Grace, (cf. Fig. 5 in Chapter 5). In short, for me, in this first spiral of coming to grasp what *The Epistle to the Romans* was really about, it was a phase of reading and re-reading L1-*Romans* for many many times; and of translating and re-translating the drafts of my M-1 Chinese *Romans* for many many times. In pedagogical terms, what exactly were St. Paul purposes? What was he trying to do<sup>30</sup> and

to achieve? <sup>31</sup> And in relation to these, what were his expected teaching outcomes (cf. *Rom* 1: 11-12, 15: 33, 16: 17)? These were then the demanding burning questions on my mind.

Looking back, this stage, as the initial spiral in the huge Action Research that this Portfolio is trying to recapture and narrate, has ended with the dawning of my awareness about the possible *translation-al* dimension of St. Paul and how this *translation-al* dimension is being translated into, or weaved into, the inner logic within the contents *The Epistle of the Romans*. And for the very reason that to translate is to make possible for a L1-message to cross some epistemic border and to enter into a new cultural terrain, the general features of the Greco-Roman world as historic realities also began to attract my greater attention. The MAHRs of M-1 to M-5 (cf. Appendices 2 to 6C) and their outlined methodologies and findings as reported in the Chapters 4 and 5 in this Exegetical Thesis are then the products of this series of historic-critical enquiries about the educational context and mission of St. Paul.



That is, the Method of Historic-Criticality and Cultural Translation Paradigm *must* by logic take over. Moreover, that *translation-al* and, thus spiritual and educational, intent of St. Paul must be considered in conjunction with the needs of his ur- and Greco-Roman learners living in that historic and multi-cultural Rome of mid-first century. So, what then were the learners' meta-conceptions and meta-expectations etcetera? Thus, we have the MAHRs in this Portfolio as responses to answer these emergent questions that arose in the series of unplanned Hermeneutical Spirals in this Project.

In this process of *translation-al* quest of how best to render L1-Romans into L2-Chinese, numerous rounds of self-criticisms arose. The emergent semantic gaps, textual inconsistencies and interactionary incoherences of various types revealed themselves in the self-repeating and ever more refining Spirals of Hermeneutics. These developments brought me into closer encounters and deeper analyses of the situatedness of L1-Romans. And then, in this path and framework of *translation-al* quest, I would say, I was pulled in the swirls of academic theories and analytical constructs, such



as thinking patterns, readers' aesthetic receptions, and the tipping centrality of the Ur-Question.

In the end, I discovered I was growingly much more aware of the concepts, the themes, the emotions, and the enquiry questions that St. Paul was putting down in the text and in between the lines of his *L1-Romans*. My aim (and St. Paul's too, I suppose) was to see what messages must be penned down and how they, as penned down in the text *L1-Romans*, could be enlightening and educational *for* those audiences? And for what reasons? And investigating from the perspective of St. Paul, I suppose his aims was first to create as well as to identify exactly these concepts, themes and questions etcetera that could be addressing to the needs of his ur-learners. Understood from this angle, I was interestingly following St. Paul's footsteps in his doing curriculum needs analysis.



## **(2) DESIGN:**

So, with the grounded analyses of *The Epistle to the Romans*, which I have captured immediately above as the First Loop in this Action Research (curriculum implementation), I grew into an awareness that there was a uniquely Pauline-and-intercultural curriculum of Life and Values Education embedded in the *L1-Romans* of St. Paul. The discovery of this was comparable to a bolt of lightning to me: Because indeed this revelation is justifiable both when we take “Curriculum as a plan”<sup>32</sup> and “Curriculum as outcomes”!<sup>33</sup>

Thus, I began to look for the DESIGN of that Curriculum in *Romans*. I dare say now that the central narrational and curriculum theme of that Curriculum is *unearned* GRACE. Exemplary and signpost discoveries regarding this embedded Curriculum in *L1-Romans* thus include:

- (a) Grace surpasses various brands of acculturated notions of NOMOS.  
  
(Greco-Romans generally presumed Grace and NOMOS are dichotomous to one another.)
- (b) Grace is unconditional of works (human efforts and achievements).



- (c) Grace is unconditional of its being or not being sought after.
- (d) Grace is evident in the life, death and resurrection of Jesus.
- (e) Grace surpasses even the dominion of Zeus [Οὐράνοϛ], Fates and Death, etc.
- (f) Grace brightens up and liberates one's inner transcendental consciousness.
- (g) Grace engenders gracefulness in one's value awareness and in one's *lived* life orientations.
- (h) Grace is universal. That is, Divine Grace embraces ALL. It is above and beyond cultures and traditions.
- (i) Thus related to these findings, *L1-Romans* is a critique of the ur-recipients' scripting one's life in acculturation of auto-*nomous* humanism.

In other words, St. Paul did expect his ur-audiences to experience epistemic and spiritual and phenomenological enlightenment discoveries when they lived through (either through the reading of and/or the listening to) *Rom* 1 to *Rom* 16. That is he did expect (cf. *Rom* 5, 6, 7, 12-16) the learners of *The*



*Epistle to the Romans* to be able to attain certain learning outcomes. That is certain conducts, such as to perform or be ready to perform certain overt actions and behaviors, as well as to or be able to distinguish and thus enter into certain phenomenological realm(s), plus be able to obtain inwardly that deeper transcendental freedom in close union with Christ.

Hence, given the perennially of the Ur-Question revolving around unearned Grace and the universal presence of the notions of NOMOs, adapting this embedded Pauline Curriculum for similar *translation-al* educational purposes in the contemporary setting is therefore not only thinkable. It can indeed, theoretically at least, be equally enlightening and liberating. This condensed and original intercultural Curriculum of St. Paul (as outlined above) was then my mental curriculum prototype when I proceeded to teach contemporary Chinese-speaking adult Christians, cf. Figure 4. (More on these teaching experiences would be reported in Chapter 8.)





## **7.7 Summary and Conclusion: The Linguistic Translation Paradigm hegemony**

### **and its erosive blows to transcendental Life and Values Education of**

#### **L1-Romans**

We have thus far examined the infiltrating omissions, distortions and aberrations implicitly engendered through the Linguistic Translation Paradigm. This far we have sought to reconstruct some of the critical historical, socio-cultural, and interactionary phenomena relevant to a CTP-translation and teaching about *The Epistle to the Romans*. Yet, since why Linguistic Translation Paradigm has monopolized the scene of Bible Translation until today is a serious question on its own right, some rough sketches about the reasons are necessary. Hence, here are some possible reasons:

- (1) Jerome has set the paradigmatic model of LTP for later generations of Bible Translators. For a thousand years or more afterwards, “The Bible” in *de facto* means Jerome’s “L2-Latin Vulgate”. In many aspects and in some particular branches of Christianity such as Catholicism, it had (and still has) an esteemed and more authoritative status than the Greek version subsequently “recovered”<sup>34</sup>.



- (2) To recover the historic “pagan” Greco-Roman dimensions of *The Epistle* could be dangerous for the translators in the high time of Church powers in Europe. CTP-translators (and teachers) will run the risk of being assessed as what Irenaeus has called “evil interpreters”.<sup>35</sup>
- (3) Winning supporters and converts have been among topmost concerns even for Protestant reformers. This same zeal is a matter of fact for missionaries all around the world since Reformation or even earlier.
- (4) In the context of the above traditions, Martin Luther’s taking *Rom 2* as an attack on the “Jews”<sup>36</sup> and on the “Jewish Law”<sup>37</sup> in his L2-naturalness inclined German translation<sup>38</sup> has further rigidified the political and theological orbit for later generations of interpreters. Once the cultural and historical richness and thickness of the “ὁ νόμος (*nomos*)” have been shut out from sight, LTP-*Romans* naturally dominates the scene.
- (5) The revival of interest in the Greek text of the New Testament (e.g. the developments leading to the edition of Nestle-Aland editions) was only a relatively “new” movement. It only began to pick up momentum from late 19<sup>th</sup> century onwards.

- (6) To operate as a practitioner of the Linguistic Translation Paradigm is much less demanding. To adopt the Cultural Translation Paradigm demands much greater theological, linguistic, socio-cultural, historical and translational competences etcetera on the part of the Translator. Seminaries seldom have comprehensive training in all of these domains.
- (7) Empirically observed, in fact whenever it is the harder to fathom the historic cultural message in its original setting, the more inclined are translators and readers to stick to the letters.<sup>39</sup> That is, over time, when the more remote, the more blurred and the more forgotten the ur-recipients' Greco-Roman meta-knowledge has become, the more pervasive the LTP-approach to *The Epistle to the Romans* will be.
- (8) Because of the above, over time, the Linguistic Translation mode of teaching and interpreting about *Romans* has acquired that aura of being *the* only right mode. Then we have the force of Tradition in place. In face of this awesome aura, recovering “forgotten” Greco-Roman novelties could deviate from established theologies and might threaten existing socio-political orders. Such a translation could arouse suspicions and criticisms.

(9) So: WHY bother? Especially when in the modern times the world is faced with rising tides of materialistic consumerism; and especially when people generally have very shallow education about history; and when they commonly share strong and unquestioned assumptions about progress and humanistic self-reliance. In short, to turn to CTP as a competing model could be in vain.

Hence, to the casual eyes at least, a revival of the historic and “ancient” Greco-Roman perspectives does not appear a meaningful venture. Furthermore, with reference to the terminologies of the Market of nowadays: Whereabouts are the potential audiences with an interest in such a revival? If nil, then, why bother? Yet, paradoxically enough, this “Why bother” attitude itself continues to cause the unchallenged perpetuation and paradigmatic domination of translation and teaching that seeks to treat the written text as a world closed in itself. That is St. Paul’s *The Epistle to the Romans* became merely an epistle without the “Romans”.



Unfortunately, it means Curriculums about *The Epistle to the Romans* so developed, under these all-sweeping and taken for granted “gravitational” spells of the Linguistic Translation Paradigm, have continued to reinforce the dropping, the aberration, and the obliteration of the profounder insights about life and values that *L1-Romans* of St. Paul has contained. Thus, it is indeed upsetting to read that Patrick Slattery writes about “Postmodern Schooling, Curriculum and the Theological Text”, whereas he writes:

“I believe that many people are spiritually immature and religiously illiterate. Some live in fear of a vengeful god, a demanding parent, or cultish religious leader. Some have seldom moved out of their psychological comfort zones and physically insular communities to engage people of diverse beliefs, cultures, and perspectives. Others have been indoctrinated by family, spouses, or pastors into destructive behaviors and materialistic lifestyles. Many believers (and nonbelievers) are very sincere, but they have never studied or embraced philosophical investigation, critical evaluation, spiritual



meditation, and historical analysis, which are the hallmarks of a theological curriculum in the postmodern era – in contrast to indoctrination and blind obedience to a militant theocracy.<sup>3,40</sup>

To conclude, I believe, this view is echoed and has been partly explained by this Portfolio through our study of the paradigmatic impacts of Translation. It was high time that something must be done to rectify the situation.

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<sup>1</sup> The essential work of man is to cultivate access to the interior self, Jacob Needleman, *Why Can't We Be Good?* (New York: Jeremy P. Tarcher/ Penguin, 2007), 183.

<sup>2</sup> For “Devising Transfer-of-Learning Plans,” see Rosemary S. Caffarella, *Planning Programs for Adult Learners: A Practical Guide for Educators, Trainers, and Staff Developers* (San Francisco: Jossey-Bass, 2002), 210-216.

<sup>3</sup> Regarding the limitations of a compartmentalized spiritual education, see Ping Ho Wong, “A conceptual investigation into the possibility of spiritual education,” in *Spiritual Education in a Divided World*, eds. Cathy Ota & Mark Chater (New York: Routledge, 2007), 78-79.

<sup>4</sup> In the study of hermeneutics, we have the notion of “*hermeneutischen Zirkel*”. The interesting point is that one’s slowly developed mental framework would loop back and shapes further what one sees in a text. The LTP-interpretations would tend to shape learners’ beliefs and what they may expect to learn and therefore can learn from *The Epistle to the Romans*. For “*hermeneutischen Zirkel*”, see 讓・格朗丹：《哲學解釋學導論》，何偉平譯（北京：商務，2009），111; cf. subsection 2 above.

<sup>5</sup> These aspects are condensed from Jon Wiles, *Curriculum Essentials: A Resource for Educators* (London: Allyn and Bacon, 1999), 27.

<sup>6</sup> 示例，參閱水流职事站：〈簡說〉，《新约圣经恢复本・罗马书（简体字版）》（Anaheim：Living Stream Ministry, 2008）。

<sup>7</sup> 擴展對問題的視野、問問題、敘說與重新敘說，參閱 Martin Payne: 《敘事治療入門[Narrative Therapy: An Introduction for Counsellors]》，陳增穎譯（台北：心理出版社，2008）。

<sup>8</sup> Rajaini R. Shirur, *A Synergy of Theory, Practice and Strategies in Adult Learning* (New Delhi: Sterling Publishers Private Ltd., 1997), 39. For Maturity

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Theory of motivation of Chris Argyris, *ibid.*, 59-60.

- <sup>9</sup> 關於 Nature of Shklovsky's "Defamiliarization", Brecht's "Alienation Effect", 以及 Differences between Defamiliarization and Alienation Effect, 參閱陳琳：《陌生化翻譯：徐志摩譯詩研究》（北京：中國社會科學，2012），84-92。
- <sup>10</sup> See Harry T. Hunt, "Phenomenology: Enhancing, Deleting and Realizing the Ecological Self," *Review of General Psychology* 11, no. 3 (2007): 210-13.
- <sup>11</sup> 參閱馬里旦〔Jacques Maritain〕：《歷史哲學—探討人類歷史價值的哲學性法則》，宮高德譯（台南：聞道，2006），55-6。
- <sup>12</sup> 這種人內在的精神裏陰陽和合之境，若用《易傳》之言來詮述，亦即：「一陰一陽之謂道，繼之者善也，成之者性也。」參唐君毅：《哲學概論（下冊）》（台北：學生，1982），486。而且人同此心，心同此理，西哲柏拉圖（於 *Symposium* 篇中）亦有一喻，男（陽）女（陰）本為一體，慘受分割，兩下皆苦，相和至境，則端在二者相和，復合融一；參 Magee, *Confessions of a Philosopher*, 395。此外，還有宋明理學中，周敦頤《太極圖說》中「坤道成女，乾道成男」之說，（參錢穆：《國學概論》（北京：商務印書館，1997），194）。最後，我們自然亦必得參閱創二：23-25。凡此各人所見，細緻也許各有所偏，但是亦不能排除各人對超越文字的人之現象學概況及本體二者，有著共通的斟酌，因而出之筆墨，亦殊相近。至於「《羅馬書》和《彼得前書》在維繫基督信仰的猶太傳統的同時，在這個時候確實有效地使希臘的傳統所具有共同性的宗教哲學視野介入到他們的思想當中，並使之成為基督信仰的有力部份，消除猶太傳統對於基督信仰的限制」，見章雪富、石敏敏：《早期基督教的演變及多元傳統》（北京：社會科學文獻出版社，2003）143。
- <sup>13</sup> Saint Augustine, *Augustine on Romans: Propositions from The Epistle to the Romans, Unfinished Commentary on The Epistle to the Romans*, trans. Paula Fredriksen Landes (Chico, California: Scholars Press, c. 1982), 13.
- <sup>14</sup> Paul K. Jewett, *Man as Male and Female: A Study in Sexual Relationships from a Theological Point of View* (Grand Rapids, Michigan: William B. Eerdmans Publishing, 1975), 145. In addition, in Rom 7:1-4, one possible layer of its meanings could naturally be Paul's allusion to the Old Testament tradition. E. Earle Ellis has the following comments on "Pauline Exegesis: An Added Factor" which are worth noting: "But he[i.e. Paul] would probably begin by saying, 'The OT Scripture has a wider meaning than its immediate historical application; even OT history is God-moulded history whose significance does not lie merely in the event but in the meaning of the event for its later fulfillment. Furthermore, grammatical exegesis can only circumscribe the possibilities as to what a text says; to determine the meaning of a text one must not only select the proper grammatical possibility but also fit it into a proper interpretation of OT history as a whole.'" See E. Earle Ellis, *Paul's Use of the Old Testament* (London: Oliver and Royd, 1957), 147-48。

- <sup>15</sup> Chrysostom's exegetical strategy was the "argument *a fortiori*". This view was evinced by: C. Marriot, "Preface to [St. Chrysostom's] *Homilies on Romans*", in the Christian Classics Ethereal Library, <http://www.ccel.org/ccel/schaff/npnf111.vii.i.html> [accessed March 12, 2012]. Here are the authors' commendations in length: "As it is, the rhetorical element in his commentary is of very great value. His ready apprehension of the effect intended to be produced by the style and wording of a sentence, is often the means of clearing up what might otherwise seem obscure or even inconsistent. An example of this occurs in the beginning of the seventh chapter, which he expounds in the 12th Homily. The illustration of our release from the Law of Moses by partaking in the Death of Christ, by the dissolution of marriage at death, is so stated in the Epistle as to contain an apparent inconsistency, as though the death of the Law, and the death of the person, were confounded. And the various readings only shift the difficulty, without removing it. This, however, he has very ably shown to be, in fact, an argument *a fortiori*. Other cases will strike other persons as they happen to have found difficulty in the Text."
- <sup>16</sup> For taking a more historic approach to the "Jewish Law", see E. P. Sanders, "Paul", in *Early Christian Thought in Its Jewish Context*, eds. John Barclay and John Sweet (Cambridge: Cambridge University Press, 1996), 116-125.
- <sup>17</sup> For the illusion of the autonomous self, see Thomas F. Green, *Voices: The Educational Formation of Conscience* (Notre Dame, Indiana: University of Notre Dame Press, 1999), 6-8.
- <sup>18</sup> 關於圓融於基督耶穌裏的生命，參閱羅光：《生命哲學》（台北：學生書局，2001），341-379。
- <sup>19</sup> Rom 8:26-28. In relation to this Point, it must noted that this Portfolio is merely seeking the Gadamer's linguistic, psychological or inter-traditionary "fusion of visions" as such, but one's *ontological shift* into the lived phenomenological realm of unearned Grace.
- <sup>20</sup> Later generations' attempts to construct a public face for St. Paul as distinctively arrogant, dogmatic and abrasive – even though ardent about "Faith" – would be contradictory to his prerequisite as an effective teacher. For basically in life and values education, "You Teach Who You Are", see "You Teach Who You Are" under Daniel O'Laeary, "Towards Engagement: Reflections on a Catholic Spirituality of Christian Education," in *Engaging Religious Education*, eds. Joy Schmack et.al. (Newcastle upon Tyne: Cambridge Scholars, 2012), 156-170.
- <sup>21</sup> Acts 10: 9-16. "Profane or unclean" food is a euphemism symbolizing existing socio-cultural and ethnic taboos and boundaries.
- <sup>22</sup> Nicholas Maxwell, "The Human World: What is of value?" in *The Human World in the Physical Universe: Consciousness, Free Will and Evolution* (Oxford: Rowan & Littlefield Publishers, Inc., 2001), 22.
- <sup>23</sup> Ibid.
- <sup>24</sup> Rom 13:1. See also "The Meaning of Life", in Viktor E. Frankl, *Man's Search*



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- for Meaning: An Introduction to Logotherapy, trans. Ilse Lasch (Bandra, Mumbai: Better Yourself Books, 2006), 99.
- <sup>25</sup> Rom 7:1-4.
- <sup>26</sup> Rom 14: 17.
- <sup>27</sup> Rom 12: 1-2.
- <sup>28</sup> Rom 13:1, 5.
- <sup>29</sup> Craig A. Mertler, *Action Research: Teachers as Researchers in the Classroom* (London: SAGE, 2009), 13.
- <sup>30</sup> Jon Wiles, *Curriculum Essentials: A Resource for Educators* (London: Allyn and Bacon, 1999), 5-6.
- <sup>31</sup> Ibid.
- <sup>32</sup> Jon Wiles, *Curriculum Essentials: A Resource for Educators* (London: Allyn and Bacon, 1999), 5-6.
- <sup>33</sup> Ibid.
- <sup>34</sup> 巴特·埃爾曼[Bart D. Ehrman] :《錯引耶穌——《聖經》傳抄、更改的內幕》，黃恩鄰譯（北京：三聯，2013），68。
- <sup>35</sup> Elaine Pagels, *Beyond Belief: The Secret Gospel of Thomas* (New York: Random House, 2005), 115.
- <sup>36</sup> 參閱馬文·韋爾森[Marvin R. Wilson] :《亞伯拉罕：基督教的猶太根源》，林梓風譯（上海：中西書局，2013），126-27。
- <sup>37</sup> Martin Luther, "Preface to the Letter of St. Paul to the Romans," <http://www.ccel.org/ccel/luther/prefacetoromans.pdf> [accessed Aug 20, 2013]. Luther remarked, "Therefore in chapter 2 [of *Romans*], St. Paul adds that the Jews are all sinners and says that only the doers of the law are justified in the sight of God."
- <sup>38</sup> See Martin Luther, "Circular Letter on Translation (*Sendbrief vom Dolmetschen*, 1530)," in *Western Translation Theory: From Herodotus to Nietzsche*, ed. & trans. Douglas Robinson (Beijing: Foreign Language Teaching & Research Press, 2002), 83-89.
- <sup>39</sup> Mildred C. Robeck, Randall R. Wallace, *The Psychology of Reading: An Interdisciplinary Approach* (London : Lawrence Erlbaum Associates, 1990), 360
- <sup>40</sup> Patrick Slattery, *Curriculum Development in the Postmodern Era* (London: Routledge, 2006), 77.



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